Salutation

1:1 From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God. This gospel he promised beforehand through his prophets in the holy scriptures, concerning his Son who was a descendant of David, with reference to the flesh, who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord. Through him we have received grace and apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.

1:6 You also are among them, called to belong to Jesus Christ. To all those loved by God in Rome, called to be saints:

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

2 tn Traditionally, “servant.” Though δοῦλος (doulos) is normalized in English as “slave,” the word does not carry the same connotation of a free individual serving another. BDAG 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” (BDAG 260 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

3 sn Undoubtedly the background for the concept of being the Lord’s “slave” or “servant” is to be found in the Old Testament scriptures. For someone who was Jewish 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 (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:10); all these men were “servants (or slaves) of the Lord.”

4 tn Grk “a called apostle.”

5 sn The genitive in the phrase εὐαγγέλιον θεοῦ (evangelion theou, “the gospel of God”) could be translated as (1) a subjective genitive (“the gospel which God brings”) or (2) an objective genitive (“the gospel about God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see Exo 13:19; Is 49:6; Zec 3:14; 11:13; 2Ch 35:35; Lk 10:16). If so, an interplay between the two concepts is intended: The gospel which God brings is in fact the gospel about himself. However, in view of God’s action in v. 2 concerning this gospel, a subjective genitive notion (“the gospel which God brings”) is slightly preferred.

6 tn Grk “the gospel of God, which he promised.” 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 ὡς ἐκ τῆς ἡμῶν 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 τοῖς ἔθνεσιν has τοῖς ἔθνεσιν as its antecedent, which would indicate that the church at Rome was predominantly Gentile.

7 tn Grk “born of the seed” (an idiom).

8 tn 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.

9 sn Appointed the Son-of-God-in-power. Most translations render the Greek participle ἀποστολὴν ἡμῖν καθιστήσεται, from ἀποστολή (apostolé, “apostle”) “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 ἀποστολή 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,” as indicated by 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.”

10 tn Grk “spirit of holiness.” Some interpreters take the phrase to refer to Christ’s own inner spirit, which was characterized by holiness.

11 tn 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).

12 tn Some interpreters understand the phrase “grace and apostleship” as a hendiadys, translating “grace [i.e., gift] of apostleship.” The pronoun “our” is supplied in the translation to clarify the sense of the statement.

13 tn Grk “and apostleship for obedience.”

14 tn The phrase ἀποστολὴν 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 (“the obedience of [Christ] faith”); 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 ἀποστολὴν πίστεως (Rom 1:5; 16:23),” WTJ 52 (1990): 201-24.

15 tn 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.

16 tn Grk “called of Jesus Christ.”

17 map For location see JPA A1.

18 tn Although the first part of v. 7 is not a complete English sentence, it maintains the “From...to...” pattern used in all the Pauline letters to indicate the sender and the recipients. Here, however, there are several intervening verses (vv. 2-6),
Grace and peace to you from God our Father and the Lord Jesus Christ!

Paul’s Desire to Visit Rome

1:8 First of all, 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 by preaching the gospel of his Son, is my witness that I continually remember you 1:10 and I always ask in my prayers, if perhaps now at last I may succeed in visiting you according to the will of God. 1:11 For I long to see you, so that I may impart to you some spiritual gift so that you may be mutually comforted by one another’s faith, both yours and mine. 1:13 I do not want you to be unaware, brothers and sisters, 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. 1:14 I am a debtor both to the Greeks and to the barbarians, both to the wise and to the foolish. 1:15 Thus I am eager also to preach the gospel to you who are in Rome. 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. 1:17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, “The righteous by faith will live.” 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness, for what is known about God is plain to them, 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 people 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 hearts were darkened. 1:22 Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for an image resembling...
mortal human beings or birds or four-footed animals or reptiles.

1:24 Therefore God gave them over in the desires of their hearts to impurity, to dishonor their bodies among themselves. They exchanged the truth of God for a lie and worshiped and served the creation 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, and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men 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, God gave them over to a depraved mind, to do what should not be done. They are filled with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with envy, murder, strife, deceit, hostility. They are gossips, slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents, senseless, covenant-breakers, heartless, ruthless. 1:32 Although they fully know God’s righteous decree that those who practice such things deserve to die, they not only do them but also approve of those who practice them.

The Condemnation of the Moralist

2:1 Therefore you are without excuse. Whatever you are, when you judge someone else. For on whatever grounds 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 accordance with truth against those who practice such things. 2:3 And do you think, whoever you are, when you judge those who practice such things and yet do them yourself, 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 know that God’s kindness leads you to repentance? 2:5 But because of
your stubbornness\(^1\) and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God’s righteous judgment is revealed\(^2\). 2:6 He\(^3\) will reward\(^4\) each one according to his works:\(^5\) 2:7 eternal life to those who by perseverance in good works seek glory and honor and immortality, 2:8 but\(^6\) wrath and anger to those who live in selfish ambition\(^7\) and do not obey the truth but follow\(^8\) unrighteousness. 2:9 There will be\(^9\) affliction and distress on everyone\(^10\) who does evil, on the Jew first and also the Greek,\(^11\) 2:10 but\(^12\) 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 law\(^13\) 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.\(^14\) 2:14 For whenever the Gentiles,\(^15\) who do not have the law, do by nature\(^16\) the things required by the law,\(^17\) these who do not have the law are a law to themselves. 2:15 They\(^18\) show that the work of the law is written\(^19\) in their hearts, as their conscience bears witness and their conflicting thoughts accuse or else defend\(^20\) them,\(^21\) 2:16 on the day when God will judge\(^22\) the secrets of human hearts,\(^23\) according to my gospel\(^24\) through Christ Jesus.

The Condemnation of the Jew

2:17 But if you call yourself a Jew and rely on the law\(^25\) and boast of your relationship to God\(^26\) and know his will\(^27\) and approve the superior things because you receive instruction from the law,\(^28\) 2:18 and if you are convinced\(^29\) that you yourself are a guide to the blind, a light to those who are in darkness, 2:19 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 therefore\(^30\) 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 abhor\(^31\) 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.”\(^32\)

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\(^1\) tn Grk “hardness.” Concerning this imagery, see Jer 4:4; Ezek 3:7; Jn. 16:3.

\(^2\) tn Grk “in the day of wrath and revelation of the righteous judgment of God.”

\(^3\) 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.

\(^4\) tn Gr “will render,” “will recompense.” In this context Paul is setting up a hypothetical situation, not stating that salvation is by works.

\(^5\) sn A quotation from Ps 62:12; Prov 24:12; a close approximation to Matt 16:27.

\(^6\) tn This contrast is clearer and stronger in Greek than can be easily expressed in English.

\(^7\) tn Grk “those who [are] from selfish ambition.”

\(^8\) tn Grk “are persuaded by, obey.”

\(^9\) tn No verb is expressed in this verse, but the verb “to be” is implied by the Greek construction. Literally “suffering and distress on everyone…”

\(^10\) tn Grk “every soul of man.”

\(^11\) sn Paul uses the term Greek here and in v. 10 to refer to non-Jews, i.e., Gentiles.

\(^12\) tn Grk “but even,” to emphasize the contrast. The second word has been omitted since it is somewhat redundant in English idiom.

