

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

The Introduction.

1 **P**AUL, a servant of Jesus Christ, appointed a special apostle of a
2 good promise of God; which He had formerly announced in the sacred
3 writings of His prophets, respecting His Son, Jesus Christ our Lord;
4 physically born from the line of David, but powerfully defined a Son
5 of God, by a resurrection from the dead, through a spirit of holiness.
6 From Whom we received a charge and commission to subdue all nations to
7 faith in His Name; with all of whom, you are included by Jesus Christ, and
8 all the holy chosen friends of God who are in Rome;—love, and peace to you
9 from our Father God and Lord Jesus Christ.

First Essay.

CHRISTIANITY FROM THE STANDPOINT OF PURE REASON AND HUMAN EXPERIENCE.

8 First, I will thank my God through Jesus Christ for you all, because your
9 faith is celebrated in the whole world. For that God is my witness, Whom I
10 serve with my spirit in the gospel of His Son, how constantly I remember
11 you, continually inquiring in my prayers when it may be granted to me
12 by the favour of God to come to you. For I long to see you, so that I may
13 communicate with your spiritual gift, to strengthen you. And that will be a
14 comfort to our mutual faith—yours and mine.
15 Now I do not wish you to ignore, brothers, that I have often intended
16 to visit you, but so far have been prevented; for I wish to gather some
17 result from you as from the other nations. I am indebted for tribute
18 from Greeks, foreigners, philosophers, and illiterates; and therefore I incite
19 myself to evangelize you who are in Rome.
20 For I am not ashamed of the gospel; for it is a Divine power to save every
21 believer, Jew first, and then Greek.

For a Divine righteousness is displayed in it from a faith to a faith; as
it is written, **THE RIGHTEOUS SHALL LIVE BY FAITH.**¹ For it reveals a
Divine displeasure from heaven upon
all wickedness and iniquity of men
who pervert the true into the false;
although the knowledge of God is
clear within themselves, God having
revealed it to them. For from creat-
ing a Universe His unseen attributes,
power, and Divine nature might have
been clearly comprehended by means
of the created facts. Consequently
they are inexcusable. Because, know-
ing God, they did not joyfully honour
Him as God; but trifled in their
argumentations, and darkened their
senseless hearts. Professing to be
philosophers, they played the fool;
and transformed the majesty of the
imperishable God into an image of
perishable man, and of birds, and of
beasts, and of reptiles!

Therefore, God abandoned them in
the lusts of their hearts to filthiness,
to dishonour their own bodies to
themselves; because having changed
the truth of God into falsehood, they
honoured and used the Created con-
trary to the intention of the Creator,
Who is truly blessed in all ages.
In consequence, God abandoned
them to shameful passion. For their
women perverted the natural use
to one contrary to nature; and in
the same way, the men, leaving the
natural use of the woman, were in-
flamed in their lust for one another,
men with men acting scandalously,
and receiving in themselves the right
punishment of their crime.

And as they did not desire to have
God acknowledged, God abandoned
them to an uninquiring mind, to
practise what is loathsome. Filled
with all injustice, depravity, greed,
evil; crammed with envy, murder,

¹ Habakkuk ii. 4.

strife, deceit; foul-mannered, libel-
 30 lous, defamers; God-haters, spiteful,
 envious; impostors, inventors of vice;
 31 disobedient to parents; senseless,
 treacherous, unnatural, merciless;
 32 while acknowledging the decrees of
 God—that they who practise such
 deserve death—not only do them, but
 delight in those who practise.

2 Therefore, man, you are inexcusable
 in condemning any one; for by what
 you condemn in another you convict
 yourself, for you practise the self-same
 2 things that you reprove. And we know
 that the Divine reprobation is certainly
 3 upon those who practise them. But,
 man, do you fancy that by condemn-
 ing those who practise them, you will
 escape the reprobation of God, while
 4 you act in the same way? Or, do you
 mistake the wealth of His mercy, and
 the gentleness of His forbearance?—
 not reflecting that the mercy of God
 should lead you to change your mind?
 5 But, instead, by your perverse and un-
 changing heart you store up for your-
 self fury against a day of fury and
 revelation of God's righteous decrees;
 6 Who will render to every one what he
 7 has done: to those who by patient
 well-doing seek rectification, honour,
 8 and incorruption—eternal life; but to
 the rebellious and disobedient to the
 True, who persuade to the False—
 9 fury and anger, suffering and punish-
 ment, on every human soul that does
 10 evil, whether Jew or Grecian; but
 praise, and honour, and peace, to all
 who do good, whether Jew or Greek;
 11 for THERE IS NO FLATTERY WITH
 12 GOD.¹ For whoever sins without a
 law shall perish without a law; and
 whoever sins under a law shall be
 13 condemned by a law; for the listeners
 to law are not righteous in the sight
 of God; but those who practise law
 will be righteous.
 14 For when a nation not possessing
 the law practises the demands of the
 law naturally, they, not having a law,
 15 are a law to themselves; they furnish
 proof of the effect of the law recorded
 in their hearts, their conscience attest-
 ing, and their reflections condemning
 16 or approving mutually, in the day
 when God will judge the secrets of
 men, according to my good news
 through Jesus Christ.
 17 But you may be entitled a Jew, and

rely upon a Law, and boast about
 God, and know His will, and distin- 18
 guish the differences (being taught
 by the Law); and are confident your- 19
 self to be a guide to the blind, a light
 to those in darkness, an instructor of 20
 the foolish, a teacher of children;
 having in the Law the outline of the
 knowledge of the truth:—

You teacher of another—should you 21
 not teach yourself?

You preaching against theft—you
 are a thief!

You saying, "Commit not adul- 22
 tery"—you are an adulterer!

You loathing idols—you rob the
 Temple!

While boasting about the Law— 23
 through the violation of that Law you
 dishonour God!

For, as it is written, THROUGH YOU 24
 THE NAME OF GOD IS DEFAMED
 AMONG THE HEATHEN.¹

Circumcision certainly may benefit, 25
 if you act up to law; but if you are
 a violator of law, your circumcision
 becomes paganised. Therefore, if 26
 the uncircumcised should regard the
 decrees of the Law, would not his
 paganism be considered equivalent to
 circumcision? And then the physically 27
 uncircumcised will, by fulfilling the
 law, condemn you, who violate the
 Law in spite of instruction and cir-
 cumcision.

