

Romans

NET Bible

Salutation

1:1 From Paul,¹ a slave² of Christ Jesus,³ called to be an apostle,⁴ set apart for the gospel of God **1:2** that he promised beforehand through his prophets in the holy scriptures, **1:3** concerning his Son who was a descendant⁵ of David with respect to the flesh,⁶ **1:4** who was appointed the Son-of-God-in-power⁷ according to the Holy Spirit⁸ by the resurrection⁹ from the dead, Jesus Christ our Lord. **1:5** Through him¹⁰ we received grace and apostleship¹¹ to bring about the obedience¹² of faith¹³ among all the Gentiles on behalf of his name. **1:6** You also are among them,¹⁴ called to belong to Jesus Christ.¹⁵ **1:7** To all those loved by God in Rome, called to be saints. Grace and peace to you¹⁶ from God our Father and the Lord Jesus Christ!

Paul's Desire to Visit Rome

1:8 First of all,¹⁷ I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. **1:9** For God, whom I serve in my spirit in the gospel of his Son, is my witness that¹⁸ I continuously remember you **1:10** and I always ask¹⁹ in my prayers, if perhaps now at last I may succeed in visiting²⁰ you in the will of God. **1:11** For I long to see you, so that I may impart to you some spiritual gift to strengthen you, **1:12** that is, that we may be mutually comforted by one another's faith,²¹ both yours and mine. **1:13** I do not want you to be unaware,²² brothers and sisters,²³ that I often intended to come to you (and was prevented until now), so that I may have some fruit even among you, just as I already have among the rest of the Gentiles.²⁴ **1:14** I am a debtor²⁵ both to the Greeks and to the barbarians, both to the wise and to the foolish. **1:15** Thus I am eager²⁶ also to preach the gospel to you who are in Rome.

¹tn Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

²tn Traditionally, "servant." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BAGD notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BAGD 205 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

³sn Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Joshua 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kings 10:10); all these men were "servants (or slaves) of the Lord."

⁴tc Many important MSS reverse the order of these words and read "of Jesus Christ" (ⲡ26 Ⲙ A D G 33 1739 Byz) rather than "Christ Jesus" (ⲡ10 B 81). The meaning is not affected in either case, but the reading "Christ Jesus" is preferred as more difficult and more likely the original (a scribe who found it would be more likely to change it to the more common expression).

⁵tn Grk "a called apostle."

⁶tn Grk "born of the seed" (an idiom).

⁷tn Grk "according to the flesh," indicating Jesus' earthly life, a reference to its weakness. This phrase implies that Jesus was more than human; otherwise it would have been sufficient to say that he was a descendant of David, cf. L. Morris, *Romans*, 44.

⁸sn Appointed the Son-of-God-in-power. Most translations render the Greek participle ὀρισθέντος (*horisthentos*, from ὀρίζω, *horizō*) "declared" or "designated" in order to avoid the possible interpretation that Jesus was appointed the Son of God by the resurrection. However, the Greek term ὀρίζω is used eight times in the NT, and it always has the meaning "to determine, appoint." Paul is not saying that Jesus was appointed the "Son of God by the resurrection" but "Son-of-God-in-power by the resurrection," hence the hyphenation. He was born in weakness in human flesh (*with respect to the flesh*, v. 3) and he was raised with power. This is similar to Matt 28:18 where Jesus told his disciples after the resurrection, "All authority in heaven and on earth has been given to me."

⁹tn Grk "spirit of holiness." Some interpreters take the phrase to refer to Christ's own inner spirit, which was characterized by holiness.

¹⁰tn Or "by his resurrection." Most interpreters see this as a reference to Jesus' own resurrection, although some take it to refer to the general resurrection at the end of the age, of which Jesus' resurrection is the first installment (cf. 1 Cor 15:23).

¹¹tn Grk "through whom."

¹²tn Some interpreters understand the phrase "grace and apostleship" as a hendiadys, translating "grace [i.e., gift] of apostleship."

¹³tn Grk "and apostleship for obedience."

¹⁴tn The phrase ὑπακοή πίστεως has been variously understood as (1) an objective genitive (a reference to the Christian faith, "obedience to [the] faith"); (2) a subjective genitive ("the obedience faith produces [or requires]"); (3) an attributive genitive ("believing obedience"); or (4) as a genitive of apposition ("obedience, [namely] faith") in which "faith" further defines "obedience." These options are discussed by C. E. B. Cranfield, *Romans* (ICC), 1:66. Others take the phrase as deliberately ambiguous; see D. B. Garlington, "The Obedience of Faith in the Letter to the Romans: Part I: The Meaning of ὑπακοή πίστεως (Rom 1:5; 16:26)," *WTJ* 52 (1990): 201-24.

¹⁵tn Grk "among whom you also are called." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. The NIV, with its translation "And you also are among those who are called," takes the phrase ἐν οἷς ἐστε to refer to the following clause rather than the preceding, so that the addressees of the letter ("you also") are not connected with "all the Gentiles" mentioned at the end of v. 5. It is more likely, however, that the relative pronoun οἷς has τοῖς ἔθνεσιν as its antecedent, which would indicate that the church at Rome was predominantly Gentile.

¹⁶tn Grk "called of Jesus Christ."

¹⁷tn Grk "Grace to you and peace."

¹⁸tn Grk "First." Paul never mentions a second point, so J. B. Phillips translated "I must begin by telling you..."

¹⁹tn Grk "as."

²⁰tn Grk "remember you, always asking."

²¹tn Grk "succeed in coming to."

²²tn Grk "that is, to be comforted together with you through the faith in one another."

²³sn The expression "I do not want you to be unaware [Grk ignorant]" also occurs in 1 Cor 10:1; 12:1; 1 Thess 4:13. Paul uses the phrase to signal that he is about to say something very important.

²⁴tn Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BAGD 16 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

²⁵tn Grk "in order that I might have some fruit also among you just as also among the rest of the Gentiles."

²⁶tn Or "obligated."

²⁷tn Or "willing, ready"; Grk "so my eagerness [is] to preach..." The word πρόθυμος (*prothumos*, "eager, willing") is used only elsewhere in the NT in Matt 26:41 = Mark 14:38: "the spirit indeed is willing (πρόθυμος), but the flesh is weak."

The Power of the Gospel

1:16 For I am not ashamed of the gospel, for it is God’s power for salvation to everyone who believes, to the Jew first and also to the Greek.²⁷ **1:17** For the righteousness²⁸ of God is revealed in the gospel²⁹ from faith to faith,³⁰ just as it is written, “*The righteous by faith will live.*”³¹

The Condemnation of the Unrighteous

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people³² who suppress the truth by their³³ unrighteousness,³⁴ **1:19** because what can be known about God is plain to them,³⁵ because God has made it plain to them. **1:20** For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people³⁶ are without excuse. **1:21** For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts³⁷ were darkened. **1:22** Although they claimed³⁸ to be wise, they became fools **1:23** and exchanged the glory of the immortal God for an image resembling mortal human beings³⁹ or birds or four-footed animals⁴⁰ or reptiles.

1:24 Therefore God gave them over⁴¹ in the desires of their hearts to impurity, to dishonor⁴² their bodies among themselves.⁴³ **1:25** They⁴⁴ exchanged the truth of God for a lie⁴⁵ and worshiped and served the creation⁴⁶ rather than the Creator, who is blessed forever! Amen.

1:26 For this reason God gave them over to dishonorable passions. For their women exchanged the natural sexual relations for unnatural ones,⁴⁷ **1:27** and likewise the men also abandoned natural relations with women⁴⁸ and were inflamed in their passions⁴⁹ for one another. Men⁵⁰ committed shameless acts with men and received in themselves the due penalty for their error.

1:28 And just as they did not see fit to acknowledge God,⁵¹ God gave them over to a depraved mind, to do what should not be done.⁵² **1:29** They are filled⁵³ with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with⁵⁴ envy, murder, strife, deceit, hostility. They are gossips, **1:30** slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents, **1:31** senseless, covenant-breakers,⁵⁵ heartless, ruthless. **1:32** Although they fully know⁵⁶ God’s righteous decree that those who practice such things deserve to die,⁵⁷ they not only do them but also approve of those who practice them.⁵⁸

The Condemnation of the Moralist

2:1⁵⁹ Therefore⁶⁰ you are without excuse,⁶¹ whoever you are,⁶² when you judge someone else.⁶³ For on whatever grounds⁶⁴ you judge another, you condemn yourself, because you who judge practice the same things. **2:2** Now we know that God’s judgment is in

²⁷ **sn** Here *the Greek* refers to anyone who is not Jewish.

²⁸ **tn** The nature of the “righteousness” described here and the force of the genitive θεοῦ (“of God”) which follows have been much debated. (1) Some (e.g. C. E. B. Cranfield, *Romans* [ICC], 1:98) understand “righteousness” to refer to the righteous status given to believers as a result of God’s justifying activity, and see the genitive “of God” as a genitive of source (= “from God”). (2) Others see the “righteousness” as God’s act or declaration that makes righteous (i.e., justifies) those who turn to him in faith, taking the genitive “of God” as a subjective genitive (see E. Käsemann, *Romans*, 25-30). (3) Still others see the “righteousness of God” mentioned here as the attribute of God himself, understanding the genitive “of God” as a possessive genitive (“God’s righteousness”).

²⁹ **tn** *Grk* “in it”; the referent (the gospel) has been specified in the translation for clarity.

³⁰ **tn** Or “by faith for faith,” or “by faith to faith.” There are many interpretations of the phrase ἐκ πίστεως εἰς πίστιν (*ek pisteōs eis pistin*). It may have the idea that this righteousness is obtained by faith (ἐκ πίστεως) because it was designed for faith (εἰς πίστιν). For a summary see J. Murray, *Romans* (NICNT), 1:363-74.

³¹ **sn** A quotation from Hab 2:4.

³² **tn** The genitive ἀνθρώπων could be taken as an attributed genitive, in which case the phrase should be translated “against all ungodly and unrighteous people” (cf. “the truth of God” in v. 25 which is also probably an attributed genitive). C. E. B. Cranfield takes the section 1:18-32 to refer to *all* people (not just Gentiles), while 2:1-3:20 points out that the Jew is no exception (*Romans* [ICC], 1:104-6; 1:137-38).

³³ **tn** “Their” is implied in the Greek, but is supplied because of English style.

³⁴ **tn** Or “by means of unrighteousness.” *Grk* “in (by) unrighteousness.”

³⁵ **tn** *Grk* “is manifest to/in them.”

³⁶ **tn** *Grk* “they”; the referent (people) has been specified in the translation for clarity.

³⁷ **tn** *Grk* “heart.”

³⁸ **tn** The participle φάσκοντες (*phaskontes*) is used concessively here.

³⁹ **tn** *Grk* “exchanged the glory of the incorruptible God in likeness of an image of corruptible man.” Here there is a wordplay on the Greek terms ἀφθαρτός (*aphthartos*, “immortal, imperishable, incorruptible”) and φθαρτός (*phthartos*, “mortal, corruptible, subject to decay”).

⁴⁰ **sn** Possibly an allusion to Ps. 106:19-20.

⁴¹ **sn** Possibly an allusion to Ps. 81:12.

⁴² **tn** The genitive articular infinitive τοῦ ἀτιμάζεσθαι (*tou atimazesthai*, “to dishonor”) has been taken as (1) an infinitive of purpose; (2) an infinitive of result; or (3) an epexegetical (i.e., explanatory) infinitive, expanding the previous clause.

⁴³ **tn** *Grk* “among them.”

⁴⁴ **tn** *Grk* “who.” The relative pronoun was converted to a personal pronoun and, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁴⁵ **tn** *Grk* “the lie.”

⁴⁶ **tn** Or “creature, created things.”

⁴⁷ **tn** *Grk* “for their females exchanged the natural function for that which is contrary to nature.” The term χρῆσις (*chrēsis*) has the force of “sexual relations” here (L&N 23.65).

⁴⁸ **tn** *Grk* “likewise so also the males abandoning the natural function of the female.”

⁴⁹ **tn** *Grk* “burned with intense desire” (L&N 25.16).

⁵⁰ **tn** *Grk* “another, men committing...and receiving.” continuing the description of their deeds. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁵¹ **tn** *Grk* “and just as they did not approve to have God in knowledge.”

⁵² **tn** *Grk* “the things that are improper.”

⁵³ **tn** *Grk* “being filled” or “having been filled,” referring to those described in v. 28. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁵⁴ **tn** *Grk* “malice, full of,” continuing the description. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁵⁵ **tn** Or “promise-breakers.”

⁵⁶ **tn** *Grk* “who, knowing...,” not only do they but also approve...” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁵⁷ **tn** *Grk* “are worthy of death.”

⁵⁸ **sn** “Vice lists” like vv. 28-32 can be found elsewhere in the NT in Matt 15:19; Gal 5:19-21; 1 Tim 1:9-10; and 1 Pet 4:3. An example from the intertestamental period can be found in Wis 14:25-26.

⁵⁹ **sn** *Rom 2:1-29* presents unusual difficulties for the interpreter. There have been several major approaches to the chapter and the group(s) it refers to:

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accordance with truth⁶⁵ against those who practice such things. **2:3** And do you think,⁶⁶ whoever you are, when you judge⁶⁷ those who practice such things and yet do them yourself,⁶⁸ that you will escape God's judgment? **2:4** Or do you have contempt for the wealth of his kindness, forbearance, and patience, and yet do not know⁶⁹ that God's kindness leads you to repentance? **2:5** But because of your stubbornness⁷⁰ and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God's righteous judgment is revealed!⁷¹ **2:6** He⁷² *will reward⁷³ each one according to his works.*⁷⁴ **2:7** eternal life to those who by perseverance in good works seek glory and honor and immortality, **2:8** but⁷⁵ wrath and anger to those who live in selfish ambition⁷⁶ and do not obey the truth but follow⁷⁷ unrighteousness. **2:9** There will be⁷⁸ affliction and distress on everyone⁷⁹ who does evil, on the Jew first and also the Greek,⁸⁰ **2:10** but⁸¹ glory and honor and peace for everyone who does good, for the Jew first and also the Greek. **2:11** For there is no partiality with God. **2:12** For all who have sinned apart from the law⁸² will also perish apart from the law, and all who have sinned under the law will be judged by the law. **2:13** For it is not those who hear the law who are righteous before God, but those who do the law will be declared righteous.⁸³ **2:14** For whenever the Gentiles,⁸⁴ who do not have the law, do by nature⁸⁵ the things required by the law,⁸⁶ these who do not have the law are a law to themselves. **2:15** They⁸⁷ show that the work of the law is written⁸⁸ in their hearts, as their conscience bears witness and their conflicting thoughts accuse or else defend⁸⁹ them,⁹⁰ **2:16** on the day when God will judge⁹¹ the secrets of human hearts,⁹² according to my gospel⁹³ through Christ Jesus.

The Condemnation of the Jew

2:17 But if you call yourself a Jew and rely on the law⁹⁴ and boast of your relationship to God⁹⁵ **2:18** and know his will⁹⁶ and approve the superior things because you receive instruction from the law,⁹⁷ **2:19** and if you are convinced⁹⁸ that you yourself are a guide to the blind, a light to those who are in darkness, **2:20** an educator of the senseless, a teacher of little children, because you have in the law the essential features of knowledge and of the truth— **2:21** therefore⁹⁹ you who teach someone else, do you not teach yourself? You who preach against stealing, do you steal? **2:22** You who tell others not to commit adultery, do you commit adultery? You who abhor¹⁰⁰ idols, do you rob temples? **2:23** You who boast in the law dishonor God by transgressing the law! **2:24** For just as it is written, "*the name of God is being blasphemed among the Gentiles because of you.*"¹⁰¹

(1) Rom 2:14 refers to Gentile Christians, not Gentiles who obey the Jewish law. (2) Paul in Rom 2 is presenting a hypothetical viewpoint: if anyone could obey the law, that person would be justified, but no one can. (3) The reference to "the ones who do the law" in 2:13 are those who "do" the law in the right way, on the basis of faith, not according to Jewish legalism. (4) Rom 2:13 only speaks about Christians being judged in the future, along with such texts as Rom 14:10 and 2 Cor 5:10. (5) Paul's material in Rom 2 is drawn heavily from Diaspora Judaism, so that the treatment of the law presented here cannot be harmonized with other things Paul says about the law elsewhere (E. P. Sanders, *Paul, the Law, and the Jewish People*, 123); another who sees Rom 2 as an example of Paul's inconsistency in his treatment of the law is H. Räisänen, *Paul and the Law*, 101-109. (6) The list of blessings and curses in Deut 27-30 provide the background for Rom 2; the Gentiles of 2:14 are Gentile Christians, but the condemnation of Jews in 2:17-24 addresses the failure of Jews as a nation to keep the law as a whole (A. Ito, "Romans 2: A Deuteronomistic Reading," *JSNT* 59 [1995]: 21-37).

⁶⁰tn Some interpreters (e.g., C. K. Barrett, *Romans* [HNTC], 43) connect the inferential $\Delta\iota\ \acute{o}$ (*dio*, "therefore") with 1:32a, treating 1:32b as a parenthetical comment by Paul.

⁶¹tn That is, "you have nothing to say in your own defense" (so translated by TCNT).

⁶²tn Grk "O man."

⁶³tn Grk "Therefore, you are without excuse, O man, everyone [of you] who judges."

⁶⁴tn Grk "in/by (that) which."

⁶⁵tn Or "based on truth."

