

CHAPTER VIII
LIFE IN THE SPIRIT

<Romans 8:1-17>

¹ Because of this there is no condemnation for those who are in Christ [Jesus] ¹ ² for the life-giving principles of the Spirit have, in Christ Jesus set [you] ² free from the Law of sin and death. ³ For what is impossible for the Law to accomplish, having been made impotent by human frailty, God has accomplished by sending His own Son in the form of sinful humanity for the purpose of dealing with sin. He pronounced condemnation on sin within the human nature ⁴ so that the just (*or, righteous*) requirements of the Law might be fully met in us, those who do not behave in accordance with their lowly human (*or, fleshly*) nature, but by their spiritual nature. ⁵ Those who are under the control of their lowly human nature have their thoughts under the control of that lower human desire, but those who are under the control of the Spirit have their thoughts under the control of the Spirit. ⁶ To be dominated by the lower nature results in death, while control (*or, domination*) by the Spirit results in life and peace. ⁷ The thoughts of the lower human nature are hostile to God. They do not submit to God's Law (*or, are unable to please God*). ⁸ You, on the other hand, are not dominated by the lower human nature (*or, the flesh*) but by the Spirit provided that the Spirit of God is truly at home within you (*or, if you have the Spirit of God in you*). ⁹ However, if on the other hand, you do not have the Spirit of Christ you do not belong to Him. ¹⁰ If Christ lives within you, it is then that your body is dead because of sin, but the Spirit is alive, because of your relationship with God, which brings about righteousness. ¹¹ If the Spirit of Him who raised Jesus from the dead resides (*or, is at home*) in you, then the one who [raised the Christ from the dead] ³ dwells within you through [His Spirit.] ⁴

¹² Now therefore, my friends (*literally, brothers*), we are not obligated to our lower human nature nor must we live under it's control (*or, dictates*). ¹³ If the way you live is obedient to your lower human nature you are on your way to death but if, through the power of the Spirit, you put to death (*or, deaden*) the vile deeds of the body *<i.e. the lower human nature>*, you will live. ¹⁴ All who are being guided by God's Spirit are the children (*literally, sons*) of God. ¹⁵ For you did not receive that spirit which would re-enslave you so that you might lapse back into fear (*or, terror*) but you received the spirit that enables you to be the adopted children of God (*literally, sons*). It is with this Spirit that we are able to cry out "Abba, Father". *<The word "abba" "αββα" in Greek, "aba" in Hebrew, means "Father".>* ¹⁶ This Spirit itself testifies in unity with our spirits that we are God's children ¹⁷ and if we are children, then we are also heirs. Heirs of God and co-heirs with Christ. That is, provided that we share in Christ's suffering so that we might also share in His glory.

1 {A} So: Aleph & D in the original hands, B, C in the second corrective hand, G, 1739, 1881, two Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "Jesus, who walked around, not according to the flesh" A, D in the second corrective hand, Psi, 81, 629, 2127, some Old Latin, Peshitta Syriac & Armenian. "Jesus who walked around, not according to the flesh, but according to the Spirit" Aleph & D in the third corrective hands, K, P, many minuscules, some Old Latin & Harclean Syriac.

2 {C} So: Aleph, B, G, 1739, Old Latin & Peshitta Syriac. "me" A, C in the second corrective hand, D, K, P, many minuscules, some Old Latin, Harclean Syriac, Sahidic Coptic & Armenian. "us" Psi, Palestinian Syriac, Bohairic Coptic & Ethiopic. Omitted by Origen. The 26th edition of Aland favored "me" but in the 27th edition the text is altered to "you".

3 {D} So: Aleph in the third corrective hand, K, P, Psi, many minuscules, three Old Latin, Sahidic Coptic & Ethiopic (Pell Platt). "Christ from the dead" B, D in the third corrective hand, G, 1985, 2127, one Old Latin & Harclean Syriac. "Jesus Christ from the dead" 104, one Old Latin, Palestinian Syriac, Bohairic Coptic & Ethiopic (Rome). With a different word order C & 81. "Christ Jesus from the dead" D in the original hand, two Old Latin & Bohairic Coptic. With a different word order Aleph in the original hand, 630, 1739 & 1881. "the Christ" 103. Omitted by 436, 629 & one Old Latin.

4 {C} So: Aleph, A, C, P in the second corrective hand, many minuscules, one Old Latin, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Minor variants are found in B, D, G, K, P in the original hand, Psi, many minuscules, Old Latin & Peshitta Syriac.

