Selections from Various Epistles of St. Paul

FROM THE EPISTLE OF ST. PAUL TO THE COLOSSIANS

Colossians Chapter 2
St. Paul warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.
2:1. For I would have you know what manner of care I have for you and for them that are at Laodicea and whosoever have not seen my face in the flesh:
2:2. That their hearts may be comforted, being instructed in charity and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus:
2:3. In whom are hid all the treasures of wisdom and knowledge.
2:4. Now this I say, that no man may deceive you by loftiness of words.
2:5. For though I be absent in body, yet in spirit I am with you, rejoicing, and beholding your order and the steadfastness of your faith which is in Christ.
2:6. As therefore you have received Jesus Christ the Lord, walk ye in him:
2:7. Rooted and built up in him and confirmed in the faith, as also you have learned: abounding in him in thanksgiving.
2:8. Beware lest any man cheat you by philosophy and vain deceit: according to the tradition of men according to the elements of the world and not according to Christ.
2:9. For in him dwelleth all the fulness of the Godhead corporeally.
2:10. And you are filled in him, who is the head of all principality and power.
2:11. In whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh: but in the circumcision of Christ.
2:12. Buried with him in baptism: in whom also you are risen again by the faith of the operation of God who hath raised him up from the dead.
2:13. And you, when you were dead in your sins and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences:
2:14. Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross.
2:15. And despoothing the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.
2:16. Let no man therefore judge you in meat or in drink or in respect of a festival day or of the new moon or of the sabbaths,\(^1\)
2:17. Which are a shadow of things to come: but the body is of Christ.
2:18. Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh: 2:19. And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, growtheth into the increase of God.
2:20. If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world?

\(^1\)In meat, etc... He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their festivals, new moons, and sabbaths, as being no longer obligatory.
2:22. Which all are unto destruction by the very use, according to the precepts and doctrines of men.

2:23. Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body; not in any honour to the filling of the flesh.

Colossians Chapter 3

St. Paul exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

3:1. Therefore if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God.

3:2. Mind the things that are above, not the things that are upon the earth.

3:3. For you are dead: and your life is hid with Christ in God.

3:4. When Christ shall appear, who is your life, then you also shall appear with him in glory.

3:5. Mortify therefore your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols.

3:6. For which things the wrath of God cometh upon the children of unbelief.

3:7. In which you also walked some time, when you lived in them.

3:8. But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

3:9. Lie not one to another: stripping yourselves of the old man with his deeds,

3:10. And putting on the new, him who is renewed unto knowledge, according to the image of him that created him.

3:11. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all.

3:12. Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience:

3:13. Baring with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also.

3:14. But above all these things have charity, which is the bond of perfection.

3:15. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

3:16. Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God.

3:17. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

3:18. Wives, be subject to your husbands, as it behoveth in the Lord.

3:19. Husbands, love your wives and be not bitter towards them.

3:20. Children, obey your parents in all things: for this is well pleasing to the Lord.

3:21. Fathers, provoke not your children to indignation, lest they be discouraged.

3:22. Servants, obey in all things your masters according to the flesh: not serving to the eye, as pleasing men: but in simplicity of heart, fearing God.

3:23. Whatsoever you do, do it from the heart, as to the Lord, and not to men:

3:24. Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

3:25. For he that doth wrong shall receive for that which he hath done wrongfully. And there is no respect of persons with God.
FROM THE EPISTLES OF ST. PAUL; TO THE CORINTHIANS

1 Corinthians Chapter 2

St. Paul observes that Christ's preaching was not in loftiness of words, but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise or sensual man, but only by the spiritual man.

2:1. And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ.

2:2. For I judged not myself to know anything among you, but Jesus Christ: and him crucified.

2:3. And I was with you in weakness and in fear and in much trembling.

2:4. And my speech and my preaching was not in the persuasive words of human wisdom. but in shewing of the Spirit and power:

2:5. That your faith might not stand on the wisdom of men, but on the power of God.

2:6. Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought.

2:7. But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory:

2:8. Which none of the princes of this world knew. For if they had known it, they would never have crucified the Lord of glory.

2:9. But, as it is written: That eye hath not seen, nor ear heard: neither hath it entered into the heart of man, what things God hath prepared for them that love him.

2:10. But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.

2:11. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no man knoweth, but the Spirit of God.

2:12. Now, we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

2:13. Which things also we speak: not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

2:14. But the sensual man perceiveth not these things that are of the Spirit of God. For it is foolishness to him: and he cannot understand, because it is spiritually examined.

