# An Overview of the Book of Romans

**The City Of Ancient Rome:**

Roughly sixteen miles inland from the mouth of the Tiber River a site of seven low hills became an ancient settlement of herdsmen from the eastern mountains. This became the site of Rome around 800 B.C. According to tradition Romulus founded ancient Rome. The official date adopted for its founding was 753 B.C. By 600 B.C. Rome had become a wealthy, flourishing city with a monarchy Around 500 B.C. this monarchy was overthrown. A republic was established in its place. By 272 B.C. this Roman Republic controlled a large confederacy on the Italian peninsula south of Genoa. After the ensuing one hundred and fifty years of war, Rome became the only great power in the Mediterranean world and succeeded the empire of Alexander the Great. During the century before and after the birth of Christ, Rome continued to expand its empire to its vastest limits. This was reached in the reign of Emperor Tragan (A.D. 98-117). Its empire then stretched from Scotland to the Sudan, and from the Atlantic coast of Portugal to the Caucasus, an area about two-thirds the size of the continental United States.

At the time of Paul the city of Rome had a population well in excess of one million people. Most of its population was slaves. The conquests of Rome's legions brought immense wealth to the city. People from all over Rome's vast empire crowded the city. They brought with them the religions of their lands. To this thriving, bustling capitol of the empire, Paul desired to come that he may bring the witness of Christ "to the end of the earth" (see Acts 1:8).

**The Writer Of The Letter To The Romans:**

"Paul, a bondservant of Christ Jesus, called *as* an apostle, having been set apart for the gospel of God," Romans 1:1.

Paul also identified himself as the writer of this letter in Romans 11:13 as "the apostle to the Gentiles." He further identified himself in Romans 15:19 by describing the extent of his missionary activities as having been from Jerusalem to Illyricum, which agrees with the information given about Paul's ministry in the Book of Acts.

**The Recipients Of The Letter To The Romans:**

"To all those who are the beloved of God in Rome, called as saints," Romans 1:7.

How the church in Rome came to be established is a matter of conjecture. The church there existed for some time before Paul wrote his Letter to the Romans, for the faith of the Christians there was already well known to churches all over (see Romans 1:8). Paul certainly did not start the church in Rome. He had never been to Rome prior to the writing of his Letter to the Romans, though he desired to see it (see Acts 19:21; Romans 15:23, 24). Peter is not a likely candidate to have founded the church in Rome either. Eusebius' statement that Peter went to Rome in A.D. 42 and spent twenty-five years there is doubtful. There is not enough evidence to show the correctness of the statement. It does appear that Peter did go to Rome, but not until later in his life and perhaps not until after Paul was released from his first Roman imprisonment in April A.D. 62. Had Peter been in Rome prior to that time and with Paul during Paul's first Roman imprisonment, it seems unlikely that Paul would not have mentioned Peter in the greetings of his prison epistles to the Ephesians, Philippians, and Colossians.

It is thought the church in Rome may have been started by the "visitors from Rome (both Jews and converts to Judaism)" who were present in Jerusalem on Pentecost (see Acts 2:10, 11). Upon their return to Rome they then spread their newfound faith in Christ and founded the church there.

It has also been suggested that the number of Christians whom Paul greeted in Romans 16 may have contributed to the founding of the Roman church. Possibly Paul knew many of them from his missionary journeys in the East. It is thought that in the course of their lives and work they had moved to Rome, where they then helped to build the church there in the form of small congregations that met in their homes (see Romans 16:3-5, 10, 11, 14, 15).

The membership of the church consisted of both Gentiles and Jews. Romans 1:5, 6, 13 and 11:13 support the presence of Gentiles in the church. Romans 2:17f; 4:1 and chapters 9-11 support the presence of Jews in the church. It is thought that the majority of the members were Gentiles.

**Date And Place For The Writing Of The Letter To The Romans:**

Paul wrote the letter while in Corinth in A.D. 57. Romans 15:25, 26 indicate that when Paul wrote his letter, he was about to leave for Jerusalem with the contributions collected from the Gentile Christians for the poor Jewish Christians in Jerusalem. Acts 19:21 and 20:1-3 indicate Paul had decided to return to Jerusalem at the end of his third missionary journey, of which he spent more than two years in Ephesus. He returned to Jerusalem by first going through Macedonia and then Achaia, to collect the contributions of the Gentile churches there. He spent three months in Achaia, the chief congregation of which was in Corinth. While there in Corinth it is believed Paul wrote his Letter to the Romans. The end of Paul's third missionary journey has been dated as A.D. 57.