THE GLORY THAT IS TO BE

<Romans 8:18-30>

18 I do not feel that what we suffer in this present life is in any way worth comparing to the glory that is soon to be disclosed to us. 19 The entire created universe is anxiously and expectantly awaiting the revealing of the children (*literally, sons*) of God. 20 The creation was made to be under the bondage of futility, not of its own choice but by the will of Him who established it with hope, 21 for creation itself will be set free from enslavement to decay and will share the glorious liberty of God's children. 22 We know that the entire creation has been groaning up to now with pain as does a woman who gives birth to a child. 23 It is not simply the entire creation, but we, ourselves, who are in possession of the first fruits (*or, first gifts, a foretaste*) (*II Corinthians 1:22, 5:5, Ephesians 1:14*) of the Spirit, also we, ourselves, groan as we await the complete [adoption] ⁵ that involves our entire bodily redemption. 24 It is in this hope that we have been saved. Hope, however, that is present, within our view, is not hope, for who would hope for that which is [seen?] ⁶ 25 However, if we hope for that which is not seen, we await it patiently.

25 In the same way, the Spirit comes to aid us in our weakness, for we do not know what to pray for, nor how we ought to pray but the Spirit, itself, [intercedes] ⁷ with sighs that are inarticulate. 27 The Searcher of all hearts knows what the Spirit's intention is, for the Spirit pleads with God on behalf of those who believe (*literally, are saints*), pleading in a manner that is in harmony with God's will. 28 We know that for those who love God all things [are working together] ⁸ for the good (*or, welfare*) of those who are called in accordance with His purpose. 29 Those whom God has already known (*or, foreknew*) God has already appointed (*or, predestined*) to share the likeness of His Son, so that He might be the Firstborn (*or, the oldest*) among many believers (*literally, brothers*). 30 Those whom He already appointed (*or, predestined*) He also called. Those whom He called He also accepted as righteous (*or, acquitted*) and those whom He accepted as righteous (*or, acquitted*) He has also glorified.

GOD'S LOVE

<Romans 8:31-39>

31 Now then, what is the conclusion of this? If God is on our side, who will be able to oppose us (*literally, be against us*)? 32 God, who did not even withhold (*or, spare*) His own Son, but gave Him up on our behalf, will then God not also, along with His Son, graciously favor us with all things, along with Him *<i.e. Jesus>*? 33 Who will be able to bring charges against God's chosen? It is God who is the one who acquits us (*or, accepts us as righteous*). 34 Who then is the condemner? Christ [Jesus] ⁹ is the one who died and even beyond that [arose] ¹⁰ to life again who is at God's right hand

5 {C} So: Aleph, A, B, C, K, P, Psi, many minuscules, several Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by P46, D, G, 614 & several Old Latin.

6 {C} So: P46, Aleph in the third corrective hand, B, C, D, G, K, P, Psi, many minuscules, Old Latin, Peshitta & Hareclean Syriac, Bohairic Coptic, Armenian & Ethiopic. "perseveres" Aleph in the original hand, A, the margin of 1739, Sahidic Coptic.

7 {B} So: P27, Aleph in the original hand, A, B, D, G, some minuscules, one Old Latin & Armenian. "intercedes on our behalf" Aleph in the third corrective hand, C, K, P, Psi, many minuscules, Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic. In a variant form 630.

8 {C} So: Aleph, C, D, G, K, P, Psi, many minuscules, Old Latin, Peshitta & Hareclean Syriac, Bohairic Coptic & Armenian. "God is working together" P46, A, B, 81 & Sahidic Coptic.

9 {C} So: B, D, 0289, 1739, 1881 the Majority Text, Peshitta Syriac & Sahidic Coptic. Omitted by P46, Aleph, A, C, F, G, L, Psi, a number of minuscules, Old Latin, Hareclean Syriac & Bohairic Coptic.

10 {B} So: P27, P46, Aleph in the first corrective hand, B, D, G, K, many minuscules, Old Latin, Peshitta & Hareclean Syriac & Armenian. "arose from the dead" Aleph in the original and third corrective hands, A, C, Psi, many minuscules, Sahidic & Bohairic Coptic & Ethiopic.

and who is pleading on our behalf. ³⁵ Who will be able to separate us from the love of [Christ?] ¹¹ Will affliction or distress or persecution or famine or destitution or danger or sword separate us from God? ³⁶ As the Writings <*i.e. the Old Testament*> say,

'For your sake we are being killed all day long.

We are regarded as sheep that are to be slaughtered.' (*Psalm 44:22*)

³⁷ But in all these circumstances, we are more than triumphant (*or, more than victorious*) through Him who loved us, ³⁸ for I am totally convinced that neither death nor life; angels nor superhuman powers; events from the present or in the future; ³⁹ forces from the heights nor from the depths; nor anything else in this created universe will be able to separate us from the love of God that is in Christ Jesus our Lord.

CHAPTER IX GOD'S ELECTION OF ISRAEL

<Romans 9:1-18>

¹ I am telling you the truth as a Christian (*literally, in Christ*). I do not lie. My conscience which is under the direction of the Holy Spirit bears witness to me ² when I declare that I am deeply grieved and have continual (*or, unceasing*) pain in my heart, for I could desire (*or, pray*) that I be accursed, <*Perhaps by means of a votive offering.*> and separated from Christ, ³ for the sake of my fellow Christians (*literally, brothers*), my fellow countrymen (*or, relatives*) who are Israelites. <*Israelites were the descendants of Jacob, cf. Genesis 25, who through this spiritual heir felt themselves to be the recipients of the covenant promises of God. The name Israel means "God strives".*> ⁴ These received by adoption (*literally, sonship*), the glory, [the covenants,] ¹² the giving of the Law, the worship services and promises. ⁵ The fathers belong to them and from their human lineage came the Christ, who is exalted above all and is to be blessed forever. Amen.

⁶ This is not to imply that God's message failed, since not everyone who descended from Israel is a true (*or, counts as an*) Israelite. ⁷ Neither are all of Abraham's descendants (*literally, children*) true Israelites, simply because they are his physical descendants (*or, offspring*) but 'Through Isaac <*The name means "laughter". Genesis 21. Together with Abraham and Jacob these were known as the "Patriarchs".*> your descendants will be traced.' (*Genesis 21:12*) ⁸ This means that those who are not his physical descendants do not necessarily comprise the children of God but the children of the promise, ⁹ for the words of the promise were, 'Next year, at about this time Sarah will give birth to a son.' (*Genesis 8:10*) <*The name Sarah means "princess". Sarah was Abraham's wife and the mother of Isaac*> ¹⁰ But that is not all. There was also Rebecca. <*The name means "loops of a rope". She was the wife of Isaac and the mother of Esau and Jacob, or, Israel. Genesis 24*> who when she conceived by our ancestor (*literally, our father*) Isaac, ¹¹ in spite of the fact that prior to their birth they had done neither good nor evil, yet, even then, in accordance with the elective purpose of God, not based on their actions, but based on the will of God, ¹² she was told, 'The older will serve the younger.' (*Genesis 25:23*) ¹³ Additional Writing (*or, Scripture*) says,

I have loved Jacob

I have hated Esau. (*Malachi 1:2,3*)

¹⁴ Now then, what are we inferring? Are we saying that God is unjust? Under no circumstances! ¹⁵ It was Moses who said,

11 {B} So: A, C, D, G, K, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic. "God" Aleph, several minuscules & Sahidic Coptic. "God in Christ Jesus" B.

12 {B} So: Aleph, C, K, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "the covenant" P46, B, D, G, some Old Latin, Sahidic Coptic & Ethiopic.

I will have mercy on those whom I will.

I will take pity on those whom I will.' (*Exodus 33:19*)

¹⁶ So then, it is from this that we learn that it is not based on humanity's (*literally, man's*) will, nor humanity's running but rather a matter of God's own mercy. ¹⁷ As the Writings say to Pharaoh, 'This is exactly the purpose for which I raised you up, demonstrating my power in you, in order that my name might be proclaimed through the entire earth.' (*Exodus 9:16*) ¹⁸ Therefore, God shows mercy toward those to whom He desires and hardens those whom He chooses.

GOD'S WRATH AND MERCY

<Romans 9:19-29>

¹⁹ That being the case, some will inquire, saying, "Why does God still find fault with those who resist God's will?" ²⁰ Who are you anyway, O human (*literally, man*)? How is it that you are able to oppose (*or, resist*) God? Will the object that is being molded speak to the molder saying, 'Why did you make me in this fashion?' (*Isaiah 29:16*) ²¹ Or, does not the potter have the right to make from the very same lump of clay an object (*or, vessel*) that is for noble usage and another object (*or, vessel*) that is for mundane usage. ²² In a similar way, God is able to show indignation, evidencing divine power, so that the divine power might be evidenced in those who become the objects of God's wrath, those who are being made ready (*or, ripening*) for destruction, ²³ so that God might make evident the wealth of His glory toward those who are the recipients of His destruction in order that God might reveal the wealth of His glory to those who receive His mercy, whom God has previously prepared for glory. ²⁴ Even we, ourselves, whom God has called, not only from the midst of the Jews, but also from among the Gentiles, ²⁵ as Hosea says,

'Those who are not my people

I will call (*or, give the title of*) my people.

I will provide the title of my beloved.

²⁶ In the place where it was said to them,

'You are not my people,'

There they will be called the children of the living God.' (*Hosea 2:23*)

²⁷ Isaiah exclaimed concerning Israel, 'Even though the number of the sons of Israel were in number as the sands of the sea, the remnant will be saved, ²⁸ for the Lord will do upon the earth [exactly what He said He would.]' ¹³ ²⁹ Just as Isaiah had foretold,

'If the Lord of Hosts (*or, Sabbaoth*) had not left us some survivors

we would have become like Sodom and Gomorrah.' (*Isaiah 1:9*) (*cf. Genesis 19*)

ISRAEL AND THE GOSPEL

<Romans 9:30-10:4>

³⁰ What then are we able to conclude? That the Gentiles who did not attempt to acquire righteousness have held fast to it, that is, a righteousness that comes as the result of faith. ³¹ Israel, on the other hand, had pursued the Law that they might secure righteousness but failed to attain it. ³² Why? Because righteousness is based on faith, but their concept of righteousness was based on [works.] ¹⁴ They have stumbled over the stumbling block (*or, stone that makes one trip*) ³³

13 {A} So: P46, Aleph in the original hand, B, 1739, 1881, 2127, Peshitta Syriac, Sahidic & Bohairic Coptic & Ethiopic. "exactly what He said He would do in righteousness that the words might be accomplished" Aleph in the third corrective hand, D, G, K, P, Psi, many minuscules, Old Latin, Harclean Syriac & Armenian.

14 {B} So: P46, Aleph in the original hand, A, B, G, 629, 630, 1739, 1881, Old Latin, Sahidic & Bohairic Coptic. "works of the Law" Aleph in the third corrective hand, D, K, P, Psi, many minuscules, two Old Latin, Peshitta, Harclean & Palestinian Syriac & Armenian.

as it is in the Writings,

'Behold I will place a stumbling block in Zion, a stone to make one trip.

[And]¹⁵ the one who places faith in Him will not be ashamed.' (*Isaiah 8:14 LXX, 28:16*)

CHAPTER X

¹ My friends, (*literally, brothers*), the longing of my heart and my prayers are offered to God for [their salvation.]¹⁶ ² I will say this for them, that they possess enthusiasm for God but it is an enthusiasm which is based on a lack of correct understanding. ³ Being ignorant of the righteousness that is derived from God and seeking to establish their own way, they have not submitted to the righteousness that comes from God. ⁴ Christ is the fulfillment (*or, completion*) of the Law that brings righteousness to every believer.

SALVATION FOR ALL

<Romans 10:5-21>

⁵ Moses wrote about [the righteousness that is based on the Law (*literally, the righteousness of the Law*).]¹⁷ 'The person (*literally, man*) who [performs (*or, practices*) it will live by it.]¹⁸ (*Leviticus 8:5*) ⁶ The righteousness that is based on faith speaks thus: 'Do not say in your heart, Who will ascend into heaven?' (*Deuteronomy 9:4, 30:12,13*) that is, to bring Christ down, ⁷ or 'Who will go down into the abyss?' (*Psalms 107:26*) that is, to bring Christ up from the grave. ⁸ But, what does it say?

'The word is near to you,

in your mouth and in your heart.' (*Deuteronomy 30:12-14, 9:4*)

That is the word (*or, message*) of faith that is proclaimed (*or, is preached*).⁹ If you [confess the Lord Jesus]¹⁹ with (*literally, in*) your mouth and believe in your heart that God raised Him from the dead you will be saved. <*The Greek word used in the LXX for "Lord" "κυριος" translates the Hebrew word "YHWH" sometimes transliterated "Yahweh" over 6,000 times, is here applied to Jesus.*>¹⁰ For with your heart you believe and obtain righteousness and with your mouth confessions are made for salvation. ¹¹ The Writings say, 'Whoever believes in Him will not be put to shame.' (*Isaiah 28:16*) ¹² There is no distinction between Jews and Greeks for they all belong to the same Lord whose riches are enough for all who call upon (*or, invoke*) Him. ¹³ For 'everyone who calls on the name of the Lord will be saved.' (*Joel 2:32*)

¹⁴ How then, will they call on (*or, invoke*) Him if they have no faith in Him? How then will they believe in Him if they have never heard His voice? How then will they hear when there is no proclaimer (*or, no one who preaches*)?¹⁵ How then will they proclaim (*or, preach*) unless they are sent. As it is written, 'How welcome (*or, lovely*) are [the feet]²⁰ of those who proclaim the Good News.' (*Isaiah 52:7, Nahum 1:5*) ¹⁶ However, some will not have accepted (*literally, listened to*) the

15 {B} Minor variants occur in the manuscripts.

16 {A} So: P46, Aleph in the original hand, 1739, 1881, 1962, 2127, several Old Latin, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "the salvation of Israel" K & many minuscules. "for themselves" Aleph in the third corrective hand, P, Psi, 33, 88, 2495, one Old Latin & Harclean Syriac.

17 {C} So: P46, Aleph & D in the third corrective hands, B, G, K, P, Psi, some minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac & Armenian. "the righteousness...that of the law" Aleph & D in the original hands, several minuscules, Palestinian Syriac margin, Sahidic & Bohairic Coptic. "the righteousness based on faith" A. Other minor variants occur.

18 {C} So: Aleph in the original hand, A, 81, 630, 1739, Sahidic & Bohairic Coptic. Several minor variants occur.

19 {B} So: Aleph, D, G, K, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian. "confess with your mouth the Lord Jesus Christ" P46 & A. "the word being to confess the Lord Jesus with your mouth" B & Sahidic Coptic.

20 {A} So: P46, Aleph in the original hand, A, B, C, 81, 630, 1739, 1881, some Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "the feet of those who bring a good message" Aleph in the third corrective hand, D, G, K, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian.

Good News. For Isaiah said, 'Lord, who has believed our report?' (*Isaiah 53:1*)¹⁷ Faith, then, is the consequence of hearing, and hearing has its source in the word of [Christ.]²¹ 18 But, I ask, have they not heard? Certainly!

'Their voice has gone out to the entire world

and their words to the boundaries of the inhabited world.' (*Psalms 19:4*)

¹⁹ But further, did Israel fail to understand the message? Moses, himself, says, in the first place,

'I will provoke you to jealousy against what is not a nation.

I will infuriate you against a senseless nation.' (*Deuteronomy 32:21*)

²⁰ Isaiah boldly declared,

'I have been found by those who were not looking for me.

I have revealed myself to those who were not seeking me.' (*Isaiah 65:1*)

²¹ To Israel He says, 'All day long I have extended my hands to the people who are disobedient and contradictory.' (*Isaiah 65:2 LXX*)

CHAPTER XI

THE REMNANT OF ISRAEL

<Romans 11:1-10>

¹ I say then, has God not repudiated [His people?]²² I am, myself, an Israelite, a descendant of Abraham <*The name means "the father of a multitude". Genesis 11 ff.*> of the tribe of Benjamin. <*The name means "son of the right hand". The son of Jacob. Genesis 35:42 ff.*> ² 'God has not rejected His people,' (*I Samuel 12:22*) the ones He had chosen beforehand. Do you not know what the Writings say in the story of Elijah, <*The name means "the Lord is God". A prophet in I Kings 17- II Kings 1.*> how he appeals to God on behalf of Israel? ³ 'Lord, they have killed your prophets and have demolished your altars. I am the only one who is left and they are seeking to slay me (*literally, to seek my life.*)' (*I Kings 19:10, 14*) ⁴ But: what was the divine response that was given him? 'I have kept for myself seven thousand people (*literally, men*) who have never knelt to Baal.' <*The name means "lord, possessor or husband". A male god of the Phoenicians and Canaanites. I Kings 19:18*> ⁵ In exactly the same way, at the present time, there has come to be a remnant who have been selected by grace. ⁶ However, if this choice is by grace, then it is no longer based on works, (*or, on our own performance*) for if that were the case, grace would no longer be [grace.]²³ ⁷ What then? Israel has not obtained what it searched for, but those who have been selected have obtained it. The rest have become hardened (*or, callous*). ⁸ Because of this the Writings say,

'God has given them the spirit of stupefaction.

Eyes unable to see --

Ears unable to hear --

even to this present day. (*Deuteronomy 29:4, Isaiah 29:10*)

⁹ And David says:

'Let their banquets become like a snare and let them be trapped,

21 {B} So: P46, Aleph & D in the original hands, B, C, 81, 629, 1739, many Old Latin, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic (Rome). "God" Aleph in the third corrective hand, A & D in the second and third corrective hands, K, P, Psi, many minuscules, Peshitta & Harclean Syriac, & Ethiopic (Pell Platt).

22 {B} So: Aleph, A, B, C, D, P, Psi, many minuscules, some Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "His heirs" P46, G & several Old Latin.

23 {A} So: P46, Aleph in the original hand, A, C, D, G, P, 81, 629, 630, 1739, 1881, Old Latin, Sahidic & Bohairic Coptic & Armenian. A number of explanatory comments are added in some manuscripts, as, for example, "But if it is by works it is no longer on the basis of grace, otherwise work would no longer be work" Aleph in the third corrective hand, B, Psi & several minuscules.

a stumbling block that causes retribution.
10 Let their eyes be darkened so that they might not see,
and their backs be stooped forever.' (*Psalm 69:22,23*)

THE SALVATION OF THE GENTILES

<Romans 11:11-24>

11 Therefore, I ask, have they stumbled to a point of being ruined? Not under any circumstances! By their misbehavior, salvation has gone out to the Gentiles in order to provoke jealousy on the part of Israel. 12 But if their misbehavior provides enrichment to the world and if their failure provides enrichment to the Gentiles, how much more enriched will they be upon their full numbers becoming the people of God!

13 Now, I tell you who are Gentiles. I, myself, am an apostle to the Gentiles and I take pride in my ministry (*or, office, service*), 14 trying, if it is at all possible, to rouse my own people to jealousy and as a result save some of them. 15 If their rejection results in (*literally, means*) the world's reconciliation, what must their acceptance mean but life from the dead? 16 If the first piece of dough offered as the first fruits is holy, so is the entire batch, (*Numbers 15:17-21*) and [if]²⁴ the root is holy, so are the branches.

17 If some of the branches have been pruned, and you, even though you are a wild olive shoot and have been grafted into and are sharing [the rich sap of the olive root,]²⁵ 18 do not pride yourself (*or, boast*) about the natural branches. If you do, however, bear in mind that you are not the ones supporting (*or, upholding*) the root but rather that the richness of the root is supporting (*or, upholding*) you. 19 You will say, "The branches have been lopped off so that I might be grafted in."

20 Very well. It is through lack of faith that they were lopped off and you are able to hold your place only by faith. Do not become conceited. Rather, be filled with awe²¹ for God did not spare the natural branches, [neither will God spare you.]²⁶ 22 Therefore be aware of God's kindness and also God's severity. His severity is toward those who have failed (*or, are fallen*) but God's kindness is toward those who continue responding to that kindness. Otherwise you also will be cut off. 23 As far as others are concerned, if they do not persist in their unbelief, they too will be grafted in, for God is able to graft them in again. 24 If you were cut off from a naturally wild olive and, contrary to nature, were grafted on to a cultivated olive tree, how much more will those who are the natural wild olive branches be grafted into their own original tree. <*Paul does not clearly understand the nature of grafting. He only understands the fact that sustaining life is available as the result of a successful graft. With God all things are possible!*>

THE RESTORATION OF ISRAEL

<Romans 11:25-36>

25 My friends (*literally, brothers*), there is a secret <*Cf. Kittel, IV, 802 ff. The Greek word is "μυστηριον" or, mystery.*> about which I do not want you to remain in ignorance, for fear that you might become unduly self-satisfied (*or, conceited*). It is that a partial blindness (*or, hardness*) has

24 {B} So: Aleph, A, B, C, D, P in the third corrective hand, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. Omitted by P46, G, P in the original hand, some minuscules, two Old Latin, Armenian & Ethiopic.

25 {C} So: Aleph in the original hand, B, C & Psi, "the root and it's richness" Aleph in the third corrective hand, A, D in the second & third corrective hands, P, many minuscules, some Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic. "the richness is supporting..." P46, D in the original hand, G, several Old Latin, some Bohairic & Fayyumic Coptic. Other minor variants occur.

26 {C} Minor variants occur in the manuscripts.

overcome Israel until the full number of the Gentiles has come in. ²⁶ Thus all Israel will be saved, as it is written:

'From Mount Zion a deliverer will come.

He will remove all godlessness from Jacob

²⁷ and this is my covenant with them' (*Isaiah 59:2,21*)

'when I have taken away their sins.' (*Isaiah 27:9, Jeremiah 31:33 ff.*)

²⁸ With respect to the Good News, they are hostile to God for your sake, but with respect to God's election they are beloved because of their ancestors. ²⁹ God never goes back on (*literally, repents of*) His gifts or His call. ³⁰ Just as, formerly, you were disobedient to God, so now you are the recipients of mercy. ³¹ In the same way, they now have been disobedient, while you were receiving mercy, so that they also might [now] ²⁷ receive mercy. ³² For God has consigned them [all] ²⁸ to unbelief that they all might be shown equal mercy.

³³ 'Oh the depth of the wealth of both the wisdom and the knowledge of God! How unfathomable are God's judgments and how incomprehensible are His ways.' (*Isaiah 45:15, 55:3-9*)

³⁴ 'Who has understood the mind of the Lord?

Who has become a counselor to Him?' (*Isaiah 40:13,14 LXX*)

³⁵ 'Who has given anything in advance to God

and thus deserved God's repayment?' (*Job 15:8, 23:18, 35:7, 41:11*)

³⁶ For everything proceeds from Him, owes its existence through Him and to Him. To Him be glory forever! Amen.

CHAPTER XII *THE NEW LIFE IN CHRIST*

<Romans 12:1-8>

¹ Now therefore, I plead with you my friends (*literally, brothers*) by the compassion of God to present your bodies as a living sacrifice which is holy and pleasing to God, as a spiritual (*or, rational*) mode of worship (*or, service*). ² Do not mold (*or, conform*) yourselves to this present age but be transformed by the renewal of your minds so as to discern the good, acceptable and perfect will of God (*or, to know the will of God which is good, acceptable and perfect.*)

³ Through the grace that has been given me I am warning each one of you not to be haughty (*or, to think too highly of yourselves*) but rather to be of a sound mind (*or, sensible*) in accordance with the degree of faith God has meted out (*or, measured out*) to each one. ⁴ Just as we have many organs (*or, members*) in one body but all of the organs do not have the same function, ⁵ so we, collectively form one body in Christ while, as individuals, we serve as organs (*or, members*) for one another. ⁶ We all possess our own unique talents (*or, gifts*) all of which differ in accordance with the grace that has been bestowed on us. If it is prophecy, it is to be used in proportion to the faith God has bestowed. ⁷ If it is to be an administrator (*or, minister*), let the gift be used in administration (*or, ministry*). <*The Greek word "διακονία" here means the "office of a deacon" which includes a form of ministry.*> If it is the gift of teaching it must be used in teaching. ⁸ If it is the gift of exhortation (*or, admonishing*), let it be used in exhortation (*or, admonishment.*) Share generously. Be concerned about (*or, care*

²⁷ {B} So: Aleph, B, D in the original hand, Bohairic & Fayyumic Coptic. "lack receiving mercy" 33, 88, 1962, 2127, Sahidic & Fayyumic Coptic margin. Omitted by P 46, A, D in the second & third corrective hands, G, Psi, many minuscules, some Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic.

²⁸ {B} So: Aleph, A, B, D in the second and third corrective hands, G, Psi, many minuscules, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. Variants occur in P46, D in the original hand, G & many Old Latin.

for) others with genuine cheerfulness.

RULES OF THE CHRISTIAN LIFE

<Romans 12:9-21>

9 Let your love be sincere (*or, without hypocrisy*). Abhor evil. Be united (*or, cling closely*) to what is good. 10 Let the love you have for the fellowship (*literally, brotherhood*) be truly devoted to one another, trying to outdo one another in showing respect. 11 Do not permit your zeal (*or, diligence*) to become idle. Be aglow with the Spirit [as the Lord's]²⁹ own servants. 12 Be filled with joy and hope as you bear up under affliction, persistent in prayer. 13 Contribute to the needs of believers (*literally, saints*). Practice hospitality. 14 Bless [those who persecute.]³⁰ Bless and do not curse them. 15 Rejoice with those who rejoice and mourn with those who mourn. 16 Live in harmony with one another. Do not be haughty. Be thoughtful toward those who feel themselves to be unimportant (*or, associate with humble folks.*) Do not become wise in your own eyes. (*Proverbs 3:7*) 17 Under no circumstances repay evil for evil. Take into consideration what is right in dealing with all persons. (*Proverbs 3:4 LXX*) 18 In so far as it is possible, live at peace with everyone (*literally, men*). 19 Do not seek to avenge yourselves, my friends, but let God's anger take its course, for it is written: 'Vengeance is mine. I will repay says the Lord.' (*Deuteronomy 32:35*) 20 In contrast, 'If your enemy is hungry, feed him. If he is thirsty give him something to drink for in doing this you will be heaping burning coals on his head.' (*Proverbs 25:21,22*) 21 Do not be vanquished by evil but gain victory over evil by doing that which is good. <Many word forms used in 9-21 are "present continuous". Paul is not dealing with a single worthy act but a continuing life style.>

CHAPTER XIII

OBEDIENCE TO ELDERS

<Romans 13;1-7>

1 [Everyone must submit to the governing authorities]³¹ for there is no one in authority except God, the constituted authority, who has everything under divine control. 2 Whoever therefore, rebels against such authority outwardly is offering resistance to God's appointment. Those who resist in such a manner will incur a punishing sentence (*or, judgment*). 3 Rulers are no cause for fear to anyone who does that which is right but only to the doer of that which is wrong. You do not desire, do you, to have cause to fear your ruler (*or, authority*)? Do what is right and you will earn the approval of those who are in authority. 4 The person in authority is God's servant (*or, in God's service*) on your behalf (*or, for your benefit*). However, if you do evil you must fear those in authority for they truly possess the power to punish (*literally, they carry the sword.*) <It is the servant of God who executes wrath on those who do wrong.> 5 [It is for this reason that we must seek to obey,]³² not simply to avoid punishment but because of our own conscience. 6 It is for this reason that you pay taxes, for those who gather the taxes are God's agents, who are devoting their energies to the task that is committed to them. 7 Then, pay taxes to those to whom taxes are due, customs <"τέλος" in Greek means "indirect taxes".> to whom customs are due, respect to whom respect is

29 {A} So: P46, Aleph, B, D in the second & third hands, P, Psi, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "serve the opportune time" <The Greek word "καιρος" designates "fleeting time".> D in the original & fourth corrective hand, & G.

30 {C} So: P46, B & 1739 "those who persecute you" Aleph, A, D, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic Bohairic & Fayyumic Coptic & Armenian. "are hostile to you" Origen.

31 {C} So: Aleph, A, B, D in the second and third corrective hands, P, Psi, many minuscules, most Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "You must all submit to authority" P46, D in the original hand, G, a few Old Latin.

32 {B} Minor variants occur.

due and honor to whom honor is due.

BROTHERLY LOVE

<Romans 13:8-10>

⁸ Do not owe anyone anything, except the debt of love which you always owe to one another. Whoever loves one's neighbor has fulfilled the Law, ⁹ for, Do not commit adultery, 'Do not kill. Do not steal. [Do not covet'] ³³ (*Exodus 20:13-17, Deuteronomy 5:17-21*) and all the other commandments are summed up by the words, 'Love your neighbor as you love yourself.' (*Leviticus 19:18*) ¹⁰ Love never wrongs a neighbor, therefore, love meets the requirements of the Law.

THE APPROACH OF THE DAY OF CHRIST

<Romans 13:11-14>

¹¹ Live after this fashion: be aware that the hour has struck, for [you] ³⁴ are to awake, for our salvation is nearer than when we first began to be believers. ¹² The night is almost over. The day is almost here. Let us lay aside the deeds of darkness and let us put on the armor of the light. ¹³ As is suitable in the day time, let us behave in this manner: not indulging in carousing, drunkenness, sexual excess or debauchery. Let us also not quarrel or be envious. ¹⁴ Instead, put on, as your armor, the Lord Jesus Christ. It is then that you will not have any desire to satisfy the cravings of your lower nature.

CHAPTER XIV

DO NOT JUDGE YOUR BROTHER

<Romans 14:1-12>

¹ Accept (*or, welcome*) into your fellowship, those who have faith that is weak. Do not quarrel or argue (*so, literally. i.e. do not be critical*) with them. ² One person has faith which permits the eating of anything while another's faith is weaker and that person is limited to only eating vegetables.

³ The one who eats should not despise (*or, belittle*) the abstainer, nor should the one who abstains pass judgment on the one who eats, for God has welcomed (*or, accepted*) them both (*literally, him*).

⁴ Who are you to be critical of (*or, to judge*) some one else's servant? Whether that servant stands or falls is his master's (*literally, lord's*) concern. However one (*literally, he*) who will stand for his [master (*literally, lord*),] ³⁵ he will make him able to stand ⁵ [for] ³⁶ one person considers one day to be more important than another day. Another person considers them all to be alike. Each person must be convinced about this in his own mind. ⁶ The person who observes a special day does this on behalf of the Lord (*or, for the Lord's sake*) for he gives thanks to God, and the one who abstains from meat does so on behalf of the Lord (*or, for the Lord's sake*) and he also gives thanks to God. ⁷ No one of us lives to himself alone. ⁸ If we live, we live serving the Lord and if we die, we die serving the Lord. Whether we live or die we are the Lord's.

33 {B} So: P46, A, B, D, G, many minuscules, several Old Latin, Sahidic & Bohairic Coptic, Armenian & Ethiopic. 1984 omits the phrase in the original hand. "do not covet, do not bear false witness" using variant word orders, Aleph, P, Psi, many minuscules & some Old Latin.

34 {C} The manuscripts use the singular or the plural of the pronoun.

35 {A} So: P46, Aleph in the original hand, A, B, C, P, Psi, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "God" D, G, 048, many minuscules, Old Latin & Harclean Syriac.

36 {C} So: Aleph in the original hand, A, C, in the second corrective hand, P, 104, 326, 2127, Old Latin & Bohairic Coptic. Omitted by P46, Aleph in the third corrective hand, B, G, Psi, 048, many minuscules, Peshitta & Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic.