

EPISTLE OF PAUL TO THE ROMANS

Author & Audience:

the Apostle Paul with Tertius (secretary), writing to Jewish and non-Jewish Believers in Rome

Date:

56-58 C.E.

Purpose:

Paul writes this extensive treatise to a group of Roman Believers whom he has largely not met. Paul sees the Lord transitioning his ministry work from the Eastern to the Western Mediterranean, and he hopes to use Rome as a base of operations and support. Paul's epistle spends a great deal of time explaining his theology, and the personal dilemma he has over a wide number of his fellow Jews having dismissed Yeshua as Messiah. This letter also addresses some of the internal difficulties experienced in a mixed group of Messiah followers, composed of First Century Jews, Greeks, and Romans.

1

Salutation

¹ Paul, a servant of Yeshua the Messiah, called *to be* an apostle, set apart for the good news of God,

² which He promised beforehand through His prophets in the holy Scriptures,

³ concerning His Son, who was born of the seed of David according to the flesh,

⁴ who was demonstrated the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Yeshua the Messiah our Lord,

⁵ through whom we have received grace and apostleship, *to bring* about *the* obedience of faith^a among all the nations, for His name's sake,

⁶ among whom you also are called of Yeshua the Messiah;

⁷ To all who are in Rome, beloved of God, called *to be* holy ones: Grace to you and

peace from God our Father and the Lord Yeshua the Messiah.

Paul's Desire to Visit Rome

⁸ First, I thank my God through Yeshua the Messiah for you all, because your faith is being proclaimed throughout the whole world.

⁹ For God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you always in my prayers

¹⁰ making request, if perhaps now at last I may by the will of God succeed to come to you.

¹¹ For I long to see you so that I may impart to you some spiritual gift, that you may be established;

¹² that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

¹³ And I do not want you to be ignorant, brothers and sisters, that often I have planned to come to you (and have been prevented thus far) in order that I might

^a Grk. *eis hupakoēn pisteōs*; "for obedience of faith" (Brown and Comfort, 531).

obtain some fruit among you also, even as among the rest of the nations.

¹⁴ I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish.

¹⁵ So, for my part, I am ready to proclaim the good news to you also who are in Rome.

The Power of the Good News

¹⁶ For I am not ashamed of the good news, for it is the power of God for salvation to everyone who believes, to the Jew first, and also to the Greek^a.

¹⁷ For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS SHALL LIVE BY FAITH" [Habakkuk 2:4].

The Guilt of Humankind

¹⁸ For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of human beings, who suppress the truth in unrighteousness,

¹⁹ because that which is known about God is manifest within them; for God manifested it to them.

²⁰ For since the creation of the world His invisible attributes are clearly seen, being understood through what has been made, His eternal power and Divine nature, so that they are without excuse:

²¹ For even though they knew God, they did not glorify Him as God, or give thanks, but they became futile in their thinking, and their senseless heart was darkened.

²² Professing to be wise, they became fools,

²³ and exchanged the glory of the incorruptible God for the likeness of an image of corruptible humanity and of birds and four-footed animals and reptiles.

²⁴ Therefore God gave them over in the lusts of their hearts to uncleanness, so that their bodies would be dishonored among them.

²⁵ For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God gave them over to degrading passions; for their women

exchanged the natural function for that which is against nature,

²⁷ and likewise also the men, abandoning the natural function of the woman, burned in their lust toward one another, men with men committing indecent acts and receiving in themselves the due penalty of their error.

²⁸ And just as they did not see fit to acknowledge God, God gave them over to a depraved mind, to do those things which are not proper,

²⁹ being filled with all unrighteousness, wickedness, covetousness, evil; full of envy, murder, strife, deceit, malice; *they are* gossips,

³⁰ slanderers, hateful to God, insolent, haughty, boastful, inventors of evil, disobedient to parents,

³¹ without understanding, agreement-breakers^b, heartless, unmerciful;

³² who, though they know the ordinance of God, those who practice such things are worthy of death. They not only do the same, but they give approval to those who practice them.

2

The Righteous Judgment of God

¹ Therefore you are without excuse, O mortal, every one *of you* who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

² And we know that the judgment of God is according to truth upon those who practice such things.

³ And do you suppose this, O mortal, who passes judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?

⁴ Or do you despise the riches of His kindness and forbearance and longsuffering, not knowing that the kindness of God leads you to repentance?

⁵ But according to your hard and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

^a Grk. *loudaiō te prāton kai Hellēni*; incorrectly rendered as "first for the Jew, then for the Gentile" (NIV) or "to the Jew especially, but equally to the Gentile" (CJB); the TLV more correctly has "to the Jew first and also to the Greek."

^b Grk. *asunthetos*; "bound by no covenant, faithless" (LS, 127); "pert. to such as renege on their word, faithless. The noun [*sunthēkē*] refers to a formal agreement or compact; an [*asunthetos*] pers. does not keep an agreement" (BDAG, 146); "covenant-breakers" (ASV); more often rendered as something like "untrustworthy" (NASU).

⁶ WHO WILL RENDER TO EACH PERSON ACCORDING TO HIS WORKS [Psalm 62:12; Proverbs 24:12]:

⁷ to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

⁸ but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

⁹ *There will be* tribulation and anguish, upon every human soul who does evil, of the Jew first and also of the Greek;

¹⁰ but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

¹¹ For there is no partiality with God.

¹² For as many as have sinned without the Torah will also perish without the Torah, and as many as have sinned in the Torah^a will be judged by the Torah;

¹³ for not the hearers of the Torah are just before God, but the doers of the Torah will be justified.

¹⁴ For when nations who do not have the Torah do by nature the things of the Torah, these, not having the Torah, are a law to themselves^b,

¹⁵ in that they show the work of the Torah written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

¹⁶ on the day when, God judges the secrets of people, according to my good news, through Messiah Yeshua.

The Jews and the Torah

¹⁷ But if you bear the name "Jew," and rely upon the Torah, and boast in God,

¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the Torah,

¹⁹ and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰ a corrector of the foolish, a teacher of infants, having in the Torah the embodiment of knowledge and of the truth,

^a Grk. *en nomō*; too often incorrectly rendered as "under the law" (ASV, et. al.); more literally "in [the] law" (KJV/YLT) or "within Law" (LITV). The TLV has "according to Torah."