For the Jew is not in the appear- 28
 ance, nor the circumcision in a
 physical mark; but a Jew is internal, 29
 and by circumcision of heart, in spirit
 —not letter—the approbation of which
 is not from men, but from God.

(Jewish Opponent.) "Then what 8
 advantage has the Jew? or what is the
 benefit of the circumcision?"

(Paul.) "Great in all respects; for 2
 first, indeed, they were entrusted with
 the intentions of God."

(Jew.) "What for? If some were 3
 unfaithful, would not their unfaithful-
 ness destroy God's trust?"

(Paul.) "It would not. God must 4
 be true, although every man were
 false; as it is written:

SO THAT YOU MIGHT BE JUSTIFIED
 IN YOUR DESIGNS,
 AND TRIUMPHANT WHEN EXA-
 MINED."²

(Jew.) "But if our wickedness con- 5
 firms the righteousness of God, then

¹ Deut. x. 17.

¹ 2 Samuel xii. 14.

² Psa. li. 4.

should we not conclude that the anger-bearing God is unjust? I speak humanly."

6 (Paul.) "Never! for then how could
7 God judge the world? For if God
could by my falsehood be exalted to
His honour, how could I be con-
8 demned as a wrong-doer? And
should not we, as we are libelled,
and as certain people accuse us of
teaching, do evil that good might
come? Their reprobation is right."
9 (Jew.) "Well, then, we are the
superior?"

(Paul.) "Not at all! For we have
all, both Jew and Greek, decided to
10 serve sin, as it is written:

THAT THERE IS NOT ONE RIGHT-
EIOUS—NOT ONE.

11 NO ONE IS INTELLIGENT,
NONE IS SEEKING OUT GOD.

12 ALL HAVE LEFT THE RANKS; QUITE
INEFFICIENT;
NONE ARE OF USE—NOT EVEN
ONE.¹

13 THEIR THROAT IS A YAWNING
GRAVE;

THEY DECEIVE BY THEIR WORDS;²
A VIPER'S VENOM IS UNDER THEIR
LIPS;³

14 THEIR MOUTH IS FULL OF MIS-
CHIEF AND BITTERNESS.⁴

15 THEIR FEET SWIFT TO SHED
BLOOD;

16 DESTRUCTION AND MISERY ARE IN
THEIR WAYS;

17 AND THEY WILL NOT RECOGNISE A
PEACEFUL PATH.⁵

18 THERE IS NO FEAR OF GOD BEFORE
THEIR EYES.⁶

19 "And we know that what the Law
says, it says to those under the law;
so that every mouth may be stopped,
and the whole world may come under
20 judgment to God. Therefore by the
practice of a ritual, none can be made
righteous in His presence; yet, how-
ever, a recognition of sin comes by
means of law.

21 "But now, without a ritual, a Divine
righteousness is exhibited, attested by
22 the law and the prophets; a Divine
righteousness by means of a Faith
from Jesus Christ, to all believers;—
23 for there is no distinction; because all
sin, and are in need of rectification
24 from God. They are made righteous
freely by His gift through the redemp-

tion which is in Christ Jesus; Whom 25
God has set forward as a mercy-seat,
through faith in His blood, to show
His righteousness through the pardon
of past sins by the gentleness of God;
and to display His righteousness at 26
this present time, so that He might
be righteous Himself, and make the
believer in Jesus righteous as well."

(Jew.) "Where then is our pride?" 27

(Paul.) "It is banished."

(Jew.) "By what law? By the
rituals?"

(Paul.) "No! but by a law of faith.
Therefore we have argued that a man 28
may be righteous by a faith distinct
from a law of rituals."

(Jew.) "He is the God of Jews 29
only, not of heathens."

(Paul.) "Yes, of heathens as well!
For it is the same God Who makes 30
circumcision righteous from a faith,
and paganism through the faith.
'Then,' you will say, 'we destroy 31
law for the sake of the faith?'
Never! On the contrary, we corro-
borate law."

(Jew.) "What shall we say, then, 4
that our ancestor Abraham attained
to in the course of his life. For if 2
Abraham were made righteous by
rituals, he had ground for boast-
ing."

(Paul.) "But not before God! For 3
what says the Scripture? ABRAHAM
TRUSTED TO GOD, AND IT WAS PAID
TO HIM IN RIGHTEOUSNESS.¹ But to 4
a labourer the wages are not paid as
a kindness, but as a debt; while to 5
him who practised no ritual, but con-
fided on Him Who makes the sinful
righteous, his faith was paid with
righteousness. As David, indeed, 6
also relates the happiness of the man
to whom God grants righteousness
apart from rituals:

THEY ARE HAPPY WHOSE VIOLA- 7
TIONS OF THE LAW ARE FOR-
GIVEN,

AND WHOSE SINS ARE OBLITER-
ATED;

HAPPY THE MAN WHOSE SINS 8
THE LORD WILL NOT REPAY.²

"This happiness, therefore, belongs 9
to the circumcised and the pagan; for
we argue that to Abraham his faith
was repaid with righteousness."

¹ Psa. xiv. 1-3.

² Psa. v. 9.

³ Psa. cxl. 3. ⁴ Psa. x. 7. ⁵ Isa. lix. 7, 8

⁶ Psa. xxxvi. 1.

¹ Genesis xv. 6.

² Psa. xxxii. 1, 2.

