

# Romans

## Salutation

1:1 From Paul,<sup>1</sup> a slave<sup>2</sup> of Christ Jesus,<sup>3</sup> called to be an apostle,<sup>4</sup> set apart for the gospel of God.<sup>5</sup> 1:2 This gospel<sup>6</sup> he promised beforehand through his prophets in the holy scriptures, 1:3 concerning his Son who was a descendant<sup>7</sup> of David with reference to the flesh,<sup>8</sup> 1:4 who

was appointed the Son-of-God-in-power<sup>9</sup> according to the Holy Spirit<sup>10</sup> by the resurrection<sup>11</sup> from the dead, Jesus Christ our Lord. 1:5 Through him<sup>12</sup> we have received grace and our apostleship<sup>13</sup> to bring about the obedience<sup>14</sup> of faith<sup>15</sup> among all the Gentiles on behalf of his name. 1:6 You also are among them,<sup>16</sup> called to belong to Jesus Christ.<sup>17</sup> 1:7 To all those loved by God in Rome,<sup>18</sup> called to be saints:<sup>19</sup>

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

<sup>2</sup> **tn** Traditionally, "servant." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the 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 δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

<sup>3</sup> **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."

<sup>3</sup> **tc** Many important mss, as well as several others (ⱱ<sup>26</sup> Ɱ A G Ψ 33 1739 1881 30), have a reversed order of these words and read "Jesus Christ" rather than "Christ Jesus" (ⱱ<sup>10</sup> B 81 pc). The meaning is not affected in either case, but the reading "Christ Jesus" is preferred as slightly more difficult and thus more likely the original (a scribe who found it would be prone to change it to the more common expression). At the same time, Paul is fond of the order "Christ Jesus," especially in certain letters such as Romans, Galatians, and Philipians. As well, the later Pauline letters almost uniformly use this order in the salutations. A decision is difficult, but "Christ Jesus" is slightly preferred.

<sup>4</sup> **tn** Grk "a called apostle."

<sup>5</sup> **tn** The genitive in the phrase εὐαγγέλιον θεοῦ (*euangelion 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 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. 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.

<sup>6</sup> **tn** Grk "the gospel of God, which he promised." Because of the length and complexity of this sentence in Greek, it was divided into shorter English sentences in keeping with contemporary English style. To indicate the referent of the relative pronoun ("which"), the word "gospel" was repeated at the beginning of v. 2.

<sup>7</sup> **tn** Grk "born of the seed" (an idiom).

<sup>8</sup> **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.

<sup>9</sup> **sn** *Appointed the Son-of-God-in-power*. Most translations render the Greek participle ὀρισθέντος (*horisthentos*, from ὀρίζω, *horizō*) "declared" or "designated" in order to avoid the possible interpretation that Jesus was appointed the Son of God by the resurrection. However, the Greek term ὀρίζω is used eight times in the NT, and it always has the meaning "to determine, appoint." Paul is not saying that Jesus was appointed the "Son of God by the resurrection" but "Son-of-God-in-power by the resurrection," 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."

<sup>10</sup> **tn** Grk "spirit of holiness." Some interpreters take the phrase to refer to Christ's own inner spirit, which was characterized by holiness.

<sup>11</sup> **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).

<sup>12</sup> **tn** Grk "through whom."

<sup>13</sup> **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.

<sup>14</sup> **tn** Grk "and apostleship for obedience."

<sup>15</sup> **tn** The phrase ὑπακοὴν πίστεως has been variously understood as (1) an objective genitive (a reference to the Christian faith, "obedience to [the] faith"); (2) a subjective genitive ("the obedience faith produces [or requires]"); (3) an attributive genitive ("believing obedience"); or (4) as a genitive of apposition ("obedience, [namely] faith") in which "faith" further defines "obedience." These options are discussed by C. E. B. Cranfield, *Romans* (ICC), 1:66. Others take the phrase as deliberately ambiguous; see D. B. Garlington, "The Obedience of Faith in the Letter to the Romans: Part I: The Meaning of ὑπακοὴ πίστεως (Rom 1:5; 16:26)," *WTJ* 52 (1990): 201-24.

<sup>16</sup> **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 ἔστε 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.

<sup>17</sup> **tn** Grk "called of Jesus Christ."

<sup>18</sup> **map** For location see JP4-A1.

<sup>19</sup> **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<sup>1</sup> from God our Father and the Lord Jesus Christ!

*Paul's Desire to Visit Rome*

1:8 First of all,<sup>2</sup> 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<sup>3</sup> of his Son, is my witness that<sup>4</sup> I continually remember you 1:10 and I always ask<sup>5</sup> in my prayers, if perhaps now at last I may succeed in visiting you according to the will of God.<sup>6</sup> 1:11 For I long to see you, so that I may impart to you some spiritual gift<sup>7</sup> to strengthen you, 1:12 that is, that we may be mutually comforted by one another's faith,<sup>8</sup> both yours and mine. 1:13 I do not want you to be unaware,<sup>9</sup> brothers and sisters,<sup>10</sup> 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.<sup>11</sup> 1:14 I am a debtor<sup>12</sup> both to the Greeks and to the barbarians, both to the wise and to the foolish. 1:15 Thus I am eager<sup>13</sup> also to preach the gospel to you who are in Rome.<sup>14</sup>

*The Power of the Gospel*

1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.<sup>15</sup> 1:17 For the righteousness<sup>16</sup> of God is revealed in the gospel<sup>17</sup> from faith to faith,<sup>18</sup> just as it is written, "*The righteous by faith will live.*"<sup>19</sup>

*The Condemnation of the Unrighteous*

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people<sup>20</sup> who suppress the truth by their<sup>21</sup> unrighteousness,<sup>22</sup> 1:19 because what can be known about God is plain to them,<sup>23</sup> 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<sup>24</sup> 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<sup>25</sup> were darkened. 1:22 Although they claimed<sup>26</sup> to be wise, they became fools 1:23 and exchanged the glory of the immortal God for an image resembling

which makes the first half of v. 7 appear as an isolated sentence fragment.

<sup>1</sup> tn Grk "Grace to you and peace."

<sup>2</sup> tn Grk "First." Paul never mentions a second point, so J. B. Phillips translated "I must begin by telling you..."

<sup>3</sup> tn Grk "whom I serve in my spirit in the gospel."

<sup>4</sup> tn Grk "as."

<sup>5</sup> tn Grk "remember you, always asking."

<sup>6</sup> tn Grk "succeed in coming to you in the will of God."

<sup>7</sup> sn Paul does not mean here that he is going to bestow upon the Roman believers what is commonly known as a "spiritual gift," that is, a special enabling for service given to believers by the Holy Spirit. Instead, this is either a metonymy of cause for effect (Paul will use his own spiritual gifts to edify the Romans), or it simply means something akin to a blessing or benefit in the spiritual realm. It is possible that Paul uses this phrase to connote specifically the broader purpose of his letter, which is for the Romans to understand his gospel, but this seems less likely.

<sup>8</sup> tn Grk "that is, to be comforted together with you through the faith in one another."

<sup>9</sup> sn The expression "I do not want you to be unaware [Grk ignorant]" also occurs in 1 Cor 10:1; 12:1; 1 Thess 4:13. Paul uses the phrase to signal that he is about to say something very important.

<sup>10</sup> tn Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BDAG 18 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [adelphoi] meaning "brothers and sisters" is cited).

<sup>11</sup> tn Grk "in order that I might have some fruit also among you just as also among the rest of the Gentiles."

<sup>12</sup> tn Or "obligated."

<sup>13</sup> tn Or "willing, ready"; Grk "so my eagerness [is] to preach..." The word πρόθυμος (prothumos, "eager, willing") is used only elsewhere in the NT in Matt 26:41 = Mark 14:38: "the spirit indeed is willing (πρόθυμος), but the flesh is weak."

<sup>14</sup> map For location see JP4-A1.

<sup>15</sup> sn Here the Greek refers to anyone who is not Jewish.

<sup>16</sup> tn The nature of the "righteousness" described here and the force of the genitive θεοῦ ("of God") which follows have been much debated. (1) Some (e.g. C. E. B. Cranfield, *Romans* [ICC], 1:98) understood "righteousness" to refer to the righteous status given to believers as a result of God's justifying activity, and see the genitive "of God" as a genitive of source (= "from God"). (2) Others see the "righteousness" as God's act or declaration that makes righteous (i.e., justifies) those who turn to him in faith, taking the genitive "of God" as a subjective genitive (see E. Käsemann, *Romans*, 25-30). (3) Still others see the "righteousness of God" mentioned here as the attribute of God himself, understanding the genitive "of God" as a possessive genitive ("God's righteousness").

<sup>17</sup> tn Grk "in it"; the referent (the gospel) has been specified in the translation for clarity.

<sup>18</sup> tn Or "by faith for faith," or "by faith to faith." There are many interpretations of the phrase ἐκ πίστεως εἰς πίστιν (ek pisteōs eis pistin). It may have the idea that this righteousness is obtained by faith (ἐκ πίστεως) because it was designed for faith (εἰς πίστιν). For a summary see J. Murray, *Romans* (NICNT), 1:363-74.

<sup>19</sup> sn A quotation from Hab 2:4.

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

<sup>21</sup> tn "Their" is implied in the Greek, but is supplied because of English style.

<sup>22</sup> tn Or "by means of unrighteousness." Grk "in (by) unrighteousness."

<sup>23</sup> tn Grk "is manifest to/in them."

<sup>24</sup> tn Grk "they"; the referent (people) has been specified in the translation for clarity.

<sup>25</sup> tn Grk "heart."

<sup>26</sup> tn The participle φάσκοντες (phaskontes) is used concessively here.

mortal human beings<sup>1</sup> or birds or four-footed animals<sup>2</sup> or reptiles.

**1:24** Therefore God gave them over<sup>3</sup> in the desires of their hearts to impurity, to dishonor<sup>4</sup> their bodies among themselves.<sup>5</sup> **1:25** They<sup>6</sup> exchanged the truth of God for a lie<sup>7</sup> and worshiped and served the creation<sup>8</sup> 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,<sup>9</sup> **1:27** and likewise the men also abandoned natural relations with women<sup>10</sup> and were inflamed in their passions<sup>11</sup> for one another. Men<sup>12</sup> 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,<sup>13</sup> God gave them over to a depraved mind, to do what should not be done.<sup>14</sup> **1:29** They are filled<sup>15</sup> with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with<sup>16</sup> envy, murder, strife, deceit, hostility. They are gossips, **1:30** slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents, **1:31** senseless, covenant-breakers,<sup>17</sup> heart-

less, ruthless. **1:32** Although they fully know<sup>18</sup> God's righteous decree that those who practice such things deserve to die,<sup>19</sup> they not only do them but also approve of those who practice them.<sup>20</sup>

### *The Condemnation of the Moralist*

**2:1<sup>21</sup>** Therefore<sup>22</sup> you are without excuse,<sup>23</sup> whoever you are,<sup>24</sup> when you judge someone else.<sup>25</sup> For on whatever grounds<sup>26</sup> 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<sup>27</sup> against those who practice such things. **2:3** And do you think,<sup>28</sup> whoever you are, when you judge<sup>29</sup> those who practice such things and yet do them yourself,<sup>30</sup> 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<sup>31</sup> that God's kindness leads you to repentance? **2:5** But because of

<sup>1</sup> **tn** *Grk* "exchanged the glory of the incorruptible God in likeness of an image of corruptible man." Here there is a wordplay on the Greek terms ἀφθαρτος (*aphthartos*, "immortal, imperishable, incorruptible") and φθαρτός (*phthartos*, "mortal, corruptible, subject to decay").

<sup>2</sup> **sn** Possibly an allusion to Ps 106:19-20.

<sup>3</sup> **sn** Possibly an allusion to Ps 81:12.

<sup>4</sup> **tn** The genitive articular infinitive τοῦ ἀτιμάζεσθαι (*tou atimazesthai*, "to dishonor") has been taken as (1) an infinitive of purpose; (2) an infinitive of result; or (3) an exegetical (i.e., explanatory) infinitive, expanding the previous clause.

<sup>5</sup> **tn** *Grk* "among them."

<sup>6</sup> **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.

<sup>7</sup> **tn** *Grk* "the lie."

<sup>8</sup> **tn** Or "creature, created things."

<sup>9</sup> **tn** *Grk* "for their females exchanged the natural function for that which is contrary to nature." The term χῆρσις (*chērēsis*) has the force of "sexual relations" here (L&N 23.65).

<sup>10</sup> **tn** *Grk* "likewise so also the males abandoning the natural function of the female."

<sup>11</sup> **tn** *Grk* "burned with intense desire" (L&N 25.16).

<sup>12</sup> **tn** *Grk* "another, men committing...and receiving," continuing the description of their deeds. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>13</sup> **tn** *Grk* "and just as they did not approve to have God in knowledge."

<sup>14</sup> **tn** *Grk* "the things that are improper."

<sup>15</sup> **tn** *Grk* "being filled" or "having been filled," referring to those described in v. 28. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>16</sup> **tn** *Grk* "malice, full of," continuing the description. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>17</sup> **tn** Or "promise-breakers."

<sup>18</sup> **tn** *Grk* "who, knowing..., not only do them but also approve..." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>19</sup> **tn** *Grk* "are worthy of death."

<sup>20</sup> **sn** "Vice lists" like vv. 28-32 can be found elsewhere in the NT in Matt 15:19; Gal 5:19-21; 1 Tim 1:9-10; and 1 Pet 4:3. An example from the intertestamental period can be found in Wis 14:25-26.

<sup>21</sup> **sn** *Rom* 2:1-29 presents unusual difficulties for the interpreter. There have been several major approaches to the chapter and the group(s) it refers to: (1) *Rom* 2:14 refers to Gentile Christians, not Gentiles who obey the Jewish law. (2) Paul in *Rom* 2 is presenting a hypothetical viewpoint: If anyone could obey the law, that person would be justified, but no one can. (3) The reference to "the ones who do the law" in 2:13 are those who "do" the law in the right way, on the basis of faith, not according to Jewish legalism. (4) *Rom* 2:13 only speaks about Christians being judged in the future, along with such texts as *Rom* 14:10 and 2 *Cor* 5:10. (5) Paul's material in *Rom* 2 is drawn heavily from Diaspora Judaism, so that the treatment of the law presented here cannot be harmonized with other things Paul says about the law elsewhere (E. P. Sanders, *Paul, the Law, and the Jewish People*, 123); another who sees *Rom* 2 as an example of Paul's inconsistency in his treatment of the law is H. Räisänen, *Paul and the Law* [WUNT], 101-9. (6) The list of blessings and curses in *Deut* 27-30 provide the background for *Rom* 2; the Gentiles of 2:14 are Gentile Christians, but the condemnation of Jews in 2:17-24 addresses the failure of Jews as a nation to keep the law as a whole (A. Ito, "Romans 2: A Deuteronomistic Reading," *JSNT* 59 [1995]: 21-37).

<sup>22</sup> **tn** Some interpreters (e.g., C. K. Barrett, *Romans* [HNTC], 43) connect the inferential Διό (*dio*, "therefore") with 1:32a, treating 1:32b as a parenthetical comment by Paul.

<sup>23</sup> **tn** That is, "you have nothing to say in your own defense" (so translated by TCNT).

<sup>24</sup> **tn** *Grk* "O man."

<sup>25</sup> **tn** *Grk* "Therefore, you are without excuse, O man, everyone [of you] who judges."

<sup>26</sup> **tn** *Grk* "in/by (that) which."

<sup>27</sup> **tn** Or "based on truth."

<sup>28</sup> **tn** *Grk* "do you think this," referring to the clause in v. 3b.

<sup>29</sup> **tn** *Grk* "O man, the one who judges."

<sup>30</sup> **tn** *Grk* "and do them." The other words are supplied to bring out the contrast implied in this clause.

<sup>31</sup> **tn** *Grk* "being unaware."

your stubbornness<sup>4</sup> and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God's righteous judgment is revealed!<sup>2</sup> **2:6** He<sup>3</sup> will reward<sup>8</sup> each one according to his works.<sup>5</sup> **2:7** eternal life to those who by perseverance in good works seek glory and honor and immortality, **2:8** but<sup>6</sup> wrath and anger to those who live in selfish ambition<sup>7</sup> and do not obey the truth but follow<sup>8</sup> unrighteousness. **2:9** There will be<sup>9</sup> affliction and distress on everyone<sup>10</sup> who does evil, on the Jew first and also the Greek,<sup>11</sup> **2:10** but<sup>12</sup> 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<sup>13</sup> 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.<sup>14</sup> **2:14** For whenever the Gentiles,<sup>15</sup> who do not have the law, do by nature<sup>16</sup> the things required by the law,<sup>17</sup> these who do not have the law

are a law to themselves. **2:15** They<sup>18</sup> show that the work of the law is written<sup>19</sup> in their hearts, as their conscience bears witness and their conflicting thoughts accuse or else defend<sup>20</sup> them,<sup>21</sup> **2:16** on the day when God will judge<sup>22</sup> the secrets of human hearts,<sup>23</sup> according to my gospel<sup>24</sup> through Christ Jesus.

### *The Condemnation of the Jew*

**2:17** But if you call yourself a Jew and rely on the law,<sup>25</sup> and boast of your relationship to God<sup>26</sup> **2:18** and know his will<sup>27</sup> and approve the superior things because you receive instruction from the law,<sup>28</sup> **2:19** and if you are convinced<sup>29</sup> that you yourself are a guide to the blind, a light to those who are in darkness, **2:20** an educator of the senseless, a teacher of little children, because you have in the law the essential features of knowledge and of the truth – **2:21** therefore<sup>30</sup> 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<sup>31</sup> 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.*”<sup>32</sup>

**1 tn** Grk “hardness.” Concerning this imagery, see Jer 4:4; Ezek 3:7; 1 En. 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** Or “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 φύσει (*phusei*, “by nature”) to go with the preceding “do not have the law,” thus: “the Gentiles who do not have the law by nature,” that is, by virtue of not being born Jewish.

**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** Or “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.”

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

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

**26 tn** Grk “boast 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 anacoluthon (a broken off or incomplete construction).

**31 tn** Or “detest.”

**32 sn** A quotation from Isa 52:5.

2:25 For circumcision<sup>1</sup> has its value if you practice the law, but<sup>2</sup> if you break the law,<sup>3</sup> your circumcision has become uncircumcision. 2:26 Therefore if the uncircumcised man obeys<sup>4</sup> the righteous requirements of the law, will not his uncircumcision be regarded as circumcision? 2:27 And will not the physically uncircumcised man<sup>5</sup> who keeps the law judge you who, despite<sup>6</sup> the written code<sup>7</sup> 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<sup>8</sup> by the Spirit<sup>9</sup> and not by the written code.<sup>10</sup> This person's<sup>11</sup> 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.<sup>12</sup> First of all,<sup>13</sup> the Jews<sup>14</sup> were entrusted with the oracles of God.<sup>15</sup> 3:3 What then? If some did not be-

<sup>1</sup> **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 (ἀκροβυστία, *akrobusitia*) were probably derogatory slogans used by Jews and Gentiles to describe their opponents ("The Circumcision and the Uncircumcision in Rome," *NTS* 35 [1989]: 77-80).

<sup>2</sup> **tn** This contrast is clearer and stronger in Greek than can be easily expressed in English.

<sup>3</sup> **tn** *Grk* "if you should be a transgressor of the law."

<sup>4</sup> **tn** The Greek word φυλάσσω (*phulassō*, traditionally translated "keep") in this context connotes preservation of and devotion to an object as well as obedience.

<sup>5</sup> **tn** *Grk* "the uncircumcision by nature." The word "man" is supplied here to make clear that male circumcision (or uncircumcision) is in view.

<sup>6</sup> **tn** *Grk* "through," but here the preposition seems to mean "(along) with," "though provided with," as BDAG 224 s.v. δὲ α.3.c indicates.

<sup>7</sup> **tn** *Grk* "letter."

<sup>8</sup> **sn** On *circumcision is of the heart* see Lev 26:41; Deut 10:16; Jer 4:4; Ezek 44:9.

<sup>9</sup> **tn** Some have taken the phrase ἐν πνεύματι (*en pneumati*, "by/in [the] S/spirit") not as a reference to the Holy Spirit, but referring to circumcision as "spiritual and not literal" (RSV).

<sup>10</sup> **tn** *Grk* "letter."

<sup>11</sup> **tn** *Grk* "whose." The relative pronoun has been replaced by the phrase "this person's" and, because of the length and complexity of the Greek sentence, a new sentence was started in the translation.

<sup>12</sup> **tn** *Grk* "much in every way."

<sup>13</sup> **tc** † Most witnesses (NA<sup>27</sup> 33 007) have γάρ (*gar*) after μέν (*men*), though some significant Alexandrian and Western witnesses lack the conjunction (B D\* G Ψ 81 365 1506 2464\* pc latt). A few mss have γάρ, but not μέν (6 1739 1881). γάρ was frequently added by scribes as a clarifying conjunction, making it suspect here. NA<sup>27</sup> has the γάρ in brackets, indicating doubt as to its authenticity.

**tn** *Grk* "first indeed that."

<sup>14</sup> **tn** *Grk* "they were."

<sup>15</sup> **tn** The referent of λόγια (*logia*, "oracles") has been variously understood: (1) BDAG 598 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*

lieve, does their unbelief nullify the faithfulness of God? 3:4 Absolutely not! Let God be proven true, and every human being<sup>16</sup> shown up as a liar,<sup>17</sup> just as it is written: "so that you will be justified<sup>18</sup> in your words and will prevail when you are judged."<sup>19</sup>

3:5 But if our unrighteousness demonstrates<sup>20</sup> the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he?<sup>21</sup> (I am speaking in human terms.)<sup>22</sup> 3:6 Absolutely not! For otherwise how could God judge the world? 3:7 For if by my lie the truth of God enhances<sup>23</sup> 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.<sup>24</sup> (Their<sup>25</sup> 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."**<sup>26</sup>

**3:13 "Their throats are open graves, they deceive with their tongues, the poison of asps is under their lips."**<sup>28</sup>

**3:14 "Their mouths are<sup>29</sup> full of cursing and bitterness."**<sup>30</sup>

**3:15 "Their feet are swift to shed blood, 3:16 ruin and misery are in their paths,**

130 [1973]: 245); (3) perhaps the most widespread interpretation sees the term as referring to the entire OT generally.

<sup>16</sup> **tn** *Grk* "every man," but ἀνθρώπος (*anthrōpos*) is used in a generic sense here to stress humanity rather than masculinity.

<sup>17</sup> **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.

<sup>18</sup> **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.

<sup>19</sup> **tn** Or "prevail when you judge." A quotation from Ps 51:4.

<sup>20</sup> **tn** Or "shows clearly."

<sup>21</sup> **tn** *Grk* "That God is not unjust to inflict wrath, is he?"

<sup>22</sup> **sn** The same expression occurs in Gal 3:15, and similar phrases in Rom 6:19 and 1 Cor 9:8.

<sup>23</sup> **tn** *Grk* "abounded unto."

<sup>24</sup> **tn** *Grk* "(as we are slandered and some affirm that we say...)"

<sup>25</sup> **tn** *Grk* "whose." Because of the length and complexity of the Greek sentence, this relative clause was rendered as a new sentence in the translation.

<sup>26</sup> **sn** Verses 10-12 are a quotation from Ps 14:1-3.

<sup>27</sup> **tn** *Grk* "their throat is an opened grave."

<sup>28</sup> **sn** A quotation from Pss 5:9; 140:3.

<sup>29</sup> **tn** *Grk* "whose mouth is." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>30</sup> **sn** A quotation from Ps 10:7.

3:17 *and the way of peace they have not known.*<sup>21</sup>

3:18 *“There is no fear of God before their eyes.”*<sup>22</sup>

3:19 Now we know that whatever the law says, it says to those who are under<sup>3</sup> 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<sup>4</sup> by the works of the law,<sup>5</sup> for through the law comes<sup>6</sup> the knowledge of sin. 3:21 But now<sup>7</sup> apart from the law the righteousness of God (which is attested by the law and the prophets)<sup>8</sup> has been disclosed – 3:22 namely, the righteousness of God through the faithfulness of Jesus Christ<sup>9</sup> for

<sup>1</sup> sn Rom 3:15-17 is a quotation from Isa 59:7-8.

<sup>2</sup> sn A quotation from Ps 36:1.

<sup>3</sup> tn Grk “in,” “in connection with.”

<sup>4</sup> sn An allusion to Ps 143:2.

<sup>5</sup> tn Grk “because by the works of the law no flesh is justified before him.” Some recent scholars have understood the phrase ἐργα νόμου (*erga nomou*, “works of the law”) to refer not to obedience to the Mosaic law generally, but specifically to portions of the law that pertain to things like circumcision and dietary laws which set the Jewish people apart from the other nations (e.g., J. D. G. Dunn, *Romans* [WBC], 1:155). Other interpreters, like C. E. B. Cranfield (“The Works of the Law” in the Epistle to the Romans,” *JSNT* 43 [1991]: 89-101) reject this narrow interpretation for a number of reasons, among which the most important are: (1) The second half of v. 20, “for through the law comes the knowledge of sin,” is hard to explain if the phrase “works of the law” is understood in a restricted sense; (2) the plural phrase “works of the law” would have to be understood in a different sense from the singular phrase “the work of the law” in 2:15; (3) similar phrases involving the law in Romans (2:13, 14; 2:25, 26, 27; 7:5; 8:4; and 13:8) which are naturally related to the phrase “works of the law” cannot be taken to refer to circumcision (in fact, in 2:25 circumcision is explicitly contrasted with keeping the law). Those interpreters who reject the “narrow” interpretation of “works of the law” understand the phrase to refer to obedience to the Mosaic law in general.

<sup>6</sup> tn Grk “is.”

<sup>7</sup> tn Νυνὶ δέ (*Nuni de*, “But now”) could be understood as either (1) logical or (2) temporal in force, but most recent interpreters take it as temporal, referring to a new phase in salvation history.

<sup>8</sup> tn Grk “being witnessed by the law and the prophets,” a remark which is virtually parenthetical to Paul’s argument.

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

sn ExSyn 116, which notes that the grammar is not deci-

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<sup>10</sup> freely by his grace through the redemption that is in Christ Jesus. 3:25 God publicly displayed<sup>11</sup> him<sup>12</sup> at his death<sup>13</sup> as the mercy seat<sup>14</sup> accessible through

sive, nevertheless suggests that “the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb πιστεύω rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful.” Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

<sup>10</sup> tn Or “declared righteous.” Grk “being justified,” as a continuation of the preceding clause. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>11</sup> tn Or “purposed, intended.”