^b Grk. *outoi nomon mē echontes heautois eisin nomos; eisin nomos* is rendered as "a law" and not "a Torah," as this is a likely reflection on the natural law impressed upon the human conscience via the image of God; "they are a law to themselves even though they do not have the Torah" (TLV).

²¹ you, therefore, who teach another, do you not teach yourself? You who proclaim that one shall not steal, do you steal?

²² You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

²³ You who boast in the Torah, through your breaking the Torah, do you dishonor God?

²⁴ For "THE NAME OF GOD IS BLASPHEMED AMONG THE NATIONS BECAUSE OF YOU" [Isaiah 52:5; Ezekiel 36:20], just as it is written.

²⁵ For circumcision indeed has benefit, if you practice the Torah; but if you are a transgressor of the Torah, your circumcision has become foreskin^c.

²⁶ If therefore the foreskinned *one* keeps the requirements of the Torah, will not his foreskin be regarded as circumcision?

²⁷ And will not he who is physically foreskinned, if he keeps^d the Torah, judge you, who through *having* the letter of the Torah and circumcision are a transgressor of the Torah?

²⁸ For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

²⁹ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from mortals, but from God.

3

¹ Then what advantage has the Jew? Or what is the benefit^e of circumcision?

² Much in every way. First of all, that they were entrusted with the oracles of God.

³ For what if some did not believe? Will their unbelief nullify the faithfulness of God?

⁴ May it never be! Rather, let God be found true, and every human being a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED" [Psalm 51:4].

⁵ But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unrighteous who inflicts wrath? (I am speaking in human terms.)

^c Grk. *akrobustia; akrosbustia* is more commonly rendered in English Bibles as "uncircumcision."

^d Grk. verb *teleō*; "fulfill" (ASV).

^e Grk. noun *ōpheleia*; "value" (RSV); "profit" (ASV).

⁶ May it never be! For then how will God judge the world?

⁷ But if through my falsehood the truth of God abounded to His glory, why am I also still being judged as a sinner?

⁸ And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil, that good may come"? Their condemnation is just.

There is None Righteous

⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

¹⁰ as it is written, "THERE IS NONE RIGHTEOUS, NO, NOT ONE;

¹¹ THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

¹² ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, NO, NOT, EVEN ONE" [Psalm 14:1-3; 53:1-3; Ecclesiastes 7:20].

¹³ "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING" [Psalm 5:9], "THE POISON OF ASPS IS UNDER THEIR LIPS" [Psalm 140:3];

¹⁴ "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS" [Psalm 10:7];

¹⁵ "THEIR FEET ARE SWIFT TO SHED BLOOD,

¹⁶ DESTRUCTION AND MISERY ARE IN THEIR PATHS,

¹⁷ AND THE PATH OF PEACE THEY HAVE NOT KNOWN" [Isaiah 59:7-8; Proverbs 1:16].

¹⁸ "THERE IS NO FEAR OF GOD BEFORE THEIR EYES" [Psalm 36:1].

¹⁹ Now we know that whatever the Torah says, it speaks to those who are in the Torah^a, that every mouth may be closed, and all the world may become accountable to God;

²⁰ because by works of law^b no flesh will be justified in His sight; for through the Torah comes the knowledge of sin.

Righteousness through Faith

²¹ But now apart from the Torah the righteousness of God has been manifested, being witnessed by the Torah and the Prophets,

²² even the righteousness of God through the faithfulness of Yeshua the Messiah^c for all those who believe; for there is no distinction;

²³ for all have sinned and fall short of the glory of God,

²⁴ being justified as a gift by His grace through the redemption which is in Messiah Yeshua;

²⁵ whom God displayed publicly as a propitiation, through faith in His blood. *This was* to show His righteousness, because of the passing over of the sins previously committed, in the forbearance of God;

²⁶ for the demonstration, *I say*, of His righteousness at the present time, that He might be just and the justifier of the one who is of the faithfulness of Yeshua^d.

²⁷ Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.^e

²⁸ For we maintain that a person is justified by faith apart from works of law^f.

²⁹ Or is God the God of Jews only? Is He not the God of the nations also? Yes, of the nations also,

³⁰ since God is one; and He will justify the circumcision by faith, and the foreskinned^g through *that same* faith.

³¹ Do we then abolish the Torah through faith? May it ever be! On the contrary, we uphold^h the Torah.

^c Grk. *dia pisteōs Iēsou Christou*; the rendering "through the faithfulness of Yeshua the Messiah" treats the genitive clause as subjective (cf. Wallace, *Greek Grammar Beyond the Basics*, 115); it has been more traditionally approached as an objective genitive: "through faith in Jesus Christ" (NASU).

The subjective "faithfulness" is employed to represent the Son's willful obedience to the Father, to be submissive to die for the sins of humanity.

^d Grk. *ek pisteōs Iēsou*; the rendering "is of the faithfulness of Yeshua" treats the genitive clause as subjective (cf. Wallace, *Greek Grammar Beyond the Basics*, 115); it has been more traditionally approached as an objective genitive: "has faith in Jesus" (NASU).

^e There is some debate over whether *nomos* in 3:27 represents the Torah proper, or some sort of spiritual "principle" (TLV). And so, because of this potential theological ambiguity, *nomos* has simply been rendered by the traditional "law."

^f Grk. *ergōn nomou*; left with the improper form "works of law," given the likely influence of the *ma'asei haTorah* of 4QMMT from the Dead Sea Scrolls.

^g Grk. *akrobustia*; *akrobustia* is more commonly rendered in English Bibles as "uncircumcision."

^h Grk. verb *histēmi*; commonly rendered as "establish" (NASU), but also as "uphold" (RSV/NRSV/ESV, NIV); the verb *histēmi* can mean "to

^a Grk. *en tō nomō*; incorrectly rendered as "under the law" (ASV, et. al.); more literally "in the law" (YLT), "within the Law" (LITV), or "inside the Law" (Moffat New Testament). The TLV has "within the Torah."

