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a ***Grace Notes*** course

## **The Acts of the Apostles**

an expositional study  
by Warren Doud

Lesson 315: **Acts 20:1-12**

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ACTS, Lesson 315, Acts 20:1-12

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**Acts 20:1-12**

**Acts 20:1**

**And after the uproar was ceased, Paul called the disciples to him, and embraced them, and departed to go into Macedonia.**

Paul had already decided to leave Ephesus, visit the churches in Macedonia and Achaia, and travel to Jerusalem. By his own account (1 Cor. 16:8), he decided to stay in Ephesus until Pentecost, which was probably in May of A.D. 55. Visiting and traveling took considerable time; how long Paul ministered to the believers in the churches of Philippi, Thessalonica, and Berea is not known.

In Macedonia Paul waited for Titus to inform him about the situation in the Corinthian church (2 Cor. 2:13; 7:6, 13), once again sent Titus to Corinth (2 Cor. 8:6, 16-17), and composed his second epistle to the Corinthians. He then journeyed to Corinth, where he spent three months (Acts 20:3), perhaps the winter months (1 Cor. 16:6) of A.D. 56-57.

At Corinth, he wrote his letter to the Romans, collected monetary gifts for the poverty-stricken saints in Jerusalem (Rom. 15:26; 1 Cor. 16:2-3; 2 Cor. 8:2-4), traveled back through Macedonia, and after Passover sailed from Philippi to Troas (Acts 20:6). He intended to be in Jerusalem before Pentecost (Acts 20:16).

After saying farewell to the believers in Ephesus, Paul traveled to Macedonia. From another source we learn that he went to Troas first (2 Cor. 2:12). Earlier he had been in this harbor city, but had not preached the gospel there (Acts 16:8). Nevertheless, there was a church in Troas.

In Troas, Paul waited in vain for Titus to come from Corinth with news about the conflicts in that congregation. Eventually he booked passage on a boat that took him to Macedonia. Perhaps Paul suffered either physical ailments or a mental depression (2 Cor. 4:7-12). The information on this point is scant; both Luke

and Paul in their respective writings fail to enlighten us about Paul's afflictions. Paul relates that when he traveled through Macedonia, his body received no rest (2 Cor. 7:5-7).

TOPIC: PAUL – SECOND LETTER TO CORINTH

**Acts 20:2**

**And when he had gone over those parts, and had given them much exhortation, he came to Greece,**

We are not told where Paul went in Macedonia and how long he stayed. It appears that Paul traveled to the northeast and preached the gospel in Illyricum, that is, modern Yugoslavia.

**Rom. 15:9.**..So that I have brought to completion the preaching of the gospel of Christ from Jerusalem all the way around to Illyricum.

He encouraged the believers in Macedonia "with many words" of exhortation. He was the spiritual father of the believers in this area, and he addressed them as his spiritual children (1 Cor. 4:14; Gal. 4:19; 1 Thess. 2:7,11).

When he eventually got to Greece, he spent three months in Corinth.

It is thought that Paul wrote the Epistle to the Galatians at this time, while he was in Greece.

TOPIC: PAUL – LETTER TO THE GALATIANS

**Acts 20:3**

**And abode there three months. And when the Jews laid wait for him, as he was about to sail to Syria, he purposed to return through Macedonia.**

When the Jews plotted against him as he was about to sail for Syria, he decided to return by way of Macedonia. The Jews in Corinth had not forgotten Paul, who had converted two of their synagogue rulers (Crispus and Sosthenes) and had founded a church next to their synagogue (Acts 18:7-8, 17; 1 Cor. 1:1,14). They still remembered the humiliation of losing a court

case when Gallio was proconsul (Acts 18:12–17). So, they formed a plot to attack Paul. He became aware of their evil intentions, changed his plans to board ship to Syria, and traveled on foot to Macedonia instead.

Paul was not alone in Corinth. He had sent Timothy and Erastus from Ephesus to Achaia (Acts 19:22); on his way to Syria some of his followers from Macedonia and Asia Minor, including Luke, were Paul's travel companions.

During the winter prior to Paul's setting out on his return trip to Syria and Jerusalem, he writes his letter to the Roman church.

TOPICS: PAUL – LETTER TO THE ROMANS

#### Acts 20:4

**And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.**

We see from 20:16 that Paul was trying to make it to all the places he wanted to visit, then to be at Jerusalem in time for Pentecost.

From the Macedonian churches he received monetary gifts for the members of the church in Jerusalem (2 Cor. 8:2–3). Furthermore, representatives from some of the churches accompanied Paul. Although Luke mentions no representatives from the Corinthian and Philippian congregations, he himself may have represented Philippi. (During Paul's second missionary journey, Luke seems to have remained in Philippi.) Or perhaps Luke was in Corinth with Titus (2 Cor. 8:18–19).

**Sopater** was a native of Berea, and in some manuscripts he is said to be the son of a man names Pyrrhus. **Aristarchus** we have met before and will see again (Acts 19:29; 27:2). This is the only place where the name **Secundus** appears.

Luke next lists **Gaius**, from Derbe. This Gaius is not the same person who was arrested in Ephesus, as that Gaius was from Macedonia (Acts 19:29).

**Tychicus** is mentioned quite often as a companion of Paul; he served as messenger. see Eph. 6:21,22; Col. 4:7-9; 2 Tim. 4:12; and Titus 3:12.

The presence of **Trophimus** in Jerusalem led to Paul's arrest (Acts 21:29), because the Jews supposed that Paul had brought Trophimus, a Gentile, into the Temple. Years later Paul left Trophimus sick at Miletus (2 Tim. 4:20).

#### Acts 20:5,6

**These going before waited for us at Troas.**

**And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas in five days; where we abode seven days.**

Because Luke uses the word "us" in verse 5, we can see that Luke himself was a travel companion of Paul and they remained longer in Philippi than the other seven men. There is no explanation why the groups separated at this time.

They sailed away after the Passover, which is the Feast of Unleavened Bread.

TOPIC: TROAS

#### Acts 20:7,8

**And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.**

**And there were many windows in the upper chamber, where they were gathered together.**

Among Christians, it seems to have become common to meet on the first day of the week for fellowship and teaching, and to break bread in a formal way, that is to celebrate the Lord's Supper. So we have here incidental proof of the observance of the Lord's day. Since the resurrection of Christ occurred on the first day

of the week, it was natural to use that day for worship.

Paul intended to continue his travels the next day, but in the mean time he spent several hours teaching the congregation, trying to train them as much as possible in the time that he had.

### **And there were many windows in the upper chamber**

Here is a place where our honored King James Version differs considerably from the Greek text and from other translations.

The word translated here “windows” in the Greek is (**lampas**), which means a lamp, such as an oil lamp with a wick burning in it. The word is used this way in several places, including in Matt. 25:1 and Mark 4:21.

So, it was not that there were many windows in that upper room, but a number of burning lamps, to provide light for Paul’s teaching session. Eutychus indeed was sitting in a window, but that word is (**thuris**), which does mean “window” or opening in the wall or roof.

### **Acts 20:9-12**

**And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.**

**And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.**

**When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, he departed.**

**And they brought the young man alive, and were not a little comforted.**

The young man named Eutychus, sitting at the open window, was overcome by sleep because

it was so late, and fell through the opening from the third story. He “was taken up dead.”

Some scholars cavil at this statement; they say that the verse only says that those who took him up only thought he was dead. But the Greek plain says (**kai erthei nekros**), “and he was lifted up dead”.

Luke the physician is giving his verdict here, and he plainly believes that a miracle was wrought by Paul in restoring a corpse to life.

According to his account, Paul went down and embraced the youth (cf. 1 K. 17:21; 2 K. 4:34) while comforting the crowd, “Do not be alarmed, for his life is in him.” Incidentally, it seems, Paul actually stretched himself out on Eutychus, similar to what Elisha had done in raising the Shunammite widow’s son from the dead (2 Kings 4:33-35).

The interrupted meeting was resumed, the bread was broken, and the conversation continued till break of day. “And they took the lad away alive, and were not a little comforted.”

## **Paul – Second Letter to Corinth<sup>1</sup>**

### 2 CORINTHIANS 1

Salutation. PAUL, an Apostle of Jesus Christ by the will of God, and Timotheus the Brother, TO THE CHURCH of GOD WHICH IS IN CORINTH, AND TO ALL THE SAINTS THROUGHOUT THE WHOLE PROVINCE OF ACHAIA.

Grace be unto you and peace, from God our Father, and from our Lord Jesus Christ.

Thanks be to God the Father of our Lord Jesus Christ, the father of compassion, and the God of all comfort, who consoles me in all my tribulation, thereby enabling me to comfort those who are in any affliction, with the same comfort wherewith I am myself comforted by God. For as the sufferings of Christ I have come upon me above measure, so by Christ

<sup>1</sup> This article is from Conybeare, W. J. and Howson, J. S, *The Life and Epistles of St. Paul, Chapter 15*

also my consolation is above measure multiplied. But if, on the one hand, I am afflicted, it is for your consolation and salvation, (which works in you a firm endurance of the same sufferings which I also suffer; so that my hope is steadfast on your behalf;) and if, on the other hand, I am comforted, it is for your consolation, because I know that as you partake of my sufferings, so you partake also of my comfort. For I would have you know, brethren, concerning the tribulation which befell me in the province of Asia,<sup>2</sup> that I was exceedingly pressed down by it beyond my strength to bear, so as to despair, even of life. Nay, by my own self I was already doomed to death; that I might rely no more upon myself, but upon God who raises the dead to life; who delivered me from a death so grievous, and does yet deliver me; in whom I have hope that He will still deliver me for the time to come; you also helping me by your supplications for me, that thanksgivings may from many tongues be offered up on my behalf, for the blessing gained to me by many prayers.

For this is my boast the testimony of my conscience, that I have dealt with the world, and above all with you, in godly honesty and

<sup>2</sup> It has been questioned whether St. Paul here refers to the Ephesian tumult of Acts 19; and it is urged that he was not then in danger of his life. But had he been found by the mob during the period of their excitement, there can be little doubt that he would have been torn to pieces, or perhaps thrown to wild beasts in the Arena; and it seems improbable that within so short a period he should again have been exposed to peril of his life in the same place, and that nothing should have been said of it in the Acts. Some commentators have held (and the view has been ably advocated by Dean Alford) that St. Paul refers to a dangerous attack of illness. With this opinion we so far agree that we believe St. Paul to have been suffering from bodily illness when he wrote this Epistle. St. Paul's statement here that he was "self-doomed to death" certainly looks very like a reference to a very dangerous illness, in which he had despaired of recovery.

singleness of mind, not in the strength of carnal wisdom, but in the strength of God's grace. For I write nothing else to you but what you read openly,<sup>3</sup> yea and what you acknowledge inwardly, and I hope that even to the end you will acknowledge, as some of you have already acknowledged, that I am your boast, even as you are mine, in the day of the Lord Jesus.

And in this confidence it was my wish to come first to you, and that afterwards you might have a second benefit; and to go by you into Macedonia, and back again from Macedonia to you, and by you to be forwarded on my way to Judea. Am I accused then of forming this purpose in levity and caprice? or is my purpose carnal, to please all, by saying at once both yea and nay? Yet as God is faithful, my words to you are no [deceitful] mixture of yea and nay. For when the Son of God, Jesus Christ, was proclaimed among you by us, (by me, I say, and Silvanus, and Timothy,) in Him was found no wavering between yea and nay, but in Him was yea alone; for all the promises of God have in Him the yea [which seals their truth]; wherefore also through Him the Amen [which acknowledges their fulfillment,] is uttered to the praise of God by our voice. But God is He who keeps both us and you steadfast to His anointed, and we also are anointed by Him. And He has set His seal upon us, and has given us the Spirit to dwell in our hearts, as the earnest<sup>4</sup> of His promises. But for my own part, I call God to witness, as my

<sup>3</sup> The word means *you read aloud*, that is, when the Epistles of St. Paul were read publicly to the congregation. Compare 1 Thess. 5:27.

<sup>4</sup> Literally, the earnest money, i.e. a small sum which was paid in advance, as the ratification of a bargain; a custom which still prevails in many countries. The gift of the Holy Spirit in this life is said by St. Paul to be the earnest of their future inheritance; he repeats the expression 2 Cor. 5:5, and Eph. 1:14, and expresses the same thing under a different metaphor Rom. 8:23.

soul shall answer for it, that I gave up my purpose of visiting Corinth because I wished to spare you. I speak not <sup>5</sup> as though your faith was enslaved to my authority, but because I desire to your joy; for your faith is steadfast.

## 2 CORINTHIANS 2

But I determined not again to visit you in grief; for if I cause you grief, who is there to cause me joy, but those whom I have grieved? And for this very reason I wrote <sup>6</sup> to you instead of coming, that I might not receive grief from those who ought to give me joy; and I confide in you all that my joy is yours. For I wrote to you out of much affliction and anguish of heart, with many tears; not to pain you, but that you might know the abundance of my love.

As concerns him <sup>7</sup> who has caused the pain it is not me that he has pained, but some of you; [some, I say,] that I may not press too harshly upon all. For the offender himself, this punishment, which has been inflicted on him by the sentence of the majority, <sup>8</sup> is sufficient without increasing it. On the contrary, you ought rather to forgive and comfort him, lest he should be overwhelmed by the excess of his sorrow. Wherefore I beseech you fully to restore him to your love. For the very end which I sought when I wrote before, was to test you in this matter, and learn whether you would be obedient in all things. But whomsoever you forgive, I forgive also; for

<sup>5</sup> St. Paul adds this sentence to soften what might seem the magisterial tone of the preceding, in which he had implied his power to punish the Corinthians.

<sup>6</sup> i.e. First Corinthians

<sup>7</sup> Literally, *if any man has caused pain*; a milder expression which would not in English bear so definite a meaning as it does in the Greek.

<sup>8</sup> Not *many* (AV); but *the majority*. See, for the punishment, 1 Cor. 5:4.

whatever <sup>9</sup> I have forgiven, I have forgiven on your account in the sight of Christ, that we may not be overreached by Satan; for we are not ignorant of his devices.

When I had come to Troas to publish the Glad Tidings of Christ, and a door was opened to me in the Lord, I had no rest in my spirit because I found not Titus my brother; so that I parted from them, <sup>10</sup> and came from thence into Macedonia. But thanks be to God who leads me on from place to place in the train of his triumph, to celebrate his victory over the enemies of Christ; <sup>11</sup> and by me sends forth the knowledge of Him, a steam of fragrant incense, throughout the world. For Christ's is the fragrance which I offer up to God, whether among those in the way of salvation, or among those in the way of perdition; but to these it is an odor of death, to those of life. And [if some among you deny my sufficiency], who then is sufficient for these things? For I seek not profit (like most) by setting the word of God

<sup>9</sup> The best MSS have the neuter, not the masculine.

<sup>10</sup> Namely, from the Christians at Troas.

<sup>11</sup> The verb here used (which is mistranslated in A. V.) means to lead a man as a captive in a triumphal procession; the full phrase means, to lead captive in a triumph over the enemies of Christ. The metaphor is taken from the triumphal procession of a victorious general. God is celebrating His triumph over His enemies; St. Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession yet (at the same time, by a characteristic change of metaphor) an incense bearer, scattering incense (which was always done on these occasions) as the procession moves on. Some of the conquered enemies were put to death when the procession reached the Capitol; to them the smell of the incense was "an odor of death unto death;" to the rest who were spared, 'an odor of life unto life.' The metaphor appears to have been a favorite one with St. Paul; it occurs again Col. 2:15.

to sale,<sup>12</sup> but I speak from a single heart, from the command of God, as in God's presence, and in fellowship with Christ.

## 2 CORINTHIANS 3

Will you say that I am again beginning to commend myself? Or think you that I need letters of commendation (like some other men) either to you, or from you? Nay, ye are yourselves my letter of commendation, a letter written on I my heart, known and read by all men; a letter<sup>13</sup> coming manifestly from Christ, and committed to my charge; written not with ink, but with the Spirit of the living God; not upon tablets of stone, but upon the fleshly tablets of the heart. But through Christ have I this confidence before God; not thinking myself sufficient to gain wisdom by my own reasoning,<sup>14</sup> as if it came from myself, but drawing my sufficiency from God.

For He it is who has made me suffice for the ministration of a new covenant, a covenant not of letter, but of spirit; for the letter kills, (cf. Rom. 7:9-11) but the spirit makes the dead to live. Yet if a glory was shed upon the ministration of the law of death, (a law written in letters, and graven upon stones,) <sup>15</sup> so that the sons of Israel could not fix their eyes on the face of Moses, for the glory of his countenance, although its brightness was soon to fade; how far more glorious must the ministration of the spirit be. For if the ministration of doom had glory, far more must

<sup>12</sup> Literally, *to sell by retail*, including a notion of fraud in the selling. Compare the similar imputations against his Judaizing adversaries in 1 Thess. 2:3.

<sup>13</sup> Literally, *being manifestly shown to be a letter of Christ conveyed by my ministration*.

<sup>14</sup> Literally, *to reach any conclusion by my own reason*.

<sup>15</sup> Literally, *if the ministration of death in letters, graven upon stones, was born in glory*.

the ministration of righteousness abound in glory.<sup>16</sup> Yea, that which then was glorious has no glory now, because of<sup>17</sup> the surpassing glory wherewith it is compared. For if a glory shone upon that which" was doomed to pass away, much more doth glory rest upon that which remains for ever. Therefore, having this hope, I speak and act without disguise; and not like Moses, who spread a veil over his face, that<sup>18</sup> the sons of Israel might not see the end of that fading brightness. But their minds were blinded; yea to this day, when they read in their synagogues<sup>19</sup> the ancient covenant, the same veil rests thereon, nor can they see beyond it that the law is done away in Christ; but even now, when Moses is read in their hearing, a veil<sup>20</sup> lies upon their heart. But when their heart turns to the Lord, the veil is rent away. Now the Lord is the Spirit; and where the Spirit of the Lord abides, there bondage gives place to freedom; and we all, while with face unveiled we behold in a mirror the glory of the Lord, are ourselves transformed continually into the same likeness; and the glory which shines upon us

<sup>16</sup> The whole of this contrast between the glory of the new and the old dispensations, appears to confirm the hypothesis that St. Paul's chief antagonists at Corinth were of the Judaizing party.

<sup>17</sup> Literally, *For that which has been glorified in this particular, has not been glorified, because of the glory which surpasses it*.

<sup>18</sup> See Exo. 34:35. St. Paul here (as usual) blends the allegorical with the historical view of the passage referred to in the Old Testament.

<sup>19</sup> *In their synagogues* is implied in the term used here. Compare Acts 15:21.

<sup>20</sup> Perhaps there may be here an allusion to the Tallith, which (if we may assume this practice to be as old as the apostolic age) was worn in the synagogue by every worshipper, and was literally a veil hanging down over the breast.



<sup>21</sup> is reflected by us, even as it proceeds from the Lord, the Spirit.