<sup>12</sup> tn Grk “whom God publicly displayed.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>13</sup> tn Grk “in his blood.” The prepositional phrase ἐν τῷ αὐτοῦ αἵματι (*en tō autou haimati*) is difficult to interpret. It is traditionally understood to refer to the atoning sacrifice Jesus made when he shed his blood on the cross, and as a modifier of ἱλαστήριον (*hilastērion*). This interpretation fits if ἱλαστήριον is taken to refer to a sacrifice. But if ἱλαστήριον is taken to refer to the place where atonement is made as this translation has done (see note on the phrase “mercy seat”), this interpretation of ἐν τῷ αὐτοῦ αἵματι creates a violent mixed metaphor. Within a few words Paul would switch from referring to Jesus as the place where atonement was made to referring to Jesus as the atoning sacrifice itself. A viable option which resolves this problem is to see ἐν τῷ αὐτοῦ αἵματι as modifying the verb προέβητο (*proetheto*). If it modifies the verb, it would explain the time or place in which God publicly displayed Jesus as the mercy seat; the reference to blood would be a metaphorical way of speaking of Jesus’ death. This is supported by the placement of ἐν τῷ αὐτοῦ αἵματι in the Greek text (it follows the noun, separated from it by another prepositional phrase) and by stylistic parallels with Rom 1:4. This is the interpretation the translation has followed, although it is recognized that many interpreters favor different options and translations. The prepositional phrase has been moved forward in the sentence to emphasize its connection with the verb, and the referent of the metaphorical language has been specified in the translation. For a detailed discussion of this interpretation, see D. P. Bailey, “Jesus As the Mercy Seat: The Semantics and Theology of Paul’s Use of *Hilasterion* in Romans 3:25” (Ph.D. diss., University of Cambridge, 1999).

<sup>14</sup> tn The word ἱλαστήριον (*hilastērion*) may carry the general sense “place of satisfaction,” referring to the place where God’s wrath toward sin is satisfied. More likely, though, it refers specifically to the “mercy seat,” i.e., the covering of the ark where the blood was sprinkled in the OT ritual on the Day of Atonement (Yom Kippur). This term is used only one other time in the NT: Heb 9:5, where it is rendered “mercy seat.” There it describes the altar in the most holy place (holy of holies). Thus Paul is saying that God displayed Jesus as the “mercy seat,” the place where propitiation was accomplished. See N. S. L. Fryer, “The Meaning and Translation of *Hilasterion* in Romans 3:25,” *EvQ* 59 (1987): 99-116, who concludes the term is a neuter accusative substantive best translated “mercy seat” or “propitiatory covering,” and D. P. Bailey, “Jesus As the Mercy Seat: The Semantics and Theology of Paul’s Use of *Hilasterion* in Romans 3:25” (Ph.D. diss., University of Cambridge, 1999), who argues that this is a direct reference to the mercy seat which covered the ark of the covenant.

faith.<sup>1</sup> This was to demonstrate<sup>2</sup> his righteousness, because God in his forbearance had passed over the sins previously committed.<sup>3</sup> **3:26** This was<sup>4</sup> also to demonstrate<sup>5</sup> his righteousness in the present time, so that he would be just<sup>6</sup> and the justifier of the one who lives because of Jesus' faithfulness.<sup>7</sup>

**3:27** Where, then, is boasting?<sup>8</sup> It is excluded! By what principle?<sup>9</sup> Of works? No, but by the principle of faith! **3:28** For we consider that a person<sup>10</sup> is declared righteous by faith apart from the works of the law.<sup>11</sup> **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,<sup>12</sup> he will justify the circumcised by faith and the uncircumcised through faith. **3:31** Do we then nullify<sup>13</sup> the law through faith? Absolutely not! Instead<sup>14</sup> we uphold the law.

### *The Illustration of Justification*

**4:1** What then shall we say that Abraham, our ancestor according to the flesh,<sup>15</sup> has discovered regarding this matter?<sup>16</sup> **4:2** For if Abraham was declared righteous<sup>17</sup> by the works of the law, he has something to boast about – but not before God. **4:3** For what does the scripture say?

<sup>1</sup> **tn** The prepositional phrase διὰ πίστεως (*dia pisteōs*) here modifies the noun ἱλαστήριον (*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 “accessible” is not in the Greek text but has been supplied to clarify the idea expressed by the prepositional phrase (cf. NRSV: “effective through faith”).

<sup>2</sup> **tn** 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.

<sup>3</sup> **tn** Grk “because of the passing over of sins previously committed in the forbearance of God.”

<sup>4</sup> **tn** 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.

<sup>5</sup> **tn** Grk “toward a demonstration,” repeating and expanding the purpose of God’s action in v. 25a.

<sup>6</sup> **tn** Or “righteous.”

<sup>7</sup> **tn** 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.”

<sup>8</sup> **tn** Although a number of interpreters understand the “boasting” here to refer to Jewish boasting, others (e.g. C. E. B. Cranfield, “The Works of the Law” in the Epistle to the Romans,” *JSNT* 43 [1991]: 96) take the phrase to refer to all human boasting before God.

<sup>9</sup> **tn** Grk “By what sort of law?”

<sup>10</sup> **tn** Here ἀνθρώπων (*anthrōpon*) is used in an indefinite and general sense (BDAG 81 s.v. ἄνθρωπος 4.a.γ).

<sup>11</sup> **tn** See the note on the phrase “works of the law” in Rom 3:20.

<sup>12</sup> **tn** Grk “but if indeed God is one.”

<sup>13</sup> **tn** Grk “render inoperative.”

<sup>14</sup> **tn** Grk “but” (Greek ἄλλά, *alla*).

<sup>15</sup> **tn** Or “according to natural descent” (BDAG 916 s.v. ὁρᾶς 4).

<sup>16</sup> **tn** Grk “has found?”

<sup>17</sup> **tn** Or “was justified.”

“*Abraham believed God, and it was credited<sup>18</sup> to him as righteousness.*”<sup>19</sup> **4:4** Now to the one who works, his pay is not credited due to grace but due to obligation.<sup>20</sup> **4:5** But to the one who does not work, but believes in the one who declares the ungodly righteous,<sup>21</sup> 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<sup>22</sup> are those whose lawless deeds are forgiven, and whose sins are covered;*

**4:8** *blessed is the one<sup>23</sup> against whom the Lord will never count<sup>24</sup> sin.*”<sup>25</sup>

**4:9** Is this blessedness<sup>26</sup> then for<sup>27</sup> the circumcision<sup>28</sup> or also for<sup>29</sup> the uncircumcision? For we say, “*faith was credited to Abraham as righteousness.*”<sup>30</sup> **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,<sup>31</sup> so that he would become<sup>32</sup> the father of all those who believe but have never been circumcised,<sup>33</sup> that they too could have righteousness credited to them. **4:12** And he is also the father of the circumcised,<sup>34</sup> who are not only circumcised, but who also walk in the footsteps of the faith that

<sup>18</sup> **tn** The term λογίζομαι (*logizomai*) occurs 11 times in this chapter (vv. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24). In secular usage it could (a) refer to deliberations of some sort, or (b) in commercial dealings (as virtually a technical term) to “reckoning” or “charging up a debt.” See H. W. Heidland, *TDNT* 4:284, 290-92.

<sup>19</sup> **sn** A quotation from Gen 15:6.

<sup>20</sup> **tn** Grk “not according to grace but according to obligation.”

<sup>21</sup> **tn** Or “who justifies the ungodly.”

<sup>22</sup> **tn** Or “Happy.”

<sup>23</sup> **tn** The word for “man” or “individual” here is ἀνὴρ (*anēr*), 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.”

<sup>24</sup> **tn** The verb translated “count” here is λογίζομαι (*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.

<sup>25</sup> **sn** A quotation from Ps 32:1-2.

<sup>26</sup> **tn** Or “happiness.”

<sup>27</sup> **tn** Grk “upon.”

<sup>28</sup> **sn** See the note on “circumcision” in 2:25.

<sup>29</sup> **tn** Grk “upon.”

<sup>30</sup> **sn** A quotation from Gen 15:6.

<sup>31</sup> **tn** Grk “of the faith, the one [existing] in uncircumcision.”

<sup>32</sup> **tn** Grk “that he might be,” giving the purpose of v. 11a.

<sup>33</sup> **tn** Grk “through uncircumcision.”

<sup>34</sup> **tn** Grk “the father of circumcision.”

our father Abraham possessed when he was still uncircumcised.<sup>1</sup>

**4:13** For the promise<sup>2</sup> 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.<sup>3</sup> **4:15** For the law brings wrath, because where there is no law there is no transgression<sup>4</sup> either. **4:16** For this reason it is by faith so that it may be by grace,<sup>5</sup> 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,<sup>6</sup> who is the father of us all **4:17** (as it is written, “*I have made you the father of many nations*”).<sup>7</sup> He is our father<sup>8</sup> in the presence of God whom he believed – the God who<sup>9</sup> makes the dead alive and summons the things that do not yet exist as though they already do.<sup>10</sup> **4:18** Against hope Abraham<sup>11</sup> believed<sup>12</sup> in hope with

the result that he became *the father of many nations*<sup>13</sup> according to the pronouncement,<sup>14</sup> “*so will your descendants be*.”<sup>15</sup> **4:19** Without being weak in faith, he considered<sup>16</sup> his own body as dead<sup>17</sup> (because he was about one hundred years old) and the deadness of Sarah’s womb. **4:20** He<sup>18</sup> did not waver in unbelief about the promise of God but was strengthened in faith, giving glory to God. **4:21** He was<sup>19</sup> fully convinced that what God<sup>20</sup> promised he was also able to do. **4:22** So indeed it was credited to Abraham<sup>21</sup> as righteousness.

**4:23** But the statement *it was credited to him*<sup>22</sup> was not written only for Abraham’s<sup>23</sup> 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<sup>24</sup> was given over<sup>25</sup> because of our transgressions

<sup>1</sup> **tn** Grk “the ‘in-uncircumcision faith’ of our father Abraham.”

<sup>2</sup> **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).

<sup>3</sup> **tn** Grk “rendered inoperative.”

<sup>4</sup> **tn** Or “violation.”

<sup>5</sup> **tn** Grk “that it might be according to grace.”

<sup>6</sup> **tn** Grk “those who are of the faith of Abraham.”

<sup>7</sup> **tn** Verses 16-17 comprise one sentence in Greek, but this has been divided into two sentences due to English requirements.

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

<sup>8</sup> **tn** The words “He is our father” are not in the Greek text but are supplied to show that they resume Paul’s argument from 16b. (It is also possible to supply “Abraham had faith” here [so REB], taking the relative clause [“who is the father of us all”] as part of the parenthesis, and making the connection back to “the faith of Abraham,” but such an option is not as likely [C. E. B. Cranfield, *Romans* [ICC], 1:243].)

<sup>9</sup> **tn** “The God” is not in the Greek text but is supplied for clarity.

<sup>10</sup> **tn** Or “calls into existence the things that do not exist.” The translation of ὤντα ὄντα (*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 ὤν plus participle to indicate result (though for the telic idea with ὤν 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], 113). Further, this view is in line with a Pauline idiom, viz., verb followed by ὤν 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]).

<sup>11</sup> **tn** Grk “he”; the referent (Abraham) has been specified in the translation for clarity.

<sup>12</sup> **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.

<sup>13</sup> **sn** A quotation from Gen 17:5.

<sup>14</sup> **tn** Grk “according to that which had been spoken.”

<sup>15</sup> **sn** A quotation from Gen 15:5.

<sup>16</sup> **tc** Most mss (D F G Ψ 33 1881 ℣ it) read “he did not consider” by including the negative particle (οὐ, οὐ), but others (N A B C 6 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.

<sup>17</sup> **tc** † Most witnesses (N A C D Ψ 33 ℣ bo) have ἤδη (*ēde*, “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<sup>27</sup> includes the word in brackets, indicating doubt as to its authenticity.

<sup>18</sup> **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, δέ (*de*) has not been translated here.

<sup>19</sup> **tn** Grk “and being.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>20</sup> **tn** Grk “he”; the referent (God) has been specified in the translation for clarity.

<sup>21</sup> **tn** Grk “him”; the referent (Abraham) has been specified in the translation for clarity.

<sup>22</sup> **tn** A quotation from Gen 15:6.

<sup>23</sup> **tn** Grk “his”; the referent (Abraham) has been specified in the translation for clarity.

<sup>24</sup> **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.

<sup>25</sup> **tn** Or “handed over.”

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



and was raised for the sake of<sup>4</sup> our justification.<sup>2</sup>

### *The Expectation of Justification*

5:1<sup>3</sup> Therefore, since we have been declared righteous by faith, we have<sup>4</sup> peace with God

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

<sup>2</sup> **sn** Many scholars regard Rom 4:25 to be poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: “(a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelismus membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O’Brien, *Philippians* [NIGTC], 188-89). 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.

<sup>3</sup> **sn** Many interpreters see Rom 5:1 as beginning the second major division of the letter.

<sup>4</sup> **tc** A number of important witnesses have the subjunctive ἔχωμεν (*echōmen*, “let us have”) instead of ἔχομεν (*echo-men*, “we have”) in v. 1. Included in the subjunctive’s support are **N**\* **A** **B**\* **C** **D** **K** **L** 33 81 630 1175 1739\* *pm* lat bo. But the indicative is not without its supporters: **N**<sup>1</sup> **B**<sup>2</sup> **F** **G** **P** **Ψ** 0220<sup>vid</sup> 104 365 1241 1505 1506 1739<sup>c</sup> 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<sup>4</sup> appears overly confident. Nevertheless, the indicative is probably correct. First, the earliest witness to Rom 5:1 has the indicative (0220<sup>vid</sup>, third century). Second, the first set of correctors is sometimes, if not often, of equal importance with the original hand. Hence, **N**<sup>1</sup> might be given equal value with **N**\*. Third, there is a good cross-section of witnesses for the indicative: Alexandrian (in 0220<sup>vid</sup>, probably **N**<sup>1</sup> 1241 1506 1881 *ah*), Western (in **F** **G**), and Byzantine (noted in **NA**<sup>27</sup> as *pm*). Thus, although the external evidence is strongly in favor of the subjunctive, the indicative is represented well enough that its ancestry could easily go back to the original. Turning to the internal evidence, the indicative gains much ground. (1) The variant may 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 indecisiveness 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 diatribe) up till this point, while from ch. 6 on there are sixty-one imperatives and seven hortatory subjunctives. Clearly, an exhortation would be out of place in ch. 5. (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 εἰρήνην ἔχωμεν (*eirēnēn echōmen*) 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,

through our Lord Jesus Christ, 5:2 through whom we have also obtained access by faith into this grace in which we stand, and we rejoice<sup>5</sup> in the hope of God’s glory. 5:3 Not<sup>6</sup> only this, but we also rejoice in sufferings, knowing that suffering produces endurance, 5:4 and endurance, character, and character, hope. 5:5 And hope does not disappoint, because the love of God<sup>7</sup> has been poured out<sup>8</sup> in our hearts through the Holy Spirit who was given to us.

5:6 For while we were still helpless, at the right time Christ died for the ungodly. 5:7 (For rarely will anyone die for a righteous person, though for a good person perhaps someone might possibly dare to die.)<sup>9</sup> 5:8 But God demonstrates his own love for us, in that while we were still sinners, Christ died for us. 5:9 Much more then, because we have now been declared righteous<sup>10</sup> by his blood,<sup>11</sup> we will be saved through him from God’s wrath.<sup>12</sup> 5:10 For if while we were enemies we were reconciled to God through the death of his Son, how much more, since we have been reconciled, will we be saved by his life? 5:11 Not<sup>13</sup> only this, but we also rejoice<sup>14</sup> in God through our Lord Jesus Christ, through whom we have now received this reconciliation.

although the external evidence is stronger in support of the subjunctive, the internal evidence points to the indicative. Although a decision is difficult, ἔχομεν appears to be the authentic reading.

<sup>5</sup> **tn** Or “exult, boast.”

<sup>6</sup> **tn** Here δέ (*de*) has not been translated because of differences between Greek and English style.

<sup>7</sup> **tn** The phrase ἡ ἀγάπη τοῦ θεοῦ (*hē agapē 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 [*Biblical Greek*, §336-39]; 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).

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

<sup>9</sup> **sn** Verse 7 forms something of a parenthetical comment in Paul’s argument.

<sup>10</sup> **tn** *Grk* “having now been declared righteous.” The participle δικαιωθέντες (*dikaiōthentes*) has been translated as a causal adverbial participle.

<sup>11</sup> **tn** Or, according to BDF §219.3, “at the price of his blood.”

<sup>12</sup> **tn** *Grk* “the wrath,” referring to God’s wrath as v. 10 shows.

<sup>13</sup> **tn** Here δέ (*de*) has not been translated because of differences between Greek and English style.

<sup>14</sup> **tn** Or “exult, boast.”

*The Amplification of Justification*

**5:12** So then, just as sin entered the world through one man and death through sin, and so death spread to all people<sup>1</sup> because<sup>2</sup> all sinned – **5:13** for before the law was given,<sup>3</sup> sin was in the world, but there is no accounting for sin<sup>4</sup> 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<sup>5</sup> of the coming one) transgressed.<sup>6</sup> **5:15** But the gracious gift is not like the transgression.<sup>7</sup> For if the many died through the transgression of the one man,<sup>8</sup> 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.<sup>9</sup> For judgment, resulting from the one transgression,<sup>10</sup> led to condemnation, but<sup>11</sup> the gracious gift from the many failures<sup>12</sup> led to justification. **5:17** For if, by the transgression of the one man,<sup>13</sup> 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,<sup>14</sup> just as condemnation<sup>15</sup> for all people<sup>16</sup> came<sup>17</sup> through one transgression,<sup>18</sup>

<sup>1</sup> **tn** Here ἄνθρωπους (*anthrōpous*) has been translated as a generic (“people”) since both men and women are clearly intended in this context.

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

<sup>3</sup> **tn** *Grk* “for before the law.”

<sup>4</sup> **tn** Or “sin is not reckoned.”

<sup>5</sup> **tn** Or “pattern.”

<sup>6</sup> **tn** Or “disobeyed”; *Grk* “in the likeness of Adam’s transgression.”

<sup>7</sup> **tn** *Grk* “but not as the transgression, so also [is] the gracious gift.”

<sup>8</sup> **sn** Here the *one man* refers to Adam (cf. 5:14).

<sup>9</sup> **tn** *Grk* “and not as through the one who sinned [is] the gift.”

<sup>10</sup> **tn** The word “transgression” is not in the Greek text at this point, but has been supplied for clarity.

<sup>11</sup> **tn** *Grk* emphasizes the contrast between these two clauses more than can be easily expressed in English.

<sup>12</sup> **tn** Or “falls, trespasses,” the same word used in vv. 15, 17, 18, 20.

<sup>13</sup> **sn** Here the *one man* refers to Adam (cf. 5:14).

<sup>14</sup> **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.

<sup>15</sup> **tn** *Grk* “[it is] unto condemnation for all people.”

<sup>16</sup> **tn** Here ἄνθρωπους (*anthrōpous*) has been translated as a generic (“people”) since both men and women are clearly intended in this context.

<sup>17</sup> **tn** There are no verbs in the Greek text of v. 18, forcing translators to supply phrases like “*came through* one transgression,” “*resulted from* one transgression,” etc.

<sup>18</sup> **sn** *One transgression* refers to the sin of Adam in Gen 3:1-24.

so too through the one righteous act<sup>19</sup> came righteousness leading to life<sup>20</sup> for all people. **5:19** For just as through the disobedience of the one man<sup>21</sup> many<sup>22</sup> were made sinners, so also through the obedience of one man<sup>23</sup> many<sup>24</sup> will be made righteous. **5:20** Now the law came in<sup>25</sup> so that the transgression<sup>26</sup> 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.<sup>27</sup>

**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.<sup>28</sup> **6:6** We know that<sup>29</sup> our old man was crucified with him so that the body of sin would no longer dominate us,<sup>30</sup> so that we would no longer be enslaved to sin. **6:7** (For someone who has died has been freed from sin.)<sup>31</sup>

**6:8** Now if we died with Christ, we believe that we will also live with him. **6:9** We know<sup>32</sup> that since Christ has been raised from the dead, he is never going to die<sup>33</sup> again; death no longer

<sup>19</sup> **sn** The *one righteous act* refers to Jesus’ death on the cross.

<sup>20</sup> **tn** *Grk* “righteousness of life.”

<sup>21</sup> **sn** Here the *one man* refers to Adam (cf. 5:14).

<sup>22</sup> **tn** *Grk* “the many.”

<sup>23</sup> **sn** *One man* refers here to Jesus Christ.

<sup>24</sup> **tn** *Grk* “the many.”

<sup>25</sup> **tn** *Grk* “slipped in.”

<sup>26</sup> **tn** Or “trespass.”

<sup>27</sup> **tn** *Grk* “may walk in newness of life,” in which ζωῆς (*zōēs*) functions as an attributed genitive (see *ExSyn* 89-90, where this verse is given as a prime example).

<sup>28</sup> **tn** *Grk* “we will certainly also of his resurrection.”

<sup>29</sup> **tn** *Grk* “knowing this, that.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>30</sup> **tn** *Grk* “may be rendered ineffective, inoperative,” or possibly “may be destroyed.” The term καταργεῖν (*katargeō*) has various nuances. In Rom 7:2 the wife whose husband has died is freed from the law (i.e., the law of marriage no longer has any power over her, in spite of what she may feel). A similar point seems to be made here (note v. 7).

<sup>31</sup> **sn** Verse 7 forms something of a parenthetical comment in Paul’s argument.

<sup>32</sup> **tn** *Grk* “knowing.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>33</sup> **tn** The present tense here has been translated as a futuristic present (see *ExSyn* 536, where this verse is listed as an example).

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<sup>4</sup> dead to sin, but<sup>2</sup> alive to God in Christ Jesus.

**6:12** Therefore do not let sin reign in your mortal body so that you obey its desires, **6:13** and do not present your members to sin as instruments<sup>3</sup> to be used for unrighteousness,<sup>4</sup> but present yourselves to God as those who are alive from the dead and your members to God as instruments<sup>5</sup> to be used for righteousness. **6:14** For sin will have no mastery over you, because you are not under law but under grace.

*The Believer's Enslavement to God's Righteousness*

**6:15** What then? Shall we sin because we are not under law but under grace? Absolutely not! **6:16** Do you not know that if you present yourselves<sup>6</sup> as obedient slaves,<sup>7</sup> you are slaves of the one you obey, either of sin resulting in death, or obedience resulting in righteousness?<sup>8</sup> **6:17** But thanks be to God that though you were slaves to sin, you obeyed<sup>9</sup> from the heart that pattern<sup>10</sup> of teaching you were entrusted to, **6:18** and having been freed from sin, you became enslaved to righteousness. **6:19** (I am speaking in human terms because of the weakness of your flesh.)<sup>11</sup> For just as you once presented your members as slaves to impurity and lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. **6:20** For when you were slaves of sin, you were free with regard to righteousness.

**6:21** So what benefit<sup>12</sup> did you then reap<sup>13</sup> from those things that you are now ashamed of? For the end of those things is death. **6:22** But now, freed<sup>14</sup> from sin and enslaved to God, you have your benefit<sup>15</sup> leading to sanctification, and the end is eternal life. **6:23** For the payoff<sup>16</sup> 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<sup>17</sup> (for I am speaking to those who know the law), that the law is lord over a person<sup>18</sup> 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<sup>19</sup> husband dies, she is released from the law of the marriage.<sup>20</sup> **7:3** So then,<sup>21</sup> if she is joined to another man while her husband is alive, she will be called an adulteress. But if her<sup>22</sup> 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,<sup>23</sup> 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.<sup>24</sup> **7:5** For when we were in the flesh,<sup>25</sup> the sinful desires,<sup>26</sup> aroused by the law, were active in the members of our body<sup>27</sup> to bear fruit for death. **7:6** But now we have been released from the

<sup>1</sup> **tc** † Some Alexandrian and Byzantine MSS (ⲓ<sup>94</sup>vid **N**\* B C 81 365 1506 1739 1881 pc) have the infinitive "to be" (εἶναι, *einai*) following "yourselves". The infinitive is lacking from some MSS of the Alexandrian and Western texttypes (ⲓ<sup>46</sup>vid A D\* c F G 33<sup>vid</sup> pc). The infinitive is found elsewhere in the majority of Byzantine MSS, 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. NA<sup>27</sup> includes the infinitive in brackets, indicating doubt as to its authenticity.

<sup>2</sup> **tn** Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

<sup>3</sup> **tn** Or "weapons, tools."

<sup>4</sup> **tn** Or "wickedness, injustice."

<sup>5</sup> **tn** Or "weapons, tools."

<sup>6</sup> **tn** Grk "to whom you present yourselves."

<sup>7</sup> **tn** Grk "as slaves for obedience." See the note on the word "slave" in 1:1.

<sup>8</sup> **tn** Grk "either of sin unto death, or obedience unto righteousness."

<sup>9</sup> **tn** Grk "you were slaves of sin but you obeyed."

<sup>10</sup> **tn** Or "type, form."

<sup>11</sup> **tn** Or "because of your natural limitations" (NRSV).

**sn** Verse 19 forms something of a parenthetical comment in Paul's argument.

<sup>12</sup> **tn** Grk "fruit."

<sup>13</sup> **tn** Grk "have," in a tense emphasizing their customary condition in the past.

<sup>14</sup> **tn** The two aorist participles translated "freed" and "enslaved" are causal in force; their full force is something like "But now, since you have become freed from sin and since you have become enslaved to God..."

<sup>15</sup> **tn** Grk "fruit."

<sup>16</sup> **tn** A figurative extension of ὀψώνιον (*opsōnion*), which refers to a soldier's pay or wages. Here it refers to the end result of an activity, seen as something one receives back in return. In this case the activity is sin, and the translation "pay-off" captures this thought. See also L&N 89.42.

<sup>17</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

<sup>18</sup> **sn** Here *person* refers to a human being.

<sup>19</sup> **tn** Grk "the," with the article used as a possessive pronoun (*ExSyn* 215).

<sup>20</sup> **tn** Grk "husband."

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

<sup>21</sup> **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.

<sup>22</sup> **tn** Grk "the," with the article used as a possessive pronoun (*ExSyn* 215).

<sup>23</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

<sup>24</sup> **tn** Grk "that we might bear fruit to God."

<sup>25</sup> **tn** That is, before we were in Christ.

<sup>26</sup> **tn** Or "sinful passions."

<sup>27</sup> **tn** Grk "our members"; the words "of our body" have been supplied to clarify the meaning.

law, because we have died<sup>1</sup> to what controlled us, so that we may serve in the new life of the Spirit and not under the old written code.<sup>2</sup>

7:7 What shall we say then? Is the law sin? Absolutely not! Certainly, I<sup>3</sup> 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<sup>4</sup> if the law had not said, “Do not covet.”<sup>5</sup> 7:8 But sin, seizing the opportunity through the commandment, produced in me all kinds of wrong desires.<sup>6</sup> 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<sup>7</sup> I found that the very commandment that was intended to bring life brought death!<sup>8</sup> 7:11 For sin, seizing the opportunity through the commandment, deceived me and through it I died.<sup>9</sup> 7:12 So then, the law is holy, and the commandment is holy, righteous, and good.

7:13 Did that which is good, then, become death to me? Absolutely not! But sin, so that it would be shown to be sin, produced death in me through what is good, so that through the commandment sin would become utterly sinful. 7:14 For we know that the law is spiritual – but I am unspiritual, sold into slavery to sin.<sup>10</sup> 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.<sup>11</sup> 7:16 But if I do what I don’t want, I agree that the law is good.<sup>12</sup> 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.<sup>13</sup> 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<sup>14</sup> to God through Jesus Christ our Lord! So then,<sup>15</sup> I myself serve the law of God with my mind, but<sup>16</sup> with my flesh I serve<sup>17</sup> 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.<sup>18</sup> 8:2 For the law of the life-giving Spirit<sup>19</sup> in Christ Jesus has set you<sup>20</sup> free from the law of sin and death.

<sup>11</sup> tn Grk “but what I hate, this I do.”

<sup>12</sup> tn Grk “I agree with the law that it is good.”

<sup>13</sup> tn Grk “For to wish is present in/with me, but not to do it.”

<sup>14</sup> tc † Most mss (N\* A 1739 1881 ʒ sy) read “I give thanks to God” rather than “Now thanks be to God” (N<sup>1</sup> [B] Ψ 33 81 104 365 1506 pc), the reading of NA<sup>27</sup>. The reading with the verb (εὐχαριστῶ τῷ θεῷ, *eucharistō tō theō*) possibly arose from a transcriptional error in which several letters were doubled (TCGNT 455). The conjunction δέ (*de*, “now”) is included in some mss as well (N<sup>1</sup> Ψ 33 81 104 365 1506 pc), but it should probably not be considered original. The ms support for the omission of δέ is both excellent and widespread (N\* A B D 1739 1881 ʒ lat sy), and its addition can be explained as an insertion to smooth out the transition between v. 24 and 25.

<sup>15</sup> 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.

<sup>16</sup> tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

<sup>17</sup> tn The words “I serve” have been repeated here for clarity.

<sup>18</sup> tc The earliest and best witnesses of the Alexandrian and Western texts, as well as a few others (N\* B D\* F G 6 1506 1739 1881 pc co), have no additional words for v. 1. Later scribes (A D<sup>1</sup> Ψ 81 365 629 pc vg) added the words μὴ κατὰ σάρκα περιπατοῦσιν (*mē kata sarka peripatousin*, “who do not walk according to the flesh”), while even later ones (N<sup>2</sup> D<sup>2</sup> 33<sup>ad</sup> ʒ) added ἀλλὰ κατὰ πνεῦμα (*alla kata pneuma*, “but [who do walk] according to the Spirit”). Both the external evidence and the internal evidence are compelling for the shortest reading. The scribes were evidently motivated to add such qualifications (interpolated from v. 4) to insulate Paul’s gospel from charges that it was characterized too much by grace. The KJV follows the longest reading found in ʒ.

<sup>19</sup> tn Grk “for the law of the Spirit of life.”

<sup>20</sup> tc Most mss read the first person singular pronoun με (*me*) here (A D 1739<sup>1</sup> 1881 ʒ lat sa). The second person singular pronoun σε (*se*) is superior because of external support (N B [F which reads σα] G 1506\* 1739\*) and internal support (it is the harder reading since ch. 7 was narrated in the first person). At the same time, it could have arisen via dittography from the final syllable of the verb preceding it

<sup>1</sup> tn Grk “having died.” The participle ἀποθάνοντες (*apothanontes*) has been translated as a causal adverbial participle.

<sup>2</sup> tn Grk “in the newness of the Spirit and not in the oldness of the letter.”

<sup>3</sup> sn *Romans 7:7-25*. There has been an enormous debate over the significance of the first person singular pronouns (“I”) in this passage and how to understand their referent. Did Paul intend (1) a reference to himself and other Christians too; (2) a reference to his own pre-Christian experience as a Jew, struggling with the law and sin (and thus addressing his fellow countrymen as Jews); or (3) a reference to himself as a child of Adam, reflecting the experience of Adam that is shared by both Jews and Gentiles alike (i.e., all people everywhere)? Good arguments can be assembled for each of these views, and each has problems dealing with specific statements in the passage. The classic argument against an autobiographical interpretation was made by W. G. Kümmel, *Römer 7 und die Bekehrung des Paulus*. A good case for seeing at least an autobiographical element in the chapter has been made by G. Theissen, *Psychologische Aspekte paulinischer Theologie* [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).

<sup>4</sup> tn Grk “I would not have known covetousness.”

<sup>5</sup> sn A quotation from Exod 20:17 and Deut 5:21.

<sup>6</sup> tn Or “covetousness.”

<sup>7</sup> tn Here καί (*kai*) has been translated as “So” to indicate the result of the statement in the previous verse. Greek style often begins sentences or clauses with “and,” but English style generally does not.

<sup>8</sup> tn Grk “and there was found in/for me the commandment which was for life – this was for death.”

<sup>9</sup> tn Or “and through it killed me.”

<sup>10</sup> tn Grk “under sin.”

**8:3** For God achieved what the law could not do because<sup>4</sup> 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<sup>2</sup> 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<sup>3</sup> 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<sup>4</sup> 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<sup>5</sup> the Spirit is your life<sup>6</sup> because of righteousness. **8:11** Moreover if the Spirit of the one<sup>7</sup> who raised Jesus from the dead lives in you, the one who raised Christ<sup>8</sup> from the dead will also make your mortal bodies alive through his Spirit who lives in you.<sup>9</sup>

**8:12** So then,<sup>10</sup> brothers and sisters,<sup>11</sup> 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<sup>12</sup> die),<sup>13</sup> 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<sup>14</sup> the sons of God. **8:15** For you did not receive the spirit of slavery leading again to fear,<sup>15</sup> but you received the Spirit of adoption,<sup>16</sup> by whom<sup>17</sup> we cry, “Abba, Father.” **8:16** The Spirit himself bears witness to<sup>18</sup> 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)<sup>19</sup> – if indeed we suffer with him so we may also be glorified with him.

<sup>12</sup> **tn** Grk “are about to, are certainly going to.”

<sup>13</sup> **sn** This remark is parenthetical to Paul’s argument.

<sup>14</sup> **tn** Grk “For as many as are being led by the Spirit of God, these are.”

<sup>15</sup> **tn** Grk “slavery again to fear.”

<sup>16</sup> **tn** The Greek term υιοθεσία (*huiothesia*) was originally a legal technical term for adoption as a son with full rights of inheritance. BDAG 1024 s.v. notes, “a legal t.t. of ‘adoption’ of children, in our lit., i.e. in Paul, only in a transferred sense of a transcendent filial relationship between God and humans (with the legal aspect, not gender specificity, as major semantic component).”

<sup>17</sup> **tn** Or “in that.”

<sup>18</sup> **tn** Or possibly “with.” ExSyn 160-61, however, notes the following: “At issue, grammatically, is whether the Spirit testifies *alongside* of our spirit (dat. of association), or whether he testifies *to our spirit* (indirect object) that we are God’s children. If the former, the one receiving this testimony is unstated (is it God? or believers?). If the latter, the believer receives the testimony and hence is assured of salvation via the inner witness of the Spirit. The first view has the advantage of a σύν- (*sun-*) prefixed verb, which might be expected to take an accompanying dat. of association (and is supported by NEB, JB, etc.). But there are three reasons why πνεύματι (*pneumati*) should *not* be taken as association: (1) Grammatically, a dat. with a σύν- prefixed verb does not necessarily indicate association. This, of course, does not preclude such here, but this fact at least opens up the alternatives in this text. (2) Lexically, though συμπαρτωέω (*summartureō*) originally bore an associative idea, it developed in the direction of merely intensifying μαρτυρέω (*martureō*). This is surely the case in the only other NT text with a dat. (Rom 9:1). (3) Contextually, a dat. of association does not seem to support Paul’s argument: ‘What standing has our spirit in *this* matter? Of itself it surely has no right at all to testify to our being sons of God’ [C. E. B. Cranfield, *Romans* [ICC], 1:403]. In sum, Rom 8:16 seems to be secure as a text in which the believer’s assurance of salvation is based on the inner witness of the Spirit. The implications of this for one’s soteriology are profound: The objective data, as helpful as they are, cannot by themselves provide assurance of salvation; the believer also needs (and receives) an existential, ongoing encounter with God’s Spirit in order to gain that familial comfort.”

<sup>19</sup> **tn** Grk “on the one hand, heirs of God; on the other hand, fellow heirs with Christ.” Some prefer to render v. 17 as follows: “And if children, then heirs – that is, heirs of God. Also fellow heirs with Christ if indeed we suffer with him so we may also be glorified with him.” Such a translation suggests two distinct inheritances, one coming to all of God’s children, the other coming only to those who suffer with Christ. The difficulty of this view, however, is that it ignores the correlative conjunctions μέν...δέ (*men...de*, “on the one hand...on the other hand”): The construction strongly suggests that the inheritances cannot be separated since both explain “then heirs.” For this reason, the preferred translation puts this explanation in parentheses.

(ἠλευθέρωσεν, *eleutherōsen*; “has set free”). But for this to happen in such early and diverse witnesses is unlikely, especially as it depends on various scribes repeatedly overlooking either the *nu* or the *nu*-bar at the end of the verb.

<sup>1</sup> **tn** Grk “in that.”

<sup>2</sup> **tn** Grk “think on” or “are intent on” (twice in this verse). What is in view here is not primarily preoccupation, however, but worldview. Translations like “set their mind on” could be misunderstood by the typical English reader to refer exclusively to preoccupation.

<sup>3</sup> **tn** Or “mindset,” “way of thinking” (twice in this verse and once in v. 7). The Greek term φρόνημα does not refer to one’s mind, but to one’s outlook or mindset.

<sup>4</sup> **tn** Or “are not controlled by the flesh but by the Spirit.”

<sup>5</sup> **tn** Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

<sup>6</sup> **tn** Or “life-giving.” Grk “the Spirit is life.”

<sup>7</sup> **sn** The one who raised Jesus from the dead refers to God (also in the following clause).

<sup>8</sup> **tc** Several mss read Ἰησοῦν (*Iēsoun*, “Jesus”) after Χριστόν (*Christon*, “Christ”); **N**\* **A** **D**\* 630 1506 1739 1881 pc bo; **C** 81 104 lat have Ἰησοῦν Χριστόν. The shorter reading is more likely to be original, though, both because of external evidence (**N**\* **B** **D**<sup>2</sup> **F** **G** **Ψ** 33 **ℵ** sa) and internal evidence (scribes were much more likely to add the name “Jesus” if it were lacking than to remove it if it were already present in the text, especially to harmonize with the earlier mention of Jesus in the verse).

<sup>9</sup> **tc** Most mss (**B** **D** **F** **G** **Ψ** 33 1739 1881 **ℵ** lat) have διό (*dia*) followed by the accusative: “because of his Spirit who lives in you.” The genitive “through his Spirit” is supported by **N** **A** **C**\* 81 104 1505 1506 al, and is slightly preferred.

<sup>10</sup> **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.

<sup>11</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

**8:18** For I consider that our present sufferings cannot even be compared<sup>1</sup> 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<sup>2</sup> 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,<sup>3</sup> groan inwardly as we eagerly await our adoption,<sup>4</sup> the redemption of our bodies.<sup>5</sup> **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.<sup>6</sup>

**8:26** In the same way, the Spirit helps us in our weakness, for we do not know how we should pray,<sup>7</sup> but the Spirit himself intercedes for us with inexpressible groanings. **8:27** And he<sup>8</sup> who searches our hearts knows the mind of the Spirit, because the Spirit<sup>9</sup> intercedes on behalf of the saints according to God’s will. **8:28** And we know that all things work together<sup>10</sup> 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<sup>11</sup> would be the first-born among many brothers and sisters.<sup>12</sup> **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<sup>13</sup> 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?<sup>14</sup> It is God who justifies. **8:34** Who is the one who will condemn? Christ<sup>15</sup> 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?<sup>16</sup> **8:36** As it is written, “*For your sake we encounter death all day long; we were considered as sheep to be slaughtered.*”<sup>17</sup> **8:37** No, in all these things we have complete victory<sup>18</sup> through him<sup>19</sup> who loved us! **8:38** For I am convinced that neither death, nor life, nor angels, nor heavenly rulers,<sup>20</sup> nor things that are present, nor things to come, nor powers, **8:39** nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.

<sup>1</sup> **tn** Grk “are not worthy [to be compared].”

<sup>2</sup> **tn** Grk “because of the one”; the referent (God) has been specified in the translation for clarity.

<sup>3</sup> **tn** Or “who have the Spirit as firstfruits.” The genitive πνεύματος (*pneumatōs*) 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.

<sup>4</sup> **tn** See the note on “adoption” in v. 15.

<sup>5</sup> **tn** Grk “body.”

<sup>6</sup> **tn** Or “perseverance.”

<sup>7</sup> **tn** Or “for we do not know what we ought to pray for.”

<sup>8</sup> **sn** He refers to God here; Paul has not specifically identified him for the sake of rhetorical power (for by leaving the subject slightly ambiguous, he draws his audience into seeing God’s hand in places where he is not explicitly mentioned).

<sup>9</sup> **tn** Grk “he,” or “it”; the referent (the Spirit) has been specified in the translation for clarity.

<sup>10</sup> **tc** ὁ θεός (*ho theos*, “God”) is found after the verb συνεργεῖ (*sunergei*, “work”) in v. 28 by  $\Psi^{46}$  A B 81 sa; the shorter reading is found in  $\aleph$  C D F G  $\Psi$  33 1739 1881  $\aleph$  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 ὁ θεός 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).

<sup>11</sup> **tn** Grk “he”; the referent (God’s Son) has been specified in the translation for clarity.

<sup>12</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

<sup>13</sup> **tn** 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?”

<sup>14</sup> **sn** An allusion to Isa 50:8 where the reference is singular; Paul applies this to all believers (“God’s elect” is plural here).

<sup>15</sup> **tc** † A number of significant and early witnesses, along with several others ( $\Psi^{46vid}$   $\aleph$  A C F G L  $\Psi$  6 33 81 104 365 1505 *al* lat bo), read Ἰησοῦς (*Iēsous*, “Jesus”) after Χριστός (*Christos*, “Christ”) in v. 34. But the shorter reading is not unrepresented (B D 0289 1739 1881  $\aleph$  sa). Once Ἰησοῦς 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<sup>27</sup> has the word in brackets, indicating doubt as to its authenticity.

**tn** Grk “who also.”

<sup>16</sup> **tn** 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).

<sup>17</sup> **sn** A quotation from Ps 44:22.

<sup>18</sup> **tn** BDAG 1034 s.v. ὑπερνικῶ states, “as a heightened form of νικᾶν *prevail* completely ὑπερνικῶμεν *we are winning* a most glorious victory Ro 8:37.”

<sup>19</sup> **tn** Here the referent could be either God or Christ, but in v. 39 it is God’s love that is mentioned.

<sup>20</sup> **tn** BDAG 138 s.v. ἀρχή 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<sup>1</sup> I am telling the truth in Christ (I am not lying!), for my conscience assures me<sup>2</sup> in the Holy Spirit – 9:2 I have great sorrow and unceasing anguish in my heart.<sup>3</sup> 9:3 For I could wish<sup>4</sup> that I myself were accursed – cut off from Christ – for the sake of my people,<sup>5</sup> my fellow countrymen,<sup>6</sup> 9:4 who are Israelites. To them belong<sup>7</sup> the adoption as sons,<sup>8</sup> the glory, the covenants, the giving of the law, the temple worship,<sup>9</sup> and the promises. 9:5 To them belong the patriarchs,<sup>10</sup> and from them,<sup>11</sup> by human descent,<sup>12</sup> came the Christ,<sup>13</sup> who is God over all, blessed forever!<sup>14</sup> Amen.

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

<sup>2</sup> **tn** Or "my conscience bears witness to me."

<sup>3</sup> **tn** *Grk* "my sorrow is great and the anguish in my heart is unceasing."

<sup>4</sup> **tn** Or "For I would pray." The implied condition is "if this could save my fellow Jews."

<sup>5</sup> **tn** *Grk* "brothers." See BDAG 18–19 s.v. ἀδελφός 2.b.

<sup>6</sup> **tn** *Grk* "my kinsmen according to the flesh."

<sup>7</sup> **tn** *Grk* "of whom." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>8</sup> **tn** The Greek term υἰοθεσία (*huiiothesia*) was originally a legal technical term for adoption as a son with full rights of inheritance. BDAG 1024 s.v. notes, "a legal t.t. of 'adoption' of children, in our lit., i.e. in Paul, only in a transferred sense of a transcendent filial relationship between God and humans (with the legal aspect, not gender specificity, as major semantic component)." Although some modern translations remove the filial sense completely and render the term merely "adoption" (cf. NAB, ESV), the retention of this component of meaning was accomplished in the present translation by the phrase "as sons."

<sup>9</sup> **tn** Or "cultic service."

<sup>10</sup> **tn** *Grk* "of whom are the fathers." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>11</sup> **tn** *Grk* "from whom." Here the relative pronoun has been replaced by a personal pronoun.

<sup>12</sup> **tn** *Grk* "according to the flesh."

<sup>13</sup> **tn** Or "Messiah." (Both Greek "Christ" and Hebrew and Aramaic "Messiah" mean "one who has been anointed.")

<sup>14</sup> **tn** Or "the Christ, who is over all, God blessed forever," or "the Messiah. God who is over all be blessed forever!" or "the Messiah who is over all. God be blessed forever!" The translational difficulty here is not text-critical in nature, but is a problem of punctuation. Since the genre of these opening verses of Romans 9 is a lament, it is probably best to take this as an affirmation of Christ's deity (as the text renders it). Although the other renderings are possible, to see a note of praise to God at the end of this section seems strangely out of place. But for Paul to bring his lament to a crescendo (that is to say, his kinsmen had rejected God come in the flesh), thereby deepening his anguish, is wholly appropriate. This is

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,<sup>15</sup> 9:7 nor are all the children Abraham's true descendants; rather "through Isaac will your descendants be counted."<sup>16</sup> 9:8 This means<sup>17</sup> it is not the children of the flesh<sup>18</sup> who are the children of God; rather, the children of promise are counted as descendants. 9:9 For this is what the promise declared:<sup>19</sup> "About a year from now<sup>20</sup> I will return and Sarah will have a son."<sup>21</sup> 9:10 Not only that, but when Rebekah had conceived children by one man,<sup>22</sup> our ancestor Isaac – 9:11 even before they were born or had done anything good or bad (so that God's purpose in election<sup>23</sup> would stand, not by works but by<sup>24</sup> his calling)<sup>25</sup> – 9:12<sup>26</sup> it was said to her, "The older will serve the younger,"<sup>27</sup> 9:13 just as it is written: "Jacob I loved, but Esau I hated."<sup>28</sup>

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."<sup>29</sup> 9:16 So then,<sup>30</sup> it does not

also supported grammatically and stylistically: The phrase ὁ ὢν (*ho ōn*, "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.

<sup>15</sup> **tn** *Grk* "For not all those who are from Israel are Israel."

<sup>16</sup> **tn** *Grk* "be called." The emphasis here is upon God's divine sovereignty in choosing Isaac as the child through whom Abraham's lineage would be counted as opposed to Ishmael.

**sn** A quotation from Gen 21:12.

<sup>17</sup> **tn** *Grk* "That is," or "That is to say."

<sup>18</sup> **tn** Because it forms the counterpoint to "the children of promise" the expression "children of the flesh" has been retained in the translation.

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

<sup>19</sup> **tn** *Grk* "For this is the word of promise."

<sup>20</sup> **tn** *Grk* "About this time I will return." Since this refers to the time when the promised child would be born, it would be approximately a year later.

<sup>21</sup> **sn** A quotation from Gen 18:10, 14.

<sup>22</sup> **tn** Or possibly "by one act of sexual intercourse." See D. Moo, *Romans* (NICNT), 579.

<sup>23</sup> **tn** *Grk* "God's purpose according to election."

<sup>24</sup> **tn** Or "not based on works but based on..."

<sup>25</sup> **tn** *Grk* "by the one who calls."

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

<sup>26</sup> **sn** Many translations place this verse division before the phrase "not by works but by his calling" (NA<sup>27</sup>/UBS<sup>4</sup>, NIV, NRSV, NLT, NAB). Other translations place this verse division in the same place that the translation above does (NASB, KJV, NKJV, ASV, RSV). The translation has followed the latter to avoid breaking the parenthetical statement.

<sup>27</sup> **sn** A quotation from Gen 25:23.

<sup>28</sup> **sn** A quotation from Mal 1:2–3.

<sup>29</sup> **sn** A quotation from Exod 33:19.

<sup>30</sup> **sn** There is a double connective here that cannot be easily preserved in English: "consequently therefore," emphasizing the conclusion of what he has been arguing.

depend on human desire or exertion,<sup>1</sup> but on God who shows mercy. **9:17** For the scripture says to Pharaoh:<sup>2</sup> “*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.*”<sup>3</sup> **9:18** So then,<sup>4</sup> God<sup>5</sup> has mercy on whom he chooses to have mercy, and he hardens whom he chooses to harden.<sup>6</sup>

**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<sup>7</sup> – to talk back to God?<sup>8</sup> *Does what is molded say to the molder, “Why have you made me like this?”*<sup>9</sup> **9:21** Has the potter no right to make from the same lump of clay<sup>10</sup> one vessel for special use and another for ordinary use?<sup>11</sup> **9:22** But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience the objects<sup>12</sup> of wrath<sup>13</sup> prepared for destruction?<sup>14</sup> **9:23** And what if he is willing to make known the wealth of his glory on the objects<sup>15</sup> of mercy that he has prepared beforehand for glory – **9:24** even us, whom he has called, not only from the Jews but also from the Gentiles? **9:25** As he also says in Hosea:

*“I will call those who were not my people, ‘My people,’ and I will call her who was unloved,<sup>16</sup> ‘My beloved.’”<sup>17</sup>*

**9:26** “*And in the very place<sup>18</sup> where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’*”<sup>19</sup>

**9:27** And Isaiah cries out on behalf of Israel, “*Though the number of the children<sup>20</sup> 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.*”<sup>21</sup> **9:29** Just<sup>22</sup> as Isaiah predicted,

*“If the Lord of armies<sup>23</sup> had not left us descendants, we would have become like Sodom, and we would have resembled Gomorrah.”<sup>24</sup>*

### *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<sup>25</sup> a law of righteousness<sup>26</sup> did not attain it.<sup>27</sup> **9:32** Why not?

<sup>1</sup> **tn** Grk “So then, [it does] not [depend] on the one who desires nor on the one who runs.”

<sup>2</sup> **sn** Paul uses a typical rabbinic formula here in which the OT scriptures are figuratively portrayed as speaking to Pharaoh. What he means is that the scripture he cites refers (or can be applied) to Pharaoh.

<sup>3</sup> **sn** A quotation from Exod 9:16.

<sup>4</sup> **sn** There is a double connective here that cannot be easily preserved in English: “consequently therefore,” emphasizing the conclusion of what he has been arguing.

<sup>5</sup> **tn** Grk “he”; the referent (God) has been specified in the translation for clarity.

<sup>6</sup> **tn** Grk “So then, he has mercy on whom he desires, and he hardens whom he desires.”

<sup>7</sup> **tn** Grk “O man.”

<sup>8</sup> **tn** Grk “On the contrary, O man, who are you to talk back to God?”

<sup>9</sup> **sn** A quotation from Isa 29:16; 45:9.

<sup>10</sup> **tn** Grk “Or does not the potter have authority over the clay to make from the same lump.”

<sup>11</sup> **tn** Grk “one vessel for honor and another for dishonor.”

<sup>12</sup> **tn** Grk “vessels.” This is the same Greek word used in v. 21.

<sup>13</sup> **tn** Or “vessels destined for wrath.” The genitive ὀργῆς (*orgēs*) could be taken as a genitive of destination.

<sup>14</sup> **tn** Or possibly “objects of wrath that have fit themselves for destruction.” The form of the participle could be taken either as a passive or middle (reflexive). *ExSyn* 417-18 argues strongly for the passive sense (which is followed in the translation), stating that “the middle view has little to commend it.” First, καταρτιζω (*katartizō*) is nowhere else used in the NT as a direct or reflexive middle (a usage which, in any event, is quite rare in the NT). Second, the lexical force of this verb, coupled with the perfect tense, suggests something of a “done deal” (against some commentaries that see these vessels as ready for destruction yet still able to avert disaster). Third, the potter-clay motif seems to have one point: The potter prepares the clay.

<sup>15</sup> **tn** Grk “vessels.” This is the same Greek word used in v. 21.

<sup>16</sup> **tn** Grk “and her who was not beloved, ‘Beloved.’”

<sup>17</sup> **sn** A quotation from Hos 2:23.

<sup>18</sup> **tn** Grk “And it will be in the very place.”

<sup>19</sup> **sn** A quotation from Hos 1:10.

<sup>20</sup> **tn** Grk “sons.”

<sup>21</sup> **tc** In light of the interpretive difficulty of this verse, a longer reading seems to have been added to clarify the meaning. The addition, in the middle of the sentence, makes the whole verse read as follows: “For he will execute his sentence completely and quickly in righteousness, because the Lord will do it quickly on the earth.” The shorter reading is found largely in Alexandrian mss (ⲓ<sup>46</sup> ⲛ\* A B 6 1506 1739 1881 pc co), while the longer reading is found principally in Western and Byzantine mss (ⲛ<sup>2</sup> D F G Ψ 33 Ⲛ lat). The longer reading follows Isa 10:22-23 (LXX) verbatim, while Paul in the previous verse quoted the LXX loosely. This suggests the addition was made by a copyist trying to make sense out of a difficult passage rather than by the author himself.

**tn** There is a wordplay in Greek (in both the LXX and here) on the phrase translated “completely and quickly” (συντελῶν καὶ συντέμνων, *sunteλōn kai suntemnōn*). These participles are translated as adverbs for smoothness; a more literal (and more cumbersome) rendering would be: “The Lord will act by closing the account [or completing the sentence], and by cutting short the time.” The interpretation of this text is notoriously difficult. Cf. BDAG 975 s.v. συντέμνω.

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

<sup>22</sup> **tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>23</sup> **tn** Traditionally, “Lord of hosts”; Grk “Lord Sabaoth,” which means “Lord of the [heavenly] armies,” sometimes translated more generally as “Lord Almighty.”

<sup>24</sup> **sn** A quotation from Isa 1:9.

<sup>25</sup> **tn** Or “who pursued.” The participle could be taken adverbially or adjectivally.

<sup>26</sup> **tn** Or “a legal righteousness,” that is, a righteousness based on law. This translation would treat the genitive δικαιοσύνης (*dikaïosunēs*) as an attributed genitive (see *ExSyn* 89-91).

<sup>27</sup> **tn** Grk “has not attained unto the law.”



Because they pursued<sup>1</sup> it not by faith but (as if it were possible) by works.<sup>2</sup> They stumbled over the stumbling stone,<sup>3</sup> **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,<sup>4</sup> yet the one who believes in him will not be put to shame.”<sup>5</sup>**

**10:1** Brothers and sisters,<sup>6</sup> my heart’s desire and prayer to God on behalf of my fellow Israelites<sup>7</sup> is for their salvation. **10:2** For I can testify that they are zealous for God,<sup>8</sup> but their zeal is not in line with the truth.<sup>9</sup> **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.”<sup>10</sup>** **10:6** But the righteousness that is by faith says: **“Do not say in your heart,<sup>11</sup> ‘Who will ascend into heaven?’<sup>12</sup>** (that is, to bring Christ down) **10:7** or **“Who will descend into the abyss?”<sup>13</sup>** (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<sup>14</sup>** (that is, the word of faith that we preach), **10:9** because if you confess with your mouth that Jesus is Lord<sup>15</sup> 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 righteousness<sup>16</sup> and with the mouth one confesses and thus has salvation.<sup>17</sup> **10:11** For the scripture says, **“Everyone who believes in him will not be put to shame.”<sup>18</sup>** **10:12** For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. **10:13** For **everyone who calls on the name of the Lord will be saved.<sup>19</sup>**

**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?<sup>20</sup> **10:15** And how are they to preach unless they are sent? As it is written, **“How timely<sup>21</sup> is the arrival<sup>22</sup> of those who proclaim the good news.”<sup>23</sup>** **10:16** But not all have obeyed the good news, for Isaiah says, **“Lord, who has believed our report?”<sup>24</sup>** **10:17** Consequently faith comes from what is heard, and what is heard comes through the preached word<sup>25</sup> of Christ.<sup>26</sup>

**10:18** But I ask, have they<sup>27</sup> not heard?<sup>28</sup> Yes, they have:<sup>29</sup> **Their voice has gone out to all the earth, and their words to the ends of the world.<sup>30</sup>** **10:19** But again I ask, didn’t Israel

<sup>1</sup> **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 laconic style).

<sup>2</sup> **tc** Most mss, especially the later ones (N<sup>2</sup> D Ψ 33 ℣ sy), read νόμου (*nomou*, “of the law”) here, echoing Paul’s usage in Rom 3:20, 28 and elsewhere. The qualifying phrase is lacking in N\* 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.

**tn** Grk “but as by works.”

<sup>3</sup> **tn** Grk “the stone of stumbling.”

<sup>4</sup> **tn** Grk “a stone of stumbling and a rock of offense.”

<sup>5</sup> **sn** A quotation from Isa 28:16; 8:14.

<sup>6</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

<sup>7</sup> **tn** Grk “on behalf of them”; the referent (Paul’s fellow Israelites) has been specified in the translation for clarity.

<sup>8</sup> **tn** Grk “they have a zeal for God.”

<sup>9</sup> **tn** Grk “in accord with knowledge.”

**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).

<sup>10</sup> **sn** A quotation from Lev 18:5.

<sup>11</sup> **sn** A quotation from Deut 9:4.

<sup>12</sup> **sn** A quotation from Deut 30:12.

<sup>13</sup> **sn** A quotation from Deut 30:13.

<sup>14</sup> **sn** A quotation from Deut 30:14.

<sup>15</sup> **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 κύριον (*kurion*) is to be taken as “the Lord,” that is, Yahweh. Cf. D. B. Wallace, “The Semantics and Exegetical Significance of the Object-Complement Construction in the New Testament,” *GTJ* 6 (1985): 91-112.

<sup>16</sup> **tn** Grk “believes to righteousness.”

<sup>17</sup> **tn** Grk “confesses to salvation.”

<sup>18</sup> **sn** A quotation from Isa 28:16.

<sup>19</sup> **sn** A quotation from Joel 2:32.

<sup>20</sup> **tn** Grk “preaching”; the words “to them” are supplied for clarification.

<sup>21</sup> **tn** The word in this context seems to mean “coming at the right or opportune time” (see BDAG 1103 s.v. ὀρθῶς 1); it may also mean “beautiful, attractive, welcome.”

<sup>22</sup> **tn** Grk “the feet.” The metaphorical nuance of “beautiful feet” is that such represent timely news.

<sup>23</sup> **sn** A quotation from Isa 52:7; Nah 1:15.

<sup>24</sup> **sn** A quotation from Isa 53:1.

<sup>25</sup> **tn** The Greek term here is ῥῆμα (*rhēma*), which often (but not exclusively) focuses on the spoken word.

<sup>26</sup> **tc** Most mss (N<sup>1</sup> A D<sup>1</sup> Ψ 33 1881 ℣ sy) have θεοῦ (*theou*) here rather than Χριστοῦ (*Christou*; found in Ɔ<sup>46vid</sup> N\* B C D\* 6 81 629 1506 1739 pc lat co). External evidence strongly favors the reading “Christ” here. Internal evidence is also on its side, for the expression ῥῆμα Χριστοῦ (*rhēma Christou*) occurs nowhere else in the NT; thus scribes would be prone to change it to a known expression.

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

<sup>27</sup> **tn** That is, Israel (see the following verse).

<sup>28</sup> **tn** Grk “they have not ‘not heard,’ have they?” This question is difficult to render in English. The basic question is a negative sentence (“Have they not heard?”), but it is preceded by the particle μή (*mē*) which expects a negative response. The end result in English is a double negative (“They have not ‘not heard,’ have they?”). This has been changed to a positive question in the translation for clarity. See BDAG 646 s.v. μή 3.a.; D. Moo, *Romans* (NICNT), 666, fn. 32; and C. E. B. Cranfield, *Romans* (ICC), 537, for discussion.

<sup>29</sup> **tn** Here the particle μενούγγε (*menounge*) is correcting the negative response expected by the particle μή (*mē*) in the preceding question. Since the question has been translated positively, the translation was changed here to reflect that rendering.

<sup>30</sup> **sn** A quotation from Ps 19:4.

understand?<sup>1</sup> First Moses says, **“I will make you jealous by those who are not a nation; with a senseless nation I will provoke you to anger.”**<sup>2</sup> 10:20 And Isaiah is even bold enough to say, **“I was found by those who did not seek me; I became well known to those who did not ask for me.”**<sup>3</sup> 10:21 But about Israel he says, **“All day long I held out my hands to this disobedient and stubborn people!”**<sup>4</sup>

*Israel's Rejection not Complete nor Final*

11:1 So I ask, God has not rejected his people, has he? Absolutely not! For I too am an Israelite, a descendant of Abraham, from the tribe of Benjamin. 11:2 God has not rejected his people whom he foreknew! Do you not know what the scripture says about Elijah, how he pleads with God against Israel? 11:3 **“Lord, they have killed your prophets, they have demolished your altars; I alone am left and they are seeking my life!”**<sup>5</sup> 11:4 But what was the divine response<sup>6</sup> to him? **“I have kept for myself seven thousand people<sup>7</sup> who have not bent the knee to Baal.”**<sup>8</sup>

11:5 So in the same way at the present time there is a remnant chosen by grace. 11:6 And if it is by grace, it is no longer by works, otherwise grace would no longer be grace. 11:7 What then? Israel failed to obtain what it was diligently seeking, but the elect obtained it. The<sup>9</sup> rest were hardened, 11:8 as it is written,

**“God gave them a spirit of stupor, eyes that would not see and ears that would not hear, to this very day.”**<sup>10</sup>

11:9 And David says,

**“Let their table become a snare and trap, a stumbling block and a retribution for them;**

**11:10 let their eyes be darkened so that they may not see, and make their backs bend continually.”**<sup>11</sup>

11:11 I ask then, they did not stumble into an irrevocable fall,<sup>12</sup> did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel<sup>13</sup> 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<sup>14</sup> 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<sup>15</sup> of the dough offered is holy, then the whole batch is holy, and if the root is holy, so too are the branches.<sup>16</sup>

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<sup>17</sup> 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!<sup>18</sup> 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<sup>19</sup> God’s kindness toward you, provided you continue in his kindness;<sup>20</sup> 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?

<sup>1</sup> tn Grk “Israel did not ‘not know,’ did he?” The double negative in Greek has been translated as a positive affirmation for clarity (see v. 18 above for a similar situation).

<sup>2</sup> sn A quotation from Deut 32:21.

<sup>3</sup> sn A quotation from Isa 65:1.

<sup>4</sup> sn A quotation from Isa 65:2.

<sup>5</sup> sn A quotation from 1 Kgs 19:10, 14.

<sup>6</sup> tn Grk “the revelation,” “the oracle.”

<sup>7</sup> tn The Greek term here is ἀνήρ (*anēr*), which only exceptionally is used in a generic sense of both males and females. In this context, it appears to be a generic usage (“people”) since when Paul speaks of a remnant of faithful Israelites (“the elect,” v. 7), he is not referring to males only. It can also be argued, however, that it refers only to adult males here (“men”), perhaps as representative of all the faithful left in Israel.

<sup>8</sup> sn A quotation from 1 Kgs 19:18.

<sup>9</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>10</sup> sn A quotation from Deut 29:4; Isa 29:10.

<sup>11</sup> sn A quotation from Ps 69:22-23.

<sup>12</sup> tn Grk “that they might fall.”

<sup>13</sup> tn Grk “them”; the referent (Israel, cf. 11:7) has been specified in the translation for clarity.

<sup>14</sup> tn Or “full inclusion”; Grk “their fullness.”

<sup>15</sup> tn Grk “firstfruits,” a term for the first part of something that has been set aside and offered to God before the remainder can be used.

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

<sup>17</sup> tn Grk “became a participant of.”

<sup>18</sup> tn Grk “well!”, an adverb used to affirm a statement. It means “very well,” “you are correct.”

<sup>19</sup> tn Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

<sup>20</sup> tn Grk “if you continue in (the) kindness.”

**11:25** For I do not want you to be ignorant of this mystery, brothers and sisters,<sup>1</sup> so that you may not be conceited: A partial hardening has happened to Israel<sup>2</sup> until the full number<sup>3</sup> of the Gentiles has come in. **11:26** And so<sup>4</sup> 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,<sup>5</sup>  
when I take away their sins.”<sup>6</sup>*

**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<sup>7</sup> receive mercy. **11:32** For God has consigned all people to disobedience so that he may show mercy to them all.<sup>8</sup>

**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?<sup>9</sup>  
11:35 Or who has first given to God,<sup>10</sup>*

<sup>1</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

<sup>2</sup> **tn** Or “Israel has experienced a hardening in part until the full number of the Gentiles has come in.”

<sup>3</sup> **tn** Grk “fullness.”

<sup>4</sup> **tn** It is not clear whether the phrase καὶ οὕτως (*kai houtōs*, “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. Hübnér, 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).

<sup>5</sup> **sn** A quotation from Isa 59:20-21.

<sup>6</sup> **sn** A quotation from Isa 27:9; Jer 31:33-34.

<sup>7</sup> **tc** Some important Alexandrian and Western mss (Σ B D\*<sup>c</sup> 1506 pc bo) read *vūn* (*nun*, “now”) here. A few other mss (33 365 pc sa) have *ὑστερον* (*husteron*, “finally”). mss that lack the word are *ⲓⲥⲁⲎ* A D<sup>2</sup> F G Ψ 1739 1881 Ⲛ latt. External 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 *vūn* here to give balance to the preceding clause (*οὗτοι vūn ἠπειθήσαν...αὐτοὶ vūn ἐλεηθῶσιν* [*houtoi nun epeithēsan...autoi nun elethōsin*; “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 inappropriateness in this context. That some witnesses have *ὑστερον* presupposes the presence of *vūn* in their ancestors. A decision is difficult, but *vūn* is slightly preferred, since it is the more difficult reading and is adequately represented in the mss.

<sup>8</sup> **tn** Grk “to all”; “them” has been supplied for stylistic reasons.

<sup>9</sup> **sn** A quotation from Isa 40:13.

<sup>10</sup> **tn** Grk “him”; the referent (God) has been specified in the translation for clarity.

*that God<sup>11</sup> needs to repay him?<sup>12</sup>*

**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,<sup>13</sup> by the mercies of God, to present your bodies as a sacrifice – alive, holy, and pleasing to God<sup>14</sup> – which is your reasonable service. **12:2** Do not be conformed<sup>15</sup> to this present world,<sup>16</sup> but be transformed by the renewing of your mind, so that you may test and approve<sup>17</sup> 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<sup>18</sup> a measure of faith.<sup>19</sup> **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<sup>20</sup> 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.

<sup>11</sup> **tn** Grk “he”; the referent (God) has been specified in the translation for clarity.

<sup>12</sup> **sn** A quotation from Job 41:11.

<sup>13</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

<sup>14</sup> **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.

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

<sup>15</sup> **tn** Although συσχηματίζεσθε (*suschēmatizesthe*) 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.

<sup>16</sup> **tn** Grk “to this age.”

<sup>17</sup> **sn** The verb translated *test and approve* (δοκιμάζω, *do-khimazō*) carries the sense of “test with a positive outcome,” “test so as to approve.”

<sup>18</sup> **tn** The words “of you” have been supplied for clarity.

<sup>19</sup> **tn** Or “to each as God has distributed a measure of faith.”

<sup>20</sup> **tn** This word comes from the same root as “grace” in the following clause; it means “things graciously given,” “grace-gifts.”

*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 wrath,<sup>6</sup> for it is written, "**Vengeance is mine, I will repay**,"<sup>7</sup> says the Lord. **12:20** Rather, **if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will be heaping burning coals on his head.**<sup>8</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,<sup>9</sup> and the authorities that exist have been instituted by God. **13:2** So the person who resists such authority<sup>10</sup> 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<sup>11</sup>

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?

<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** *Grk* "For the..." (with the word "commandments" supplied for clarity). The Greek article ("the") is used here as a substantiver to introduce the commands that are quoted from the second half of the Decalogue (*ExSyn* 238).

<sup>16</sup> **sn** A quotation from Exod 20:13-15, 17; Deut 5:17-19, 21.

<sup>17</sup> **sn** A quotation from Lev 19:18.

<sup>18</sup> **tn** *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 εἰδότες (*eidotes*) 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.

<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** Here ἄνθρωπος (*anthrōpos*) is used as a generic and refers to both men and women.

<sup>6</sup> **tn** *Grk* "the wrath," referring to God's wrath as the remainder of the verse shows.

<sup>7</sup> **sn** A quotation from Deut 32:35.

<sup>8</sup> **sn** A quotation from Prov 25:21-22.

<sup>9</sup> **tn** *Grk* "by God."

<sup>10</sup> **tn** *Grk* "the authority," referring to the authority just described.

<sup>11</sup> **tn** *Grk* "its wrath"; the referent (the governing authorities) has been specified in the translation for clarity.

Before his own master he stands or falls. And he will stand, for the Lord<sup>d</sup> is able to make him stand.

**14:5** One person regards one day holier than other days, and another regards them all alike.<sup>2</sup> Each must be fully convinced in his own mind. **14:6** The one who observes the day does it for the Lord. The<sup>3</sup> 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?<sup>4</sup> And you who eat everything – why do you despise your brother or sister?<sup>5</sup> For we will all stand before the judgment seat<sup>6</sup> 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.*”<sup>7</sup> **14:12** Therefore, each of us will give an account of himself to God.<sup>8</sup>

<sup>1</sup> **tc** Most mss, especially Western and Byzantine (D F G 048 33 1739 1881  $\aleph$  latt), read θεός (*theos*, “God”) in place of κύριος (*kurios*, “Lord”) here. However, κύριος is found in many of the most important mss ( $\aleph^{46}$   $\aleph$  A B C P  $\Psi$  pc co), and θεός looks to be an assimilation to θεός in v. 3.

<sup>2</sup> **tn** Grk “For one judges day from day, and one judges all days.”

<sup>3</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>4</sup> **tn** Grk “But why do you judge your brother?” The introductory phrase has been supplied in the translation to clarify whom Paul is addressing, i.e., the “weak” Christian who eats only vegetables (see vv. 2-3). The author uses the singular pronoun here to rhetorically address one person, but the plural has been used in the translation for stylistic reasons.

<sup>5</sup> **tn** Grk “Or again, why do you despise your brother?” The introductory phrase has been supplied in the translation to clarify whom Paul is addressing, i.e., the “strong” Christian who eats everything (see vv. 2-3). The author uses the singular pronoun here to rhetorically address one person, but the plural has been used in the translation for stylistic reasons.

<sup>6</sup> **sn** The *judgment seat* (βῆμα, *bēma*) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city.

<sup>7</sup> **sn** A quotation from Isa 45:23.

<sup>8</sup> **tc** † The words “to God” are absent from some mss (B F G 6 630 1739 1881 pc) but are found in  $\aleph$  A C D  $\Psi$  0209 33  $\aleph$  lat sy co. External evidence somewhat favors their inclusion since Alexandrian, Western, and Byzantine mss are well represented. From an internal standpoint, however, it is easy to see the words as a scribal gloss intended to clarify the referent, especially as a reinforcement to the quotation of Isa 45:23 in v. 11. Not only that, but the abrupt ending of the verse without “to God” is harsh, both in Greek and in English. In this instance, the internal considerations seem overwhelming on the side of the omission. At the same time, English stylistic needs require the words and they have been put into the translation, even though they are most likely not original. NA<sup>27</sup> places the words in brackets, indicating doubt as to their authenticity.

*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.<sup>9</sup> **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<sup>10</sup> is distressed because of what you eat,<sup>11</sup> you are no longer walking in love.<sup>12</sup> Do not destroy by your food someone for whom Christ died. **14:16** Therefore do not let what you consider good<sup>13</sup> be spoken of as evil. **14:17** For the kingdom of God does not consist of food and drink, but righteousness, peace, and joy in the Holy Spirit. **14:18** For the one who serves Christ in this way is pleasing to God and approved by people.<sup>14</sup>

**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,<sup>15</sup> 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.<sup>16</sup> **14:22** The faith<sup>17</sup> 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.<sup>18</sup>

**tn** Or “each of us is accountable to God.”

<sup>9</sup> **tn** Grk “brother.”

<sup>10</sup> **tn** Grk “brother.”

<sup>11</sup> **tn** Grk “on account of food.”

<sup>12</sup> **tn** Grk “according to love.”

<sup>13</sup> **tn** Grk “do not let your good.”

<sup>14</sup> **tn** Grk “by men,” but ἀνθρώπος (*anthrōpos*) is generic here (“people”) since the contrast in context is between God and humanity.

<sup>15</sup> **sn** Here *clean* refers to food being ceremonially clean.

<sup>16</sup> **tc** A large number of mss, some of them quite important ( $\aleph^{46}$ vid  $\aleph^2$  B D F G  $\Psi$  0209 33 1881  $\aleph$  lat sa), read “or to be offended or to be made weak” after “to stumble.” The shorter reading “to stumble” is found only in Alexandrian mss ( $\aleph^*$  A C 048 81 945 1506 1739 pc bo). Although external evidence favors inclusion, internal evidence points to a scribal expansion, perhaps reminiscent of 1 Cor 8:11-13. The shorter reading is therefore preferred.

<sup>17</sup> **tc** † Several important Alexandrian witnesses ( $\aleph$  A B C 048) have the relative pronoun ἧν (*hēn*, “the faith that you have”) at this juncture, but D F G  $\Psi$  1739 1881  $\aleph$  lat co lack it. Without the pronoun, the clause is more ambiguous (either “Keep the faith [that] you have between yourself and God” or “Do you have faith? Keep it between yourself and God”). The pronoun thus looks to be a motivated reading, created to clarify the meaning of the text. Even though it is found in the better witnesses, in this instance internal evidence should be given preference. NA<sup>27</sup> places the word in brackets, indicating some doubt as to its authenticity.

<sup>18</sup> **tc** Some mss insert 16:25-27 at this point. See the **tc** note at 16:25 for more information.



*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<sup>1</sup> in these regions, and I have for many years desired<sup>2</sup> 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<sup>3</sup> 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.<sup>4</sup> For if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things. **15:28** Therefore after I have completed this and have safely delivered this bounty to them,<sup>5</sup> 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,<sup>6</sup> 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<sup>7</sup> 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.<sup>8</sup>

*Personal Greetings*

**16:1** Now I commend to you our sister Phoebe, who is a servant<sup>9</sup> of the church in Cenchrea,

<sup>1</sup> **tn** Grk "now no longer having a place...I have."

<sup>2</sup> **tn** Grk "but having a desire...for many years."

<sup>3</sup> **tn** Grk "and to be helped by you." The passive construction was changed to an active one in the translation.

<sup>4</sup> **tn** Grk "to them"; the referent (the Jerusalem saints) has been specified in the translation for clarity.

<sup>5</sup> **tn** Grk "have sealed this fruit to them."

<sup>6</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:13.

<sup>7</sup> **tn** Verses 30-31 form one long sentence in the Greek but have been divided into two distinct sentences for clarity.

<sup>8</sup> **tc** Some mss lack the word "Amen" here, one of them (Ⲛ<sup>46</sup>) also inserting 16:25-27 at this point. See the **tc** note at 16:25 for more information.

<sup>9</sup> **tn** Or "deaconess." It is debated whether δίακονος (*diakonos*) here refers to a specific office within the church. One contextual argument used to support this view is that Phoebe is associated with a particular church, Cenchrea, and as such would therefore be a deacon of that church. In the NT some who are called δίακονος 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 δίακονος). For example, Epaphras is associated with the church in Colossians and is called a δίακονος in Col 1:7, but no contemporary translation regards him as a deacon. In 1 Tim 4:6 Paul calls Timothy a δίακονος; 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 δίακον- 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,

**16:2** so that you may welcome her in the Lord in a way worthy of the saints and provide her with whatever help she may need from you, for she has been a great help to many, including me.

**16:3** Greet Prisca and Aquila,<sup>10</sup> my fellow workers in Christ Jesus, **16:4** who risked their own necks for my life. Not only I, but all the churches of the Gentiles are grateful to them. **16:5** Also greet the church in their house. Greet my dear friend Epenetus,<sup>11</sup> who was the first convert<sup>12</sup> to Christ in the province of Asia.<sup>13</sup> **16:6** Greet Mary, who has worked very hard for you. **16:7** Greet Andronicus and Junia,<sup>14</sup> my compatriots<sup>15</sup> and my fellow prisoners. They are well known<sup>16</sup> to the apostles,<sup>17</sup>

although this conclusion should be regarded as tentative.

<sup>10</sup> **sn** On *Prisca* and *Aquila* see also Acts 18:2, 18, 26; 1 Cor 16:19; 2 Tim 4:19. In the NT "Priscilla" and "Prisca" are the same person. The author of Acts uses the full name Priscilla, while Paul uses the diminutive form *Prisca*.

<sup>11</sup> **sn** The spelling *Epenetus* is also used by NIV, NLT; the name is alternately spelled *Epaenetus* (NASB, NKJV, NRSV).

<sup>12</sup> **tn** Grk "first fruit." This is a figurative use referring to Epenetus as the first Christian convert in the region.

<sup>13</sup> **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.

<sup>14</sup> **tn** Or "Junias."

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

<sup>15</sup> **tn** Or "kinsmen," "relatives," "fellow countrymen."

<sup>16</sup> **tn** Or "prominent, outstanding, famous." The term ἐπίσημος (*epiśēmos*) is used either in an implied comparative sense ("prominent, outstanding") or in an elative sense ("famous, well known"). The key to determining the meaning of the term in any given passage is both the general context and the specific collocation of this word with its adjuncts. When a comparative notion is seen, that to which ἐπίσημος is compared is frequently, if not usually, put in the genitive case (cf., e.g., 3 Mac 6:1 [Ἐλεάζαρος δὲ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας ἱερέων "Eleazar, a man prominent among the priests of the country"]; cf. also *Pss. Sol.* 17:30). When, however, an elative notion is found, ἐν (*en*) plus a personal plural dative is not uncommon (cf. *Pss. Sol.* 2:6). Although ἐν plus a personal dative does not indicate agency, in collocation with words of perception, (ἐν plus) dative personal nouns are often used to show the recipients. In this instance, the idea would then be "well known to the apostles." See M. H. Burer and D. B. Wallace, "Was Junia Really an Apostle? A Re-examination of Rom 16:7," *NTS* 47 (2001): 76-91, who argue for the elative notion here.

<sup>17</sup> **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 compatriot.<sup>1</sup> Greet those in the household of Narcissus who are in the Lord. **16:12** Greet Tryphena<sup>2</sup> and Tryphosa, laborers in the Lord. Greet my dear friend<sup>3</sup> 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.<sup>4</sup> **16:14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters<sup>5</sup> with them. **16:15** Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the believers<sup>6</sup> 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,<sup>7</sup> 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<sup>8</sup> 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 compatriots.<sup>9</sup> **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.<sup>10</sup>

**16:25**<sup>11</sup> Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that had been kept secret for long ages, **16:26** but now is disclosed, and through the prophetic scriptures has been made known to all the nations, according to the command of the eternal God, to bring about the obedience of faith – **16:27** to the only wise God, through Jesus Christ, be glory forever! Amen.

<sup>1</sup>well known” for these options.

<sup>1</sup> **tn** Or “kinsman,” “relative,” “fellow countryman.”

<sup>2</sup> **sn** The spelling *Tryphena* is also used by NIV, NKJV, NLT; the name is alternately spelled *Tryphaena* (NASB, NRSV).

<sup>3</sup> **tn** Grk “Greet the beloved.”

<sup>4</sup> **tn** Grk “and his mother and mine.”

<sup>5</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

<sup>6</sup> **tn** Grk “saints.”

<sup>7</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

<sup>8</sup> **tn** Grk “hearts.”

<sup>9</sup> **tn** Grk “kinsmen, relatives, fellow countrymen.”

<sup>10</sup> **tc** Most mss [D [F G 629 without “Jesus Christ”] Ψ [630] 1881 ̅̅̅ a)] include here **16:24** “The grace of our Lord Jesus Christ be with all of you. Amen.” Other mss (P 33 104 365 pc) include the verse after **16:27**. The verse is entirely lacking in ̅̅̅<sup>61</sup> (N A) B C 81 1739 2464 pc co. The strength of the external evidence, combined with uncertainty in other mss over where the verse should be located and the fact that it is a repetition of v. 20b, strongly favors omission of the verse. The present translation follows NA<sup>27</sup> in omitting the verse number, a procedure also followed by a number of other modern translations.

<sup>11</sup> **tc** 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 (̅̅̅<sup>61</sup> N B C D 81 365 630 1739 2464 al/co), (2) after 14:23 (Ψ 0209<sup>vid</sup> ̅̅̅), or (3) after 15:33 (̅̅̅<sup>46</sup>). 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 mss 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<sup>ms</sup>. (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 mss showing the doxology in two places dates back to the 5th century. Later copyists, faced with the doxology in two different places in the mss they knew, may have decided to copy the doxology in both places, since they were unwilling to consciously omit any text. Because the textual disruption of the doxology is so early, 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) Marcion or some of his followers circulated a shortened form of the epistle that lacked chapters 15 and 16. Those mss that lacked chapters 15-16 would naturally conclude with some kind of doxology after chapter 14. On the other hand, H. Gamble (*The Textual History of the Letter to the Romans* [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 mss that put the doxology after chapter 14 almost always present 16:24 as the letter’s closing, whereas most of the mss that put the doxology at its traditional position drop 16:24, perhaps because it would be redundant before 16:25-27. A decision is difficult, but the weight of external evidence, since it is both early and geographically widespread, suggests that the doxology belongs here after 16:23. For a full discussion, see TCGNT 470-73.