\(^13\) sn 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; 305-6) 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.

\(^14\) tn 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.”

\(^15\) sn Gentile is a NT term for a non-Jew.

\(^16\) tn Some (e.g. C. E. B. Cranfield, Romans [ICC], 1:135-37) take the phrase ἐφοίτευτον (phóreston, “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.

\(^17\) tn Grk “do by nature the things of the law.”

\(^18\) 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.

\(^19\) tn Grk “show the work of the law [to be] written,” with the words in brackets implied by the Greek construction.

\(^20\) tn Gr “excuse.”

\(^21\) tn Grk “their conscience bearing witness and between the thoughts accusing or also defending one another.”

\(^22\) tn 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.

\(^23\) tn Grk “of people.”


\(^25\) sn The law refers to the Mosaic law, described mainly in the OT books of Exodus, Leviticus, Numbers, and Deuteronomy.

\(^26\) tn Grk “in God.” This may be an allusion to Jer 9:24.

\(^27\) tn Grk “the will.”

\(^28\) tn Grk “because of being instructed out of the law.”

\(^29\) tn 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.

\(^30\) tn The structure of vv. 21-24 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 anaclasis (a broken off or incomplete construction).

\(^31\) tn Or “detest.”

\(^32\) sn A quotation from Isa 52:5.
2:25 For circumcision\(^1\) has its value if you practice the law, but\(^2\) if you break the law,\(^3\) your circumcision has become uncircumcision. \(2:26\) Therefore if the uncircumcised man obeys\(^4\) the righteous requirements of the law, will not his circumcision be regarded as circumcision? \(2:27\) And will not the physically uncircumcised man\(^5\) who keeps the law judge you who, despite\(^6\) the written code\(^7\) 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 heart\(^8\) by the Spirit\(^9\) and not by the written code.\(^10\) This person’s\(^{s,11}\) 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.\(^12\) First of all,\(^13\) the Jews\(^14\) were entrusted with the oracles of God.\(^{13:3} 3:3\) What then? If some did not believe, does their negligence nullify the faithfulness of God? \(3:4\) Absolutely not! Let God be proven true, and every human being\(^{16}\) shown up as a liar,\(^17\) just as it is written: “so that you will be justified\(^{18}\) in your words and will prevail when you are judged.”\(^19\)

3:5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he?\(^20\) (I am speaking in human terms.)\(^21\) 3:6 Absolutely not! For otherwise how could God judge the world? \(3:7\) For if by my lie the truth of God enhances 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.\(^22\) (Their 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.”\(^26\)

3:13 “Their throats are open graves, 27 they deceive with their tongues, the poison of asps is under their lips.”\(^28\)

3:14 “Their mouths are\(^{29}\) full of cursing and bitterness.”\(^30\)

3:15 “Their feet are swift to shed blood, 3:16 ruin and misery are in their paths.”

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\(^{1}\) sn 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 (ακροβυστία, akrobustia) were probably derogatory slangs used by Jews and Gentiles to describe their opponents (“The Circumcision and the Uncircumcision in Rome,” NTS 35 [1989]: 77-80).

\(^{2}\) tn This contrast is clearer and stronger in Greek than can be easily expressed in English.

\(^{3}\) tn Grk “If you should be a transgressor of the law.”

\(^{4}\) sn On circumcision is of the heart see Lev 26:41; Deut 10:16; Jer 4:4; Ezek 44:9.

\(^{5}\) tn Some have taken the phrase εν πνεύματι (en pneumatī, “by/in the Spirit”) not as a reference to the Holy Spirit, but referring to circumcision as “spiritual and not literal” (RSV).

\(^{6}\) tn Grk “through,” but here the preposition seems to mean “along with,” “though provided with,” as BDAG 224 s.v. γάρ “because” indicates.

\(^{7}\) tn Grk “letter.”

\(^{8}\) sn Circumcision is of the heart see Lev 26:41; Deut 10:16; Jer 4:4; Ezek 44:9.

\(^{9}\) sn The word φύλασσω (phulassō, traditionally translated “keep”) in this context connotes preservation of the requirements of the law, will not his uncircumcision transgress the law? For circumcision something that is outward in the flesh, but referring to circumcision as “spiritual and not literal” (RSV).

\(^{10}\) tn Grk “the uncircumcision by nature.” The word “man” is supplied here to make clear that male circumcision (or uncircumcision) is in view.

\(^{11}\) tn Grk “through,” but here the preposition seems to mean “along with,” “though provided with,” as BDAG 224 s.v. διά “by” indicates.

\(^{12}\) tn Most witnesses [A D F 33 02] have γράφεται (gar) after μεν (men), though some significant Alexandrian and Western witnesses lack the conjunction (B D G Ψ Ψ 81 365 1506 2464 46 pc lat). A few ms have γράφονται, but not μεν (6 1739 1881). γράφει was frequently added by scribes as a clarifying conjunction, making it suspect here. NA\(^{2}\) has the γράφονται in brackets, indicating doubt as to its authenticity.

\(^{13}\) tn Grk “first indeed that.”

\(^{14}\) tn Grk “they were.”

\(^{15}\) sn The referent of λόγια (logia, “oracles”) has been variously understood: (1) BDAG 596 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.

\(^{16}\) sn Grk “man,” but ἀνθρώπος (anthropos) is used in a generic sense here to stress humanity rather than masculinity.

\(^{17}\) tn Grk “Let God be true, and every man a liar.” The words “proven” and “shown up” are supplied in the translation to clarify the meaning.

\(^{18}\) tn 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.

\(^{19}\) sn Or “prevail when you judge.” A quotation from Ps 51:4.

\(^{20}\) tn Or “shows clearly.”

\(^{21}\) sn “That God is not unjust to inflict wrath, is he?”

\(^{22}\) sn The same expression occurs in Gal 3:15, and similar phrases in Rom 6:19 and 1 Cor 9:8.

\(^{23}\) tn Grk “abounded unto.”

\(^{24}\) tn Grk “(as we are slandered and some affirm that we say...).”

\(^{25}\) sn Grk “whose.” Because of the length and complexity of the Greek sentence, this relative clause was rendered as a new sentence in the translation.

\(^{26}\) sn Verses 10-12 are a quotation from Ps 14:1-3.

\(^{27}\) tn Grk “their throat is an opened grave.”

\(^{28}\) sn A quotation from Ps 5:9; 140:3.

\(^{29}\) sn Grk “whose mouth is.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^{30}\) sn A quotation from Ps 10:7.
3:17 and the way of peace they have not known."24

3:18 There is no fear of God before their eyes.12

3:19 Now we know that whatever the law says, it says to those who are under 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 him by the works of the law,2 for through the law comes the knowledge of sin. 3:21 But now, apart from the law the righteousness of God (which is brought to light through the testimony of the law and the prophets)7 has been disclosed—3:22 namely, the righteousness of God through the faithfulness of Jesus Christ8 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 justified freely by his grace through the redemption that is in Christ Jesus. 3:25 God publicly displayed him2 on his death13 as the mercy seat24 accessible through
faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. 3:26 This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus’ faithfulness.