⁶⁶tn Grk "do you think this," referring to the clause in v. 3b.

⁶⁷tn Grk "O man, the one who judges."

⁶⁸tn Grk "and do them." The other words are supplied to bring out the contrast implied in this clause.

⁶⁹tn Grk "being unaware."

⁷⁰tn Grk "hardness." Concerning this imagery, see Jer 4:4; Ezek 3:7; *1 En.* 16:3.

⁷¹tn Grk "in the day of wrath and revelation of the righteous judgment of God."

⁷²tn Grk "who." The relative pronoun was converted to a personal pronoun and, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁷³tn Or "will render," "will recompense." In this context Paul is setting up a hypothetical situation, not stating that salvation is by works.

⁷⁴sn A quotation from Ps 62:12; Prov 24:12; a close approximation to Matt 16:27.

⁷⁵tn This contrast is clearer and stronger in Greek than can be easily expressed in English.

⁷⁶tn Grk "those who [are] from selfish ambition."

⁷⁷tn Grk "are persuaded by, obey."

⁷⁸tn No verb is expressed in this verse, but the verb "to be" is implied by the Greek construction. Literally "suffering and distress on everyone..."

⁷⁹tn Grk "every soul of man."

⁸⁰sn Paul uses the term *Greek* here and in v. 10 to refer to non-Jews, i.e., Gentiles.

⁸¹tn Grk "but even," to emphasize the contrast. The second word has been omitted since it is somewhat redundant in English idiom.

⁸²sn This is the first occurrence of *law* (*nomos*) in Romans. Exactly what Paul means by the term has been the subject of much scholarly debate. According to J. A. Fitzmyer (*Romans* [AB], 131-35; 305-306) there are at least four different senses: (1) figurative, as a "principle"; (2) generic, meaning "a law"; (3) as a reference to the OT or some part of the OT; and (4) as a reference to the Mosaic law. This last usage constitutes the majority of Paul's references to "law" in Romans.

⁸³tn The Greek sentence expresses this contrast more succinctly than is possible in English. Grk "For not the hearers of the law are righteous before God, but the doers of the law will be declared righteous."

⁸⁴sn *Gentile* is a NT term for a non-Jew.

⁸⁵tn Some (e.g., C. E. B. Cranfield, *Romans* [ICC], 1:135-37) take the phrase $\phi\upsilon\sigma\epsilon\iota$ (*phusei*, "by nature") to go with the preceding "do not have the law," thus: "the Gentiles who do not have the law by nature," that is, by virtue of not being born Jewish.

⁸⁶tn Grk "do by nature the things of the law."

⁸⁷tn Grk "who." The relative pronoun was converted to a personal pronoun and, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁸⁸tn Grk "show the work of the law [to be] written," with the words in brackets implied by the Greek construction.

⁸⁹tn Or "excuse."

⁹⁰tn Grk "their conscience bearing witness and between the thoughts accusing or also defending one another."

⁹¹tn The form of the Greek word is either present or future, but it is best to translate in future because of the context of future judgment.

⁹²tn Grk "of people."

⁹³sn On my *gospel* cf. Rom 16:25; 2 Tim 2:8.

⁹⁴sn The *law* refers to the Mosaic law, described mainly in the OT books of Exodus, Leviticus, Numbers, and Deuteronomy.

⁹⁵tn Grk "boast in God." This may be an allusion to Jer 9:24.

⁹⁶tn Grk "the will."

⁹⁷tn Grk "because of being instructed out of the law."

⁹⁸tn This verb is parallel to the verbs in vv. 17-18a, so it shares the conditional meaning even though the word "if" is not repeated.

⁹⁹tn The structure of vv. 17-24 is difficult. Some take these verses as the apodosis of the conditional clauses (protases) in vv. 17-20; others see vv. 17-20 as an instance of anacoluthon (a broken off or incomplete construction).

¹⁰⁰tn Or "detest."

¹⁰¹sn A quotation from Isa 52:5.

2:25 For circumcision¹⁰² has its value if you practice the law, but¹⁰³ if you break the law,¹⁰⁴ your circumcision has become uncircumcision. **2:26** Therefore if the uncircumcised man obeys¹⁰⁵ the righteous requirements of the law, will not his uncircumcision be regarded as circumcision? **2:27** And will not the physically uncircumcised man¹⁰⁶ who keeps the law judge you who, despite¹⁰⁷ the written code¹⁰⁸ and circumcision, transgress the law? **2:28** For a person is not a Jew who is one outwardly, nor is circumcision something that is outward in the flesh, **2:29** but someone is a Jew who is one inwardly, and circumcision is of the heart¹⁰⁹ by the Spirit¹¹⁰ and not by the written code.¹¹¹ This person's¹¹² praise is not from people but from God.

3:1 Therefore what advantage does the Jew have, or what is the value of circumcision? **3:2** Actually, there are many advantages.¹¹³ First of all,¹¹⁴ the Jews¹¹⁵ were entrusted with the oracles of God.¹¹⁶ **3:3** What then? If some did not believe, does their unbelief nullify the faithfulness of God? **3:4** Absolutely not! Let God be proven true, and all mankind¹¹⁷ shown up as liars,¹¹⁸ just as it is written: *“so that you will be justified¹¹⁹ in your words and will prevail when you are judged.”*¹²⁰

3:5 But if our unrighteousness demonstrates¹²¹ the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he?¹²² (I am speaking in human terms.)¹²³ **3:6** Absolutely not! For otherwise how could God judge the world? **3:7** For if by my lie the truth of God enhances¹²⁴ his glory, why am I still actually being judged as a sinner? **3:8** And why not say, “Let us do evil so that good may come of it?”—as some who slander us allege that we say.¹²⁵ (Their¹²⁶ condemnation is deserved!)

The Condemnation of the World

3:9 What then? Are we better off? Certainly not, for we have already charged that Jews and Greeks alike are all under sin, **3:10** just as it is written:

“There is no one righteous, not even one,

3:11 *there is no one who understands,
there is no one who seeks God.*

3:12 *All have turned away,
together they have become worthless;
there is no one who shows kindness, not even one.*¹²⁷

3:13 *“Their throats are open graves,¹²⁸*

they deceive with their tongues,

*the poison of asps is under their lips.”*¹²⁹

3:14 *“Their mouths are¹³⁰ full of cursing and bitterness.”*¹³¹

3:15 *“Their feet are swift to shed blood,*

3:16 *ruin and misery are in their paths,*

3:17 *and the way of peace they have not known.”*¹³²

3:18 *“There is no fear of God before their eyes.”*¹³³

¹⁰²sn *Circumcision* refers to male circumcision as prescribed in the OT, which was given as a covenant to Abraham in Gen 17:10-14. Its importance for Judaism can hardly be overstated: according to J. D. G. Dunn (*Romans* [WBC], 1:120) it was the “single clearest distinguishing feature of the covenant people.” J. Marcus has suggested that the terms used for circumcision (περιτομή, *peritomē*) and uncircumcision (ἀκροβυστία, *akrobusitia*) were probably derogatory slogans used by Jews and Gentiles to describe their opponents (“The Circumcision and the Uncircumcision in Rome,” *NTS* 35 [1989]: 77-80).

¹⁰³tn This contrast is clearer and stronger in Greek than can be easily expressed in English.

¹⁰⁴tn *Grk* “if you should be a transgressor of the law.”

¹⁰⁵tn The Greek word φυλάσσω (*phulassō*, traditionally translated “keep”) in this context connotes preservation of and devotion to an object as well as obedience.

¹⁰⁶tn *Grk* “the uncircumcision by nature.” The word “man” is supplied here to make clear that male circumcision (or uncircumcision) is in view.

¹⁰⁷tn *Grk* “through,” but here the preposition seems to mean “(along) with,” “though provided with,” as BAGD 180 indicates.

¹⁰⁸tn *Grk* “letter.”

¹⁰⁹sn On *circumcision is of the heart* see Lev 26:41; Deut 10:16; Jer 4:4; Ezek 44:9.

¹¹⁰tn Some have taken the phrase ἐν πνεύματι (*en pneumatī*, “by/in [the] S/spirit”) not as a reference to the Holy Spirit, but referring to circumcision as “spiritual and not literal” (RSV).

¹¹¹tn *Grk* “letter.”

¹¹²tn *Grk* “whose.” The relative pronoun has been replaced by the phrase “this person’s” and, because of the length and complexity of the Greek sentence, a new sentence was started in the translation.

¹¹³tn *Grk* “much in every way.”

¹¹⁴tn *Grk* “first indeed that.”

¹¹⁵tc Most witnesses have γάρ (*gar*) after μέν (*men*), though some significant Alexandrian and Western witnesses omit the conjunction (B D* G Ψ 81). γάρ was especially popular among scribes as a word to add to the text, making it suspect here. At the same time, the evidence against it is not great; on balance, it is probably best to leave it out, though with a great degree of doubt.

¹¹⁶tn *Grk* “they were.”

¹¹⁷tn The referent of λόγια (*logia*, “oracles”) has been variously understood: (1) BAGD 476 s.v. λόγιον takes the term to refer here to “God’s promises to the Jews”; (2) some have taken this to refer more narrowly to the national promises of messianic salvation given to Israel (so S. L. Johnson, Jr., “Studies in Romans: Part VII: The Jews and the Oracles of God,” *BSac* 130 (1973): 245); (3) perhaps the most widespread interpretation sees the term as referring to the entire OT generally.

¹¹⁸tn *Grk* “every man”; but ἄνθρωπος (*anthrōpos*) is used in a generic sense here.

¹¹⁹tn *Grk* “Let God be true, and every man a liar.”

¹²⁰tn *Grk* “might be justified,” a subjunctive verb, but in this type of clause it carries the same sense as the future indicative verb in the latter part. “Will” is more idiomatic in contemporary English.

¹²¹tn Or “prevail when you judge.” A quotation from Ps 51:4.

¹²²tn Or “shows clearly.”

¹²³tn *Grk* “That God is not unjust to inflict wrath, is he?”

¹²⁴sn The same expression occurs in Gal 3:15, and similar phrases in Rom 6:19 and 1 Cor 9:8.

¹²⁵tn *Grk* “abounded unto.”

¹²⁶tn *Grk* “(as we are slandered and some affirm that we say...)”

¹²⁷tn *Grk* “whose.” Because of the length and complexity of the Greek sentence, this relative clause was rendered as a new sentence in the translation.

¹²⁸sn Verses 10-12 are a quotation from Ps 14:1-3.

¹²⁹tn *Grk* “their throat is an opened grave.”

¹³⁰sn A quotation from Pss 5:9; 140:3.

¹³¹tn *Grk* “whose mouth is.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹³²sn A quotation from Ps 10:7.

¹³³sn Rom 3:15-17 is a quotation from Isa 59:7-8.

¹³⁴sn A quotation from Ps 36:1.

3:19 Now we know that whatever the law says, it says to those who are under¹³⁴ the law, so that every mouth may be silenced and the whole world may be held accountable to God. **3:20** For no one is declared righteous before him¹³⁵ by the works of the law,¹³⁶ for through the law comes¹³⁷ the knowledge of sin. **3:21** But now¹³⁸ apart from the law the righteousness of God (which is attested by the law and the prophets)¹³⁹ has been disclosed— **3:22** namely, the righteousness of God through the faithfulness of Jesus Christ¹⁴⁰ for all who believe. For there is no distinction, **3:23** for all have sinned and fall short of the glory of God. **3:24** But they are justified¹⁴¹ freely by his grace through the redemption that is in Christ Jesus. **3:25** God publicly displayed¹⁴² him¹⁴³ at his death¹⁴⁴ as the mercy seat¹⁴⁵ accessible through faith.¹⁴⁶ This was to demonstrate¹⁴⁷ his righteousness, because God in his forbearance had passed over the sins previously committed.¹⁴⁸ **3:26** This was¹⁴⁹ also to demonstrate¹⁵⁰ his righteousness in the present time, so that he would be just¹⁵¹ and the justifier of the one who lives because of Jesus' faithfulness.¹⁵²

3:27 Where, then, is boasting?¹⁵³ It is excluded! By what principle?¹⁵⁴ Of works? No, but by the principle of faith! **3:28** For we consider that a person is declared righteous by faith apart from the works of the law.¹⁵⁵ **3:29** Or is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of the Gentiles too! **3:30** Since God is one,¹⁵⁶ he will justify the circumcised by faith and the uncircumcised through faith. **3:31** Do we then nullify¹⁵⁷ the law through faith? Absolutely not! Instead¹⁵⁸ we uphold the law.

¹³⁴tn Grk "in," "in connection with."

¹³⁵sn An allusion to Ps 143:2.

¹³⁶tn Grk "because by the works of the law no flesh is justified before him." Some recent scholars have understood the phrase ἔργα νόμου (*erga nomou*, "works of the law") to refer not to obedience to the Mosaic law generally, but specifically to portions of the law that pertain to things like circumcision and dietary laws which set the Jewish people apart from the other nations (e.g., J. D. G. Dunn, *Romans* [WBC], 1:155). Other interpreters, like C. E. B. Cranfield ("The Works of the Law" in the Epistle to the Romans," *JSNT* 43 [1991]: 89-101) reject this narrow interpretation for a number of reasons, among which the most important are: (1) The second half of v. 20, "for through the law comes the knowledge of sin," is hard to explain if the phrase "works of the law" is understood in a restricted sense; (2) the plural phrase "works of the law" would have to be understood in a different sense from the singular phrase "the work of the law" in 2:15; (3) similar phrases involving the law in Romans (2:13, 14; 2:25, 26, 27; 7:25; 8:4; and 13:8) which are naturally related to the phrase "works of the law" cannot be taken to refer to circumcision (in fact, in 2:25 circumcision is explicitly contrasted with keeping the law). Those interpreters who reject the "narrow" interpretation of "works of the law" understand the phrase to refer to obedience to the Mosaic law in general.

¹³⁷tn Grk "is."

¹³⁸tn Nuvñ δέ (*Nuni de*, "But now") could be understood as either (1) logical or (2) temporal in force, but most recent interpreters take it as temporal, referring to a new phase in salvation history.

¹³⁹tn Grk "being witnessed by the law and the prophets," a remark which is virtually parenthetical to Paul's argument.

¹⁴⁰tn Or "faith in Christ." A decision is difficult here. Though traditionally translated "faith in Jesus Christ," an increasing number of NT scholars are arguing that πίστις Χριστοῦ (*pistis Christou*) and similar phrases in Paul (Rom 3:22, 26; Gal 2:16, 20; 3:22; Eph 3:12; Phil 3:9) involve a subjective genitive and mean "Christ's faith" or "Christ's faithfulness" (cf., e.g., G. Howard, "The 'Faith of Christ,'" *ExpTim* 85 [1974]: 212-15; R. B. Hays, *The Faith of Jesus Christ*; Morna D. Hooker, "Πίστις Χριστοῦ," *NTS* 35 [1989]: 321-42). Noteworthy among the arguments for the subjective genitive view is that when πίστις takes a personal genitive it is almost never an objective genitive (cf. Matt 9:2, 22, 29; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:25; 48; 17:19; 18:42; 22:32; Rom 1:8; 12; 3:3; 4:5, 12, 16; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; Col 1:4; 2:5; 1 Thess 1:8; 3:2, 5, 10; 2 Thess 1:3; Titus 1:1; Phlm 6; 1 Pet 1:9, 21; 2 Pet 1:5). On the other hand, the objective genitive view has its adherents: A. Hultgren, "The *Pistis Christou* Formulations in Paul," *NovT* 22 (1980): 248-63; J. D. G. Dunn, "Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," *SBL Seminar Papers*, 1991, 730-44. Most commentaries on Romans and Galatians usually side with the objective view.

¹⁴¹sn D. B. Wallace, who notes that the grammar is not decisive, nevertheless suggests that "the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb πιστεύω rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful" (*Exegetical Syntax*, 116). Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

¹⁴²tn Or "declared righteous." Grk "being justified," as a continuation of the preceding clause. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁴³tn Or "purposed, intended."

¹⁴⁴tn Grk "whom God publicly displayed." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁴⁵tn Grk "in his blood." The prepositional phrase ἐν τῷ αὐτοῦ αἵματι (*en tō autou haimati*) is difficult to interpret. It is traditionally understood to refer to the atoning sacrifice Jesus made when he shed his blood on the cross, and as a modifier of ἱλαστήριον (*hilasterion*). This interpretation fits if ἱλαστήριον is taken to refer to a sacrifice. But if ἱλαστήριον is taken to refer to the place where atonement is made as this translation has done (see **tn** on the phrase "mercy seat"), this interpretation of ἐν τῷ αὐτοῦ αἵματι creates a violent mixed metaphor. Within a few words Paul would switch from referring to Jesus as the place where atonement was made to referring to Jesus as the atoning sacrifice itself. A viable option which resolves this problem is to see ἐν τῷ αὐτοῦ αἵματι as modifying the verb προέθετο (*proetheto*). If it modifies the verb, it would explain the time or place in which God publicly displayed Jesus as the mercy seat; the reference to blood would be a metaphorical way of speaking of Jesus' death. This is supported by the placement of ἐν τῷ αὐτοῦ αἵματι in the Greek text (it follows the noun, separated from it by another prepositional phrase) and by stylistic parallels with Rom 1:4. This is the interpretation the translation has followed, although it is recognized that many interpreters favor different options and translations. The prepositional phrase has been moved forward in the sentence to emphasize its connection with the verb, and the referent of the metaphorical language has been specified in the translation. For a detailed discussion of this interpretation, see D. P. Bailey, "Jesus As the Mercy Seat: The Semantics and Theology of Paul's Use of *Hilasterion* in Romans 3:25" (Ph.D. diss., University of Cambridge, 1999).