## 2 CORINTHIANS 4

Therefore having this ministration, I discharge it with no faint hearted fears, remembering the mercy which I received. <sup>22</sup> I have renounced the secret dealings of shame, I walk not in the paths of cunning, I adulterate not the word of God; but openly setting forth the truth, as in the sight of God, I commend myself to the conscience of all men. But if there be still a veil which hides my Glad tidings from some who hear me, it is among those who are in the way of perdition; whose unbelieving minds the God of this world has blinded, and shut out the glorious light of the Glad tidings of Christ, who is the image of God. For I proclaim not myself, but Christ Jesus as Lord and Master, and myself your bondsman for the Sake of Jesus. :For God, who called forth light out of darkness, has caused His light to shine in my heart, that [upon others also] might shine forth the knowledge of His glory manifested in the face of Jesus Christ.

But this treasure is lodged in a body of fragile clay, <sup>23</sup> that so the surpassing might which accomplishes the work should be God's and not my own. I am hard pressed, yet not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck down, yet not destroyed. In my body I bear about

<sup>21</sup> "From glory" indicates the origin of this transformation, namely, *the glory shining on us*; "to glory," the effect; namely, *the reflection of that glory by us*. For the metaphor, compare 1 Cor. 13:12. We observe that in both passages that even the representation of divine truth given us by Christianity is only a *reflection* of the reality.

<sup>22</sup> Referring to his conversion from a state of Jewish unbelief.

<sup>23</sup> The whole of this passage, from this point to 5:10, shows that St. Paul was suffering from bodily illness when he wrote. See also 12:7-9.

continually the dying of Jesus, that in my body the life also of Jesus might be shown forth. For I, in the midst of life, am daily given over to death for the sake of Jesus, that in my dying flesh the life whereby Jesus conquered death might show forth its power.

So then death working in me, works life <sup>24</sup> in you. Yet having the same spirit of faith whereof it is written "I believed, and therefore did I speak." Psalm 116:10 I also believe, and therefore speak. For I know that He who raised the Lord Jesus from the dead, shall raise me also by Jesus, and shall call me into His presence together with you; for all [my sufferings] are on your behalf, that the mercy which has abounded above them all, might call forth your thankfulness; that so the fullness of praise might be poured forth to God, not by myself alone, but multiplied by many voices. <sup>25</sup> Wherefore I faint not; but though my outward man decays, yet my inward man is renewed from day to day. For my light afflictions, which last but for a moment, work for me a weight of glory, immeasurable and eternal. Meanwhile I look not to things seen, but to things unseen: for the things that are seen pass away; but the things that are unseen endure for ever.

## 2 CORINTHIANS 5

Yea, I know that if the tent which is my earthly house be destroyed, I have a mansion built by God, a house not made with hands, eternal in the heavens. And herein I groan with earnest longings, desiring to cover my earthly raiment with the robes of my heavenly mansion. (If

<sup>24</sup> Literally, *while death works in me, life works in you*. i.e. the mortal peril to which St. Paul exposed himself was the instrument of bringing spiritual life to his converts.

<sup>25</sup> The literal translation would be, *that the favor which has abounded might, through the thanksgiving of the greater number, overflow to the praise of God*.

indeed I shall be found <sup>26</sup> still clad in my fleshly garment.) For we who are dwelling in the tent, groan and are burdened; not desiring to put off our [earthly] clothing, but to put over it [our heavenly] raiment, that this our dying nature might be swallowed up by life. And He who has prepared me for this very end is God, who has given me the Spirit as the earnest of my hope. Therefore, I am ever of good courage, knowing that while my home is in the body, I am in banishment from the Lord (for I walk by faith, not by sight). Yea, my heart fails me not, but I would gladly suffer banishment from the body, and have my home with Christ. Therefore I strive earnestly that, whether in banishment or at home, I may be pleasing in His sight. For we must all be made manifest without disguise before the judgment seat of Christ, that each may receive according to that which he has done in the body, either good or evil.

Knowing therefore the fearfulness of the Lord's judgment, though I seek to win men, yet my uprightness is manifest in the sight of Gael· and I hope also that it is manifested by the witness of your consciences. I write not thus to repeat my own commendation but that

<sup>26</sup> Literally, "If indeed I shall be found clad: and not stripped of my clothing", i.e. If, at the Lord's coming, I shall be found still living in the flesh. We know from other passages, that it was a matter of uncertainty with St. Paul whether he should survive to behold the second coming of Christ or not. Compare I Thess. 4:15, and 1 Cor. 15:51. So, in the next verse, he expresses his desire that his fleshly body should be transformed into a spiritual body, without being 'unclad' by death. The metaphor of 'nakedness' as combined with 'tent' seems suggested by the Oriental practice of striking the tent very early in the morning, often before the travelers are dressed. So we read in McCheyne's account of his journey through the desert, "When morning began to dawn, our tents were taken down. Often we have found ourselves shelterless before being fully dressed." (Life McCheyne, p. 92.) It should be observed that the original denotes simply dressed, clad, the antithesis to naked.

I may furnish you with a ground of boasting on my behalf, that you may have an answer for those whose boasting is in the outward matters of sight, not in the inward possessions of the heart. For if I be mad, it is for God's cause; if sober, it is for yours. For the love of Christ constrains me, because I thus have judged, that if one died for all, then all died [in Him] <sup>27</sup>; and that He died for all, that the living might live no longer to themselves, but to Him, who, for their sakes, died and rose again.

I therefore, from henceforth, view no man carnally; yea, though once my view of Christ was carnal, <sup>28</sup> yet now it is no longer carnal. Whosoever, then, is in Christ, is a new creation; his old being has passed away, and behold, all has become new. But all comes from God, for He it is who reconciled me to Himself by Jesus Christ, and charged me with the ministry of reconciliation; for God was in Christ reconciling the world to Himself, reckoning their sins no more against them, and having ordained me to speak the word of reconciliation. Therefore, I am an ambassador for Christ, as though God exhorted you by my voice; in Christ's stead I beseech you be ye reconciled to God. For Him who knew no sin, God struck with the doom of sin on our behalf; that we may be changed into the righteousness of God in Christ.

## 2 CORINTHIANS 6

Moreover, as working together with Him, I also exhort you, that the grace which you have received from God be not in vain. For he saith: "I have heard thee in an acceptable time, and in the day of salvation have I succored thee."

<sup>27</sup> The original cannot mean *all were dead* (AV), but *all died*. The death of all for whom He died, was virtually involved in His death.

<sup>28</sup> We agree [with other commentators] that this cannot refer to any actual knowledge which St. Paul had of our Lord when upon earth; it would probably have been "Jesus" had that been meant.

(Isa. 49:8) Behold, now is the acceptable time, behold, now is the day of salvation.

For I take heed to give no cause of stumbling, lest blame should be cast on the ministration wherein I serve: but in all things I commend myself as one who ministers to God's service; in steadfast endurance, in afflictions, in necessities, in straitness of distress, in stripes, in imprisonments, in tumults, in labors, in sleepless watching, in hunger and thirst; in purity, in knowledge, in long suffering, in kindness, in [the gifts of] the Holy Spirit, in love unfeigned; speaking the word of truth, working with the power of God, fighting with the weapons of righteousness, both for attack and for defense; through good report and evil, through honor and through infamy; counted as a deceiver, yet being true; as unknown [by men], yet acknowledged [by God]; as ever dying, yet behold I live; as chastened by suffering, yet not destroyed; as sorrowful, yet ever filled with joy; as poor, yet making many rich; as having nothing, yet possessing all things.

Corinthians, my mouth has opened itself to you freely, my heart is enlarged towards you. You find no narrowness in my love, but the narrowness is in your own. I pray you therefore in return for my affection (I speak as to my children), let your hearts be opened in like manner.

14 Cease to yoke yourselves unequally in ill-matched intercourse with unbelievers; for what fellowship has righteousness with unrighteousness? what communion has light with darkness? what concord has Christ with Belial? what partnership has a believer with an unbeliever? what agreement has the temple of God with idols?

For ye are yourselves a temple of the living God, as God said: "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." (Lev. 26:11,12) Wherefore, "Come out from among them and be ye separate, saith the Lord, and touch not

the unclean thing, and I will receive you." (Isa. 52:11) And, "I will be unto you a father, and ye shall be my sons and daughters, saith the Lord Almighty."<sup>29</sup>

## 2 CORINTHIANS 7

Having therefore these promises, my beloved, let us cleanse ourselves from every defilement, either of flesh or spirit, and perfect our holiness, in the fear of God.

Give me a favorable hearing. I have wronged no man, I have ruined no man no man, I have defrauded no man; I say not this to condemn you, [as though I had myself been wronged by you,] for I have said before that I have you in my heart, to live and die with you.

Great is my freedom towards you, great is my boasting of you; I am filled with the comfort which you have caused me; I have more than an overweight of joy, for all the affliction which has befallen me. When first I came into Macedonia my flesh had no rest, but I was troubled on every side; without were fightings, within were fears. But God, who comforts them that are cast down, comforted me by the coming of Titus; and not by his coming only, but by the comfort which he felt on your account, and the tidings which he brought of your longing for my love, your mourning for my reproof, your zeal for my cause; so that my sorrow has been turned into joy.

For though I grieved you in my letter, I do not regret it; but though I did regret it, (for I see that grief was caused you by that letter, though but for a season,) I now rejoice; not because you were grieved, but because your grief led you to repentance; for the grief I caused you was a godly sorrow; so that I might nowise harm you [even when I grieved

<sup>29</sup> This passage is not to be found exactly in the Old Testament, although 2 Sam. 7:14 and Jer. 31:9 and 32:38, contain the substance of it.

you]. For the work of godly sorrow is repentance not to be repented of, leading to salvation; but the work of worldly sorrow is death. Consider what was wrought among yourselves when you were grieved with a godly sorrow; what earnestness it wrought in you, yea, what eagerness to clear yourselves from blame, what indignation,<sup>30</sup> what fear,<sup>31</sup> what longing, what zeal,<sup>32</sup> what punishment of wrong. You have cleared yourselves altogether from every stain of guilt in this matter. Know, therefore, that although I wrote to [rebuke] you, it was not so much to punish the wrong doer, nor to avenge him<sup>33</sup> who suffered the wrong, but that my earnest zeal for you in the sight of Gael might be manifest to yourselves.

This, therefore, is the ground of my comfort; but besides my consolation on your account, I was beyond measure rejoiced by the joy of Titus, because his spirit has been refreshed by you all. For whatever boast of you I may have made to him, I have not been put to shame. But as all I ever said to you was spoken in truth, so also my boasting of you to Titus has been proved a truth. And his heart is more than ever drawn towards you, while he calls to mind the obedience of you all, and the fear and trembling wherewith you received him. I rejoice that in all things you give me ground for courage.

## 2 CORINTHIANS 8

I desire, brethren, to make known to you the manifestation of God's grace, which has been

<sup>30</sup> Indignation against the offender.

<sup>31</sup> Fear of the wrath of God.

<sup>32</sup> Zeal on behalf of right, and against wrong.

<sup>33</sup> Namely, the father of the offender. We need not be perplexed at his wife's forming another connection during his lifetime, when we consider the great laxity of the law of divorce among Greeks and Romans.

given in the churches of Macedonia. For in the heavy trial which has proved their steadfastness, the fullness of their joy has overflowed, out of the depth of their poverty, in the richness of their liberality. They have given (I bear them witness) not only according to their means, but beyond their means, and that of their own free will; for they besought me with much entreaty that they might bear their part in the grace of ministering to the saints.

And far beyond my hope, they gave their very selves to the Lord first, and to me also by the will of God. So that I have desired Titus [to revisit you], that as he caused you to begin this work before, so he may lead you to finish it, that this grace may not be wanting in you; but that, as you abound in all gifts, in faith and utterance, and knowledge, and earnest zeal, and in the love which joins your hearts with mine, so you may abound in this grace also. I say not this by way of command; but by the zeal of others I would prove the reality of your love. For you know the grace of our Lord Jesus Christ, how, though He was rich, yet for our sakes He became poor, that you, by His poverty might be made rich.

And I give you my advice in this matter; for it becomes you to do thus, inasmuch as you began not only the contribution, but the purpose of making it before others,<sup>34</sup> in the year which is passed. Now, therefore, fulfill your purpose by your deeds, that as you then showed your readiness of will, so now you may finish the work, according to your means. For if there be a willing mind, the gift is acceptable when measured by the giver's power, and needs not to go beyond. Nor [is this collection made] that others may be eased, and you distressed, but to make your burdens equal, that as now your abundance

<sup>34</sup> "Began before" namely, before the Macedonian churches. The meaning is, that the Corinthians had been the first not only to make the collection, but to propose it.

supplies their need, your own need may [at another time] be relieved in equal measure by their abundance, as it is written, "He that gathered much had nothing over; and he that gathered little had no lack." (Exo. 16:18) But, thanks be to God, by whose gift the heart of Titus has the same zeal as my own on your behalf; for he not only has consented to my desire, but is himself very zealous in the matter, and departs to you of his own accord. And I have sent as his companion the brother who is with him, whose praise in publishing the Glad tidings is spread throughout all the churches; who has moreover been chosen by the churches [of Macedonia] to accompany me in my journey (when I bear this gift, which I have undertaken to administer) ; that the Lord might be glorified, and that <sup>35</sup> I might undertake the task with more good will. For I guard myself against all suspicion which might be cast upon me in my administration of this bounty with which I am charged; being "provident of good report" not only "in the sight of the Lord," but also "in the sight of men." <sup>36</sup> The brother <sup>37</sup> whom I have sent likewise with them, is one whom I have put to the proof in many trials, and found always zealous in the work, but who is now yet more zealous from the full trust which he has in

<sup>35</sup> The reading of the best MSS, gives the sense as follows: *to promote my willingness of mind*, i.e. *to render me more willing to undertake the administration of the alms*, which St. Paul would have been unwilling to do without coadjutors elected by the contributors, lest he should incur unworthy suspicion.

<sup>36</sup> The quotation here is from Prov. 3:4, cited also in Rom. 12:17.

<sup>37</sup> There is even less to guide us in our conjectures as to the person here indicated, than in the case of the other deputy mentioned above. Here, also, the emissary was elected by some of the Churches who had contributed to the collection. He may have been either Luke, Gaius, Tychicus, or Trophimus (Acts. 20:4).

you. Concerning Titus, then (on the one hand), he is partner of my lot, and fellow laborer with me for your good; concerning our brethren (on the other hand), they are ambassadors of the churches a manifestation of the glory of Christ. Show them, therefore, the proof of your love, and justify my boasting on your behalf, in the sight of the churches.

## 2 CORINTHIANS 9

For of your ministration to the saints [at Jerusalem] it is needless that I should write to you, since I know the forwardness of your mind, and boast of it to the Macedonians on your behalf, saying that Achaia has been ready ever since last year, and the knowledge of your zeal has roused the most of them. But I have sent the brethren, lest my report of you in this matter should be turned into an empty boast; that you may be truly ready, as I declared you to be. Lest perchance the Macedonians who may come with me to visit you, should find you not yet ready, and so shame should fall upon me (for I will not say upon you) in this ground of my boasting. <sup>38</sup> Therefore, I thought it needful to desire these brethren to visit you before my coming, and to arrange beforehand the completion of this bounty which you before promised to have in readiness; so it be really given by your bounty, not wrung from your covetousness. But remember, he who sows sparingly shall reap sparingly; and he who sows bountifully, shall reap bountifully. Let each do according to the free choice of his heart; not grudgingly, or of necessity; for "God loveth a cheerful giver." (Prov. 22:8) And God is able to give you an overflowing measure of all good gifts, that all your wants of every kind may be supplied at all times, and you may give of your abundance to every good work. As it is written, "The good

<sup>38</sup> Literally, the word means, *the groundwork on which some superstructure is founded*. His appeal to the Macedonians was grounded on this readiness of the Corinthians. If (with the best MSS) we omit "of my boasting," the meaning will be unaltered.



man hath scattered abroad, he hath given to the poor; his righteousness remaineth for ever.”<sup>39</sup> And He who furnishes “seed to the sower, and bread for the food of man,”<sup>40</sup> will furnish you with plenteous store of seed, and bless your righteousness with fruits of increase; being enriched with all good things, that you may give ungrudgingly; causing thanksgivings to God, from those to whom I bear your gifts. For the ministration of this service not only fills up the measure of the necessities of the saints, but also overflows beyond it, in many thanks to God; while they praise God for the proof thus given of the obedience wherewith you have consented to the Glad tidings of Christ, and for the single mindedness of your liberality both to them, and to all. Moreover, in their prayers for you they express the earnest longings of their love towards you, caused by the surpassing grace of God manifested in you. Thanks be to God for His unspeakable gift.

## 2 CORINTHIANS 10

Now, I Paul, myself exhort you by the meekness and gentleness of Christ, (I, who am mean, forsooth, and lowly in outward presence, while I am among you, yet treat you boldly when I am absent) beseech you (I say), that you will not force me to show, when I am present, the bold confidence in my power, wherewith I reckon to deal with some who reckon I me by the standard of the flesh. For,

<sup>39</sup> Psalm 110:9. The subject of the verb “scattered” in the psalm is “the good man” (in the 5<sup>th</sup> verse), which St. Paul leaves to be supplied by the memory of his readers. To represent the quotation accurately to an English reader, it is necessary to insert this word, otherwise it would seem as if “God” were the subject of the verb.

<sup>40</sup> These words are an exact quotation from Isaiah 55:10. Ignorance of this fact has caused an inaccuracy in the A.V. The literal translation of the remainder of the verse is: *Furnish and make plenteous your seed, and increase the fruits springing from your righteousness.*

though living in the flesh, my warfare is not waged according to the flesh. For the weapons which I wield are not of fleshly weakness, but mighty in the strength of God to overthrow the strongholds of the adversaries. Thereby can I overthrow the reasoning of the disputer, and pull down all lofty bulwarks that raise themselves against the knowledge of God, and bring every rebellious thought into captivity and subjection to Christ. And when the obedience of your church shall be complete, I am ready to punish all who may be disobedient.<sup>41</sup>

Do you look at matters of outward advantage? If there be any among you who confidently assumes that he belongs [above the rest] to Christ, let him reckon anew by his reason, that if he belong to Christ, so do I no less. For although I were to boast somewhat highly concerning the authority which the Lord has given me (not to cast you down, but to build you up), my words would not be shamed by the truth. I say this, lest you should imagine that I am writing empty threats. “For his letters,” says one, “are weighty and powerful, but his bodily presence is weak, and his speech contemptible.” Let such a man assure himself that the words which I write while absent, I will bear out by my deeds when present! For I venture not to number or compare myself with certain of the self commenders; nay, they, measuring themselves by themselves, and comparing themselves with themselves, are guilty of folly.