^b Grk. *ergōn nomou*; left with the improper form "works of law," given the likely influence of the *ma'asei haTorah* of 4QMMT from the Dead Sea Scrolls, where the *halachah* or orthopraxy of the Qumran Community is in view: "Now we have written to you some of the works of the Law [Heb. *miqsat ma'asei ha-Torah*], those which we determined would be beneficial for you and your people, because we have seen [that] you possess insight and knowledge of the Law" (4Q399; Michael Wise, Martin Abegg, Jr., and Edward Cook, trans., *The Dead Sea Scrolls: A New Translation* [San Francisco: HarperCollins, 1996], 364).

4

The Example of Abraham

¹ What then shall we say that Abraham, our ancestor according to the flesh, has found?

² For if Abraham was justified by works, he has something to boast about; but not before God.

³ For what does the Scripture say? “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM FOR RIGHTEOUSNESS” [Genesis 15:6].

⁴ Now to the one who works, his wage is not reckoned as a gift, but as what is due.

⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

⁶ just as David also speaks of the blessing upon the person to whom God reckons righteousness apart from works:

⁷ “BLESSED ARE THOSE WHOSE LAWLESS DEEDS ARE FORGIVEN, AND WHOSE SINS ARE COVERED.

⁸ “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT” [Psalm 32:1-2].

⁹ Is this blessing then upon the circumcision, or upon the foreskinned also? For we say, “FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS” [Genesis 15:6].

¹⁰ How then was it reckoned? When he was circumcised, or in foreskin^a? Not in circumcision, but in foreskin;

¹¹ and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in foreskin, that he might be the ancestor of all those who believe, through foreskin^b, that righteousness might be reckoned to them,

¹² and the ancestor of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith of our ancestor Abraham which he had in foreskin.

The Promise Realized through Faith

¹³ For the promise to Abraham or to his seed that he would be heir of the world was

not through the Torah, but through the righteousness of faith.

¹⁴ For if those who are of the Torah are heirs, faith is made void and the promise is nullified;

¹⁵ for the Torah brings about wrath, but where there is no Torah, neither is there violation.

¹⁶ For this reason *it is* by faith, that *it might be* in accordance with grace, so that the promise may be certain to all the seed, not only to those who are of the Torah, but also to those who are of the faith of Abraham, who is the ancestor of us all,

¹⁷ (as it is written, “AN ANCESTOR OF MANY NATIONS HAVE I MADE YOU” [Genesis 17:5]) in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.

¹⁸ In hope against hope he believed, so that he might become A FATHER OF MANY NATIONS [Genesis 15:5], according to that which had been spoken, “SO SHALL YOUR SEED BE” [Genesis 17:17].

¹⁹ And without becoming weak in faith he considered his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

²⁰ yet, looking to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,

²¹ and being fully assured that what He had promised, He was able also to perform.

²² Therefore, also, IT WAS RECKONED TO HIM AS RIGHTEOUSNESS [Genesis 15:6].

²³ Now not for his sake only was it written, that it was reckoned to him,

²⁴ but for our sake also, to whom it will be reckoned, who believe in Him who raised Yeshua our Lord from the dead,

²⁵ *He* who was delivered up because of our transgressions, and was raised because of our justification.

5

Results of Justification

¹ Therefore, being justified by faith, we have peace with God through our Lord Yeshua the Messiah,

² through whom also we have obtained our access by faith into this grace in which we stand; and we rejoice in hope of the glory of God.

validate someth. that is in force or in practice, *reinforce validity of, uphold, maintain, validate*” (BDAG, 482).

^a Grk. *akrobustia*; *akrosbustia* is more commonly rendered in English Bibles as “uncircumcision.”

^b Grk. *di' akrobustias*; “through uncircumcision” (LITV, Marshall, 453).

³ And not only this, but we also rejoice in our tribulations, knowing that tribulation brings about perseverance;

⁴ and perseverance, proven character; and proven character, hope;

⁵ and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who was given to us.

⁶ For while we were still weak, at the right time Messiah died for the ungodly.

⁷ For one will hardly die for a righteous person; though perhaps for a good person someone would dare even to die.

⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Messiah died for us.

⁹ Much more then, being now justified by His blood, we shall be saved from the wrath of God through Him.

¹⁰ For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, shall we be saved by His life.

¹¹ And not only this, but we also rejoice in God through our Lord Yeshua the Messiah, through whom we have now received the reconciliation.

Adam and Messiah

¹² Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all human beings, because all sinned—

¹³ for until the Torah sin was in the world; but sin is not imputed when there is no Torah.

¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of Adam's transgression, who is a type of the Coming One.

¹⁵ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Yeshua the Messiah, abound to the many.

¹⁶ And the gift is not like *that which came* through one who sinned; for the judgment *arose* from one *transgression* resulting in condemnation, but the free gift *arose* from many transgressions resulting in justification.

¹⁷ For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Yeshua the Messiah.

¹⁸ So then as through one transgression there resulted condemnation to all people, even so through one act of righteousness there resulted justification of life to all people.

¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

²⁰ And the Torah came in that the transgression might increase; but where sin increased, grace abounded all the more,

²¹ so that, as sin reigned in death, even so might grace reign through righteousness to eternal life through Yeshua the Messiah our Lord.

6

Dead to Sin but Alive in Messiah

¹ What shall we say then? Are we to continue in sin, that grace may abound?

² May it never be! How shall we who died to sin still live in it?

³ Or do you not know that all of us who have been immersed into Messiah Yeshua have been immersed into His death?

⁴ Therefore we have been buried with Him through immersion into death, in order that as Messiah was raised from the dead through the glory of the Father, so we too might walk in newness of life.

⁵ For if we have become united with *Him* in the likeness of His death, certainly we shall be also *in the likeness* of His resurrection,

⁶ knowing this, that our old self was executed on a wooden scaffold with *Him*, that our body of sin might be done away with, that we would no longer be slaves to sin;

⁷ for he who has died is justified from sin^a.

⁸ But if we died with Messiah, we believe that we shall also live with Him,

^a Grk. *dedikaiōtai apo tēs hamartias*; "freed from sin" (RSV/NASU); "declared free from all charges of sin" (Kingdom New Testament).

⁹ knowing that Messiah, having been raised from the dead, is never to die again; death no longer has lordship over Him.

¹⁰ For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

¹¹ Even so consider yourselves to be dead to sin, but alive to God in Messiah Yeshua.

¹² Therefore do not let sin reign in your mortal body that you obey its lusts,

¹³ and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God, as those alive from the dead, and your members as instruments of righteousness to God.

¹⁴ For sin shall not have lordship over you, for you are not under the Torah, but under grace.

Slaves of Righteousness

¹⁵ What then? Shall we sin because we are not under the Torah, but under grace? May it never be!

¹⁶ Do you not know that to whomever you present yourselves as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

¹⁷ But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which were committed,

¹⁸ and being made free from sin, you became slaves of righteousness.

¹⁹ I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

²¹ Therefore what fruit did you have at that time, from the things of which you are now ashamed? For the outcome of those things is death.

²² But now being made free from sin and enslaved to God, you have your fruit unto sanctification, and the outcome, eternal life.

²³ For the wages of sin is death, but the free gift of God is eternal life in Messiah Yeshua our Lord.

7

An Analogy from Marriage

¹ Or do you not know, brothers and sisters (for I am speaking to those who know the Torah), that the Torah has lordship of a person as long as he lives?

² For the married woman is bound by the Torah to her husband while he lives; but if her husband dies, she is discharged from the law concerning the husband^a.

³ So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the Torah, so that she is not an adulteress, though she is joined to another man.

⁴ Therefore, my brothers and sisters, you also were made dead to the Torah through the body of Messiah, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

⁵ For while we were in the flesh, the sinful passions, which were aroused by the Torah, were at work in our members to bear fruit for death.

⁶ But now we have been discharged from the Torah, having died to that by which we were held, so that we serve in newness of the Spirit and not in oldness of the letter.

The Problem of Indwelling Sin

⁷ What shall we say then? Is the Torah sin? May it never be! On the contrary, I would not have come to know sin except through the Torah; for I would not have known about coveting if the Torah had not said, "YOU SHALL NOT COVET" [Exodus 20:17; Deuteronomy 5:21].

⁸ But sin, taking opportunity, worked in me through the commandment all kinds of coveting; for apart from the Torah sin is dead.

⁹ And I was once alive apart from the Torah; but when the commandment came, sin became alive, and I died;

¹⁰ and the commandment, which was to result in life, proved to result in death for me;

^a Grk. *tou nomou tou andros*; more lit. "law of the husband" (ASV); "the law of marriage" (NIV, ESV); "the part of the Torah that deals with husbands" (CJB).

¹¹ for sin, taking an opportunity through the commandment, deceived me and through it killed me.

¹² So then, the Torah is holy, and the commandment is holy and righteous and good.

¹³ Therefore did that which is good become death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.

¹⁴ For we know that the Torah is spiritual; but I am of flesh, sold under sin.

¹⁵ For that which I am doing I do not understand; for I am not practicing what I *would* want to *do*, but I am doing the very thing I hate.

¹⁶ But if I do the very thing I do not want to *do*, I agree with the Torah, *confessing* that it is good.

¹⁷ So now, no longer am I the one doing it, but sin which dwells in me.

¹⁸ For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.

¹⁹ For the good that I wish, I do not do; but I practice the very evil that I do not wish.

²⁰ But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.

²¹ I find then the law that evil is present in me, the one who wishes to do good.

²² For I delight in the Torah of God in *my* inner being,

²³ but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner by the law of sin which is in my members.^a

²⁴ Wretched mortal that I am! Who will deliver me from the body of this death?

²⁵ Thanks be to God through Yeshua the Messiah our Lord! So then, I of myself with the mind, indeed, serve the Torah of God, but with the flesh the law of sin.

8

Life in the Spirit

¹ There is therefore now no condemnation for those who are in Messiah Yeshua.

² For the law of the Spirit of life in Messiah Yeshua has set you free^b from the law of sin and of death.^c

³ For what the Torah could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and concerning sin, He condemned sin in the flesh,

⁴ that the requirement of the Torah might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

⁵ For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

⁶ For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

⁷ because the mind set on the flesh is hostile toward God; for it does not subject itself to the Torah of God, for it is not even able *to do so*;

⁸ and those who are in the flesh cannot please God.

⁹ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Messiah, he does not belong to Him.

¹⁰ And if Messiah is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

¹¹ But if the Spirit of Him who raised Yeshua from the dead dwells in you, He who raised Messiah Yeshua from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

¹² So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—

^a Because of the ambiguity present regarding *nomos* as either a spiritual principle, or the Torah in a pre-salvation or post-salvation state, the traditional rendering of *nomos* as "law" has been followed, per a Messianic version like the TLV.

^b Grk. *ēleutherōsen se*; some textual witnesses notably have *ēleutherōsen me* (cf. Metzger, *Textual Commentary*, 516), reading as "has set me free" (RSV). This variant is important if one considers the dialogue of 8:1-4 to be continuing the preceding dialogue of the "I" sinner in 7:7-25.

^c Because of the ambiguity present regarding *nomos* as either a spiritual principle, or the Torah in a pre-salvation or post-salvation state, the traditional rendering of *nomos* as "law" has been followed, per a Messianic version like the TLV.

¹³ for if you live according to the flesh, you must die; but if by the Spirit you put to death the actions of the body, you will live.

¹⁴ For as many as are being led by the Spirit of God, these are children of God.

¹⁵ For you did not receive a spirit of slavery leading to fear again, but you received a spirit of adoption by which we cry out, "Abba! Father!"

¹⁶ The Spirit Himself bears witness with our spirit, that we are children of God,

¹⁷ and if children, also heirs, heirs of God and fellow heirs with Messiah, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

The Glory That is to be

¹⁸ For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

¹⁹ For the anxious longing of the creation waits eagerly for the revealing of the children of God.

²⁰ For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

²¹ that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

²² For we know that the whole creation groans and travails in pain together until now.

²³ And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption, the redemption of our body.

²⁴ For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?

²⁵ But if we hope for what we do not see, with perseverance we wait eagerly for it.

²⁶ And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with inexpressible groanings^a;

²⁷ and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the holy ones according to *the will of God*.

²⁸ And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren^b;

³⁰ and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

God's Love

³¹ What then shall we say to these things? If *God is* for us, who *is* against us?

³² He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

³³ Who will bring a charge against God's elect? It is God who justifies;

³⁴ who is the one who condemns? It is Messiah Yeshua who died, yes, who was rather raised from the dead, who is at the right hand of God, who also intercedes for us.

