

LETTER TO THE ROMANS

Paul's letter is in *large italics*,

The Marcionite writing is in **large straight characters**.

The Catholic editorials are in smaller sizes, **the first in straight characters**, the **second in italics**.

*1. Paul, a servant of Christ Jesus, chosen an apostle, set apart to preach the gospel of God, 2 which God had promised by his prophets in his holy Scriptures, 3 concerning his son **born of the seed of David according to the flesh**; 4 established **son of God** in power according to the Spirit of holiness¹ by the resurrection of the dead. Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about obedience to the law of God in all nations in his name. 6 You also are the chosen ones of Jesus Christ. 7 To all the beloved of God who are in Rome, to the chosen saints, grace and peace be to you from God our Father and the Lord Jesus Christ.*

8 First of all I thank my God through Jesus Christ for you all, because your faith is celebrated throughout the whole world. 9 For God, whom I serve in my spirit through the preaching of his son, is my witness that I continually remember you, 10 always asking in my prayers that, through the will of God, I may have the happiness of finally coming to you. 11 For I desire to see you in order to impart to you some spiritual gift for your strengthening, 12 that is, to encourage myself with you through the faith which is common to you and me.

13 I do not want you to be unaware, brothers, that I have often intended to come to you - and have been prevented until now - in order to reap some fruit among you as well as among the rest of the nations, 14 I owe myself to the Greeks and the barbarians, to the wise and the simple. 15 Also I desire to announce the gospel to you also who are in Rome. 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For the righteousness of God is revealed in him through joy through faith, as it is written: The righteous shall live by faith.

1. In verses 3 and 4 what belongs to Paul is that the Son of God was established in power by the resurrection of the dead. This means that Jesus was the son of God during his mortal life, but he was weak and has been powerful since his resurrection. The same thought returns in II Cor. XIII, 4. It goes without saying that Paul's son of God is a man like us, but a man to whom God has entrusted a special mission. He is a son of God in the same way as this Maccabean prince, probably Hyrcanus, to whom God himself says in Psalm II: "You are my son". The Christology of Paul naturally seemed very poor to the Christians of the second century, and the temptation must have been great to throw a cloak over this Christ to cover his nakedness. This is what the parasitic vegetation which currently encumbers 3 and 4 and disfigures them is used for. It forms two distinct layers. The first, of Marcionite origin, includes the expressions "sons of God" and "according to the Spirit of holiness". These two formulas, which are the rubbish of syntax, were thrown there to proclaim that Christ is a spirit, that this spirit is holiness itself and that to this spirit of holiness divine filiation was due ("according to" means "due to"). The second layer is formed by the words "born of the seed of David according to the flesh". This Catholic gloss affirms the reality of the flesh of Christ; it teaches that this flesh was subject to the law of generation, thanks to which it is linked to David.

CENSURE OF PAGANS

18 The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who through unrighteousness hold back the truth captive, 19 because what is known of God is manifest to them, for God has made it known to them. 20 For his invisible perfections, since the creation of the world, are seen in his works; likewise his eternal power and divinity. So that they have no excuse, 21 because, having known God, they did not glorify him or give thanks to him, but became vain in their thoughts and

their unintelligent heart was plunged into darkness. 22 Claiming to be wise they have become fools. 23 They transformed the glory of the incorruptible God into images of corruptible man, of birds, of four-footed animals, of creeping things.

24 Therefore God gave them over to impurity according to the lusts of their hearts, so that they dishonored their own bodies, 25 who substituted lies for the truth of God, who worshiped and served the creature in place of the Creator who is blessed for all ages, amen. 26 Therefore God gave them over to evil passions, and their wives replaced what was natural with what was unnatural. 27 Likewise men, renouncing the natural use of the woman, inflamed with mutual desires; They have done infamous things from man to man and they have reaped in themselves the wages of their error. 28 Because they did not care to know God, God gave them over to their reprobate mind, so that they did what was not proper; 29 filled as they are with every kind of injustice, with wickedness, with greed; saturated with envy, murders, quarrels, tricks, deceit; 30 being gossips, slanderers, impious, arrogant, proud, boastful, clever in evil, rebellious against their parents, 31 devoid of intelligence, equity, cordiality, pity. 32 They who know the decree of God that those who do these things are worthy of death, not only do these things, but also approve of those who do them.

CENSURING OF BAD CHRISTIANS

II. Therefore you are inexcusable, whoever you are, who judges. For by judging others you condemn yourself, since you who judge do the same things. For we know that the judgment of God on all those who do such things is according to the truth. 3 Do you imagine, O man who judges those who do these things and do the same things, that you will escape the judgment of God? 4 Or do you despise his treasures of kindness, of patience, of longsuffering, not realizing that the goodness of God impels you to repentance? 5 By your hardness and your unrepentant heart you are storing up for yourself a treasure of wrath for the day of wrath and of the manifestation of the righteous judgment of God, 6 who will reward everyone according to their deeds; η eternal life to those who, through perseverance in the practice of good, seek glory, honor, immortality; 8 but anger and irritation to those who, in the spirit of contention, disobey the truth and obey unrighteousness. 9 Tribulation and anguish upon every soul of man that doth evil, first upon the Jew, then upon the Greek; 10 but glory, honor, peace to everyone who does good, first to the Jew and then to the Greek. 11 For there is no respect for persons before God.

12 All who sinned without the law will perish without the law, and all who sinned under the law will be judged by law. 13 For it is not those who have heard the law who will be righteous before God; but those who have kept the law, these will be the ones who are justified. 14 For when the Gentiles who do not have the Law observe by nature the regulations of the Law, they who do not have the Law are a law to themselves. 15 They show the work of the Law written in their hearts, their conscience giving testimony and their thoughts accusing or defending them in turn ¹, 16 in the day when, according to my gospel. God will judge the secret actions of men through Jesus Christ.

