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ST. PAUL'S EPISTLE TO THE ROMANS



ST. PAUL'S
EPISTLE TO THE ROMANS

A NEW TRANSLATION WITH A
BRIEF ANALYSIS

BY

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'Hoc est intelligere ut quod cogitavit aliquis idem nos
audientes vel legentes cogitemus.'

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PAUL THE APOSTLE
TO THE
BROTHERHOOD IN ROME

δύναμις Θεοῦ τὸ εὐαγγέλιον

DISCIPULIS MEIS
CARITATIS DOCUMENTUM

PREFACE

Non aliunde dissidia in religione pendent quam ab ignorantia grammaticae.—SCALIGER.

THIS was once a plain letter concerned with a theme which plain men might understand. Why is it so far from plain now to many who in knowledge and even in spiritual discernment are at least the equals of the tradesmen, mechanics, and servants to whom it was immediately addressed?

Some blame rests no doubt with Robert Estienne for the irritating innovation whereby each sentence of the Bible was turned into a numbered paragraph, and with Muret for lending the weight of his authority to another device of the printing house, the dividing of a page into narrow vertical columns. It was not without reason that Scaliger saw a menace to learning and to intelligence in such mechanical interference with the ordered march of thought upon the imprinted page.

These things are not trivial. Even punctuation, which represents a natural feature of the

spoken word, may gradually destroy orderliness of thought and sense of style on the part of a writer, and energy of attention in those who read; but deliberately to break the current of an argument at every turn, especially an argument so rapid and impetuous as is St. Paul's in this letter, was an act of unwisdom which ought not to have been tolerated, much less accepted and made permanent. Such mechanical obstructions, however, may be surmounted by any one who cares to surmount them, nor are they the most efficient cause of the acknowledged obscurity of this Epistle.

In many passages, some of them cardinal to the argument, the English rendering is not only inadequate but misleading.⁽¹⁾ When the Jacobean version was revised even more than when it was made the character of New Testament Greek was ill understood. The Jacobean translators, depending like their predecessors largely upon Latin renderings, had too little Greek to form theories of interpretation. They were indifferent happily to matters of dialect, vocabulary, and syntax. They had not contrived to convince themselves that the same Greek word, whatever its context, must invariably be rendered by the same English word.⁽²⁾ They had as little respect for Attic idiom as St. Paul himself; nor were they tempted to mar their English by any perverse wish to twist

it into conformity with idioms which may have once belonged to the Greek language, but need not on that account belong to the Greek of the New Testament, and certainly do not belong to English. They knew no better than their successors that Greek is not one language but several score, or that with every generation it changed, departing more and more widely from literary grace and logical precision, ceasing in time to be the cherished language of a race that of all races has best loved accuracy of thought and limpidity of expression, and becoming by degrees a tolerant speech whereby many races, all differing greatly in habits of mind and in national circumstances, sought for a time to eschew the curse of Babel.

The Greek of the New Testament may never be understood as classical Greek is understood—it contains too many alien elements,—but it has at least begun to be studied from the proper point of view. Even when the Jacobean version was revised many just conclusions, gravely affecting interpretation, had been established,⁽⁹⁾ although most of them seem to have been ignored by the revisers, who in some places actually distort the meaning in defiance of these conclusions by translating in accordance with Attic idiom phrases that convey in later Greek a wholly different sense, the sense which the earlier translators in happy ignor-

ance had recognised that the context demanded. Since the revised version of the New Testament was completed, great strides have been made in the knowledge of New Testament Greek. The observations of Viteau and more especially of Blass have furnished a sound foundation for further research, and before scholars are done with this fascinating study they will extinguish many misconceptions and will succeed in demonstrating that different as it is from classical Greek, the singular speech in which the oracles of God are enshrined has nevertheless a precision and a force of its own.

Of the several elements which make up this work-a-day tongue the actual terms employed are of no great consequence. They are the counters that if rubbed and chipped yet for the most part serve their purpose adequately. Substantives and adjectives shift from one declension to another. Verbal inflexions are confounded, or new are established. The meaning of the tenses alters, and moods are limited in signification. The superlative degree in comparison disappears, its place being taken by the comparative. Familiar words vanish and less familiar take their room.

The more puzzling difficulties spring not from the terms but from that part of the vocabulary which must always be entangled with idiom, the uninflected particles serving to introduce the various

classes of propositions, or of adverbial phrases comprised in these propositions. In other words, they are concerned with syntax, or the manner in which the mind of a writer brings the counters together in the effort to express itself. On this side the Greek of the New Testament may occupy many generations of patient scholars, and many generations more may elapse before their conclusions affect the standpoint of other men.

This is not the place in which to skirt even the confines of so immense a subject. Nevertheless a brief reference to one class of difficulties generated by changes in idiom cannot be out of place in the preface to a treatise in which difficulties of this order frequently make themselves felt.

It would not, I think, be wholly a paradox to affirm that the obscurity evident in the two recognised English versions of St. Paul's Epistle to the Romans does in some measure issue from the misunderstanding of certain late idioms in the usage of Greek prepositions. It is well known that in every language such idioms are of all idioms the least easy for the careless to keep pure, or for the alien to learn.⁽⁴⁾ If a man is so familiar with a foreign language as hardly to make a mistake in employing its prepositions he must be a master of that language, and therefore to that degree he must have unlearned his mother tongue; for

nobody can speak idiomatically two languages. It is not surprising therefore that St. Paul should misuse prepositions. He frequently does so ; but such misuse seldom, if ever, produces obscurity to the same extent as changes in idiom generated within Greek itself in the course of natural development, or rather, of natural decay. I shall confine myself to one such change. Phrases introduced by a preposition may be so charged with meaning that to reproduce that meaning in English several words must sometimes be used for every Greek word. In ordinary authors this late idiom, no doubt colloquial in origin, has received attention. In the New Testament, where it is exceptionally common, it has been much neglected. Thus in Mark 6, 52 the disciples seeing our Lord walking upon the water are said to have been besides themselves from fear, "for they had not understood at the loaves," or, as it is necessary to English the phrase, "had not understood at the time when the miracle of the loaves was performed." In John 13, 26 Jesus is said to have dipped a piece of bread and offered it to Judas, "and after the piece of bread Satan then entered into Judas," i.e., "after the piece of bread had been thus offered to him." In Rom. 2, 15 "their conclusions between one another" really signifies "the conclusions of reason at which they arrive by controversy." Similarly

“the man out of faith in Jesus” (Rom. 3, 26) means “the man who is actuated by faith in Jesus”: “a righteousness of God out of faith into faith” (1, 17) means “a righteousness of God springing from faith, realized in faith”: “a thing accursed away from Christ” (9, 3) means “so accursed as to be parted from Christ”: “is esteemed righteous away from his sin” (6, 7) means “is esteemed righteous and delivered from his sin”: “sold under sin” (7, 14) means “sold into servitude to sin”: “by an act of power according to a spirit of holiness” (1, 4) means “by an act of power rendered possible by a spirit of holiness”: “going to Troas for the gospel of Christ” (2 C. 2, 12) means “going to Troas to proclaim the gospel of Christ”: “What shall they gain who are baptized for the dead” (1 C. 15, 29) means “what shall they gain who are baptized, if their baptism (the suffering involved therein) only brings them death like other men?”

Is it fair, I ask, to the English reader to translate such idioms word for word? A man cannot return to his place after reading a lesson from St. Paul to an ordinary congregation without feeling that to the bulk of his hearers it would have carried almost as much meaning, if he had read it in Greek. Unhappily the time is still far distant when it will become possible to prepare some

sort of authoritative Targum for the use of the laity.