3:27 Where, then, is boasting? It is excluded! By what principle? 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. 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, he will justify the circumcised by faith and the uncircumcised through faith. 3:31 Do we then nullify the law through faith? Absolutely not! Instead we uphold the law.

The Illustration of Justification

4:1 What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter? 4:2 For if Abraham was declared righteous by faith, why are his descendants considered righteous, and he himself considered a justifier of the Gentile? 4:3 For what does the scripture say?

21: “Abraham believed God, and it was credited to him as righteousness.” 24:4 Now to the one who works, his pay is not credited due to grace but due to obligation. 25: But to the one who does not work, but believes in the one who declares the ungodly righteous, 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 “Blessed 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.”

4:9 Is this blessedness then for the circumcision or also for the uncircumcision? For we say, “faith was credited to Abraham as righteousness.” 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, so that he would become the father of all those who believe but have never been circumcised, that they too could have righteousness credited to them. 4:12 And he is also the father of the circumcised, who are not only circumcised, but who also walk in the footsteps of the faith that

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1. The prepositional phrase διὰ πίστεως (dia pistēs) here modifies the noun ἀλειτήριον (hilastērion). 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 "mercy-seat-accessible-through-faith" to emphasize the sin accessible is not in the Greek text but has been supplied as a new sentence was started here in the translation.

2. 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.

3. Grk “because of the passing over of sins previously committed in the forbearance of God.”

4. 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.

5. Grk “toward a demonstration,” repeating and expanding the purpose of God’s action in v. 25a.

6. Or “righteous.”

7. 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.”

8. 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,” JSTNT 43 [1991]: 96) take the phrase to refer to all human boasting before God.

9. Grk “By what sort of law?”

10. Here ἀνθρώπον (anthrōpon) is used in an indefinite and general sense (BDAG 81 s.v. ἀνθρώπος 4.a.γ’).

11. See the note on the phrase “works of the law” in Rom 3:20.

12. Grk “but if indeed God is one.”


14. Or “but” (Greek ὅλα, alla).

15. Or “according to natural descent” (BDAG 916 s.v. ἀφρός 4).

16. Grk “has found?”

17. Or “was justified.”

18. The term λογίσμαι (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.


20. Or “not according to grace but according to obligation.”

21. Or “who justifies the ungodly.”

22. Or “Happy.”

23. The word for “man” or “individual” here is ἄνθρωπος (anthrōpos), which often means “male” or “man (as opposed to woman).” However, as BDAG 79 s.v. 2 says, here it is “equivalent to τις someone, a person.”

24. The verb translated “count” here is λογίσμαι (logizomai). It occurs eight times in Rom 4:1-12, including here, each time with the sense of “place on someone’s account.” By itself the word is neutral, but in particular contexts it can take on a positive or negative connotation. The other occurrences of the verb have been translated using a form of the English verb “credit” because they refer to a positive event: the application of righteousness to the individual believer. The use here in v. 8 is negative: the application of sin. A form of the verb “credit” was not used here because of the positive connotations associated with that English word, but it is important to recognize that the same concept is used here as in the other occurrences.


26. Or “happiness.”

27. Or “upon.”

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

29. Or “upon.”


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

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

33. Grk “through uncircumcision.”

34. Grk “the father of circumcision.”
our father Abraham possessed when he was still uncircumcised.\(^1\)

4:13 For the promise\(^2\) 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.\(^3\) 4:15 For the law brings wrath, because where there is no law there is no transgression\(^4\) either. 4:16 For this reason it is by faith so that it may be by grace,\(^5\) 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,\(^6\) who is the father of us all 4:17 (as it is written, “I have made you the father of many nations”).\(^7\) He is our father\(^8\) in the presence of God whom he believed—the God who\(^9\) makes the dead alive and summons the things that do not yet exist as though they already do.\(^10\) 4:18 Against hope Abraham\(^11\) believed\(^12\) in hope with the result that he became the father of many nations\(^13\) according to the pronouncement, “so will your descendants be.”\(^14\) 4:19 Without being weak in faith, he considered\(^15\) his own body as dead\(^16\) (because he was about one hundred years old) and the deadness of Sarah’s womb. 4:20 He\(^18\) did not waver in unbelief about the promise of God but was strengthened in faith, giving glory to God. 4:21 He was\(^19\) fully convinced that what God\(^20\) promised he was also able to do. 4:22 So indeed it was credited to Abraham\(^21\) as righteousness.

4:23 But the statement it was credited to him\(^22\) was not written only for Abraham’\(^23\) 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 He\(^24\) was given over\(^25\) because of our transgressions.

\(^1\) tn Grk “the ‘in-uncircumcision faith’ of our father Abra-

\(^2\) sn 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 12:3).

\(^3\) tn Grk “rendered inoperative.”

\(^4\) tn Or “violation.”

\(^5\) tn Or “that it might be according to grace.”

\(^6\) tn Grk “those who are of the faith of Abraham.”

\(^7\) tn Verses 16-17 comprise one sentence in Greek, but this has been divided into two sentences due to English requirements.

\(^8\) sn A quotation from Gen 17:5. The quotation forms a parenthesis in Paul’s argument.

\(^9\) tn The words “He is our father” are not in the Greek text but are supplied to show that they rest on 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].)

\(^10\) tn Or “calls into existence the things that do not exist.” The translation of ὅτα (hōs ontā) 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 ὅτα plus participle to indicate result (though for the telic idea with ὅτα 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 Abraham” (D. Moo, Romans [NICNT], 282; so also W. Sanday and A. C. Headlam, Romans [ICC], 1:113). Further, this view is in line with a Pauline idiom, viz., verb followed by ὅτα 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]).

\(^11\) tn Grk “he”; the referent (Abraham) has been specified in the translation for clarity.

\(^12\) tn 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.

\(^13\) sn A quotation from Gen 17:5.

\(^14\) tn Grk “according to that which had been spoken.”

\(^15\) sn A quotation from Gen 15:5.

\(^16\) to Most mss (D F G Ψ 33 1811 Π it) read “he did not consider” by including the negative particle (οὐ, ou), but others (N A B C E 81 365 1506 1739 pc co) lack οὐ. 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 that he did not even consider the physical facts. But “here Paul does not wish to imply that faith means closing one’s eyes to reality, but that Abraham was so strong in faith as to be undaunted by every consideration” (TCGNT 451). Both on external and internal grounds, the reading without the negative particle is preferred.

\(^17\) sn Most witnesses (N A C D Ψ 33 36 1241) have ἐπὶ (ēpī, “already”) at this point in v. 19. But B F G 630 1739 1881 pc lat sa 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. NA\(^27\) includes the word in brackets, indicating doubt as to its authenticity.

\(^18\) tn Grk “And he.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, Δ (de) has not been translated here.

\(^19\) tn Grk “and being.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^20\) tn Grk “he”; the referent (God) has been specified in the translation for clarity.

\(^21\) tn Grk “his”; the referent (Abraham) has been specified in the translation for clarity.

\(^22\) sn A quotation from Gen 15:6.

\(^23\) tn Grk “his”; the referent (Abraham) has been specified in the translation for clarity.

\(^24\) 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.

\(^25\) tn Or “handed over.”

