ROMANS. Ill.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 % 6 God forbid: for then ‘how shall asaman.) ° God forbid:   
 God judge the world? 7 For if by |for then how shall God   
 my lie the truth of God abounded judge the world? 7 For if   
 unto his glory; why am I still to be the truth of God hath more   
 judged as a sinner? § And [why abounded through my lie   
 should we] not [say] as we be unto his glory; why yet   
 slanderously reported, and as some am I also judged as a sin-   
 affirm that we say, \* Let us do evil, ner? 8 And not rather,   
 that good may come? whose con- (as we be slanderously re-   
 k ch. & demnation is just. % What then? ported, and as some affirm   
 vi, 15. do we excel them? No, in no wise: that we say,) Let us do   
 for we before brought the charge evil, that good may come?   
 against both Jews and Greeks, that whose damnation is just.   
 ‘they are all under sin; 1 as it is 9 What then? are we better   
 written, ™ There is none righteous, than they? No, in no   
 no, not one: there is none that wise: for we have before   
 understandeth, there is none that proved both Jews and Gen-   
 seeketh after God. 12They are all tiles, that they are all   
 m Psa. xiv. gone out of the way, they are to- under sin; 1° as it is writ-   
 2, 8. litt, ten, Thereis none righteous,   
 no, not one: 11 there is   
 none that understandeth,   
 there is none that seeketh   
 after God. 3% They are   
 they gone out of the become   
   
   
 the person of another, but that he puts of God’s proceeding) as a sinner? And   
 himself into the place-of the generality of (why should we) not (in this case rather   
 men, and uses arguments such as they say), as we (I Paul, or we Christians)   
 would nse. 6.] He does not enter are slanderously reported, and as some   
 into the objection and answer it in detail, give out that we (do) say, “Let us do   
 but rejects at once the idea of God being evil that good may come?” whose con-   
 unjust, alluding probably to Gen. xviii. 25, demnation (not that of our slanderers,   
 by recalling to mind, that the Judge of all hut that of those who so say and act) is   
 the earth must do right. for] i.e. just (not only by the preceding argu-   
 ‘if it were so.” By the world is not ment, but by the common detestation of   
 meant the Gentiles, nor is the respondent all men, for such a maxim as doing evil   
 in ver. 7 a Gentile, but one of the us in that good may come.) 9—20.| The   
 ver. 5, only individualized to bring out one Jew has no preference, but is guilty as   
 such case of pretended injustice more well as the Gentile, as shewn by Scrip-   
 strikingly. 7.) This follows (con- ture; so that no man can by the law be   
 nected by for) upon ver. 6, and shews that righteous before God. 9.] There is   
 the supposition, if earried ont, would over- considerable difficulty in the verb ren-   
 throw all God’s judgment, and (ver. 8) the dered, do we excel them? I have fully   
 whole moral life of man. hew shall discussed the various renderings in my   
 God judge the world? For, if the truth Greek Test., and have decided for that in   
 (faithfulness) of God abounded (was mani- the text. 10—18.] Proof of this   
 fested, more clearly established) by means universal sinfulness from the Scripture,   
 of my falsehood (unfuithfulness), to His said directly (ver. 19) of the Jews, but a   
 glory (so that the result was the setting portion including, and taken for granted   
 forth of His glory), why any lenger (this of, the Gentiles. 11.] In the Psaln,   
 being so,—assuming the premises) am I —Jehovah looked down from heaven on   
 also (i.e. as well as others,—am I to be the children of men, to see whether there   
 involved in a judgment from which I ought were any, &c. He found none. This   
 to be exempt) judged (to be judged,—the result is put barely by the Apostle as the   
 present tense exprossing the rule or habit testimony of Scripture, giving the sense,