2:15. But the spiritual man judgeth all things: and he himself is judged of no man.

2:16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Corinthians Chapter 7

Lessons relating to marriage and celibacy. Virginity is preferable to a married state.

7:1. Now concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

7:3. Let the husband render the debt to his wife: and the wife also in like manner to the husband.

7:4. The wife hath not power of her own body: but the husband. And in like manner the husband also hath not power of his own body: but the wife.

---

3The sensual man - the spiritual man... The sensual man is either he who is taken up with sensual pleasures, with carnal and worldly affections; or he who measureth divine mysteries by natural reason, sense, and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the spiritual man is he who, in the mysteries of religion, takes not human sense for his guide: but submits his judgment to the decisions of the church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his church, and to direct her in all things by the Spirit of truth.
7:5. Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency.

7:6. But I speak this by indulgence, not by commandment.

7:7. For I would that all men were even as myself. But every one hath his proper gift from God: one after this manner, and another after that.

7:8. But I say to the unmarried and to the widows: It is good for them if they so continue, even as I.

7:9. But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.4

7:10. But to them that are married, not I, but the Lord, commandeth that the wife depart not from her husband.

7:11. And if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away his wife.

7:12. For to the rest I speak, not the Lord. If any brother hath a wife that believeth not and she consent to dwell with him: let him not put her away.

I speak, not the Lord... Viz., by any express commandment, or ordinance.

7:13. And if any woman hath a husband that believeth not and he consent to dwell with her: let her not put away her husband.

7:14. For the unbelieving husband is sanctified by the believing wife: and the unbelieving wife is sanctified by the believing husband. Otherwise your children should be unclean: but now they are holy.

Is sanctified... The meaning is not, that the faith of the husband or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation; but that it is very often an occasion of their sanctification, by bringing them to the true faith.

7:15. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

7:16. For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

7:17. But as the Lord hath distributed to every one, as God hath called every one: so let him walk. And so in all churches I teach.


7:19. Circumcision is nothing and uncircumcision is nothing: but the observance of the commandments of God.

7:20. Let every man abide in the same calling in which he was called.

7:21. Wast thou called, being a bondman? Care not for it: but if thou mayest be made free, use it rather.

7:22. For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ.

7:23. You are bought with a price: be not made the bondslaves of men.

7:24. Brethren, let every man, wherein he was called, therein abide with God.

7:25. Now, concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

7:26. I think therefore that this is good for the present necessity: that it is good for a man so to be.

7:27. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

7:28. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

---

4If they do not contain, etc... This is spoken of such as are free, and not of such as, by vow, have given their first faith to God; to whom if they will use proper means to obtain it, God will never refuse the gift of continency. Some translators have corrupted this text, by rendering it, if they cannot contain.
7:29. This therefore I say, brethren: The time is short. It remaineth, that they also who have wives be as if they had none:

7:30. And they that weep, as though they wept not: and they that rejoice, as if they rejoiced not: and they that buy as if they possessed not:

7:31. And they that use this world, as if they used it not. For the fashion of this world passeth away.

7:32. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord: how he may please God.

7:33. But he that is with a wife is solicitous for the things of the world: how he may please his wife. And he is divided.

7:34. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world: how she may please her husband.

7:35. And this I speak for your profit, not to cast a snare upon you, but for that which is decent and which may give you power to attend upon the Lord, without impediment.

7:36. But if any man think that he seemeth dishonoured with regard to his virgin, for that she is above the age, and it must so be: let him do what he will. He sinneth not if she marry.5

7:37. For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will: and hath judged this in his heart, to keep his virgin, doth well.

7:38. Therefore both he that giveth his virgin in marriage doth well: and he that giveth her not doth better.

7:39. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty. Let her marry to whom she will: only in the Lord.

7:40. But more blessed shall she be, if she so remain, according to my counsel. And I think that I also have the spirit of God.

1 Corinthians Chapter 15
Christ’s resurrection and ours. The manner of our resurrection.

15:1. Now I make known unto you, brethren, the gospel which I preached to you, which also you have received and wherein you stand.

15:2. By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

15:3. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures:

15:4. And that he was buried: and that he rose again according to the scriptures:

15:5. And that he was seen by Cephas, and after that by the eleven.

15:6. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

15:7. After that, he was seen by James: then by all the apostles.

15:8. And last of all, he was seen also by me, as by one born out of due time.

15:9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

15:10. But by the grace of God, I am what I am. And his grace in me hath not been void: but I have laboured more abundantly than all they. Yet not I, but the grace of God with me:

5Let him do what he will; he sinneth not, etc... The meaning is not, as libertines would have it, that persons may do what they will and not sin, provided they afterwards marry; but that the father, with regard to the giving his virgin in marriage, may do as he pleaseth; and that it will be no sin to him if she marry.
15:11. For whether I or they, so we preach: and so you have believed.

15:12. Now if Christ be preached, that he arose again from the dead, how do some among you say that there is no resurrection of the dead?

15:13. But if there be no resurrection of the dead, then Christ is not risen again.

15:14. And if Christ be not risen again, then is our preaching vain: and your faith is also vain.

15:15. Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.

15:16. For if the dead rise not again, neither is Christ risen again.

15:17. And if Christ be not risen again, your faith is vain: for you are yet in your sins.

15:18. Then they also that are fallen asleep in Christ are perished.

15:19. If in this life only we have hope in Christ, we are of all men most miserable.

15:20. But now Christ is risen from the dead, the first fruits of them that sleep:

15:21. For by a man came death: and by a man the resurrection of the dead.

15:22. And as in Adam all die, so also in Christ all shall be made alive.

15:23. But every one in his own order: the first fruits, Christ; then they that are of Christ, who have believed in his coming.

15:24. Afterwards the end: when he shall have delivered up the kingdom to God and the Father: when he shall have brought to nought all principality and power and virtue.

15:25. For he must reign, until he hath put all his enemies under his feet.

15:26. And the enemy, death, shall be destroyed last: For he hath put all things under his feet. And whereas he saith:

15:27. All things are put under him; undoubtedly, he is excepted, who put all things under him.

15:28. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.6

15:29. Otherwise, what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they then baptized for them?7

15:30. Why also are we in danger every hour?

15:31. I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

15:32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to morrow we shall die.8

15:33. Be not seduced: Evil communications corrupt good manners.

15:34. Awake, ye just, and sin not. For some have not the knowledge of God. I speak it to your shame.

15:35. But some man will say: How do the dead rise again? Or with what manner of body shall they come?

15:36. Senseless man, that which thou sowest is not quickened, except it die first.

15:37. And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

---

6The Son also himself shall be subject unto him... That is, the Son will be subject to the Father, according to his human nature, even after the general resurrection; and also the whole mystical body of Christ will be entirely subject to God, obeying him in every thing.

7That are baptized for the dead... Some think the apostle here alludes to a ceremony then in use; but others, more probably, to the prayers and penitential labours, performed by the primitive Christians for the souls of the faithful departed; or to the baptism of afflictions and sufferings undergone for sinners spiritually dead.

8Let us eat and drink, etc... That is, if we did not believe that we were to rise again from the dead, we might live like the impious and wicked, who have no belief in the resurrection.
15:38. But God giveth it a body as he will: and to every seed its proper body.
15:39. All flesh is not the same flesh: but one is the flesh of men, another of beasts, other of birds, another of fishes.
15:40. And there are bodies celestial and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.
15:41. One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory.
15:42. So also is the resurrection of the dead. It is sown in corruption: it shall rise in incorruption.
15:43. It is sown in dishonour: it shall rise in glory. It is sown in weakness: it shall rise in power.
15:44. It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:
15:45. The first man Adam was made into a living soul; the last Adam into a quickening spirit.
15:46. Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual.
15:47. The first man was of the earth, earthly: the second man, from heaven, heavenly.
15:48. Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.
15:49. Therefore, as we have borne the image of the earthly, let us bear also the image of the heavenly.
15:50. Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.
15:51. Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.
15:52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall rise again incorruptible. And we shall be changed.
15:53. For this corruptible must put on incorruption: and this mortal must put on immortality.
15:54. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.
15:55. O death, where is thy victory? O death, where is thy sting?
15:56. Now the sting of death is sin: and the power of sin is the law.
15:57. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.
15:58. Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