- 10 (Jew.) "But when was it repaid? Under circumcision, or while uncircumcised?"
- (Paul.) "Not in circumcision, but
- 11 while uncircumcised; and he received a token by circumcision, an evidence of his faithful righteousness while not circumcised, so that he might be the father of all uncircumcised believers, to whom righteousness will also be
- 12 granted; and a father of circumcision, not only to those simply circumcised, but to all arranging themselves in the path of the faith of our uncircumcised ancestor Abraham.
- 13 For the promise, that he should inherit the world, was not given through a ritual to Abraham or to his race; but through a righteous faith.
- 14 For if they inherited through a ritual, the faith would be nullified, and the promise abolished."
- 15 (Jew.) "However, the law abolished anger?"
- (Paul.) "Yet where there is no law,
- 16 there is no transgression of it. Therefore it springs from faith, coinciding with a gift, so as to confirm the promise to all his race; not to those through the law only, but also to those of Abraham's faith, who is the
- 17 father of us all. As it is recorded: I HAVE APPOINTED YOU A FATHER OF MANY NATIONS,¹ in the sight of God in Whom he trusted, Who restores the dead to life, and names the
- 18 non-existent as if existent. Who trusted on hope against hope that he would be the father of many nations; according to the expression, THUS
- 19 SHALL YOUR RACE BE.² And, not weak in faith, he regarded not his own body already deadened, when he was nearly a hundred years old, nor
- 20 the barrenness of Sarah! Nor did he doubtfully criticise the promise of God; but was strong in faith, giving
- 21 praise to God, and was perfectly satisfied that what He promised He could also perform; and therefore he
- 22 was paid with righteousness. But it was not recorded for him only
- 23 that it was so paid to him, but also for us to whom it will be granted; to us, the believers on Him Who raised
- 24 Jesus our Lord from the dead; Who was betrayed through our sins, and raised through our righteousness.
- 25 "Therefore, having become righteous

from a faith, we have peace with God, through our Lord Jesus Christ; by Whom we have also the access

2 by that faith unto this gift in which we stand, and we exult in hope of the rectification from God. And not

3 only that: but we also exult in our afflictions, perceiving that the affliction produces patience, and patience

4 inquiry, and inquiry hope, and not a

5 hope that disgraces; because the love of God is poured into our hearts through a spirit of holiness, which He

6 has given to us. For, at the very

7 time when we were helpless, Christ died for the sake of the ungodly. For,

8 while hardly any one would die for the sake of a righteous man—though for a benefactor some might perhaps

9 hazard death—God established His

10 love towards us by Christ dying for our sake when we were still sinners.

"How much more, then, having

11 been made righteous in His blood, shall we be delivered from the madness of sin by Him! For if, while

12 we were enemies, we were led back to God by means of the death of His Son; how much rather having been

13 led back, shall we be saved by His life! Not only that, but we exult also

14 in God because of our Lord Jesus Christ, through Whom we have now received that return.

"Because, as by one man sin entered

15 the world, and through the sin the death, and thus death passed into all men, supposing indeed that all sin:

16 for law was in the world before sin,

17 for sin would not be charged if a law did not exist. However, death reigned

18 from Adam to Moses, and over those who did not sin after the manner of the transgression of Adam, who was a type of the future.

"But the free gift, however, is not

19 like the transgression. For if from the sin of this one the many died, much more the gift of God and the endowment with that gift of the other

20 Man, Jesus Christ, will overflow to the many. And that gift is not as it would

21 be with a single sinner; for out of the guilt of the one came condemnation; but by the gift from the other came

22 rectification from many transgressions. For if, by the transgression of

23 that one, death reigned through that one, how much rather will those receiving the abundant gift and endowment of righteousness reign in life

24 through that other, Jesus Christ?

¹ Genesis xvii. 5. ² Genesis xv. 5.

18 Since, therefore, by transgression of the one, condemnation came upon all men; thus also by righteousness of the other, righteousness of life is brought to all men. For as by the disobedience of that one man the many were made sinners, so by the obedience of the other the many will be constituted righteous.

20 "But a law intervened, so that the transgression might be obvious; yet, where the sin exceeded, the gift went far beyond it. So that as sin reigned with death, thus also the gift should reign through righteousness, to eternal life, by our Lord Jesus Christ."

6 (Jew.) "What shall we say then? Shall we continue in sin, so that the gift may exceed it?"

2 (Paul.) "Never! Since we died by sin, how can we still live in it? Can you forget that as many of us as were baptized into Christ Jesus were baptized into His death? Consequently, we were buried with Him, through the baptism into His death; so that as Christ was raised from the dead by the rectification from His Father, thus we also ought to conduct ourselves in a renewed life. For if we have been engrafted into the likeness of His death, then we shall also be into that of His resurrection; recognising this, that our old man has been crucified with Him, so that the personality of sin might be destroyed, for us no more to slave for sin: for the dead is liberated from sin.

8 "But if we have died with Christ, we believe that we shall equally live with Him; knowing that Christ, having risen from the dead, cannot again die. Death can no more dominate Him. For when He died, He died by sin once for all; but when He lived, He lived from God. Therefore you should consider yourselves to be dead indeed to sin, but alive with God in Christ Jesus. Consequently, do not allow sin to reign in your mortal body, to obey its lusts; neither present your organs to sin as instruments of wickedness; but offer yourselves to God as alive from the dead, and your organs as instruments of righteousness for God; because sin must not govern you now you are not under a law, but under a gift."

15 (Jew.) "What then—shall we sin because we are not under law, but under a gift?"

16 (Paul.) "Never! Know you not

that to whoever you present yourselves as obedient slaves, you are slaves to those you obey; whether of sin to death, or of obedience to righteousness? But, thank God, that although you were slaves of sin, now you heartily obey the rules of the discipline under which you enlisted; and, being liberated from sin, you are engaged by righteousness. I speak humanly, because of your natural weakness. For as you presented your organs slaves to impurity and unrestrained lawlessness, so now you should present your organs slaves to righteousness in holiness. For then you were slaves of sin, but now you are freemen of righteousness. What benefit had you then from those practices that now shame you? for their result is death. But now, having been freed from sin, and serving with God, you have the fruit of your consecration; the result is eternal life. For the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord.

"Do you forget, brethren (for I speak to those who acknowledge law), that the law governs man during the whole time of his life? For the married woman is given by law for her husband's life; but if the husband should die, she is freed from that law of marriage. Therefore she will be regarded as an adulteress if she goes to another man during her husband's life; but if her husband should die, she is a woman freed from that law, and will not be an adulteress if she goes to another husband.

"In the same way, my brothers, you have died to the law through the body of Christ, for the purpose of devoting yourselves to another, to the One who was raised from the dead, so that you may produce fruit to God. For when we were in our sensuality, the passions of sinners against the law stimulated our organs to produce fruit to death. But now we are released from that law—that by which we were possessed, having died—so that we may serve in a renewed spirit, and not by an old letter."