17 You who call yourself a Jew, who rely on the Law, who boast in God, 18 who know his will, who, being instructed by the Law, have discernment of things; 19 you who believe that you are the leader of the blind, the light of those in darkness, 20 the teacher of fools, the teacher of children, because you have in the law the model of knowledge and truth, 21 you who teach others, you do not teach yourself! You who preach not to steal, you steal! 22 You who condemn adultery, you commit adultery! You who loathe idols, you commit sacrilege! 23 You who pride yourself in the Law, you dishonor God by the transgressions of the

Law! 24 For as it is written, "The name of God is blasphemed among the Gentiles because of you." 25 Circumcision is profitable if you keep the Law; but if you are a transgressor of the Law, circumcision becomes uncircumcision. 26 If then the uncircumcised keepeth the statutes of the law, shall not his uncircumcision be counted unto him as circumcision? 27 The uncircumcised by nature who keeps the law will judge you who, with the letter and circumcision, are transgressors of the Law. 28 For the Jew is not the one who is outwardly; and the circumcised is not the one who is circumcised externally. 29 But the Jew is he who is inwardly. And [true] circumcision is that of the heart, that of the spirit, not that of the letter. The praise of this Jew does not come from men but from God.

1. Verses 14 and 15 were inserted later, 16 is linked to 13, but it has no connection with 15.

RESPONSE TO A SLANDER AGAINST THE CATHOLICS

III. What then is the advantage of the Jew, or what is the use of circumcision? 2 The advantages are numerous in any case. Firstly because the oracles of God were entrusted to him. 3 For what if some have not believed? Will their unbelief destroy God's faithfulness? 4 Far from it! But let God be true and every man a liar, as it is written: "That you may be found right in your words, and that you may be victorious when you judge." 5 But if our unrighteousness establishes the righteousness of God, what shall we say? Is God unjust in unleashing his anger? —I speak according to the man. 6 Far from it! How else would God judge the world? 7 But if through my lying the truth of God shines forth more for his glory, why am I still judged as a sinner? 8 Why should we not do evil so that good may come of it, as some who slander us say we say. —The condemnation of these is just. 9 What then? Are we looking for a diversion? Not at all, since we have already accused Jews and Greeks of being all under sin. 10 As it is written: "There is none righteous, not one." » No one is intelligent, no one seeks God. 12 All have gone astray, all are perverted; there is none who does good, not even one. 13 Their throat is an open sepulchre; they use their tongue to deceive; they have asp venom under their lips; 14 Their mouth is full of cursing and bitterness; 15 their feet are light to shed blood; 16 ruin and misery are in their path; 17 They do not know the way of peace; 18 the fear of God is not before their eyes. » 19 Now we know that whatever the Law says, it says for those who are under the Law, so that every mouth may be stopped and the whole world may be accountable to God; 30 because by the works of the law no one will be justified before him, for by the law comes the knowledge of sin.

JESUS ESTABLISHED A PROPITIATORY VICTIM

21 Now apart from the law the righteousness of God is manifested by the law and the prophets; 22 the righteousness of God through faith in Jesus Christ for all who believe. There is no distinction. 23 For all have sinned and fall short of the glory of God. 24 They are justified freely by his grace, through deliverance in Christ Jesus, 25 whom God has made a propitiation through faith in his blood, for the manifestation of his righteousness after the forbearance of previous sins, 26 as a result of his patience, for the manifestation of his justice in the present time, so that he may be just and justify him who believes in Jesus.

THE PROMISE MADE TO ABRAHAM AND HIS POSTERITY

27 Where then is there to be glory? He is excluded. By what law? By the law of works? No, but by the law of Joy. 28 We believe that a man is justified by law apart from the works of the law. 29 Is God for the Jews only? Is it not also for the pagans? Yes, it is also for the pagans, 30 since there is one God who will justify the circumcised by Joy and the uncircumcised by Joy. 31 Shall we then destroy the law through joy? Far from it, we establish the law.

IV. What shall we then say that our ancestor Abraham found according to the flesh? 2 For if Abraham was justified by works, he has cause to boast, but not before God. 3 For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." 4 But to him who has a work, the salary is not considered a grace but as a due. 5 But to him who has no works but believes in him who justifies the ungodly, his joy is credited to him as righteousness. 6 Likewise David speaks of the happiness of the man to whom God imputes righteousness apart from works: 7 "Blessed are those whose iniquities have been forgiven and whose sins are covered! 8 Blessed is the man to whom the Lord does not impute his sin! » 9 Is this happiness only for the circumcised or is it not also

for the uncircumcised? We read, in fact: "The faith of Abraham was credited to him for righteousness." 10 How then was it attributed to him? Was he in the circumcision or in the foreskin? Not in circumcision but in the foreskin. 11 And he received the sign of circumcision as a seal of the righteousness of the faith received in the foreskin, so that he might be the father of all those who believe who are not circumcised, so that righteousness might be imputed to them, 12 and the father of those who are circumcised and not are not only circumcised, but who walk in the footsteps of the joy that our father Abraham received in the foreskin. 13 It was not by the law that the promise was made to Abraham and his descendants that he would be heir of the world, but by the righteousness of faith. 14 For if the heirs are heirs by law, the Joy is in vain and the promise is destroyed. 15 For the law produces wrath, and where there is no law there is no transgression. 16 They are by law, that it may be by grace, that the promise may be assured to all seed, not only to them which are under the law, but also to them which are under the law by the faith of Abraham, which is the father of us all, 17 as it is written: "I have made you the father of many nations." He is our father before God in whom he believed, who makes the dead alive, and who calls things that are not as though they were. 18 Hoping after despairing he believed, so as to be the father of many peoples, according to what was said to him: "Thus shall be your descendants." 19 And without I was worn out, being nearly a hundred years old, and the womb of Sarah was dead. 20 And he doubted not the promise of God through unbelief; but he grew strong in faith, giving glory to God, 21 and fully convinced that God was able to do what he had promised. 22 Therefore it was credited to him as righteousness. 23 But it is not because of him alone that it is written that it was imputed to him. 24 It is also for our sakes to whom it will be credited, who believe on him who raised Jesus the Lord from the dead, 25 who was delivered up for our sins and was raised again for our justification¹ .

1. This incident which seems thrown there carelessly is an artifice intended to facilitate the transition with the dissertation which follows. It actually belongs to this dissertation; but, taking into account only the grammatical construction, it seems to crown Paul's thesis.

THE REDEMPTIVE DEATH OF CHRIST

V Therefore being justified by faith we have peace with God through our Lord Jesus Christ, 2 through whom through faith we have access to this grace in which we are established, and we glory in the hope of the glory of God. 3 Moreover, we glory even in tribulation, knowing that tribulation produces patience, and patience produces steadfastness, and steadfastness produces hope. 5 Now hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us, 6 for again,¹ Christ, while we were still languishing of sin, died for the ungodly at the appointed time, 7 For hardly would anyone die for a righteous person—perhaps someone would die for a good man. 8 But God proves his love for us in that while we were still sinners, Christ died for us. 9 Therefore, much more now that we have been justified by his blood, we will be saved from wrath through him.¹ 10 For if we, being enemies, were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 Nay, we also boast in God through our Lord Jesus Christ, through whom we have received reconciliation.

1. The original writing proved only through the death of Christ that hope does not deceive. The current text is confused by a Montanist interpolation which introduces the theology of the Spirit.

1. 10 is the logical continuation of 8 and connects immediately with this verse to express the following thought: “We have already received the blessing of reconciliation. As for the benefit of eternal life, we have not yet received it, but it is guaranteed to us by the first. 9 is a Catholic gloss inserted to explain that Christ's death was accompanied by bloodshed.

12 Therefore just as sin entered into the world through one man, and death through sin, and so death spread to all men, because all have sinned. 13 For until the Law sin was in the world, but sin is not imputed when there is no law. 14 But death reigned from Adam to Moses, even over those who had not sinned in the likeness of the transgression of Adam who is the

figure of posterity. 15 But the gift is not the same as the fault. For if through the fault of one many have died, how much more has the grace of God and the gift provided by the grace of the one **man**¹ Jesus Christ abounded to many. 16 And the gift is not like the one sinner; for the judgment resulted in the condemnation of only one; but the gift resulted in justification from many sins. 17 For if through the trespass of one death reigned through one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through Jesus Christ one. 18 Therefore, as by one sin there was condemnation for all men, so by one act of righteousness there was sentence of life for all men. 19 For just as through one man's disobedience many were made sinners, so through one man's obedience many were made righteous. 20 Now the Law was introduced so that sin might be multiplied. But where sin abounded, grace abounded more, 21 that as sin reigned through death, so grace might reign through righteousness to eternal life through Jesus Christ our Healer.

1. Catholic Addition. Compare 17: "by Jesus Christ alone," and 19: "by the obedience of one."

VI. So what shall we say? Will we remain in sin so that grace may abound? 3 Far from it! We who died to sin, how can we still live in him? 3 Do you not know that all of us who have been baptized into Christ have been baptized into his death? 4 For we were buried with him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also might walk in new life. 5 For if we have been entered into his likeness of death, we shall also be entered into his likeness of resurrection¹; 6 knowing that our old self was crucified with him, that the body of sin might be destroyed, that we should no longer be slaves to sin. 7 For he who is dead is absolved from sin. 8 If we have died with Christ, we believe that we will live with him, 9 knowing that Christ, raised from the dead, dies no more; death no longer has power over him. 10 For as for that which he died, he died for sin once for all; as for what he lives, he lives for God. 11 Likewise count yourselves dead to sin and alive to God through Jesus Christ.

1. The Greek word *sumphuloï* means *entés*. The author has in mind the graft operation. Logically he must attribute to the Christian the role of rootstock and to Christ the role of scion. But he seems to be reversing the roles; or rather he probably blurred the two images, each of which has advantages and also disadvantages. — It is generally recognized that the word “resemblance” must be substituted before the word “resurrection”. The exegetes who replace the idea of graft with that of union or association are very embarrassed by this “resemblance” for which they cannot provide an admissible explanation. They interpret it in the sense that the Christian only experiences a similarity of what happened in Christ. This goes against the whole context which teaches that what happened in Christ is reproduced exactly in the Christian, because the Christian is one with Christ. The Christian, at the moment of baptism, dies and is resurrected exactly like his divine master. No more no less. Only everything was fictitious in Christ, everything also happens in fiction in the Christian.

12 Therefore let not sin reign in your mortal body, which it would if you obeyed its lusts. 13 Do not deliver your members as weapons of injustice to sin; but offer yourselves to God as alive from the dead that you were ¹, and offer your members to God as weapons of justice. 14 For sin will not have dominion over you, for you are not under law but under grace.

1. The resurrection of Christians is presented as a fact achieved by baptism. The author complacently describes the spiritual resurrection accomplished in the Christian; he is one of those of whom the second epistle to Timothy II speaks with fear. 18, of those who say that the resurrection has “already come” and who thereby “overthrow the faith of some.” For the deduction that this language authorizes see II. Delafosse, *The Fourth Gospel*, p. 40.