2 Corinthians Chapter 6
St. Paul exhorts the Corinthians to a correspondence with God's grace and not to associate with unbelievers.
6:1. And we helping do exhort you that you receive not the grace of God in vain.
6:2. For he saith: In an accepted time have I heard thee and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation.
6:3. Giving no offence to any man, that our ministry be not blamed.
6:4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,
6:5. In stripes, in prisons, in seditions, in labours, in watchings, in fastings,
6:6. In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned,
6:7. In the word of truth, in the power of God: by the armour of justice on the right hand and on the left:
6:8. By honour and dishonour: by evil report and good report: as deceivers and yet true: as unknown and yet known:
6:9. As dying and behold we live: as chastised and not killed:
6:10. As sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things.
6:11. Our mouth is open to you, O ye Corinthians: our heart is enlarged.
6:12. You are not straitened in us: but in your own bowels you are straitened.
6:13. But having the same recompense (I speak as to my children): be you also enlarged.
6:15. And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?
6:16. And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them and walk among them. And I will be their God: and they shall be my people.
6:17. Wherefore: Go out from among them and be ye separate, saith the Lord, and touch not the unclean thing:
6:18. And I will receive you. And will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty.

THE EPISTLE OF ST. PAUL TO THE GALATIANS

The Galatians, soon after St. Paul had preached the Gospel to them, were seduced by some false teachers, who had been Jews and who were for obliging all Christians, even those who had been Gentiles, to observe circumcision and the other ceremonies of the Mosaical law. In this Epistle, he refutes the pernicious doctrine of those teachers and also their calumny against his mission and apostleship. The subject matter of this Epistle is much the same as that to the Romans. It was written at Ephesus, about twenty-three years after our Lord's Ascension.

Galatians Chapter 1

St. Paul blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.
1:1. Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead:
1:2. And all the brethren who are with me: to the churches of Galatia.
1:3. Grace be to you, and peace from God the Father and from our Lord Jesus Christ,
1:4. Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:
1:5. To whom is glory for ever and ever. Amen.
1:6. I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.
1:7. Which is not another: only there are some that trouble you and would pervert the gospel of Christ.
1:8. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.
1:9. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema.
1:10. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.
1:11. For I give you to understand, brethren, that the gospel which was preached by me is not according to man.

1:12. For neither did I receive it of man: nor did I learn it but by the revelation of Jesus Christ.

1:13. For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God and wasted it.

1:14. And I made progress in the Jew's religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

1:15. But when it pleased him who separated me from my mother's womb and called me by his grace,

1:16. To reveal his Son in me, that I might preach him among the Gentiles: immediately I condescended not to flesh and blood.

1:17. Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus.

1:18. Then, after three years, I went to Jerusalem to see Peter: and I tarried with him fifteen days.


1:20. Now the things which I write to you, behold, before God, I lie not.

1:21. Afterwards, I came into the regions of Syria and Cilicia.

1:22. And I was unknown by face to the churches of Judea, which were in Christ:

1:23. But they had heard only: He, who persecuted us in times past doth now preach the faith which once he impugned.

1:24. And they glorified God in me.

Galatians Chapter 2

The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observance of the law.

2:1. Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2:2. And I went up according to revelation and communicated to them the gospel which I preach among the Gentiles: but apart to them who seemed to be some thing: lest perhaps I should run or had run in vain.

2:3. But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

2:4. But because of false brethren unawares brought in, who came in privately to spy our liberty which we have in Christ Jesus, that they might bring us into servitude.

2:5. To whom we yielded not by subjection: no, not for an hour: that the truth of the gospel might continue with you.

2:6. But of them who seemed to be some thing, (what they were some time it is nothing to me, God accepteth not the person of man): for to me they that seemed to be some thing added nothing.

2:7. But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision.⁹

⁹The gospel of the uncircumcision... The preaching of the gospel to the uncircumcised, that is, to the Gentiles. St. Paul was called in an extraordinary manner to be the apostle of the Gentiles; St. Peter, besides his general commission over the whole flock, (John 21. 15, etc.) had a peculiar charge of the people of the circumcision, that is, of the Jews.
2:8. (For he who wrought in Peter to the apostleship of the circumcision wrought in me also among the Gentiles.)

2:9. And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision:

2:10. Only that we should be mindful of the poor: which same thing also I was careful to do.

2:11. But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.\(^\text{10}\)

2:12. For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

2:13. And to his dissimulation the rest of the Jews consented: so that Barnabas also was led by them into that dissimulation.

2:14. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all:

If thou, being a Jew, livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?

2:15. We by nature are Jews: and not of the Gentiles, sinners.

2:16. But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ and not by the works of the law: because by the works of the law no flesh shall be justified.

2:17. But if, while we seek to be justified in Christ, we ourselves also are found sinners, is Christ then the minister of sin? God forbid!