(Jew.) "What then—shall we say the law was wrong?"

(Paul.) "No! on the contrary, I should not have comprehended the sin, except by means of a law; and I should not have known what the lust was, if the law had not said, YOU

8 SHALL NOT LUST.¹ But sin, having taken a basis of operations against that command, incited every lust in me. For, disconnected from law, sin is non-existent. But I lived then without a law; however, on the command arriving, again sin revived, but I died. And for me the command, which was intended for life, was found to be death. For sin, having taken a base of operations against the command, defeated me, and by itself slew me. Therefore the law is right, and its command holy, just, and good."

13 (Jew.) "The good became death to me, then?"

(Paul.) "Never! But sin, so that it might be manifest as sin, in spite of that good, effected my death; so that sin, by means of the command, might be beyond doubt excessively sinful.

14 For we know that the law is spiritual; but I am sensual, completely subject to sin. And what I shall do, I know not; for I do not practise what I wish, but I do what I hate. But if I practise what I wish not, I agree with the law that it is noble. And then it is no longer I myself who am doing it, but sin dwelling in me. For I know that no good resides in me—that is, in my sensuality—although the wish lies beside me; but where is the power to avail myself of its benefit? for I do not do the good that I wish, but practise the evil that I do not desire! Therefore, if I do that which I do not wish, it is not myself that does it, but sin dwelling in me. I consequently discover the law, by my desiring to do the right even while the wrong lies beside me. For from the internal man I delight in the law of God; but I perceive a foreign law in my faculties, contending against the law of my mind, and dragging me captive to the law of sin which is in possession of my organs. I am a wretched man! what can deliver me from this deadly carcase? The gift of God through our Lord Jesus Christ! So I myself certainly serve with my mind to a law of God; but by my sensuality to a law of sin."

8 Therefore, now there is no condemnation for those in Christ Jesus. 2 For the law of the Spirit of the life in Christ Jesus has freed me from the 3 law of sin and of death. For because

of the inability of the Law, which was weakened by the physical nature, God has sent His own Son in the likeness of a sinful body, and on account of sin, condemned the sin in the body; so that the decree of the Law might be accomplished by us, who conduct ourselves not in harmony with sensuality, but in harmony with spirituality. For those who are in harmony with sensuality meditate about the gratification of their sensuality; but those in harmony with spirit, what pertains to the spirit. For the desire of sensuality brings Death; but the desire of the spirit Life and peace. Because the desire of sensuality is hatred of God; for it neither can nor will be obedient to God's law; and indeed they who are sensual cannot please God.

However, you are not sensual, but spiritual, if indeed a Divine Spirit resides in you; and if any one has not a Christ-like spirit, he is not His. But if Christ is in you, then the body is dead in respect to sin; but the spirit lives through righteousness. But if the Spirit Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will revive your deadened bodies by His indwelling Spirit. Therefore, then, brothers, we are not bound to live wickedly according to the senses. For if you live according to the senses, you will die; but if spiritually you destroy the practices of sensuality, you will be living. For as many as are led by a Divine Spirit, they are sons of God; since you have not received a slavish spirit to fear again; but you have received a filial spirit, in which we say, Abba, Father. Thus the Spirit witnesses to our own spirit that we are children of God. But if children, then heirs; heirs certainly of God, and co-heirs with Christ. If we suffer together, then we shall be rectified together.

For I conclude that the sufferings of the present time are nothing compared to the rectification that will be revealed through us; for the longing desire of the Creation expects the revealing of the sons of God. For the created shrinks back from futility, not desiring it, but has been subjected in hope; because even the Creation will be freed from the slavery of corruption into the glorious liberty of the sons of God. For we know that all the Creation groans and agonises

¹ Exodus xx. 17.

Second Essay.

CHRISTIANITY FROM THE STANDPOINT
OF THE HEBREW REVELATION.

23 until now; and not alone: but also we, who possess the first-fruits of the Spirit, even we ourselves groan in ourselves, expecting the sonship—the redemption from our sensuality.
24 For we are saved by hope: but hope visible is not hope; for who hopes for what he already sees? But if we hope for what we see not, we shall receive it by patience. Therefore the Spirit supports our weakness; for we know not rightly what we should pray for: but our own spirit itself pleads
27 with stammering sighings; and the Searcher of hearts sees the object of our spirit, when He intercedes with God for the saints.

28 And we know that to those loving God everything works together for good, to those who are set apart for His purposes. For He previously knew them, and appointed them to conformity with the image of His Son; so that He might be the firstborn among many brothers. But whom He prepared, those He also called; and whom He called, those He made righteous; yes, made them righteous and distinguished them.

31 What, then, shall we say about these? If God for us, who against us? If He did not retain His own Son, but parted with Him for us all, how much rather will He also give us everything with Him! Who can accuse God's chosen? God the Judge?
34 Who will condemn? Christ the dead? nay, rather, the Risen from the dead, Who is upon the right hand of God, and Who also intercedes for us? What can drive us from the love of Christ? affliction? or oppression? or persecution? or famine? or nakedness? or danger? or sword? Just as it is written:

WE ARE KILLED ALL THE DAY ON
ACCOUNT OF YOU!
WE ARE REGARDED AS SHEEP FOR
SLAUGHTER.¹

37 But in all these we more than conquer through His having loved us.
38 For I am convinced that neither death, nor life, nor angels, nor authorities, nor present, nor future, nor power, nor height, nor depth, nor any other created thing, is able to separate us from the love of God in our Lord Christ Jesus!

In Christ I speak the truth—I lie 9 not—my conscience with a holy spirit witnessing to me that I have a great 2 grief, and an indelible anguish at my heart. For I could wish myself to 3 be cut off from Christ, instead of my brothers, my kindred by race—who are Israelites; from whom are the 4 adoption and the renown, and the covenants and the law-giving; the Divine service and the promises; of 5 whom were the fathers, and from amongst whom the Messiah who is above all became incarnate, thank God, for ever.