NOTES

(1) A few examples will suffice:—1, 5 “by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name” A.V.: “through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name’s sake” R.V. 1, 17 “For therein is the righteousness of God revealed from faith to faith” A.V.: “For therein is revealed a righteousness of God by faith unto faith” R.V. 2, 15 “their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” A.V.: “their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them” R.V. 3, 7 “why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?” A.V.: “why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come?” R.V. 3, 25 “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” A.V.: “whom God set forth to be a propitiation through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforesaid, in the forbearance of God” R.V. 5, 7 “For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die” A.V.: “For scarcely for a righteous man will one die: for peradventure for the good man some would even dare to die” R.V. 6, 5 “For if we have been planted together in the

likeness of his death, we shall be also in the likeness of his resurrection" A.V. : "For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection" R.V. 10, 4 "For Christ is the end of the law for righteousness to every one that believeth" A.V. : "For Christ is the end of the law unto righteousness to every one that believeth" R.V.

(2) This theory is particularly unfortunate in the case of an author like St. Paul whose vocabulary is extremely meagre. Stock words like *πλούτος*, *περισσεύειν*, and *ὁμοίωμα* have to do duty in many contexts. If St. Paul had known Greek better, he would have proved himself one of the greatest masters of expression and of style. The results he achieves with so defective an instrument are surprising. That he should know so few Greek words is, I believe, adequate evidence that he obtained little or none of the grammatical and rhetorical discipline which most towns in the Roman empire then provided. His grammar certainly is not of the kind commonly taught, and as for the many examples of rhetorical figures which his writings furnish, they may best be explained in other ways. Some such figures are far more common in popular language than in the speech of the educated; e.g., assonances, jingles, rhymes, of every sort; echoes too, and re-echoes, as the Greeks called them; words used in meanings which are not proper to them, yet are defined sufficiently by the context; personification sometimes of a startling sort. Others, such as certain forms of periphrase, are so natural that they must occur even in everyday conversation. This conclusion is in keeping with the many colloquialisms, terms used in business, mixed metaphors, and the like, which occur in St. Paul.

(3) The use of *διά*, for example, followed by an accusative to express aim or purpose: of the same preposition followed by a genitive with the meaning "consisting in" or "consisting of": the use of *κατά* with the accusative in the meaning

“like”: or with the genitive in the meaning “concerning”: the use of *καί* in the sense of “that is,” “or,” “nay.” (This is of no ordinary importance in the interpretation of St. John, e.g. John 11, 25 “He who believes in me, even if he die, shall live, and every one who lives, that is, who believes in me, shall never die.” id. 14, 1 “Have faith in me, that is, have faith in God.”): the Aramaic use of the third person plural of an ‘active’ tense in lieu of a ‘passive’ form in the singular (e.g. Rom. 10, 14 ff: Jno. 15, 6), an idiom the misunderstanding of which must have produced a veritable library of discussion and of error.

(4) This may be seen at once by reading over the telegrams from “Foreign” Correspondents in any newspaper. They are full of turns which no stickler for English could use—illogical uses like “different to,” “under the circumstances,” or clumsy uses like “in the event of this happening,” “upon this contingency.” Now and then men of alien descent, even if themselves conversant all their lives with the language of the country in which they were born, fail to gain any sense of idiom in that language. Here, for example, are an hour’s lazy gleanings from two novels by Disraeli: “So very sensible was he of the early and constant scene of his youth on his imagination”: “the proud father was consoled by the sex of his child for the recollection that the existence of his child depended upon the precious (precarious?) contingency of a single life”: “He would have no objection to his grandson passing half the year with him”: “He hailed a coach in which, having safely deposited their portmanteaux, he and Ferdinand entered”: “The entailed estates devolved to a very distant branch”: “One of the visages which, after having once beheld, haunt us at all hours”: “Without her form bounds over the turf and glances in these harbours I never wish to view them”: “She possessed no power of communicating her curiosity into Somersetshire”: “It ended by the servants travelling to Lord Bellair’s”: “A per-

sistence in refusal might be misinterpreted into churlishness": "Established no increased claims to the confidence of its constituents": "Felt all the alarm of men on the suspicious sympathy of their new allies": "The fact is, keeping people for dinner under any circumstances is depressing": "The letter was couched with all the respect and good feeling which etc." I may add as throwing a little light upon the explanation of rhetorical figures in St. Paul that the writings of Disraeli furnish an immense number of the kind of twists and turns least frequent in other English writers.

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EPISTOLARY PREFACE

ἀποστολὴν ἐλάβομεν εἰς ὑπακοὴν πίστεως

EPISTOLARY PREFACE

The writer and his commission 1, 1-5: the persons addressed and the writer's interest in them 1, 6-15: the theme of his letter 1, 16-17.

Paul to the Church in Rome.

1, 1-7.

PAUL, bondservant of Jesus Christ, apostle by call set apart for the gospel of God, which by the mouth of his prophets he did in sacred records promise of old concerning his Son, made man of David's race, avouched son of God when by an act of power conditioned by informing holiness he had been raised from the dead, Jesus Christ our Lord, through whom we have received grace and commission to promote for his sake the obedience that is faith among all the gentiles, to whom you yourselves belong, Jesus Christ's by calling, TO ALL WHO ARE IN ROME BELOVED OF GOD, SAINTS BY CALLING.

Grace and peace be yours from God our Father, and the Lord Jesus Christ.

*His eager wish to visit the brotherhood in Rome
and to preach there.*

1, 7-15.

First, I thank my God through Jesus Christ for you all that your faith is openly spoken of throughout the world. Witness God, whom I serve in my spirit in the gospel of his Son, that uninterruptedly I mention you always in my prayers asking that perhaps ere long I may by God's will make good the wish to visit you. Indeed I long to see you, that I may impart to you some spiritual gift, that you may be fortified thereby, or, what is the same thing, that present among you I may be encouraged with you in virtue of our reacting faith, both yours and mine. You may be sure, brothers, that I have often purposed to visit you, and but for obstacles should have done so, that I might reap a harvest, so to say, among you, as indeed I have done among the rest of the gentiles. I owe a duty to them all, whether Greeks or not, whether wise or thoughtless. Thus, as far as in me lies, I am eager to preach the gospel to you also who live in Rome.

*Transition to doctrinal treatise, and summary
statement of the subject.*

1, 16-17.

IN THIS GOSPEL I GLORY. IT IS THE POWER OF GOD PROVIDING SALVATION FOR EVERY ONE WHO HAS FAITH, JEW AND GREEK ALIKE. THERE IS REVEALED IN IT A RIGHTEOUSNESS THAT IS OF GOD, CREATED BY FAITH, REALIZED IN FAITH, PRECISELY AS THE SCRIPTURE EXPRESSES IT, "BUT THE RIGHTEOUS AS POSSESSED WITH FAITH SHALL LIVE."

RIGHTEOUSNESS CREATED BY FAITH

ἐκ πίστεως ἢ δικαιοσύνη

RIGHTEOUSNESS CREATED BY FAITH

Righteousness needed by all 1, 18-3, 20 : offered to all 3, 21-5, 11 : all having died in Adam, there is a presumption that all may live in him whom Adam prefigured 5, 12-21.

The gentile world is estranged from God.

1, 18-32.

THE wrath of God is revealed from heaven as directed against every kind of irreverence and iniquity of men, who iniquitously repress the truth, seeing that what may be known of God is clear to their minds, God having made it thus clear to them. His invisible perfections, his eternal power and godhead, have, ever since the world was created, been discerned by the mind in his works ; so that men are inexcusable inasmuch as they have known God and nevertheless have not acknowledged his godhead or been grateful, but have given way to idle speculations, until their spiritual vision unpractised has become obscured. They have laid claim to wisdom, yet have played the part of the foolish and have "perverted

the majesty" of the immortal God "in things made to resemble" the image of a mortal man, and of birds, and quadrupeds and reptiles. Accordingly God has delivered them up by the passions of their hearts to the dominion of impurity, so that their bodies are dishonoured in their own persons, forasmuch as they have perverted the truth of God by their untruth, and have worshipped and served the creature rather than his creator, who is blessed to all eternity. Amen. For this reason God has delivered them up to the sway of degrading passions. Their women have perverted their natural function to such as is against nature, and the men also in like manner, abandoning the legitimate use of women, are inflamed in their raging passions one for other, men with men committing infamy, and receiving in their own persons the merited wages of their perversity. Just as they reprobate the acknowledging of God, God has delivered them up to the sway of a reprobate will to do wrong things, filled as they are with every kind of iniquity, perversity, selfishness, vice; charged with envy, murder, quarrelsomeness, deceitfulness, malignity; mischiefmakers, calumniators, haters of God, insolent, arrogant, ostentatious, inventors of evil, disobedient to parents, lost to the sense of truth and of honest dealing, devoid of natural affection,

of compassion; who though they know well the decree of God, that men who practise such things are deserving of death, not only do them but applaud those who practise them.