2:18. For if I build up again the things which I have destroyed, I make myself a prevaricator.

2:19. For I, through the law, am dead to the law, that I may live to God; with Christ I am nailed to the cross.

2:20. And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me.

2:21. I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

Galatians Chapter 3

The Spirit, and the blessing promised to Abraham cometh not by the law, but by faith.

3:1. O senseless Galatians, who hath bewitched you that you should not obey the truth: before whose eyes Jesus Christ hath been set forth, crucified among you?

3:2. This only would I learn of you: Did you receive the Spirit by the works of the law or by the hearing of faith?

3:3. Are you so foolish that, whereas you began in the Spirit, you would now be made perfect by the flesh?

3:4. Have you suffered so great things in vain? If it be yet in vain.

3:5. He therefore who giveth to you the Spirit and worketh miracles among you: doth he do it by the works of the law or by the hearing of the faith?

---

\(^{10}\) Withstood, etc... The fault that is here noted in the conduct of St. Peter, was only a certain imprudence, in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts; but this, in such circumstances, when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was St. Paul’s reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior.
3:6. As it is written: Abraham believed God: and it was reputed to him unto justice.
3:7. Know ye, therefore, that they who are of faith, the same are the children of Abraham.
3:8. And the scripture, foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed.
3:9. Therefore, they that are of faith shall be blessed with faithful Abraham.
3:10. For as many as are of the works of the law are under a curse. For it is written: Cursed is every one that abideth, not in all things which are written in the book of the law to do them.
3:11. But that in the law no man is justified with God, it is manifest: because the just man liveth by faith.
3:12. But the law is not of faith: but he that doth those things shall live in them.
3:13. Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written: Cursed is every one that hangeth on a tree).
3:14. That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.
3:15. Brethren (I speak after the manner of man), yet a man's testament, if it be confirmed, no man despiseth nor addeth to it.
3:16. To Abraham were the promises made and to his seed. He saith not: And to his seeds as of many. But as of one: And to thy seed, which is Christ.
3:17. Now this I say: that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect.
3:18. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.
3:19. Why then was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator.  
3:20. Now a mediator is not of one: but God is one.
3:21. Was the law then against the promises of God? God forbid! For if there had been a law given which could give life, verily justice should have been by the law.
3:22. But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.
3:23. But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed.
3:24. Wherefore the law was our pedagogue in Christ: that we might be justified by faith.
3:25. But after the faith is come, we are no longer under a pedagogue.
3:26. For you are all the children of God, by faith in Christ Jesus.
3:27. For as many of you as have been baptized in Christ have put on Christ.
3:28. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.
3:29. And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

---

11Because of transgressions... To restrain them from sin, by fear and threats. Ordained by angels... The law was delivered by angels, speaking in the name and person of God to Moses, who was the mediator, on this occasion, between God and the people.

12Hath concluded all under sin... that is, hath declared all to be under sin, from which they could not be delivered but by faith in Jesus Christ, the promised seed.

13Pedagogue... That is, schoolmaster, conductor, or instructor.
Galatians Chapter 4

Christ has freed us from the servitude of the law. We are the freeborn sons of Abraham.

4:1. As long as the heir is a child, he differeth nothing from a servant, though he be lord of all,
4:2. But is under tutors and governors until the time appointed by the father.
4:3. So we also, when we were children, were serving under the elements of the world.\(^{14}\)
4:4. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law:
4:5. That he might redeem them who were under the law: that we might receive the adoption of sons.
4:6. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.
4:7. Therefore, now he is not a servant, but a son. And if a son, an heir also through God.
4:8. But then indeed, not knowing God, you served them who, by nature, are not gods.
4:9. But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements which you desire to serve again?
4:10. You observe days and months and times, and years.\(^{15}\)
4:11. I am afraid of you, lest perhaps I have laboured in vain among you.
4:12. Be ye as I, because I also am as you brethren, I beseech you. You have not injured me at all.
4:13. And you know how, through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh
4:14. You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.
4:15. Where is then your blessedness? For I bear you witness that, if it could be done, you would have plucked out your own eyes and would have given them to me.
4:16. Am I then become your enemy, because I tell you the truth?
4:17. They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.
4:18. But be zealous for that which is good in a good thing always: and not only when I am present with you.
4:19. My little children, of whom I am in labour again, until Christ be formed in you.
4:20. And I would willingly be present with you now and change my voice: because I am ashamed for you.
4:21. Tell me, you that desire to be under the law, have you not read the law?
4:22. For it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman.
4:23. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise.
4:24. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar.
4:25. For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is: and is in bondage with her children.
4:26. But that Jerusalem which is above is free: which is our mother.
4:27. For it is written: Rejoice, thou barren, that bearest not: break forth and cry thou that travaillest not: for many are the children of the desolate, more than of her that hath a husband.