**Occasion And Purpose For The Writing Of The Letter To The Romans:**

Paul's letter was not written to address a particular problem within the church in Rome. Rather, it seems he wrote to the church to pave the way for his forthcoming visit to Rome and for his future mission efforts He desired to visit Rome to enjoy the fellowship of the Christians there and to encourage them in the faith and to be encouraged by them (see Romans 15:24; 1:11, 12). At the time of his writing his letter he saw his missionary work in the East as being finished. He believed it was time for him to push on to the West to plant the gospel of Christ in new lands where the gospel had not been brought before, particularly to Spain (see Romans 15:23, 24). He had desired to see Rome for quite some time (see Romans 1:10-13; 15:23; Acts 19:21). After taking the Gentiles' contributions to Jerusalem, he planned to visit Rome on his way to Spain. He hoped to make Rome his home base for his missionary work in the West as Antioch, Syria, had been for his work in the East. He desired the church in Rome to give its aid to support his mission efforts in Spain (see Romans 15:24). For the church in Rome to serve as the home base for his mission outreach and to give its solid support to his spreading of the gospel in the West, the Roman church itself needed to be firmly founded on the saving gospel of Christ. For all these reasons it appears Paul wrote his Letter to the Romans.

**Carrier Of The Letter To The Romans:**

A Christian woman and sister in the faith was most likely the one who carried and delivered Paul's letter to the church in Rome. She was a respected deaconess in the church in Cenchrea, which was a seaport of Corinth on the Saronic Gulf of the Aegean Sea. The fact that her home church was in Cenchrea adds support to Corinth as the place where Paul wrote his Letter to the Romans. The important place and service of the Lord's Christian women in his church is enhanced by the fact that the delivery of this most important letter in the New Testament was entrusted to a woman--Phoebe (see Romans 16:1, 2).

**Theme Of The Letter To The Romans:**

The Gospel Reveals the Righteousness of God for Salvation, Romans 1:16, 17

# Romans

## Part 1: Introduction Romans 1:1-17

### The Address and Greeting Romans 1:1-7

1 ¶ Paul, a bondservant of Christ Jesus, called *as* an apostle, having been set apart for the gospel of God,
2 which he promised beforehand through his prophets in the Holy Scriptures,
3 concerning his Son, who was born from a descendant of David according to *his* flesh,
4 who was declared the Son of God with power by *his* resurrection from the dead in accordance with *his* spirit of holiness, Jesus Christ our Lord,
5 through whom we have received grace and the office of an apostle for the obedience of faith among all the Gentiles for his name's sake,
6 among whom you yourselves are also called ones of Jesus Christ;
7 To all those who are the beloved of God in Rome, called as saints:[1]
Grace to you and peace from God our Father and the Lord Jesus Christ.

### Paul's Prayer Romans 1:8-10

[1] Lit. holy ones

¶ 8 First, to be sure, I give thanks to my God through Jesus Christ on account of all of you, that your faith is proclaimed in the whole world.
9 For God, whom I serve with my spirit in the gospel of his Son, is my witness that I constantly make mention of you
10 at all times in my prayers, asking if perhaps now at last I shall succeed in the will of God to come to you.

### Paul's Desire to Visit the Christians in Rome Romans 1:11-15

11 For I long to see you, in order that I may impart some spiritual gift to you for the purpose of strengthening you,
12 and that is, that I may be encouraged together with you through each other's faith, both yours and mine.
13 But I do not want you to be ignorant, brothers, that many times I intended to come to you (but I have been prevented *from doing so* up until now) in order that I may have some fruit also among you just as *I have* also *had* among the rest of the Gentiles.
14 I am under obligation to both Greeks and barbarians,[2] to both wise and foolish;
15 in the same way I am eager to [3] preach the gospel also to you who are in Rome.

### Theme: The Gospel Reveals the Righteousness of God for Salvation Romans 1:16, 17

¶ 16 For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, first of all not only to the Jew but also to the Greek;
17 for the righteousness of God is revealed in it from faith to faith, as it is written, "BUT THE RIGHTEOUS WILL LIVE BY FAITH."[4]