*For the same reasons the Jews are estranged
from God.*

2, 1-29.

Therefore you are inexcusable, be you who you may, who judge your fellow man. The judgment you pass upon another is a judgment against yourself, seeing that you who judge act precisely as he acts. The judgment which God passes upon men who act thus is, we know, a veracious judgment. When you judge your fellow men that so act, yet yourself do as they do, can you make sure that you will yourself escape the judgment of God? Or do you disdain his wealth of goodness, and forbearance, and patience, forgetting the while that God's goodness draws you to repentance? In your obstinacy and impenitent temper you amass for yourself wrath against the day of wrath, whereon shall be declared the impartial judgment of God, who "shall award to each the lot that his conduct deserves," to such as by patience in well-doing seek to attain glory, and honour, and immortality, everlasting life; whereas for the self-seeking and

such as follow not the truth, but follow iniquity, there are wrath and indignation, anguish and despair, the award for every soul of man who works evil, the Jew first and the Greek next; but glory and honour and peace for every one who practises good, the Jew first and the Greek next. There is no respecting of persons with God. All who have sinned without law shall without law perish; and all who with law have sinned shall be judged by law. Not those in whose ears law has been proclaimed are righteous in God's sight, but those who act in accord with law¹ shall be so esteemed on that day on which God judges secrets, as my gospel says, by Jesus Christ.

If you bear the name of Jew, and repose in the law, and pride yourself in God, and understand his will, and appraise things excellent, as instructed therein by the law; and believe yourself a guide to the blind, a light to dwellers in darkness, an educator of the careless, a teacher of children, as yourself vouchsafed in the law the moulding power of knowledge and of truth—you who teach others, why not teach yourself? Loudly forbidding to

¹ When gentiles, who have no law, do by the light of nature what the law inculcates, then, since law they have not, they are a law to themselves, inasmuch as they display the law's work written upon their hearts, their conscience at the same time attesting (that they do right or wrong), and the conclusions of reason attained by controversy arraigning or absolving them.

steal, do you steal? Telling others not to commit adultery, do you commit adultery? Abominating idols, do you covet them as plunder? You who pride yourself in the law, do you break the law and put your God to shame? "The honour of your God," the scripture says, "is defamed among the gentiles by your sin." Circumcision advantages you, if you practise the law; if you are a breaker of the law, your circumcision is turned to uncircumcision. If then the uncircumcised observe the law's requirements, shall not their uncircumcision be reckoned as circumcision? And uncircumcision of body, if it fulfils the law, shall judge you who by the letter and by circumcision are a breaker of the law. He is no Jew who is one outwardly, nor is that circumcision which is outward in the flesh; but he is a Jew who is such in his secret heart, and circumcision is circumcision of the heart, spiritual, not literal circumcision; whose commendation is not from men but from God.

The Jews are none the less estranged for their peculiar relation to God.

3, 1-8.

What then is the superiority of the Jew, or what is the advantage of circumcision? Great in every way; principally in this, that the Jews were

entrusted with the revelations of God. What! if some have disobeyed, shall their disobedience make God's promise inoperative? By no means. Let God be proved veracious and "every man false," "that," as the scripture runs, "thou be proved just in thine argument and triumph in thy cause."

But if our unrighteousness helps to affirm God's righteousness, what shall we say in that case? Is God (I speak humanly) unrighteous who makes his wrath felt? No. Otherwise how is God to judge the world? But if the truth of God has through my untruth availed to augment his glory, why am I still visited with judgment for my sin, and why should we not, as indeed we are maligned and as some aver that we say, why, I say, should we not do evil that good may come of it? Such a contention is justly condemned.

*That all are estranged from God is affirmed
by scripture.*

3, 9-20.

What then? Are we Jews advantaged? Not altogether. We have already said that the blame rests with all, both Jews and gentiles, that they are in a state of sin; and this is borne out by scripture:—

“There is no man righteous, not one; there is

none that understands, none that seeks after God. They have all gone astray, they have together ignored their responsibility. There is none that practises good, not so much as one." Ps. 14, 2-3.

"Their throat is an opened grave; they speak treacherously with their tongue." Ps. 5, 9.

"Adder's venom is under their lips." Ps. 140, 3.

"Whose mouth is full of cursing and malignity." Ps. 10, 7.

"Their feet are quick to shed blood; oppression and distress go in their train, and they know not the path of peace." Is. 59, 7 ff.

"There is no fear of God before their eyes." Ps. 36, 1.

Every word of the law, the law addresses, we know, to those who are in the law, in order that every mouth be shut, and that all the world become answerable to God; forasmuch as by works of law "no man shall be held righteous in his sight." It is law that imparts knowledge of sin.

*The fact on which is based the offer of
righteousness to all.*

3, 21-26.

But now is made known a righteousness of God apart from law, attested by the law and the prophets, a righteousness of God consisting in

faith in Jesus Christ, intended for all who have faith, and no distinction made,—for all have sinned and fail to realize the glory of God—righteousness being freely imparted to all by his grace in so far as they have an opportunity of deliverance by ransom provided in Christ Jesus, whom God of old designed as a propitiation to be accepted by faith, a propitiation consisting in the shedding of his blood, ordained to make known God's righteousness for the remitting of past sins through his forbearance, that thereby his righteousness should be made known in the present age; the import being that God is righteous and does impart righteousness to every one who is actuated by faith in Jesus.

It is no new thing that faith, precluding as it does the sense of merit, should be required. It was required in the law.

3, 27-31.

Now, what becomes of our claim to superiority? We are denied it. By what law? The law of works? No; a law of faith, our conclusion being that a man becomes righteous by means of faith apart from works of law. Or, is God only the God of Jews? Is he not God of gentiles too? Certainly of gentiles too. God is one; and he

shall impart righteousness to the circumcised if actuated by faith; and to the uncircumcised in response to the same faith. Now, do we abrogate law by this insistence upon faith? No; we lend stability to law.

It was operative in Abraham's case before the law was enacted.

4, 1-12.

If this be so, what shall we say of Abraham, the remote father of our race? If Abraham was held righteous by reason of works, he has that which he can claim merit for; but before God he has no such merit. What does the scripture say? "But Abraham had faith in God, and it was counted to him as righteousness." But if a man performs work, his wage is not counted as a gift, but as a thing due to him; whereas, if a man irrespective of work done has faith in him who makes the godless righteous, that man's faith is counted to him as righteousness. It is thus that David speaks of the felicity of the man to whom God imputes righteousness apart from works, "Blessed are they whose failings have been forgiven, whose sins have been buried. Blessed is the man whose sin Jehovah shall not impute."

Now in this ascription of felicity is it the circumcised who are contemplated or the uncir-

cumcised? We repeat, "His faith was counted to him as righteousness." What was his condition when it was so counted? Was he in a state of circumcision or of uncircumcision? Of uncircumcision, not of circumcision; and he received "the sign circumcision," a warranty of the righteousness originating in the faith that he manifested in "the state of uncircumcision." He is thus the father of all who in a state of uncircumcision show such faith that this righteousness is imputed to them, and a father in circumcision for behoof of those who not only act as circumcised men, but closely copy our father Abraham's faith manifested in a state of uncircumcision.