---

\(^{14}\)Under the elements, etc... That is, under the first rudiments of religion, in which the carnal Jews were trained up; or under those corporeal creatures, used in their manifold rites, sacrifices, and sacraments.

\(^{15}\)You observe days, etc... He speaks not of the observation of the Lord’s day, or other Christian festivals; but either of the superstitious observation of days lucky and unlucky; or else of the Jewish festivals, to the observance of which, certain Jewish teachers sought to induce the Galatians.
4:28. Now we, brethren, as Isaac was, are the children of promise.
4:29. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now.
4:30. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.
4:31. So then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE ROMANS

St. Paul wrote this epistle at Corinth, when he was preparing to go to Jerusalem with the charitable contributions collected in Achaia and Macedonia for the relief of the Christians in Judea; which was about twenty-four years after Our Lord's Ascension. It was written in Greek; but at the same time translated into Latin, for the benefit of those who did not understand that language. And though it is not the first of his Epistles in the order of time, yet it is first placed on account of sublimity of the matter contained in it, of the preeminence of the place to which it was sent, and in veneration of the Church.

Romans Chapter 3

The advantages of the Jews. All men are sinners and none can be justified by the works of the law, but only by the grace of Christ.

3:1. What advantage then hath the Jew: or what is the profit of circumcision?
3:2. Much every way. First indeed, because the words of God were committed to them.
3:3. For what if some of them have not believed? Shall their unbelief make the faith of God without effect? God forbid!
3:4. But God is true and every man a liar, as it is written: That thou mayest be justified in thy words and mayest overcome when thou art judged.
3:5. But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?
3:6. (I speak according to man.) God forbid! Otherwise how shall God judge this world?
3:7. For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?
3:8. And not rather (as we are slandered and as some affirm that we say) let us do evil that there may come good? Whose damnation is just.
3:9. What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin.
3:10. As it is written: There is not any man just.
3:11. There is none that understandeth: there is none that seeketh after God.
3:12. All have turned out of the way: they are become unprofitable together: there is none that doth good, there is not so much as one.
3:13. Their throat is an open sepulchre: with their tongues they have dealt deceitfully. The venom of asps is under their lips.
3:14. Whose mouth is full of cursing and bitterness:
3:15. Their feet swift to shed blood:
3:16. Destruction and misery in their ways:
3:17. And the way of peace they have not known.
3:18. There is no fear of God before their eyes.
3:19. Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped and all the world may be made subject to God.
3:20. Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.
3:21. But now, without the law, the justice of God is made manifest, being witnessed by the law and the prophets.
3:22. Even the justice of God, by faith of Jesus Christ, unto all, and upon all them that believe in him: for there is no distinction.

3:23. For all have sinned and do need the glory of God.

3:24. Being justified freely by his grace, through the redemption that is in Christ Jesus,

3:25. Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

3:26. Through the forbearance of God, for the shewing of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of Jesus Christ

3:27. Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

3:28. For we account a man to be justified by faith, without the works of the law.\textsuperscript{16}

3:29. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

3:30. For it is one God that justifieth circumcision by faith and uncircumcision through faith.

3:31. Do we then, destroy the law through faith? God forbid! But we establish the law.

Romans Chapter 4

Abraham was not justified by works done, as of himself, but by grace and by faith. And that before he was circumcised. Gentiles, by faith, are his children.\textsuperscript{4:1} What shall we say then that Abraham hath found, who is our father according to the flesh?

4:2. For if Abraham were justified by works, he hath whereof to glory, but not before God.

4:3. For what saith the scripture? Abraham believed God: and it was reputed to him unto justice.\textsuperscript{17}

4:4. Now to him that worketh, the reward is not reckoned according to grace but according to debt.\textsuperscript{18}

4:5. But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

4:6. As David also termeth the blessedness of a man to whom God reputeth justice without works:

4:7. Blessed are they whose iniquities are forgiven: and whose sins are covered.\textsuperscript{19}

\textsuperscript{16}By faith, etc... The faith, to which the apostle here attributes man’s justification, is not a presumptuous assurance of our being justified; but a firm and lively belief of all that God has revealed or promised. Heb. 11. A faith working through charity in Jesus Christ. Gal. 5.6. In short, a faith which takes in hope, love, repentance, and the use of the sacraments. And the works which he here excludes, are only the works of the law: that is, such as are done by the law of nature, or that of Moses, antecedent to the faith of Christ: but by no means, such as follow faith, and proceed from it.

\textsuperscript{17}Reputed, etc... By God, who reputeth nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from God’s free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God’s grace.

\textsuperscript{18}To him that worketh... Vis., as of his own fund, or by his own strength. Such a man, says the apostle, challenges his reward as a debt due to his own performances; whereas he who worketh not, that is, who presumeth not upon any works done by his own strength, but seeketh justice through faith and grace, is freely justified by God’s grace.

\textsuperscript{19}Blessed are they whose iniquities are forgiven, and whose sins are covered... That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are covered; that is, newly clothed with the habit of grace, and vested with the stole of charity.
4:8. Blessed is the man to whom the Lord hath not imputed sin.\textsuperscript{20}

4:9. This blessedness then, doth it remain in the circumcision only or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.\textsuperscript{21}

4:10. How then was it reputed? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11. And he received the sign of circumcision, a seal of the justice of the faith which he had, being uncircumcised: that he might be the father of all them that believe, being uncircumcised: that unto them also it may be reputed to justice:

4:12. And he might be the father of circumcision; not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.

4:13. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world: but through the justice of faith.

4:14. For if they who are of the law be heirs, faith is made void: the promise is made of no effect.\textsuperscript{22}

4:15. For the law worketh wrath. For where there is no law, neither is there transgression.

4:16. Therefore is it of faith, that according to grace the promise might be firm to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

4:17. (As it is written: I have made thee a father of many nations), before God, whom he believed: who quickeneth the dead and calleth those things that are not, as those that are.

4:18. Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.

4:19. And he was not weak in faith. Neither did he consider his own body, now dead (whereas he was almost an hundred years old), nor the dead womb of Sara.

4:20. In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:

4:21. Most fully knowing that whatsoever he has promised, he is able also to perform.

4:22. And therefore it was reputed to him unto justice.

4:23. Now it is not written only for him. that it was reputed to him unto justice,

4:24. But also for us, to whom it shall be reputed, if we believe in him that raised up Jesus Christ, our Lord, from the dead,

4:25. Who was delivered up for our sins and rose again for our justification.

---

\textsuperscript{20}Blessed is the man to whom the Lord hath not imputed sin... That is, blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And, likewise, blessed is the man, who after fall into sin, hath done penance and leads a virtuous life, by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him.

\textsuperscript{21}In the circumcision, etc... That is, is it only for the Jews that are circumcised? No, says the apostle, but also for the uncircumcised Gentiles: who, by faith and grace, may come to justice; as Abraham did before he was circumcised.

\textsuperscript{22}Be heirs... That is, if they alone, who follow the ceremonies of the law, be heirs of the blessings promised to Abraham; then that faith which was so much praised in him, will be found to be of little value. And the very promise will be made void, by which he was promised to be the father, not of the Jews only, but of all nations of believers.
Romans Chapter 7

We are released by Christ from the law and from the guilt of sin, though the inclination to it still tempts us.

7:1. Know you not, brethren (for I speak to them that know the law) that the law hath dominion over a man as long as it liveth?
7:2. For the woman that hath an husband, whilst her husband liveth, is bound to the law. But if her husband be dead, she is loosed from the law of her husband.
7:3. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress, if she be with another man.
7:4. Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead that we may bring forth fruit to God.
7:5. For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.
7:6. But now we are loosed from the law of death wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.
7:7. What shall we say, then? Is the law sin? God forbid! But I do not know sin, but by the law. For I had not known concupiscence, if the law did not say: Thou shalt not covet.
7:8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
7:9. And I lived some time without the law. But when the commandment came, sin revived,
7:10. And I died. And the commandment that was ordained to life, the same was found to be unto death to me.
7:11. For sin, taking occasion by the commandment, seduced me: and by it killed me.
7:12. Wherefore the law indeed is holy: and the commandment holy and just and good.
7:13. Was that then which is good made death unto me? God forbid! But sin, that it may appear sin, by that which is good, wrought death in me: that sin, by the commandment, might become sinful above measure.
7:14. For we know that the law is spiritual. But I am carnal, sold under sin.
7:15. For that which I work, I understand not. For I do not that good which I will: but the evil which I hate, that I do.
25:7:16. If then I do that which I will not, I consent to the law, that it is good.
7:17. Now then it is no more I that do it: but sin that dwelleth in me.
7:18. For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me: but to accomplish that which is good, I find not.