\(^26\) The verb translated given over (ναπαθίσασα, paradigmāi) 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).
and was raised for the sake of our justification.\(^2\)

The Expectation of Justification

5:1\(^3\) Therefore, since we have been declared righteous by faith, we have\(^4\) peace with God

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1 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 ἔχωμεν (dla) is prospective rather than retrospective (D. Moo, Romans [NICNT], 288-89). The difficulty of this interpretation is the structural balance that both ἔχωμεν phrases provide (“given over because of our transgressions...raised because of our justification”). However the poetic structure of this verse strengths the likelihood that the clauses each have a different force.

2 sn Many scholars regard Rom 4:25 to be poetic or hymnic in the terms are said aloud to God (cf. v. 1). The variety of wording, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) stylistic: a certain rhetorical lift when the passages are read aloud, the presence of parallelismus membrorum (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, chiasmus, and anaphora (b) contextual: if unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O’Brien, Philippians [NIGTC], 188-89). 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.

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

4 tc A number of important witnesses have the subjunctive ἔχομεν (echōmen, “let us have”) instead of ἔχομεν (echo- men, “we have”) in v. 1. Included in the subjunctive’s support are Κ* A B C D K L 33 81 630 1175 1739* pm lat bo. But the indicative is not without its supporters: Κ* B*- F G P Ψ 0220* 104 365 1241 1505 1506 1739* 1881 2464 pm. If the problem were to be solved on an external basis only, the subjunctive would be preferred. Because of this, the “A” rating on behalf of the indicative in the UBS appears overly consistent. Nevertheless, the indicative is probably correct. First, the earliest witness to Rom 5:1 has the indicative (0220, third century). Second, the first set of correctors is sometimes, if not often, of equal importance with the original hand. Hence, 0220* might be right in value with 2464 pm. Third, there is a good cross-section of witnesses for the indicative: Alexandrian (in 0220*, probably Κ* 1241 1506 1881 al), Western (in F G), and Byzantine (noted in NA* as pm). Thus, although the external evidence is strongly in favor of the subjunctive, the indicative is rendered well enough that its ancestry could easily go back to the original. Turning to the internal evidence, this is a difficult passage, the variant ((pm ἔχομεν) have been 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 may have produced one of them. In light of the inaccessiveness of the transcriptional evidence, intrinsic evidence could play a much larger role. This is indeed the case here. (2) 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 a diatirpe) 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. (3) Paul presupposes that the audience has peace with God (via reconciliation) in 5:10. This seems to assume the indicative in v. 1. (4) 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). (5) The notion that εἰσήγαγεν (eisēghan) can even naturally mean “enjoy peace” is problematic (ExSyn 464), yet those who embrace the subjunctive have to give the verb some such force. Thus, although the external evidence is stronger in support of the indicative, the subjective, internal evidence points to the indicative. Although a decision is difficult, ἔχομεν appears to be the authentic reading.

5 tn Or “exult, boast.”

6 tn Here δὲ (de) has not been translated because of differences between Greek and English style.

7 tn The phrase ἡ ἁγίατα τοῦ θεοῦ (hē agāpē tou theou, “the love of God”) could be interpreted as either an objective genitive (“our love for God”), subjective genitive (“God’s love for us”), or both (M. Zerwick’s “general” genitive [Biblica Greek, §§36-39]; D. B. Wallace’s “plenary” genitive [ExSyn 119-21]). The immediate context, which discusses what God has done for believers, favors a subjective genitive, but the fact that this love is poured out within the hearts of believers implies that it may be the source for believers’ love for God; consequently an objective genitive cannot be ruled out. It is possible that both these ideas are meant in the text and that this is a plenary genitive: “The love that comes from God and that produces our love for God has been poured out within our hearts through the Holy Spirit who was given to us” (ExSyn 121).

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

9 sn Verse 7 forms something of a parenthetical comment in Paul’s argument.

10 tn Grk “having now been declared righteous.” The participle δικαιολογηθέντες (dikaiolohentes) has been translated as a causal adverbial participle.

11 tn Or, according to BDF §219.3, “at the price of his blood.”

12 tn Grk “the wrath,” referring to God’s wrath as v. 10 shows.

13 tn Here δὲ (de) has not been translated because of differences between Greek and English style.

14 tn Or “exult, boast.”
The Amplification of Justification

5:12 So then, just as sin entered the world through one man and death spread through sin, and so death spread to all people[1] because[2] all sinned[3]—5:13 for before the law was given, [3] sin was in the world, but there is no accounting for sin[4] when there is no law. 5:14 Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type[5] of the coming one) transgressed. 5:15 But the gracious gift is not like the transgression. For if the many died through the transgression of the one man,[6] 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.[7] For judgment, resulting from the one transgression,[10] led to condemnation, but[11] the gracious gift from the many failures[12] led to justification. 5:17 For if, by the transgression of the one man,[13] 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,[14] just as condemnation[15] for all people[16] came through one transgression,[18] so too through the one righteous act[19] came righteousness leading to life[20] for all people. 5:19 For just as through the disobedience of the one man[21] many[22] were made sinners, so also through the obedience of one man[23] many[24] will be made righteous. 5:20 Now the law came in[25] so that the transgression[26] 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 Jesus 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 live a new life. 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. 6:6 We know that[29] our old man was crucified with him so that the body of sin would no longer dominate us, 6:7 so that we would no longer be enslaved to sin. 6:8 (For someone who has died has been freed from sin.)[30]

6:9 Now if we died with Christ, we believe that we will also live with him. 6:10 We know[32] that since Christ has been raised from the dead, he is never going to die 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 yourselves a
dead to sin, but alive to God in Christ Jesus.
6:12 Therefore do not let sin reign in your mor-
tal body so that you obey its desires. 6:13 and do
not present your members to sin as instruments of
being freed from sin, you became enslaved to
righteousness leading to sanctification.
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 your-
selves as obedient slaves, you are slaves of the
righteousness of the one you obey, either of sin resulting in death, or obedience resulting in righteousness? 6:17 But thanks be to God that though you were slaves to sin, you obeyed from the heart that pattern of teaching you were entrusted to, 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.) For just as you once presented your members as slaves to impurity and lawlessness leading to more lawless-
ess, 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 benefit did you then reap from
those things that you are now ashamed of? For the
end of those things is death. 6:22 But now, freed from sin and enslaved to God, you have your ben-
et leading to sanctification, and the end is eter-
nal life. 6:23 For the payoff 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 sisters (for I am speaking to those who know the law), that the law is lord over a person 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 her husband dies, she is released from the law of the marriage. 7:3 So then, if she is joined to another man while her husband is alive, she will be called an adulteress. But if her 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, 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. 7:5 For when we were in the flesh, the sinful desires, aroused by the law, were active in the members of our body to bear fruit for death. 7:6 But now we have been released from the

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1 tc † Some Alexanderian and Byzantine mss (𝔓608) having the infinitive “to be” (εἰναι, εἰναι) following “yourselves.” The infinitive is lacking from some mss of the Alexandrian and Western texttypes (𝔓54,𝔓242,𝔓69,𝔓84,𝔓124,𝔓197,𝔓237,𝔓248,𝔓252,𝔓263,𝔓273,𝔓278,𝔓339,𝔓465,𝔓733,𝔓979), suggesting a scribal tendency toward clarification. The lack of infinitive best explains the rise of the other readings. The meaning of the passage is not significantly altered by inclusion or omission, but on internal grounds omission is more likely. NA22 includes the infinitive in brackets, indicating doubt as to its authenticity.

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

3 tn Or “weapons, tools.”

4 tn Or “wickedness, injustice.”

5 tn Or “weapons, tools.”

6 tn Grk “to whom you present yourselves.”

7 tn Grk “as slaves for obedience.” See the note on the word “slave” in 1:1.

8 tn Grk “either of sin unto death, or obedience unto right-

9 tn Grk “you were slaves of sin but you obeyed.”

10 tn Or “type, form.”

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

12 tn Grk “fruit.”

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

14 tn The two aorist participles translated “freed” and “en-

15 tn Or “sinful passions.”

16 tn A figurative extension of ἐρωτημένος (ἐρωτημένος), which


18 tn Here person refers to a human being.

19 tn Grk “the,” with the article used as a possessive pronoun (ExSyn 215).

20 tn Grk “husband.”

21 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.

22 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.

23 tn Grk “the,” with the article used as a possessive pronoun (ExSyn 215).


25 tn That is, before we were in Christ.

26 tn Or “sinful passions.”

27 tn Grk “our members”; the words “of our body” have been supplied to clarify the meaning.
law, because we have died\(^4\) to what controlled us, so that we may serve in the new life of the Spirit and not under the old written code.\(^2\)

7:7 What shall we say then? Is the law sin? Absolutely not! Certainly,\(^3\) it 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 else\(^4\) if the law had not said, "Do not covet."\(^6\) 7:8 But sin, seizing the opportunity through the commandment, produced in me all kinds of wrong desires.\(^8\) 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. So\(^7\) I found that the very commandment that was intended to bring life brought death!\(^9\) 7:11 For sin, seizing the opportunity through the commandment, deceived me and through it I died.\(^9\) 7:12 So then, the law is holy, and the commandment is holy, righteoun, 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.\(^10\) 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.\(^11\) 7:16 But if I do what I don’t want, I agree that the law is good.\(^12\) 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.\(^13\) 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 that is in my members. 7:24 Wretched man that I am! Who will rescue me from this body of death? 7:25 Thanks be\(^14\) to God through Jesus Christ our Lord! So then,\(^15\) I myself serve the law of God with my mind, but\(^16\) with my flesh I serve\(^17\) the law of sin.

The Believer’s Relationship to the Holy Spirit

8:1 There is therefore now no condemnation for those who are in Christ Jesus.\(^18\) 8:2 For the law of the life-giving Spirit\(^19\) in Christ Jesus has set you\(^20\) free from the law of sin and death.

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\(^{11}\) tn Grk “but what I hate, this I do.”

\(^{12}\) tn Grk “I agree with the law that it is good.”

\(^{13}\) tn Or “and through it killed me.”

\(^{14}\) Grk “having died.” The participle ἀποθανόντες (apo-thanontes) has been translated as a causal adverbial participle.

\(^{15}\) Grk “in the newness of the Spirit and not in the oldness of the letter.”

\(^{16}\) 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 Bekrещung 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 [FRLANT], 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).

\(^{17}\) Grk “I would not have known covetousness.”

\(^{18}\) Grk “covetousness.”

\(^{19}\) Or “here I say (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. 6:21 In one text there was found in/for me the commandment which was for life — this was for death.”

\(^{20}\) Grk “under sin.”
8:3 For God achieved what the law could not do because 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 by 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 outlook 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 in 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, but the Spirit is your life because of righteousness. 8:11 Moreover if the Spirit of the one who raised Jesus from the dead is in you, the one who raised Christ from the dead will also make your mortal bodies alive through his Spirit who lives in you.

8:12 So then, brothers and sisters, 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 will die), 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 are the sons of God. 8:15 For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, “Abba, Father.” 8:16 The Spirit himself bears witness to 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)—if in deed we suffer with him we may also be glorified with him.
8:18 For I consider that our present sufferings cannot even be compared\(^1\) 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 of God\(^2\) 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,\(^3\) groan inwardly as we eagerly await our adoption,\(^4\) the redemption of our bodies. 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.\(^5\)

8:26 In the same way, the Spirit helps us in our weakness, for we do not know how we should pray,\(^6\) but the Spirit himself intercedes for us with inexpressible groanings. 8:27 And he\(^7\) who searches our hearts knows the mind of the Spirit, because the Spirit\(^8\) intercedes on behalf of the saints according to God’s will. 8:28 And we know that all things work together\(^9\) 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 Son\(^10\) would be the firstborn among many brothers and sisters.\(^12\) 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 who\(^13\) 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?\(^14\) It is God who justifies. 8:34 Who is the one who will condemn? Christ\(^15\) 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?\(^16\) 8:36 As it is written, “For your sake we encounter death all day long; we were considered as sheep to be slaughtered.”\(^17\)

8:37 No, in all these things we have complete victory\(^18\) through him\(^19\) who loved us! 8:38 For I am convinced that neither death, nor life, nor angels, nor heavenly rulers,\(^20\) nor things that are present, nor things to come, nor powers,\(^21\) 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.

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\(^1\) In Grk “are not worthy [to be compared].”

\(^2\) In Grk “because of the one”; the referent (God) has been specified in the translation for clarity.

\(^3\) In Or “who have the Spirit as firstfruits.” The genitive θεοματος (pneumatos) can be understood here as possessive (“the firstfruits belonging to the Spirit”) although it is much more likely that this is a genitive of apposition (“the firstfruits, namely, the Spirit”); cf. TEV, NLT.

\(^4\) In See the note on an “adoption” in v. 15.

\(^5\) In Grk “body.”

\(^6\) In Or “perseverance.”

\(^7\) In Or “for we do not know what we ought to pray for.”

\(^8\) In “He” refers to God here; Paul has not specifically identified himself 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).

\(^9\) In Grk “he,” or “it”; the referent (the Spirit) has been specified in the translation for clarity.

\(^10\) In Grk ὁ θεὸς (ho theos, “God”) is found after the verb συνεργεῖ (sunergei, “work”) in v. 28 by A B 81 sa; the shorter reading is found in C D F G Ὺ 33 1739 1881 ττ latt sy bo. Although the inclusion is supported by a significant early papyrus, the alliance of significant Alexandrian and Western witnesses favors the shorter reading. As well, the longer reading is evidently motivated by a need for clarification. Since ο θεὸς is textually suspect, it is better to read the text without it. This leaves two good translational 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).

\(^11\) In Grk “he”; the referent (God’s Son) has been specified in the translation for clarity.

\(^12\) In Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

\(^13\) In Grk “he 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?”

\(^14\) An allusion to Isa 50:8 where the reference is singular; Paul applies this to all believers (‘God’s elect’ is plural here).

\(^15\) Χριστός (Christos) is a number of significant and early witnesses, along with several others (1464 81 114 1349 1451 1505), against others (1739 33 81 104 365 1505) read Ιησοῦς (Jesus, “Jesus”) after Χριστός (Christos, “Christ”) in v. 34. But the shorter reading is not unrepresented (B D 2089 1739 1881 ττ sa). Once Ιησοῦς got into the text, what scribe would omit it? Although the external evidence is on the side of the longer reading, internally such an expansion seems suspect. The shorter reading is thus preferred. NA\(^27\) has the word in brackets, indicating doubt as to its authenticity.

\(^16\) In Grk “also.”

\(^17\) In 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).

\(^18\) In A quotation from Ps 44:22.

\(^19\) In BDAG 1034 s.v. ἀκροβατία states, “as a heightened form of ἁρπαγμός prevails completely ἀκροβατικός = we are winning a most glorious victory Ro 8:37.”

\(^20\) In Here the referent could be either God or Christ, but in v. 39 it is God’s love that is mentioned.

\(^21\) In BDAG 138 s.v. ὑπορεύομαι 6 takes this term as a reference to angelic or transcendent powers (as opposed to merely human rulers). To clarify this, the adjective “heavenly” has been supplied in the translation. Some interpreters see this as a reference to fallen angels or demonic powers, and this view is reflected in some recent translations (NIV, NLT).
Israel's Rejection Considered

9:1: I am telling the truth in Christ (I am not lying!), for my conscience assures me in the Holy Spirit – 9:2 I have great sorrow and unceasing anguish in my heart. 9:3 For I could wish that I myself were accursed – cut off from Christ – for the sake of my people, 9:4 my fellow countrymen, 9:5 my fellow Israelites. To them belong 9:6 the adoption as sons, 9:7 the glory, the covenants, the giving of the law, the temple worship, and the promises. 9:7 To them belong the patriarchs, and from them, 9:10 by human descent, 9:11 came the Christ, 9:12 who is God over all, blessed forever! 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, 9:7 nor are all the children of Abraham’s true descendants; rather “through Isaac will your descendants be counted.” 9:8 This means it is not the children of the flesh who are the children of God; rather, the children of promise are counted as descendants. 9:9 For this is what the promise declared: 9:10 “About a year from now I will return and Sarah will have a son.” 9:11 Not only that, but when Rebekah had conceived children by one man, 9:12 our ancestor Isaac – 9:13 even before they were born or had done anything good or bad (so that God’s purpose in election would stand, not by works but by his calling) 9:14 it was said to her, “The older will serve the younger,” 9:15 just as it is written: “Jacob I loved, but Esau I hated.” 9:16 So then it does not

also supported grammatically and stylistically: The phrase ὁ ὢν (ho on, “the one who is”) is most naturally taken as a phrase which modifies something in the preceding context, and Paul’s doxologies are always closely tied to the preceding context. For a detailed examination of this verse, see B. M. Metzger, “The Punctuation of Rom. 9:5,” Christ and the Spirit in the New Testament, 95-112; and M. J. Harris, Jesus as God, 144-72.

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.” 9:16 So then it does not

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depend on human desire or exertion, but on God who shows mercy. 9:17 For the scripture says to Pharaoh: 2 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. 3 Then, God has mercy on whom he chooses to have mercy, and he hardens whom he chooses to harden.

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 being – to talk back to God? Does what is molded say to the molder, “Why have you made me like this?” 9:21 Has the potter no right to make from the same lump of clay one vessel for special use and another for ordinary use? 9:22 But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience objects of wrath prepared for destruction?

9:23 And what if he is willing to make known the wealth of his glory on the objects of wrath that have fit themselves or himself 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, ‘My beloved.’”

9:26 “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’” 9:27 And Isaiah cries out on behalf of Israel, “Though the number of the children 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.” Just as Isaiah predicted, “If the Lord of armies had not left us descendants, we would have become like Sodom, and we would have resembled Gomorrah.”

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 pursuing a law of righteousness, did not attain it. 9:32 Why not?
Because they pursued² it not by faith but (as if it were possible) by works.² They stumbled over the stumbling stone,³ 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,⁴ yet the one who believes in him will not be put to shame.”⁵

10:1 Brothers and sisters,⁶ my heart’s desire and prayer to God on behalf of my fellow Israelites⁷ is for their salvation. 10:2 For I can testify that they are zealous for God,⁸ but their zeal is not in line with the truth.⁹ 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.”¹⁰ 10:6 But the righteousness that is by faith says: “Do not say in your heart,¹¹ ‘Who will ascend into heaven?’¹² (that is, to bring Christ down) 10:7 or ‘Who will descend into the abyss?’¹³ (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,”¹⁴ (that is, the word of faith that we preach), 10:9 because if you confess with your mouth that Jesus is Lord¹⁵ 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 righteousness¹⁶ and with the mouth one confesses and thus has salvation.¹⁷ 10:11 For the scripture says, “Everyone who believes in him will not be put to shame.”¹⁸ 10:12 For there is no distinction between the Jewish 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.¹⁹

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 them?²⁰ 10:15 And how are they to preach unless they are sent? As it is written, “How timely is the arrival of those who proclaim the good news.”²¹ 10:16 But not all have obeyed the good news, for Isaiah says, “Lord, who has believed our report?”²² 10:17 Consequently faith comes from what is heard, and what is heard comes through the preached word²³ of Christ.

10:18 But I ask, have they not heard?²⁸ Yes, they have:²⁹ Their voice has gone out to all the earth, and their words to the ends of the world.³⁰ 10:19 But again I ask, didn’t Israel

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¹ tn 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 Iaconic style.

² tc Most ms, especially the later ones (N² D Ψ 33 89 1739 1881 sy), read κοπιοῦσιν (κοπιοῦσιν, “of the law”) here, echoing Paul’s usage in Rom 3:20, 28 and elsewhere. The qualifying phrase is lacking in N² A B F G 6 629 630 1739 1881 pc lat co. The longer reading thus is weaker externally and internally, being motivated apparently by a need to clarify.

³ tn Grk “but as by works.”

⁴ tn Grk “the stone of stumbling.”

⁵ tn Grk “a stone of stumbling and a rock of offense.”

⁶ sn A quotation from Isa 28:16; 8:14.

⁷ sn A quotation from Deut 9:4.

⁸ sn A quotation from Lev 18:5.

⁹ sn 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).

¹⁰ sn A quotation from Deut 9:4.

¹¹ sn A quotation from Deut 30:12.

¹² sn A quotation from Deut 30:13.

¹³ sn A quotation from Deut 30:14.

¹⁴ tn 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 κοπιοῦσιν (κοπιοῦσιν) is to be taken as “the Lord,” that is, Yahweh. Cf. D. B. Wallace, “The Semantics and Exegetical Significance of the Object-Complemment Construction in the New Testament,” GTJ 6 (1985): 91-112.

¹⁵ sn A quotation from Joel 2:32.

¹⁶ sn A quotation from Ps 19:4.
11:1 I ask then, did they not stumble into an irrevocable fall?\textsuperscript{12} Did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel\textsuperscript{13} 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 restoration\textsuperscript{14} 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 portion\textsuperscript{15} of the dough offered is holy, then the whole batch is holy, and if the root is holy, so too are the branches.\textsuperscript{16}

11:17 Now if some of the branches were broken off, and you, a wild olive shoot, were grafted in among them and participated in\textsuperscript{17} 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!\textsuperscript{18} 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, but\textsuperscript{19} God’s kindness toward you, provided you continue in his kindness.\textsuperscript{20} 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,\(^1\) so that you may not be deceived: A partial hardening has happened to Israel\(^2\) until the full number\(^3\) of the Gentiles has come in. 11:26 And so\(^4\) 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,\(^5\) when I take away their sins.”\(^6\)

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 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 may now\(^7\) receive mercy. 11:32 For God has consigned all people to disobedience so that he may show mercy to them all.\(^8\)

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?\(^9\) 11:35 Or who has first given to God?\(^10\)

\(^1\) tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

\(^2\) tn Or “Israel has experienced a hardening in part until the full number of the Gentiles has come in.”

\(^3\) tn Grk “fullness.”

\(^4\) tn It is not clear whether the phrase κοίνος ὑπάτιος (koinos houtios, “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; FRLANT, 118).

\(^5\) sn A quotation from Isa 59:20-21.

\(^6\) sn A quotation from Isa 27:9; Jer 31:33-34.

\(^7\) tc Some important Alexandrian and Western mss (N B D* Ξ 1506 pc bo) read νόμος (nous, “now”) here. A few other mss (33 365 pc sa) have ὑπάτουν (husteron, “finally”), mss that lack the word are B D Ψ 1739 1881 1317 ψ lat. Extern. evidence slightly favors omission with good representatives from the major texttypes, and because of the alliance of Alexandrian and Byzantine mss (with the Byzantine going against its normal tendency to embrace the longer reading). Internally, scribes could have added νόμος here to give balance to the preceding clause (ὕστερον τούτων ἐπιθέσαν, . . . ὑπάτου νόμος ἐλεηθήσαν houton nam epitheasan auton an el. . . . “they have now been disobedient...they may now receive mercy!”). However, it seems much more likely that they would have deleted it because of its seeming inappropriate-ness in this context. That some scribes have ὑπάτουν presupposes the presence of νόμος in their ancestors. A decision is difficult, but νόμος is slightly preferred, since it is the more difficult reading and is adequately represented in the mss.

\(^8\) tn Grk “to all”; “them” has been supplied for stylistic reasons.

\(^9\) sn A quotation from Isa 40:13.

\(^10\) tn Grk “him”; the referent (God) has been specified in the translation for clarity.

that God needs to repay him?\(^11\)

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,\(^12\) by the mercies of God, to present your bodies as a sacrifice — alive, holy, and pleasing to God — which is your reasonable service. 12:2 Do not be conformed to this present world,\(^13\) but be transformed by the renewing of your mind, so that you may test and approve 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 you a measure of faith.\(^14\) 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 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.

\(^11\) tn Grk “he”; the referent (God) has been specified in the translation for clarity.

\(^12\) sn A quotation from Job 41:11.


\(^14\) tn The participle and two adjectives “alive, holy, and pleasing to God” are taken as predicates in relation to “sacrifice,” making the exhortation more emphatic. See ExSyn 618-19.

\(^15\) sn Taken as predicate adjectives, the terms alive, holy, and pleasing show 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.”

\(^16\) tn Although αὐθεντικός (autheinitikes) 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.

\(^17\) tn Grk “to this age.”

\(^18\) sn The verb translated test and approve (σκοπεῖται, dokimazo) carries the sense of “test with a positive outcome,” “test so as to approve.”

\(^19\) tn The words “of you” have been supplied for clarity.

\(^20\) tn Or “to each as God has distributed a measure of faith.”
Conduct in Love

12:9 Love must be<sup>1</sup> 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.<sup>2</sup> Do not be conceited.<sup>3</sup> 12:17 Do not repay anyone evil for evil; consider what is good before all people.<sup>4</sup> 12:18 If possible, so far as it depends on you, live peaceably with all people.<sup>5</sup> 12:19 Do not avenge yourselves, dear friends, but give place to God's vengeance; for in doing this you will be heaping burning coals on his head.<sup>6</sup> 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, and the authorities that exist have been instituted by God. 13:2 So the person who resists such authority 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 authorities, but also because of your conscience.<sup>12</sup> 13:6 For this reason you also pay taxes, for the authorities<sup>13</sup> are God's servants devoted to governing.<sup>14</sup> 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<sup>15</sup> “Do not commit adultery. do not murder, do not steal, do not covet,”<sup>16</sup> (and if there is any other commandment) are summed up in this, “Love your neighbor as yourself.”<sup>17</sup> 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 this<sup>18</sup> because we know<sup>19</sup> 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.<sup>20</sup>

Exhortation to Mutual Forbearance

14:1 Now receive the one who is weak in the faith, and do not have disputes over differing opinions.<sup>21</sup> 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?

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<sup>1</sup> tn The verb "must be" is understood in the Greek text.
<sup>2</sup> tn Or "but give yourselves to menial tasks." The translation depends on whether one takes the adjective "lowly" as masculine or neuter.
<sup>3</sup> tn Grk "Do not be wise in your thinking."
<sup>4</sup> tn Here ἄνθρωπος (anthrōpos) is used as a generic and refers to both men and women.
<sup>5</sup> tn Grk "the wrath," referring to God's wrath as the remainder of the verse shows.
<sup>6</sup> sn A quotation from Deut 32:35.
<sup>7</sup> sn A quotation from Prov 25:21-22.
<sup>8</sup> tn Grk "by God."
<sup>9</sup> tn Grk "the authority," referring to the authority just described.
<sup>10</sup> tn Grk "its wrath"; the referent (the governing authorities) has been specified in the translation for clarity.
<sup>11</sup> tn Grk "its wrath"; the referent (the governing authorities) has been specified in the translation for clarity.
<sup>12</sup> tn Grk “because of (the) conscience,” but the English possessive “your” helps to show whose conscience the context implies.
<sup>13</sup> tn Grk “they”; the referent (the governing authorities) has been specified in the translation for clarity.
<sup>14</sup> tn Grk “devoted to this very thing.”
<sup>15</sup> tn Or "the..." (with the word "commandments" supplied for clarity). The Greek article ("the") is used here as a substantivizer to introduce the commands that are quoted from the second half of the Decalogue (ExSyn 238).
<sup>17</sup> sn A quotation from Lev 19:18.
<sup>18</sup> sn Grk "and this," probably referring to the command to love (13:8-10); hence, "do" is implied from the previous verses.
<sup>19</sup> tn The participle σινετός (eidoses) has been translated as a causal adverbial participle.
<sup>20</sup> tn Grk "make no provision for the flesh unto desires."
<sup>21</sup> tn Grk "over opinions." The qualifier "differing" has been supplied to clarify the meaning.
Before his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

14:5 One person regards one day holier than other days, and another regards them all alike. Each must be fully convinced in his own mind.

14:6 The one who observes the day does it for the Lord. The 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 you who eat vegetables only – why do you judge your brother or sister? And you who eat everything – why do you despise your brother or sister? For we will all stand before the judgment seat 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.” 14:12 Therefore, each of us will give an account of himself to God.

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. 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 sister is distressed because of what you eat, you are no longer walking in love. 14:16 Do not destroy by your food someone for whom Christ died. 14:17 Therefore do not let what you consider good be spoken of as evil. 14:18 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.

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, 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. 14:22 The faith you have, keep to yourself before God. 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.
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. 2 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.” 2 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 another 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 circumcision to confirm the promises made to the fathers, 15:9 and thus the Gentiles glorify God for his mercy. 6 As it is written, “Because of this I will confess you among the Gentiles, and I will sing praises to your name.” 7 15:10 And again it says: “Rejoice, O Gentiles, with his people.” 8 15:11 And again, “Praise the Lord all you Gentiles, and let all the peoples praise him.” 9 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.” 10 15:13 Now may the God of hope fill you with all joy and peace as you believe in him, 11 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, 12 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 serve the gospel of God 14 like a priest, so that the Gentiles may become an acceptable offering, 15 sanctified by the Holy Spirit.

15:17 So I boast 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 obedience 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.” 18

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1 tn 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.”
2 tn A quotation from Ps 69:9.
3 tn Grk “grant you to think the same among one another.”
4 tn Grk “of the circumcision”; that is, the Jews.
5 sn Or “to the patriarchs.”
6 tn 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.
7 sn A quotation from Ps 18:49.
8 sn A quotation from Deut 32:43.
9 sn A quotation from Ps 117:1.
10 sn A quotation from Isa 11:10.
11 trn 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).
13 trn 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.
14 tn The genitive in the phrase τὸ εὐαγγέλιον τοῦ Θεοῦ (to evangélion tou théou, “the gospel of God”) could be translated as either a subjective genitive (“the gospel which God brings”) or an objective genitive (“the gospel about God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119-21; M. Zerwick, Biblical Greek, §§36-39). If so, an interplay between the two concepts is intended: The gospel which God brings is in fact the gospel about himself.
15 tn Grk “so that the offering of the Gentiles may become acceptable.” This could be understood to refer to an offering belonging to the Gentiles (a possessive genitive) or made by the Gentiles (subjective genitive), but more likely the phrase should be understood as an appositive genitive, with the Gentiles themselves consisting of the offering (so J. D. G. Dunn, Romans [WBC 38], 2:860). The latter view is reflected in the translation “so that the Gentiles may become an acceptable offering.”
16 tc After ἄνω (oun), several important Alexandrian and Western mss (B C D F G 81 365 0) have τῆν (tēn). The article is lacking in א A Ψ 33 1739 1881. However, א 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 (καύχησιν, kauchēsin) is third declension, a visual oversight (resulting in omission) 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”). NA2 puts the article in brackets, indicating some doubt as to its authenticity.
17 tn Grk “Therefore I have a boast.”
18 tn Grk “unto obedience.”
19 sn A quotation from Isa 52:15.
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 me[4] in these regions, and I have for many years desired[2] 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 me[3] 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. 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 you,[5] 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.

15:30 Now I urge you, brothers and sisters,[6] 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 Pray[7] 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.[8]

Personal Greetings

16:1 Now I commend to you my sister Phoebe, who is a servant[9] of the church in Cenchrea, 2[tn] Grk “now no longer having a place...I have.” 2[tn] Grk “but having a desire...for many years.” 3[tn] Grk “and to be helped by you.” The passive construction was changed to an active one in the translation. 4[tn] Grk “to them”; the referent (the Jerusalem saints) has been specified in the translation for clarity. 5[tn] Grk “have sealed this fruit to them.” 6[tn] Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13. 7[tn] Verses 30-31 form one long sentence in the Greek but have been divided into two distinct sentences for clarity 8[tc] Some mss lack the word “Amen” here, one of them (L) also inserting 16:25-27 at this point. See the tc note at 16:25 for more information. 9[tn] Grk “deaconess.” It is debated whether διάκονος (dia-ko-nos) 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 διάκονος 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 διάκονος). For example, Epaphras is associated with the church in Colossians and is called a διάκονος in Col 1:7, but no contemporary translation regards him as a deacon. In 1 Tim 4:6 Paul calls Timothy a διάκονος; 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 διάκονος 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. 10[tn] Or “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. 11[tn] The spelling Epenetus is also present in Lk 9:52, Jn 19:19; Acts 15:39; 16:1; 21:18 by NIV, NLT, the name is alternately spelled Epenatus (NASB, NIV, NRSV). 12[tn] Grk “first fruit.” This is a figurative use referring to Epenetus as the first Christian convert in the region. 13[tn] Grk “Asia”; in the NT this 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. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia. 14[tn] Or “Junias.” 15[tn] 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. Moc, Romans [NICNT, 922]). The masculine Junius (as a contraction for or Junianus), however, is rarer still: Only one instance of the masculine name is known in extant Greek literature (Epiphanius mentions Junias in his Index discipulo rum 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. 13 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 note on the phrase “well known” which follows). 16[tn] Grk “kinsmen,” “relatives,” “fellow countrymen.” 17[tn] 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 here is the context. On 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 [Elezazeros de της ἀνήρ ἐπίσημον των ἄνω της χώρας εἰρενών “Eleazar, a man prominent among the priests of the country”]; cf. also Pss. Sol. 17:30). When, however, an elative notion is found, ἐπίσημος plus a personal plural dative is not uncommon (cf. Pss. Sol. 2:6). Although ἐπίσημος plus a personal dative does not indicate agency, in collocation with words of perception, ἐπίσημος 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. 18[tn] Or “among the apostles.” See discussion in the note on
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 countryman.\(^2\) Greet those in the household of Narcissus who are in the Lord. 16:12 Greet Tryphena\(^2\) and Tryphosa, laborers in the Lord. Greet my dear friend\(^2\) 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.\(^4\) 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters\(^5\) with them. 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the believers\(^6\) 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,\(^7\) 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 minds\(^8\) 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. 16:21 Timothy, my fellow worker, greets you; so do Lucius, Jason, and Sosipater, my coun patriots.\(^9\) 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.\(^10\)

\(^{11}\) to 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 (\(^\text{P\text{\textregistered}}\) B C D 81 365 630 1739 2464 al co), (2) after 14:23 (\(^\text{P\text{\textregistered}}\) 629 81 365 al), or (3) after 15:33 (\(^\text{P\text{\textregistered}}\)). 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 pc); 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 ms containing the doxology are so early and widespread, it almost certainly belongs in Romans; it is only a question of where. Further, the witnesses that omit the doxology are few: F G 629 Hier(P). (And of these, G has a blank space of several lines large enough for the doxology to belong there.) Only two positions (after chapter 14 only and at the end of the letter only) deserve particular notice because the situation of the ms showing the doxology in two places dates back to the 5th century. Later copies, faced with the doxology in two different places in the ms 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, TCGNT 472 suggests two possibilities: either (1) that Paul may have sent two different copies of Romans – a copy lacking chapter 16 and a copy with the full text of the epistle as we now have it, or (2) Marcan or someone of his followers circulated a shortened form of the epistle that lacked chapters 15 and 16. Those ms 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 [SD], 123-32) 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 the letter. Gamble further argues for the inclusion of 16:24, since the ms that put the doxology after chapter 14 almost always present 16:24 as the letter’s closing, whereas most of the ms 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. For a full discussion, see TCGNT 470-73.