The design of God has not failed, 6 however: for not all those from Israel are Israel; neither all Abraham's 7 children are heirs; but FROM ISAAC SHALL YOUR HEIR BE CALLED.¹ That 8 is, the children of his body are not the children of God; but the offspring of the promise shall be considered an heir. For the message of promise 9 was this: I WILL COME AT THAT TIME, AND THERE SHALL BE A SON TO SARAH.² And not that only; but 10 Rebecca having conceived from that one, our ancestor Isaac—before they 11 were born, neither having done good nor ill; so that the recorded purpose of God should continue, not through institutions, but from His calling—it 12 was said to her, THAT THE ELDER SHOULD SERVE THE YOUNGER;³ as it 13 is written, I HAVE CHOSEN JACOB, AND REJECTED ESAU.⁴

(Jew.) "Well, then, must we not 14 say: 'There is injustice with God'?"

(Paul.) "No! For He said to 15 Moses: I WILL PITY THOSE I MAY PITY, AND I WILL COMPASSIONATE THOSE I MAY COMPASSIONATE.⁵ Therefore it comes not from him who 16 wills, nor from him who runs; but from the merciful God. For the Scripture 17 says to Pharaoh: I HAVE RAISED YOU FOR THIS VERY PURPOSE, SO THAT THROUGH YOU I MAY SHOW MY GOVERNMENT; AND THUS MY AUTHORITY BE PROCLAIMED OVER ALL THE EARTH.⁶ With the same object 18

¹ Gen. xxi. 12.² Gen. xviii. 10, etc.³ Gen. xxv. 23.⁴ Mal. i. 2, 3.⁵ Exod. xxxiii. 19.⁶ Exod. ix. 16¹ Psalm xliv. 22.

He pities whom He desires, and whom He wills He stupefies.

- 19 "You will then reply to me, 'Why does He still blame? for who has resisted His will?'
- 20 "Indeed, man, who are you to criticise God? Should the thing made say to the maker, Why have you made me thus? Has not the potter power over his clay, to make from his own clay one article for distinction, and another for common use? What if God, wishing to show His disposition, and to proclaim His authority, endured with great forbearance a perverse instrument determined on destruction? and so that He might proclaim the wealth of His approbation upon the instrument of mercy which He had prepared for approval? and us, whom He has called not only from among Jews, but also from among heathen?
- 25 As He says in Hosea:
- I WILL CALL THOSE NOT MY PEOPLE, MY PEOPLE, AND THE UNBELOVED, BELOVED.¹
- 26 AND IT SHALL BE IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THEY SHALL BE CALLED THERE, 'SONS OF A LIVING GOD.'²
- 27 And Isaiah thunders over Israel:
- THOUGH THE NUMBER OF THE SONS OF ISRAEL SHOULD BE LIKE THE SAND OF THE SEA, THOSE STANDING OUTSIDE SHALL BE SAVED!³
- 28 FOR COMPLETING A DESIGN, AND COMPLETING IT RIGHTEOUSLY, THE LORD WILL PERFECT HIS INTENTION ON THE EARTH.
- 29 And as Isaiah foretold:
- IF THE LORD OF PEACE HAD NOT LEFT US AN HEIR, WE SHOULD HAVE BECOME AS SODOM, AND LIKE TO GOMORRAH.⁴
- 30 "From this what would we conclude?—That a people who did not pursue righteousness has attained to a righteousness, but that righteousness is from their faith. But Israel, pursuing a ritual for righteousness, has not entered into a righteous law. For what reason? Because they sought it not as from faith, but as if from rituals; they stumbled at the stumbling-stone, as it is written:
- 33

SEE, I PLACE A STUMBLING-STONE IN ZION, AND A DIFFICULT ROCK; BUT THE BELIEVER ON IT SHALL NOT BE ASHAMED."¹

Brothers, my heart's desire and entreaty to God regarding them is for a salvation. For I witness to them that they have a zeal for God, but not an intelligent one. For not reflecting on the righteousness of God, and trying to establish their own, they have not ranged themselves under the Divine righteousness; although the object of Christ's Law to all believers is righteousness. Indeed, Moses describes the righteousness proceeding from the law: THAT A MAN PRACTISING IT SHALL LIVE IN IT.² But that the righteousness from faith declares: SAY NOT IN YOUR HEART, WHO COULD ASCEND INTO THE HEAVEN? so as to bring Christ down; or, WHO COULD GO INTO THE ABYSS?³ so as to bring Christ up from the dead again. But what does he say? THE IDEAL IS NEAR YOU, IN YOUR MOUTH, AND IN YOUR HEART;⁴ and that is the ideal of the faith which we proclaim: That if you should proclaim from your mouth the Ideal that Jesus is Lord, and believe in your heart that God raised Him from the dead, you can be saved. For with the heart it is believed to righteousness; and by the mouth it is acknowledged to salvation. For the Scripture says: WHOEVER TRUSTS IN HIM SHALL NOT BE ASHAMED.⁵ For there is no distinction between Jew and Greek; for He Himself is Lord of all, enriching all who call upon Him; for, WHOEVER CALLS ON THE LORD SHALL BE SAVED.⁶ (Jew.) "But how can they call upon whom they have not believed? And how can they believe about what they have not heard? And how can they hear without a preacher? And how can they preach unless they are sent? As it is written:

HOW BEAUTIFUL ARE THEIR FEET WHO PROCLAIM PEACE, WHO PREACH THE GOOD NEWS.⁷

"Yet all will not believe the good news. For Isaiah says:

¹ Hosea ii. 23.

³ Isa. x. 22, 23.

² Hosea i. 10.

⁴ Isa. i. 9.

¹ Isa. xxviii. 16.

³ Deut. xxx. 12, 13.

⁵ Isa. xlix. 23.

² Lev. xviii. 5.

⁴ Deut. xxx. 14.

⁶ Joel ii. 32.

⁷ Isa. liii. 7.

LORD, WHO HAS BELIEVED OUR REPORT? ¹

17 "Therefore the faith comes from a report; but the report through the arrangement of God."