³⁵ Who will separate us from the love of Messiah? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

³⁶ Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP FOR THE SLAUGHTER" [Psalm 44:22].

³⁷ But in all these things we are more than conquerors through Him who loved us.

³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Messiah Yeshua our Lord.

9

God's Election of Israel

¹ I am speaking the truth in Messiah, I am not lying, my conscience bears witness with me in the Holy Spirit,

^a Grk. *stenagmois alalētois*; "groanings too deep for words" (NASU); "groanings that cannot be uttered" (LITV).

^b Grk. *en pollois adelphois*; "among many brothers and sisters" (TNIV); "within a large family" (NRSV).

² that I have great sorrow and unceasing anguish in my heart.

³ For I could wish that I myself were accursed, *separated* from Messiah for the sake of my brothers and sisters, my kindred according to the flesh,

⁴ who are Israelites, to whom belong the adoption and the glory and the covenants and the giving of the Torah and the *temple* service and the promises,

⁵ whose are the patriarchs, and from whom is Messiah according to the flesh, who is over all, God blessed forever. Amen.

⁶ But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel;

⁷ neither, because they are Abraham's seed, are they all children, but: "THROUGH ISAAC YOUR SEED SHALL BE NAMED" [Genesis 21:12].

⁸ That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as seed.

⁹ For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON" [Genesis 18:10, 14].

¹⁰ And not only this, but Rebecca also, having conceived *twins* by one *husband*, our ancestor Isaac;

¹¹ for though *the twins* were not yet born, and had not done anything good or bad, in order that the purpose of God according to *His* choice might stand, not because of works, but of Him who calls,

¹² it was said to her, "THE OLDER WILL SERVE THE YOUNGER" [Genesis 25:23].

¹³ Just as it is written, "JACOB I LOVED, BUT ESAU I HATED" [Malachi 1:2-3].

¹⁴ What shall we say then? Is there injustice^a with God? May it never be!

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" [Exodus 33:19].

¹⁶ So then it *does* not *depend* on the one who wills or the one who runs, but on God who has mercy.

¹⁷ For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED IN THE WHOLE EARTH" [Exodus 9:16].

¹⁸ So then He has mercy on whom He wishes, and He hardens whom He wishes.

God's Wrath and Mercy

¹⁹ You will say to me then, "Why does He still find fault? For who has resisted His will?"

²⁰ On the contrary, who are you, O mortal, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this?"

²¹ Or does not the potter have a right over the clay, to make from the same lump one vessel for honor and another for dishonor?

²² What if God, although wishing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

²³ And *He did so* in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

²⁴ *even us*, whom He also called, not from among the Jews only, but also from the nations.

²⁵ As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED'" [Hosea 2:23].

²⁶ "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED CHILDREN OF THE LIVING GOD" [Hosea 1:10].

²⁷ And Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE CHILDREN OF ISRAEL BE AS THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

²⁸ FOR THE LORD WILL EXECUTE HIS WORD UPON THE EARTH, FINISHING IT AND CUTTING IT SHORT" [Isaiah 10:22-23; Hosea 1:10].

²⁹ And, just as Isaiah foretold, "EXCEPT THE LORD OF SABAOth^b HAD LEFT US SEED, WE WOULD HAVE BECOME AS SODOM, AND WOULD HAVE RESEMBLED GOMORRAH" [Isaiah 1:9].

Israel and the Good News

³⁰ What shall we say then? That the nations, who did not pursue righteousness,

^b Grk. *Kurios sabaōth*; Heb. equiv. *Adonai Tzavaot* (Delitzsch); meaning "the Lord of Hosts"; "ADONAI-Tzva'ot" (CJB/TLV).

The inclusion of the Tetragrammaton (YHWH/YHVH), in various modern Hebrew versions, is most perplexing, considering the fact that Second Temple Judaism would not readily pronounce the Divine Name of God.

^a Grk. *adikia*; or "unrighteousness" (ASV).

attained to righteousness, even the righteousness which is by faith;

³¹ but Israel, pursuing a Torah of righteousness, did not arrive at *that* Torah.

³² Why? Because *they did not pursue it by faith, but as though it were by works*. They stumbled over the stumbling stone,

³³ just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE PUT TO SHAME" [Isaiah 28:16].

10

¹ Brothers and sisters, my heart's desire and my prayer to God for them is for *their* salvation.

² For I bear them witness that they have a zeal for God, but not in accordance with knowledge.

³ For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

⁴ For Messiah is the goal^a of the Torah for righteousness to everyone who believes.

⁵ For Moses writes that THE PERSON WHO PRACTICES these things, the righteousness from the Torah, WILL LIVE IN THEM^b [Leviticus 18:5].

Salvation for All

⁶ But the righteousness from faith says thus, "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN'? (that is, to bring Messiah down),

⁷ or, 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Messiah up from the dead)."

^a Grk. *telos*; commonly rendered as "end," likely akin to some kind of "termination" (Goodspeed New Testament, New Testament: An Expanded Translation-Wuest).

There has been a significant amount of debate over the correct meaning of *telos*, as it can certainly mean "the goal toward which a movement is being directed, end, goal, outcome" (BDAG, 998); "the fulfillment or completion of anything...its consummation, issue, result, end" (LS, 799). "In Rom. 10:4 it means either termination or goal" (Zodhiates, *Complete Word Study Dictionary: New Testament*, 1376).

Messianic versions typically render *telos* in 10:4 as "goal" (CJB, TLV, The Messianic Writings), with the Common English Bible and Kingdom New Testament also having "goal." The TNIV and 2011 NIV have the vastly improved, "culmination," when compared to the 1984 NIV with "end." The Voice actually has "climax."

^b Grk. *tên dikaiosunên tēn ek [tou] nomou hoti ho poiēsās auta anthrōpos zēsetai en autois*; "the righteousness – of the law that the having done these things man will live in(by) them" (Brown and Comfort, 559).

⁸ But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART": that is, the word of faith, which we proclaim [Deuteronomy 9:4; 30:12-14],

⁹ because, if you confess with your mouth Yeshua as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

¹⁰ for with the heart one believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

¹¹ For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE PUT TO SHAME" [Isaiah 28:16].

¹² For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches to all who call upon Him;

¹³ for, "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED" [Joel 2:32].

¹⁴ How then will they call on Him in whom they have not believed? And how will they believe in Him whom they have not heard? And how will they hear without someone proclaiming?

¹⁵ And how will they proclaim unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS! [Isaiah 52:7; Nahum 1:15]"

¹⁶ However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT? [Isaiah 53:1]"

¹⁷ So faith *comes* from hearing, and hearing by the word of Messiah.

¹⁸ But I say, have they not heard? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD" [Psalm 19:4].

¹⁹ But I say, did Israel not know? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU [Deuteronomy 32:21]."

²⁰ And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME [Isaiah 65:1]."

²¹ But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE [Isaiah 65:2, LXX]."

11

The Remnant of Israel

¹ I say then, has God rejected His people? May it never be! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

² God has not rejected His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel?

³ "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY SEEK MY LIFE" [1 Kings 19:10, 14].

⁴ But what is the Divine response to him? "I HAVE KEPT for myself SEVEN THOUSAND MEN, WHO HAVE NOT BOWED THE KNEE TO BAAL" [1 Kings 19:18].

⁵ In the same way then, there has also come to be at the present a remnant according to *God's* gracious choice.

⁶ But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

⁷ What then? That which Israel is seeking for, it has not obtained, but those who were elect obtained it, and the rest were hardened;

⁸ just as it is written, "GOD GAVE THEM A SPIRIT OF STUPOR, EYES NOT TO SEE AND EARS NOT TO HEAR, DOWN TO THIS VERY DAY" [Deuteronomy 29:4; Isaiah 29:10].

⁹ And David says, "LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLINGBLOCK AND A RETRIBUTION TO THEM.

¹⁰ "LET THEIR EYES BE DARKENED TO NOT SEE, AND BEND THEIR BACKS CONTINUALLY" [Psalms 69:22-23; 35:8].

The Salvation of the Nations

¹¹ I say then, did they stumble so as to fall? May it never be! But by their transgression salvation *has come* to the nations, to make them jealous.

¹² Now if their transgression is riches for the world, and their failure is riches for the nations, how much more will their fullness be!

¹³ But I am speaking to you, the nations. Inasmuch then as I am an apostle of nations, I magnify my ministry,

¹⁴ if somehow I might move to jealousy *those who are my own* flesh and save some of them.

¹⁵ For if their rejection be the reconciliation of the world, what will *their* acceptance be, but life from the dead?

¹⁶ And if the first piece of *dough* be holy, the lump is also; and if the root be holy, the branches are also.

¹⁷ But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,

¹⁸ do not boast against the branches; but if you boast, *remember that* it is not you who supports the root, but the root *supports* you.

¹⁹ You will say then, "Branches were broken off so that I might be grafted in."

²⁰ Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

²¹ for if God did not spare the natural branches, neither will He spare you.

²² Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

²³ And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again.

²⁴ For if you were cut off from that which is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

The Restoration of Israel

²⁵ For I do not want you, brothers and sisters, to be ignorant of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the nations^a has come in;

^a Grk. to *plērōma tōn ethnōn*; "the fullness of the nations" (Kingdom New Testament); *achri ou to plērōma tōn ethnōn eiselthē* is paraphrased in the CJB with, "until the Gentile world enters in its fullness."

It goes too far to render to *plērōma tōn ethnōn* as "the full number of the Gentiles" (RSV/NRSV, TNIV/2011 NIV, Common English Bible), implying "until the full number of Gentiles comes to Christ" (NLT) or the "full quota" (Williams New Testament), via some kind of predestination of individuals to salvation.

Many within the Two-House sub-movement compare the mention of "the fullness of the nations" in 11:25 with the reference to *meloha'goyim* in Genesis 48:19 (cf. ISR Scriptures 1998 p 1096; ISR Scriptures 2009 p 1101). The Septuagint, however, rendered *meloha'goyim* as *plēthos ethnōn*, "a multitude of nations" (LXE, NETS).

²⁶ and in this way all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

²⁷ "AND THIS IS MY COVENANT WITH THEM [Isaiah 59:20-21], WHEN I TAKE AWAY THEIR SINS" [Isaiah 27:9; Jeremiah 31:33-34].

²⁸ As regards the good news they are enemies for your sake, but as regards *God's* choice, they are beloved for the sake of the patriarchs;

²⁹ for the gifts and calling of God are irrevocable.

³⁰ For just as you were once disobedient to God, but now have been shown mercy by their disobedience,

³¹ so these also now have been disobedient, so that by your mercy they also may now be shown mercy.

³² For God has shut up all in disobedience that He might show mercy to all.

³³ O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

³⁴ For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR [Isaiah 40:13, LXX; Job 15:8; Jeremiah 23:18]?

³⁵ Or WHO HAS FIRST GIVEN TO HIM, THAT IT MIGHT BE PAID BACK TO HIM AGAIN [Job 41:3]?

³⁶ For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

12

The New Life in Messiah

¹ I urge you therefore, brothers and sisters, by the mercies of God, to present your bodies a living sacrifice, holy,

acceptable to God, *which is* your spiritual service.

² And do not be conformed to this age, but be transformed by the renewing of your mind, that you may prove what the will of God is, what is good and acceptable and perfect.

³ For through the grace given to me I say to everyone among you not to think of himself more highly than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

⁴ For just as we have many members in one body and all the members do not have the same function,

⁵ so we, who are many, are one body in Messiah, and individually members one of another.

⁶ And having gifts that differ according to the grace given to us, *let us use them*: if prophecy, according to the proportion of our faith;

⁷ if service, in our serving; or the one who teaches, in his teaching;

⁸ or the one who exhorts, in his exhortation; the one who gives, with liberality; the one who leads, with diligence; the one who shows mercy, with cheerfulness.

Rules of the Believer's Life

⁹ Let love be without hypocrisy. Abhor what is evil; cling to what is good.

¹⁰ Be devoted to one another in mutual love; give preference to one another in honor;

¹¹ not lagging behind in diligence, fervent in spirit; serving the Lord;

¹² rejoicing in hope, persevering in tribulation, devoted to prayer,

¹³ contributing to the needs of the holy ones, practicing hospitality.

¹⁴ Bless those who persecute you; bless and curse not.

¹⁵ Rejoice with those who rejoice, weep with those who weep.

¹⁶ Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

¹⁷ Never pay back evil for evil to anyone; take thought for what is good in the sight of all people.

It would be far more advised, as many Romans examiners are rightly agreed, to consider the usage of *plērōma* or "fullness" in 11:25, in view of its immediate previous usage in 11:12, for a proper understanding of what is intended. This would imply not a quantitative, but instead a qualitative, application of *plērōma* or "fullness," most probably having to do with the thrust of 11:31b: "that through your mercy they also may obtain mercy" (KJV). This would mean that the entire completion of "all Israel will be saved" (11:26) will not be realized in history, until a sector of Messiah followers from the nations emerges on the scene which can be classified as the quintessential "fullness," involving, as the term *plērōma* implies, a "moral or spiritual consummation" (D.S. Lim, "Fullness," in *Dictionary of Paul and His Letters*, 319), which it surely involves for 11:12. This is not just a "fullness" of spiritual maturity, but one which can surely fulfill the Apostle Paul's mandate of Believers from the nations genuinely provoking his fellow Jewish people to jealousy for Messiah faith (10:9; 11:11).

¹⁸ If possible, so far as it depends on you, be at peace with all people.

¹⁹ Never take your own revenge, beloved, but give a place for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY" [Leviticus 19:18], says the Lord.

²⁰ "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM; IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD" [Proverbs 25:21-22].

²¹ Do not be overcome by evil, but overcome evil with good.

13

Obedience to Rulers

¹ Let every person be in subjection to the governing authorities. For there is no authority except from God; and those which exist are established by God.

² Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive judgment upon themselves.

³ For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

⁴ for it is a minister of God for your good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger for wrath to the one who does evil.

⁵ Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

⁶ For because of this you also pay taxes, for rulers are servants of God, attending to this very thing.

⁷ Render to all what is owed them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

Brotherly Love

⁸ Owe nothing to anyone, except to love one another; for he who loves his neighbor has fulfilled the Torah.

⁹ For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET" [Exodus 20:13-15, 17; Deuteronomy 5:17-19], and if there is any other commandment, it is summed up in this word, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF" [Leviticus 19:18].

¹⁰ Love does no wrong to a neighbor; love therefore is the fulfillment of the Torah.

The Approach of the Day of Messiah

¹¹ And do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

¹² The night is almost gone, and the day is at hand. Let us therefore put aside the works of darkness and put on the armor of light.

¹³ Let us walk properly, as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

¹⁴ But put on the Lord Yeshua the Messiah, and make no provision for the flesh, in regard to its lusts.

14

Do Not Judge Your Brother or Sister

¹ Now accept the one who is weak in faith, but not for the purpose of passing judgment on opinions.

² One person has faith to eat all things, but he who is weak eats vegetables only.

³ Do not let him who eats despise him who does not eat, and do not let him who does not eat judge him who eats, for God has accepted him.

⁴ Who are you to judge the servant of another? To his own lord he stands or falls; and he will stand, for the Lord is able to make him stand.

⁵ One person esteems one day above another, another esteems every day alike. Let each person be fully convinced in his own mind.

⁶ He who regards the day, regards it to the Lord, and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, for the Lord he does not eat, and gives thanks to God.

⁷ For none of us lives for himself, and none of us dies for himself;

⁸ for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

⁹ For this reason Messiah died and lived again, that He might be Lord both of the dead and the living.

¹⁰ But you, why do you judge your brother or sister? Or you again, why do you despise your brother or sister? For we will all stand before the judgment seat of God.

¹¹ For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL CONFESS TO GOD” [Isaiah 49:18; 45:23].

¹² So then each one of us will give an account of himself to God.

Do Not Make Your Brother or Sister Stumble

¹³ Therefore let us not judge one another any more, but rather decide this—not to put a stumblingblock or an obstacle in the way of a brother or sister.

¹⁴ I know and am persuaded in the Lord Yeshua, that nothing is common^a in itself; but to him who thinks anything to be common, to him it is common.

¹⁵ For if because of food your brother or sister is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Messiah died.

¹⁶ Therefore do not let your good be spoken of as evil;

¹⁷ for the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

¹⁸ For he who in this way serves Messiah is acceptable to God and has human approval.

¹⁹ So then let us pursue the things which make for peace and the building up of one another.

²⁰ Do not tear down the work of God for the sake of food. All things indeed are clean, but it is wrong for a person who eats *to cause* stumbling.

²¹ It is good not to eat meat or to drink wine or *to do anything* by which your brother or sister stumbles.

²² The faith which you have, you have by yourself before God. Happy is he who does not condemn himself in what he approves.

²³ But he who doubts is condemned if he eats, because *his eating* is not from faith; and whatever is not from faith is sin.

15

Please Your Fellows, Not Yourself

¹ Now we who are strong ought to bear the weaknesses of the powerless, and not *just* to please ourselves.

² Let each one of us please his neighbor for his good, to his edification.

³ For even Messiah did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL UPON ME” [Psalm 69:9].

⁴ For whatever was written in the past was written for our instruction, that through perseverance and through encouragement of the Scriptures we might have hope.

⁵ Now may the God of perseverance and encouragement grant you to be of the same mind with one another according to Messiah Yeshua;

⁶ that with one accord you may with one mouth glorify the God and Father of our Lord Yeshua the Messiah.

The Good News for the Jews and the Nations Alike

⁷ Therefore, accept one another, just as Messiah also accepted you to the glory of God.

⁸ For I say that Messiah has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the patriarchs,

⁹ and for the nations to glorify God for His mercy; as it is written, “THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE NATIONS, AND I WILL SING TO YOUR NAME” [Psalm 18:49].

¹⁰ And again he says, “REJOICE, O NATIONS, WITH HIS PEOPLE” [Deuteronomy 32:43].

¹¹ And again, “PRAISE THE LORD, ALL YOU NATIONS, AND LET ALL THE PEOPLES PRAISE HIM” [Psalm 117:1].

¹² And again, Isaiah says, “THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE NATIONS, IN HIM SHALL THE NATIONS HOPE” [Isaiah 11:10].

^a Grk. *koinos*; most often rendered as “unclean” in major English Bibles.

The Hebrew term associated with unclean meats in the Torah (i.e., Leviticus 11; Deuteronomy 14), is *tamei*, and is normally rendered as *akathartos* in the Greek Septuagint. Romans 14:14 uses a different term, *koinos*, which may “*pert. to being of little value because of being common, common, ordinary, profane,*” notably in terms “of that which ordinary people eat, in contrast to those of more refined tastes” (BDAG, 552).

Koinos is rendered as “common” in LITV and Brown and Comfort, 570. *Koinos* is rendered as “unholy” in the TLV; “impure” in The Messianic Writings; and “intrinsically unholy” in the Phillips New Testament; “defiled” would also be valid.

¹³ Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Paul's Missionary Commission

¹⁴ And I myself have been persuaded about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to admonish one another.

¹⁵ But I have written very boldly to you on some points, as reminding you, because of the grace that was given me from God,

¹⁶ to be a minister of Messiah Yeshua to the nations, ministering as a priest the good news of God, that the offering of the nations may become acceptable, sanctified by the Holy Spirit.

¹⁷ Therefore in Messiah Yeshua I have found reason for boasting in things pertaining to God.

¹⁸ For I will not presume to speak of anything except what Messiah has accomplished through me, for the obedience of the nations, by word and work,

¹⁹ in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully proclaimed the good news of Messiah.

²⁰ And so I make it my ambition to proclaim the good news, not where Messiah was *already* named, that I might not build upon someone else's foundation;

²¹ but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND" [Isaiah 52:15].

Paul's Plan to Visit Rome

²² For this reason I have often been hindered from coming to you;

²³ but now, having no further place in these regions, and having for many years a longing to come to you

²⁴ whenever I go to Spain—for I hope to see you while traveling through, and to be sent onward *to* there by you, when I have first enjoyed your company in *some* part—

²⁵ but now I am going to Jerusalem serving the holy ones.

²⁶ For Macedonia and Achaia have been pleased to make a contribution for the poor among the holy ones in Jerusalem.

²⁷ Yes, they were pleased *to do so*, and they are debtors to them. For if the nations have shared in their spiritual things, they are indebted to minister to them also in material things.

²⁸ When therefore I have finished this, and having sealed to them this fruit, I will go on by way of you to Spain.

²⁹ And I know that when I come to you, I will come in the fullness of the blessing of Messiah.

³⁰ Now I urge you, brothers and sisters, by our Lord Yeshua the Messiah and by the love of the Spirit, to strive together with me in your prayers to God for me,

³¹ that I may be delivered from those who are disobedient in Judea, and *that* my service for Jerusalem may be acceptable to the holy ones;

³² so that I may come to you in joy by the will of God and find rest in your company.

³³ Now the God of peace be with you all. Amen.

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Personal Greetings

¹ I commend to you our sister Phoebe, who is a deacon of the assembly that is at Cenchrea;

² that you receive her in the Lord in a manner worthy of the holy ones, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

³ Greet Prisca and Aquila, my fellow workers in Messiah Yeshua,

⁴ who for my life risked their own necks, to whom not only do I give thanks, but also all the assemblies among the nations^a;

⁵ also *greet* the assembly that is in their house. Greet Epaphroditus, my beloved, who is the first fruit to Messiah from Asia.

⁶ Greet Mary, who has greatly labored for you.

⁷ Greet Andronicus and Junia^b, my kindred, and my fellow prisoners, who are

^a Grk. *hai ekklesiāi tōn ethnōn*; "the churches of the Gentiles" (NASU); the genitive clause is seemingly taken to be a genitive of association (cf. Wallace, *Greek Grammar Beyond the Basics*, 128), with a locational quality, as the CJB has "the Messianic communities among the Gentiles," and the TLV similarly has "Messiah's communities among the Gentiles."

^b Grk. name *Iouñias*; there is significant dispute in contemporary Biblical Studies over the identity of this person, now with "the strong

outstanding among the apostles, who also were in Messiah before me.

⁸ Greet Ampliatus, my beloved in the Lord.

⁹ Greet Urbanus, our fellow worker in Messiah, and Stachys my beloved.

¹⁰ Greet Apelles, the approved in Messiah. Greet those who are of the *household* of Aristobulus.

¹¹ Greet Herodion my kindred. Greet those of the *household* of Narcissus, who are in the Lord.

¹² Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has greatly labored in the Lord.

¹³ Greet Rufus, chosen in the Lord, also his mother and mine.

¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters who are with them.

¹⁵ Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones who are with them.

¹⁶ Greet one another with a holy kiss. All the assemblies of Messiah greet you.

¹⁷ Now I urge you, brothers and sisters, keep your eye on those who are causing divisions and stumbling blocks, contrary to the doctrine which you learned, and turn away from them.

¹⁸ For such persons do not serve our Lord Messiah, but their own belly; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

¹⁹ For *news of* your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil.

²⁰ And the God of peace will soon crush Satan under your feet. The grace of our Lord Yeshua be with you.

²¹ Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kindred.

²² I Tertius, who write this letter, greet you in the Lord.

²³ Gaius, host to me and to the whole assembly, greets you. Erastus, the city treasurer greets you, and Quartus the brother.

²⁴ [The grace of our Lord Yeshua the Messiah be with you all. Amen.]

Doxology

²⁵ Now to Him who is able to establish you according to my good news and the proclamation of Yeshua the Messiah, according to the revelation of the mystery which has been kept secret for long ages,

²⁶ but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations *leading* to obedience of faith;

²⁷ to the only wise God, through Yeshua the Messiah, be the glory forever. Amen.

probability that a woman named *Junia* is meant" (*BDAG*, 480). It was once strongly asserted that this individual could not have been a female (i.e. F.W. Gingrich, "Junias," in *IDB*, 2:1026-1027; S.F. Hunter, "Junias," in *ISBE*, 2:1165), but now it widely is agreed that this individual is a genuine, female apostle named Junia (Peter Lampe, "Junias," in *ABD*, 3:1127; Bonnie Thurston, "Junia," in *EDB*, pp 756-757).

Messianic versions like the CJB and TLV rightly recognize this person as the female "Junia," whereas The Messianic Writings has the male "Junias."