23Sin taking occasion... Sin, or concupiscence, which is called sin, because it is from sin, and leads to sin, which was asleep before, was weakened by the prohibition: the law not being the cause thereof, nor properly giving occasion to it: but occasion being taken by our corrupt nature to resist the commandment laid upon us.

24That it may appear sin, or that sin may appear, viz... To be the monster it is, which is even capable to take occasion from that which is good, to work death.

25I do not that good which I will, etc... The apostle here describes the disorderly motions of passion and concupiscence; which oftentimes in us get the start of reason: and by means of which even good men suffer in the inferior appetite what their will abhors: and are much hindered in the accomplishment of the desires of their spirit and mind. But these evil motions, (though they are called the law of sin, because they come from original sin, and violently tempt and incline to sin,) as long as the will does not consent to them, are not sins, because they are not voluntary.
7:19. For the good which I will, I do not: but the evil which I will not, that I do.
7:20. Now if I do that which I will not, it is no more I that do it: but sin that dwelleth in me.
7:21. I find then a law, that when I have a will to do good, evil is present with me.
7:22. For I am delighted with the law of God, according to the Inward man:
7:23. But I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members.
7:24. Unhappy man that I am, who shall deliver me from the body of this death?
7:25. The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God: but with the flesh, the law of sin.

Romans Chapter 9
The apostle's concern for the Jews. God's election is free and not confined to their nation.
9:1. I speak the truth in Christ: I lie not, my conscience bearing me witness in the Holy Ghost:
9:2. That I have great sadness and continual sorrow in my heart.
9:3. For I wished myself to be an anathema from Christ, for my brethren: who are my kinsmen according to the flesh:
9:4. Who are Israelites: to whom belongeth the adoption as of children and the glory and the testament and the giving of the law and the service of God and the promises:
9:5. Whose are the fathers and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.
9:6. Not as though the word of God hath miscarried. For all are not Israelites that are of Israel.
9:7. Neither are all they that are the seed of Abraham, children: but in Isaac shall thy seed be called.
9:8. That is to say, not they that are the children of the flesh are the children of God: but they that are the children of the promise are accounted for the seed.
9:9. For this is the word of promise: According to this time will I come. And Sara shall have a son.
9:10. And not only she. But when Rebecca also had conceived at once of Isaac our father.
9:11. For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand):
9:12. Not of works, but of him that calleth, it was said to her: The elder shall serve the younger.
9:13. As it is written: Jacob I have loved: but Esau I have hated.
9:14. What shall we say then? Is there injustice with God? God forbid!
9:15. For he saith to Moses: I will have mercy on whom I will have mercy. And I will shew mercy to whom I will shew mercy.
9:16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
9:17. For the scripture saith to Pharao: To this purpose have I raised thee, that I may shew my power in thee and that my name may be declared throughout all the earth.
9:18. Therefore he hath mercy on whom he will. And whom he will, he hardeneth.26
9:19. Thou wilt say therefore to me: Why doth he then find fault? For who resisteth his will?
9:20. O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus?
9:21. Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?27
9:22. What if God, willing to shew his wrath and to make his power known, endured with much patience vessels of wrath, fitted for destruction,
9:23. That he might shew the riches of his glory on the vessels of mercy which he hath prepared unto glory?
9:24. Even us, whom also he hath called, not only of the Jews but also of the Gentiles.
9:25. As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy; one that hath obtained mercy.
9:26. And it shall be in the place where it was said unto them: you are not my people; there they shall be called the sons of the living God.
9:27. And Isaias cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.28
9:28. For he shall finish his word and cut it short in justice: because a short word shall the Lord make upon the earth.
9:29. And Isaias foretold: Unless the Lord of Sabbath had left us a seed, we had been made as Sodom and we had been like unto Gomorrha.

26He hardeneth... Not by being the cause or author of his sin, but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits.

27The potter... This similitude is used only to shew that we are not to dispute with our Maker, nor to reason with him why he does not give as much grace to one as to another; for since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy, that he makes out of it so many vessels of honor; and it is no more than just, that others, in punishment of their unrepented sins, should be given up to be vessels of dishonor.

28A remnant... That is, a small number only of the children of Israel shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel!