

# PAUL'S LETTER TO THE CHURCH IN ROME

{*This most important letter of Paul is sometimes described as "the first great work of Christian theology". Rome was the center of government and of culture, morality (such as it was), and thought. Having established a number of churches, Paul was looking toward the west and toward the possibility of a trip that would reach as far as Spain. During the course of this proposed trip he would without a doubt stop in Rome. Having known some of the people in the congregation from his previous journeys he saw fit to write to the Christians in Rome, outlining faith as he understood it. In doing this two important things were taking place: 1. There was a concerted attempt on the part of Paul to organize his understanding of the Christian faith. Scholars have often called this Epistle "The Gospel According to Paul". 2. He was making a needed contact with the Christians in Rome, in preparation of his possible visit in their midst. While Paul visited Rome on one or possibly two occasions (depending on whether one accepts one or two imprisonments in Rome) the circumstances were not what Paul had been looking forward to in this letter.*}

## CHAPTER I

### SALUTATION

<Romans 1:1-7>

<sup>1</sup> Paul, a slave of (*or, who is subservient to*) [Christ Jesus,]<sup>1</sup> having been called to be an apostle and selected to proclaim the Good News of God<sup>2</sup> which was promised by means of His Prophets and in the Holy Writings *<i.e. the Old Testament>*<sup>3</sup> concerning His Son who was born as a descendant of David in accordance with His humanity (*literally, His flesh*)<sup>4</sup> but with respect to His Spirit of Holiness (*or, His divine nature*) He was, by the resurrection from the dead, designated (*or, marked out*) to be Jesus Christ our Lord<sup>5</sup> through whom I have received, by His grace, this commission to apostleship along with the task of leading people of all nations to believe and to obey, which is the result of faith.<sup>6</sup> Included among those who have been called, you are also called to belong to Jesus Christ.<sup>7</sup> To all of you who are in [Rome]<sup>2</sup> who are [loved by God]<sup>3</sup> and called to be saints, to you be grace and peace from God our Father and the Lord Jesus Christ.

### PAUL'S DESIRE TO VISIT ROME

<Romans 1:8-15>

<sup>8</sup> First of all, I give thanks to my God through Jesus Christ for all of you, that your faith is proclaimed in all the world.<sup>9</sup> I call upon God as my witness, the one to whom I render priestly and spiritual service *<The Greek word "λατρεω" can be rendered as "service" or "worship", for to serve is to worship and to worship is to serve.>* by proclaiming the Good News about His Son as to how increasingly I have brought you to remembrance in my prayers (*or, at the time of my prayers*),<sup>10</sup> pleading that if it is somehow possible that it to be opened up to me to visit you.<sup>11</sup> I am longing to see you, in order that I might bestow on you some spiritual help for your spiritual strengthening<sup>12</sup> or, in other words, that while I am in your midst we might be mutually encouraged by one another's faith. (*cf. I Thessalonians 1:9*)<sup>13</sup> [I do not wish]<sup>4</sup> you to be unaware (*or, I want you to be aware*), my dear

1 {\*} So: P10, & B. Transposed by P26, Aleph, A, G, Psi & the Majority Text .

2 {B} So: P16, P26, Aleph, A, B, C, K, P, Psi, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by G, 1739 & 1908 in their margins & one Old Latin manuscript.

3 {B} So: P10, P26, Aleph, A, B, C, K, P, Psi, many minuscules, several Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic. "in the love of God" G. Omitted by D & one Old Latin manuscript.

4 {A} So: P46, Aleph, A, B, C, D in the third corrective hand, K, P, Psi, many minuscules, several Old Latin, Peshitta &

friends (*literally, brothers*) that I have often planned to visit you. However, up to now I have been prevented from doing so, my purpose having been that I might reap a harvest from among you just as I have reaped a harvest from the other nations (*or, Gentiles*).<sup>14</sup> To both the Greeks and the non-Greeks (*literally, barbarians*), the educated (*or, wise*) and the uneducated (*or, foolish*),<sup>15</sup> I have a duty (*or, responsibility*). That is why I am eager to proclaim the Good News also to those of you who reside [in Rome.]<sup>5</sup>

### **THE POWER OF THE GOSPEL**

<Romans 1:16-17>

<sup>16</sup> I am proud of the Good News (*literally, I am not ashamed. The phrase is an example of litotes.*) [of Christ]<sup>6</sup> for it is the power by which God is working on behalf of salvation for everyone who believes, to the Jew first and also to the Greeks (*so literally. The intent is "the Gentiles".*) as well.<sup>17</sup> In this Good News the righteousness of God is disclosed which depends on faith and leads to faith as it is written,

"The righteous will live by faith." (*Habakkuk 2:4*)

### **THE GUILT OF MANKIND**

<Romans 1:18-32>

<sup>18</sup> The wrath of God is being revealed from heaven against all ungodliness and human wickedness. Abiding in their wickedness they suppress the truth<sup>19</sup> because whatever is known about God is evident to them for God has revealed it to them.<sup>20</sup> Since the time God created the world, His invisible attributes, such as His eternal power and divine nature have been evident in the things He has created (*or, His handiwork*) so that humanity (*literally, they*) has no excuse!<sup>21</sup> Even though they had a knowledge of God, they failed to glorify (*or, praise*) and give thanks to God. Instead they involved themselves in foolish speculation and their senseless minds were caused to be darkened<sup>22</sup> while they were boasting about their wisdom. They were, in fact, fools.<sup>23</sup> They altered the glory of the imperishable (*or, immortal*) God for images of mortal human beings or birds, quadrupeds or reptiles.

<sup>24</sup> It was for this reason that God gave them up because of the desires (*or, cravings*) of their hearts for uncleanness (*or, sexual impurity*), and the dishonoring of themselves<sup>25</sup> since they exchanged the truth of God for a lie and revered and worshipped the creature rather than the one who is the Creator who is blessed forever. Amen.<sup>26</sup> It is for this reason that God has given them up (*or, abandoned them*) to their shameful passions. Not only have women exchanged their natural functions (*or, relationships*) for those that are unnatural,<sup>27</sup> but in a similar manner the men have forsaken their natural sexual relations with women and have become consumed with desire for one another, men practicing shameful relationships with men and this resulting in inevitable consequences for their actions.<sup>28</sup> Additionally, just as they chose not to acknowledge God anymore, as a result, God allowed them to become reprobate:<sup>29</sup> that they might practice every kind of wickedness, resulting in their hearts being filled with [envy, murder,]<sup>7</sup> quarreling, plotting & spitefulness. They become gossips (*or, backbiters*),<sup>30</sup> slanderers, haters of God, insolent, haughty and boastful. They become those who have invented new wickednesses, disobedient toward

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Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Other forms for "not" are used in other manuscripts.

5 {B} So: P26, Aleph, A, B, C, D, K, P, Psi many minuscules, Old Latin, Sahidic & Bohairic Coptic & Armenian. Omitted by G & one Old Latin manuscript.

6 {B} So: D in the third corrective hand, Psi & the Majority Text. Omitted by P46, A, B, C, D in the original hand, G, several Old Latin, Coptic & Syriac manuscripts.

7 {C} Minor variants occur.

(or, despising) their parents, <sup>31</sup> having no conscience, having no loyalty, no natural affection or piety. <sup>32</sup> Although they were well aware of God's decree that those who practice such deeds are deserving of death, they not only practice them but they even applaud others who practice them.

## **CHAPTER II** **THE RIGHTEOUS JUDGMENT OF GOD**

<Romans 2:1-16>

<sup>1</sup> Now therefore, O friends (*literally, men*), you are without excuse, should you presume to pass judgment on others, for in passing judgment on others you are condemning yourselves since whoever passes judgment commits the very same deeds. <sup>2</sup> We know <sup>8</sup> that God's judgment falls rightly on those who commit such sins. <sup>3</sup> You, my friend (*literally, O man*), who judge those who commit such sins and yet commit exactly the same in your lives, do you imagine that you will escape God's judgment? <sup>4</sup> Or: do you think contemptuously of the abundance of God's kindness, tolerance and patience, being unaware of the fact that God's kindness is intended to lead you toward repentance?

<sup>5</sup> In your stubbornness and in your impenitence (*literally, impenitent hearts*) you are treasuring up for yourselves wrath on the day of wrath when God's righteous judgment will be revealed. <sup>6</sup> "God will reward each person in accordance with that person's deeds." (*Psalms 62:12, Proverbs 24:12*) <sup>7</sup> To those who, because of lives marked by persistently good behavior strive for glory, honor and immortality, God will award eternal life. <sup>8</sup> To those who are persistently selfish and who do not yield to the truth but rather seek to be obedient to that which is wrong, God will award wrath and anger.

<sup>9</sup> There will be affliction and anguish (*or, anxiety*) for every person (*literally, human soul*) who does evil (*or, practices wrong*), -- first of all, upon the Jews, then the Greeks (*or, Gentiles*). <sup>10</sup> On the other hand, glory, honor and peace will be bestowed on all who practice that which is good, to the Jew first of all and secondly to the Greeks (*or, Gentiles*) as well, <sup>11</sup> for God does not show any favoritism. <*The Greek word "προσωπολημψια" "favoritism" or "partiality" is found only in Christian literature.*> <sup>12</sup> Everyone who sins without knowing the Law will perish, without reference to the Law. However, those who sin, being subject to the Law, will be sentenced by the Law. <*i.e. each will be judged, based on the knowledge that is possessed.*> <sup>13</sup> It is not those who hear the Law who are righteous before God but those who obey the Law. <sup>14</sup> Thus, when the Gentiles, who do not have the Law, obey it because of instinct, they are their own law. <sup>15</sup> They show (*or give proof*) that the requirements of the Law are written (*or, engraved*) in their lives (*literally, in their hearts*). Their conscience at the same time gives testimony to the fact that within their own reasoning they are condemning or defending.

<sup>16</sup> On God's Judgment Day it is God who will judge the secrets of individuals through [Jesus Christ] <sup>9</sup> in agreement with the teaching in the Good News that I proclaim. <*N.B. Life is not a game without consequences! The manner in which we respond to God's revelation determines our own destiny.*>

## **THE JEWS AND THE LAW**

<Romans 2:17-3:8>

<sup>17</sup> If you are one who bears the name of Jew and you rely on the Law, priding yourself in your relationship with God, <sup>18</sup> knowing God's will and that your education in the Law provides you with the essentials <sup>19</sup> and an ability to guide those who are blind so that you might be a light in the

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<sup>8</sup> {B} Minor variants occur.

<sup>9</sup> So: Nestle-Ahland 27th edition. Transposed in the 26th edition. Manuscripts vary.

darkness, <sup>20</sup> to be one who trains those who are foolish and a teacher of those who are immature, because of your possessing the law which is, for you, the embodiment of knowledge and of truth, <sup>21</sup> you teach others but won't you teach yourselves! You who preach against stealing: do you, yourselves steal? <sup>22</sup> You who forbid adultery: do you, yourselves, commit adultery? You who abhor idols: do you, yourselves, commit sacrilege (*literally, plunder temples*)? <sup>23</sup> You, who pride yourselves in the Law: do you, yourselves, dishonor God by breaking the Law? <sup>24</sup> It has been written, "The name of God is blasphemed among the Gentiles because of you." (*Isaiah 52:5. Ezekiel 36:20*) <sup>25</sup> Circumcision has real value, provided you obey the Law. If you violate the Law your circumcision does not amount to anything (*or, becomes un-circumcision*). <sup>26</sup> If a person who is uncircumcised, but observes the requirements of the Law, that person should be regarded as if being circumcised. <sup>27</sup> Then those persons who are physically uncircumcised and observe the requirements of the Law, should not those persons be able to condemn you who, despite all your written Law and circumcision, are still a lawbreaker? <sup>28</sup> A true Jew is not one who is outwardly a Jew and genuine circumcision is not outward and physical. To be a true Jew is in the inner being and genuine circumcision is heart-circumcision which is neither outward nor physical. <sup>29</sup> A real Jew is one who is such in the inner being (*literally, in the heart*). True circumcision is not literal but a spiritual matter of the heart in which such a person receives praise not from people (*literally, men*) but from God. *<Faith does not express itself in action that is counterfeit.>*

### CHAPTER III

<sup>1</sup> What extraordinary advantage has a Jew, or, of what benefit is circumcision? <sup>2</sup> There is a considerable advantage in every way. First, the fact that the Jews had the sayings (*or, oracles. literally, words*) of God entrusted to them. <sup>3</sup> What if some have been unfaithful? Does this mean that their unbelief nullifies God's faithfulness? <sup>4</sup> Not under any circumstances, for we know that God is faithful even if everyone is a liar (*or, is false, unfaithful*) for it is written:

"That you might be proven right in all your speaking (*or, words*) and might triumph in your decisions (*or, when your case is being tried*)."<sup>1</sup> (*Psalms 51:4*)

<sup>5</sup> If our wickedness exhibits God's righteousness, what shall we say? God certainly is not unrighteous when His wrath is inflicted on us! I speak after the manner of humans. <sup>6</sup> Not under any circumstances! If that is the case, how is God able to judge all of humanity? <sup>7</sup> [However] <sup>10</sup> you say, if by my falsehood God's truth is able to be abundantly shown (*or, demonstrated*) even more for His glory, then why should I still be condemned as a sinner? <sup>8</sup> Why should I not be enabled to say, "Let us do evil so that the end result might be good." As a matter of fact, this is the exact argument some people use who slanderously allege that this is what we say. Condemnation of such persons is deserved.

### THERE IS NONE RIGHTEOUS

*<Romans 3:9-20>*

<sup>9</sup> Now then: do we who are Jews [have any advantage? Not at all,] <sup>11</sup> for just as we have already charged, all Jews as well as Gentiles are under the power of sin, <sup>10</sup> as it is written:

"There is not a single person  
who is righteous, not even one.

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<sup>10</sup> {C} So: B, D, G, K, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac & Sahidic Coptic. "but" Aleph, A, 81, 2127, several Old Latin, Bohairic Coptic & Armenian.

<sup>11</sup> {B} So: Aleph, B, D in the third corrective hand, K, many minuscules, some Old Latin, Harclean Syriac margin, Sahidic & Bohairic Coptic. "we have a prior advantage" D in the original hand, G, Psi, 104, Peshitta & Harclean Syriac. "we had it first" P & Ethiopic.

11 There is no one who understands.  
There is no one who searches after God.

12 All have strayed!  
They have all become totally useless.

There is no one who does what is right,  
[not a single one!]<sup>12</sup> (*Psalm 14:1-3, 53:2-4*)

13 'Their throat is like an open tomb (*or, grave*).  
They use their tongues to speak deceitfully.' (*Psalm 5:9*)

'The venom of asps <*i.e. Egyptian cobras*> is behind their lips.' (*Psalm 140:3*)

14 'Their mouth is filled with cursing and bitterness.' (*Psalm 10:7*)

15 'Their feet are swift to shed blood.' (*Proverbs 1:16*)

16 'Ruin and misery mark their path.  
17 They do not know the way of peace.' (*Isaiah 59:7f.*)

18 'There is no reverence (*literally, fear*) of God  
for they shut their eyes to this!' (*Psalm 36:1*)

19 But we know that whatever the Law says, it is addressed to those who are under the sphere of the Law, so that every mouth might be silenced and the entire world might become subject (*or, answerable*) to God's judgment. 20 No living person will be declared to be righteous before God through the observance of the Law. (*Psalm 143:2*) based on obedience to the Law for the Law simply provides an awareness of sin.

### ***RIGHTEOUSNESS THROUGH FAITH***

<Romans 3:21-31>

21 Apart from the Law the righteousness of God has been brought to light (*or, has been revealed*) as is witnessed to by the Law and the prophets -- 22 the righteousness of God through faith in Jesus Christ for [all who are believers.]<sup>13</sup> There is no distinction to be made. 23 All have sinned. All have fallen short of (*or, lack*) the glory of God (*or, in being a glory to God*) 24 but are justified undeservedly by His grace through the ransom (*or, the act of deliverance*) which Christ Jesus

provided, 25 whom God put forward as a reconciling sacrifice which becomes available through His blood [by means of faith.]<sup>14</sup> This sacrifice was the means for accomplishing God's righteousness in view of the forgiveness of (*or, letting unpunished*) the sins that were previously committed. 26 This demonstrates His clemency for even though God is just at this present time, He accepts as those who are just, those who have faith in [Jesus.]<sup>15</sup>

27 What then becomes of our boasting? It is excluded. On what principle? The Law? Works (*or, merit*)? Not at all. On the principle of faith. 28 We are of the opinion (*or, reason*) [that]<sup>16</sup> a person (*literally, man*) is considered to be righteous as the result of faith, without having to fulfill the

12 {C} Omitted by B, 1739 & Peshitta Syriac.

13 {B} So: P46, Aleph in the original hand, A, B, C, P, Psi, 7 minuscules, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "each and everyone" Aleph in the third corrective hand, D, G, K, many minuscules, Old Latin, Peshitta & Harclean Syriac.

14 {B} So: Aleph, C & D in the original hands, G & many minuscules. "by means of the faith" B, C in the second corrective hand, D in the third corrective hand, K, P, Psi & many minuscules. Other variants also occur. The phrase is omitted by A & 2127.

15 {C} So: Aleph, A, B, C, K, P, several minuscules & in a variant form, D. "Jesus Christ" 1984 & in a variant form, 629, Old Latin, Palestinian Syriac & Bohairic Coptic. "our Lord Jesus Christ" Peshitta Syriac. Omitted by G & several Old Latin manuscripts.

16 {C} Manuscripts vary in the word used for "that" but the thought is the same.

Law. <sup>29</sup> Is God the God of the Jews alone and not the God of the Gentiles? Certainly, He is the God of the Gentiles as well! <sup>30</sup> Now: if it is really true that there is only one God who will accept as righteous those who are uncircumcised, based on their faith, as well as those who are circumcised, based on the same faith, <sup>31</sup> is the Law then abolished by means of this faith? Not under any circumstance! We uphold the Law. *<Not to have one's works counted toward salvation is difficult to accept but it is important for believers to understand that their works are evidence of their thanks to God for the gift of salvation as given by God through Jesus Christ!>*

#### **CHAPTER IV THE EXAMPLE OF ABRAHAM**

<Romans 4:1-12>

<sup>1</sup> What are we to say about [our ancestor Abraham?] <sup>17</sup> <sup>2</sup> If Abraham was deemed to be justified because of his works (*or, deeds*) he had something about which to boast. Yes! But: not in God's presence, <sup>3</sup> for the Writings (*or, Scripture, i.e. The Old Testament*) say, "Abraham believed God and this was credited to him as righteousness." (*Genesis 15:6*) <sup>4</sup> However, in the instance of a person who has works, the wage is not reckoned as a favor but rather as an obligation that is due, <sup>5</sup> whereas in the instance of a person who does not have works but believes (*or, trusts*) in God as the one who makes the ungodly to be righteous, to that person faith is accounted for righteousness. *<Paul's point deals with determination to obey the Law as over against a person seeking to do God's will because of faith.>* <sup>6</sup> It is in this way that David also tells about the blessedness of the person whom God accepts as righteous apart from any actions. He says,

<sup>7</sup> 'Oh the blessedness of those whose iniquities are forgiven  
and whose sins are covered (*or, hidden*).

<sup>8</sup> Oh the blessedness of the person (*literally, man*)  
whose sins the Lord does not take into account.' (*Psalms 32:1-2*)

<sup>9</sup> Does this blessedness apply only to those who are circumcised or also to the uncircumcised? We affirm, 'Faith was accounted to Abraham as righteousness.' (*Genesis 15:6*) <sup>10</sup> Now then, how was it accounted? Was it after he had been circumcised or prior to that? It was, in fact, prior, not after. <sup>11</sup> He received circumcision as a mark (*or, seal*) which attested to his righteousness because his faith prior to his circumcision was such that he might become the father of all who believed, though they were uncircumcised, so that this righteousness might also be [credited] <sup>18</sup> to them. <sup>12</sup> It happened in order that he might also be the father of the circumcised, that is, those who are not simply circumcised but who also walk in the same pathway of faith in which our ancestor Abraham had walked prior to his being circumcised.

#### **THE PROMISE REALIZED THROUGH FAITH**

<Romans 4:13-25>

<sup>13</sup> Bear in mind, the promise to Abraham and to his descendants that they should inherit the earth did not come through the Law. It came as the result of righteousness which was his by virtue of his faith. <sup>14</sup> If those who are devoted to the Law are the inheritors, then our faith is futile and the promise is rendered to be void. <sup>15</sup> Because the Law's effect is wrath, where no Law exists, there is no transgression. <sup>16</sup> It is for this reason that everything depends on faith. *<Faith is helplessness reaching out in total dependence upon God.>* The promise may be made sure (*or, guaranteed*) by

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<sup>17</sup> {B} So: Aleph & C in the original hands, A, several minuscules, Palestinian Syriac, Sahidic Coptic & Armenian. In variant form Aleph & C in the third corrective hands, D, G, Psi & Old Latin. "Abraham our ancestral father" K, P, many minuscules, Peshitta Harclean Syriac & in a variant form B.

<sup>18</sup> {C} An "and" is inserted at this point in some manuscripts.

means of grace to all of Abraham's descendants not simply to those who are devoted to the Law but also to those who rely on faith, as did Abraham (who was the father of all of us, <sup>17</sup> as it is written: 'I have made you to be the father of many nations.')( *Genesis 17:1*) <Nestle places the parenthesis in his text, as did Westcott & Hort. The RSV has a dash. NRSV and NIV parenthesis and a dash.> This promise is made in the presence of God in whom he believed, who is the one who restores life to those who are dead and calls to life those who do not yet exist. <sup>18</sup> Abraham kept on hoping when there was no basis for hope, that he would be that father of many nations in accordance with the words, 'Your descendants will be many.' (*Genesis 15:5*) <sup>19</sup> There was no wavering in his faith, when he [took notice] <sup>19</sup> of his own impotency, for he was [already] <sup>20</sup> at the age of one hundred and Sarah's womb had become barren. <sup>20</sup> Additionally he did not reel in unbelief at the promise of God but had an empowering faith. He gave praise to God <sup>21</sup> and was totally convinced that he was able to fulfill whatever God had promised him. <sup>22</sup> It is for this reason that His faith 'was accredited to him as righteous.' (*Genesis 15:6*) <sup>23</sup> This is the reason why it was not written for his sake alone but for us as well. <sup>24</sup> Faith is going to be accredited to us as believers in Him who raised Jesus our Lord from the dead, <sup>25</sup> who was handed over, on account of our sins and was raised to life so that we might be acquitted. <"Can God?" is not a valid question for the believer. "Will God?" is the question that drives the believer to prayer and deepened faith.>

## CHAPTER V RESULTS OF JUSTIFICATION

<Romans 5:1-11>

<sup>1</sup> Being therefore justified as the result of faith [let us] <sup>21</sup> enjoy peace with God through our Lord Jesus Christ <sup>2</sup> through whom we have obtained access [through our faith] <sup>22</sup> to this grace (*or, favor*) in which we stand and we are able to boast about the hope of sharing God's glory. <sup>3</sup> However, not only this, but we are able to boast in our own afflictions for we know that affliction produces fortitude (*or, patience*) <sup>4</sup> and fortitude develops into character. Character gives birth to hope, - <sup>5</sup> hope that does not cause disappointment, -- for God's love is poured out (*or, floods*) into our hearts by means of the Holy Spirit which has been given to us. <sup>6</sup> [For, while] <sup>23</sup> we were still helpless <*i.e. without strength*> Christ died for the ungodly at the appropriate time. <sup>7</sup> It is hardly conceivable that one would die for a righteous (*or, just*) person. However, perhaps for a benevolent person one might have the courage to even dare to die. <sup>8</sup> God, however proves His own love for us by Christ's dying for us while we were still sinners. <sup>9</sup> Since we have been acquitted through Christ's sacrificial death (*literally, by His blood*), how much more certain it is that we will be saved through Him from God's anger (*or, judgment, wrath*). <sup>10</sup> For if while we are enemies of God we were reconciled to God by means of the death of His son, how much more certain is it that we, having been reconciled, will obtain salvation by His life. <*He being the resurrected one.*> <sup>11</sup> But not merely this: we also are able

19 {C} So: Aleph, A, B, C, several minuscules, Peshitta Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. "took no notice" D, G, K, P, Psi, many minuscules, Old Latin & Harclean Syriac. "but noted" Palestinian Syriac.

20 {C} So: Aleph, A, C, D, K, P, Psi, many minuscules, Harclean Syriac, Bohairic Coptic & Armenian. Omitted by B, G, several minuscules, Peshitta & Palestinian Syriac, Sahidic & Fayyumic Coptic & Ethiopic.

21 {C} So: Aleph in the first corrective hand, B in the second corrective hand, G, P, Psi, 0220, numerous minuscules, several Old Latin, Harclean Syriac & Sahidic Coptic. "we have" Aleph & B in the original hands, A, C, D, K, some minuscules, Peshitta & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic.

22 {C} So: Aleph in the original & third corrective hands, C, K, P, Psi & many minuscules. "in our faith" Old Latin, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic, Ethiopic (Pell, Platt). Omitted by 0220, some Old Latin, Sahidic Coptic & Ethiopic (Rome).

23 {C} So: B & Sahidic Coptic. "Yet while" Aleph, A, C, D. Omitted by D in the third corrective hand, K, P, Psi & many minuscules. Other minor variants occur.

to boast about (*literally, in*) God through our Lord Jesus Christ through whom we have now obtained our reconciliation.

### **ADAM AND CHRIST**

<Romans 5:12-21>

<sup>12</sup> Just as by means of one person (*literally, man*) sin came into the world, and death came as the result of sin, so death [has passed on (*or, spread*)] <sup>24</sup> to all persons because all have sinned. <sup>13</sup> Let us remember (*literally, for first*) that sin was in the world prior to the Law but sin was not debited to anyone's account. <sup>14</sup> However death had reigned from Adam to Moses over those who committed sin but did not transgress in the way Adam had done. Adam was a prefigurement (*or, type*) of the one who was to come.

<sup>15</sup> There is no comparison between Adam's sin and God's free gift! For if through the transgression of one person many die, how much more has God's grace and the gift which was made available through the grace of one man, Jesus Christ, been graciously bestowed providing justification to (*or, acquittal for*) many. <sup>16</sup> Also, the gift of God is not like the effect of one person's sin, for the judgment following one sin brought condemnation, but the gift of God following many transgressions, brings justification. <sup>17</sup> For if, through the transgression of one person, death came to become the ruler (*literal, king*), by means of that one person, all the more, those who receive the overflowing grace and the [gift] <sup>25</sup> of righteousness will reign in life because of the one, Jesus Christ. <sup>18</sup> Consequently, just as the fall of one has affected all of humanity, resulting in condemnation, so also by the one simple act of righteousness, justification is made available to all of humanity. <sup>19</sup> For as by the disobedience of one individual the entire multitude has been placed in the position of being sinners, so it is that through the obedience of one, the multitude has been placed in the position of being made righteous. <sup>20</sup> The law came sneaking in to make the transgression more serious, yet where sin increases, grace becomes superabundant, <sup>21</sup> so that as sin has ruled in death so also grace has ruled, leading to eternal life by means of righteousness through our Lord Jesus Christ.

### **CHAPTER VI**

#### **DEAD TO SIN BUT ALIVE IN CHRIST**

<Romans 6:1-14>

<sup>1</sup> What shall we say then? Are to keep on sinning so that there might be more grace (*or, that grace might become more plentiful*)? <sup>2</sup> Not under any circumstances! How will we, who have died to sin, go on living in it? <sup>3</sup> Or, are you not aware that all of us who were baptized into union with Christ Jesus, were also baptized into union with His death? <sup>4</sup> Because of our baptism we are united with Him in His burial and are sharers of His death in order that, just as Christ was raised from the dead by means of the Father's glorious power, so we also will live in a completely new way (*or, a new sphere of life*). <sup>5</sup> If we have become one with Him (*literally, grown together*) because of sharing His death we will also be united (*or, be one*) with Him as we share in His resurrection. <sup>6</sup> We truly know that our old self <*i.e. our nature prior to becoming a Christian*> was jointly nailed to the cross (*or, crucified*) with Him in order that our sinful nature might be destroyed and thus become freed from the slavery of sin <sup>7</sup> for whoever (*or, the one who*) has died is absolved (*or, becomes guilt free*) with respect to sin. <sup>8</sup> If we have died with Christ, we believe that we will also live with Him. <sup>9</sup> We share the faith that we will also live with Him, having the assurance that Christ, having once been resurrected

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24 {C} So: Aleph, A, B, C, K, P, 0220, many minuscules Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & in a variant form, Psi & Armenian. "enter into" D, G 2495, several Old Latin, & Ethiopic.

25 {B} So: P46, Aleph, A, C, D, G, K, P, many minuscules, a few Old Latin, Bohairic & Fayyumic Coptic & Armenian. "the gift and" Psi, 0221, a few minuscules, several Old Latin, Peshitta & Harclean Syriac. Omitted by B & Sahidic Coptic.

(*or, raised from the dead*) will not die again (*or, will never die again*). Death has no controlling power over Him. <sup>10</sup> The death He experienced (*literally, that He died*) was such that He died to sin once and for all. The life He lives He lives for God. <sup>11</sup> In a similar fashion, do not regard yourselves as dead to sin but living in unity with God [in Christ Jesus].<sup>26</sup>

<sup>12</sup> Do not allow sin to rule (*literally, to be king*) in your mortal bodies, causing you to yield to [your body's passions,]<sup>27</sup> <sup>13</sup> nor must you cause your body's desires to be at the disposal of (*or, as the instruments of*) sin, but you must offer yourself to God as the instrument of righteousness. <sup>14</sup> Sin is not to be your master (*or, lord*), for you are not governed by the Law but rather, you are governed by grace.

### **SLAVES OF RIGHTEOUSNESS**

<Romans 6:15-23>

<sup>15</sup> What then? Are we supposed to sin because we are not governed by the Law but governed by grace? Most certainly not! <sup>16</sup> Do you not know that you are to be obediently in servitude to (*or, are the slaves of*) the one who, at whose disposal you have placed yourselves, obeying that person, whether it means being servants (*or, slaves*) to sin which leads [to death]<sup>28</sup> or of obedience which leads to righteousness? <*There is no absolute independence for people. Our nature requires us to serve some master.*> <sup>17</sup> Thanks be to God, that even though at one time you were in servitude (*or, slavery*) to sin, you have become whole-heartedly obedient to the kind of teaching to which you have been introduced (*or, have been entrusted*). <sup>18</sup> You have been set free from the enslavement of sin and have become the servants (*or, slaves*) of righteousness. <sup>19</sup> I speak in these human terms because of your weakness, because of your weak natures (*or, human natures*). Just as you offered your bodily powers in the service (*or, slavery*) of that which was of an impure nature, in ever increasing lawlessness, so you must now place these same bodily powers into the service (*or, slavery*) of righteousness, with the purpose of holy living as your goal. <sup>20</sup> When you were in the service (*or, slavery*) of sin you were free from righteousness. <sup>21</sup> What benefit did you derive from the conduct about which you now are ashamed? Death is the consequence. <sup>22</sup> However, you have been set free from sin and made to become the servants (*or, slaves*) of God. The good that you receive (*or, you will reap*) leads to holiness and the consequence is eternal life. <sup>23</sup> The wage that is paid for sin is death. The free gift of God results in eternal life with Christ Jesus our Lord. <*In Paul's day people sold themselves into slavery as a means of livelihood. It has been estimated that about one third of the population in Corinth, for example, were slaves.*>

## **CHAPTER VII**

### **AN ANALOGY FROM MARRIAGE**

<sup>1</sup> Are you not aware, my friends (*literally, brothers*), for I am addressing those who understand the Law. It is only during our lifetime that we are subject to the Law. <sup>2</sup> For example, a wife is subject to (*literally, under the power of*) her husband while he is living. When the husband dies, however, she is freed from the marriage law. <sup>3</sup> During the lifetime of her husband she would be an adulteress if she were to marry another man but following her husband's death she is freed from

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26 {B} So: P46, A, B, D, G, Psi, 629, 630, 1738 in the original hand, Old Latin, Harclean Syriac, Sahidic Coptic & Ethiopic. "in Christ Jesus our Lord" Aleph, C, K, P, many minuscules, Bohairic Coptic & Armenian. "our Lord" is added in some Peshitta Syriac. Omitted by one Old Latin manuscript.

27 {C} So: Aleph, A, B, C in the original hand, a number of minuscules, several Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "in your body to you" C in the third corrective hand, K, P, Psi, many other minuscules. Omitted by 618.

28 {C} So: Aleph, A, B, C, G, K, P, Psi, many minuscules, some Old Latin, Harclean & Palestinian Syriac, Bohairic Coptic & Ethiopic. Omitted by 618 & one Old Latin manuscript.

that law so that even though she marries again she is not an adulteress. <sup>4</sup> Thus, in a similar way, my friends (*literally, brothers*), you also have become dead as far as the Law is concerned through becoming one with Christ's body (*or, becoming a part of the body of Christ*) that you might belong to another, namely, the one who arose from the dead, in order that we might bear fruit for God (*or, become fruitful for God*). <sup>5</sup> While we were obedient to our lower natures our sinful passions, evoked by the Law, were acting on our bodily organs to yield a harvest which would result in death. <sup>6</sup> However, now we are released (*or, freed*) from the Law. We have become dead, as far as the Law is concerned, to what once gripped us. Now we are able to serve in a new and spiritual relationship, not in accordance with the old relationship (*literally, old written code*).

### **THE PROBLEM OF INDWELLING SIN**

<Romans 7:7-25>

<sup>7</sup> What then shall we say? Is the Law sinful? Not under any circumstances! However, if it were not for the Law I would not have known anything about sin. For instance, I would not have known what covetousness was had not the Law said, "You shall not covet." (*Exodus 20:17, Deuteronomy 5:21*) <sup>8</sup> Sin took advantage of me through this commandment, rousing all sorts of covetousness, for without the Law, sin would be something that is dead. <sup>9</sup> At one time I was living apart from the Law but when the commandments came, sin sprang to life, which meant death to me <sup>10</sup> The commandment that was intended to give me life was the one that brought me death. <sup>11</sup> Sin found a pretext whereby it led me astray and thereby killed me. <sup>12</sup> The Law, in itself, is holy, and so the commandment is also holy, just and good.

<sup>13</sup> Did this good thing then turn into death for me? Not under any circumstances! It was sin, working within me, that had to be exposed in its true light as sin. It used that which was good, working within me, by perverting the commandment so that sin might be demonstrated as being extraordinarily sinful. <sup>14</sup> We know that the Law is spiritual but I am an unspiritual (*or, of flesh and blood*) human, sold as a slave, to be under the control of sin. <sup>15</sup> I do not grasp (*or, understand*) what I am doing. I do not do what I desire but what I hate. <sup>16</sup> Now: if I do what I do not desire to do, I am in agreement that the Law is good. <sup>17</sup> As a matter of fact, I am not the one who is really doing this deed, but sin, for sin has its home in me. <sup>18</sup> Really, I know that within me -- within my lower nature -- what is good is not at home in me. The wish to accomplish that which is right is within me but I am without the power [to accomplish it.] <sup>29</sup> <sup>19</sup> I fail to do the good I desire to do, and do the evil that I desire not doing. <sup>20</sup> Now, if I do what I have no desire of doing, then I am no longer the one who does it but sin which makes its home within me. <sup>21</sup> I find in this Law that when I desire to do right, the wrong (*or, the evil*) suggestions are present with me. <sup>22</sup> In my innermost being I admire (*or, joyfully agree with*) the Law of God, <sup>23</sup> but I discover in my bodily powers (*literally, members*) another Law that is battling (*or, making war*) with my reasoning (*or, understanding*) and makes me a prisoner of the Law of sin which controls my physical body. <sup>24</sup> Miserable person (*literally, man*) that I am! Who will rescue me from this body doomed to death? <sup>25</sup> [Thanks be to God] <sup>30</sup> through our Lord Jesus Christ. Therefore with my understanding I serve the Law of God but with my lower nature (*or, my flesh*) I serve sin's law.

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29 {C} So: D, F, G, Psi, 33 & the Majority Text. Omitted by Aleph, A, B, C, several minuscules Sahidic & Bohairic Coptic. It is considered to be an alternate reading in the Aland text.

30 {C} So: Aleph in the third corrective hand, C in the second corrective hand, Psi, six minuscules, Bohairic Coptic & Armenian. Variants are found in B & D. "thank the Lord" G. "I give thanks to God" Aleph in the original hand, A, K, P, many minuscules, Peshitta & Harclean Syriac.