15 What then! Do we sin because we are not under law but under grace? Far from there ! 16 Do you not know that when you deliver yourselves as slaves to obey, you are slaves to him whom you obey, whether of sin unto death, or of obedience unto righteousness? 17 Thanks be to God that you, who were slaves to sin, have obeyed from the heart the form of teaching to which you have passed. 18 Having been freed from sin, you have become slaves of righteousness. 19 I speak as a man because of the weakness of your flesh. As you delivered your members as slaves to impurity and to iniquity for iniquity's sake, so now deliver your members as slaves to righteousness for holiness. 20 When you were slaves to sin, you were free

in righteousness. 21 What fruit did you have then? You blush now, because the end of these things is death. 22 But now freed from sin and slaves of God, you have holiness as your fruit and eternal life as your end. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

VII. Do you not know, brothers - for I speak to people who know the Law - that the law has power over man as long as he lives? 2. For a married woman is bound by law to her husband while he is alive. But if the husband dies, she escapes the law of the husband. 3. Therefore she will be treated as an adulterer if, during her husband's lifetime, she passes to another man. But if her husband dies, she is freed from the law, so that she is not adulterous if she passes to another man. 4 So that you also, my brothers, have died to the Law through the body of Christ, to belong to another, to him who was raised from the dead, to bear fruit for God. 5 For while we were in the flesh, the passions of sin excited by the Law worked in our members to bring forth fruit unto death. 6 But now, having died to the Law under which we were held, we are freed from it, so that we serve in newness of the spirit and not in antiquity of the letter.

7 What then shall we say? Is the law sin? Far from there ! But I have only known sin through the law. For I would not have known covetousness if the law had not said, "You shall not covet." 8 Taking the opportunity of the commandment, sin has produced in me all kinds of lusts; for without the law sin is dead. 9 Now I once lived without law; but when the commandment came, sin revived, 10 and I died, and the commandment which was for life was found for me to be for death. 11 For sin seizing the opportunity deceived me by the commandment and killed me by it. 12 So that the law is holy, and the commandment is holy, and righteous, and good; 13 Has then that which is good become unto me death? Far from there ! But it is sin which, to show itself to be sin, has produced death in me through what is good. 14 For we know that the law is spiritual, but I am carnal, sold to sin. 15 For I do not know what I am doing. This is not, in fact, what I want me to do; but what I hate is what I do. 16 But if I do what I do not want, I know that the law is good. 17 But now it is not I who do it, but sin that dwells in me. 18 For I know that what is good does not dwell in me, that is, in my flesh; for to will good is in my power, but not to do it. 19 For I do not want to do good, but I do not want to do evil. 20 But if I do what I do not do, it is not I who do it, but sin that dwells in me. 21 Therefore I find in myself this law, that in wanting to do good, I have only evil under your hand. 22 For I delight in the law of God according to the inward man; 23 but I see another law in my members, which fights against the law of my mind, and makes me a prisoner of the law of sin which is in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! Therefore by the spirit I serve the law of God, but by the flesh I serve the law of sin ¹.

1. This dissertation tells us that the law is good and that the Christian sins despite himself, because the law of sin, which acts in his members, fights victoriously against the law of God which his spirit knows. It contradicts V, 30 where we read that the Law was given to multiply sin. It also contradicts VI, 6-7, VII, 5-6 which present to us the Christian as freed from the yoke of sin by the reason that he no longer lives in the flesh and that the body of sin is killed in him. Without doubt the Law of which V, 30 says that it was given to multiply sin is the Mosaic law, while the law of which VII, 7-35 speaks is the natural law known by reason; but the Mosaic law only adds to the "body of sin" which is, like it, the work of the Creator. Dissertation VII, 7-35 corrects by way of commentary the dissertation of V-VII, 6. It comes from the Catholic editor and is placed after i50. Its author read Epictetus as well as Plato and borrowed from them (see especially Epictetus, Dissert, 11, 36, 1). The depressing philosophy that he serves us contrasts annoyingly with the philosophy of the Marcionite editor which, if it is fanciful, at least has the advantage of being invigorating.

VIII. Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. 3 For - something impossible for the law which was without force because of the flesh ¹ - God sending his own Son in the likeness of the flesh of sin because of sin ², condemned sin in the flesh, so that righteousness of the Law was fulfilled in us who do not walk according to the flesh but according to the Spirit. 5 For those who walk in the flesh are tempted by the things of the flesh, but those who walk in the Spirit are tempted by the things of the spirit. 6 For the desire of the flesh is death, but the desire of the Spirit is life and peace; η because the attraction of the flesh is hostility against God, because it is not subject to the law of God, and even it cannot be. 8 Those who are in the flesh cannot please God, 9 But you are not in the flesh but in the spirit; if indeed the Spirit of God dwells in you, but he who does not have the Spirit of Christ is not his ¹. 10 But if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness. 11 But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

1. Catholic addition which presents the law as good but weak, while in V, 30 the law multiplies sin.

2. According to exegetes this "likeness of sinful flesh" means that Christ had flesh free from sin. But, if this is the author's thought, why did he not say simply: "God sent his Son in flesh free from sin"? Why did he prefer "the likeness of the flesh of sin" to this clear and simple turn of phrase which could only obscure his thoughts? And then, if the author knows two species of flesh, one which is sinful and the other which is not, why does he always oppose the flesh to the spirit and never the sinful flesh to non-sinful flesh? Why does he strike the flesh with absolute condemnation? The truth is that he only knows one flesh, that which is incapable of submitting to the law of God and which is, in essence, hatred of God (VIII, 6, 7). His Christ, who came to earth to save men and was obliged by his very mission to make himself visible, took the appearance of this flesh, but he did not take, he could not take, this flesh itself.

1. Lesson in Montanist theology. The original wording is limited to saying that the flesh of the Christian is killed, that his spirit alone lives and possesses Christ as he is grafted onto him.

12 Therefore, brothers, we are not debtors to the flesh to live according to the flesh. 13 For if you live according to the flesh you will die, but if you put to death the actions of the body in the spirit, you will live. 14 For as many as are led by the Spirit of God are sons of God. 15 For you have not received the spirit of slavery to fear, but you have received the Spirit of sonship in whom we cry, Abba! Father! 16 The Spirit himself testifies with our spirit that we are children of God. 17 But if we are children, we are also heirs, heirs of God and joint heirs with Christ, if at least we suffer with him in order to be glorified with him.

18 For I consider that the sufferings of this present time cannot be compared with the glory which is to be revealed in us. 19 For creation eagerly awaits the revelation of the sons of God. For the creation was subjected to vanity, not of its own will, but because of him who subjected it to it, in the hope 21 that the creation also will be freed from the slavery of corruption, to participate in the freedom of the glory of the children of God. 22 We know that all creation groans and is in pain until now. 23 Nay, we ourselves, who have the firstfruits of the Spirit, groan within ourselves, waiting for sonship, for deliverance from the body, 24 for in hope we are saved. Now the hope that is seen is no longer hope, because what we see, how can we hope for it? 25 But if we hope for what we do not see, we wait for it in patience.

26 Likewise also the Spirit helps our weakness. For we do not know how to pray as we ought; but the Spirit himself intercedes with inarticulate sighs. 27 And he who searches the hearts knows the desire of the Spirit, because he makes intercession according to God for the saints.

28 Now we know that all things work together for good to those who love God, who are called according to his purpose, 29 because those whom he planned, he predestined to be conformed to the image of his son, may he be the eldest of many brothers. 30 But those whom he predestined he called, and those whom he called he justified, and those whom he justified he glorified.

1. Here the Christian is, from now on, a son of God and he is so through the Holy Spirit who dwells in him. Now in VIII, a3 "the Ohretians await divine filiation and they will only have it when they are delivered from this body.

31 What then shall we say to this? If God is for us, who will be against us? 32 He who did not spare his own son but gave him up for us all, how will he not with him also give us all things? 33 Who will accuse God's chosen ones, when it is God who proclaims them righteous? 34 Who will condemn them, when Christ Jesus died, much more was raised, who is at the right hand of God, and who makes intercession for us? 35 Who will separate us from the love of Christ? Will it be tribulation, or anguish, or persecution, or hunger, or destitution, or danger, or the sword? 36 As it is written: "It is for your sake that we are put to death every day, like sheep for slaughter." 37 But in all these things we prevail through him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature can separate us from the love of God in Christ Jesus our Lord.

The promise made to Abraham and his posterity (continued).

IX. I speak the truth in Christ, I do not lie, and my conscience bears witness to me through the Holy Spirit. 2 Great sadness is in me, continual sorrow is in my heart; 3 for I would be separated from Christ for my brothers, my

*relatives according to the flesh, who are Israelites, to whom belong the sonship, the glory, the covenants, the law, the services, the promises, 5 the patriarchs, of who came Christ according to the flesh, who is God above all things, blessed for ever*¹. 6 *It is not that the word of God has failed, for not all who descend from Israel are Israel, 7 and because they are Abraham's descendants, they are not his children, but: "In Isaac shall your seed be called," 8 that is, it is not the children of the flesh who are the children of God, but it is the children of the promise who are considered the posterity. 9 For this is the word of promise: "I will come again at this time, and Sarah will have a son." 10 Not only this, but Rebekah (should be mentioned here, she) who gave birth to Isaac our father. 11 For while the children were not yet born, neither had they done good nor evil, that the purpose of God might be according to his election, not by works, but by the will of him that calleth, 12 it was said to him, "The greater shall be subject to the lesser," i3 as it is written, "I loved Jacob and hated Esau."*

1. On this doxology see Louis Coulange, *Le Christ de Paul dans la Revue d'histoire et de littérature nationaux*, 1913, p. 3g. The critics usually read: "from the patriarchs came Christ according to the flesh. Blessed be God forever, who is above all things." According to them, the doxology is therefore addressed to God. But everywhere else in the Pauline epistles, the praise comes after the mention of the character to whom it is addressed; here, in the hypothesis of the critics, it would come before, because the formula "who is above all things" precedes the word "God"; which amounts to saying that the construction of our text as the critics read it is abnormal. For this reason I believe that we must adopt the lesson of the Vulgate and consider the doxology as addressed to Christ. Naturally such language could not have been used neither by Paul nor even by the Catholic doctors of the second century who all placed Christ below the Father. This profession of faith in the absolute divinity of Christ can only be of Marcionite origin (See H. Delafosse, *The Fourth Gospel*, p. 36). But the words "according to the flesh" were only introduced later by a Catholic doctor keen to explain that Paul's Christ had nothing in common with the ghost of Marcion.

14 *What shall we say then? That there is injustice in God? Far from there. 15 For he said to Moses: "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then everything depends, not on him who wills, nor on him who runs, but on God who has mercy. 17 For the Scripture says to Pharaoh, "I have raised you up for purpose, to show my power in you, and to have my name published throughout all the earth." 18 Therefore he has pity on whom he will, and he hardens whom he will. 19 You will say to me, "Why then does he blame? For who resists his will? » 20 O man,*

who then are you to argue with God? Does the work say to the worker: Why have you made me like this? 21 Or has not the potter who works the clay the power to make from the same pot a vessel of honor and a vessel for base use? 22 If God, willing to show his wrath and to make known his power, bore with great patience vessels of wrath destined to destruction?... 23 And if he would make known the riches of his glory to vessels of mercy whom he predestined to glory?... 24 He has called us not only from the Jews but also from the Gentiles, 25 as he said in Hosea: "He who is not my people I will call my people, and she who was not beloved I will call beloved. 26 And where it was said unto them, Ye are not my people: they shall be called sons of the living God." 27 Isaiah cries out to Israel: "Even if the number of the children of Israel is like the sand of the sea, it is the remnant who will be saved"; 28 for the Lord will fulfill his word fully and quickly on the earth. » 29 And as Isaiah said: "If the Lord Sabaoth had not left us seed, we would be like Sodom and like Gomorrah."

30 What shall we say then? The pagans who did not seek justice obtained justice, justice coming from faith; 31 but Israel, which sought a law of righteousness, did not arrive at the law of righteousness. 32 Why? Because he sought it not by faith but as by works. 33 As it is written: "Behold, I will lay in Zion a stone of stumbling and a rock of stumbling, and he who believes in him will not be ashamed."

X. Brothers, the desire of my heart and my prayer to God is for their salvation. 2 For I bear them witness, that they are zealous for God, but not according to knowledge. 3 Not knowing the righteousness of God and seeking to establish their own righteousness, they did not submit to the righteousness of God. 4 For Christ is the end of the law for the justification of all who believe. 5 For Moses writes, speaking of the righteousness which comes from the law, that the man who doeth it shall live by it. 6 But the righteousness which comes from faith speaks thus: "Say not in thine heart, Who shall ascend into heaven? — to bring down Christ — 7 or: Who will descend into the abyss? — to bring Christ back from the dead." — 8 So what does she say? "Near you is the word, in your mouth and in your heart—this is the word of faith which we preach. 9 Because if you confess with your mouth the Lord Jesus, and believe in your heart that God has raised him from the dead, you will be saved. 10 With the heart we believe for righteousness, and with the mouth we confess for salvation. 11 For the Scripture says, "Whoever believes in him will not be put to shame." 12 There is no difference between the Jew and the Greek, since they all have the same Lord, who is rich to all who call on him. 13 For whoever calls on the name of the Lord will be saved. 14 How then will they call on him in

whom they have not believed? And how will they believe in him of whom they have not heard? And how will they hear without a preacher? 15 And how shall we preach if we are not sent? according to what is written: "How beautiful are the feet of those who proclaim good! » 16 But not all obeyed the gospel; for Isaiah said: "Lord, who has believed our preaching? » 17 Therefore faith comes from preaching, and preaching comes from the word of Christ. 18 But I say, Have they not heard? On the contrary: "Their voice went throughout all the earth and their words reached the ends of the world." 19 But I say: Has not Israel known? Moses was the first to say: "I will make you jealous of that which is not a nation, I will provoke your anger against an unintelligent nation." 20 And Isaiah has the boldness to say: "I was found by those who did not seek me, I showed myself to those who did not ask me." 21 But he said to Israel, "All day long I have stretched out my hands to a rebellious and contradicting people."

THE CHASTISED JEWISH PEOPLE WILL ADHERE TO THE CHRISTIAN FAITH

XI. So I say: Has God rejected his people? Far from there ! For I also am an Israelite, of the race of Abraham, of the tribe of Benjamin. 2 God has not rejected his people whom he predestined. Do you not know what the Scripture says in the story of Elijah, how he complains to God against Israel. 3 "Lord, they have killed your prophets, they have overturned your altars; I am left alone and they are trying to take my life! » But what did the oracle tell him? "I have reserved for myself seven thousand men who have not bowed the knee to Baal." 4 Likewise therefore, in this present time a remnant exists by the election of grace. 7 What then? What Israel sought, it did not obtain, but the chosen party obtained it. As for the rest, they were hardened, 8 as it is written: "God gave them a spirit of dullness, eyes that they would not see, and ears that they would not hear to this day." 9 And David said, "Let their table be a snare for them, a snare, a stumbling block, a reward; 10 Let their eyes be darkened from seeing, and keep their backs bowed continually."

11 Therefore I say, Have they been shaken to the point of falling? Far from there ! But through their fall salvation came to the Gentiles in such a way as to make them jealous. 12 But if their fall was the wealth of the world, and their diminution the wealth of the Gentiles, how much more their full conversion! 13 I say to you, Gentiles, As I am an apostle to the Gentiles, I glorify my ministry, i4 by endeavoring to make those of my race jealous and to save some. iô For if their reprobation has been the reconciliation of the world, what will their admission be but the resurrection of the dead? 16 If the firstfruits are holy, then also is the mass, and if the root is holy, then also are the branches. 17 But if some of the branches have been cut

off, and you, being a wild olive tree, have been joined in their place and allowed to share in the root and fat of the olive tree, 18 do not boast at the expense of the branches. If you boast, know that it is not you who bear the root, but it is the root which bears you. 19 Then you will say, "The branches were cut off so that I could be heard." So Okay. They were cut off because of their unbelief, but you stand by faith. Do not have proud feelings; but fear. 21 For if God has not spared the natural branches, neither will he spare you. 22 See therefore the goodness of God and his severity: severity to those who have fallen, but goodness to you if you continue in this goodness; otherwise you also will be cut off. 23 They also, if they do not continue in unbelief, will be lost; for God has the power to enter them again. 24 For if you were cut off from the naturally wild olive tree and planted contrary to your nature on the cultivated olive tree, how much more will they be grafted according to their nature on their own olive tree.

25 For I do not want you, brothers, to be ignorant of this mystery - lest you consider yourselves wise - that part of Israel has fallen into hardness until the whole of pagans be entered. 26 And thus all Israel will be saved according to what is written: "The Deliverer will come from Zion; he will remove ungodliness from Jacob, 27 and this will be my covenant with them when I take away their sins." 28 As for the gospel, they are enemies because of you; but as regards election, they are loved for their fathers' sake, 29 for the gifts of God and his election are without revocation. 30 For just as you once disbelieved in God, and through their unbelief have now obtained mercy, 31 so they also have now disbelieved because of your mercy, so that they also may now obtain mercy. 32 For God has shut up all men in unbelief, to have mercy on them all.

33 O depth of the riches, wisdom and knowledge of God! How inscrutable are his judgments and how unsearchable his ways! 34 For who has known the mind of the Lord, or who has been his counselor? 35 Or who began by giving to him and receiving in return? 36 For of him, and through him, and for him are all things. To him be glory in all centuries. Amen.

CODE OF RELIGIOUS AND SOCIAL MORALITY AND INDIVIDUAL ¹

XII. I exhort you, brethren, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God.

1. A point common to all these prescriptions is the following: to write them you had to be in intimate contact with the recipients, you had to know their faults, their weaknesses; you had to live among them. And this is the insurmountable obstacle to the Pauline origin of this code of morality. And then let's not forget that Paul wrote his letter to the Romans to win their goodwill. This was not the time to give them advice that poorly conceals censorship. Who is this lesson from? The dissertation on the respect due to magistrates probably comes from a community leader concerned about the good behavior of his flock. She is clearly

Catholic, because she professes the worship of the creator God. The dissertation on charity seems to have the same origin. But the “compassion” of God of XII evokes the good God of Marcion. It was also with Marcion that we conceived “this century” as the enemy from which we had to guard. At home, people spoke of the “renewal” necessary for Christians. With him again, the Christian community formed the “body” of Christ which had no other. Finally, with him that the Christian must “put on” Christ. It is therefore likely that at the basis of the two chapters XII-XIII there is a Marcionite writing imbued with a mystical morality. To this first version a second was added, fifteen or twenty years later, preaching a less sublime but more practical morality. The author of this last sermon is probably one of the bishops of Rome or his vicar.

This is your reasonable worship. 2 Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern the will of God, what is good, what is pleasing to God, what is perfect. 3 By the grace given to me, I say to each of you not to have excessive pretensions, but to regulate your pretensions by common sense, according to the measure of faith which God has given to each. 4 Just as we have many members in one body, and not all the members have the same function, 5 so we are all one body in Christ, and members one of another. 6 But according to the grace given to us, we have different gifts: prophecy according to the measure of faith, 7 or ministry in its various aspects, or teaching to him who teaches, 8 or exhortation to the one who exhorts. Let him who gives do it with simplicity, let him who governs do it with zeal, let him who shows mercy show it with joy, 9 let charity be without hypocrisy. Have a horror of evil, an attachment to good. 10 Love one another with brotherly love, exceeding one another in kindness to one another. 11 No laziness in the exercise of zeal; ardor in the spirit. Serve the Lord. 12 Be joyful in hope, patient in tribulation, diligent in prayer. 13 Provide for the needs of the saints. Practice hospitality. 14 Bless those who persecute you, bless and do not curse. 15 Rejoice with those who rejoice; cry to those who cry. 16 Let equality be the rule in your feelings for one another. Don't aspire to greatness, have modest tastes, don't be fooled. 17 Do not repay anyone evil for evil. Pursue what is good before all men. 18 As much as is possible and as much as depends on you, be at peace with all men. 19 Do not avenge yourselves, beloved, but let wrath work; for it is written, “Vengeance

is mine, and I will repay, saith the Lord.” 20 But if your enemy is hungry, give him something to eat; if he is thirsty, give him a drink. In doing so you will heap coals of fire on his head. 21 Do not let evil overcome you, but overcome evil with good.

XIII. Let every soul be subject to the higher authorities; for there is no authority that does not come from God, and the authorities that exist have been instituted by God, so that he who resists authority resists the order established by God, and those who resist will bring condemnation upon themselves. 3 For magistrates are not to be feared for good deeds, but for evil ones. Do you want to not have to fear authority? Do good and you will receive praise from her. 4 The magistrate is God's minister for good. But if you do evil, fear; for it is not in vain that he bears the sword. For he is the minister of God to satisfy the wrath of vengeance on him who does evil. 5 Therefore it is necessary to be submissive, not only to escape wrath, but also for conscience' sake. 6 This is also why you pay taxes; for magistrates are diligent in fulfilling their function as ministers of God. 7 Render to all their due: tax to whom tax is due, tribute to whom tax is due, fear to whom fear is due, honor to whom honor is due.

8 Incur no other debt than to love one another; for he who loves his neighbor fulfills the law. 9 For the commandments: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and the other commandments are summed up in this word: Thou shalt love thy neighbor as thyself, i.e. Charity do not harm your neighbor; charity is therefore the fulfillment of the law. ii Especially since you know what times we are in. It's time to wake up from sleep. For our salvation has drawn near from the time we began to believe. 12 The night is late, the day is about to come; therefore let us put down the works of darkness and put on the weapons of light. i3 Let us walk honestly, as in broad daylight. No gluttony and scoundrels, no lust and lewdness, no wrath and animosity, 14 But put on the Lord Jesus Christ and do not give satisfaction to the lusts of the flesh.

1. Those who persecute Christians will be abandoned by the good God to the Creator who will satisfy his wrath on them. See The Fourth Gospel, p. 36. The scriptural reference ending 19 was added by the Catholic editor.

THE WEAK AND THE STRONG

XIV Take into account the one who is weak in faith and do not argue about opinions. 2 Such person thinks he can eat everything; another who is weak eats vegetables. 3 Let not him who eats despise him who does not eat; and let him who does not eat judge not him who eats; for God received you. 4 Who are you, you who judge another's servant? Whether he stands or falls is his master's business. But he will stand, for the Lord has power to establish. 6 One person distinguishes between days, another judges all days equal: let each man have complete conviction in his mind. 6 He who distinguishes between days distinguishes in the sight of the Lord. And whoever eats, eats in the sight of the Lord, for he gives thanks to God. 7 None of us lives for himself, and none of us dies for himself. 8 If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord. 9 For Christ died and lived to have dominion over the dead and the living. 10 But why do you judge your brother? Or why do you despise your brother? We will all appear before the tribunal of God. 22 For it is written, "By my life, saith the Lord, every knee shall bow before me, and every tongue shall praise God." 12 So then each of us will give an account to God for himself.

13 Therefore let us not judge one another, but rather judge this, that you must not place an obstacle or a scandal before your brother, for I know and I am convinced in the Lord Jesus that nothing is impure in itself and that a thing is only impure for the one who believes it to be impure. 15 But if your brother is upset about food, you no longer act in charity. Do not waste in your food the one for whom Christ died. 16 Let not your blameless action be a cause of slander. 17 For the kingdom of God is not food and drink, but righteousness and peace and grace in the Holy Spirit. 18 For he who thus serves Christ pleases God and has the approval of men. 19 Therefore let us seek what contributes to peace and mutual edification. 20 Do not destroy the work of God for food. No doubt everything is pure, but it is wrong to be a stumbling block while eating. 21 It is good not to eat meat, nor to drink wine, nor to do anything that is a stumbling block to your brother. 22 The conviction that you have, keep it to yourself before God. Happy is he who does not condemn himself in what he decides. But he who has doubts is condemned if he eats, because he does not eat out of conviction. Whatever is not produced by conviction is sin.

XV. We who are strong must bear with the weaknesses of those who are not strong and not become complacent in ourselves. 2 Let each of us give satisfaction to our neighbor to build him up in what is good. For Christ did not rule what pleased him, but according to what is written: "The insults of those who insult him have fallen on me." 4 For whatever was written beforehand was written for our instruction, that we might have hope through patience and the comfort of the Scriptures.

5 May the God of perseverance grant you to be like-minded toward one another according to Christ Jesus, 6 so that with one mouth you may all glorify God the father of our Lord Jesus Christ. 7 Therefore take care of one another as Christ took care of you for the glory of God.

THE QUEST. PAUL PLANS TO GO TO ROME

8 I say that Christ served the circumcised for the truth of God, for the confirmation of the promises made to the patriarchs; 9 but the Gentiles glorify God because of his mercy, as it is written: "Therefore I will praise you among the nations and sing to the glory of your name." 10 And it is said

again: "Rejoice with his people, nations." 11 And again: "Praise the Lord, you, all nations, and let all people celebrate him." 12 And Isaiah said again: There will be a Root of Jesse, he will rise to rule the nations, the nations will hope in him. »

13 May the God of hope fill you with all joy and peace in faith, so that you may abound in hope through the power of the Holy Spirit.

14 I am well convinced, my brothers, concerning you, that you are full of goodness, full of all knowledge, and able to encourage one another. 15 Yet I have written to you a little boldly in a certain measure, to awaken your remembrance by the grace given to me from God, 16 to be a minister of Christ Jesus to the Gentiles, employed in the service of gospel of God, so that the offering of the pagans may be accepted, sanctified by a holy spirit. 17 Therefore I have cause to boast in Christ Jesus concerning the things of God. For I would not dare to speak of the things that Christ has not done through me, to bring the Gentiles into subjection, by word and deed, 19 by the power of signs and wonders, by the power of spirit of God, so that from Jerusalem and the neighboring countries even to Illyria, I accomplished the preaching of the gospel of Christ, 20 having made it a point of honor not to preach the gospel where Christ had been named, so as not to build on the foundation of others; 21 but as it is written: "Those who were not told about it will see, and those who have not heard will understand."

22 Therefore I was repeatedly prevented from coming to you. 23 But now having no more place in these countries, and having for several years the desire to go to you, 24 when I go to Spain, I hope to see you in passing and to be accompanied there by you after having first, in part, -killed by you.

25 But now I am going to Jerusalem for the service of the saints. 26 For Macedonia and Achaia were willing to contribute for the poor of the saints in Jerusalem. 27 They have willed it, and they are their debtors; for if the pagans have participated in their spiritual goods, they must assist them with their carnal goods. 28 When I have finished this and delivered this product to them, I will go to Spain by way of you. 29 I know that coming to

you, I will come with the fullness of the blessing of Christ. 30 I exhort you, brethren, by our Lord Jesus Christ and by the love of the spirit, that ye contend with me in your prayers for me unto God, 31 that I may be delivered from the unbelievers of Judea, and my ministry in Jerusalem be acceptable to the saints, 32 so that, coming to you with joy through the will of God, I may rest with you. 33 May the God of peace be with you all.

GREETINGS

XVI. I commend to you Phoebe, our sister, who is a deaconess of the church of Kenchrees, 2 so that you receive her in the Lord in a manner worthy of the saints, and that you assist her in whatever matter she may need. from you ; for she has helped many and myself.

3 [Greet Prisca and Aquila my co-workers in Christ Jesus, 4 who have exposed their heads for my life. It is not I alone who give thanks to them, it is also all the churches of the pagans. 5 Greet also the church which is in their house. Greet Epænetus, my beloved, who was the first to give himself to Christ in Asia. Greet Mary who has worked a lot for you. 7 Greet Andronicus and Junia, my parents and my fellow prisoners, who are notable among the apostles, and who were in Christ before me. 8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urban our co-worker in Christ and Stachys my beloved. Greet Apelles who is tested in Christ. Greet those of the house of Aristobulus. 11 Greet Herodion my kinsman. Greet those of the house of Narcissus who are in the Lord. 12 Greet Triphene and Triphose, who are workers of the Lord. Greet Perside, the beloved who has worked hard in the Lord. 13 Greet Rufus, the chosen one of the Lord, and his mother who is also mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers who are with them. Greet Philologus and Julie, Nereus and his sister, Olympas and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ salute you.]

THE DISRUPTORS ¹

17 I beg you, brothers, to beware of those who cause divisions and scandals contrary to the teaching which you have received. Stay away from them. For such do not serve our Lord Christ, but their own belly; and, by seductive and flattering words, they mislead the minds of the simple.

19 For your submission has become known to all. I want you to be wise regarding good and pure regarding evil. 20 The God of peace will soon crush Satan ² under your feet. May the grace of our Lord be with you.

1. See the Introduction, p. 71

2. Satan here designates the Roman empire that the Jews have loathed since Pompey's expedition.

21 Timothy my colleague greets you, as well as Lucien, Jason, Sosipaler, my parents. 22 Hail in the Lord, O Teriius, who wrote this letter. 23 Gaius, my host and the host of the whole church, greets you. Eraste, the city treasurer, greets you and Brother Quartus.

25 And he who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was made known to you in the ages of eternity, but now revealed in the prophetic Scriptures, by the commandment of the everlasting God. all nations so that they obey the faith, 27 to the only wise God, through Jesus Christ, to him be glory forever and ever, Amen.