¹⁴⁶tn The word ἱλαστήριον (*hilasterion*) may carry the general sense "place of satisfaction," referring to the place where God's wrath toward sin is satisfied. More likely, though, it refers specifically to the "mercy seat," i.e., the covering of the ark where the blood was sprinkled in the OT ritual on the Day of Atonement (Yom Kippur). This term is used only one other time in the NT: Heb 9:5, where it is rendered "mercy seat." There it describes the altar in the most holy place (holy of holies). Thus Paul is saying that God displayed Jesus as the "mercy seat," the place where propitiation was accomplished. See N. S. L. Fryer, "The Meaning and Translation of *Hilasterion* in Romans 3:25," *EvQ* 59 (1987): 99-116, who concludes the term is a neuter accusative substantive best translated "mercy seat" or "propitiatory covering," and D. P. Bailey, "Jesus As the Mercy Seat: The Semantics and Theology of Paul's Use of *Hilasterion* in Romans 3:25" (Ph.D. diss., University of Cambridge, 1999), who argues that this is a direct reference to the mercy seat which covered the ark of the covenant.

¹⁴⁷tn The prepositional phrase διὰ πίστεως (*dia pisteōs*) here modifies the noun ἱλαστήριον (*hilasterion*). As such it forms a complete noun phrase and could be written as "mercy-seat-accessible-through-faith" to emphasize the singular idea. See Rom 1:4 for a similar construction. The word "accessible" is not in the Greek text but has been supplied to clarify the idea expressed by the prepositional phrase (cf. NRSV: "effective through faith").

¹⁴⁸tn Grk "for a demonstration," giving the purpose of God's action in v. 25a. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁴⁹tn Grk "because of the passing over of sins previously committed in the forbearance of God."

¹⁵⁰tn The words "This was" have been repeated from the previous verse to clarify that this is a continuation of that thought. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁵¹tn Grk "toward a demonstration," repeating and expanding the purpose of God's action in v. 25a.

¹⁵²tn Or "righteous."

¹⁵³tn Or "of the one who has faith in Jesus." See note on "faithfulness of Jesus Christ" in v. 22 for the rationale behind the translation "Jesus' faithfulness."

¹⁵⁴tn Although a number of interpreters understand the "boasting" here to refer to Jewish boasting, others (e.g. C. E. B. Cranfield, "The Works of the Law" in the Epistle to the Romans," *JSNT* 43 [1991]: 96) take the phrase to refer to all human boasting before God.

¹⁵⁵tn Grk "By what sort of law?"

¹⁵⁶tn See the note on the phrase "works of the law" in Rom 3:20.

¹⁵⁷tn Grk "but if indeed God is one."

¹⁵⁸tn Grk "render inoperative."

¹⁵⁹tn Grk "but" (Greek ἀλλά, *alla*).

The Illustration of Justification

4:1 What then shall we say that Abraham, our ancestor¹⁵⁹ according to the flesh, has discovered regarding this matter?¹⁶⁰ **4:2** For if Abraham was declared righteous¹⁶¹ by the works of the law, he has something to boast about (but not before God). **4:3** For what does the scripture say? “*Abraham believed God, and it was credited¹⁶² to him as righteousness.*”¹⁶³ **4:4** Now to the one who works, his pay is not credited due to grace but due to obligation.¹⁶⁴ **4:5** But to the one who does not work, but believes in the one who declares the ungodly righteous,¹⁶⁵ his faith is credited as righteousness.

4:6 So even David himself speaks regarding the blessedness of the man to whom God credits righteousness apart from works:

4:7 “*Blessed¹⁶⁶ are those whose lawless deeds are forgiven, and whose sins are covered;*

4:8 *blessed is the one against whom the Lord will never count sin.*”¹⁶⁷

4:9 Is this blessedness¹⁶⁸ then for¹⁶⁹ the circumcision¹⁷⁰ or also for¹⁷¹ the uncircumcision? For we say, “*faith was credited to Abraham as righteousness.*”¹⁷² **4:10** How then was it credited to him? Was he circumcised at the time, or not? No, he was not circumcised but uncircumcised! **4:11** And he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised,¹⁷³ so that he would become¹⁷⁴ the father of all those who believe but have never been circumcised,¹⁷⁵ that they too could have righteousness credited to them. **4:12** And he is also the father of the circumcised,¹⁷⁶ who are not only circumcised, but who also walk in the footsteps of the faith that our father Abraham possessed when he was still uncircumcised.¹⁷⁷

4:13 For the promise¹⁷⁸ to Abraham or to his descendants that he would inherit the world was not fulfilled through the law, but through the righteousness that comes by faith. **4:14** For if they become heirs by the law, faith is empty and the promise is nullified.¹⁷⁹

4:15 For the law brings wrath, because where there is no law there is no transgression¹⁸⁰ either. **4:16** For this reason it is by faith so that it may be by grace,¹⁸¹ with the result that the promise may be certain to all the descendants—not only to those who are under the law, but also to those who have the faith of Abraham,¹⁸² who is the father of us all **4:17** (as it is written, “*I have made you the father of many nations*”).¹⁸³ He is our father¹⁸⁴ in the presence of God whom he believed—the God who¹⁸⁵ makes the dead alive and summons the things that do not yet exist as though they already do.¹⁸⁶ **4:18** Against hope Abraham¹⁸⁷ believed¹⁸⁸ in hope with the result that he became *the father of many nations*¹⁸⁹ according to the pronouncement,¹⁹⁰ “*so will your descendants be.*”¹⁹¹ **4:19** Without being weak in faith, he considered¹⁹² his own body as dead¹⁹³ (because he was about one hundred years old) and the deadness of Sarah’s womb. **4:20** He¹⁹⁴ did not waver in unbelief about the promise of God but was strengthened in faith, giving glory

¹⁵⁹tc Some MSS read προπάτορα (*propatora*, “forefather”; Ν* A C*) instead of πατέρα (*patera*, “father”; Ν¹ C³ D F G 1739 Byz latt). However, this makes little difference in translation, since πατέρα can also mean “ancestor” and would be translated that way here.

¹⁶⁰tn Grk “has found?”

¹⁶¹tn Or “was justified.”

¹⁶²tn The term λογίζομαι (*logizomai*) occurs 11 times in this chapter (vv. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24). In secular usage it could (a) refer to deliberations of some sort, or (b) in commercial dealings (as virtually a technical term) to “reckoning” or “charging up a debt.” See H. W. Heidland, *TDNT* 4:284, 290-92.

¹⁶³sn A quotation from Gen 15:6.

¹⁶⁴tn Grk “not according to grace but according to obligation.”

¹⁶⁵tn Or “who justifies the ungodly.”

¹⁶⁶tn Or “Happy.”

¹⁶⁷sn A quotation from Ps 32:1-2.

¹⁶⁸tn Or “happiness.”

¹⁶⁹tn Grk “upon.”

¹⁷⁰sn See the note on “circumcision” in 2:25.

¹⁷¹tn Grk “upon.”

¹⁷²sn A quotation from Gen 15:6.

¹⁷³tn Grk “of the faith, the one [existing] in uncircumcision.”

¹⁷⁴tn Grk “that he might be,” giving the purpose of v. 11a.

¹⁷⁵tn Grk “through uncircumcision.”

¹⁷⁶tn Grk “the father of circumcision.”

¹⁷⁷tn Grk “the ‘in-uncircumcision faith’ of our father Abraham.”

¹⁷⁸sn Although a singular noun, *the promise* is collective and does not refer only to Gen 12:7, but as D. Moo (*Romans 1-8* [WEC], 279) points out, refers to multiple aspects of the promise to Abraham: multiplied descendants (Gen 12:2), possession of the land (Gen 13:15-17), and his becoming the vehicle of blessing to all people (Gen 12:13).

¹⁷⁹tn Grk “rendered inoperative.”

¹⁸⁰tn Or “violation.”

¹⁸¹tn Grk “that it might be according to grace.”

¹⁸²tn Grk “those who are of the faith of Abraham.”

¹⁸³tn Verses 16-17 comprise one sentence in Greek, but this has been divided into two sentences due to English requirements.

¹⁸⁴sn A quotation from Gen 17:5. The quotation forms a parenthesis in Paul’s argument.

¹⁸⁵tn The words “He is our father” are not in the Greek text but are supplied to show that they resume Paul’s argument from 16b. (It is also possible to supply “Abraham had faith” here [so REB], taking the relative clause [“who is the father of us all”] as part of the parenthesis, and making the connection back to “the faith of Abraham,” but such an option is not as likely [C. E. B. Cranfield, *Romans* [ICC], 1:243].)

¹⁸⁶tn “The God” is not in the Greek text but is supplied for clarity.

¹⁸⁷tn Or “calls into existence the things that do not exist.” The translation of ὡς ὄντα (*hōs onta*) allows for two different interpretations. If it has the force of result, then *creatio ex nihilo* is in view and the variant rendering is to be accepted (so C. E. B. Cranfield, *Romans* [ICC], 1:244). A problem with this view is the scarcity of ὡς plus participle to indicate result (though for the telic idea with ὡς plus participle, cf. Rom 15:15; 1 Thess 2:4). If it has a comparative force, then the translation given in the text is to be accepted: “this interpretation fits the *immediate* context better than a reference to God’s creative power, for it explains the assurance with which God can speak of the ‘many nations’ that will be descended from Adam” (D. Moo, *Romans* [NICNT], 282; so also W. Sanday and A. C. Headlam, *Romans* [ICC], 113). Further, this view is in line with a Pauline idiom, viz., verb followed by ὡς plus participle (of the same verb or, in certain contexts, its antonym) to compare present reality with what is not a present reality (cf. 1 Cor 4:7; 5:3; 7:29, 30 (three times), 31; Col 2:20 [similarly, 2 Cor 6:9, 10]).

¹⁸⁸tn Grk “he”; the referent (Abraham) has been specified in the translation for clarity.

¹⁸⁹tn Grk “who against hope believed,” referring to Abraham. The relative pronoun was converted to a personal pronoun and, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁹⁰sn A quotation from Gen 17:5.

¹⁹¹tn Grk “according to that which had been spoken.”

¹⁹²sn A quotation from Gen 15:5.

¹⁹³tc Some MSS read “he did not consider,” including the negative particle (οὐ, *ou*), but others omit it. The inclusion is found in D F G Ψ Byz it, but οὐ is omitted in Ν A B C 1739 *et pauci*. The reading which includes the negative particle probably represents a scribal attempt to exalt the faith of Abraham by making it appear that his faith was so strong as not to be caused to waver by consideration of the physical facts.

¹⁹⁴tc Most witnesses add ἔδῃ (*ēdē*) at this point in v. 19. But B F G 1739 1881 *et pauci* lack it. Since it appears to heighten the style of the narrative and since there is no easy accounting for an accidental omission, it is best to regard the shorter text as original.

¹⁹⁵tn Grk “And he.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which

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to God. **4:21** He was¹⁹⁵ fully convinced that what God¹⁹⁶ promised he was also able to do. **4:22** So indeed it was credited to Abraham¹⁹⁷ as righteousness.

4:23 But the statement *it was credited to him*¹⁹⁸ was not written only for Abraham's¹⁹⁹ sake, **4:24** but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead. **4:25** He²⁰⁰ was given over²⁰¹ because of our transgressions and was raised for the sake of²⁰² our justification.²⁰³

The Expectation of Justification

5:1²⁰⁴ Therefore, since we have been declared righteous by faith, we have²⁰⁵ peace with God through our Lord Jesus Christ, **5:2** through whom we have also obtained access by faith into this grace in which we stand, and we rejoice²⁰⁶ in the hope of God's glory, **5:3** Not²⁰⁷ only this, but we also rejoice in sufferings, knowing that suffering produces endurance, **5:4** and endurance, character, and character, hope. **5:5** And hope does not disappoint, because the love of God has been poured out²⁰⁸ in our hearts through the Holy Spirit who was given to us.

5:6 For while we were still helpless, at the right time Christ died for the ungodly. **5:7** (For rarely will anyone die for a righteous person, though for a good person perhaps someone might possibly dare to die.)²⁰⁹ **5:8** But God demonstrates his own love for us, in that while we were still sinners, Christ died for us. **5:9** Much more then, because we have now been declared righteous²¹⁰ by his blood,²¹¹ we will be saved through him from God's wrath.²¹² **5:10** For if while we were enemies we were reconciled to God through the death of his son, how much more, since we have been reconciled, will we be saved by his life? **5:11** Not²¹³ only this, but we also rejoice²¹⁴ in God through our Lord Jesus Christ, through whom we have now received this reconciliation.

The Amplification of Justification

5:12 So then, just as sin entered the world through one man and death through sin, and so death spread to all people²¹⁵ because²¹⁶ all sinned—**5:13** for before the law was given,²¹⁷ sin was in the world, but there is no accounting for sin²¹⁸ when there is no law. **5:14**

generally does not, δέ (*de*) is not translated here.

¹⁹⁵ **tn** *Grk* "and being." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁹⁶ **tn** *Grk* "he"; the referent (God) has been specified in the translation for clarity.

¹⁹⁷ **tn** *Grk* "him"; the referent (Abraham) has been specified in the translation for clarity.

¹⁹⁸ **tn** A quotation from Gen 15:6.

¹⁹⁹ **tn** *Grk* "his"; the referent (Abraham) has been specified in the translation for clarity.

²⁰⁰ **tn** *Grk* "who," referring to Jesus. The relative pronoun was converted to a personal pronoun and, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²⁰¹ **tn** Or "handed over."

sn The verb translated *given over* (παροδίδωμι, *paradidōmi*) is also used in Rom 1:24, 26, 28 to describe *God* giving people over to sin. But it is also used frequently in the gospels to describe Jesus being handed over (or delivered up, betrayed) by sinful men for crucifixion (cf., e.g., Matt 26:21; 27:4; Mark 8:31; 9:31; 10:33; 15:15; Luke 20:20; 22:24; 24:7). It is probable that Paul has both ideas in mind: Jesus was handed over by sinners, but even this betrayal was directed by the Father for our sake (*because of our transgressions*).

²⁰² **tn** *Grk* "because of." However, in light of the unsatisfactory sense that a causal nuance would here suggest, it has been argued that the second διὰ (*dia*) is prospective rather than retrospective (D. Moo, *Romans* [NICNT], 288-89). The difficulty of this interpretation is the structural balance that both διὰ phrases provide ("given over because of our transgressions...raised because of our justification"). However the poetic structure of this verse strengthens the likelihood that both clauses may bear a different force.

²⁰³ **sn** Many scholars regard Rom 4:25 to be poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: "(a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelism membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context" (P. T. O'Brien, *Philippians* [NIGTC], 188-9). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage.

²⁰⁴ **sn** Many interpreters see Rom 5:1 as beginning the second major division of the letter.

²⁰⁵ **tc** A number of important witnesses have the subjunctive ἔχομεν (*echōmen*, "let us have") for ἔχομεν (*echomen*, "we have") in v. 1. Included in the subjunctive's support are N* A B* C D K L 33 1739* lat bo *et plu*. But the indicative is not without its supporters: N¹ B² F G P Ψ 0220^{vid} 1241 1506 1739^e 1881 2464 *et plu*. If the problem were to be solved on an external basis only, the subjunctive would be preferred. Clearly, the "A" rating on behalf of the indicative in the UBS4 is overly generous. Nevertheless, the indicative is probably correct. First, the earliest witness to Rom 5:1 has the indicative (0220). Second, the first set of correctors is usually of equal importance with the original hand. Hence, N¹ should be given equal value with N*. Third, there is a good cross-section of witnesses for the indicative: Alexandrian (in 0220, N¹ 1241 1506 1881 *et alii*), Western (in F G), and Byzantine (noted in the Nestle text as *pm*). Thus, although the external evidence is strongly in favor of the subjunctive, the indicative is represented well enough that its ancestry could easily go back to the original. Turning to the internal evidence, the indicative gains much ground. First, the variant was more than likely produced via an error of hearing (since *omicron* and *omega* were pronounced alike in ancient Greek). This, of course, does not indicate which reading was original—just that an error of hearing produced one of them. In light of the indecisiveness of the transcriptional evidence, intrinsic evidence could play a much larger role. This is indeed the case here. First, the indicative fits well with the overall argument of the book to this point. Up until now, Paul has been establishing the "indicatives of the faith." There is only one imperative (used rhetorically) and only one hortatory subjunctive (and this in a quotation within diatribe) up till this point, while from ch. 6 on there are sixty-one imperatives and seven hortatory subjunctives. Clearly, an exhortation would be out of place in ch. 5. Second, Paul presupposes that the audience has peace with God (via reconciliation) in 5:10. This seems to assume the indicative in v. 1. Third, as C. E. B. Cranfield notes, "it would surely be strange for Paul, in such a carefully argued writing as this, to exhort his readers to enjoy or to guard a peace which he has not yet explicitly shown to be possessed by them" (*Romans* [ICC], 1:257). Fourth, the notion that εἰρήνην ἔχομεν (*eirēnēn echōmen*) can even naturally mean "enjoy peace" is problematic (D. B. Wallace, *Exegetical Syntax*, 464). Thus, although the external evidence is stronger in support of the subjunctive, the internal evidence points to the indicative.

²⁰⁶ **tn** Or "exult, boast."

²⁰⁷ **tn** Here δέ (*de*) has not been translated because of differences between Greek and English style.

²⁰⁸ **sn** On the OT background of the Spirit being *poured out*, see Isa 32:15; Joel 2:28-29.

²⁰⁹ **sn** Verse 7 forms something of a parenthetical comment in Paul's argument.

²¹⁰ **tn** *Grk* "having now been declared righteous." The participle δικαιωθέντες (*dikaiōthentes*) has been translated as a causal circumstantial participle.

²¹¹ **tn** Or, according to BDF §219.3, "at the price of his blood."

²¹² **tn** *Grk* "the wrath," referring to God's wrath as v. 10 shows.

²¹³ **tn** Here δέ (*de*) has not been translated because of differences between Greek and English style.

²¹⁴ **tn** Or "exult, boast."

²¹⁵ **tn** Here ἀνθρώπους (*anthrōpous*) is translated as a generic ("people") since both men and women are clearly intended in this context.

²¹⁶ **tn** The translation of the phrase ἐφ' ᾧ (*eph hō*) has been heavily debated. For a discussion of all the possibilities, see C. E. B. Cranfield, "On Some of the Problems in the Interpretation of Romans 5.12," *SJT* 22 (1969): 324-41. Only a few of the major options can be mentioned here: (1) the phrase can be taken as a relative clause in which the pronoun refers to Adam, "death spread to all people *in whom* [Adam] all sinned." (2) The phrase can be taken with consecutive (resultative) force, meaning "death spread to all people *with the result that* all sinned." (3) Others take the phrase as causal in force: "death spread to all people *because* all sinned."

²¹⁷ **tn** *Grk* "for before the law."

²¹⁸ **tn** Or "sin is not reckoned."

Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type²¹⁹ of the coming one) transgressed.²²⁰ **5:15** But the gracious gift is not like the transgression.²²¹ For if the many died through the transgression of the one man,²²² how much more did the grace of God and the gift by the grace of the one man Jesus Christ multiply to the many! **5:16** And the gift is not like the one who sinned.²²³ For judgment, resulting from the one transgression,²²⁴ led to condemnation, but²²⁵ the gracious gift from the many failures²²⁶ led to justification. **5:17** For if, by the transgression of the one man,²²⁷ death reigned through the one, how much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!

5:18 Consequently,²²⁸ just as condemnation²²⁹ for all people²³⁰ came²³¹ through one transgression,²³² so too through the one righteous act²³³ came righteousness leading to life²³⁴ for all people. **5:19** For just as through the disobedience of the one man²³⁵ many²³⁶ were made sinners, so also through the obedience of one man²³⁷ many²³⁸ will be made righteous. **5:20** Now the law came in²³⁹ so that the transgression²⁴⁰ may increase, but where sin increased, grace multiplied all the more, **5:21** so that just as sin reigned in death, so also grace will reign through righteousness to eternal life through Jesus Christ our Lord.

The Believer's Freedom from Sin's Domination

6:1 What shall we say then? Are we to remain in sin so that grace may increase? **6:2** Absolutely not! How can we who died to sin still live in it? **6:3** Or do you not know that as many as were baptized into Christ were baptized into his death? **6:4** Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so we too may walk in new life.²⁴¹

6:5 For if we have become united with him in the likeness of his death, we will certainly also be united in the likeness of his resurrection.²⁴² **6:6** We know that²⁴³ our old man was crucified with him so that the body of sin would no longer dominate us,²⁴⁴ so that we would no longer be enslaved to sin. **6:7** (For someone who has died has been freed from sin.)²⁴⁵

6:8 Now if we died with Christ, we believe that we will also live with him. **6:9** We know²⁴⁶ that since Christ has been raised from the dead, he is never going to die²⁴⁷ again; death no longer has mastery over him. **6:10** For the death he died, he died to sin once for all, but the life he lives, he lives to God. **6:11** So you too consider yourselves²⁴⁸ dead to sin, but²⁴⁹ alive to God in Christ Jesus.

6:12 Therefore do not let sin reign in your mortal body so that you obey its desires, **6:13** and do not present your members to sin as instruments²⁵⁰ to be used for unrighteousness,²⁵¹ but present yourselves to God as those who are alive from the dead and your members to God as instruments²⁵² to be used for righteousness. **6:14** For sin will have no mastery over you, because you are not under law but under grace.

The Believer's Enslavement to God's Righteousness

6:15 What then? Shall we sin because we are not under law but under grace? Absolutely not! **6:16** Do you not know that if you present yourselves²⁵³ as obedient slaves,²⁵⁴ you are slaves of the one you obey, either of sin resulting in death, or obedience resulting in righteousness?²⁵⁵ **6:17** But thanks be to God that though you were slaves to sin, you obeyed²⁵⁶ from the heart that pattern²⁵⁷ of

²¹⁹tn Or "pattern."
²²⁰tn Or "disobeyed"; Grk "in the likeness of Adam's transgression."
²²¹tn Grk "but not as the transgression, so also [is] the gracious gift."
²²²sn Here the *one man* refers to Adam (cf. 5:14).
²²³tn Grk "and not as through the one who sinned [is] the gift."
²²⁴tn The word "transgression" is not in the Greek text at this point, but has been supplied for clarity.
²²⁵tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.
²²⁶tn Or "falls, trespasses," the same word used in vv. 15, 17, 18, 20.
²²⁷sn Here the *one man* refers to Adam (cf. 5:14).
²²⁸tn There is a double connective here that cannot be easily preserved in English: "consequently therefore," emphasizing the conclusion of what he has been arguing.
²²⁹tn Grk "[it is] unto condemnation for all people."
²³⁰tn Here ἀνθρώπους (*anthrōpous*) is translated as a generic ("people") since both men and women are clearly intended in this context.
²³¹tn There are no verbs in the Greek text of v. 18, forcing translators to supply phrases like "came through one transgression," "resulted from one transgression," etc.
²³²sn *One transgression* refers to the sin of Adam in Gen 3:1-24.
²³³sn The *one righteous act* refers to Jesus' death on the cross.
²³⁴tn Grk "righteousness of life."
²³⁵sn Here the *one man* refers to Adam (cf. 5:14).
²³⁶tn Grk "the many."
²³⁷sn *One man* refers here to Jesus Christ.
²³⁸tn Grk "the many."
²³⁹tn Grk "slipped in."
²⁴⁰tn Or "trespass."
²⁴¹tn Grk "in newness of life," in which ζῶης (*zōēs*) functions as an attributed genitive (see D. B. Wallace, *Exegetical Syntax*, 89-90, where this verse is given as a prime example).
²⁴²tn Grk "we will certainly also of his resurrection."
²⁴³tn Grk "knowing this, that." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
²⁴⁴tn Grk "may be rendered ineffective, inoperative," or possibly "may be destroyed." The term καταργέω (*katargeō*) has various nuances. In Rom 7:2 the wife whose husband has died is freed from the law (i.e., the law of marriage no longer has any power over her, in spite of what she may feel). A similar point seems to be made here (note v. 7).
²⁴⁵sn Verse 7 forms something of a parenthetical comment in Paul's argument.
²⁴⁶tn Grk "knowing." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
²⁴⁷tn The present tense here is translated as a futuristic present (see D. B. Wallace, *Exegetical Syntax*, 536, where this verse is listed as an example).
²⁴⁸tc Some Alexandrian and Byzantine MSS include the infinitive "to be" (εἶναι, *einai*) following "yourselves" (N B C 1739 *et pauci*). The infinitive is omitted from some MSS of the Alexandrian and Western families (D46^{vid} A D F G *et pauci*). The meaning of the passage is not significantly altered by inclusion or omission, but on external grounds omission is more likely.
²⁴⁹tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.
²⁵⁰tn Or "weapons, tools."
²⁵¹tn Or "wickedness, injustice."
²⁵²tn Or "weapons, tools."
²⁵³tn Grk "to whom you present yourselves."
²⁵⁴tn Grk "as slaves for obedience." See the note on the word "slave" in 1:1.
²⁵⁵tn Grk "either of sin unto death, or obedience unto righteousness."
²⁵⁶tn Grk "you were slaves of sin but you obeyed."
²⁵⁷tn Or "type, form."

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teaching you were entrusted to, **6:18** and having been freed from sin, you became enslaved to righteousness. **6:19** (I am speaking in human terms because of the weakness of your flesh.)²⁵⁸ For just as you once presented your members as slaves to impurity and lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. **6:20** For when you were slaves of sin, you were free with regard to righteousness.

6:21 So what benefit²⁵⁹ did you then reap²⁶⁰ from those things that you are now ashamed of? For the end of those things is death. **6:22** But now, freed²⁶¹ from sin and enslaved to God, you have your benefit²⁶² leading to sanctification, and the end is eternal life. **6:23** For the payoff²⁶³ of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

The Believer's Relationship to the Law

7:1 Or do you not know, brothers and sisters²⁶⁴ (for I am speaking to those who know the law), that the law is lord over a person²⁶⁵ as long as he lives? **7:2** For a married woman is bound by law to her husband as long as he lives, but if her²⁶⁶ husband dies, she is released from the law of the marriage.²⁶⁷ **7:3** So then,²⁶⁸ if she is joined to another man while her husband is alive, she will be called an adulteress. But if her²⁶⁹ husband dies, she is free from that law, and if she is joined to another man, she is not an adulteress. **7:4** So, my brothers and sisters,²⁷⁰ you also died to the law through the body of Christ, so that you could be joined to another, to the one who was raised from the dead, to bear fruit to God.²⁷¹ **7:5** For when we were in the flesh,²⁷² the sinful desires,²⁷³ aroused by the law, were active in the members of our body²⁷⁴ to bear fruit for death. **7:6** But now we have been released from the law, because we have died²⁷⁵ to what controlled us, so that we may serve in the new life of the Spirit and not under the old written code.²⁷⁶

7:7 What shall we say then? Is the law sin? Absolutely not! Certainly, I²⁷⁷ would not have known sin except through the law. For indeed I would not have known what it means to desire something belonging to someone else²⁷⁸ if the law had not said, “**Do not covet**.”²⁷⁹ **7:8** But sin, seizing the opportunity through the commandment, produced in me all kinds of wrong desires.²⁸⁰ For apart from the law, sin is dead. **7:9** And I was once alive apart from the law, but with the coming of the commandment sin became alive **7:10** and I died. So²⁸¹ I found that the very commandment that was intended to bring life brought death!²⁸² **7:11** For sin, seizing the opportunity through the commandment, deceived me and through it I died.²⁸³ **7:12** So then, the law is holy, and the commandment is holy, righteous, and good.

7:13 Did that which is good, then, become death to me? Absolutely not! But sin, so that it would be shown to be sin, produced death in me through what is good, so that through the commandment sin would become utterly sinful. **7:14** For we know that the law is spiritual—but I am unspiritual, sold into slavery to sin.²⁸⁴ **7:15** For I don’t understand what I am doing. For I do not do what I want—instead, I do what I hate.²⁸⁵ **7:16** But if I do what I don’t want, I agree that the law is good.²⁸⁶ **7:17** But now it is no longer me doing it, but sin that lives in me. **7:18** For I know that nothing good lives in me, that is, in my flesh. For I want to do the good, but I cannot do it.²⁸⁷ **7:19** For I do not do the good I want, but I do the very evil I do not want! **7:20** Now if I do what I do not want, it is no longer me doing it but sin that lives in me.

7:21 So, I find the law that when I want to do good, evil is present with me. **7:22** For I delight in the law of God in my inner being. **7:23** But I see a different law in my members waging war against the law of my mind and making me captive to the law of sin

²⁵⁸ Or “because of your natural limitations” (NRSV).

^{sn} Verse 19 forms something of a parenthetical comment in Paul’s argument.

²⁵⁹ *tn* Grk “fruit.”

²⁶⁰ *tn* Grk “have,” in a tense emphasizing their customary condition in the past.

²⁶¹ *tn* The two aorist participles translated “freed” and “enslaved” are causal in force; their full force is something like “But now, since you have become freed from sin and since you have become enslaved to God....”

²⁶² *tn* Grk “fruit.”

²⁶³ *tn* A figurative extension of ὀψώνιον (*opsōnion*), which refers to a soldier’s pay or wages. Here it refers to the end result of an activity, seen as something one receives back in return. In this case the activity is sin, and the translation “payoff” captures this thought. See also L&N 89.42.

²⁶⁴ *tn* Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

²⁶⁵ *sn* Here *person* refers to a human being.

²⁶⁶ *tn* Grk “the,” with the article used as a possessive pronoun (D. B. Wallace, *Exegetical Syntax*, 215).

²⁶⁷ *tn* Grk “husband.”

^{sn} Paul’s example of the *married woman* and the *law of the marriage* illustrates that death frees a person from obligation to the law. Thus, in spiritual terms, a person who has *died to what controlled us* (v. 6) has been released from the law to serve God in the new life produced by the Spirit.

²⁶⁸ *tn* There is a double connective here that cannot be easily preserved in English: “consequently therefore,” emphasizing the conclusion of what he has been arguing.

²⁶⁹ *tn* Grk “the,” with the article used as a possessive pronoun (D. B. Wallace, *Exegetical Syntax*, 215).

²⁷⁰ *tn* Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

²⁷¹ *tn* Grk “that we might bear fruit to God.”

²⁷² *tn* That is, before we were in Christ.

²⁷³ *tn* Or “sinful passions.”

²⁷⁴ *tn* Grk “our members”; the words “of our body” have been supplied to clarify the meaning.

²⁷⁵ *tn* Grk “having died.” The participle ἀποθανόντες (*apothanontes*) has been translated as a causal circumstantial participle.

²⁷⁶ *tn* Grk “in the newness of the Spirit and not in the oldness of the letter.”

²⁷⁷ *sn* *Romans 7:7-25*. There has been an enormous debate over the significance of the first person singular pronouns (“I”) in this passage and how to understand their referent. Did Paul intend (1) a reference to himself and other Christians too; (2) a reference to his own pre-Christian experience as a Jew, struggling with the law and sin (and thus addressing his fellow countrymen as Jews); or (3) a reference to himself as a child of Adam, reflecting the experience of Adam that is shared by both Jews and Gentiles alike (i.e., all people everywhere)? Good arguments can be assembled for each of these views, and each has problems dealing with specific statements in the passage. The classic argument against an autobiographical interpretation was made by W. G. Kümmel, *Römer 7 und die Bekehrung des Paulus*. A good case for seeing at least an autobiographical element in the chapter has been made by G. Theissen, *Psychologische Aspekte Paulinischer Theologie*, 181-268. One major point that seems to favor some sort of an autobiographical reading of these verses is the lack of any mention of the Holy Spirit for empowerment in the struggle described in Rom 7:7-25. The Spirit is mentioned beginning in 8:1 as the solution to the problem of the struggle with sin (8:4-6, 9).

²⁷⁸ *tn* Grk “I would not have known covetousness.”

²⁷⁹ *sn* A quotation from Exod 20:17 and Deut 5:21.

²⁸⁰ *tn* Or “covetousness.”

²⁸¹ *tn* Here καί (*kai*) has been translated as “So” to indicate the result of the statement in the previous verse. Greek style often begins sentences or clauses with “and,” but English style generally does not.

²⁸² *tn* Grk “and there was found in/for me the commandment which was for life—this was for death.”

²⁸³ *tn* Or “and through it killed me.”

²⁸⁴ *tn* Grk “under sin.”

²⁸⁵ *tn* Grk “but what I hate, this I do.”

²⁸⁶ *tn* Grk “I agree with the law that it is good.”

²⁸⁷ *tn* Grk “For to wish is present in/with me, but not to do it.”

that is in my members. **7:24** Wretched man that I am! Who will rescue me from this body of death? **7:25** Thanks be²⁸⁸ to God through Jesus Christ our Lord! So then,²⁸⁹ I myself serve the law of God with my mind, but²⁹⁰ with my flesh I serve²⁹¹ the law of sin.

Believer's Relationship to the Holy Spirit

8:1 There is therefore now no condemnation for those who are in Christ Jesus.²⁹² **8:2** For the law of the life-giving Spirit²⁹³ in Christ Jesus has set you²⁹⁴ free from the law of sin and death. **8:3** For God achieved what the law could not do because²⁹⁵ it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, **8:4** so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

8:5 For those who live according to the flesh have their outlook shaped by²⁹⁶ the things of the flesh, but those who live according to the Spirit have their outlook shaped by the things of the Spirit. **8:6** For the outlook²⁹⁷ of the flesh is death, but the outlook of the Spirit is life and peace, **8:7** because the outlook of the flesh is hostile to God, for it does not submit to the law of God, nor is it able to do so. **8:8** Those who are in the flesh cannot please God. **8:9** You, however, are not in²⁹⁸ the flesh but in the Spirit, if indeed the Spirit of God lives in you. Now if anyone does not have the Spirit of Christ, this person does not belong to him. **8:10** But if Christ is in you, your body is dead because of sin, but²⁹⁹ the Spirit is your life³⁰⁰ because of righteousness. **8:11** Moreover if the Spirit of the one³⁰¹ who raised Jesus from the dead lives in you, the one who raised Christ³⁰² from the dead will also make your mortal bodies alive through his Spirit who lives in you.³⁰³

8:12 So then,³⁰⁴ brothers and sisters,³⁰⁵ we are under obligation, not to the flesh, to live according to the flesh **8:13** (for if you live according to the flesh, you will³⁰⁶ die),³⁰⁷ but if by the Spirit you put to death the deeds of the body you will live. **8:14** For all who are led by the Spirit of God are³⁰⁸ the sons of God. **8:15** For you did not receive the spirit of slavery leading again to fear,³⁰⁹ but you received the Spirit of adoption, by whom³¹⁰ we cry, “Abba, Father.” **8:16** The Spirit himself bears witness to³¹¹ our spirit that we are God’s children. **8:17** And if children, then heirs (namely, heirs of God and also fellow heirs with Christ)³¹²—if indeed we suffer with him so we may also be glorified with him.

8:18 For I consider that our present sufferings cannot even be compared³¹³ to the glory that will be revealed to us. **8:19** For the creation eagerly waits for the revelation of the sons of God. **8:20** For the creation was subjected to futility—not willingly but because

²⁸⁸tc Some MSS (N* A Byz) read “I give thanks to God” rather than “Thanks be to God” (N¹ [B minus δέ] 33 *et pauci*). The reading with the verb (εὐχαριστῶ τῷ θεῷ, *eucharistō tō theō*) probably arose from a transcriptional error in which several letters were doubled. The conjunction δέ (*de*) is included in some MSS as well (N¹ 33 *et pauci*), but it should not be considered original. The MS support for the omission is both excellent and widespread (N* A B D 1739 1881 Byz lat syr), and it can be explained as an insertion to smooth out the transition between v. 24 and 25.

²⁸⁹tn There is a double connective here that cannot be easily preserved in English: “consequently therefore,” emphasizing the conclusion of what he has been arguing.

²⁹⁰tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

²⁹¹tn The words “I serve” have been repeated here for clarity.

²⁹²tc The earliest and best witnesses of the Alexandrian and Western texts have no additional words for v. 1 (N* B D* F G 1506 1739 1881 *et pauci*). Later scribes (A D¹ Ψ 81 *vg et alii*) added the words μή κατὰ σάρκα περιπατοῦσιν (*mē kata sarka peripatousin*, “who do not walk according to the flesh”), while even later ones (N¹ D¹ 33^{vid} Byz) added ἀλλὰ κατὰ πνεῦμα (*alla kata pneuma*, “but [who do walk] according to the Spirit”). Both the external evidence and the internal evidence are completely compelling for the shortest reading. The scribes were obviously motivated to add such qualifications (interpolated from v. 4), for otherwise Paul’s gospel was characterized too much by grace. The KJV follows the longest reading found in Byz.

²⁹³tn Grk “for the law of the Spirit of life.”

²⁹⁴tc The second person singular reading is obviously superior to με (*me*; supported by A D Byz lat *et alii*) because of external support (N B [F—σαί] G 1506* 1739* Tert Ambst *et pauci*) and internal support (it is the harder reading since ch. 7 was in the first person). At the same time, it could have arisen via dittography from the final syllable of the verb preceding it. But for this to happen in such early and diverse witnesses is unlikely.

²⁹⁵tn Grk “in that.”

²⁹⁶tn Grk “think on” or “are intent on” (twice in this verse). What is in view here is not primarily preoccupation, however, but worldview. Translations like “set their mind on” could be misunderstood by the typical English reader to refer exclusively to preoccupation.

²⁹⁷tn Or “mindset,” “way of thinking” (twice in this verse and once in v. 7). The Greek term φρόνημα does not refer to one’s mind, but to one’s outlook or mindset.

²⁹⁸tn Or “are not controlled by the flesh but by the Spirit.”

²⁹⁹tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

³⁰⁰tn Or “life-giving.” Grk “the Spirit is life.”

³⁰¹sn The one who raised Jesus from the dead refers to God (also in the following clause).

³⁰²tc Several MSS add the name “Jesus” to the text at this point (N* A C D* 1739 *et pauci*). The shorter reading is more likely to be original, though, both because of external evidence (N¹ B D¹ F G Ψ 33 Byz) and internal evidence (scribes were much more likely to add the name “Jesus” if it were lacking than to remove it if it were already present in the text).

³⁰³tc Some MSS (B D F G Byz lat) have διὰ (*dia*) followed by the accusative, “because of his Spirit who lives in you.” The genitive “through his Spirit” is supported by N A C* *al*, and is preferred.

³⁰⁴tn There is a double connective here that cannot be easily preserved in English: “consequently therefore,” emphasizing the conclusion of what he has been arguing.

³⁰⁵tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

³⁰⁶tn Grk “are about to, are certainly going to.”

³⁰⁷sn This remark is parenthetical to Paul’s argument.

³⁰⁸tn Grk “For as many as are being led by the Spirit of God, these are.”

³⁰⁹tn Grk “slavery again to fear.”

³¹⁰tn Or “in that.”

³¹¹tn Or possibly “with.” D. B. Wallace, *Exegetical Syntax*, 160-61, however notes the following: “At issue, grammatically, is whether the Spirit testifies alongside of our spirit (dat. of association), or whether he testifies to our spirit (indirect object) that we are God’s children. If the former, the one receiving this testimony is unstated (is it God? or believers?). If the latter, the believer receives the testimony and hence is assured of salvation via the inner witness of the Spirit. The first view has the advantage of a σύν- (*sun-*) prefixed verb, which might be expected to take an accompanying dat. of association (and is supported by NEB, JB, etc.). But there are three reasons why πνεύματι (*pneumati*) should not be taken as association: (1) Grammatically, a dat. with a σύν- prefixed verb does not necessarily indicate association. This, of course, does not preclude such here, but this fact at least opens up the alternatives in this text. (2) Lexically, though συμμάρτυρέω (*summartureō*) originally bore an associative idea, it developed in the direction of merely intensifying μάρτυρέω (*martureō*). This is surely the case in the only other NT text with a dat. (Rom 9:1). (3) Contextually, a dat. of association does not seem to support Paul’s argument: “What standing has our spirit in *this* matter? Of itself it surely has no right at all to testify to our being sons of God” [C. E. B. Cranfield, *Romans* [ICC], 1:403]. In sum, Rom 8:16 seems to be secure as a text in which the believer’s assurance of salvation is based on the inner witness of the Spirit. The implications of this for one’s soteriology are profound: The objective data, as helpful as they are, cannot by themselves provide assurance of salvation; the believer also needs (and receives) an existential, ongoing encounter with God’s Spirit in order to gain that familial comfort.”

³¹²tn Grk “on the one hand, heirs of God; on the other hand, fellow heirs with Christ.” Some prefer to render v. 17 as follows: “And if children, then heirs—that is, heirs of God. Also fellow heirs with Christ if indeed we suffer with him so we may also be glorified with him.” Such a translation suggests two distinct inheritances, one coming to all of God’s children, the other coming only to those who suffer with Christ. The difficulty of this view, however, is that it ignores the correlative conjunctions μέν...δέ (*men...de*, “on the one hand... on the other hand”); the construction strongly suggests that the inheritances cannot be separated since both explain “then heirs.” For this reason, the preferred translation puts this explanation in parentheses.

³¹³tn Grk “are not worthy [to be compared].”

of God³¹⁴ who subjected it—in hope **8:21** that the creation itself will also be set free from the bondage of decay into the glorious freedom of God’s children. **8:22** For we know that the whole creation groans and suffers together until now. **8:23** Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies.³¹⁵ **8:24** For in hope we were saved. Now hope that is seen is not hope, because who hopes for what he sees? **8:25** But if we hope for what we do not see, we eagerly wait for it with endurance.³¹⁶

8:26 In the same way, the Spirit helps us in our weakness, for we do not know how we should pray,³¹⁷ but the Spirit himself intercedes for us with inexpressible groanings. **8:27** And he³¹⁸ who searches our hearts knows the mind of the Spirit, because the Spirit³¹⁹ intercedes on behalf of the saints according to God’s will. **8:28** And we know that all things work together³²⁰ for good for those who love God, who are called according to his purpose, **8:29** because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son³²¹ would be the firstborn among many brothers and sisters.³²² **8:30** And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified.

8:31 What then shall we say about these things? If God is for us, who can be against us? **8:32** Indeed, he who³²³ did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things? **8:33** Who will bring any charge against God’s elect?³²⁴ It is God who justifies. **8:34** Who is the one who will condemn? Christ³²⁵ is the one who died (and more than that, he was raised), who is at the right hand of God, and who also is interceding for us. **8:35** Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword?³²⁶ **8:36** As it is written, “*For your sake we encounter death all day long; we were considered as sheep to be slaughtered.*”³²⁷ **8:37** No, in all these things we have complete victory³²⁸ through him³²⁹ who loved us! **8:38** For I am convinced that neither death, nor life, nor angels, nor rulers, nor things that are present, nor things to come, nor powers, **8:39** nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.

Israel’s Rejection Considered

9:1³³⁰ I am telling the truth in Christ (I am not lying!), for my conscience assures me³³¹ in the Holy Spirit— **9:2** I have great sorrow and unceasing anguish in my heart.³³² **9:3** For I could wish³³³ that I myself were accursed—cut off from Christ—for the sake of my people,³³⁴ my fellow countrymen,³³⁵ **9:4** who are Israelites. To them belong³³⁶ the adoption as sons, the glory, the covenants, the giving of the law, the temple worship,³³⁷ and the promises. **9:5** To them belong the patriarchs,³³⁸ and from them,³³⁹ by human descent,³⁴⁰ came the Christ,³⁴¹ who is God over all, blessed forever!³⁴² Amen.

9:6 It is not as though the word of God had failed. For not all those who are descended from Israel are truly Israel,³⁴³ **9:7** nor are all the children Abraham’s true descendants; rather “*through Isaac will your descendants be traced.*”³⁴⁴ **9:8** This means³⁴⁵ it is not

³¹⁴tn Grk “because of the one”; the referent (God) has been specified in the translation for clarity.

³¹⁵tn Grk “body.”

³¹⁶tn Or “perseverance.”

³¹⁷tn Or “for we do not know what we ought to pray for.”

³¹⁸sn He refers to God here; Paul has not specifically identified him for the sake of rhetorical power (for by leaving the subject slightly ambiguous, he draws his audience into seeing God’s hand in places where he is not explicitly mentioned).

³¹⁹tn Grk “he,” or “it”; the referent (the Spirit) has been specified in the translation for clarity.

³²⁰tc ó θεός (*ho theos*, the nominative form of “God”) is added after συνεργεῖ (*sunergetei*) in v. 28 by $\text{D}46 \text{A B et pauci}$; the shorter reading is found in $\text{N C D F G } \Psi 33 1739 \text{ Byz latt et alii}$. Although the inclusion is supported by a significant early papyrus, the alliance of significant Alexandrian, Western, and Byzantine witnesses favors the shorter reading. As well, the longer reading is obviously motivated by a need for clarification. Since ó θεός is textually suspect, it is better to read the text without it. This leaves two probable options: either “he works all things together for good” or “all things work together for good.” In the first instance the subject is embedded in the verb and “God” is clearly implied (as in v. 29). In the second instance, πάντα (*panta*) becomes the subject of an intransitive verb. In either case, “What is expressed is a truly biblical confidence in the sovereignty of God” (C. E. B. Cranfield, *Romans* [ICC], 1:427).

³²¹tn Grk “he”; the referent (God’s Son) has been specified in the translation for clarity.

³²²tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

³²³tn Grk “[the] who.” The relative clause continues the question of v. 31 in a way that is awkward in English. The force of v. 32 is thus: “who indeed did not spare his own Son, but gave him up for us all—How will he not also with him give us all things?”

³²⁴sn An allusion to Isa 50:8 where the reference is singular; Paul applies this to all believers (“God’s elect” is plural here).

³²⁵tc A number of significant and early witnesses add Ἰησοῦς (*Iēsous*, “Jesus”) to Χριστός (*Christos*, “Christ”) in v. 34 (so $\text{D}46^{\text{vid}} \text{N A C F G L } \Psi 33 \text{ lat et alii}$). But the shorter reading is not unrepresented (B D 0289 1739 1881 *Byz Irenaeus*⁴⁰ *et alii*). Once Ἰησοῦς got into the text, what scribe would omit it? It is obviously an early corruption, but a corruption nonetheless.

³²⁶tn Grk “who also.”

³²⁷tn Here “sword” is a metonymy that includes both threats of violence and acts of violence, even including death (although death is not necessarily the only thing in view here).

³²⁸sn A quotation from Ps 44:22.

³²⁹tn BAGD 841 s.v. ὑπερνικῶν states, “as a heightened form of νικᾶν: ὑπερνικῶμεν *we are winning a most glorious victory* Ro 8:37.”

³³⁰tn Here the referent could be either God or Christ, but in v. 39 it is God’s love that is mentioned.

³³¹sn *Rom 9:1–11:36*. These three chapters are among the most difficult and disputed in Paul’s Letter to the Romans. One area of difficulty is the relationship between Israel and the church, especially concerning the nature and extent of Israel’s election. Many different models have been constructed to express this relationship. For a representative survey, see M. Barth, *The People of God*, 22–27. The literary genre of these three chapters has been frequently identified as a diatribe, a philosophical discussion or conversation evolved by the Cynic and Stoic schools of philosophy as a means of popularizing their ideas (E. Käsemann, *Romans*, 261 and 267). But other recent scholars have challenged the idea that Rom 9–11 is characterized by diatribe. Scholars like R. Scroggs and E. E. Ellis have instead identified the material in question as midrash. For a summary and discussion of the rabbinic connections, see W. R. Stegner, “Romans 9.6–29—A Midrash,” *JSNT* 22 (1984): 37–52.

³³²tn Or “my conscience bears witness to me.”

³³³tn Grk “my sorrow is great and the anguish in my heart is unceasing.”

³³⁴tn Or “For I would pray.” The implied condition is “if this could save my fellow Jews.”

³³⁵tn Grk “brothers.” See BAGD 16 s.v. ἀδελφός 3.

³³⁶tn Grk “my kinsmen according to the flesh.”

³³⁷tn Grk “of whom.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

³³⁸tn Or “cultic service.”

³³⁹tn Grk “of whom are the fathers.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

³⁴⁰tn Grk “from whom.” Here the relative pronoun has been replaced by a personal pronoun.

³⁴¹tn Grk “according to the flesh.”

³⁴²tn Or “Messiah.” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed.”)

³⁴³tn Or “the Christ, who is over all, God blessed forever,” or “the Messiah. God who is over all be blessed forever!” or “the Messiah who is over all. God be blessed forever!” The translational difficulty here is not text-critical in nature, but is a problem of punctuation. Since the genre of these opening verses of Romans 9 is a lament, it is probably best to take this as an affirmation of Christ’s deity (as the text renders it). Although the other renderings are possible, to see a note of praise to God at the end of this section seems strangely out of place. But for Paul to bring his lament to a crescendo (that is to say, his kinsmen had rejected God come in the flesh), thereby deepening his anguish, is wholly appropriate.

³⁴⁴tn Grk “For not all those who are from Israel are Israel.”

the children of the flesh³⁴⁶ who are the children of God; rather, the children of promise are counted as descendants. **9:9** For this is what the promise declared:³⁴⁷ “*About a year from now³⁴⁸ I will return and Sarah will have a son.*”³⁴⁹ **9:10** Not only that, but when Rebekah had conceived children by one man,³⁵⁰ our ancestor Isaac—**9:11** even before they were born or had done anything good or bad (so that God’s purpose in election³⁵¹ would stand, not by works but by³⁵² his calling)³⁵³—**9:12** it was said to her, “*The older will serve the younger.*”³⁵⁴ **9:13** just as it is written: “*Jacob I loved, but Esau I hated.*”³⁵⁵

9:14 What shall we say then? Is there injustice with God? Absolutely not! **9:15** For he says to Moses: “*I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.*”³⁵⁶ **9:16** So then,³⁵⁷ it does not depend on human desire or exertion, but on the mercy of God.³⁵⁸ **9:17** For the scripture says to Pharaoh:³⁵⁹ “*For this very purpose I have raised you up, that I may demonstrate my power in you, and that my name may be proclaimed in all the earth.*”³⁶⁰ **9:18** So then,³⁶¹ God³⁶² has mercy on whom he chooses to have mercy, and he hardens whom he chooses to harden.³⁶³

9:19 You will say to me then, “Why does he still find fault? For who has ever resisted his will?” **9:20** But who indeed are you—a mere human being³⁶⁴—to talk back to God?³⁶⁵ *Does what is molded say to the molder, “Why have you made me like this?”*³⁶⁶ **9:21** Has the potter no right to make from the same lump of clay³⁶⁷ one vessel for special use and another for ordinary use?³⁶⁸ **9:22** But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience the objects³⁶⁹ of wrath³⁷⁰ prepared for destruction?³⁷¹ **9:23** And what if he is willing to make known the wealth of his glory on the objects³⁷² of mercy that he has prepared beforehand for glory—**9:24** even us, whom he has called, not only from the Jews but also from the Gentiles?**9:25** As he also says in Hosea:

“*I will call those who were not my people, ‘My people,’ and I will call her who was unloved,³⁷³ ‘My beloved.’*”³⁷⁴

9:26 “*And in the very place³⁷⁵ where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’*”³⁷⁶

9:27 And Isaiah cries out on behalf of Israel, “*Though the number of the children³⁷⁷ of Israel are as the sand of the sea, only the remnant will be saved, 9:28 for the Lord will execute his sentence on the earth completely and quickly.*”³⁷⁸ **9:29** Just³⁷⁹ as Isaiah predicted,

“*If the Lord of armies³⁸⁰ had not left us descendants, we would have become like Sodom,*

³⁴⁴tn Grk “be named” (a quotation from Gen 21:12).

³⁴⁵tn Grk “That is,” or “That is to say.”

³⁴⁶tn Because it forms the counterpoint to ‘the children of promise’ the expression ‘children of the flesh’ has been retained in the translation.

³⁴⁷sn The expression *the children of the flesh* refers to the natural offspring.

³⁴⁸tn Grk “For this is the word of promise.”

³⁴⁹tn Grk “About this time I will return.” Since this refers to the time when the promised child would be born, it would be approximately a year later.

³⁵⁰sn A quotation from Gen 18:10, 14.

³⁵¹tn Or possibly “by one act of sexual intercourse.” See D. Moo, *Romans* (NICNT), 579.

³⁵²tn Grk “God’s purpose according to election.”

³⁵³tn Or “not based on works but based on...”

³⁵⁴tn Grk “by the one who calls.”

³⁵⁵sn The entire clause is something of a parenthetical remark.

³⁵⁶sn A quotation from Gen 25:23.

³⁵⁷sn A quotation from Mal 1:2-3.

³⁵⁸sn A quotation from Exod 33:19.

³⁵⁹sn There is a double connective here that cannot be easily preserved in English: “consequently therefore,” emphasizing the conclusion of what he has been arguing.

³⁶⁰tn Grk “So then, [it does] not [depend] on the one who desires nor on the one who runs, but on the God who shows mercy.”

³⁶¹sn Paul uses a typical rabbinic formula here in which the OT scriptures are figuratively portrayed as speaking to Pharaoh. What he means is that the scripture he cites refers (or can be applied) to Pharaoh.

³⁶²sn A quotation from Exod 9:16.

³⁶³sn There is a double connective here that cannot be easily preserved in English: “consequently therefore,” emphasizing the conclusion of what he has been arguing.

³⁶⁴tn Grk “he”; the referent (God) has been specified in the translation for clarity.

³⁶⁵tn Grk “So then, he has mercy on whom he desires, and he hardens whom he desires.”

³⁶⁶tn Grk “O man.”

³⁶⁷tn Grk “On the contrary, O man, who are you to talk back to God?”

³⁶⁸sn A quotation from Isa 29:16; 45:9.

³⁶⁹tn Grk “Or does not the potter have authority over the clay to make from the same lump?”

³⁷⁰tn Grk “one vessel for honor and another for dishonor.”

³⁷¹tn Grk “vessels.” This is the same Greek word used in v. 21.

³⁷²tn Or “vessels destined for wrath.” The genitive ὀργῆς (*orgēs*) could be taken as a genitive of destination.

³⁷³tn Or possibly “objects of wrath that have fit themselves for destruction.” The form of the participle could be taken either as a passive or middle (reflexive). D. B. Wallace, *Exegetical Syntax*, 417-18, argues strongly for the passive sense (which is followed in the translation), stating that “the middle view has little to commend it.” First, καταρτίζω (*katartizō*) is nowhere else used in the NT as a direct or reflexive middle (a usage which, in any event, is quite rare in the NT). Second, the lexical force of this verb, coupled with the perfect tense, suggests something of a “done deal” (against some commentaries that see these vessels as *ready* for destruction yet still able to avert disaster). Third, the potter-clay motif seems to have one point: The potter prepares the clay.

³⁷⁴tn Grk “vessels.” This is the same Greek word used in v. 21.

³⁷⁵tn Grk “and her who was not beloved, ‘Beloved.’”

³⁷⁶sn A quotation from Hos 2:23.

³⁷⁷tn Grk “And it will be in the very place.”

³⁷⁸sn A quotation from Hos 1:10.

³⁷⁹tn Grk “sons.”

³⁸⁰tc This verse is very difficult to understand, so there is a longer reading that attempts to clarify the meaning. The addition reads, “For he will execute his sentence completely and quickly in righteousness, because the Lord will do it quickly on the earth.” The shorter reading is found only in Alexandrian MSS (ⲓ46 ⲛ* A B 1739 *et pauci*), while the longer reading is found in both Western and Byzantine MSS (Ⲡ* D F G Ψ *Byz* 33 *lat*). The longer reading follows Isa 10:22-23 LXX verbatim, while Paul in the previous verse quoted the LXX loosely. This suggests the addition was made by a copyist trying to make sense out of a difficult passage rather than by the author himself.

³⁸¹tn There is a wordplay in Greek (in both the LXX and here) on the phrase translated “completely and quickly” (συντελεῖν καὶ συντέμνω, *sunteleōn kai suntemnōn*). These participles are translated as adverbs for smoothness; a more literal (and more cumbersome) rendering would be: “The Lord will act by closing the account [or completing the sentence], and by cutting short the time.” The interpretation of this text is notoriously difficult. Cf. BAGD, s.v. συντέμνω 792.

³⁸²sn A modified quotation from Isa 10:22-23. Since it is not exact, it has been printed as italics only.

³⁷⁹tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

³⁸⁰tn Traditionally, “Lord of hosts”; Grk “Lord Sabaoth,” which means “Lord of the [heavenly] armies,” sometimes translated more generally as “Lord Almighty.”

and we would have resembled Gomorrah.”³⁸¹

Israel’s Rejection Culpable

9:30 What shall we say then?—that the Gentiles who did not pursue righteousness obtained it, that is, a righteousness that is by faith, **9:31** but Israel even though pursuing³⁸² a law of righteousness³⁸³ did not attain it.³⁸⁴ **9:32** Why not? Because they pursued³⁸⁵ it not by faith but (as if it were possible) by works.³⁸⁶ They stumbled over the stumbling stone,³⁸⁷ **9:33** just as it is written,

“**Look, I am laying in Zion a stone that will cause people to stumble and a rock that will make them fall,**³⁸⁸

yet the one who believes in him will not be put to shame.”³⁸⁹

10:1 Brothers and sisters,³⁹⁰ my heart’s desire and prayer to God on behalf of my fellow countrymen³⁹¹ is for their salvation. **10:2** For I can testify that they are zealous for God,³⁹² but their zeal is not in line with the truth.³⁹³ **10:3** For ignoring the righteousness that comes from God, and seeking instead to establish their own righteousness, they did not submit to God’s righteousness. **10:4** For Christ is the end of the law, with the result that there is righteousness for everyone who believes.

10:5 For Moses writes about the righteousness that is by the law: “**The one who does these things will live by them.**”³⁹⁴ **10:6** But the righteousness that is by faith says: “**Do not say in your heart,**³⁹⁵ *Who will ascend into heaven?*”³⁹⁶ (that is, to bring Christ down) **10:7** or “**Who will descend into the abyss?**”³⁹⁷ (that is, to bring Christ up from the dead). **10:8** But what does it say? “**The word is near you, in your mouth and in your heart**”³⁹⁸ (that is, the word of faith that we preach), **10:9** because if you confess with your mouth that Jesus is Lord³⁹⁹ and believe in your heart that God raised him from the dead, you will be saved. **10:10** For with the heart one believes and thus has righteousness⁴⁰⁰ and with the mouth one confesses and thus has salvation.⁴⁰¹ **10:11** For the scripture says, “**Everyone who believes in him will not be put to shame.**”⁴⁰² **10:12** For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. **10:13** For **everyone who calls on the name of the Lord will be saved.**⁴⁰³

10:14 How are they to call on one they have not believed in? And how are they to believe in one they have not heard of? And how are they to hear without someone preaching to them⁴⁰⁴? **10:15** And how are they to preach unless they are sent? As it is written, “**How timely**⁴⁰⁵ **is the arrival**⁴⁰⁶ **of those who proclaim the good news.**”⁴⁰⁷ **10:16** But not all have obeyed the good news, for Isaiah says, “**Lord, who has believed our report?**”⁴⁰⁸ **10:17** Consequently faith comes from what is heard, and what is heard comes through the preached word⁴⁰⁹ of Christ.⁴¹⁰

10:18 But I ask, have they⁴¹¹ not heard?⁴¹² Yes, they have:⁴¹³ **Their voice has gone out to all the earth, and their words to the ends of the world.**⁴¹⁴ **10:19** But again I ask, didn’t Israel understand?⁴¹⁵ First Moses says, “**I will make you jealous by those who are**

³⁸¹sn A quotation from Isa 1:9.

³⁸²tn Or “who pursued.” The participle could be taken adverbially or adjectivally.

³⁸³tn Or “a legal righteousness,” that is, a righteousness based on law. This translation treats the genitive δικαιοσύνης (*dikaiousunēs*) as an attributed genitive (see D. B. Wallace, *Exegetical Syntax*, 89-91).

³⁸⁴tn Grk “has not attained unto the law.”

³⁸⁵tn Grk “Why? Because not by faith but as though by works.” The verb (“they pursued [it]”) is to be supplied from the preceding verse for the sake of English style; yet a certain literary power is seen in Paul’s laconic style.

³⁸⁶tc Some MSS (N^a D^s Ψ² Byz) supply “of the law” here, echoing Paul’s usage in Rom 3:20, 28 and elsewhere. The qualifying phrase is omitted in N* A B F G 1739 *et pauci* lat, and the omission is most likely original.

³⁸⁷tn Grk “but as by works.”

³⁸⁸tn Grk “the stone of stumbling.”

³⁸⁸tn Grk “a stone of stumbling and a rock of offense.”

³⁸⁹sn A quotation from Isa 28:16; 8:14.

³⁹⁰tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

³⁹¹tn Grk “on behalf of them”; the referent (Paul’s fellow countrymen) has been specified in the translation for clarity.

³⁹²tn Grk “they have a zeal for God.”

³⁹³tn Grk “in accord with knowledge.”

³⁹⁴sn *Their zeal is not in line with the truth* means that the Jews’ passion for God was strong, but it ignored the true righteousness of God (v. 3; cf. also 3:21).

³⁹⁴sn A quotation from Lev 18:5.

³⁹⁵sn A quotation from Deut 9:4.

³⁹⁶sn A quotation from Deut 30:12.

³⁹⁷sn A quotation from Deut 30:13.

³⁹⁸sn A quotation from Deut 30:14.

³⁹⁹tn Or “the Lord.” The Greek construction, along with the quotation from Joel 2:32 in v. 13 (in which the same “Lord” seems to be in view) suggests that κύριον (*kurion*) is to be taken as “the Lord,” that is, Yahweh. Cf. D. B. Wallace, “The Semantics and Exegetical Significance of the Object-Complement Construction in the New Testament,” *GTJ* 6 (1985): 91-112.

⁴⁰⁰tn Grk “believes to righteousness.”

⁴⁰¹tn Grk “confesses to salvation.”

⁴⁰²sn A quotation from Isa 28:16.

⁴⁰³sn A quotation from Joel 2:32.

⁴⁰⁴tn Grk “preaching”; the words “to them” are supplied for clarification.

⁴⁰⁵tn The word in this context seems to mean “coming at the right or opportune time” (see BAGD 896 s.v. ὠραῖος 1); it may also mean “beautiful, attractive, welcome.”

⁴⁰⁶tn Grk “the feet.” The metaphorical nuance of “beautiful feet” is that such represent timely news.

⁴⁰⁷sn A quotation from Isa 52:7; Nah 1:15.

⁴⁰⁸sn A quotation from Isa 53:1.

⁴⁰⁹tn The Greek term here is ῥῆμα (*rhēma*), which often (but not exclusively) focuses on the spoken word.

⁴¹⁰tc Some later MSS supply “God” here rather than “Christ.” “God” is found in N¹ A D¹ Ψ² Byz, while “Christ” occurs in ℣46^{vid} N* B C D* 1739 lat. External evidence strongly favors the reading “Christ” here.

⁴¹¹tn The genitive could be understood as either subjective (“Christ does the speaking”) or objective (“Christ is spoken about”), but the latter is more likely here.

⁴¹²tn That is, Israel (see the following verse).

⁴¹³tn Grk “they have not ‘not heard,’ have they?” This question is difficult to render in English. The basic question is a negative sentence (“Have they not heard?”), but it is preceded by the particle μή (*mē*) which expects a negative response. The end result in English is a double negative (“They have not ‘not heard,’ have they?”). This has been changed to a positive question in the translation for clarity. See BAGD 517 s.v. μή C.1.; D. Moo, *Romans* (NICNT), 666, fn. 32; and C. E. B. Cranfield, *Romans* (ICC), 537, for discussion.

⁴¹⁴tn Here the particle μενούγγε (*menounge*) is correcting the negative response expected by the particle μή (*mē*) in the preceding question. Since the question has been translated positively, the translation was changed here to reflect that rendering.

⁴¹⁴sn A quotation from Ps 19:4.

⁴¹⁵tn Grk “Israel did not ‘not know,’ did he?” The double negative in Greek has been translated as a positive affirmation for clarity (see v. 18 above for a similar situation).

*not a nation; with a senseless nation I will provoke you to anger.*⁷³⁴¹⁶ **10:20** And Isaiah is even bold enough to say, *“I was found by those who did not seek me; I became well known to those who did not ask for me.”*⁷³⁴¹⁷ **10:21** But about Israel he says, *“All day long I held out my hands to this disobedient and stubborn people!”*⁷³⁴¹⁸

Israel’s Rejection not Complete nor Final

11:1 So I ask, God has not rejected his people, has he? Absolutely not! For I too am an Israelite, a descendant of Abraham, from the tribe of Benjamin. **11:2** God has not rejected his people whom he foreknew! Do you not know what the scripture says about Elijah, how he pleads with God against Israel? **11:3** *“Lord, they have killed your prophets, they have demolished your altars; I alone am left and they are seeking my life!”*⁷³⁴¹⁹ **11:4** But what was the divine response⁴²⁰ to him? *“I have kept for myself seven thousand men who have not bowed the knee to Baal.”*⁷³⁴²¹

11:5 So in the same way at the present time there is a remnant chosen by grace. **11:6** And if it is by grace, it is no longer by works, otherwise grace would no longer be grace. **11:7** What then? Israel failed to obtain what it was diligently seeking, but the elect obtained it. The⁴²² rest were hardened, **11:8** as it is written,

*“God gave them a spirit of stupor,
eyes that would not see and ears that would not hear,
to this very day.”*⁷³⁴²³

11:9 And David says,

*“Let their table become a snare and trap,
a stumbling block and a retribution for them;
11:10 let their eyes be darkened so that they may not see,
and make their backs bend continually.”*⁷³⁴²⁴

11:11 I ask then, they did not stumble into an irrevocable fall,⁴²⁵ did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel⁴²⁶ jealous. **11:12** Now if their transgression means riches for the world and their defeat means riches for the Gentiles, how much more will their full restoration⁴²⁷ bring?

11:13 Now I am speaking to you Gentiles. Seeing that I am an apostle to the Gentiles, I magnify my ministry, **11:14** if somehow I could provoke my people to jealousy and save some of them. **11:15** For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? **11:16** If the first portion⁴²⁸ of the dough offered is holy, then the whole batch is holy, and if the root is holy, so too are the branches.⁴²⁹

11:17 Now if some of the branches were broken off, and you, a wild olive shoot, were grafted in among them and participated in⁴³⁰ the richness of the olive root, **11:18** do not boast over the branches. But if you boast, remember that you do not support the root, but the root supports you. **11:19** Then you will say, *“The branches were broken off so that I could be grafted in.”* **11:20** Granted!⁴³¹ They were broken off because of their unbelief, but you stand by faith. Do not be arrogant, but fear! **11:21** For if God did not spare the natural branches, perhaps he will not spare you. **11:22** Notice therefore the kindness and harshness of God—harshness toward those who have fallen, but⁴³² God’s kindness toward you, provided you continue in his kindness,⁴³³ otherwise you also will be cut off. **11:23** And even they—if they do not continue in their unbelief—will be grafted in, for God is able to graft them in again. **11:24** For if you were cut off from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree?

11:25 For I do not want you to be ignorant of this mystery, brothers and sisters,⁴³⁴ so that you may not be conceited: A partial hardening has happened to Israel⁴³⁵ until the full number⁴³⁶ of the Gentiles has come in. **11:26** And so⁴³⁷ all Israel will be saved, as it is written:

*“The Deliverer will come out of Zion;
he will remove ungodliness from Jacob.*

11:27 *And this is my covenant with them,⁴³⁸
when I take away their sins.”*⁷³⁴³⁹

11:28 In regard to the gospel they are enemies for your sake, but in regard to election they are dearly loved for the sake of the fathers. **11:29** For the gifts and the call of God are irrevocable. **11:30** Just as you were formerly disobedient to God, but have now

⁴¹⁶sn A quotation from Deut 32:21.

⁴¹⁷sn A quotation from Isa 65:1.

⁴¹⁸sn A quotation from Isa 65:2.

⁴¹⁹sn A quotation from 1 Kgs 19:10, 14.

⁴²⁰tn Grk “the revelation,” “the oracle.”

⁴²¹sn A quotation from 1 Kgs 19:18.

⁴²²tn Here καί (kai) has not been translated because of differences between Greek and English style.

⁴²³sn A quotation from Deut 29:4; Isa 29:10.

⁴²⁴sn A quotation from Ps 69:22-23.

⁴²⁵tn Grk “that they might fall.”

⁴²⁶tn Grk “them”; the referent (Israel, cf. 11:7) has been specified in the translation for clarity.

⁴²⁷tn Or “full inclusion”; Grk “their fullness.”

⁴²⁸tn Grk “firstfruits,” a term for the first part of something that has been set aside and offered to God before the remainder can be used.

⁴²⁹sn Most interpreters see Paul as making use of a long-standing metaphor of the olive tree (*the root...the branches*) as a symbol for Israel. See, in this regard, Jer 11:16, 19. A. T. Hanson, *Studies in Paul’s Technique and Theology*, 121-24, cites rabbinic use of the figure of the olive tree, and goes so far as to argue that Rom 11:17-24 is a midrash on Jer 11:16-19.

⁴³⁰tn Grk “became a participant of.”

⁴³¹tn Grk “well!”, an adverb used to affirm a statement. It means “very well,” “you are correct.”

⁴³²tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

⁴³³tn Grk “if you continue in (the) kindness.”

⁴³⁴tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

⁴³⁵tn Or “Israel has experienced a hardening in part until the full number of the Gentiles has come in.”

⁴³⁶tn Grk “fullness.”

⁴³⁷tn It is not clear whether the phrase καὶ οὕτως (kai houtos, “and so”) is to be understood in a modal sense (“and in this way”) or in a temporal sense (“and in the end”). Neither interpretation is conclusive from a grammatical standpoint, and in fact the two may not be mutually exclusive. Some, like H. Hübner, who argue strongly against the temporal reading, nevertheless continue to give the phrase a temporal significance, saying that God will save all Israel in the end (*Gottes Ich und Israel*, 118).

⁴³⁸sn A quotation from Isa 59:20-21.

⁴³⁹sn A quotation from Isa 27:9; Jer 31:33-34.

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received mercy due to their disobedience, **11:31** so they too have now been disobedient in order that, by the mercy shown to you, they too may⁴⁴⁰ receive mercy. **11:32** For God has consigned all to disobedience so that he may show mercy to all.

11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how fathomless his ways!

11:34 *For who has known the mind of the Lord, or who has been his counselor?*⁴⁴¹

11:35 *Or who has first given to God,⁴⁴² that God⁴⁴³ needs to repay him?*⁴⁴⁴

11:36 For from him and through him and to him are all things. To him be glory forever! Amen.

Consecration of the Believer's Life

12:1 Therefore I exhort you, brothers and sisters,⁴⁴⁵ by the mercies of God, to present your bodies as a sacrifice—alive, holy, and pleasing to God⁴⁴⁶—which is your reasonable service. **12:2** Do not be conformed⁴⁴⁷ to this present world,⁴⁴⁸ but be transformed by the renewing of your mind, so that you may test and approve⁴⁴⁹ what is the will of God—what is good and well-pleasing and perfect.

Conduct in Humility

12:3 For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you⁴⁵⁰ a measure of faith.⁴⁵¹ **12:4** For just as in one body we have many members, and not all the members serve the same function, **12:5** so we who are many are one body in Christ, and individually we are members who belong to one another. **12:6** And we have different gifts,⁴⁵² according to the grace given to us. If the gift is prophecy, that individual must use it in proportion to his faith. **12:7** If it is service, he must serve; if it is teaching, he must teach; **12:8** if it is exhortation, he must exhort; if it is contributing, he must do so with sincerity; if it is leadership, he must do so with diligence; if it is showing mercy, he must do so with cheerfulness.

Conduct in Love

12:9 Love must be⁴⁵³ without hypocrisy. Abhor what is evil, cling to what is good. **12:10** Be devoted to one another with mutual love, showing eagerness in honoring one another. **12:11** Do not lag in zeal, be enthusiastic in spirit, serve the Lord. **12:12** Rejoice in hope, endure in suffering, persist in prayer. **12:13** Contribute to the needs of the saints, pursue hospitality. **12:14** Bless those who persecute you, bless and do not curse. **12:15** Rejoice with those who rejoice, weep with those who weep. **12:16** Live in harmony with one another; do not be haughty but associate with the lowly.⁴⁵⁴ Do not be conceited.⁴⁵⁵ **12:17** Do not repay anyone evil for evil; consider what is good before all people.⁴⁵⁶ **12:18** If possible, so far as it depends on you, live peaceably with all people.⁴⁵⁷ **12:19** Do not avenge yourselves, dear friends, but give place to God's wrath,⁴⁵⁸ for it is written, "**Vengeance is mine, I will repay.**"⁴⁵⁹ says the Lord. **12:20** Rather, *if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will be heaping burning coals on his head.*⁴⁶⁰ **12:21** Do not be overcome by evil, but overcome evil with good.

Submission to Civil Government

13:1 Let every person be subject to the governing authorities. For there is no authority except by God's appointment,⁴⁶¹ and the authorities that exist have been instituted by God. **13:2** So the person who resists such authority⁴⁶² resists the ordinance of God, and those who resist will incur judgment **13:3** (for rulers cause no fear for good conduct but for bad). Do you desire not to fear authority? Do good and you will receive its commendation, **13:4** for it is God's servant for your good. But if you do wrong, be in fear, for it does not bear the sword in vain. It is God's servant to administer retribution on the wrongdoer. **13:5** Therefore it is necessary to be in subjection, not only because of the wrath of the authorities⁴⁶³ but also because of your conscience.⁴⁶⁴ **13:6** For this reason you also

⁴⁴⁰tc Some Alexandrian and Western MSS (8 B D* et pauci) insert νῦν (*nun*, "now") here. A few other MSS (33 365 et pauci) insert ὕστερον (*husteron*, "finally"). MSS that omit the word entirely are B46 A D² F G Ψ Byz latt. External evidence strongly favors omission because of the alliance of Alexandrian and Byzantine MSS, with the Byzantine going against its normal tendency to reflect the longer reading.

⁴⁴¹sn A quotation from Isa 40:13.

⁴⁴²tn Grk "him"; the referent (God) has been specified in the translation for clarity.

⁴⁴³tn Grk "he"; the referent (God) has been specified in the translation for clarity.

⁴⁴⁴sn A quotation from Job 41:11.

⁴⁴⁵tn Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

⁴⁴⁶tn The participle and two adjectives "alive, holy, and pleasing to God" are taken as predicates in relation to "bodies," making the exhortation more emphatic. See D. B. Wallace, *Exegetical Syntax*, 618-19.

⁴⁴⁷sn Taken as predicate adjectives, the terms *alive*, *holy*, and *pleasing* are showing how unusual is the sacrifice that believers can now offer, for OT sacrifices were dead. As has often been quipped about this text, "The problem with living sacrifices is that they keep crawling off the altar."

⁴⁴⁸tn Although συσχηματίζεσθε (*suschēmatizēsthe*) could be either a passive or middle, the passive is more likely since it would otherwise have to be a *direct* middle ("conform yourselves") and, as such, would be quite rare for NT Greek. It is very telling that being "conformed" to the present world is viewed as a passive notion, for it may suggest that it happens, in part, subconsciously. At the same time, the passive could well be a "permissive passive," suggesting that there may be some consciousness of the conformity taking place. Most likely, it is a combination of both.

⁴⁴⁹tn Grk "to this age."

⁴⁵⁰sn The verb translated *test and approve* (δοκιμάζω, *dokimazō*) carries the sense of "test with a positive outcome," "test so as to approve."

⁴⁵¹tn The words "of you" have been supplied for clarity.

⁴⁵²tn Or "to each as God has distributed a measure of faith."

⁴⁵³tn This word comes from the same root as "grace" in the following clause; it means "things graciously given," "grace-gifts."

⁴⁵⁴tn The verb "must be" is understood in the Greek text.

⁴⁵⁵tn Or "but give yourselves to menial tasks." The translation depends on whether one takes the adjective "lowly" as masculine or neuter.

⁴⁵⁶tn Grk "Do not be wise in your thinking."

⁴⁵⁷tn Here ἀνθρώπος (*anthrōpos*) is used as a generic and refers to both men and women.

⁴⁵⁸tn Here ἀνθρώπος (*anthrōpos*) is used as a generic and refers to both men and women.

⁴⁵⁹tn Grk "the wrath," referring to God's wrath as the remainder of the verse shows.

⁴⁶⁰sn A quotation from Deut 32:35.

⁴⁶¹sn A quotation from Prov 25:21-22.

⁴⁶²tn Grk "by God."

⁴⁶³tn Grk "the authority," referring to the authority just described.

⁴⁶⁴tn Grk "its wrath"; the referent (the governing authorities) has been specified in the translation for clarity.

⁴⁶⁵tn Grk "because of (the) conscience," but the English possessive "your" helps to show whose conscience the context implies.

pay taxes, for the authorities⁴⁶⁵ are God's servants devoted to governing.⁴⁶⁶ **13:7** Pay everyone what is owed: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Exhortation to Love Neighbors

13:8 Owe no one anything, except to love one another, for the one who loves his neighbor has fulfilled the law. **13:9** For the commandments,⁴⁶⁷ **“Do not commit adultery, do not murder, do not steal, do not covet,”**⁴⁶⁸ (and if there is any other commandment) are summed up in this, **“Love your neighbor as yourself.”**⁴⁶⁹ **13:10** Love does no wrong to a neighbor. Therefore love is the fulfillment of the law.

Motivation to Godly Conduct

13:11 And do this⁴⁷⁰ because we know⁴⁷¹ the time, that it is already the hour for us to awake from sleep, for our salvation is now nearer than when we became believers. **13:12** The night has advanced toward dawn; the day is near. So then we must lay aside the works of darkness, and put on the weapons of light. **13:13** Let us live decently as in the daytime, not in carousing and drunkenness, not in sexual immorality and sensuality, not in discord and jealousy. **13:14** Instead, put on the Lord Jesus Christ, and make no provision for the flesh to arouse its desires.⁴⁷²

Exhortation to Mutual Forbearance

14:1 Now receive the one who is weak in the faith, and do not have disputes over differing opinions.⁴⁷³ **14:2** One person believes in eating everything, but the weak person eats only vegetables. **14:3** The one who eats everything must not despise the one who does not, and the one who abstains must not judge the one who eats everything, for God has accepted him. **14:4** Who are you to pass judgment on another's servant? Before his own master he stands or falls. And he will stand, for the Lord⁴⁷⁴ is able to make him stand.

14:5 One person regards one day holier than other days, and another regards them all alike.⁴⁷⁵ Each must be fully convinced in his own mind. **14:6** The one who observes the day, does it for the Lord. The⁴⁷⁶ one who eats, eats for the Lord, because he gives thanks to God, and the one who abstains from eating, abstains for the Lord, and he gives thanks to God. **14:7** For none of us lives for himself and none dies for himself. **14:8** If we live, we live for the Lord; if we die, we die for the Lord. Therefore, whether we live or die, we are the Lord's. **14:9** For this reason Christ died and returned to life, so that he may be the Lord of both the dead and the living.

14:10 But why do you judge your brother or sister?⁴⁷⁷ Or again, why do you despise your brother or sister?⁴⁷⁸ For we will all stand before the judgment seat⁴⁷⁹ of God. **14:11** For it is written, **“As I live, says the Lord, every knee will bow to me, and every tongue will give praise to God.”**⁴⁸⁰ **14:12** Therefore,⁴⁸¹ each of us will give an account of himself to God.⁴⁸²

Exhortation for the Strong not to Destroy the Weak

14:13 Therefore we must not pass judgment on one another, but rather determine never to place an obstacle or a trap before a brother or sister.⁴⁸³ **14:14** I know and am convinced in the Lord Jesus that there is nothing unclean in itself; still, it is unclean to the one who considers it unclean. **14:15** For if your brother or sister⁴⁸⁴ is distressed because of what you eat,⁴⁸⁵ you are no longer walking in love.⁴⁸⁶ Do not destroy by your food someone for whom Christ died. **14:16** Therefore do not let what you consider good⁴⁸⁷ be spoken of as evil. **14:17** For the kingdom of God does not consist of food and drink, but righteousness, peace, and joy in the Holy Spirit. **14:18** For the one who serves Christ in this way is pleasing to God and approved by people.⁴⁸⁸

14:19 So then, let us pursue what makes for peace and for building up one another. **14:20** Do not destroy the work of God for the sake of food. For although all things are clean,⁴⁸⁹ it is wrong to cause anyone to stumble by what you eat. **14:21** It is good not to eat meat or drink wine or to do anything that causes your brother to stumble.⁴⁹⁰ **14:22** The faith⁴⁹¹ you have, keep to yourself before God.

⁴⁶⁵tn Grk “they”; the referent (the governing authorities) has been specified in the translation for clarity.

⁴⁶⁶tn Grk “devoted to this very thing.”

⁴⁶⁷tn Grk “For the...” (with the word “commandments” supplied for clarity). The Greek article (“the”) is used here as a substantiver to introduce the commands that are quoted from the second half of the Decalogue (D. B. Wallace, *Exegetical Syntax*, 238).

⁴⁶⁸sn A quotation from Exod 20:13-15, 17; Deut 5:17-19, 21.

⁴⁶⁹sn A quotation from Lev 19:18.

⁴⁷⁰tn Grk “and this,” probably referring to the command to love (13:8-10); hence, “do” is implied from the previous verses.

⁴⁷¹tn The participle εἰδότες (*eidotes*) has been translated as a causal circumstantial participle.

⁴⁷²tn Grk “make no provision for the flesh unto desires.”

⁴⁷³tn Grk “over opinions.” The qualifier “differing” has been supplied to clarify the meaning.

⁴⁷⁴tc Some later MSS (D F G 048 Byz latt) read θεός (*theos*, “God”) in place of κύριος (*kurios*, “Lord”) here. However, κύριος is found in many important MSS (P46 N A B C P Ψ *et pauci*), and θεός looks to be an assimilation to θεός in v. 3.

⁴⁷⁵tn Grk “For one judges day from day, and one judges all days.”

⁴⁷⁶tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁴⁷⁷tn Grk “brother.”

⁴⁷⁸tn Grk “brother.”

⁴⁷⁹sn The *judgment seat* (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

⁴⁸⁰sn A quotation from Isa 45:23.

⁴⁸¹tc Most witnesses have οὖν (*oun*) after ἄρα (*ara*), but B D* F G P* 1739 1881 lat *et alii* lack it. Although Paul in Romans usually uses these two conjunctions in sequence (5:18; 7:3, 25; 8:12; 9:16, 18; 14:19), sometimes ἄρα stands alone (7:21; 8:1; 10:17). Scribes would most likely be motivated to add it here, in light of Paul's more common style up to this point, especially since he says ἄρα οὖν in v. 19.

⁴⁸²tc Or “each of us are accountable to God.” The words “to God” are excluded from some MSS (B F G 1739 *et pauci*) but are retained in N A C D Ψ Byz lat. External evidence favors their inclusion since Alexandrian, Western and Byzantine MSS are all represented. From an internal standpoint, it is easy to see the words as a scribal gloss intended to clarify the referent. However, the words are included on the strength of the external evidence.

⁴⁸³tn Grk “brother.”

⁴⁸⁴tn Grk “brother.”

⁴⁸⁵tn Grk “on account of food.”

⁴⁸⁶tn Grk “according to love.”

⁴⁸⁷tn Grk “do not let your good.”

⁴⁸⁸tn Grk “by men”; but ἀνθρώπος (*anthrōpos*) is generic here (“people”) since the contrast in context is between God and humanity.

⁴⁸⁹sn Here *clean* refers to food being ceremonially clean.

⁴⁹⁰tc A large number of MSS (P46^m N* B D F G Ψ Byz lat) expand the final clause: “to stumble or to be offended or to be made weak.” The shorter

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Blessed is the one who does not judge himself by what he approves. **14:23** But the man who doubts is condemned if he eats, because he does not do so from faith, and whatever is not from faith is sin.⁴⁹²

Exhortation for the Strong to Help the Weak

15:1 But we who are strong ought to bear with the failings of the weak, and not just please ourselves.⁴⁹³ **15:2** Let each of us please his neighbor for his good to build him up. **15:3** For even Christ did not please himself, but just as it is written, “*The insults of those who insult you have fallen on me*.”⁴⁹⁴ **15:4** For everything that was written in former times was written for our instruction, so that through endurance and through encouragement of the scriptures we may have hope. **15:5** Now may the God of endurance and comfort give you unity with one another⁴⁹⁵ in accordance with Christ Jesus, **15:6** so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Exhortation to Mutual Acceptance

15:7 Receive one another, then, just as Christ also received you, to God’s glory. **15:8** For I tell you that Christ has become a servant of the circumcised⁴⁹⁶ on behalf of God’s truth to confirm the promises made to the fathers,⁴⁹⁷ **15:9** and thus the Gentiles glorify God for his mercy.⁴⁹⁸ As it is written, “*Because of this I will confess you among the Gentiles, and I will sing praises to your name*.”⁴⁹⁹ **15:10** And again it says: “*Rejoice, O Gentiles, with his people*.”⁵⁰⁰ **15:11** And again, “*Praise the Lord all you Gentiles, and let all the peoples praise him*.”⁵⁰¹ **15:12** And again Isaiah says, “*The root of Jesse will come, and the one who rises to rule over the Gentiles, in him will the Gentiles hope*.”⁵⁰² **15:13** Now may the God of hope fill you with all joy and peace as you believe in him,⁵⁰³ so that you may abound in hope by the power of the Holy Spirit.

Paul’s Motivation for Writing the Letter

15:14 But I myself am fully convinced about you, my brothers and sisters,⁵⁰⁴ that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. **15:15** But I have written more boldly to you on some points so as to remind you, because of the grace given to me by God **15:16** to be a minister of Christ Jesus to the Gentiles. I serve⁵⁰⁵ the gospel of God like a priest, so that the offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

15:17 So I boast⁵⁰⁶ in Christ Jesus about the things that pertain to God. **15:18** For I will not dare to speak of anything except what Christ has accomplished through me in order to bring about the obedience⁵⁰⁷ of the Gentiles, by word and deed, **15:19** in the power of signs and wonders, in the power of the Spirit of God. So from Jerusalem even as far as Illyricum I have fully preached the gospel of Christ. **15:20** And in this way I desire to preach where Christ has not been named, so as not to build on another person’s foundation, **15:21** but as it is written: “*Those who were not told about him will see, and those who have not heard will understand*.”⁵⁰⁸

Paul’s Intention of Visiting the Romans

15:22 This is the reason I was often hindered from coming to you. **15:23** But now there is nothing more to keep me⁵⁰⁹ in these regions, and I have for many years desired⁵¹⁰ to come to you **15:24** when I go to Spain. For I hope to visit you when I pass through and that you will help me⁵¹¹ on my journey there, after I have enjoyed your company for a while.

15:25 But now I go to Jerusalem to minister to the saints. **15:26** For Macedonia and Achaia are pleased to make some contribution for the poor among the saints in Jerusalem. **15:27** For they were pleased to do this, and indeed they are indebted to the Jerusalem saints.⁵¹² For if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things. **15:28** Therefore after I have completed this and have safely delivered this bounty to them,⁵¹³ I will set out for Spain by way of you, **15:29** and I know that when I come to you I will come in the fullness of Christ’s blessing.

reading “to stumble” is found only in Alexandrian MSS (Ⲙ A B C *et pauci*). Although external evidence favors inclusion, internal evidence strongly suggests a scribal expansion similar to 1 Cor 8:11-13. The shorter reading is therefore preferred.

⁴⁹²tc Several important Alexandrian witnesses (Ⲙ A B C 048) add the relative pronoun ἧν (*hēn*, “the faith that you have”) at this juncture, but D F G Ψ 1739 1881 *Byz lat et alii* lack it. Without the pronoun, the clause is more ambiguous (either “Keep the faith [that] you have between yourself and God” or “Do you have faith? Keep it between yourself and God”). The pronoun thus looks to be a motivated reading, created to clarify the meaning of the text.

⁴⁹³tc Some MSS insert 16:25-27 at this point. See the tc note at 16:25 for more information.

⁴⁹⁴tn Grk “and not please ourselves.” NT Greek negatives used in contrast like this are often not absolute, but relative: “not so much one as the other.”

⁴⁹⁵sn A quotation from Ps 69:9.

⁴⁹⁶tn Grk “grant you to think the same among one another.”

⁴⁹⁷tn Grk “of the circumcision”; that is, the Jews.

⁴⁹⁸tn Or “to the patriarchs.”

⁴⁹⁹tc There are two major syntactical alternatives which are both awkward: (1) one could make “glorify” dependent on “Christ has become a minister” and coordinate with “to confirm” and the result would be rendered “Christ has become a minister of circumcision to confirm the promises...and so that the Gentiles might glorify God.” (2) one could make “glorify” dependent on “I tell you” and coordinate with “Christ has become a minister” and the result would be rendered “I tell you that Christ has become a minister of circumcision...and that the Gentiles glorify God.” The second rendering is preferred.

⁵⁰⁰sn A quotation from Ps 117:1.

⁵⁰¹sn A quotation from Deut 32:43.

⁵⁰²sn A quotation from Ps 117:1.

⁵⁰³sn A quotation from Isa 11:10.

⁵⁰⁴tn Grk “in the believing” or “as [you] believe,” with the object “him” supplied from the context. The referent could be God (15:13a) or Christ (15:12).

⁵⁰⁵tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

⁵⁰⁶tn Grk “serving.” This is a continuation of the previous sentence in the Greek text, but in keeping with contemporary English style, a new sentence was started here in the translation.

⁵⁰⁷tc After οὖν (*oun*), several important Alexandrian and Western MSS (B C D F G *et pauci*) add τήν (*tēn*). The article is omitted in Ⲙ A Ψ 33 1739 1881 *Byz* however. One MS (ⲓ46) supplies a relative pronoun and has a different reading entirely (“which I have [as a] boast”). Articles were frequently introduced to clarify the meaning of the text. In this instance, since the word modified (καυχῆσιν, *kauchēsín*) is third declension, a visual oversight is less likely. Hence, the shorter reading is probably original. The difference in translation between these first two options is negligible (“I have the boast” or “I have a boast”).

⁵⁰⁸tn Grk “Therefore I have a boast.”

⁵⁰⁹tn Grk “unto obedience.”

⁵¹⁰sn A quotation from Isa 52:15.

⁵¹¹tn Grk “now no longer having a place...I have.”

⁵¹²tn Grk “but having a desire...for many years.”

⁵¹³tn Grk “and to be helped by you.” The passive construction was changed to an active one in the translation.

⁵¹⁴tn Grk “to them”; the referent (the Jerusalem saints) has been specified in the translation for clarity.

⁵¹⁵tn Grk “have sealed this fruit to them.”

15:30 Now I urge you, brothers and sisters,⁵¹⁴ through our Lord Jesus Christ and through the love of the Spirit, to join fervently with me in prayer to God on my behalf. **15:31** Pray⁵¹⁵ that I may be rescued from those who are disobedient in Judea and that my ministry in Jerusalem may be acceptable to the saints, **15:32** so that by God's will I may come to you with joy and be refreshed in your company. **15:33** Now may the God of peace be with all of you. Amen.⁵¹⁶

Personal Greetings

16:1 Now I commend to you our sister Phoebe, who is a servant⁵¹⁷ of the church in Cenchrea, **16:2** so that you may welcome her in the Lord in a way worthy of the saints and provide her with whatever help she may need from you, for she has been a great help to many, including me.

16:3 Greet Prisca and Aquila,⁵¹⁸ my fellow workers in Christ Jesus, **16:4** who risked their own necks for my life. Not only I, but all the churches of the Gentiles are grateful to them. **16:5** Also greet the church in their house. Greet my dear friend Epenetus,⁵¹⁹ who was the first convert⁵²⁰ to Christ in Asia.⁵²¹ **16:6** Greet Mary, who has worked very hard for you. **16:7** Greet Andronicus and Junia,⁵²² my compatriots⁵²³ and my fellow prisoners.⁵²⁴ They are well known⁵²⁵ to the apostles,⁵²⁶ and they were in Christ before me. **16:8** Greet Ampliatus, my dear friend in the Lord. **16:9** Greet Urbanus, our fellow worker in Christ, and my good friend Stachys. **16:10** Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus. **16:11** Greet Herodion, my compatriot.⁵²⁷ Greet those in the household of Narcissus who are in the Lord. **16:12** Greet Tryphena⁵²⁸ and Tryphosa, laborers in the Lord. Greet my dear friend⁵²⁹ Persis, who has worked hard in the Lord. **16:13** Greet Rufus, chosen in the Lord, and his mother who was also a mother to me.⁵³⁰ **16:14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters⁵³¹ with them. **16:15** Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the believers⁵³² who are with them. **16:16** Greet one another with a holy kiss. All the churches of Christ greet you.

16:17 Now I urge you, brothers and sisters,⁵³³ to watch out for those who create dissensions and obstacles contrary to the teaching that you learned. Avoid them! **16:18** For these are the kind who do not serve our Lord Christ, but their own appetites. By their smooth talk and flattery they deceive the minds⁵³⁴ of the naive. **16:19** Your obedience is known to all and thus I rejoice over you. But I want you to be wise in what is good and innocent in what is evil. **16:20** The God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus be with you.

⁵¹⁴tn Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

⁵¹⁵tn Verses 30-31 form one long sentence in the Greek but have been divided into two distinct sentences for clarity in English.

⁵¹⁶tc Some MSS omit the word "Amen" here and insert 16:25-27 at this point. See the tc note at 16:25 for more information.

⁵¹⁷tn Or "deaconess." It is debated whether δῆκονος (*diakonos*) here refers to a specific office within the church. One contextual argument used to support this view is that Phoebe is associated with a particular church, Cenchrea, and as such would therefore be a deacon of that church. In the NT some who are called δῆκονος are related to a particular church, yet the scholarly consensus is that such individuals are not deacons, but "servants" or "ministers" (other viable translations for δῆκονος). For example, Epaphras is associated with the church in Colossians and is called a δῆκονος in Col 1:7, but no contemporary translation regards him as a deacon. In 1 Tim 4:6 Paul calls Timothy a δῆκονος; Timothy was associated with the church in Ephesus, but he obviously was not a deacon. In addition, the lexical evidence leans away from this view: within the NT, the δῆκον- word group rarely functions with a technical nuance. In any case, the evidence is not compelling either way. The view accepted in the translation above is that Phoebe was a servant of the church, not a deaconess, although this conclusion should be regarded as tentative.

⁵¹⁸sn On *Prisca and Aquila* see also Acts 18:2, 18, 26; 1 Cor 16:19; 2 Tim 4:19. In the NT "Priscilla" and "Prisca" are the same person. The author of Acts uses the full name Priscilla, while Paul uses the diminutive form *Prisca*.

⁵¹⁹sn The spelling *Epenetus* is also used by NIV, NLT; the name is alternately spelled *Epaenetus* (NASB, NKJV, NRSV).

⁵²⁰tn Grk "first fruit." This is a figurative use referring to Epenetus as the first Christian convert in the region.

⁵²¹sn *Asia* in the NT always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia.

⁵²²tn Or "Junias."

sn The feminine name *Junia*, though common in Latin, is quite rare in Greek (apparently only three instances of it occur in Greek literature outside Rom 16:7, according to the data in the *TLG* [D. Moo, *Romans* [NICNT], 922]). The masculine *Junias* (as a contraction for *Junianus*), however, is rarer still: only one instance of the masculine name is known in extant Greek literature (Epiphanius mentions Junias in his *Index discipulorum* 125). Further, since there are apparently other husband-wife teams mentioned in this salutation (*Prisca and Aquila* [v. 3], *Philologus and Julia* [v. 15]), it might be natural to think of *Junia* as a feminine name. (This ought not be pressed too far, however, for in v. 12 all three individuals are women [though the first two are linked together], and in vv. 9-11 all the individuals are men.) In Greek only a difference of accent distinguishes between *Junias* (male) and *Junia* (female). If it refers to a woman, it is possible (1) that she had the gift of apostleship (not the office), or (2) that she was not an apostle but along with Andronicus was esteemed by (or among) the apostles. As well, the term "prominent" probably means "well known," suggesting that Andronicus and *Junia(s)* were well known to the apostles (see tn on the phrase "well known" which follows).

⁵²³tn Or "kinsmen," "relatives," "fellow countrymen."

⁵²⁴tc The vast majority of MSS omit the article τούς (*tous*) before συναϊχμαλώτους (*sunaiichmalōtous*, "fellow prisoners"). However, P46 and B have it. P46-B readings elsewhere in the Pauline corpus contain the original wording against virtually all other witnesses (e.g., in 1 Cor 8:8; 10:10; Eph 5:22). What makes their reading in Rom 16 so intriguing is that a characteristic they both share is the omission of words and phrases (for P46 note, e.g., Rom 12:14; 1 Cor 3:10, 13; 7:7; 8:2, 3, 12; 9:9; Gal 5:24, 25; Phil 3:1, *et alii*; for B note, e.g., 1 Cor 4:15; 7:28; 9:7; Gal 4:6; 5:6, 10; Eph 1:3; for P46-B combined omissions note Rom 12:14; 13:9; 15:28, 30; 1 Cor 1:18; 7:5; 8:6, 10; Gal 3:21; 4:23; 6:4; Heb 1:4; 3:2). In particular, the article is lacking in these witnesses (P46: Gal 3:26; Eph 4:26; 6:16; Phil 3:10, *et al.*; B: Gal 5:7; Eph 4:26; 5:21; Phil 3:10, *et al.*). The uncharacteristic addition of an article seems to indicate an original reading. There is further significance in this fact: if the second article in the construction is lacking, this construction constitutes a "Granville Sharp construction." It would be the only such construction in the NT in which an adjective and noun in the plural combined to indicate the same referents (that is to say, that both Andronicus and *Junia* were kinsmen and fellow prisoners).

⁵²⁵tn Or "prominent, outstanding, famous." The term ἐπίσημος (*episēmos*) is used either in an implied comparative sense ("prominent, outstanding") or in an elative sense ("famous, well known"). The key to determining the meaning of the term in any given passage is both the general context and the specific collocation of this word with its adjuncts. When a comparative notion is seen, that to which ἐπίσημος is compared is frequently, if not usually, put in the genitive case (cf., e.g., 3 Macc 6:1 [Ἐλεάζαρος δὲ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας Ἰερύων "Eleazar, a man prominent among the priests of the country"]; cf. also *Pss. Sol.* 17:30). When, however, an elative notion is found, ἐν (*en*) plus a personal plural dative is not uncommon (cf. *Pss. Sol.* 2:6). Although ἐν plus a personal dative does not indicate agency, in collocation with words of perception, (ἐν plus) dative personal nouns are often used to show the recipients. In this instance, the idea would then be "well known to the apostles." See M. H. Burer and D. B. Wallace, "Was *Junia* Really an Apostle? A Re-examination of Rom 16.7," *NTS* 47 (2001): 76-91, who argue for the elative notion here.

⁵²⁶tn Or "among the apostles." See discussion in the note on "well known" for these options.

⁵²⁷tn Or "kinsman," "relative," "fellow countryman."

⁵²⁸sn The spelling *Tryphena* is also used by NIV, NKJV, NLT; the name is alternately spelled *Tryphaena* (NASB, NRSV).

⁵²⁹tn Grk "Greet the beloved."

⁵³⁰tn Grk "and his mother and mine."

⁵³¹tn Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

⁵³²tn Grk "saints."

⁵³³tn Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

⁵³⁴tn Grk "hearts."

ROMANS

16:21 Timothy, my fellow worker, greets you; so do Lucius, Jason, and Sosipater, my compatriots.⁵³⁵ **16:22** I, Tertius, who am writing this letter, greet you in the Lord. **16:23** Gaius, who is host to me and to the whole church, greets you. Erastus the city treasurer and our brother Quartus greet you.⁵³⁶

16:25⁵³⁷ Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that had been kept secret for long ages, **16:26** but now is disclosed, and through the prophetic scriptures has been made known to all the nations, according to the command of the eternal God, to bring about the obedience of faith— **16:27** to the only wise God, through Jesus Christ, be glory forever! Amen.

⁵³⁵tn *Grk* “kinsmen, relatives, fellow countrymen.”

⁵³⁶tc Some MSS (D [F G without “Jesus Christ”] Byz) include here **16:24** “The grace of our Lord Jesus Christ be with all of you. Amen.” Other less important MSS (P 33 *et pauci*) include the verse after **16:27**. The verse is omitted entirely in P46 P61 N A B C 1739 *et pauci*). The strength of the external evidence, combined with uncertainty in other MSS over where the verse should be located and the fact that it is a repetition of v. 20b, strongly favors omission of the verse. The present translation follows the standard critical Greek texts in omitting the verse number, a procedure also followed by a number of other modern translations.

⁵³⁷tc There is a considerable degree of difference among the MSS regarding the presence and position of the doxology of 16:25-27. Five situations present themselves from the MS tradition. The doxology is found in the ancient witnesses in three separate locations: (1) here after 16:23 (P61^{vid} N B C D a b vg syr^p cop), (2) after 14:23 (P 209^{vid} 1881 Byz m^{vid} syr^l Or^{lat} MSS), or (3) after 15:33 (P46). The situation is further complicated in that some of the MSS have these verses in two places: (4) after 14:23 *and* after 16:23 (A P 33 104 2805 *et pauci*); or (5) after 14:23 *and* after 15:33 (1506). The uncertain position of the doxology might suggest that it was added by later scribes. But since the MSS containing the doxology are so early and widespread, it almost certainly belongs in Romans; it is only a question of where. Only two positions (after chapter 14 and at the end of the letter) deserve particular notice. The situation of the MSS showing the doxology in two places dates back to the 5th century. Later copyists, faced with the doxology in two different places in the MSS they knew, may have decided to copy the doxology in both places, since they were unwilling to consciously omit any text. Because the textual disruption of the doxology is so early, B. M. Metzger (*Textual Commentary*, 470) suggests two possibilities: either (1) that Paul may have sent two different copies of Romans—a copy lacking chapters 15 and 16 and a copy with the full text of the epistle as we now have it, or (2) through some scribal accident, some of the earliest MSS of the Pauline letters lacked chapters 15 and 16. Those MSS that lacked chapters 15-16 would naturally conclude with some kind of doxology after chapter 14. On the other hand, H. Gamble (*The Textual History of the Letter to the Romans*, 123-132) argues for the position of the doxology at 14:23, since to put the doxology at 16:25 would violate Paul’s normal pattern of a grace-benediction at the close of a letter. Gamble further argues for the inclusion of 16:24, since the MSS that put the doxology after chapter 14 almost always present 16:24 as the letter’s closing, whereas most of the MSS that put the doxology at its traditional position drop 16:24, perhaps because it would be redundant before 16:25-27. A decision is difficult, but the weight of external evidence, since it is both early and geographically widespread, suggests that the doxology belongs here after 16:23.