The significance of this fact to mankind.

4, 13-25.

The promise made to Abraham and to his descendants, that he should inherit the world, was the result of faith-righteousness, and not of law. If to live by law makes men heirs of the world, the faith of which I speak is meaningless, the promise is inoperative. The law produces no promise; it produces estrangement: where there is no law, there is nothing to transgress. This is why faith is the condition, faith making the heirship a matter of grace, that thereby the promise may be secured to all Abraham's descendants, not

only to such as live by the law, but also to such as are actuated by Abraham's faith¹; if indeed they are so actuated in the eyes of the God in whom Abraham had faith, who restores the dead to life and addresses as existent things which exist not; that Abraham who against hope, to realize hope, had such faith that he became "the father of many peoples," even as it was told him, "So shall thy descendants be"; and strong in his faith, although cognizant that his own body was now moribund—he was a hundred years old or thereabout,—and that Sarah's womb was sterile, yet at God's promise he suffered not his unbelief to make him doubt, but allowed his faith to endue him with vigour, having first ascribed glory to God, and convinced himself that what God has promised God is able to perform. Thus is explained "It was counted to him as righteousness." Nor were these words of Scripture, "was counted to him," meant to apply to him only, but also to us to whom righteousness should be imparted, all, namely, who have faith in him who raised from the dead our Lord Jesus, who "was delivered up for our transgressions" and was raised to make righteousness possible for us.

¹ Whether we belong to the one class or the other Abraham is our father. Gen. 17, 5 "I have made thee the father of many peoples."

Its incalculable significance to believers.

5, 1-11.

Once faith has brought us this righteousness, we enjoy peace with God, through our Lord Jesus Christ, through whom we have also obtained our access to this state of grace in which we are and triumph in the hope of attaining God's glory. Not only that; we triumph even amid the sufferings which befall us, knowing that suffering produces constancy, and constancy confidence, and confidence hope, a hope withal that betrays not, seeing that the love of God floods our hearts in the Holy Spirit that is given to us—if indeed it be the case that Christ, because we were still powerless, did in God's good time die for the ungodly.

That one should die for a righteous man is barely conceivable. I say barely conceivable, not wholly inconceivable; for perhaps for a man thus good another may even bring himself to die. But to this degree does God demonstrate his own love towards us that Christ died for us when we were still sinners. Much more therefore when we are now vouchsafed righteousness in virtue of his shed blood shall we be saved by his means from the wrath afore-described. If when enemies of God we were reconciled to God by the death of his Son, much more when reconciled shall we be saved in

virtue of his life ; and not only reconciled to God, but also triumphing in God through our Lord Jesus Christ, through whom we have now been vouchsafed this reconciliation.

The reconciliation thus secured is even more certain than the fact of the estrangement.

5, 12-21.

It was to make good this issue that, just as one man's conduct introduced sin into the world, and that sin introduced death, and thereby all men were included in the scope of death as ensuing from the sin of all,¹ so by the one man Jesus Christ righteousness is offered to all and with that righteousness life. At the same time, the offence and the act of grace are not comparable. If by the one man's offence the others in their multitudes died, far greater is the efficacy for the many of the grace of God and of his free gift vouchsafed in the grace of the one man Jesus Christ. Nor does the thing bestowed resemble the consequence which ensued from one man's sin. The sentence ensuing upon one man's sin produced condemnation ; the

¹ Antecedent to law sin did exist in the world, though it is the case that, so long as law is not, sin does not stand against a man in the ledger of his life ; nevertheless death reigned from Adam until Moses even over those whose sin had nothing in common with Adam's transgression, Adam prefiguring the other who should come.

act of grace ensuing upon many offences produces righteousness imparted. If by reason of the one man's offence death reigned through that one man, much more shall they who receive the superabundance of this grace and of this righteousness reign in virtue of life through the one, Jesus Christ. So then as of one man's offence the consequence for all men is condemnation, similarly of one man's righteousness imparted the consequence for all men is life as inherent therein. Just as by the one man's disobedience the many were brought into a state of sin, so also by the one man's obedience the many shall be brought into a state of righteousness. As for law, it came in as a by-blow, enhancing the offence. But if the sin was enhanced, the grace, more than sufficient already, outdid itself, that, just as the sin reigned in death, its consequence, so also might the grace reign through righteousness, as yielding life eternal through Jesus Christ our Lord.

RIGHTEOUSNESS REALIZED IN FAITH

εἰς πίστιν ἢ δικαιοσύνη

RIGHTEOUSNESS REALIZED IN FAITH

Righteousness realized in faith is a life in Christ : a servitude to God : an emancipation from law 6, 1-7, 6 : an emancipation from the sense of sin 7, 7-25 : effected by the presence of God's spirit 8, 1-17.

*He who by faith dies with Jesus Christ does also
by faith live in Christ Jesus,*

6, 1-14.

IF this be so, are we to stick to our sin that the grace may be enhanced? No. We have died to our sin ; how is it possible that we should still live in sin? Or, can it be that you are ignorant that all of us, who in baptism have been united with Christ, have in baptism partaken in his death? In our baptism we were indeed laid in the grave with him, partaking in his death, that, as Christ was raised from the dead by a manifestation of his Father's glory, so we also may regulate our conduct by a new principle, life. If we have come to share in one nature with him by participation in the manner of his death, it cannot but be that we shall share therein by participation in the manner of his

resurrection ; knowing, as we do know, that our former self was for this end crucified with him that our sinful self should be so reduced to impotence that we should no longer be in subjection to our sin. A man who has died to his sin is delivered from his sin and made righteous. If we have died with Christ, we believe that we shall also live with him, being assured that Christ raised from the dead never dies again, that death never again has authority over him. The death which he died he died for sin once for all ; the life which he lives he lives to God. So also must you conclude yourselves to be dead to sin but alive to God in Christ Jesus.

Let not sin therefore so reign in your mortal self that it yield obedience to its passions ; nor array your members in the cause of sin as arms of unrighteousness, but array yourselves on the side of God as men alive when before you were dead, and array your members as arms of righteousness in the cause of God. Sin must not control you. You are not in a state of law, but in a state of grace.

and obeys God as his master,

6, 15-23.

What follows ? Are we to sin, because we are not in a state of law but of grace ? Certainly not.

If you accept servitude so far as to obey a master, you must acknowledge that you serve the master whom you obey, whether indeed your master be Sin, paying death for wage, or Obedience, paying righteousness. Thanks be to God that you who were at one time the servants of sin have yielded a sincere obedience to the form of doctrine under the influence of which you were put, and that you have been emancipated from sin and become servants of righteousness—human nature is so frail that I must thus speak of it conformably.—Once you submitted your bodies to the servitude of impurity and of lawlessness; why not submit them now to the servitude of righteousness and its purifying power? In the days of your servitude to sin you were emancipated from righteousness. What did you then gain by the things for which you now blush? Those things ended in death; but now, emancipated from sin, and accepting the servitude of God, you gain indeed. Your nature is purified, and as for the issue, it is eternal life. Sin's wage is death, but God's free gift is eternal life in Christ Jesus, our Lord.

and is emancipated from the law,

7, 1-6.

Or, can it be brothers that you are ignorant—no ; you know what law means—that the law never surrenders its claims over its subject, however long he may live ? Take the case of a married woman. By law she is bound to her husband during her lifetime. If, however, her husband dies, she is emancipated from the law of her husband. Accordingly, if during her husband's lifetime she give herself to another, she shall be considered an adulteress ; whereas, if her husband die, she is so far independent of that law that she is no adulteress, if she give herself to another man. It is even so, my brothers, in your case. You have so been made dead to the law by the body of Christ that you have given yourselves to another, even to him who was raised from the dead for this end, that we should produce offspring to God. When we were unspiritual, the cravings created by the law, or in other words, our sins, operated in our bodies to produce offspring for death. But now we are emancipated from the law, having died to that whereby we were once dominated, so that our servitude assumes a new form, being servitude to the spirit, and not to the letter, as of old.

and thereby is emancipated from the sense of sin.

