

**THE EPISTLE OF  
PAUL TO  
THE ROMANS**

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The Epistle of Paul to the Romans by Joseph Turnbull

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**JOSEPH TURNBULL**

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THE EPISTLE OF PAUL

TO THE

ROMANS.

AN ORIGINAL TRANSLATION FROM THE  
GREEK TEXT.

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BY JOSEPH TURNBULL, A. B.  
V. D. M.

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LONDON:

SAMUEL BAGSTER AND SONS,  
PATERNOSTER ROW.

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1851.

*101. d. 438.*

\* \* The critical Greek Text of SCHOLZ has been principally followed in this Translation; but the editions of BENGER, GRIESBACH, BLOOMFIELD, and TISCHENDORF have also been consulted throughout.

## P R E F A C E.

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THIS letter to the Christians dwelling at Rome, A.D. 57, was written to them by the apostle Paul, a lineal descendant of Abraham, of the tribe of Benjamin. Its principal object was to show to the Jews among them, the futility of trusting for the favour of God and eternal life, to any privileges of birth, or any merit of legal obedience. The apostle proves all mankind to be involved in one common ruin; shows that there is no partiality with God to Jew or Gentile; that he is equally the God of the one and of the other; that every one must be saved, if saved at all, in the way God prescribes: that way is clearly pointed out and proved to be the obedience and sacrifice of our

Lord Jesus Christ; and that all believers in Him, and they only, are the true children of Abraham by faith.

The apostle shows his great concern for the salvation of his Jewish brethren; reprehends those who would despise and insult them; shows that God has not abandoned them; that it is only by their disbelief of the Gospel, they have displeased him; and that he is as willing as ever to receive them into his favour on their believing in Jesus, and avowing their faith in Him.

The principle of personal and individual election for salvation is strongly declared, and is shown to have operated in the family of Isaac, by the choice of Jacob, and the exclusion of Esau. The idea of a national establishment of the Jewish religion, or the restoration of the Jews to be a distinct and separate people, or the general conversion of the world to Judaism, is thus tacitly refuted.

It is the *individual* Jew who is addressed by argument and exhortation; and personal responsibility to God is urged upon him,—every one, whether Jew or Gentile, being required to answer for himself. The



whole attention of Israel is directed to *personal* salvation by belief in the Gospel. The effect on the Gentiles, by the Jews' reception of the Gospel, is urged as a reason for the Jews' obedience to the call of God in Christ Jesus;—that, as, by their *rejecting* it, the call has been directed to the Gentiles, who have been grafted by faith into the olive-tree of the true Israel; so, by their *receiving* it, they also would be grafted into their own olive-tree, and an extraordinary religious revival would be the consequence, for the benefit of all, to the glory of God.

As all, whether Jew or Gentile, are to be judged at the bar of Christ in the last day, the apostle inculcates humility, kindness, mutual forbearance, and every virtue; and gives directions for the common intercourse of believing Jews and Gentiles in respect to all matters of conscience in religious observances. He especially insists on their sincere and affectionate union in faith and good works.

On the whole review of the letter, it would seem to be addressed more to the Jews than to the Gentiles; meeting the prejudices, errors, and objections of the Jews respecting the Gospel, as addressed to every

human being; and particularly respecting the way of justification before God for eternal life. Consequently the letter is specifically adapted to the case of the Jews, of all ages and countries, who persist in their disbelief in Jesus, as "the way, the truth, and the life, by whom alone we can come to the Father." The argument is truly logical and convincing; the spirit is most kind and conciliating.

May those hear to their salvation whom it most concerns!

לבני ישראל שלום:

THE  
EPISTLE TO THE ROMANS.

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CHAPTER I.

PAUL, a servant of Jesus Christ, an apostle called and set apart for the gospel of God, <sup>2</sup> which was before promised through his prophets in the Holy Scriptures, <sup>3</sup> respecting his Son, Jesus Christ our Lord; who was born of the family of David, as to the flesh; <sup>4</sup> who was designated the Son of God with power, as to the Spirit of holiness, after rising from the dead; <sup>5</sup> by whom we have received the grace of the apostolic office, for obedience of faith among all the nations, on behalf of his name; <sup>6</sup> among whom you also are called by Jesus Christ;—<sup>7</sup> to all those in ROME who are loved by God, called, holy, favour and peace to you from God our Father, and from the Lord Jesus Christ.

<sup>8</sup> First of all, I give thanks to my God through Jesus Christ, on account of you all, that your faith is celebrated through the whole world. <sup>9</sup> The God whom I worship in my spirit, by the gospel of his Son, is, in truth, my witness how incessantly I make mention of you, <sup>10</sup> always entreating in my prayers, that, if at all consistent with the will of God, my way, ere long,