<sup>41</sup> We should notice in verses 3-6 the completeness of the military allegory. The image is that of a campaign against rebels: rock-forts (such as those on St. Paul’s own Cilician coast) must be cast down; and when the general obedience of the country is secured, those who are still rebellious must be summarily punished. We should observe, too, the new turn given to one phrase (not *casting down* but *building up*) in verse 8, and even in 13:10.

But I, for my part, will not let my boasting carry me beyond measure, but will confine it within that measure given me by God, who made my line reach even to you. For I stretch not myself beyond due bounds (as though I reached you not); for I have already come as far even as Corinth to publish the Glad tidings of Christ. I am not boasting beyond measure, in the labors of others; but, I hope that as your faith goes on increasing, among yourselves, I shall be still further honored within my appointed limits, by bearing the Glad tidings to the countries beyond you; not by boasting of work made ready to my hand within another man's limit. Meantime, "He that boasteth, let him boast in the Lord." (Jer. 9:24) For a man is proved worthy, not when he commends himself, but when he is commended by the Lord.

## 2 CORINTHIANS 11

Would that ye could bear with me a little in my folly! Yea, ye already bear with me. For I love you with a godly jealousy, because I betrothed you to one only husband, even to Christ, that I might present you unto Him in virgin purity; but I fear lest, as Eve was beguiled by the craftiness of the serpent, so your imaginations should be corrupted, and you should be seduced from your single minded faithfulness to Christ. For if he that comes among you is preaching another Jesus, whom I preached not, or if you are receiving [from him] another Spirit, which you received not before, or a new Glad tidings, which you accepted not before, you would do well to bear with me; for I reckon myself no whit behind your super eminent Apostles. Yea, though I be unskilled in the arts of speech, yet I am not wanting in the gift of knowledge; but I have manifested it towards you in all things, and amongst all men. Or is it a sin [which must rob me of the name of Apostle], that I proclaimed to you, without fee or reward, the Glad tidings of God, and abased; myself that you might be exalted? Other churches I spoiled, and took their wages to do you

service. And when I was with you, though I was in want, I pressed not upon any of you; for the brethren,<sup>42</sup> when they came from Macedonia, supplied my needs; and I kept, and will keep myself altogether from casting a burden upon you. As the truth of Christ is in me, no deed of mine shall rob me of this boasting in the region of Achaia. And why? Because I love you not? God knows my love. But what I do I will continue to do, that I may cut off all ground from those who wish to find some ground of slander; and let them show the same cause for their boasting as I for mine. For men like these are false Apostles, deceitful workmen, clothing themselves in the garb of Christ's Apostles. And no wonder; for even Satan can transform himself into an angel of light. It is not strange, then, if his servants disguise themselves as servants of righteousness: but their end shall be according to their works.

I entreat you all once more I not to count me for a fool; or, if you think me such, yet bear with me in my folly, that I, too, may boast a little of myself. But, in so doing, I speak not in the spirit of the Lord, but, as it were, in folly, while we stand upon this ground of boasting; for, since many are boasting in the spirit of the flesh, I will boast likewise. And I know that you bear kindly with fools as beseems the wise. Nay, you bear with men, though they enslave you, though they devour you, though they entrap you, though they exalt themselves over you, though they smite you on the face, to degrade you. I say that I was weak; and yet, if any have ground of boldness, I too (I speak in folly) have ground to be as bold as they. Are they Hebrews? so am I. Are they sons of Israel? so am I. Are they the seed of Abraham? so am I. Are they servants of Christ? (I speak as though I were beside myself) such, far more am I. In labors more abundant, in stripes above measure, in prisons more frequent, in

<sup>42</sup> Probably Timothy and Silvanus, who may have brought the contribution sent by the Philippians.

deaths oft. (five times I received from Jews the forty stripes save one; thrice I was scourged with the Roman rods; once I was stoned; thrice I suffered shipwreck; <sup>43</sup> a night and a day have I spent in the open 7 sea.) In journeyings often; in perils of rivers, in perils of robbers; in perils from my countrymen, in perils from the heathen; in perils in the city, in perils in the wilderness, in perils in the sea; in perils among false brethren. In toil and weariness, often in sleepless watchings; in hunger and thirst, often without bread to eat; in cold and nakedness. And besides all the rest, I there is the crowd which presses upon me daily, and the care of all the churches. Who is weak, but I share his" weakness? Who is caused to fall, but I burn with indignation? If I must needs boast, I will boast of my weakness. God, who is the Father of our Lord Jesus Christ, He who is blessed for ever, knows that I lie not.

In Damascus, the governor under Aretas, the king, kept watch over the city with a garrison, purposing to apprehend me; and I was let down by the wall, through a window, in a basket, and thus [not by my strength, but by my weakness] I escaped his hands. <sup>44</sup>

<sup>43</sup> The five Jewish scourgings, two of the three Roman beatings with rods (one being at Philippi), and the three shipwrecks, are all unrecorded in the Acts. The stoning was at Lystra. What a life of incessant adventure and peril is here disclosed to us. And when we remember that he who endured and dared all this was a man constantly suffering from infirm health, such heroic self-devotion seems almost superhuman.

<sup>44</sup> We prefer the reading of the Textus Receptus (which is also adopted by Chrysostom and by Tischendorf) to that of the Vatican Manuscript, adopted by Lachmann. On the other hand, for what follows we take Lachmann's reading, on the authority of the Codex Vaticanus, instead of the Textus Receptus. The whole passage is most perplexing, from the obscurity of its connection with what precedes and what follows. Why did St. Paul mention his escape from Damascus in so much

## 2 CORINTHIANS 12

It is not for me, then, to boast. But I will come also to visions and revelations of the Lord. I know a man who was caught up fourteen years ago (whether in the body or out of the body, I cannot tell; God knoweth), caught up, I say, in the power of Christ, even to the third heaven, And I know that such a man (whether in the body or out of the body I cannot tell; God knoweth) was caught up into Paradise, and heard, unspeakable words, which it is not lawful for man to utter. Of such a man I will boast; but of myself I will not boast, save in the tokens of my weakness.

If I should choose to boast, I should not be guilty of empty vanity, for I should speak the truth; but I forbear to speak, that I may not cause any man to think of me more highly than when he sees my deeds or hears my teaching. And lest, through the exceeding greatness of these revelations, I should be lifted up with pride, there was given me a thorn in the flesh, a messenger of Satan, to buffet me, to keep down my pride. And thrice I besought the Lord concerning it, that it might depart from me. But He hath said to me, , My grace is sufficient for thee; for my strength is mighty <sup>45</sup> in weakness." Most gladly, therefore, will I boast rather in my weakness than in my strength, that the strength of Christ may rest upon me and dwell in me. Therefore I rejoice in signs of weakness, in outrage, in

detail? Was it merely as an event ignominious to himself? This seems the best view, but it is far from satisfactory. There is something most disappointing in his beginning thus to relate in detail the first in that series of wonderful escapes of which he had just before given a rapid sketch, and then suddenly and abruptly breaking off; leaving our curiosity roused and yet ungratified. We cannot agree with DeWette in considering the Damascene escape to be introduced as the climax of all the other perils mentioned, nor in referring to it the solemn attestation of verse 31.

<sup>45</sup> "Has its full development."



necessities, in persecutions, in straitness of distress, endured for Christ; for when I am weak, then am I strong.

I have been guilty of folly, but you forced me to it; for I ought myself to have been commended by you: for I came no whit behind your super eminent Apostles, though I be of no account. The marks, at least, of an Apostle were seen in the deeds which I wrought among you, in signs, and wonders, and miracles, with steadfast endurance of persecution. Wherein had you the disadvantage of other churches, unless, indeed, that I did not burden you with my own maintenance? forgive me this wrong. Behold I am now for the third time I preparing to visit you, and I purpose to cast no burden upon you; for I seek not your substance, but yourselves. Since children should not lay up wealth for parents, but parents for children. Nay, rather, most gladly will I spend, yea, and myself be spent, for your souls, though the more abundantly I love you, the less I be loved.

But though it be granted that I did not burden you myself, yet perchance this was my cunning, whereby I entrapped your simplicity. Did I defraud you of your wealth by some of the messengers whom I sent to you? I desired Titus to visit you, and with him I sent the brother, his fellow traveler. Did Titus defraud you? Did we not act in the same spirit? Did we not walk in the same steps?

Do you again imagine that it is before you I defend myself!! Nay, before God I speak, in Christ; but all, beloved, for your sakes, that you may be built up. For I fear lest perchance when I come I should find you not such as I could wish, and that you also should find me other than you desire. I fear to find you full of strife, jealousies, passions, intrigues, slandering, backbiting, vaunting, sedition. I fear lest, when I come, my God will again humble me by your faults, and I shall mourn over many among those who have sinned

before and who have not repented of the uncleanness, and fornication, and wantonness which they committed.

## 2 CORINTHIANS 13

I now come to you for the third time. "Out of the mouth of two or three witnesses shall every word be confirmed." (Deut. 19:15) I have warned you formerly, and I now forewarn you, as when I was present the second time so now, while I am absent, saying to those who had sinned before [my last visit], and to all the rest of the offenders, "If I come again I win not spare." I Thus you shall have the proof you seek of the power of Christ, who speaks in me; for He shows no weakness towards you, but works mightily among you.

For although He died upon the cross through the weakness of the flesh, yet now He lives through the power of God. And so I, too, share the weakness of His body; yet I shall share also the power of God, whereby He lives, when I come to deal with you. Examine [not me, but] yourselves, whether you are truly in the faith; put yourselves to the proof [concerning Christ's presence with you which ye seek in me]. Know ye not of your own selves, that Jesus Christ is dwelling in you? unless, perchance, when thus proved, you fail to abide the proof. But I hope you will find that I, for my part, abide the proof. Yet I pray to God that you may do no evil; desiring not that my own power may be clearly proved, but that you may do right, although I should seem unable to abide the proof: for I have no power against the truth, but only for the truth's defense. I rejoice, I say, when I am powerless [against you] and you are strong; yea, the very end of my prayers is your perfect reformation. Therefore I write this to you while absent, that, when present, I may not deal harshly with you in the strength of that authority which the Lord has given me, not to cast down; but to build up.

Finally, brethren, farewell. Reform what is amiss Conclusion. in yourselves, exhort one

another, be of one mind, live in peace; so shall the God of love and peace be with you. Salute one another with the kiss of holiness. All the saints here salute you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

In this letter we find a considerable space devoted to subjects connected with a collection now in progress for the poor Christians in Judea. It is not the first time that we have seen St. Paul actively exerting himself in such a project. Nor is it the first time that this particular contribution has been brought before our notice. At Ephesus, in the First Epistle to the Corinthians, St. Paul gave special directions as to the method in which it should be laid up in store (1 Cor. 16:1-4). Even before this period similar instructions had been given to the Churches of Galatia. And the whole project was in fact the fulfillment of a promise made at a still earlier period, that in the course of his preaching among the Gentiles, the poor in Judea should be remembered (Gal. 2:10).

The collection was going on simultaneously in Macedonia and Achaia; and the same letter gives us information concerning the manner in which it was conducted in both places. The directions given to the Corinthians were doubtless similar to those under which the contribution was made at Thessalonica and Philippi. Moreover, direct information is incidentally given of what was actually done in Macedonia; and thus we are furnished with materials for depicting to ourselves a passage in the Apostle's life which is not described by St. Luke. There is much instruction to be gathered from the method and principles according to which these funds were collected by St. Paul and his associates, as well as from the conduct of those who contributed for their distant and suffering brethren.

Both from this passage of Scripture and from others we are fully made aware of St. Paul's motives for urging this benevolent work. Besides his promise made long ago at

Jerusalem, that in his preaching among the Gentiles the poor Jewish Christians should be remembered, the poverty of the residents in Judea would be a strong reason for his activity in collecting funds for their relief, among the wealthier communities who were now united with them in the same faith and hope. But there was a far higher motive, which lay at the root of the Apostle's anxious and energetic zeal in this cause. It is that which is dwelt on in the closing verses of the ninth chapter of the Epistle which has just been read, (2 Cor. 9:12-15) and is again alluded to in words less sanguine in the Epistle to the Romans. (Rom. 15:30,31) A serious schism existed between the Gentile and Hebrew Christians, which, though partially closed from time to time, seemed in danger of growing continually wider under the mischievous influence of the Judaizers.

The great labor of St. Paul's life at this time was directed to the healing of this division. He felt that if the Gentiles had been made partakers of the spiritual blessings of the Jews, their duty was to contribute to them in earthly blessings (Rom. 15:27), and that nothing would be more likely to allay the prejudices of the Jewish party than charitable gifts freely contributed by the Heathen converts. According as cheerful or discouraging thoughts predominated in his mind, and to such alternations of feeling even an Apostle was liable, he hoped that "the ministrations of that service would not only fill up the measure of the necessities of Christ's people" in Judea, but would "overflow" in thanksgivings and prayers on their part for those whose hearts had been opened to bless them (2 Cor. 9:12-15), or he feared that this charity might be rejected, and he entreated the prayers of others, "that he might be delivered from the disobedient in Judea, and that the service which he had undertaken for Jerusalem might be favorably received by Christ's people" (Rom. 15:30, 31).

Influenced by these motives, he spared no pains in promoting the work; but every step was conducted with the utmost prudence and delicacy of feeling. He was well aware of the

calumnies with which his enemies were ever ready to assail his character; and, therefore, he took the most careful precautions against the possibility of being accused of mercenary motives. At an early stage of the collection, we find him writing to the Corinthians, to suggest that "whomsoever they should judge fitted for the trust, should be sent to carry their benevolence to Jerusalem" (1 Cor. 16:3); and again he alludes to the delegates commissioned with Titus, as, guarding himself against all suspicion which might be cast on him in his administration of the bounty with which he was charged," and as being "careful to do all things in a seemly manner, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:20, 21).

This regard to what was seemly appears most strikingly in his mode of bringing the subject before those to whom he wrote and spoke. He lays no constraint upon them. They are to give "not grudgingly or of necessity," but each "according to the free choice of his heart; for God loveth a cheerful giver" (2 Cor. 9:7)." If there is a willing mind, the gift is acceptable when measured by the giver's power, and needs not to go beyond" (2 Cor. 8:12). He spoke rather as giving "advice" (2 Cor. 8:10), than a "command;" and he sought to prove the reality of his converts' love, by reminding them of the zeal of others (2 Cor. 8:8).

In writing to the Corinthians, he delicately contrasts their wealth with the poverty of the Macedonians. In speaking to the Macedonians themselves, such a mode of appeal was less natural, for they were poorer and more generous. Yet them also he endeavored to rouse to a generous rivalry, by telling them of the zeal of Achaia (2 Cor. 8:24, 9:2). To them also he would doubtless say that "he who sows sparingly shall reap sparingly, and he who sows bountifully shall reap bountifully" (2 Cor. 9:6), while he would gently remind them that God was ever able to give them an overflowing measure of all good gifts, supplying all their wants, and enabling them to be bountiful to others. And that one overpowering argument

could never be forgotten, the example of Christ, and the debt of love we owe to Him," You know the grace of our Lord Jesus Christ, how, though He was rich, yet for our sakes He became poor, that you, by His poverty, might be made rich" (8:9). Nor ought we, when speaking of the instruction to be gathered from this charitable undertaking, to leave unnoticed the calmness and deliberation of the method which he recommends of laying aside, week by week, what is devoted to God (1 Cor. 16:2), a practice equally remote from the excitement of popular appeals, and the mere impulse of instinctive benevolence.

The Macedonian Christians responded nobly to the appeal which was made to them by St. Paul. The zeal of their brethren in Achaia "roused the most of them to follow it" (2 Cor. 9:2). God's grace was abundantly "manifested in the Churches" on the north of the Aegean. Their conduct in this matter, as described to us by the Apostle's pen, rises to the point of the highest praise. It was a time, not of prosperity, but of great affliction, to the Macedonian Churches; nor were they wealthy communities like the Church of Corinth; yet, "in their heavy trial, the fullness of their joy overflowed out of the depth of their poverty in the riches of their liberality". Their contribution was no niggardly gift, wrung from their covetousness (2 Cor. 8:5); but they gave honestly "according to their means", and not only so, but even "beyond their means"; nor did they give grudgingly, under the pressure of the Apostle's urgency, but "of their own free will, beseeching him with much entreaty that they might bear their part in the grace of ministering to Christ's people". And this liberality arose from that which is the basis of all true Christian charity." They gave themselves first to the Lord Jesus Christ, by the will of God'.

The Macedonian contribution, if not complete, was in a state of much forwardness, when St. Paul wrote to Corinth. He speaks of liberal funds as being already pressed upon his acceptance (2 Cor. 8:4), and the delegates who were to accompany him to Jerusalem had

already been chosen (2 Cor. 8:19, 23). We do not know how many of the Churches of Macedonia took part in this collection,<sup>46</sup> but we cannot doubt that that of Philippi held a conspicuous place in so benevolent a work. In the case of the Philippian Church, this bounty was only a continuation of the benevolence they had begun before, and an earnest of that which gladdened the Apostle's heart in his imprisonment at Rome." In the beginning of the Gospel" they and they only had sent once and again 3 to relieve his wants, both at Thessalonica and at Corinth (Phil. 4:15, 16); and" at the last" their care of their friend and teacher" flourished again", and they sent their gifts to him at Rome, as now they sent to their unknown brethren at Jerusalem. The Philippians are in the Epistles what that poor woman is in the Gospels, who placed two mites in the treasury. They gave much, because they gave of their poverty; and wherever the Gospel is preached throughout the whole world, there shall this liberality be told for a memorial of them.

If the principles enunciated by the Apostle in reference to the collection command our devout attention, and if the example of the Macedonian Christians is held out to the imitation of all future ages of the Church, the conduct of those who took an active part in the management of the business should not be unnoticed. Of two of these the names are unknown to us, though their characters are described. One was a brother," whose praise in publishing the Gospel was spread throughout the Churches," and who had been chosen by the Church of Macedonia to accompany St. Paul with the charitable fund to Jerusalem (2 Cor. 8:18, 19). The other was one" who had been put to the proof in many trials,

<sup>46</sup> In 2 Cor. 9:9 we find Philippi used as equivalent to Macedonia, and so it may be here. But it is not absolutely certain that 2 Cor. was written at Philippi. The churches in Macedonia were few, and communication among them was easy along the Via Egnatia; as when the first contributions were sent from Philippi to St. Paul at Thessalonica.

and always found zealous in the work'. But concerning Titus, the third companion of these brethren," the partner of St. Paul's lot, and his fellow laborer for the good of the Church," we have fuller information; and this seems to be the right place to make a more particular allusion to him, for he was nearly concerned in all the steps of the collection now in progress.

### Paul - Letter to the Galatians <sup>47</sup>

It was probably already winter, when St. Paul once more beheld in the distance the lofty citadel of Corinth, towering above the isthmus which it commands. The gloomy season must have harmonized with his feelings as he approached. The clouds which, at the close of autumn, so often hang round the summit of the Acrocorinthus, and cast their shadow upon the city below, might have seemed to typify the mists of vice and error which darkened the minds even of its Christian citizens. Their father in the faith knew that, for some of them at least, he had labored in vain. He was returning to converts who had cast off the morality of the Gospel; to friends who had forgotten his love; to enemies who disputed his divine commission. It is true, the majority of the Corinthian Church had repented of their worst sins, and submitted to his Apostolic commands. Yet what was forgiven could not entirely be forgotten; even towards the penitent he could not feel all the confidence of earlier affection; and there was still left an obstinate minority, who would not give up their habits of impurity, and who, when he spoke to them of righteousness and judgment to come, replied either by openly defending their sins, or by denying his authority and impugning his orthodoxy.

He now came prepared to put down this opposition by the most decisive measures: resolved to cast out of the Church these antagonists of truth and goodness, by the plenitude of his Apostolic power. Thus he

<sup>47</sup> This article is from Conybeare, W. J. and Howson, J. S, *The Life and Epistles of St. Paul, Chapter 18*

warned them a few months before (as he had threatened, when present on an earlier occasion), "when I come again, I will not spare" (2 Cor. 13:2). He declared his determination to punish the disobedient (2 Cor. 10:6). He "boasted" of the authority which Christ had given him (2 Cor. 10:8). He besought them not to compel him to use the weapons entrusted to him (2 Cor. 10:2), weapons not of fleshly weakness, but endowed with the might of God (2 Cor. 10:4). He pledged himself to execute by his deeds when present, all he had threatened by his words when absent (2 Cor. 10:11).

As we think of him, with these purposes of severity in his mind, approaching the walls of Corinth, we are irresistibly reminded of the eventful close of a former journey, when Saul, breathing out threatenings and slaughter against the disciples of the Lord, drew nigh to Damascus. How strongly does this accidental resemblance bring out the essential contrast between the weapons and the spirit of Saul and Paul! Then he wielded the sword of the secular power he traveled as the proud representative of the Sanhedrin the minister of human cruelty and injustice: he was the Jewish Inquisitor the exterminator of heretics, seeking for victims to imprison or to stone. Now he is meek and lowly, travelling in the humblest guise of poverty, with no outward marks of pre-eminence or power; he has no jailers at his command to bind his captives, no executioners to carry out his sentence. All he can do is to exclude those who disobey him from a society of poor and ignorant outcasts, who are the objects of contempt to all the mighty, and wise, and noble, among their countrymen. His adversaries despise his apparent insignificance; they know that he has no outward means of enforcing his will; they see that his bodily presence is weak; they think his speech contemptible. Yet he is not so powerless as he seems.

Though now he wields no carnal weapons, his arms are not weaker but stronger than they were of old. He cannot bind the bodies of men, but he can bind their souls. Truth and love are on his side; the Spirit of God bears witness with

the spirits of men on his behalf. His weapons are "mighty to overthrow the strongholds of the adversaries;" "Thereby" he could "overthrow the reasoning of the disputer, and pull down the lofty bulwarks which raise themselves against the knowledge of God, and bring every rebellious thought into captivity and subjection to Christ"

Nor is there less difference in the spirit of his warfare than in the character of his weapons. Then he "breathed out threatenings and slaughter;" he "made havoc of the Church;" he "haled men and women into prison;" he "compelled them to blaspheme." When their sentence was doubtful, he gave his vote for their destruction; he was "exceedingly mad against them." Then his heart was filled with pride and hate, uncharitableness and self-will.

But now his proud and passionate nature is transformed by the Spirit of God; he is crucified with Christ: the fervid impetuosity of his character is tempered by meekness and gentleness; his very denunciations and threats of punishment are full of love; he grieves over his contumacious opponents; the thought of their pain fills him with sadness." For if I cause you grief, who is there to cause me joy?" (2 Cor. 2:2) He implores them, even at the eleventh hour, to save him from the necessity of dealing harshly with them; he had rather leave his authority doubtful, and still remain liable to the sneers of his adversaries, than establish it by their punishment (2 Cor. 13:7-9). He will condescend to the weakest prejudices, rather than cast a stumbling block in a brother's path; he is ready to become "all things to all men," that he may "by all means save some"

Yet all that was good and noble in the character of Saul remains in Paul, purified from its old alloy. The same zeal for God burns in his heart, though it is no longer misguided by ignorance or warped by party spirit. The same firm resolve is seen in carrying out his principles to their consequences, though he shows it not in persecuting but in suffering. The same restless energy, which carried him from Jerusalem to Damascus that he might extirpate heresy, now

urges him from one end of the world to the other, <sup>48</sup> that he may bear the tidings of salvation.

The painful anticipations which saddened his return to Corinth were not, however, altogether unrelieved by happier thoughts. As he approached the well known gates, in the midst of that band of faithful friends who accompanied him from Macedonia, his memory could not but revert to the time when first he entered the same city, a friendless and lonely <sup>49</sup> stranger. He could not but recall the feelings of extreme depression with which he first began his missionary work at Corinth, after his unsuccessful visit to Athens.

The very firmness and bold confidence which now animated him, the assurance which he felt of victory over the opponents of truth, must have reminded him by contrast of the anxiety and self distrust <sup>50</sup> which weighed him down at his first intercourse with the Corinthians, and which needed a miraculous vision (Acts 18:9) for its removal. How could he allow discouragement to overcome his spirit, when he remembered the fruits borne by labors which had begun in so much sadness and timidity? It was surely something that hundreds of believers now called on the name of the Lord Jesus, who when he first came among them had worshipped nothing but the deification of their own lusts.

Painful no doubt it was to find that their conversion had been so incomplete; that the pollutions of heathenism still defiled those who had once washed away the stains" of sin; yet the

<sup>48</sup> He was at this very time intending to go first to Jerusalem, thence to Rome, and thence to Spain; that is, to travel from the eastern to the Western extremities of the civilized world. See Rom. 15:28

<sup>49</sup> He was left at Athens along (1 Thess. 3:1) and so remained until Timothy and Silas rejoined him at Corinth.

<sup>50</sup> See 1 Cor. 2:1-3

majority of the Church had repented of their offences; the number who obstinately persisted in sin was but small; and if many of the adult converts were so tied and bound by the chains of habit, that their complete deliverance could scarce be hoped for, yet at least their children might be brought up in the nurture and admonition of the Lord. Moreover, there were some, even in this erring Church, on whom St. Paul could think with unmingled satisfaction; some who walked in the Spirit, and did not fulfill the lust of the flesh: who were created anew in Christ Jesus; with whom old things had passed away, and all things had become new; who dwelt in Christ, and Christ in them.

Such were Erastus the treasurer, and Stephanas, the first fruits of Achaia; such were Fortunatus and Achaicus, who had lately traveled to Ephesus on the errand of their brethren; such was Gaius, who was even now preparing to welcome beneath his hospitable roof the Apostle who had thrown open to himself the door of entrance into the Church of Christ. When St. Paul thought of" them that were such," and of the many others "who worked with them and labored," (1 Cor. 16:60 as he threaded the crowded streets on his way to the house of Gaius, doubtless he" thanked God and took courage"

But a painful surprise awaited him on his arrival. He found that intelligence had reached Corinth from Ephesus, by the direct route, of a more recent date than any which he had lately received; and the tidings brought by this channel concerning the state of the Galatian churches, excited both his astonishment and his indignation. <sup>51</sup> His converts there, whom he seems to have regarded with peculiar affection, and whose love and zeal for himself had formerly been so conspicuous, were rapidly forsaking his teaching, and falling an easy prey to the arts of Judaizing missionaries from

<sup>51</sup> This is on the assumption that the Epistle to the Galatians was written soon after St. Paul's arrival at Corinth on the present occasion.

Palestine.

We have seen the vigor and success with which the Judaizing party at Jerusalem were at this period pursuing their new tactics, by carrying the war into the territory of their great opponent, and endeavoring to counterwork him in the very centre of his influence, in the bosom of those Gentile Churches which he had so lately founded. We know how great was the difficulty with which he had defeated (if, indeed, they were yet defeated) the agents of this restless party at Corinth; and now, on his reaching that city to crush the last remains of their opposition, he heard that they had been working the same mischief in Galatia, where he had least expected it.

There, as in most of the early Christian communities, a portion of the Church had been Jews by birth; and this body would afford a natural fulcrum for the efforts of the Judaizing teachers; yet we cannot suppose that the number of Jews resident in this inland district could have been very large. And St. Paul in addressing the Galatians, although he assumes that there were some among them familiar with the Mosaic law, yet evidently implies that the majority were converts from heathenism. (cf. Gal. 4:8) It is remarkable, therefore, that the Judaizing emissaries should so soon have gained so great a hold over a church consisting mainly of Gentile Christians; and the fact that they did so proves not only their indefatigable activity, but also their skill in the arts of conciliation and persuasion. It must be remembered, however, that they were by no means scrupulous as to the means which they employed to effect their objects.

At any cost of falsehood and detraction, they resolved to loosen the hold of St. Paul upon the affection and respect of his converts. Thus to the Galatians they accused him of a want of uprightness, in observing the Law himself whilst among the Jews, yet persuading the Gentiles to renounce it; (Gal. 5:11) they argued that his motive was to keep his converts in a subordinate state, excluded from the privileges of a full covenant with God, which was enjoyed

by the circumcised alone; (Gal. 4:16) they declared that he was an interested flatterer," becoming all things to all men," that he might make a party for himself; and above all, they insisted that he falsely represented himself as an apostle of Christ, for that he had not, like the Twelve, been a follower of Jesus when He was on earth, and had not received His commission; that, on the contrary, he was only a teacher sent out by the authority of the Twelve, whose teaching was only to be received so far as it agreed with theirs and was sanctioned by them; whereas his doctrine (they alleged) was now in opposition to that of Peter and James, and the other "Pillars" of the Church.

By such representations they succeeded to a great extent in alienating the Galatian Christians from their father in the faith: already many of the recent converts submitted to circumcision, (Gal. 6:13) and embraced the party of their new teachers with the same zeal which they had formerly shown for the Apostle of the Gentiles; (Gal. 4:14,15) and the rest of the Church was thrown into a state of agitation and division.

On receiving the first intelligence of these occurrences, St. Paul hastened to check the evil before it should have become irremediable. He wrote to the Galatians an Epistle which begins with an abruptness and severity showing his sense of the urgency of the occasion, and the greatness of the danger. It is also frequently characterized by a tone of sadness, such as would naturally be felt by a man of such warm affections when he heard that those whom he loved were forsaking his cause and believing the calumnies of his enemies. In this letter his principal object is to show that the doctrine of the Judaizers did in fact destroy the very essence of Christianity, and reduced it from an inward and spiritual life to an outward and ceremonial system; but in order to remove the seeds of alienation and distrust which had been designedly planted in the minds of his converts, he begins by fully contradicting the falsehoods which had been propagated against himself by his opponents, and especially by vindicating his

title to the Apostolic office as received directly from Christ, and exercised independently of the other Apostles. Such were the circumstances and such the objects which led him to write the following Epistle.

### Epistle to the Galatians

#### GALATIANS 1

PAUL an Apostle sent not from men nor by man but by Jesus Christ, and God the Father, who raised Him from the dead. With all the brethren in my company; To THE CHURCHES OF GALATIA.

Grace be to you and peace from God our Father, and our Lord Jesus Christ; who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of our God and Father; to whom be glory, even unto the ages of ages. Amen

I marvel that you are so soon shifting your ground, and forsaking Him who called you in the grace of Christ, for a new Glad tidings; which is nothing else but the device of certain men who are troubling you, and who desire to pervert the Glad tidings of Christ. But even though I myself, or an angel from heaven, should declare to you any other Glad tidings that that which I declared, let him be accursed. As I have said before, so now I say again, if any man is come to you with a Glad tidings different from that which you received before, let him be accursed. Think ye that man's assent, or God's is now my object? or is it that I seek favor with men? Nay, if I still sought favor with men, I should not be the bondsman of Christ.

For I certify you, brethren, that the Glad tidings which I brought you is not of man's devising. For I myself received it not from man, nor was it taught me by man's teaching, but by the revelation of Jesus Christ. For you have heard of my former behavior in the days of my Judaism, how I persecuted beyond measure the Church of God, and strove to root

it out, and outran in Judaism many of my own age and nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased Him, who set me apart from my mother's womb and called me by His grace, to reveal His Son in me, that I might proclaim His Glad tidings among the Gentiles, I did not take counsel with flesh and blood, nor yet did I go up to Jerusalem to those who were Apostles before me, but I departed immediately into Arabia, and from thence returned to Damascus. Afterwards, when three years had passed, I went up to Jerusalem, that I might know Cephas and with him I remained fifteen days; but other of the Apostles saw I none, save only James, the brother of the Lord. (Now in this which I write to you, behold I testify before God that I lie not.) After this I came into the regions of Syria and Cilicia; but I was still unknown by face to the Churches of Christ in Judea: tidings only were brought them from time to time, saying, "He who was once our persecutor now bears the Glad tidings of that Faith, which formerly he labored to root out." And they glorified God in me.

#### GALATIANS 2

Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

At that time I went up in obedience to a revelation, and I communicated to the brethren in Jerusalem the Glad tidings which I proclaimed among the Gentiles; but to the chief brethren I communicated it privately, lest perchance my labors, either past or present, might be fruitless. Yet not even Titus, my own companion (being a Greek), was compelled to be circumcised. But this communication [with the Apostles in Judea] I undertook on account of the false brethren who gained entrance by fraud, for they crept in among us to spy out our freedom (which we possess in Christ Jesus) that they might enslave us under their own yoke. To whom I



yielded not the submission they demanded; no, not for an hour; that the truth of the Glad tidings might stand unaltered for your benefit.

But from those who were held in chief reputation it matters not to me of what account they were, God is no respecter of persons those (I say) who were the chief in reputation gave me no new instruction; but, on the contrary, when they saw that I had been charged to preach the Glad tidings to the uncircumcised, as Peter to the circumcised (for He who wrought in Peter for the Apostleship of the circumcision, wrought also in me for the Gentiles), and when they had learned the grace which had been given me, James, Cephas, and John, who were accounted chief pillars, gave to me and Barnabas the right hand of fellowship, purposing that we should go to the Gentiles, and they to the Jews; provided only, that we should remember the poor,<sup>52</sup> which I have accordingly endeavored to do with diligence. But when Cephas came to Antioch, I withstood him to the face, because he had incurred reproach; :for before the coming of certain [brethren] from James, he was in the habit of eating with the Gentiles; but when they came, he began to draw back, and to separate himself from the Gentiles, for fear of the Jewish brethren. And he was joined in his dissimulation by the rest of the Jews [in the Church of Antioch], so that even Barnabas was drawn away with them to dissemble in like manner. But when I saw that they were walking in a crooked path, and forsaking the truth of the Glad tidings, I said to Cephas before them all," if thou, being born a Jew, art wont to live according to the customs of the Gentiles, and not of the Jews, how is it that you constrain the Gentiles to keep the ordinances of the Jews ? We are Jews by birth, and not unhallowed Gentiles; yet, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, we ourselves also have put our faith in Christ Jesus, that we

might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law "shall no flesh be justified." (Psalm 143:2)

But what if, while seeking to be justified in Christ, we have indeed reduced ourselves also to the sinful state of unhallowed Gentiles? Is Christ then a minister of sin? God forbid!

For if I again build up that [structure of the Law] which I have overthrown, then I represent myself as a transgressor. Whereas I, through the operation of the Law, became dead to the Law, that I might 20 live to God. I am crucified with Christ; it is no more I that live, but Christ is living in me; and my outward life which still remains, I live in the faith of the Son of God, who loved me and gave Himself for me. I frustrate not God's gift of grace [like those who seek righteousness in the Law]; for if the Law can make men righteous, then Christ died in vain.

### GALATIANS 3

O foolish Galatians, who has bewitched you? You, before whose eyes was held up the picture of Jesus Christ upon the cross. One question I would ask you. When you received the Spirit, was it from the works of the Law, or the preaching of Faith? Are you so senseless? Having begun in the Spirit, would you now end in the Flesh? Have you received so many benefits in vain if indeed it has been in vain? Whence, I say, are the gifts of Him who furnishes you with the fullness of the Spirit, and works in you the power of miracles? From the deeds of the Law, or from the preaching of Faith?

So likewise "Abraham had faith in God, and it was reckoned unto him for righteousness." (Gen. 15:6) Know, therefore, that they only are the sons of Abraham who are children of Faith. And the Scripture, foreseeing that God through Faith justifies [not the Jews only but] the Gentiles, declared beforehand to Abraham the Glad tidings, saying, "All the nations of the

<sup>52</sup> Namely, the poor Christians in Judea.

Gentiles shall be blessed in thee." (Gen. 12:3)  
So then, they who are children of Faith  
[whether they be Jews or Gentiles] are blessed  
with faithful Abraham.

For all they who rest upon <sup>53</sup> the works of the  
Law are under a curse; for it is written,  
"Cursed is every one that continues not in all  
things which are written in the book of the  
Law to do them." (Deut. 27:26) And it is  
manifest that no man is counted righteous in  
God's judgment under the conditions of the  
Law ; for it is written, "By faith shall the  
righteous live." (Hab. 2:4) But the Law rests  
not on Faith, but declares, "The man that hath  
done these things shall live therein." (Lev.  
18:5).

Christ has redeemed us from the curse of the  
Law, having become accursed for our sakes  
(for it is written, "Cursed is every one that  
hangs on a tree." (Deut. 21:23) to the end that  
in Christ Jesus the blessing of Abraham might  
come unto the Gentiles; that through Faith we  
might receive the promise of the Spirit.

Brethren, I speak in man's language,  
nevertheless, a man's covenant, when ratified,  
cannot by its giver be annulled, or set aside by  
a later addition. Now God's promises were  
made to Abraham and to his seed; the  
scripture says not "and to thy seeds," as if it  
spoke of many, but as of one, "and to thy  
seed;" <sup>54</sup> and this seed is Christ. But this I say;  
a covenant which had been ratified before by  
God, to be fulfilled in Christ, the Law which  
was given four hundred and thirty years  
afterwards, cannot make void, to the annulling

<sup>53</sup> Literally, *who have their root in the works of the Law*, or, according to the Hebrew image, *the children of the works of the Law*.

<sup>54</sup> Gen. 13:15. The meaning of the argument is that the recipients of God's promises are not to be looked on as an aggregate of different individuals, or of different races, but are all one body, whereof Christ is the head.

of the promise. For if the inheritance comes from the Law, it comes no longer from promise; whereas God has given it to Abraham freely by promise.

To what end, then, was the Law? it was added because of the transgressions of men, till the Seed should come, to whom belongs the promise; and it was enacted by the ministrations of angels <sup>55</sup> through the hands of [Moses, who was] a mediator [between God and the people]. Now where a mediator is, there must be two parties. But God is one there is no second party to His promise].

Do I say then that the Law contradicts the promises of God? that be far from me! For had a Law been given which could raise men from death to life, then would righteousness be truly from the Law. But the Scripture (on the other hand) has shut up the whole world together under sin, that from Faith in Jesus Christ the promise might be given to the faithful.

But before Faith came, we were shut up in prison, in ward under the Law, in preparation for the Faith which should afterwards be revealed. Thus, even as the slave who leads a child to the house of the schoolmaster, so the Law has led us to [our teacher] Christ, that by Faith we might be justified: but now that Faith is come, we are under the slave's care no longer. For you are all the sons of God, by your faith in Christ Jesus: yea, whosoever among you have been baptized unto Christ, have clothed yourselves with Christ. In Him there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for you all are one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs of the blessing by promise.

#### GALATIANS 4

<sup>55</sup> Compare Acts 7:53.

Now I say, that the heir, so long as he is a child, has no more freedom than a slave, though he is owner of the whole inheritance; but he is under overseers and stewards until the time appointed by his father. And so we also [who are Israelites] when we were children, were in bondage, under our childhood's lessons of outward ordinances. But when the appointed time was fully come, God sent forth His Son, who was born of a woman, and born subject to the Law; that He might redeem from their slavery the subjects of the Law, that we might be adopted as the sons of God. And because you are the sons of God, He has sent forth the Spirit of His Son into your hearts, crying unto Him "Father." Wherefore thou [who canst so pray] art no more a slave, but a son: and if a son, then an heir of God through Christ.

But formerly, when you knew not God, you were in bondage to gods that have no real being. now, when you have gained the knowledge of God, or rather, when God has acknowledged you, how is it that you are turning backwards to those childish lessons, weak and beggarly as they are; eager to place yourselves once more in bondage under their dominion? Are you observing days, and months,<sup>56</sup> and seasons,<sup>57</sup> and years.<sup>58</sup> I am fearful for you, lest I have spent my labor on you in vain. I beseech you, brethren, to become as I am, [and seek no more a place among the circumcised;] for I too have become as you 11 are [and have cast away the

<sup>56</sup> The seven months.

<sup>57</sup> The seasons of the great Jewish feasts.

<sup>58</sup> The Sabbatical and Jubilee years. From this it has been supposed that this Epistle must have been written in a Sabbatical year. But this does not necessarily follow, because the word may be merely inserted to complete the sentence; and of course those who observed the Sabbaths, festivals, &c., would intend to observe also the Sabbatical years when they came. The plural 'years' favors this view.

pride of my circumcision] . You have never wronged me: on the contrary, although it was sickness (as you know) which caused me to preach the Glad tidings to you at my first visit, yet you neither scorned nor loathed the bodily infirmity which was my trial;<sup>59</sup> but you welcomed me as an angel of God, yea, even as Christ Jesus. Why, then, did you think yourselves so happy? (for I bear you witness that, if it had been possible, you would have torn out your own eyes<sup>60</sup> and given them to me.) Am I then become your enemy<sup>61</sup> because I tell you the truth? They [who call me so] show zeal for you with no good intent; they would shut you out from others that your zeal may be for them alone. But it is good to be zealous in a good cause, and that at all times, and not when zeal lasts only [like yours] while I am present with you. My beloved children, I am again bearing the pangs of travail for you, till Christ be fully formed within you. I would that I were present with you now, that I might

<sup>59</sup> This was probably the same disease mentioned 2 Cor. 12:7. It is very unfortunate that the word temptation has so changed its meaning in the last two hundred and fifty years, as to make the Authorized Version of this verse a great source of misapprehension to ignorant readers. Some have even been led to imagine that St. Paul spoke of a sinful habit in which he indulged, and to the dominion of which he was encouraged (2 Cor. 12:9) contentedly to resign himself! We should. add that if, with some of the best MSS., we read 'your,' it makes no very material difference in the sense; St. 'Paul's sickness would then be called the trial of the Galatians.

<sup>60</sup> This certainly seems to confirm the view of those who suppose St. Paul's malady to have been some disease in the eyes. The "your" appears emphatic, as if he would say you would have torn out your own eyes to supply the lack of mine.

<sup>61</sup> The Judaizers accused St. Paul of desiring to keep the Gentile converts in an inferior position, excluded (by want of circumcision) from full covenant with God; and called him, therefore, their enemy.

change my tone; for you fill me with perplexity.

Tell me ye that desire to be under the Law will you not hear the Law? For therein it is written that Abraham had two sons; one by the bondwoman, the other by the free. But the son of the bondwoman was born to him after the flesh: whereas the son of the free woman was born by virtue of the promise. Now, all this is allegorical; for these two women are the two covenants; the first given from Mount Sinai, whose children are born into bondage, which is Hagar (for the word Hagar <sup>62</sup> in Arabia signifies :Mount Sinai): and she answers to the earthly Jerusalem, for she is in bondage with her children. But [Sarah is the second covenant in Christ, and answers to the heavenly Jerusalem; for] the heavenly Jerusalem is free; which is the mother of us all. And so it is written "Rejoice, thou barren that bearest not; break forth into shouting, thou that travailest not; for the desolate hath many more children than she which hath the husband." (Isa. 44:1)

Now, we, brethren, like Isaac, are children [born not naturally, but] of God's promise. Yet, as then the spiritual seed of Abraham was persecuted by his natural seed, so it is also now. Nevertheless, what says the Scripture? "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." (Gen. 21:10) Wherefore, brethren, we are not children of the bond woman, but of the free.

#### GALATIANS 5

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<sup>62</sup> The word "Hagar" in Arabic means 'a rock,' and some authorities tell us that Mount Sinai is so called by the Arabs. The lesson to be drawn from this whole passage, as regards the Christian use of the Old Testament, is of an importance which can scarcely be overrated.

Stand fast, then, in the freedom which Christ has given us, and turn not back again, to entangle yourselves in the yoke of bondage.

Lo, I Paul declare unto you, that if you cause yourselves to be circumcised, Christ will profit you nothing. I testify again to every man who submits to circumcision, that he thereby lays himself under obligation to fulfill the whole Law. If you rest your righteousness on the Law, you are cut off from Christ, you are fallen from His gift of grace. For we, through the Spirit [not through the Flesh], from Faith [not works], look eagerly for the hope of righteousness. For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but Faith, whose work is Love.

You were running the race well: who has cast a stumbling block in your way? who has turned you aside from your obedience to the truth? The counsels which you have obeyed came not from Him who called you." A little leaven leavens the whole lump." As for me, I rely upon you, in the Lord, that you will not be led astray; but he that is troubling you, whosoever he be, shall bear the blame. But if I myself also [as they say] still preach circumcision, why am I still persecuted? for if I preach circumcision, then the cross, the stone at which they stumble, is done away.

I could wish that these agitators who disturb your quiet, would execute upon themselves not only circumcision, but excision also.

For you, brethren, have been called to freedom; only make not your freedom a vantage ground for the Flesh, but rather enslave yourselves one to another by the bondage of love. For all the Law is fulfilled in 15 this one saying, "Thou shalt love thy neighbor as thyself." (Lev. 19:18) But if you bite and devour one another, take heed lest you be utterly destroyed by one another's means.

But this I say, walk in the Spirit, and you shall not fulfill the desire of the Flesh; for the desire of the Flesh fights against the Spirit, and the desire of the Spirit fights against the Flesh; and this variance tends to hinder you from doing what you wish to do. But, if you be led by the Spirit, you are not under the Law. Now, the works of the Flesh are manifest, which are such as these; fornication, impurity, lasciviousness; idolatry, witchcraft;<sup>63</sup> enmities, strife, jealousy, passionate anger; intrigues, divisions, sectarian parties; envy, murder; drunkenness, revellings, and such like. Of which I forewarn you (as I told you also in times past), that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, trustfulness, 6 gentleness, self denial. Against such there is no Law.

But they who are Christ's have crucified the flesh, with its passions and its lusts. If we live by the Spirit, let our steps be guided by the Spirit. Let us not become vainglorious, provoking one another to strife, regarding one another with envy.

#### GALATIANS 6

Brethren, I speak to you who call yourselves the Spiritual, even if anyone be overtaken in a fault, do you correct such a man in a spirit of meekness; and take thou heed to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For, if any man exalts himself, thinking to be something when he is nothing, he deceives himself with vain imaginations. Rather let every man examine his own work, and then

<sup>63</sup> The profession of magical arts. The history of the times in which St. Paul lived is full of the crimes committed by those who professed such arts. We have seen him brought into contact with such persons as Ephesus already. They dealt in poisons also, which accounts for the use of the term etymologically.

his boasting will concern himself alone and not his neighbor; for each will bear the load [of sin ] which is his own, [instead of magnifying the load which is his brother's]. Moreover, let him who is receiving instruction in the Word give to his instructor a share in all the good things which he possesses. Do not deceive yourselves, God cannot be defrauded. Every man shall reap as he has sown. The man who now sows for his own Flesh, shall reap there from a harvest doomed to perish; but he who sows for the Spirit, shall from the Spirit reap the harvest of life eternal, But let us continue in well doing, and not be weary: for in due season we shall reap, if we faint not. Therefore, as we have opportunity, let us do good to all men, but especially to our brethren in the household of Faith.

Observe the size of the characters which I write to you with my own hand.

I tell you that they who wish to have a good repute in things pertaining to the Flesh, they, and. they alone are forcing circumcision upon you; and that only to save themselves from the persecution which Christ bore upon the cross. For even they who circumcise themselves do not keep the Law; but they wish to have you circumcised, that your obedience to the fleshly ordinance may give them a ground of boasting. But as for me, far be it from me to boast, save only in the cross of our Lord Jesus Christ; whereby the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision is anything, nor uncircumcision; but a new creation. And whosoever shall walk by this rule, peace and mercy be upon them, and upon all the Israel of God.

Henceforth, let no man vex me; for I bear in my body the scars which mark my bondage to the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.



## Paul – Letter to the Romans

### Paul Sends the Letter to the Romans <sup>64</sup>

It was probably about the same time when St. Paul dispatched to Ephesus the messengers who bore his energetic remonstrance to the Galatians, that he was called upon to inflict the punishment which he had threatened upon those obstinate offenders who still defied his censures at Corinth. We have already seen that these were divided into two classes: the larger consisted of those who justified their immoral practice by antinomian <sup>65</sup> doctrine, and, styling themselves 'the Spiritual,' considered the outward restrictions of morality as mere carnal ordinances, from which they were emancipated; the other and smaller (but more obstinate and violent) class, who had been more recently formed into a party by emissaries from Palestine, were the extreme Judaizers, who were taught to look on Paul as a heretic, and to deny his Apostleship. Although the principles of these two parties differed so widely, yet they both agreed in repudiating the authority of St. Paul; and, apparently, the former party gladly availed themselves of the calumnies of the Judaizing propagandists, and readily listened to their denial of Paul's divine commission; while the Judaizers, on their part, would foster any opposition to the Apostle of the Gentiles, from whatever quarter it might arise.

But now the time was come when the peace and purity of the Corinthian Church was to be no

<sup>64</sup> This article is from Conybeare, W. J. and Howson, J. S, *The Life and Epistles of St. Paul, Chapter 19*

<sup>65</sup> In applying this term Antinomian to the 'all things lawful' party at Corinth, we do not of course mean that all their opinions were the same with those which have been held by modern (so-called) Antinomians. But their characteristic (which was a belief that the restraints of outward law were abolished for Christians) seems more accurately expressed by the term Antinomian, than by any other.

longer destroyed (at least openly) by either of these parties. St. Paul's first duty was to silence and shame his leading opponents, by proving the reality of his Apostleship, which they denied. This he could only do by exhibiting 'the signs of an Apostle,' which consisted, as he himself informs us, mainly in the display of miraculous powers (2 Cor. 12:12). The present was a crisis which required such an appeal to the direct judgment of God, who could alone decide between conflicting claimants to a Divine commission.

It was a contest like that between Elijah and the prophets of Baal. St. Paul had already in his absence professed his readiness to stake the truth of his claims on this issue (2 Cor. 10:8, and 13:3 6) ; and we may be sure that now, when he was present, he did not shrink from the trial. And, doubtless, God, who had sent him forth, wrought such miracles by his agency as sufficed to convince or to silence the gainsayers. Perhaps the Judaizing emissaries from Palestine had already left Corinth after fulfilling their mission by founding an anti Pauline party there. If they had remained, they must now have been driven to retreat in shame and confusion. All other opposition was quelled likewise, and the whole Church of Corinth were constrained to confess that God was on the side of Paul. Now, therefore, that 'their obedience was complete,' the painful task remained of 'punishing all the disobedient' (2 Cor. 10:6). It was not enough that those who had so often offended and so often been pardoned before, should now merely profess once more a repentance which was only the offspring of fear or of hypocrisy; unless they were willing to give proof of their sincerity by renouncing their guilty indulgences. They had long infected the Church by their immorality; they were not merely evil themselves, but they were doing harm to others, and causing the name of Christ to be blasphemed among the heathen.

It was necessary that the salt which had lost its savor should be cast out, lest its putrescence should spread to that which still retained its purity (2 Cor. 12:21).

St. Paul no longer hesitated to stand between the living and the dead, that the plague might be stayed.' We know, from his own description (1 Cor. 5:3-5), the very form and manner of the punishment inflicted. A solemn assembly of the Church was convened; the presence and power of the Lord Jesus Christ was especially invoked; the cases of the worst offenders were separately considered, and those whose sins required so heavy a punishment were publicly cast out of the Church, and (in the awful phraseology of Scripture) delivered over to Satan.

Yet we must not suppose that even in such extreme cases the object of the sentence was to consign the criminal to final reprobation. On the contrary, the purpose of this excommunication was so to work on the offender's mind as to bring him to sincere repentance, 'that his spirit might be saved in the day of the Lord Jesus.' (1 Cor. 5:5) If it had this happy effect, and if he manifested true contrition, he was restored (as we have already seen in the case of the incestuous person <sup>66</sup>) to the love of the brethren and the communion of the Church.

### Purification of the Corinthian Church

We should naturally be glad to know whether the pacification and purification of the Corinthian Church thus effected was permanent; or whether the evils which were so deeply rooted, sprang up again after St. Paul's departure. On this point Scripture gives us no further information, nor can we find any mention of this Church (which has hitherto occupied so large a space in our narrative) after the date of the present chapter, either in the Acts or the Epistles.

Such silence seems, so far as it goes, of favorable augury. And the subsequent testimony of Clement (the 'fellow laborer' of Paul, mentioned Phil. 4:3) confirms this interpretation of it. He speaks (evidently from his own personal experience) of the impression

produced upon every stranger who visited the Church of Corinth, by their exemplary conduct; and specifies particularly their possession of the virtues most opposite to their former faults. Thus, he says that they were distinguished for the ripeness and soundness of their knowledge in contrast to the unsound and false pretence of knowledge for which they were rebuked by St. Paul.

Again, he praises the pure and blameless lives of their 'women; which must therefore have been greatly changed since the time when fornication, wantonness, and impurity (2 Cor. xii. 21) were the characteristics of their society. But especially he commends them for their entire freedom from faction and party spirit, which had formerly been so conspicuous among their faults. Perhaps the picture which he draws of this golden age of Corinth may be too favorably colored, as a contrast to the state of things which he deplored when he wrote. Yet we may believe it substantially true, and may therefore hope that some of the worst evils were permanently corrected; more particularly the impurity and licentiousness which had hitherto been the most flagrant of their vices.

Their tendency to party spirit, however (so characteristic of the Greek temper), was not cured; on the contrary, it blazed forth again with greater fury than ever, some years after the death of St. Paul. Their dissensions were the occasion of the letter of Clement already mentioned; he wrote in the hope of appeasing a violent and long continued schism which had arisen (like their earlier divisions) from their being 'puffed up in the cause of one against another.' (1 Cor. 4:6) He rebukes them for their envy, strife, and party spirit; accuses them of being devoted to the cause of their party leaders rather than to the cause of God; and declares that their divisions were rending asunder the body of Christ, and casting a stumbling block in the way of many.

This is the last account which we have of the Corinthian Church in the Apostolic age; so that the curtain falls upon a scene of unchristian strife, too much like that upon which it rose.

<sup>66</sup> 2 Cor. 2:6-8

Yet, though this besetting sin was still unsubdued, the character of the Church, as a whole, was much improved since the days when some of them denied the resurrection, and others maintained their right to practice unchastity.

St. Paul continued three months (Acts 20:3) resident at Corinth; or, at least, he made that city his headquarters during this period. Probably he made excursions thence to Athens and other neighboring Churches, which (as we know) he had established at his first visit throughout all the region of Achaia, and which, perhaps, needed his presence, his exhortations, and his correction, no less than the metropolitan Church. Meanwhile, he was employed in completing that great collection for the Christians of Palestine, upon which we have seen him so long engaged. The Christians of Achaia from whose comparative wealth much seems to have been expected, had already prepared their contributions, by laying aside something for the fund on the first day of every week; (1 Cor. 16:2) and, as this had been going on for more than a year, <sup>67</sup> the sum laid by must have been considerable. This was now collected from the individual contributors, and entrusted to certain treasurers elected by the whole Church, who were to carry it to Jerusalem in company with St. Paul.

### Phoebe's Journey to Rome

While the Apostle was preparing for this journey, destined to be so eventful, one of his converts was also departing from Corinth, in an opposite direction, charged with a commission which has immortalized her name. This was Phoebe, a Christian matron resident at Cenchrea, the eastern port of Corinth. She was a widow of consideration and wealth, who acted as one of the deaconesses of the Church, and was now about to sail to Rome, upon some private business, apparently connected with a lawsuit in which she was engaged. St. Paul

<sup>67</sup> 2 Cor. 8:10 and 2 Cor. 9:2

availed himself of this opportunity to send a letter by her hands to the Roman Church. His reason for writing to them at this time was his intention of speedily visiting them, on his way from Jerusalem to Spain. He desired, before his personal intercourse with them should begin, to give them a proof of the affectionate interest which he felt for them, although they 'had not seen his face in the flesh.' We must not suppose, however, that they were hitherto altogether unknown to him; for we see, from the very numerous salutations at the close of the Epistle, that he was already well acquainted with many individual Christians at Rome. From the personal acquaintance he had thus formed, and the intelligence he had received, he had reason to entertain a very high opinion of the character of the Church; and accordingly he tells them (Rom. 15:14 16) that, in entering so fully in his letter upon the doctrines and rules of Christianity, he had done it not so much to teach as to remind them; and that he was justified in assuming the authority so to exhort them, by the special commission which Christ had given him to the Gentiles.

The latter expression shows us that a considerable proportion, if not the majority, of the Roman Christians were of Gentile origin, which is also evident from several other passages in the Epistle. At the same time, we cannot doubt that the original nucleus of the Church there, as well as in all the other great cities of the Empire, was formed by converts (including more Gentile proselytes than Jews) who had separated themselves from the Jewish synagogue. The name of the original founder of the Roman Church has not been preserved to us by history, nor even celebrated by tradition. This is a remarkable fact, when we consider how soon the Church of Rome attained great eminence in the Christian world, both from its numbers, and from the influence of its metropolitan rank.

Had any of the Apostles laid its first foundation, the fact could scarcely fail to have been recorded. It is therefore probable that it was formed in the first instance, of private



Christians converted in Palestine, who had come from the eastern <sup>68</sup> parts of the Empire to reside at Rome, or who had brought back Christianity with them, from some of their periodical visits to Jerusalem, as the 'Strangers of Rome,' from the great Pentecost. Indeed, among the immense multitudes whom political and commercial reasons constantly attracted to the metropolis of the world, there could not fail to be representatives of every religion which had established itself in any of the provinces.

On this hypothesis, the earliest of the Roman Christians were Jews by birth, who resided in Rome, from some of the causes above alluded to. By their efforts others of their friends and fellow countrymen (who were very numerous at Rome) would have been led to embrace the Gospel. But the Church so founded, though Jewish in its origin, was remarkably free from the predominance of Judaizing tendencies. This is evident from the fact that so large a proportion of it at this early period were already of Gentile blood; and it appears still more plainly from the tone assumed by St. Paul throughout the Epistle, so different from that in which he addresses the Galatians, although the subject matter is often nearly identical. Yet, at the same time, the Judaizing element, though

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<sup>68</sup> We cannot, perhaps, infer anything as to the composition of the Church at Rome, from the fact that St. Paul writes to them in Greek instead of Latin; because Hellenistic Greek was (as we have seen, p.32) his own native tongue, in which he seems always to have written; and if any of the Roman Christians did not understand that language, interpreters were not wanting in their own body who could explain it to them. Unquestionably, however, he assumes that his readers are familiar with the Septuagint (Rom. iv. 18). It is rather remarkable that Tertius, who acted as St. Paul's amanuensis, was apparently (to judge from his name) a Roman Christian of the Latin section of the Church. It cannot, of course, be supposed that all the Roman Christians were of Oriental origin and Grecian speech. Yet it is certain that Greek remained the prevailing language in the Church of Rome for several centuries.

not preponderating, was not entirely absent. We find that there were opponents of the Gospel at Rome, who argued against it on the ground of the immoral consequences which followed (as they thought) from the doctrine of Justification by Faith; and even charged St. Paul himself with maintaining that the greater man's sin, the greater was God's glory. (See Rom. 3:8.)

Moreover, not all the Jewish members of the Church could bring themselves to acknowledge their uncircumcised Gentile brethren as their equals in the privileges of Christ's kingdom (Rom. 3:9 and 29; 15:7 11); and, on the other hand, the more enlightened Gentile converts were inclined to treat the lingering Jewish prejudices of weak consciences with scornful contempt (Rom. xiv. 3). It was the aim of St. Paul to win the former of these parties to Christian truth, and the latter to Christian love; and to remove the stumbling blocks out of the way of both, by setting before them that grand summary of the doctrine and practice of Christianity which is contained in the following Epistle.

## Epistle to the Romans <sup>69</sup>

### ROMANS 1

PAUL, a bondsman of Jesus Christ, a called Apostle, set apart to publish the Glad tidings of God, which He promised of old by His Prophets in the Holy Scriptures, concerning His Son (who was born of the seed of David according to the flesh, but was marked out as the Son of God with mighty power, according to the spirit of holiness, by resurrection from the dead), even Jesus Christ, our Lord and Master. By whom I received grace and apostleship, that I might declare His name among all the Gentiles, and bring them to the obedience of faith. Among whom ye also are numbered, being called by Jesus Christ – to ALL GOD'S BELOVED, CALLED TO BE SAINTS, WHO DWELL IN ROME.

Grace be to you, and peace from God our Father, and from our Lord Jesus Christ.

<sup>69</sup> The date of this Epistle is very precisely fixed by the following statements contained in it :

- (1.) St. Paul had never yet been to Rome (1:11, 13, 15).
- (2.) He was intending to go to Rome, after first visiting Jerusalem (15:23-28). This was exactly his purpose during his three months' residence at Corinth. See Acts 19:21.
- (3.) He was going to bear a collection of alms from Macedonia and Achaia to Jerusalem (15:26 and 31). This he did carry from Corinth to Jerusalem at the close of this three months' visit. See Acts 24:17.
- (4.) When he wrote the Epistle, Timothy, Sosipater, Gaius, and Erastus were with him (xvi. 21, 23) ; of these, the first three are expressly mentioned in the Acts as having been with him at Corinth during the three months' visit (see Acts 20:4) ; and the last, Erastus, was himself a Corinthian, and had been sent shortly before from Ephesus (Acts 19:22) with Timothy on the way to Corinth. Compare 1 Cor. 16:10, 11.
- (5.) Phoebe, a deaconess of the Corinthian port of Cenchrea, was the bearer of the Epistle (16:1) to Rome.

First I thank my God through Jesus Christ for you all because the tidings of your faith are told throughout the whole world. For God is my witness (whom I serve with the worship of my spirit, in proclaiming the Glad tidings of His Son), how unceasingly I make mention of you at all times in my prayers, beseeching Him that, if it be possible, I might now at length have a way open to me according to the will of God, to come and visit you. For I long to see you, that I may impart to you some spiritual gift, for the establishment of your steadfastness; that I may share with you (I would say) in mutual encouragement, through the faith both of you and me together, one with another. But I would not have you ignorant, brethren, that I have often purposed to come to you (though hitherto I have been hindered), that I might have some fruit among you also, as I have among the other Gentiles. I am a debtor both to Greeks and Barbarians, both to wise and foolish; therefore, as far as in me lies, I am ready to declare the Glad tidings to you that are in Rome, as well as to others. For [even in the chief city of the world] I am not ashamed of the Glad tidings of Christ, seeing it is the mighty power whereby God brings salvation to every man that has faith therein, to the Jew first, and also to the Gentile. <sup>70</sup> For therein God's righteousness <sup>71</sup>

<sup>70</sup> St. Paul uses the word for 'Greek' as the singular of the word for 'Gentiles' because the singular of the latter is not used in the sense of *a Gentile*. Also, the plural 'Greeks' is used when *individual Gentiles* are meant; 'Gentiles' when *Gentiles collectively* are spoken of.

<sup>71</sup> Not Righteousness, the attribute of God, but the righteousness which God considers such; and which must, therefore, be the perfection of man's moral nature. This righteousness may be looked on under two aspects; 1. *in itself*, as a moral condition of man; 2. *in its consequences*, as involving a freedom from guilt in the sight of God. Under the first aspect it is the possession of a certain disposition of mind called *faith*. Under the second aspect it is regarded

is revealed, a righteousness which springs from Faith, and which faith receives, as it is written: "By faith shall the righteous live." (Hab. 2:4)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who keep down the truth [which they know] by the wickedness wherein they live. Because that which can be known of God is manifested in their hearts, God Himself having shown it to them; for His eternal power and Godhead, though they be invisible, yet are seen ever since the world was made, being understood by His works that they [who despised Him] might have no excuse; because although they knew God they glorified Him not as God nor gave Him thanks, but in their reasoning they went astray after vanity, and their senseless heart was darkened. Calling themselves wise, they were turned into fools, and forsook the glory of the imperishable God for idols graven in the likeness of perishable men, or of birds and beasts, and creeping things. Therefore God also gave them up to work uncleanness according to their hearts' lust. to dishonor their bodies one with another; seeing they had bartered the truth of God for lies, and revered and worshipped the things made instead of the Maker, who is blessed forever, Amen.

For this cause God gave them up to shameful passions; for on the one hand their women changed the natural use into that which is against nature; and on the other hand their men, in like manner, leaving the natural use of the woman, burned in their lust one toward another, men with men working abomination, and receiving in themselves the due recompense of their transgression. And as they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind, to do the things that are unseemly. They are filled with all

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as something reckoned by God to the account of man – *an acquittal of past offenses.*

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unrighteousness, fornication, depravity, covetousness, maliciousness. They overflow with envy, murder, strife, deceit, malignity. They are whisperers, backbiters, God haters; outrageous, overweening, false boasters; inventors of wickedness; undutiful to parents; bereft of wisdom; breakers of covenanted faith; devoid of natural affection; ruthless, merciless. Who knowing the decree of God whereby all that do such things are worthy of death, not only commit the sins, but delight in their fellowship with the sinners.

## ROMANS 2

Wherefore thou, O man, whosoever thou art that judgest others, art thyself without excuse; for in judging thy neighbor thou condemnest thyself, since thy deeds are the same which in him thou dost condemn. And we know that God judges them who do such wickedness, not by their words, but by their deeds. But reckonest thou, O thou that condemnest such evil doers, and doest the like thyself, that thou shalt escape the judgment of God? or does the rich abundance of His kindness and forbearance and long suffering cause thee to despise Him? and art thou ignorant that God, by His kindness [in withholding punishment], strives to lead thee to repentance?

But thou in the hardness and impenitence of thy heart, art treasuring up against thyself a store of wrath, which will be manifested in the day of wrath, even the day when God will reveal to the sight of men the righteousness of His judgment. For He will pay to all their due, according to their deeds; to those who with steadfast endurance in well doing seek glory and honor incorruptible, He will give life eternal; but for men of guile, who are obedient to unrighteousness, and disobedient to the truth, indignation and wrath, tribulation and anguish shall fall upon them; yea, upon every soul of man that does the work of evil, upon the Jew first, and also upon the Gentile.

But glory and honor and peace shall be given to every man who does the work of good, to the Jew first, and also to the Gentiles; for there is no respect of persons with God.

For they who have sinned without [the knowledge of] the Law, shall perish without [the punishment of] the Law; and they who have sinned under the Law, shall be judged by the Law. For not the hearers of the Law<sup>72</sup> are righteous in God's sight, but the doers of the Law shall be counted righteous. For when the Gentiles, having not the Law, do by nature the works of the Law, they, though they have not the Law, are a Law to themselves; since they manifest the work of the Law written in their hearts; while their conscience also bears its witness, and their inward thoughts answering one to the other, accuse, or else defend them; [as will be seen] in that day when God shall judge the secret counsels of men by Jesus Christ, according to the glad tidings which I preach.

Behold thou callest thyself a Jew and retest in the Law, and boastest of God's favor, and knowest the will of God and givest judgment upon good or evil, being instructed by the teaching of the Law. Thou deemest thyself a guide of the blind, a light to those who are in darkness, an instructor of the simple, a teacher of babes, possessing in the Law the perfect pattern of knowledge and of truth. Thou therefore that teachest thy neighbor, dost thou not teach thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou that makest thy boast in the Law, by breaking the Law dost thou dishonor God? Yea, as it is written, "Through you is the name of God blasphemed among the Gentiles." (Isa. 52:5)

<sup>72</sup> The Jews were "hearers of the Law" in their synagogues, every Sabbath.

For circumcision avails if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is turned into uncircumcision. If then the uncircumcised Gentile keep the decrees of the Law, shall not his uncircumcision be counted for circumcision? And shall not he, though naturally uncircumcised, by fulfilling the Law, condemn thee, who with Scripture and circumcision dost break the Law? For he is not a Jew, who is one outwardly; nor is that circumcision, which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter; whose praise comes not from man but from God.

### ROMANS 3

But if this be so, what advantage has the Jew, and what has been the profit of circumcision?' Much every way. First, because to their keeping were entrusted the oracles of God. For what, though some of them were faithless to the trust? shall we say that their faithlessness destroys the faithfulness of God? That be far from us. Yea, be sure that God is true, though all mankind be liars, as it is written: "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Psa. 51:4) But if the righteousness of God is established by our unrighteousness [His faithfulness being more clearly seen by our faithlessness], must we not say that God is unjust," (I speak as men do), "in sending the punishment?" That be far from us, for [if this punishment be unjust], how shall God judge the world? since<sup>73</sup> [of that judgment also it might be said]: 'If God's truth has by the occasion of my falsehood more fully shown itself, to the greater manifestation of

<sup>73</sup> In this most difficult passage we must bear in mind that Paul is constantly referring to the arguments of his opponents, which were familiar to his readers at Rome, but are not so to ourselves. Hence the apparently abrupt and elliptical character of the argument, and the necessity of supplying ~something to make the connection intelligible.

His glory, why am I still condemned as a sinner? and why should we not say' (as I myself am slanderously charged with saying) 'Let us do evil that good may come?' Of such men the doom is just.

What shall we say then? [having gifts above the Gentiles] have we the pre eminence over them? No, in no wise; for we have already charged all, both Jews and Gentiles, with the guilt of sin. And so it is written, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulcher, with their tongue they have used deceit, the poison of asps is under their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their paths, and the way of peace have they not known. There is no fear of God before their eyes." (Psalm 14:1 3)

Now we know that all the sayings of the Law are spoken to those under the Law; [these things therefore are spoken to the Jews] that every mouth might be stopped, and the whole world might be subjected to the judgment of God. For through the works of the Law, "shall no flesh be justified in His sight," (Psalm 143:2) because by the Law is wrought [not the doing of righteousness, but] the acknowledgment of sin.

But now, not by the Law, but by another way, God's righteousness is brought to light, whereto the Law and the prophets bear witness; God's righteous (I say) which comes by faith in Jesus Christ, for all and upon all, who have faith; for there is no difference [between Jew and Gentile], since all have sinned, and none have attained the glorious likeness of God. But they are justified freely by His grace through the ransom which is paid in Christ Jesus. For Him hath God set forth, in His blood to be a propitiatory sacrifice by means

of Faith, thereby to manifest the righteousness of God; because in His forbearance God had passed over the former sins of men in the times that are gone by. [Him (I say) hath God set forth in this present time to manifest His righteousness, that He might be just and [yet] might justify the children of Faith. Where then is the boasting [of the Jew]? It has been shut out. By what law? by the law of works? no, but by the law of Faith. For we reckon that by Faith a man is justified, and not by the works of the Law; else God must be the God of the Jews alone; but is He not likewise the God of the Gentiles? Yea, He is the God of the Gentiles also. For God is one [for all men ], and He will justify through Faith the circumcision of the Jews, and by their Faith will He justify also the un circumcision of the Gentiles.

Do we then by faith bring to nought the Law? Yea, we establish the Law.

#### ROMANS 4

What then can we say that our father Abraham gained by the fleshly ordinance? For, if Abraham was justified by works he has a ground of boasting. But he has no ground of boasting with God ; for what says the Scripture: "Abraham had faith in God, and it was reckoned unto him for righteousness." (Gen. 15:6) Now if a man earn his pay by his work, it is not reckoned to him as a favor, but it is paid to him as a debt; but if he earns nothing by his work, but puts faith in Him who justifies the ungodly, then his faith is "reckoned to him for righteousness."

In like manner David also tells the blessedness of the man, to whom God reckoneth righteousness, not by works but by another way, saying, "Blessed are they whose iniquities are forgive, and whose sins are covered. Blessed is the man against whom the Lord shall not reckon sin." (Psalm 32:1,2) Is this blessing then for the circumcised alone? or does it not belong also to the uncircumcised? for we say, "his faith was reckoned to Abraham for righteousness."

How then was it reckoned to him? when he was circumcised, or uncircumcised? Not in circumcision but in uncircumcision, And he received circumcision as an outward sign of inward things, a seal to attest the righteousness which belonged to his faith while he was yet uncircumcised. That so he might be father of all the faithful who are uncircumcised, that the righteousness [of Faith] might be reckoned to them also; and father of circumcision to those who are not circumcised only in the flesh, but who also tread in the steps of that Faith which our father Abraham had while yet uncircumcised.

For the promise <sup>74</sup> to .Abraham and his seed that he should inherit the world came not by the Law, but by the righteousness of Faith. For, if this inheritance belong to the children of the Law, Faith is made of no account, and the promise is brought to nought; because the Law brings [not blessings but] punishment, <sup>75</sup> (for where there is no law, there can be no law. breaking). Therefore the inheritance belongs to Faith, that it might be a free gift; that so the promise [not being capable of forfeiture] might stand firm to all the seed of .Abraham, not to his children of the Law alone, but to the children of his Faith; for he is the Father of us all [both Jews and Gentiles], (as it is written, "I have made thee the father of many nations," (Gen. 17:5) in the sight of God, who saw his faith, even God who makes the dead to live, and calls the things that are not as though they were. For .Abraham had faith

<sup>74</sup> The land which thou seest, to thee will I give it, and to thy seed for ever,' Gen. 13:15. St. Paul (according to his frequent practice in dealing with the Old Testament) allegorizes this promise. So that, as Abraham is (allegorically viewed) the type of Christian faith, he is also the heir of the world, whereof the sovereignty belongs to his spiritual children, by virtue of their union with their Divine Head.

<sup>75</sup> Literally, "wrath"; i.e. the wrath of God punishing the transgressions of the Law.

in hope beyond hope, that he might become "The father of many nations;" as it was said unto him, "Look toward heaven and tell the stars if thou be able to number them; even so shall thy seed by." <sup>76</sup> And having no feebleness in his faith, he regarded not his own body which was already dead (being about a hundred years old), nor the deadness of Sarah's womb; at the promise of God (I say) he doubted not faithlessly, but was filled with the strength of Faith, and gave glory to God; being fully persuaded that what He has promised He is able also to perform. Therefore "his faith was reckoned to him for righteousness."

But these words were not written for his sake only, but for our sakes likewise; for it will be "reckoned unto righteousness" to us also, who have faith in Him that raised from the dead our Lord Jesus; who was given up to death for our transgressions, and raised again to life for our justification.

#### ROMANS 5

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have received entrance into this grace wherein we stand; and we exult in hope of the glory of God. And not only so, but we exult also in our sufferings; for we know that by suffering is wrought steadfastness, and steadfastness is the proof of soundness, and proof gives rise to hope;

<sup>76</sup> Gen. xvii. 5. In such quotations, a few words were sufficient to recall the whole passage to Jewish readers; therefore, to make them intelligible to modern readers, it is sometimes necessary to give the context. It should be observed that this quotation alone is sufficient to prove that the majority of those to whom St. Paul was writing were familiar with the Septuagint version; for to none others could such a curtailed citation be intelligible. The hypothesis that the Homan Christians had originally been Jewish proselytes, of Gentile birth, satisfies this condition. See the introductory remarks to this Epistle.



and out hope cannot shame us in the day of trial; because the love of God is shed forth in our hearts by the Holy Spirit, who has been given to unto us. For while we were yet helpless [in our sins], Christ at the appointed time died for sinners. Now hardly for a righteous man will any be found to die (although some perchance would even endure death for the good), but God gives proof of His own love to us, because while we were yet sinners Christ died for us.

Much more, now that we have been justified in His blood, shall we be saved through Him from the wrath to come. For if, when we were His enemies, we were reconciled to God by the death of His Son, much more, being already reconciled, shall we be saved, by sharing in G His life. Nor is this our hope only for the time to come; but also [in our present sufferings] we exult in God, through Jesus Christ our Lord, by whom we have now received reconciliation with God.

This therefore is like the case when through one man [Adam], sin entered into the world and by sin death and so death spread to all mankind because all committed sin. For before the Law was given [by Moses] there was sin in the world; but sin is not the reckoned against the sinner, when there is no law [forbidding] it; nevertheless death reigned from Adam till Moses even over those whose sin [not being the breach of law] did not resemble the sin of Adam. Now Adam is an image of Him that was to come. But far greater is the gift than was the transgression; for if by the sin of the one man [Adam], death came upon the many, much more in the grace of the one man Jesus Christ has the freeness of God's bounty overflowed unto the many. Moreover the boon [of God] exceeds the fruit of Adam's sin; for the doom came, out of one offence, a sentence of condemnation; but the gift comes, out of many offences, a sentence of acquittal. For if the reign of death was established by the one man [Adam], through the sin of him alone; far more shall the reign of life be

established in those who receive the overflowing fullness of the free gift of righteousness, by the one man Jesus Christ. Therefore, as the fruit of one offence reached to all men, and brought upon them condemnation [the source of death]; so likewise the fruit of one acquittal shall reach to all, and shall bring justification, the source of life. For as, by the disobedience of the one, the many were made sinners; so by the obedience of the one, the many shall be made righteous. And the Law was added, that sin might abound; I but where sin abounded, the gift of grace has overflowed beyond [the outbreak of sin]; that as sin has reigned in death, so grace might reign through righteousness unto life eternal, by the work of Jesus Christ our Lord.

#### ROMANS 6

What shall we say then? shall we persist in sin that the gift of grace may be more abundant? God forbid. We who have died to sin, how can we any longer live in sin? or have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with His death? With Him therefore we were buried by the baptism wherein we shared His death [when we sank beneath the waters]; that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life. For if we have been grafted <sup>77</sup> into the likeness of His death, so shall we also share His resurrection. For we know that our old man was crucified with Christ, that the sinful body [of the old man] might be destroyed, that we might no longer be the slaves of sin; (for he that is dead is justified from sin). Now if we have shared the death of

<sup>77</sup> Literally, *have become partakers of a vital union* [as that of a graft with the tree into which it is grafted] *of the representation of his death* [in baptism]. The meaning appears to be, *if we have shared the reality of his death, whereof we have undergone the likeness.*

Christ, we believe that we shall also share His life; knowing that Christ being raised from the dead, can die no more; death has no more dominion over Him. For He died once, and once only, unto sin; but He lives [for ever] unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but living unto God in Christ Jesus. Let not sin therefore reign in your dying body, causing you to obey its lusts; nor give up your members to sin, as instruments of unrighteousness; but give yourselves to God, as being restored to life from the dead, and your members to His service as instruments of righteousness; for sin shall not have the mastery over you, since you are not under the Law, but under grace.

What then? shall we sin because we are not under the Law, but under grace? God forbid. Know ye not that He to whose service you give yourselves, is your real master, whether sin, whose end is death, or obedience, whose end is righteousness. But God be thanked that you, who were once the slaves of sin, obeyed from your hearts the teaching whereby you were molded anew; and when you were freed from the slavery of sin, you became the bondsmen of righteousness. (I speak the language of common life, to show the weakness of your fleshly nature [which must be in bondage either to the one, or to the other]). For as once you gave up the members of your body for slaves of uncleanness and licentiousness, to work the deeds of license; so now must you give them up for slaves of righteousness to work the deeds of holiness. For when you were the slaves of sin, you were free from the service of righteousness. What fruit had you then in those things, from the deeds whereof you are now ashamed? yea, the end of them is death. But now, being freed from the bondage of sin, and enslaved to the service of God, your fruit is growth in holiness, and its end is life eternal. For the wage of sin is death; but the gift of God is eternal life in Christ Jesus our Lord and master.

ROMANS 7

[I say that you are not under the Law ]; or are you ignorant, brethren (for I speak to those who know the Law), that the dominion of the Law over man lasts only during their life? thus the married woman is bound by the Law to her husband while he lives, but if her husband be dead, the Law which bound her to him has lost its hold upon her; so that while her husband is living if she be joined to another man, she will be counted an adulteress; but if her husband be dead, she is free from the Law, so as to be no adulteress although joined to another man.

Where you also, my brethren, were made dead to the Law, by [union with] the body of Christ; that you might be married to another, even to Him who was raised from the dead; that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions occasioned by the Law wrought in our members, leading us to bring forth fruit unto death. But now that we have died [with Christ] the Law wherein we were formerly held fast, has lost its hold upon us: so that we are no longer in the old bondage of the letter, but in the new service of the spirit.

What shall we say then? that the Law is Sin? That be far from US! But then I should not have known what sin was, except through the Law; thus I should not have known the sin of coveting, unless the Law had said "Thou shalt not covet." (Exodus 20:17) But when sin had gained by the commandment a vantage ground against me, it wrought in me all manner of covetousness (for where these is no law, sin is dead). And I felt that I was alive before, when I knew no law; but when the commandment came, sin rose to life, and I died; and the very commandment whose end is life, was found to be the cause of death; for sin, when it had gained a vantage ground by the commandment, deceived me to my fall, and slew me by the sentence of the Law.

Wherefore the Law indeed is holy, and its commandments are holy, and just, and good.



Do I say then that Good became to me Death? Far be that from me. But I say that win wrought this; that so it might be made manifest as sin, in working Death to me through [the knowledge of] Good; that sin might become beyond measure sinful, by the commandment.

For we know that the Law is spiritual; but for me, I am carnal, a slave sold into the captivity of sin. What I do, I acknowledge not; for I do not what I would, but what I hate. But if my will is against my deeds, I thereby acknowledge the goodness of the Law. And now it is no more I myself who do the evil, but it is the sin which dwells in me.

For I know that in me, that is, in my flesh, good abides not; for to will is present with me, but to do the right is absent; the good that I would, I do not; but the evil which I would not, that I do. Now if my own will is against my deeds, it is no more I myself who do them, but the sin which dwells in me. I find then this law, that though my will is to do good, yet evil is present with me; for I consent gladly to the law of God in my inner man; but I behold another law in my members, warring against the law of my mind, and making me captive to the law of sin which is in my members. O wretched man that I am! who shall deliver me from this body of death?

I thank God [that He has now delivered me] through Jesus Christ our Lord.

So then in myself, though I am subject in my mind to the law of God, yet in my flesh I am subject to the law of sin.

#### ROMANS 8

Now, therefore, there is no condemnation to those who are in Christ Jesus; for the law of the Spirit of life in Christ Jesus has freed me from the law of sin and death. For God (which was impossible to the Law, because by the flesh it had no power), by sending His own Son in the likeness of sinful flesh. and on

behalf of sin, overcame <sup>78</sup> sin in the flesh; to the end, that the decrees of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit. <sup>79</sup> For they who live after the flesh, mind fleshly things; but they who live after the Spirit mind spiritual things, and the fleshly mind is death; but the spiritual mind is life and peace. Because the fleshly mind is enmity against God; for it is not subject to the law of God, nor can be; and they whose life is in the Flesh cannot please God. But your life is not in the Flesh, but in the Spirit, if indeed the Spirit of God be dwelling in you; and if any man has not the Spirit of Christ, he is not Christ's. But if Christ be in you, though your body be dead, because of sin [to which its nature tends], yet your spirit is life, because of righteousness [which dwells within it]; yea, if the Spirit of Him who raised Jesus from the dead be dwelling in you, He who raised Christ from the dead shall endow with life also your dying bodies, by His Spirit which dwells within you. Therefore, brethren, we are debtors bound not to the Flesh, that we should live after the Flesh [but to the Spirit]; for if you live after the Flesh, you are doomed to die; but if by the Spirit you destroy the deeds of the body, in their death you will attain to life.

For all who are led by God's Spirit, and they alone, are the sons of God. For you have not received a Spirit of bondage, that you should go back again to the state of slavish fear, but you have received a Spirit of adoption wherein we cry [unto God] saying "Father."

<sup>78</sup> Literally, *condemned*, i.e. *put it to rebuke, worsted it*. Compare Heb. 11:7

<sup>79</sup> The contrast between the victory thus obtained by the spirit, with the previous subjection of the soul to the flesh, is thus beautifully described by Tertullian : "When the Soul is wedded to the Spirit, the Flesh follows-like the handmaid who follows her wedded mistress to the husband's home-being thenceforward no longer the servant of the Soul, but of the Spirit."

The Spirit itself bears witness with our own spirit, that we are the children of God, And if children, then heirs: heirs of God, and joint heirs with Christ; that if now we share His sufferings, we should hereafter share His glory. For I reckon that the sufferings of this present time are nothing worth, when set against the glory which shall soon be revealed unto us. For the longing of the creation looks eagerly for the time when [the glory of] the sons of God shall be revealed. For the creation was made subject to decay, not by its own will, but because of Him who subjected it thereto, in hope: for the creation itself also shall be delivered from its by slavery to death, and shall gain the freedom of the sons of God when they are glorified. For we know that the whole creation is groaning together, and suffering the pangs of labor, which have not yet brought forth the birth. And not only they, but ourselves also, who have received the Spirit for the first fruits [of our inheritance], even we ourselves are groaning inwardly, longing for the adoption <sup>80</sup> which shall ransom our body from its bondage. For our salvation lies in hope; but hope possessed is not hope, since a man cannot hope for what he sees in his possession; but if we hope for things not seen, we steadfastly endure the present, and long earnestly for the future. And, even as we long for our redemption, so the Spirit gives help to our weakness; for we know not what we should pray for as we ought; but the Spirit itself makes intercession

<sup>80</sup> Adoption to sonship; by which a slave was emancipated and made 'no longer a slave but a son.' (Gal. 4:7.) In one sense St. Paul taught that Christians had already received this adoption (compare Rom. 8:15, Gal. 4:5, Eph. 1:1); they were already made the sons of God in Christ. (Rom. 8:16, Gal. 3:26.) So, in a yet lower sense, the Jews under the old dispensation had the adoption to sonship; see 9:4. But in this passage he teaches us that this adoption is not perfect during the present life; there is still a higher sense, in which it is future, and the object of earnest longing to those who are already in the lower sense the sons of God.

for us, with groans [for deliverance] which words cannot utter. But He who searches our hearts knows [though it be unspoken] what is the desire of the Spirit, because He intercedes for the saints according to the will of God.

Moreover, we know that all things work together for good to those who love God, who have been called according to His purpose. For those whom He foreknew, He also predestined to be made like to the pattern of His Son, that many brethren might be joined to Him, the firstborn. And those whom He predestined, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but gave Him up for us all, how shall He not with Him also freely give us all things? What accuser can harm God's chosen? it is God who justifies them. What judge can doom us? It is Christ who died, nay, rather, who is risen from the dead; yea, who is at the right hand of God, who also makes intercession for us. Who can separate us from the love of Christ? Can suffering, or straitness of distress, or persecution, or famine, or nakedness, or the peril of our lives, or the swords of our enemies? [though we may say,] as it is written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Psalm 44:22)

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, all the Principalities and Powers of Angels, nor things present, nor things to come, nor things above, nor things below, nor any power in the whole creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

#### ROMANS 9

I speak the truth in Christ (and my conscience bears me witness, with the Holy Spirit's testimony, that I lie not), I have great

heaviness, and unceasing sorrow in my heart; yea, I could wish that I myself were cast out from Christ as an accursed thing, for the sake of my brethren, my kinsmen according to the flesh; who are the seed of Israel, whom God adopted for His children, whose were the glory of the Shekinah, and the Covenants, and the Lawgiving, and the service of the temple, and the promises of blessing. Whose fathers were the patriarchs, and of whom (as to His flesh) was born the Christ who is over all, God blessed forever. Amen.

Yet I speak not as if the promise of God had fallen to the ground; for not all are Israel who are of Israel, nor because all are the seed of Abraham, are they all the children of Abraham; but "In Isaac shall thy seed be called." (Gen. 21:12) That is, not the children of the flesh of Abraham are the sons of God, but his children of the promise are counted for his seed. For thus spoke the word of promise, saying, "At this time will I come, and Sarah shall have a son." (Gen. 18:10) [so that Ishmael, although the son of Abraham, had no part in the promise]. And not only so, but [Esau likewise was shut out; for when Rebekah had conceived two sons by the same husband, our forefather Isaac, yea, while they were not yet born, and had done nothing either good or bad (that God's purpose according to election might abide, coming not from the works of the called, but from the will of The Caller,) it was declared unto her "The elder shall serve the younger." (Gen. 25:23) according to that which is written, "Jacob I loved, but Esau I hated." (Mal. 1:2,3)

What shall we say, then? Shall we call God unjust [because He has cast off the seed of Abraham]? That be far from us. For to Moses He saith, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Exodus 33:19) So then, the choice comes not from man's will, nor from man's speed, but from God's mercy. And thus the Scripture says to Pharaoh, "Even for this end did I raise thee up,

that I might show my power in thee, and that my name might be declared throughout all the earth." (Exodus 9:16)

According to his will, therefore, He has mercy on one, and hardens another. Thou wilt say to me, then, "Why does God still blame us? for who can resist His will?" Nay, rather, oh man, who art thou that disputes against God? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Isa. 14:9)

"Hath not the potter power over the clay?" <sup>81</sup>

to make out of the same lump one vessel for honor and one for dishonor? But what if God (though willing to show forth His wrath, and to make known His power) endured with much long suffering vessels of wrath, fitted for destruction, [and cast them not at once away]? And what if thus He purposed to make known

<sup>81</sup> Jeremiah 18:6, not quoted literally, but according to the sense. In this and in other similar references to the Old Testament, a few words were sufficient to recall the whole passage to St. Paul's Jewish readers (compare Rom. 4:18); therefore, to comprehend his argument, it is often necessary to refer to the context of the passage from which he quotes. The passage in Jeremiah referred to is as follows: -*Then I went down to the potter's house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it. O house of Israel, cannot I do with you as this potter, saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* Similar passages might be quoted from the Apocryphal books; and it might be said that the above cited passage of Isaiah was referred to here. Yet this from Jeremiah is so apposite to St. Paul's argument, that he probably refers especially to it.

the riches of His glory bestowed upon vessels of mercy, which He had before prepared for glory?

And such are we, whom He has called not only from among the Jews, but from among the Gentiles, as He saith also in Hosea, "I will call them my people which were not my people, and her beloved which was not beloved; (Hos. 2:23) and it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the sons of the living God." (Hos. 1:10) But Isaiah cries concerning Israel, saying, "Though the number of the sons of Israel be as the sand of the sea, [only] the remnant shall be saved; for He doth complete His reckoning, and cuts it short in righteousness; yea, a short reckoning will the Lord make upon the earth." (Isa. 10:22,23)

And as Isaiah said before, "Except the Lord Sabaoth had left us a seed remaining, we had been as Sodom, and had been made like unto Gomorrah." (Isa. 1:9)

What shall we say, then? We say that the Gentiles though they sought not after righteousness, have attained to righteousness, even the righteousness of faith; but that the house of Israel, though they sought a law of righteousness, have not attained thereto. And why/ Because they sought it not by faith, but thought to gain it by the works of the Law; for they stumbled against the stone of stumbling, as it is written, "Behold I lay in Zion a stone of stumbling, and a rock of offence; and no man that hath faith in Him shall be confounded."<sup>82</sup>

## ROMANS 10

Brethren, my heart's desire and prayer to God for Israel is, that they may be saved; for I bear

<sup>82</sup> Isaiah 28:16, apparently from LXX, but not verbatim, "stone of stumbling and rock of offence" being interpolated and not found exactly anywhere in Isaiah. In Isa. 8:14 there are words that are nearly similar.

them witness that they have a zeal for God, yet not guided by knowledge of God;<sup>83</sup> for because they knew not the righteousness of God, and sought to establish their own righteousness, therefore they submitted not to the righteousness of God.

For the end of the Law is Christ, that all may attain righteousness who have faith in Him. For Moses writes concerning the righteousness of the Law, saying, "The man that hath done these things shall live therein;"<sup>84</sup> but the righteousness of faith speaks in this wise. Say not in thine heart, "Who shall ascend into heaven?"<sup>85</sup> that is, "Who can bring down Christ from heaven?", nor say, "Who shall descend into the abyss?", that is, "Who can raise up Christ from the dead?" But how speaks it? "The Word is nigh thee, even in thy mouth and in thy heart;" that is, that is, the Word Faith which we proclaim, saying, 'If with

<sup>83</sup> The word for knowledge here is very forcible; and is the same which is used in 1 Cor 13:12 and Col. 1:10.

<sup>84</sup> Levit. 18:5 (LXX) ; quoted also Gal. 3:12.

<sup>85</sup> Deut. 30:12. St. Paul here, though he quotes from the LXX. (verse 8 is verbatim), yet slightly alters it, so as to adapt it better to illustrate his meaning. His main statement is, , the Glad-tidings of salvation is offered, and needs only to be accepted; to this he transfers the description which Moses has given of the Law, viz. 'the Lord is nigh thee; and the rest of the passage of Deuteronomy he applies in a higher sense than that in which Moses had written it (according to the true Christian mode of using the Old Testament), not to the Mosaic Law, but to the Gospel of Christ. The passage in Deuteronomy is as follows; "This commandment which I command thee this day is not hidden from thee, neither is it far off, It is not in heaven that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea that thou shouldst say, who shall go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."



thy mouth thou shalt confess Jesus for thy Lord, and shalt have faith in thy heart that God raised Him from the dead, thou shalt be saved.' For faith unto righteousness is in the heart, and confession unto salvation is from the mouth. And so says the Scripture, "No man that hath faith in Him shall be confounded;"<sup>86</sup> for there is no distinction between Jew and Gentile, because the same [Jesus] is Lord over all, and He gives richly to all who call upon Him; for "Every man who shall call upon the name of the Lord shall be saved."<sup>87</sup>

How then shall they call on Him in whom they have put no faith? And how shall they put faith in Him whom they never heard? And how shall they hear of Him if no man bear the tidings? And who shall bear the tidings if no messengers be sent forth?<sup>88</sup>

As it is written, "How beautiful are the feet of them that bear glad tidings of peace, that bear glad tidings of good things."<sup>89</sup> Yet some have not hearkened to the glad tidings, as saith Esaias, "Lord, who hath given faith to our teaching?"<sup>90</sup>

So then, faith comes by teaching;<sup>91</sup> and our teaching comes by the Word of God. But I say, have they not heard [the voices of the teachers]? Yea, "Their sound has gone forth

<sup>86</sup> Isa. 28:16. See 9:33.

<sup>87</sup> Joel 2:32, LXX.

<sup>88</sup> This is a justification of the mission of the Apostles to the Gentiles, which was an offence to the Jews. See Acts 22:22.

<sup>89</sup> Isa. 52:7, LXX

<sup>90</sup> Isa. 53:7, apparently from the Hebrew and not from LXX.

<sup>91</sup> There is no English word which precisely represents *aḵōh* in its subjective as well as objective meaning. See note on 1 Thess. 2:13.

into all the earth, and their words unto the ends of the earth."<sup>92</sup>

Again I say, did not Israel know [the purpose of God]? yea, it is said first my Moses, "I will make you jealous against them which are no people, against a Gentile nation without understanding will I make you wrath."<sup>93</sup>

But Esaias speaks boldly, saying, "I was found of them that asked not after me."<sup>94</sup> But unto Israel he says, "All day long have I spread forth my arms unto a disobedient and gainsaying people."<sup>95</sup>

#### ROMANS 11

I say, then, must we think that God has cast off His people?<sup>96</sup> That be far from us; for I am myself an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast off His people whom He foreknew. Yea, know ye not what is said in the scriptures of Elias, how he intercedes with God against Israel, saying, "Lord, they have killed thy prophets and digged down thine altars, and I only have been

<sup>92</sup> Psalm 19:4 (LXX). In the psalm this is said of 'the heavens' which by their wonderful phenomena declare the glory of their Creator. There seems to be no comparison in the psalm between *the heavens* and *the word of God*. Paul here quotes the Old Testament, not in its primary meaning, but applying it in a higher sense, or perhaps only as a poetical illustration. As to the assertion of the universal preaching of the Gospel, Dean Alford well observes that it is not made in a *geographical* but in a *religious* sense. The Gospel was now preached to all nations, and not to the Jews along.

<sup>93</sup> Deut 32:21, LXX

<sup>94</sup> Isa. 65:1 (LXX with transposition)

<sup>95</sup> Isa. 65:2 (LXX)

<sup>96</sup> Alluding to Psalm 94:14, *Jehovah shall not utterly cast out His people*. Perhaps Paul's antagonists accused him of contradicting this prophecy.

left, and they seek my life also.”<sup>97</sup> But what says the answer of God to him? “I have yet left to myself a remnant, even seven thousand men, who have not bowed the knee to Baal.”

So likewise at this present time there is a remnant [of the house of Israel] chosen by gift of 6 grace. But if their choice be the gift of grace, it can no more be deemed the wage of works; for the gift that is earned is no gift: or if it be gained by works, it is no longer the gift of grace; for work claims wages and not gifts. 'What follows then? That which Israel seeks, Israel has not won; but the chosen have won it, and the rest were blinded, as it is written, “God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this way.”<sup>98</sup> And David says, “Let their table be made a snare and a trap, and a stumbling block and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back always.”<sup>99</sup>

Shall we say, then,<sup>100</sup> “they have stumbled to the end that they might fall?” That be far from us; but rather their stumbling has brought salvation to the Gentiles, “to provoke Israel in jealousy.” Now if their stumbling enriches the world, and if the lessening of their gain gives wealth to the Gentiles, how much more must their fullness do!

For to you who are Gentiles I say that, as Apostle of the Gentiles, I glorify my ministration for this end if perchance I might provide to jealousy my kinsmen, and save some among them. For if the casting of them out is the reconciliation of the world [to God],

<sup>97</sup> 1 Kings 19:10.

<sup>98</sup> This quotation seems to be compounded of Deut 29:4 and Isaiah 29:10.

<sup>99</sup> Psalm 69:23, 24, almost verbatim.

<sup>100</sup> Literally, *I say then, shall we conclude that ...*

what must the gathering in of them be, but life from the dead?

Now, if the first of the dough be hallowed, the whole mass is thereby hallowed; and if the root be hallowed, so are also the branches. But if some of the branches were broken off, and thou being of the wild olive stock wast grafted in amongst them, and made to share the root and richness of the olive, yet boast not over the branches: but if thou art boastful thou bearest not the root, but the root thee. Thou wilt say then, “the branches were broken off that I might be grafted in.’

It is true, for lack of faith they were broken off, and by faith thou standest in their place: be not high minded, but fear; for if God spared not, the natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and the severity of God; towards them who fell, severity, but towards thee, goodness, if thou continue steadfast to His goodness; for otherwise thou too shalt be cut off. And they also, if they persist not in their faithlessness, shall be grafted in: for God is able to graft them in where they were before. For if thou wast cut out from that which by nature was the wild olive, and wast grafted against nature into the fruitful olive, how much more shall these, the natural branches, be grafted into the fruitful stock from whence they sprang?

For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits; that blindness upon a part of Israel until the full body of the Gentiles shall have come in. And so all Israel shall be saved, as it is written, “Out of Zion shall come the deliverer, and He shall turn away ungodliness from Jacob. And this is my covenant with them.”<sup>101</sup> “When I shall take away their sins.”<sup>102</sup>

<sup>101</sup> Isaiah 59:20.

<sup>102</sup> Isaiah 27:9



In respect of the Glad tidings [that it might be borne to the Gentiles], they are God's enemies for your sakes; but in respect of God's choice, they are His beloved for their fathers' sakes: for no change of purpose can annul God's gifts and call. And as in times past you were yourselves disobedient to God, but have now received mercy upon their disobedience; so in this present time they have been disobedient, that upon your obtaining mercy they likewise might obtain mercy. For God has shut up all together under disobedience, that He might have mercy upon all. O depth of the bounty, and the wisdom and the knowledge of God; how unfathomable are His judgments, and how unsearchable His paths ! Yea, "Who hath known the mind of the Lord, or who hath been His counselor?" <sup>103</sup> Or, "Who hath first given unto God, that he should deserve a recompense?" <sup>104</sup>

For from Him is the beginning, and by Him the life, and in Him the end of all things.

Unto Him be glory forever. Amen.

## ROMANS 12

I EXHORT you, therefore, brethren, as you would acknowledge the mercies of God, to offer your bodies a living sacrifice, holy and well pleasing unto God, which is your reasonable worship. And be not conformed to the fashion of this world, but be transformed by the renewing of your mind, that by an unerring test you may discern the will of God, even that which is good, and acceptable, and perfect.

For through the grace bestowed upon me [as Christ's Apostle], I warn every man among you not to think of himself more highly than he ought to think, but to seek a sober mind,

<sup>103</sup> Isaiah 40:13 (LXX, nearly verbatim)

<sup>104</sup> Job 41:11 (according to the sense of the Hebrew, but not the LXX)

according to the measure of faith which God has given him.

For as we have many limbs, which are all members of the same body, though they have not all the same office; so we ourselves are all one body in Christ, and fellow members one of another; but we have gifts according to the grace which God has given us. He that has the gift of prophecy, let him exercise it according to the proportion of his faith.

He that has the gift of ministration, let him minister; let the teacher labor in teaching; the exhorter, in exhortation. He who gives, let him give in singleness of mind. He who rules, let him rule diligently. He who shows pity, let him show it gladly. Let your love be without feigning. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another in brotherly love; in honor let each set his neighbor above himself. Let your diligence be free from sloth, let your spirit grow with zeal; be true bondsmen of your Lord.

In your hope be joyful; in your sufferings be steadfast; in your prayers be unwearied. Be liberal to the needs of the saints. And show hospitality to the stranger. Bless your persecutors; yea, bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of one mind amongst yourselves. Set not your heart on high things, but suffer yourselves to be borne along with the lowly. Be not wise in your own conceits. Repay no man evil for evil. "Be provident of good report in the sight of all men." <sup>105</sup> If it be possible, as far as lies in yourselves, keep peace with all men.

Revenge not yourselves, beloved, but give place to the wrath [of God]; for it is written, "Vengeance is mine, I will repay, saith the

<sup>105</sup> This is a quotation nearly verbatim from Prov. 3:4 (LXX).

Lord.” <sup>106</sup> Therefore, “If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire upon his head.” Be not overcome by evil, but overcome evil with good.

## ROMANS 13

Let every man submit himself to the authorities of government; for all authority comes from God, and the authorities which now are, have been set in their place by God: therefore, he who sets himself against the authority, resists the ordinance of God; and they who resist will bring judgment upon themselves. For the magistrate is not terrible to good works, but to evil. Wilt thou be fearless of his authority? do what is good, and thou shalt have its praise. For the magistrate is God's minister to thee for good.

But if thou art an evil doer, be afraid; for not by chance does he bear the sword [of justice], being a minister of God, appointed to do vengeance upon the guilty. Wherefore you must needs submit, not only for fear, but also for conscience sake; for this also is the cause why you pay tribute, because the authorities of government are officers of God's will, and this is the very end of their daily work.

Pay, therefore, to all their dues; tribute to whom tribute is due; customs to whom customs; fear to whom fear; honor to whom honor. Owe no debt to any man, save the debt of love alone; for he who loves his neighbor has fulfilled the law. For the law which says, “Thou shalt not commit adultery; thou shalt do no murder; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet.”

<sup>107</sup> Love works no ill to his neighbor; therefore Love is the fulfillment of the Law.

<sup>106</sup> Deut. 30:35 (LXX)

<sup>107</sup> Lev. 19:18

This do, knowing the season wherein we stand, and that for us it is high time to awake out of sleep, for our salvation is already nearer than when we first believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk (as in the light of day) in seemly guise; not in rioting and drunkenness, not in dalliance and wantonness, not in strife and envying. But clothe yourselves with the Lord Jesus Christ, and take no thought to please your fleshly lusts.

## ROMANS 14

Him who is weak in his faith receive into your fellowship, imposing no determinations of doubtful questions. <sup>108</sup> Some have faith that they may eat all things; others, who are weak, eat herbs alone. <sup>109</sup> Let not him who eats despise him who abstains, nor let him who abstains judge him who eats, for God has received him among His people.

Who art thou that judges another's servants? To his own master he must stand or fall; but he shall be made to stand, for God is able to set him up.

<sup>108</sup> Literally, *not acting so as to make distinctions* [or *determinations*] *which belong to disputatious reasoning.*

<sup>109</sup> These were probably Christians of Jewish birth, who so feared lest they should (without knowing it) eat meat which had been offered to idols or was otherwise ceremonially unclean (which might easily happen in such a place as Rome), that they abstained from meat altogether. Thus Josephus mentions some Jewish priests who, from such conscientious scruples, abstained while prisoners in Rome from all animal food. So Daniel and his fellow-captives in Babylon refused the king's meat and wine, and ate pulse alone, that they might not defile themselves (Dan. 1:8-12). The tone and precepts of this chapter of Romans correspond with 1 Cor. 8.

There are some who esteem one day above another; and again there are some who esteem all days alike; let each be fully persuaded in his own mind. He who regards the day, regards it unto the Lord. He who eats, eats unto the Lord, for he gives God thanks; and he who abstains, abstains unto the Lord, and gives thanks to God likewise.

For not unto himself does anyone of us either live or die; but whether we live, we live unto the Lord, or whether we die, we die unto the Lord; therefore, living or dying, we are the Lord's. For to this end Christ died, and lived again, that He might be Lord both of the dead and of the living.

But thou, why judgest thou thy brother? Or thou, why despisest thou thy brother? for we shall all stand before the judgment seat of Christ. And so it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall acknowledge God."<sup>110</sup>

So, then, everyone of us shall give account to God [not of his brethren, but] of himself. Let us then judge each other no more, but let this rather be your judgment, to put no stumbling block or cause of falling in your brother's way. I know and am persuaded in the Lord Jesus, that nothing is in itself unclean; but whatever a man thinks unclean, is unclean to him. And if for meat thou grieve thy brother, thou hast ceased to walk by the rule of love. Destroy not him with thy meat for whom Christ died.

I say then, let not your good be evil spoken of. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit; and he who lives in these things as Christ's bondsman is well pleasing to God, and cannot be condemned by men. Let us therefore follow the things which make for peace, such as may build us up together into one. Destroy not thou the work of God for a meal of meat. All things indeed [in

<sup>110</sup> Isaiah 45:23 (LXX)

themselves] are pure; but to him that eats with stumbling all is evil. It is good neither to eat flesh, nor to drink wine, nor to do any other thing, whereby thy brother is made to stumble. Hast thou faith [that nothing is unclean]? keep it for thine own comfort before God. Happy is he who condemns not himself by his own judgment.

But he who doubts, is thereby condemned if he eats, because he has not faith that he may eat; and every faithless deed is sin.

#### ROMANS 15

And we, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let each of us please his neighbor for good ends, to build him up. For so Christ pleased not Himself, but in Him was fulfilled that which is written, "The reproaches of them that reproached thee fell upon me."<sup>111</sup> For our instruction is the end of all which was written of old; that by steadfast endurance, and by the counsel of the Scriptures, we may hold fast our hope. Now may God, from whom both counsel and endurance come, grant you to be of one mind together, according to the will of Christ, that you may all [both strong and weak], with one heart and voice, glorify the God and Father of our Lord Jesus Christ. Wherefore, receive one another into fellowship, to the glory of God, even as Christ also received you.

For I say that Jesus Christ came to be a minister of the circumcision, to maintain the truthfulness of God, and confirm the promises made to our fathers; and that the Gentiles should praise God for His mercy, as it is written, "For this cause I will acknowledge thee among the Gentiles, and will sing unto thy name."<sup>112</sup> And again it is said, "Rejoice, ye

<sup>111</sup> Psalm 69:9

<sup>112</sup> Psalm 18:49

Gentiles, with His people;" <sup>113</sup> and again, "Praise the Lord, all ye Gentiles, and laud Him, all ye peoples." <sup>114</sup> and again Esaias says, "There shall come the root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles hope." <sup>115</sup>

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the mighty working of the Holy Spirit.

But I am persuaded, my brethren, not only by the reports of others, but by my own judgment, that you are already full of goodness, filled with all knowledge, and able, of yourselves to admonish one another. Yet I have written to you somewhat boldly in parts [of this letter], to remind you [rather than to teach you], because of that gift of grace which God bestowed upon me that I should be a minister of Jesus Christ to the Gentiles, serving in the Glad tidings of God, that I might present the Gentiles to God, as a priest presents the offering, <sup>116</sup> a sacrifice well pleasing to Him, hallowed by the working of the Holy Spirit. I have therefore the power of boasting in Christ Jesus, concerning the things of God; for I will not date [as some do] to glorify myself for the labors of others, but I will speak only of the works which Christ has wrought by me, to bring the Gentiles to obedience, by word and deed, with the might of signs and wonders, the might of the Spirit of God; so that going forth from Jerusalem, and

<sup>113</sup> Deut. 32:43

<sup>114</sup> Psalm 117:1

<sup>115</sup> Isaiah 11:10

<sup>116</sup> Literally, *a minister of Jesus Christ unto the Gentiles, a priest presenting an offering in respect of the Glad-tidings of God, that the Gentiles might be offered up as an offering well-pleasing unto Him.* The same thing is said under a somewhat difference metaphor in 2 Cor. 11:2.

round about as far as Illyricum, I have fulfilled my task in bearing the Glad tidings of Christ. And my ambition was to bear it according to this rule, [that I should go] not where the name of Christ was known (lest I should be building on another man's foundation), but [where it was unheard] ; as it is written, "To whom He was not spoken of, they shall see; and the people who have not heard shall understand." <sup>117</sup>

This is the cause why I have often been hindered from coming to you. But now that I have no longer room enough [for my labors] in these regions, and have had a great desire to visit you these many years, so soon as I take my journey into Spain, I will come to you; for I hope to see you on my way, and to be set forward on my journey thither by you, after I have in some measure satisfied my desire of your company.

But now I am going to Jerusalem, being employed in a ministration to the saints. For the provinces of Macedonia and Achaia have willingly undertaken to make a certain contribution for the poor among the saints in Jerusalem. Willingly, I say, they have done this; and indeed they are their debtors; for since the Gentiles have shared in the spiritual goods of the brethren in Jerusalem, they owe it in return to minister to them in their earthly goods. When, therefore, I have finished this task, and have given to them in safety the fruit of this collection, I will come from thence, by you, into Spain. And I am sure that when I come to you, my coming will receive the fullness of Christ's blessing. But I beseech you, brethren, by our Lord Jesus Christ, and by the love which the Spirit gives, to help me in my conflict with your prayers to God on my behalf, that I may be delivered from the disobedient in Judea, and that the service which I have undertaken for Jerusalem may be favorably received by the Saints; that so I may

<sup>117</sup> Isaiah 52:15.

come to you in joy, by God's will, and may be refreshed in your companionship. The God of peace be with you all. Amen.

## ROMANS 16

I commend to you Phoebe our sister, who is a ministering servant of the Church at Cenchrea; that you may receive here in the Lord, as the saints should receive one another, and aid her in any business wherein she needs your help; for she has herself aided many, and me also among the rest.

Greet Priscilla and Aquila, my fellow laborers in the work of Christ Jesus, who, to save my life, laid down their own necks; who are thanked, not by me alone, but by all the Churches of the Gentiles. Greet likewise the Church which assembles at their house.

Salute Epaenetus my dearly beloved, who is the first fruits of Asia unto Christ.

Salute Mary, who labored much for me.

Salute Andronicus and Junias, my kinsmen and fellow prisoners, who are well known among the Apostles, and who were also in Christ before me.

Salute Amplias, my dearly beloved in the Lord.

Salute Urbanus, my fellow workman in Christ's service, and Stachys my dearly beloved.

Salute Apelles, who has been tried and found trustworthy in Christ's work.

Salute those who are of the household of Aristobulus.

Salute Herodion, my kinsman.

Salute those of the household of Narcissus who

are in the Lord's fellowship.

Salute Tryphena and Tryphosa, the faithful laborers in the Lord's service.

Salute Persis the dearly beloved, who has labored much in the Lord.

Salute Rufus, the chosen in the Lord and his mother, who is also mine.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

Salute one another with the kiss of holiness.

The Churches of Christ [in Achaia] salute you.

I exhort you, brethren, to keep your eyes upon those who cause divisions, and cast stumbling blocks in the way of others, contrary to the teaching which you have learned. Shun them that are such; for the master whom they serve is not our Lord Jesus Christ, but their own belly: and by their fair speaking and flattery they deceive the hearts of the guileless. I say this, because the tidings of your obedience have been told throughout the world. On your own behalf, therefore, I rejoice: but I wish you not only to be simple in respect of evil, but to be wise for good. And the God of peace shall bruise Satan under your feet speedily.

The grace of our Lord Jesus Christ be with you.

Timotheus, my fellow laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, who have written this letter, salute you in the Lord.

Gaius, who is the host, not of me alone, but also of the whole Church, salutes you.

Erastus, the treasurer of the city, and the brother Quartus, salute you.

The grace of our Lord Jesus Christ be with you all. Now I commend you unto Him who is able to keep you steadfast, according to my Glad tidings, and the preaching of Jesus Christ whereby is unveiled the mystery which was

kept secret in eternal times of old, but has now been brought to light, and made known to all the Gentiles by the Scriptures of the Prophets, by command of the eternal God; that the Gentiles might be led to the obedience of faith unto Him, the only wise God, I commend you through Jesus Christ; to whom be glory forever. AMEN

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