7, 7-25.

Are we to infer from this that the law and sin are one and the same? Not at all. On the contrary there was a time when law formed the only means whereby I could discover what sin was. On the one hand, I did not know what it was to covet, but for the prohibition of the law "Thou shalt not covet" ——. Brought into existence by this commandment, sin produced in me every form of covetousness. If it were not for law, sin would be a dead thing. There was a time when I lived without law myself; but this commandment no sooner came home to me than sin sprang into life, and I died; and the commandment, which should have brought life, brought, I discovered, not life, but death. In other words, the sin brought into existence by the commandment made me its victim, using the commandment to destroy my life. So the law indeed is sinless, and the commandment is sinless, and just, and beneficent.

Did then a thing so beneficent become death to me? No. It was the sin that became so, that through this beneficent thing, it might so plainly be proved to be sin, effecting my death, that the commandment should aggravate the sin beyond

measure. The law, we know, is spiritual, whereas I am carnal, sold into servitude to sin. My actions are incomprehensible to myself. I do not carry out what I will. On the contrary, I do what I hate. If I do what I would rather not do, I admit that the law is right. This being so, it is not I who do the thing, but the sin that dwells within me. I can see that in me, that is, in my natural self, good does not dwell. The wish is there, but the power to carry out what is right is not. The good thing that I wish to perform I do not perform, but the wrong thing that I do not wish to do I do. If I do just what I do not wish to do, it is not I who do it: it is the sin which dwells within me. Accordingly I discover this law to exist, that, when I wish to do what is right, that which is wrong presents itself. In my inner self I sympathize with the law of God, but in my body I can see another law at work, conflicting with the law of my will, and making me prisoner to itself, namely, the law of sin, residing in my body. Miserable man that I am! Who shall deliver me out of this body of death? Thanks be to God through Jesus Christ, our Lord. Though with my flesh I am in servitude to the law of sin, in my real self with my will I am in servitude to the law of God.

The new spiritual attitude,

8, 1-11.

Thus there is now no sentence of punishment for those who are in Christ Jesus. The law of that Spirit that endows thee with life in Christ Jesus has emancipated thee from the law of sin and of death. As for the law's incompetency, its insufficiency arising from man's carnal nature, God sent his own Son, made in the semblance of that sinful carnal nature and ordained to rid it of sin, and did give sentence of punishment against the sin inherent in that carnal nature, purposing thereby that the requirements of the law should be met in our case, whose actions spring not from carnal motives, but from spiritual. There is a carnal attitude, and there is a spiritual attitude. While the spiritual attitude is life and peace, the carnal attitude is a death, being indeed hostility to God. It is not submissive to the law of God, nor can it be so. The carnal cannot please God.

You are not carnal; you are spiritual, if God's spirit does indeed reside in you. The man who has not Christ's spirit is not Christ's; whereas if Christ is in you, though the body is dead by reason of Adam's sin, the spirit is life by reason of righteousness imparted. If the spirit of him who raised Jesus from the dead resides in you,

he who raised Christ Jesus from the dead shall endow your mortal bodies with life through his spirit residing in you.

a veritable adoption by God.

8, 12-17.

Thus we are under obligation, brothers, not to our carnal nature that we should direct our lives thereby.—No! If you live in that way, you shall die; but if by the spirit you deaden the body's activities, you shall live. All who are guided by God's spirit are God's sons. The spirit which you have received is not the old servitude producing fear: it is a spirit of adopted sons which inspires the cry, "Abba, our Father." This spirit even unites with our spirit in attesting that we are God's children; and if children, heirs too, heirs of God, and joint-heirs with Christ, if indeed we suffer as Christ suffered, and suffer from this motive, that we may be glorified as he has been glorified.

RIGHTEOUSNESS TRIUMPHANT

ὁ δίκαιος ἐκ πίστεως ζήσεται.

RIGHTEOUSNESS TRIUMPHANT

The hope of creation 8, 18-30 : the certainty of attainment
8, 31-39.

*All creation yearns for the triumph of
righteousness.*

8, 18-23.

SUFFERING endured in the present time is, I should say, not worth a thought compared with the glory that shall be revealed as its reward. All creation is expectant, waiting for the revealing of the sons of God. Subjected to unreality, not of its own will, but for the pleasure of him who so subjected it, creation waits in hope that it shall itself be emancipated from its servitude to decay, and shall attain to the independence inseparable from the glory of the sons of God. The entire creation has shared, we know, till now in the sighs and throes of humanity; not only so, but even we ourselves, though now vouchsafed the firstfruits of the Spirit, still sigh in our hearts, awaiting the body's deliverance from captivity, our adoption as sons.

Righteous men sigh for it. The Spirit himself sighs for it. It is God's will.

8, 24-30.

In this hope were we saved. Hope once realized is hope no longer. Who can hope for what he has realized? But if we hope for a thing unrealized, we perseveringly await its attainment. And our frail efforts to attain to it are in the same measure seconded by the Spirit. What the true objects of prayer are, is just what we do not know, but the Spirit himself entreats for us with unutterable sighs, and He who explores the hearts of men knows the Spirit's will, seeing that his entreaties for the Saints coincide with God's will. We can be sure that all things co-operate for good for those who love God, such as are called according to his purpose. Those whom he foreknew he also foreordained to be conformed to the image of his Son, that he should be the first-begotten of a great brotherhood. Those whom he foreordained he also called, and those whom he called he also held righteous, and whom he held righteous he also glorified.

Being God's will, it must come to pass.

8, 31-39.

What follows? If God is with us, who is against us? If God did not spare his own Son, but gave him up for us all, he shall certainly give us all things by his grace, when he has given him. Who shall accuse God's elect? God "declares me righteous; who shall give sentence against me?" Christ who died, no! Christ who rose again, who is on God's right hand, who actually entreats for us. Who shall part us from Christ's love? Not suffering, or anguish, or persecution, or hunger, or destitution, or danger, or violent death. "For thy sake," the scripture says, "we suffer death all the day long; we are counted as sheep for the shambles." Yet in all these things we are more than triumphant through him who has loved us. Nay; nor death, nor life, I am persuaded, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor any other created thing shall be able to part us from the love of God in Christ Jesus, our Lord.

FAITH THE ONLY SOURCE OF RIGHTEOUS-
NESS, AS PROVED BY THE HISTORY
OF THE PROMISE.

*ἐπαγγελίας ὁ λόγος οὗτος· κατὰ τὸν καιρὸν τοῦτον
ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός*

FAITH THE ONLY SOURCE OF RIGHTEOUS- NESS AS PROVED BY THE HISTORY OF THE PROMISE.

The promise depends upon acquiescence in the will of God, which is absolute 9, 1-29 : Israel as a people has ignored this condition and misconceived the purpose of the law 9, 30-10, 13 : and this, in spite of warning 10, 14-21 : the few, fulfilling the condition, have obtained the promise 11, 1-10 : the faith of the gentiles ordained to react upon Israel, but God's will, if possible, more absolute for the gentiles than for Israel 11, 11-24 : God's will absolute, yet beneficent 11, 25-36.

If Israel would but have faith!

9, 1-5.

I SPEAK the truth in Christ—I am not mistaken ; conscience affirms my sincerity in the Holy Spirit —when I say that I sorrow greatly, and that there is incessant anguish in my heart. Indeed I should gladly be myself so accursed as to be denied access to Christ, if thereby I might save my brothers, my kinsmen in blood, the children of Israel, to whom belong the adoption to be sons, and the visible presence of God, and the covenants, and the law's

enactment, and the ceremonial observances, and the promises; of whom are the patriarchs and from whom so far as natural descent is concerned came the Christ, supreme over all, God blessed for ever-lasting. Amen.

The way in which the promise is expressed makes it clear that it is dependent not upon works, but upon the will of God.

9, 6-13.

I am far from implying that the word of God is falsified. It is not all who are sprung from Israel that are Israel; nor are all the children of Abraham because they are descendants of Abraham. On the contrary, it is said, "It is in Isaac that thy descendants shall be called." In other words, it is not the children by natural descent that are the children of God, but conversely the children promised (i.e. the children of God) are regarded as descendants of Abraham. Mark the way in which the promise is expressed, "About this time in the year I shall come, and Sarah shall have a son." Not only so, but Rebecca also, though she conceived both sons by one man, by Isaac our father, even before the children were born, or had done anything either good or bad, in order that the elective purpose of God might be affirmed to depend not

upon works but upon the will of him who makes the call—it was declared, I say, to Rebecca, “The elder shall serve the younger,” in exact accord with the scripture, “I have loved Jacob; I have withheld my love from Esau.”

God's will declared absolute by God himself.

9, 14-18.

Does it follow that there is injustice with God? Not at all. God says to Moses “I will have mercy upon him on whom I have mercy, and compassion for him for whom I have compassion.” Mercy accordingly belongs, not to him who wishes or who works, but to God, its source. The scripture says to Pharaoh, “For this end and for no other I raised thee up, that in thee I might show my power, and that my name might be proclaimed in all the earth.” It follows that God has mercy upon whom he wills and “makes obdurate” whom he wills.

The fact of creation a complete answer to such as do not acquiesce in God's will as absolute, and explains the history of God's dealings.

9, 19-29.

You will retort, no doubt, “If this be so, why does God impute blame? Can a man resist his

will?" Nay rather, the case is thus: "Why should you, a man, speak back to God? Shall the thing made say to its maker, 'Why did you make me thus?' Has not the potter the right to do with the clay what he wills, and to make from the same paste one vessel of price and another for ignoble use?" What if God, desiring to declare his wrath and to make known the extent of his power, has borne most patiently with such as, having drunk full of his wrath, are qualified wholly for destruction, in order that he may make known the resources of his glory, prepared for such as have drunk full of his mercy, whom he has prepared beforehand for glory, whom also he has called, even us, not only from Jews, but also from gentiles, as indeed he says in Hosea: "I will call that my people which was not my people, and her beloved who was not beloved; and it shall come to pass that in the place in which it was said, 'Such as you are not my people,' there shall men be called to be the sons of the living God." Isaiah too lifts up his voice respecting Israel, "If the number of Israel's sons shall be as the sand of the sea, the remnant shall be saved; for Jehovah shall bring his word to pass upon the earth, completing and determining it." It is as Isaiah has elsewhere prophesied, "Unless the Lord of Hosts had left descendants among us, we had become as Sodom, and been made like Gomorrah."

The light which this throws upon Israel's failure.

9, 30-33.

The inference to be drawn is plain. Gentiles who have never tried to realize righteousness have found righteousness, the righteousness created by faith, whereas Israel, though ever trying to realize a law of righteousness, have not got so far as that law. Why? Because they have not sought it by faith, but have imagined they could do so by works. They have stumbled "on the stone placed there," as the scripture says, "for that end." "Behold! I place in Sion a stone to stumble upon, and an obstructing rock, and he that has faith in it shall not be shamed."

Israel has not seen that the one way to achieve righteousness is to do so through faith in the Messiah in whom the law culminates. Works cannot save.

10, 1-13.

Brothers, I desire with my whole heart that Israel should be saved; I entreat God to grant my desire. This I can say for them, that they are jealous for God's honour. Nevertheless this jealousy is not matched with knowledge. Ignoring the righteousness of God, and desiring to frame

a righteousness of their own, they have not resigned themselves to the righteousness of God.

The law contemplates the Christ as providing righteousness for every one who has faith. Speaking of the righteousness created by law Moses writes, "A man shall have life by it, if he has carried it into practice" (an impossible condition). But as for the righteousness created by faith, it finds expression in these terms: "Do not say," in your heart, "Who shall ascend into the heaven" (that is, to bring Christ down thereby), or "Who shall descend into the pit" (that is, to bring Christ thereby back from the dead)? It tells you not to say that; but what does it tell you? "The word is near you, in your mouth, and in your heart," the word, that is, or expression of your faith. And this is just what we preach, namely, that if you will confess "with your mouth" JESUS IS THE LORD, and will believe "in your heart" that God raised him from the dead, you shall be saved. With the heart men so have faith as to find righteousness, and with the mouth they so confess as to find salvation.

Such is the meaning of the words, "None that has faith in him shall be shamed," no distinction being made between Jew and Greek, forasmuch as the self-same Lord is Lord of all, having enough and more than enough to satisfy all who call upon

him. "Every one who will call upon the name of the Lord shall be saved."

In spite of God's messengers, Moses and the prophets, in spite of knowledge, Israel has refused to obey.

10, 14-21.

Now before a man can call upon God, he must have faith in God; before he can have faith, he must hear God; before he can hear God, a herald must declare God's will; before the herald can declare it, he must be commissioned. "Pleasant indeed is their advent who are charged with a gospel of bliss."

Nevertheless, to this gospel not all have hearkened. Isaiah says "Has ever a man, O Lord, found faith through our message?"—Faith, you see, follows on the message men hear; and the message consists in its burden, Christ.—Can it be said, I ask, that they have not heard the message? No; they have heard, and more; "Their voice was uttered to all the earth, and their burden to the ends of the world." Or, that Israel has not known? No; to begin with the first, Moses says, "I will move you to jealousy at that which is not a nation; against a nation devoid of understanding I will excite you to anger." And Isaiah boldly

declares, "I have been found by those who sought me not; I have revealed me to those who inquired not of me." Then he addresses Israel: "All day long I have held my hands out to a people disobedient and contradictory."

The few, however, fulfilling the condition, have obtained the promise.

11, 1-10.

This being so, has God, I ask, rejected his people? Certainly not. I am myself an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. No. "God has not rejected his people" whom he foreknew. You cannot but recollect the words of scripture in the passage in which Elijah pleads with God concerning Israel; "Jehovah, they have slain thy prophets; they have digged down thine altars, and I alone am left, and they seek my life." What is the response? "I have reserved" for myself "seven thousand men who have not knelt to Baal." Precisely in the same way at the present time there is a remnant chosen out by grace; and if by grace, works have no more to do with the choice; otherwise grace is turned to something that is not grace.

What follows? That which Israel earnestly

seeks Israel has not obtained, but the elect have obtained it, the rest showing themselves insensible to it, just as it is written, "God has assigned them a spirit of stupor, eyes that they see not with, and ears that they hear not with even to this day." And David says, "Let their table ensnare and arrest them, and bring upon them failure and retribution; let their eyes be obscured that they see not; and bow thou their backs down for ever."

And even out of the evil of the many good comes to the gentiles and through them to Israel, and through Israel to more.

11, 11-12.

Now was this failure, I ask, ordained for their fall? No; but by their lapse salvation comes to the gentiles, that the gentiles should provoke them to emulation. If then this, their lapse, is a priceless advantage to the world, and this, their discomfiture, a priceless advantage to the gentiles, much more priceless shall be their state of achievement.

The gentiles in turn are warned that, if possible, God's will is even more absolute for them than for Israel.

11, 1-24.

I have something to say to you who are gentiles. Being the apostle of the gentiles, to that extent I make much of my office, in the hope that I may excite the emulation of my own race and save some among them. If their rejection is the reconciling of the world, can their acceptance be other than life from the dead? If the firstlings of the meal are consecrate, so is the baked bread; if the tree's root is consecrate, so also are its branches.

But of those branches if some have been severed from the tree, while you, a wild olive, have been engrafted among them, and have come to participate with the root, just as do they, in the fatness of the olive, you ought not to think yourself better than the branches. If you do so, still it is not you who support the root, but the root that supports you. You will say, no doubt, "Branches have been severed from the tree that I might be grafted upon it." Be it so. They were severed from the tree for their want of faith. As for you, your faith has put you where you are. Instead of pride you should feel dread. If God has not spared the natural branches,

he will not spare you either. You must recognize that if God is good, he is also severe; severe to such as have fallen, whereas God is good to you if you continue in his goodness. Otherwise you shall be cut away like the others. Those others too, even they shall be grafted in, if they do not continue in their unbelief. God has the power to graft them in once more. If you have been severed from that which is by nature a wild olive, and have been grafted contrary to nature upon a good olive, much more shall these, its natural branches, be grafted upon the parent tree.

The necessity for this warning.

11, 25-29.

It may be that your imagination would lead you astray, if you were left in ignorance, and for that reason, brothers, I am anxious that you should understand the secret counsel of God in this, that a partial insensibility has fallen upon Israel, until the completed state of the gentiles be inaugurated; and this condition once fulfilled, all Israel shall be saved; as it is written, "The deliverer shall come out of Sion; he shall remove ungodliness from Jacob. This is the covenant that I shall give them, when I take away their sins." In respect of the gospel they are no doubt enemies to your

advantage, but in respect of their election they are beloved for their fathers' sake. God's gracious gifts and God's call are irrevocable.

God's will absolute, but beneficent.

11, 30-36.

Just as at one time you yourselves disobeyed God, whereas now through Israel's disobedience you have obtained mercy, so for the time being Israel have disobeyed, that through the mercy vouchsafed to you they also may themselves obtain mercy. God has included all men together in disobedience that he may have mercy upon all. How unfathomable, how inexhaustible are the wisdom and the knowledge of God! How inscrutable are his verdicts; his methods how hard to explore! "Who has understood Jehovah's purpose? Who has been his counsellor? Or who has first given to him, and shall be requited of him?" From him and through him all things are, and in him end. To him be glory everlasting! Amen.

THE DOCTRINE OF RIGHTEOUSNESS AS
AFFECTING CONDUCT

μεταμορφούσθε τῇ ἀνακαινώσει τοῦ νοός

THE DOCTRINE OF RIGHTEOUSNESS AS AFFECTING CONDUCT

The bearing of creed upon conduct 12, 1-2: the duty of the righteous as members of the brotherhood 12, 3-21: as members of the state 13, 1-14: in respect to certain contentious questions 14, 1-15, 13.

Doctrine the sanction of conduct.

12, 1-2.

I ENTREAT you, brothers, to prove your sense of God's mercies by presenting your lives as an acceptable sacrifice, a living victim consecrated to God, which for you is become a religious duty sanctioned by reason. Instead of falling in with the conventions of this world, I would have you so changed in nature itself by the transformation of your will as to discern what the will of God is, a thing good, and admirable, and perfect.

*The duty of the righteous as a member of the
brotherhood.*

12, 3-21.

By the grace that is given to me I say to every one who is anybody among you, not to think more of himself than he ought, but to think how best he shall regulate his own life in proportion to the measure of faith that God has severally imparted to him. Just as in our one body we have many members, and these members have not all the same function, so we many form one body in Christ, and severally are members of the rest. Possessed of gifts differing according to the grace that has been given to us, let us exercise these gifts aright—spiritual insight in proportion to our faith, practical duties in their proper sphere, teaching others to the extent of the teacher's powers, or exhorting them in the same degree, dispensing charity with simplicity, presiding over others with zeal, performing works of mercy with cheerfulness. Let your love be something real, all detesting what is evil, all attached to what is good; in brotherly love cherishing affection to one another, in esteem each putting others before himself, in earnestness hanging not back, in spirit ardent, very slaves of your opportunities, when

you have cause for hope rejoicing, when suffering comes enduring it, in your prayers assiduous, taking your share in the needs of the saints, anxious to show hospitality. Bless your persecutors, yes, bless, not curse; share your neighbour's joy, and share his tears; having all common sympathies, not aspiring to pre-eminence, but with the humble avoiding notice. Pride not yourselves on your discernment; returning no man wrong for wrong, absorbed in what is good for all men to see; if it be possible, so far as it depends on you, living in peace with all men; not retaliating, beloved brothers, but give place to the wrath of God. "Vengeance is mine," it is written, "I will repay" saith the Lord. But "if your enemy hungers, give him bread; if he thirsts, give him drink; for by so doing you will heap coals of fire upon his head." Do not let yourself be overpowered by evil, but overpower evil by good.

*The duty of the righteous as a member
of the state.*

13, 1-10.

It is incumbent upon every person to submit himself to such as are invested with superior authority. There is no such thing as authority unless by the will of God, and all who are invested

with authority have been appointed by God. Therefore in resisting authority a man resists God's ordinance, and all who so resist shall incur God's judgment. From the magistrates a good action has nothing to fear; only a bad action. If you would have no cause to fear authority, let your conduct be innocent. You will then be commended by authority. He who exercises it is God's dispenser of good to you. But if your conduct be bad, then fear the authority of the magistrate. It is not for nothing that he has power to inflict death. He is God's dispenser to execute the wrathful vengeance of God upon an evil doer. Submission is therefore required from you, not only if you would escape that wrath, but also if you would satisfy conscience. It is to maintain authority that you pay taxes. The magistrates are God's officers, indefatigable workers for this end. Render to them all each his due, tribute if tribute you owe, taxes if taxes, fear if fear, respect if respect.

Owe nothing to anybody except the one debt of love to each other. He who loves his neighbour has kept the whole law. The sentence, "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not covet," or any other injunction of them all is summed up in this one saying "Thou shalt love thy neighbour as

thyself." Love commits no wrong against a neighbour. Therefore love is the law's completion.

The motive.

13, 11-14.

And this, because you have learned what the time demands, that the hour is already come for you to awake from sleep. Salvation is now nearer us than when we began to have faith. The night is advanced. The day is upon us. Let us therefore put off the works of the dark, and don the armour of the light. Let us live as befits men who realize that they live in the day, not in carousing and drinking, in sensual indulgence and dissipation, in quarrelling and jealousy. Nay, put on, I entreat you, the Lord Jesus Christ, and let not the body so engross you that you give way to its passions.

The duty of the righteous in respect to certain contentious questions.

14, 1-15, 13.

Although in his faith a man show weakness, I bid you welcome him to your society without desiring to contest his opinions. One man has the faith to eat anything; another, being weak in faith, eats herbs. Why should he who eats despise

him who does not eat, or why should he who does not eat judge him who does, if God, that is, has once welcomed him? Who are you that you judge the servant of another? It is for his own master to say whether he stands or falls. "Stands" will be the verdict; for his master has power to make it such.

One man esteems one day better than another, another man esteems all. Let everybody be convinced in his own mind. Whatever a man thinks of a day, he so thinks to the Lord. He also who eats eats to the Lord, seeing that he thanks God for what he eats; and he who refrains from eating refrains to the Lord, and thanks God. Not one of us lives to himself; not one of us dies to himself. If we live, we live to the Lord; if we die, we die to the Lord. We are indeed the Lord's both if we live and if we die. It was for this end that Christ died and lived that he should become the Lord of men both dead and alive.

But you, why judge your brother? or you, why despise your brother? We shall all stand before Christ's tribunal. It is written, "As I live," saith Jehovah, "not a knee but shall bow to me; not a tongue but shall confess to God." Each one of us shall answer to God for his actions.

Let us therefore never again judge each other.

If judge you will, then rather judge it well not to place in your brother's way any impediment, anything to obstruct his progress. I am sure, nay, I am persuaded in the Lord Jesus, that nothing is unclean in itself, unless in so far as it is conceived to be unclean. To him who so conceives of it, it is unclean. If in regard to what you eat your brother is grieved, you forget that what you do should spring from brotherly love. Do not by what you eat destroy one for whom Christ died. Let not that which is good in you be spoken of as evil. The kingdom of God consists not in eating and drinking, but in righteousness, and peace, and joy in the Holy Ghost. Whosoever in this matter accepts the servitude of Christ has the favour of God and the esteem of men. Accordingly let us seek to further the cause of peace and of spiritual progress in our relations with one another. Let not concern for what you eat tempt you to upset God's work. All things are clean, no doubt, but it is ill for the man who so eats as to hinder another's progress. It is well not to eat meat or to drink wine or to do anything at all by which your brother's progress is hindered. The faith which you have you must keep to yourself for God to see. Happy is the man who has no cause to judge himself in a matter which he approves. The man, however, who has

doubts about eating is condemned at once, if he eats, because he is not actuated by faith; and every act which is not prompted by faith is sin.

We who are strong ought to bear the weaknesses of those who are not. We ought not to please ourselves. Each of us should please his neighbour to the length of doing what is good so as to further his spiritual welfare. Christ certainly did not please himself. On the contrary "The rebukes of those who rebuked thee" says the scripture "have fallen upon me." This, like all else that has been written in the past, was written for our instruction, that through perseverance and through the admonition of the scriptures we might hold fast our hope. May God who vouchsafes that perseverance and that admonition grant you such sympathy one with another in Christ Jesus that with one mouth you may with one mind glorify the God and Father of our Lord Jesus Christ.

This is the reason why I bid you welcome each the others, just as Christ has welcomed us into the glory of God. For Christ, I assure you, made himself the servant of the circumcision to maintain the veracity of God by confirming the promises made to the fathers, and that the gentiles should magnify God for his mercy. Yes; that the gentiles should acknowledge the mercy of God, as is implied

in the scriptures—"For this reason I will confess to thee among the gentiles and will praise thy name"; and again, "Make glad, ye gentiles, with his people"; and again, "Praise Jehovah all ye gentiles; and let all the peoples praise him"; and again in Isaiah, "The root of Jesse shall flourish, and he that arises to rule over the gentiles. In him shall the gentiles hope."

May the God in whom you hope so enrich you with all joy and peace in the exercise of your faith that in that hope you may abound by the power of the Holy Spirit.

EPISTOLARY CONCLUSION

*κατὰ ἀποκάλυψιν μυστηρίου εἰς ὑπακοὴν πίστεως
γνωρισθέντος*

EPISTOLARY CONCLUSION

The letter a reminder addressed to a gentile church from one whose labours among gentiles have been greatly blessed 15, 14-21 : his success elsewhere the cause of his delay in visiting Rome. Intentions and wishes 15, 22-33 : recommendations, greetings, and warnings 16, 1-20 : greetings from friends and conclusion 16, 21-27.

Even if these counsels are not needed, the apostle of the gentiles is bound to offer them, more especially when his labours have been so blessed.

15, 14-21.

I AM assured, my brothers, even though I have no personal knowledge of you, that apart from any counsel of mine you are rich in goodness, filled with knowledge of every kind, well able even to counsel one another ; but in part I have written to you with some unreserve because I wish to recall these thoughts to your minds. In so doing I have relied upon the grace given me from God, which has made me the minister of Christ Jesus to the gentiles, so discharging the

priestly duties of the gospel of God as to make my offering, the gentiles, an acceptable offering, consecrated by the Holy Spirit.

I have indeed cause for triumph in Christ Jesus in respect of work for God. Of that work I will not be so foolhardy as to mention aught save what Christ has achieved by me in promoting the obedience of the gentiles, by word and act, by force of signs and miracles, by force of the Spirit, so that from Jerusalem and the country round as far as to Illyricum I have made good the preaching of the gospel of Christ, earnestly desiring the while to preach it in no place save where Christ's name had not been proclaimed, that I might not build upon foundations laid by others, but that "they should see to whom his story has not been announced, and they that have not heard of him should understand."

Sundry explanations.

15, 22-33.

This is the reason why on most occasions I was prevented from visiting you; but now, having no longer scope in these parts, and possessed these many years with an eager desire to visit you, when I do travel to Spain—for I hope

to see you on my journey to Spain, and to be brought on my way by you, when I have once in some degree satisfied my wish to know you—but now, as I meant to say, I am on my way to Jerusalem in the interests of the saints there. For Macedonia and Achaëa have thought fit to make a contribution for the poor among the saints at Jerusalem. They have thought fit, I say, and indeed they are their debtors; for if the gentiles have shared in their spiritual blessings, these in turn owe it to them to aid them with their temporal blessings. When I have performed this duty, and securely conveyed to them this return, I will start for Spain through Rome; and I know that in this visit I shall come to you in the plenitude of Christ's blessing.

I entreat you for the sake of our Lord Jesus Christ and for the love whereby the Spirit unites us to join in my earnest prayers to God on my behalf, that I may be protected from the unbelievers in Judæa, and that the service on which I am bound to Jerusalem may prove acceptable to the saints. I shall then come to you in joyful thankfulness, and shall by God's will repose with you. The God of peace be with you all! Amen.

Their good offices asked for the bearer of the letter.

16, 1-2.

I commend to you Phoebe, who is one of our brotherhood, a helper in the Church at Cenchreae, and bid you welcome her in the Lord with all christian courtesy, and to aid her in any business for which she asks your aid. She has herself stood by many and has stood by me.

Greetings.

16, 3-16.

Greet Prisca and Aquila, who have worked with me in Christ Jesus, who to save my life once laid their own neck on the block—to whom I am grateful, and not I only but all the gentile Churches also—and greet the Church in their house. Greet my beloved friend Epænetus, the firstfruits of Asia gathered to Christ's garner. Greet Mary, who has devoted herself to our cause. Greet my compatriots Andronicus and Junias, who once shared imprisonment with me, men of note among the Apostles, and in Christ before me. Greet Ampliatus my friend loved in the Lord. Greet Urban our fellow-worker in Christ, and my beloved friend Stachys. Greet Apelles, the esteemed in Christ. Greet the members of Aristobulus' household.

Greet my compatriot Herodion. Greet such of the household of Narcissus as are in the Lord. Greet Tryphaena and Tryphosa who labour in the Lord. Greet my beloved friend Persis who has laboured well in the Lord. Greet Rufus, the elect in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and their associates in the brotherhood. Greet Philologus and Julia, Nereus and his sister, Olympas too, and all the saints associated with them. Greet one another with a holy kiss. All Christ's Churches greet you.

May the brotherhood in Rome be saved by its own vigilance from the designing men who have disturbed the peace of some brotherhoods elsewhere.

16, 17-20.

Let me entreat you, brothers, to be on the watch against men who act contrary to the doctrine which you have been taught, and cause the dissensions and the obstructions to progress of which you may have heard. Pray avoid them. Such persons are not servants of our Lord Christ, but of their own appetites; and by their benign language and benedictions they delude the hearts of the guileless. And they may make you their prey; for the fame of your obedience has reached

the ears of all men. I have indeed cause for joy in you, but I should like you to be wise in what is good and innocent in respect to evil. The God of peace shall ere long crush Satan under your feet. The grace of our Lord Jesus be with you.

Greetings from others than Paul himself.

16, 21-23.

My workfellow Timothy greets you, and my compatriots Lucius, Jason and Sosipater. I Tertius, who pen this letter in the Lord, greet you. Gaius, my host and the host of the whole Church, greets you. Erastus, treasurer of Corinth, and his brother Quartus greet you.

Conclusion.

(Written perhaps by St. Paul's own hand.)

16, 25-27.

Now to him who is able to give you the strength promised in my gospel, nay, in the preaching of Jesus Christ, wherein is revealed the secret counsel of God withheld for long ages but now disclosed, and through prophetic writings made known by the command of the eternal God unto all the gentiles, who are thereby invited to the obedience that is faith—to the only wise God be glory through Jesus Christ for evermore. Amen.