18 (Paul.) "But I ask, Have they not heard? Yes, indeed:

THEIR VOICE HAS GONE OUT TO ALL THE LAND,
AND THEIR DECLARATION TO THE BOUNDS OF THE EMPIRE. ²

19 "I say further, Does not Israel recognise it? First Moses says:
I WILL MAKE YOU JEALOUS ABOUT AN UNRECOGNISED NATION;
I WILL INFURIATE YOU ABOUT AN UNINTELLIGIBLE NATION. ³

20 "Then Isaiah becomes bold, and asserts:
I WAS FOUND BY THOSE NOT SEEKING ME;
I BECAME PLAIN TO THOSE WHO NEVER ENQUIRED FOR ME; ⁴

21 "But regarding Israel he says:
I STRETCHED OUT MY HANDS ALL THE DAY TO A REBELLIOUS AND CONTRADICTORY PEOPLE! ⁵

11 "Do I therefore say, 'God has rejected His people'? Never! because I am an Israelite, of Abraham's race, ² from the tribe of Benjamin. God has not rejected His pre-ordained people. For do you not know what the Scripture says about Elijah, how he pleaded ³ with God against Israel?—LORD, THEY HAVE SLAIN YOUR PROPHETS AND THROWN DOWN YOUR ALTARS; AND I AM LEFT ALONE, AND THEY ⁴ WANT MY LIFE. ⁶ But what was the Divine answer to him? THERE ARE LEFT TO ME SEVEN THOUSAND MEN WHO HAVE NOT BENT THE KNEE TO ⁵ BAAL. ⁷ Thus therefore also, in the present time, a fragment has come ⁶ for enrolment with the Gift. But if by a gift, it cannot be from a ritual; or the gift would no longer be a gift."

7 (Jew.) "What then?"
(Paul.) "What Israel sought it has not met with; but the Enrolment has met, and the remainder are dazed.

8 As it was written:
GOD GAVE THEM A CONFUSED SPIRIT,
UNSEEING EYES, AND DEAF EARS, ⁸

until the present day. And David ⁹ says:

LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND AN OFFENCE AND A STUMBLING TO THEM;
LET THEIR EYES BE BLIND NOT TO ¹⁰ SEE,
AND ALWAYS BOW DOWN THEIR BACK. ¹

"Do I therefore say, 'They have ¹¹ stumbled, so that they might fall'? Never! But that by their mistake the salvation has come to the heathen, so as to arouse themselves. But if their ¹² mistake enriches the world, and their loss is wealth for nations, how much more will their prosperity be!

"For I speak to you heathen, because ¹³ I myself am an apostle of the heathen; I magnify my service, so that I may ¹⁴ excite my kindred, and save some from among them. For if their dis- ¹⁵ persion re-unites a world, what will their re-union be but life from death? And if the first-fruit is sound, so also ¹⁶ is the crop; and if the root is sound, so are the branches. But if some of ¹⁷ the branches were cut off, and you, a wild olive, were grafted into their place, and became a participator in the root and fatness of the olive, do ¹⁸ not exult over those branches; and if you should exult, the root bears you, not you the root.

"You may reply, however: 'The ¹⁹ branches were cut off so that I might be grafted in.' Quite right. They ²⁰ were cut off for unbelief; but you were inserted by faith. Be not haughty, but fear. For if God spared ²¹ not the natural branches, how much less likely will He spare you! Re- ²² flect, therefore, upon God's beneficent action and pruning: upon those who failed He applies a pruning; but upon you a Divine benefi- ²³ cent purpose, if you adhere to His beneficent purpose: and if not, you will be cut off. And they, if they do not ²³ adhere to their unbelief, will be grafted in again; for God is able to graft them in again.

"For if you, a cutting from a wild ²⁴ olive, contrary to your nature have been engrafted into a cultivated olive, how much easier can they be naturally grafted again into their own olive tree!

¹ Isa. liii. 1.
² Deut. xxxii. 21.
³ Isa. lxxv. 2.
⁴ 1 Kings xix. 18]

⁵ Psa. xix. 4.
⁶ Isa. lxxv. 1.
⁷ 1 Kings xix. 10.
⁸ Isa. xxix. 10.

⁹ Psa. lxxix. 22, 23.

25 "Therefore, brothers, I would not wish you to forget this mystery, so that you may not exult with yourselves: that a partial perversity has come to Israel until the whole of the
26 heathen can enter, and then all Israel will be saved. As it is written:

A DELIVERER WILL COME OUT OF ZION;

AND IMPIETY DRIVE OFF FROM JACOB.

27 AND THIS SHALL BE MY SETTLEMENT WITH THEM,
WHEN I EXPEL FROM THEM THEIR SINS.¹

28 "On account of the gospel they are enemies for your sakes; but in respect of the enrolment, are loved for their
29 fathers' sake. For the decision and gifts of God are irrevocable. Exactly as you were once apathetic about God, but now through their apathy you
31 have received mercy; so they now are apathetic, to the benefit of yourselves: yet they will obtain mercy. For God has included all unbelievers, so that He might show mercy to all.

33 "Oh the depth of wealth, and wisdom, and knowledge of God! How unsearchable His decisions, and inscrutable His ways! For

WHO INSTRUCTED THE LORD'S MIND,

OR WHO WAS HIS COUNSELLOR?²

35 WHO FIRST SUGGESTED TO HIM?
AND IT SHALL BE RETURNED TO HIM.³

36 "Because all is from Him, and by Him, and in Him—to Him be honour throughout the ages. Amen."

Third Essay.

CHRISTIANITY FROM THE STANDPOINT OF THE CHRISTIAN LIFE.

12 Therefore, I call on you, brethren, by the Divine mercies, to prepare your bodies a holy, living sacrifice, well-pleasing to God, your rational service.

2 And do not adapt yourselves to this age; but be transformed by the renewal of the mind, to search out what is the intention of God,—the Good, and

3 Noble, and Perfect! For I speak to all who are with you, according to the gift granted to me, not to exult more than you ought to exult; but to be calmly exultant according to the

measure of faith God has given to each of you. For as we have many 4 organs in one body, and every organ has not the same use, so we, the 5 many, are one body in Christ; but individually different organs, and 6 having various faculties according to the gift we are endowed with: if oratory, use it according to the 7 doctrines of the faith; if administrative talent, in the service; if faculty for teaching, in instruction; faculty 8 to comfort, in comforting; faculty to give, with disinterestedness; faculty for leadership, with earnestness; faculty for showing mercy, do it cheerfully. Let friendship be sincere. 9 Turning away from wickedness, adhere to good. Be kindly affectioned 10 to one another, with brotherly love aiding each other in authority; serving 11 the Lord with energetic spirit, not idly-busy; rejoicing with hope; stand- 12 ing firm in affliction; persevering with prayer; assisting the necessities 13 of the holy; practising hospitality. Bless your persecutors—bless and 14 curse not. Rejoice with the joyful, 15 grieve with the sorrowful. Be like- 16 minded towards one another. Do not aspire to dominate, but associate with the lowly. Avoid becoming haughty by isolation. Never return evil for 17 evil; display nobility in the sight of all men. If it is possible for you, be 18 at peace with all men; not revenging 19 for yourselves, my friends, but receding from fury. For it is written: PUNISHMENT IS MINE, I WILL REPAY, SAYS THE LORD.¹

IF YOUR ENEMY HUNGERS, FEED 20 HIM;

IF HE THIRSTS, GIVE HIM DRINK:
FOR SO DOING YOU CAST BURNT
ASHES ON HIS HEAD.²

Do not be conquered under evil, but 21 vanquish evil by doing good.

Let every life be obedient to the 13 governing authorities, for there is no government except from God. And the existing authorities are appointed 2 by God; so that the opponent of the authority resists God's appointment, and the opponents encounter punishment. For the governors are not a 3 terror to well-doers, but to the criminal. And if you wish not to be in terror of the government, do right; and you

¹ Isa. lix. 20, 21.

² Isa. xl. 13

³ Job xli. 11.

¹ Deut. xxxii. 35.

² Prov. xxv. 21, 22.

4 will be approved by it: for it is the servant of God for your good. But if you do wrong, fear; for it carries not the sword in vain: because it is a servant of God, showing displeasure to those who do ill. Therefore it is necessary to obey; not only because of its displeasure, but for the sake of conscience. Consequently, pay taxes; for they are God's officers attending to that.

7 Give to all their due: to the tribute holder, tribute; to the taxer, taxes; to the mighty, respect; to the honourable, honour. Owe nothing to any one, except to love one another; for he who loves his neighbour has fulfilled law. Therefore, YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT MURDER; YOU SHALL NOT STEAL; YOU SHALL NOT LUST.¹ And if there is any other command, it is summed up in this: YOU SHALL BEFRIEND YOUR NEIGHBOUR AS YOURSELF.² Friendship does no harm to a neighbour; therefore friendship is perfection of law.

11 And, observing the time, it is the hour to be now arousing from sleep; for at present our salvation is nearer than when we believed. The night is advanced, the day dawns; therefore let us leave the practices of darkness, and put on the armour of light. Let us march orderly, as in the day-time; not with riot and drunkenness, nor with profligacy and excess, nor with mutiny and rage: but equipped for the Lord Jesus Christ; and not providing for the body to gratify its lusts.

14 And help the feeble in faith, not perplexing with discussions. Indeed, he who believes it may eat all things; but let the weak eat vegetables. Let not the eater despise the abstainer; and let not the abstainer reprove the eater, for God will accept him. Who are you reproving another man's servant? To his own master he shall stand or fall; and he will stand, for the Lord is able to support him. Some distinguish day from day; some regard every day. Let each be fully satisfied in his own mind. He who regards the day, regards it as from the Lord. And the eater eats to the Lord, for he gives thanks to God;

and the abstainer abstains for the Lord, and yet gives God thanks. Since none of us can live for himself, and none dies to himself; for if we live, we live by the Lord, and if we die, we die to the Lord: therefore, if we live or if we die, we belong to the Lord. For this purpose Christ died and lived; so that dying and living He might direct us.

But you, why do you judge your brother? or why do you despise your brother? for we shall all be reviewed at the judgment-seat of God. As it is written: I LIVE, SAYS THE LORD, SO THAT EVERY KNEE SHALL BEND TO ME, AND EVERY TONGUE CONFESS TO GOD.¹ Therefore each one of us shall give a reason for himself to God.

Let us no more, therefore, blame one another; but rather endeavour not to place a stumbling-block before his brother. I know, and was convinced by the Lord Jesus, that nothing is essentially defiled, except to those who think it is defiled—to them it is defiled. And if your brother is grieved on account of food, then you do not conduct yourself affectionately. Do not by your food lose him for whom Christ died. Let not your own benefit be evil spoken of: for the Kingdom of God is not meat and drink; but righteousness, and peace, and gladness, in a holy spirit. Therefore, serve with Christ in this, pleasing to God, and approved by men. Consequently we should follow what leads to peace and friendliness among ourselves, nor destroy the work of God on account of food. All is pure; but it is defiled to the man who eats in doubt. It is noble not to eat flesh nor to drink wine, nor anything by which your brother stumbles, or is offended, or weakened.

You have faith? Have it with yourself before God; he is happy who does not convict himself by what he approves. But he is blameable if he eats contentiously; because that is not from faith: and all not originating from faith is sin. And we, the strong, ought to support the weakness of the feeble, and not to indulge ourselves. Let each of us make himself pleasant to his neighbour to promote loving-kindness. For Christ did not indulge Himself; but, as it is recorded,

¹ Exod. xx. 13, 14, 17.

² Lev. xix. 18.

¹ Isa. xlv. 23.

**THE ABUSE OF YOUR INSULTERS
FELL ON ME.¹**

- 4 And whatever was formerly written was recorded for our instruction; so that by the support and consolation of the Scriptures we might have hope.
- 5 And may the supporting and consoling God grant you to think towards one another as did Christ Jesus; so that united with one voice you may praise the God and Father of our Lord Jesus Christ.
- 7 Thus receive one another, as Christ also received us into the rectification from God
- 8 For I repeat, Christ became a Servant of circumcision for God's truth, in confirmation of the promises to the fathers; but He praises God for His mercy to the heathen. As it is written:
- FOR THIS I WILL PROCLAIM YOU
AMONG THE NATIONS,
AND SING TO YOUR NAME.²
- 10 And He repeats:
- LET THE HEATHEN REJOICE WITH
HIS PEOPLE;³
- 11 and further:
- PRAISE THE LORD ALL THE
HEATHEN;
AND LOUDLY PRAISE HIM ALL THE
PEOPLE.⁴
- 12 And Isaiah proclaims:
- HE SHALL BE THE ROOT OF JESSE,
AND THE LEADER TO GOVERN
THE NATIONS,
THE HEATHEN SHALL HOPE IN
HIM.⁵
- 13 And may the God of that hope perfect you with all joy and peace in believing, to fill you with power of a holy spirit with that hope.
- 14 But I myself am satisfied about you, my brethren, that you are full of benevolence, complete in all knowledge, and able to advise each other.
- 15 Therefore I have written more boldly to you, brothers, partly as reminding you, through the gift given me from God, that I am a minister of Jesus Christ for the heathen; conducting the service of the gospel of God, so that the offering of the heathen might be rightly administered, sanctified by a holy spirit. Therefore I hold this appointment under Christ Jesus for affairs relating to God. For I will not dare to speak of what Christ has accomplished through me by word and work in conquering nations; by force of evidences and miracles; by

¹ Psa. lxi. 9.² Psa. xviii. 49.³ Deut. xxxii. 43.⁴ Psa. cxvii. i.⁵ Isa. xi. i, io.

spiritual power: so that, from Jerusalem and round to Illyria, I have supplied the Good News of Christ. And I have loved to preach like this, where Christ was not named, so as not to build on some other man's foundation; but as it is written:

THOSE NOT INFORMED ABOUT HIM
SEE;

AND THOSE WHO HAD NOT HEARD
UNDERSTAND.¹

Therefore I have often endeavoured to come to you. However, now I have no more place in these regions: and I have for many years wished to visit you, when I might be proceeding into Spain; for I hope to see you during the passage, and be sent there from you, after first being refreshed by you. At present I am proceeding to Jerusalem, to assist the saints; for it has pleased Macedonia and Achaia to make a present to the poor of the saints in Jerusalem—yes, they have been pleased, and they are their debtors. For if the heathen have shared in their spiritual possessions, they ought to offer to them their corporeal. When I have accomplished and attended to this their affair for them, I shall sail by you into Spain; and I know that by coming to you I shall come to a full acceptance of Christ. But I request you, brothers, through our Lord Jesus Christ, and by the love of the Spirit, strive with me in prayers for me to God: so that I may be delivered from the unbelievers in Judea; and that my service in Jerusalem may be well received by the saints, from whom I may come by God's will to you with pleasure; and so that I may be refreshed by you. And may the peace of God be with you all.

Personal Messages and Salutations.

By this I introduce to you Phœbe our sister, who is a servant of the Kenchrean assembly; so that you may receive her in a way worthy of the holy in the Lord, and support her in her duties which are for your benefit: for she has been a benefactress to many, and to myself as well.

Remember me to Priscilla and Aquila, my assistants in Christ, who exposed their own necks for my life; to whom not I only, but all congregations of the heathen return thanks,

¹ Isa. lli. 15.

- and to the congregation in their house.
- 6 Remember me to my friend Epænetus, who is the first-fruits to Christ from Achaia.
- 7 Remember me to Mary, who has worked well amongst you.
Remember me to my cousins and fellow-assistants, Andronicus and Junias, who are distinguished amongst the apostles, and came to Christ before me.
- 8 Regards to Amplias, my friend in the Lord; and also our companion in
- 9 Christ, Urbanus; and my friend
- 10 Stachys; with Apelles, the approved in Christ; and the family of Aristobulus; as well as my cousin
- 11 Herodion. Best wishes to the family of Narcissus, who are in the Lord;
- 12 with those workers for the Lord, Tryphena and Tryphosa—remembering the good Persis, who has done much in the Lord.
- 13 Best wishes to Rufus, the chosen of the Lord, and to his and my
- 14 mother; and also Asyncritus, Phlegon, Hermes, Patrobas, Hermas, with all
- 15 their brothers—remembering Philologus, Julia, Nereus, and his sister, and Olympas, and all the saints with them.
- 16 Greet each other with a holy kiss. All the assemblies of Christ send you good wishes.
- 17 But I beg of you, brothers, to look after those who create disturbances and offences against the doctrine that you have learnt, and turn away from them. For they do not serve our
- 18 Lord Jesus Christ, but their own greed; and by their flattery and fair speech they deceive the hearts of the unsuspecting; for your fame has spread
- 19 to all. Therefore, I am proud of you; and wish you to be wise for good, but
- 20 ignorant in evil. And the God of peace will soon tread the enemy

under your feet. The grace of our Lord Jesus Christ be with you.

My assistant, Timothy, and my 21 cousins, Luke and Jason, and Sospater, send you regards.

I, Tertius, who write out this letter, 22 do the same in the Lord.

My host, Gaius, and the whole 23 assembly, with Erastus, the city treasurer, and his brother Quartus, send their good wishes to you.¹

And the Almighty confirm you by 25 my good news; and the preaching of Jesus Christ through the revelation of a mystery, hidden for ages of time, 26 but now displayed through the prophetic writings, according to the determination of the Eternal God, and revealed for obedient faith to all the heathen: to the only wise God be 27 glory through Jesus Christ in eternity. Amen.²

Written to the Romans from Corinth, and sent by means of Phæbe, the servant of the Kenchrean Assembly.

¹ Verse 24 is entirely omitted by Drs. Westcott and Hort, as not belonging to the text.

² NOTE.—In these three essays the Apostle Paul presents to mankind the whole of the Christian Doctrine in a systemised form from three points of view, with a sublime power of genius never equalled by any writer the world has produced, and with his natural genius for philosophic thought heightened by a Divine Inspiration to a depth of insight into human nature and all the faculties of the Son of Man, such as had never before been granted to any secular or inspired teacher. This has made him the leader of advanced thought for the past two thousand years, and has even compelled those who in our day profess to disbelieve in any Divine Revelation, to confess in admiration of his work that it embodies the essential Religion of the Future, and that the world is only just becoming able to comprehend the eternal truths he enforced. We who believe know them to be Eternal, for they came from the Ever Living God.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

The Introduction.

1 PAUL, chosen by Divine will an
apostle of Christ Jesus, and the
2 brother Sosthenes, to the assembly of

God existing in Corinth, purified in
Christ Jesus: to the chosen saints,
with all appealing to the Power of our
Lord Jesus Christ—theirs and ours—