## Part 2: The Wrath of God Is Revealed against the Unrighteousness of Mankind Romans 1:18-3:20

### A. Against the Pagans Romans 1:18-32

¶ 18 For the wrath of God is revealed from heaven against all the ungodliness and wickedness of people who suppress the truth in *their* wickedness,
19 because what can be known about God is plainly to be seen in them; for God made it known to them.
20 For since the creation of the world his invisible qualities,[5] both his eternal power and divine nature, are clearly perceived, being understood by the things that have been made, so that they are without excuse;
21 for although they knew God, they did not honor *him* as God or give thanks *to him*; on the contrary, they were given over to foolishness in their thoughts, and their senseless heart became darkened.
22 Although they claimed to be wise, they became foolish,
23 and exchanged the glory of the immortal God for an image like that[6] of mortal man and of birds and of four-footed animals and of reptiles.
¶ 24 For this reason God gave them over in the lusts of their hearts to immorality for the degrading of their own bodies within themselves,
25 such people as[7] exchanged the truth regarding God[8] for the lie *of idolatry*, and they worshipped and served the creature rather than the Creator, who is praised forever. Amen.
¶ 26 For this reason God gave them over to shameful passions; for not only did their females exchange the natural relation for the relation contrary to nature,

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[2] A term for non-Jewish and non-Greek speaking people who spoke their respective native language; not a term for savages
[3] Lit. in the same way, my own eagerness is to
[4] Hab.2:4
[5] Lit. invisible things
[6] Lit. an image of likeness of
[7] Lit. such ones as
[8] Lit. of God

27 but in the same way also the males having abandoned the natural relation with the female[9] became inflamed in their lust for one another, males with males performing the shameless act and receiving in return within themselves the penalty that was necessary for their perversion.[10]
¶ 28 And since they did not see fit to keep the knowledge of God, God gave them over to a depraved mind, to do things that are improper,
29 having been filled with every kind of unrighteousness, wickedness, greediness, malice; they are full of jealousy, murder, strife, deceit, malicious craftiness; they are secret slanderers,
30 backbiters, haters of God, insolent, arrogant, boasters, inventors of evil things, disobedient to parents,
31 senseless, faithless, loveless,[11] merciless;
32 such people who,[12] although they have known the righteous regulation of God, that those who keep practicing such things are worthy of death, they not only keep doing these things, but they also keep applauding those who practice *them*.

## B. Against the Gentile Moralists Romans 2:1-16

2 ¶ Therefore, you are without an excuse, O Man, everyone *of you* who pass judgment; for in that which you judge the other person, you condemn yourself, for you who judge do the same things.
2 Now we know that the judgment of God is just[13] upon those who practice such things.
3 And do you believe this, O Man who judges those who practice such things and do the same things *yourself*, that as for you, you will escape the judgment of God?
4 Or do you think nothing of the riches of his kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?
5 And because of your stubbornness and unrepentant heart you are storing up for yourself wrath on the day of wrath and revelation of the righteous judgment of God,
6 who will repay each one according to his deeds,
7 to those, to be sure, who desire to possess glory and honor and immortality in accordance with good work, eternal life;
8 but to those who follow unrighteousness out of selfish ambition and by disobeying the truth, wrath and rage –
9 tribulation and extreme affliction upon every soul of man who does evil, first of all not only for the Jew but also for the Greek;
10 but glory and honor and peace to all who carry out good, first of all not only to the Jew but also to the Greek;
11 for there is no partiality with God.
12 For as many as sinned without law will also perish without law; and as many as sinned in connection with law will be judged by law;
13 for it is not the hearers of law *who are* righteous in the sight of God, but the doers of law will be declared righteous.[14]
14 (For when Gentiles who do not have law by nature carry out[15] the requirements[16] of the law, those who do not have law are a law to themselves;
15 *they are* such ones as who demonstrate the practical proof of the law[17] written in their hearts, their conscience testifying in support *of it*, and their[18] thoughts going back and forth between[19] accusing or even defending them.)

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[9] Lit. of the female
[10] Lit. error; an error that shows itself in a way of acting
[11] Or, without natural affection
[12] Lit. such ones who
[13] Lit. in accordance with truth
[14] Or, will be justified
[15] Lit. do
[16] Lit. the things
[17] Lit. the work of the law
[18] Lit. the
[19] Lit. and the thoughts between each other

16 *The doers of law will be declared righteous* on the day when God judges the secrets of men by means of Christ Jesus according to my gospel.

## C. Against the Jewish Moralists Romans 2:17-3:8

¶ 17 Now, as for you, if:
you call yourself a Jew;
and you rely on the law and boast in God;
18 and you know God's[20] will and approve the things that really matter, being instructed out of the law;
19 and you are convinced *that* you yourself are a leader of the blind, a light for those in darkness,
20 an instructor of ignorant men, a teacher of babes, having in the law the embodiment of knowledge and truth;
21 you, then, who teach another, do you not teach yourself? You who preach not to steal, do you steal?
22 You who say not to commit adultery, do you commit adultery? You who detest the idols, do you rob temples?
23 You who boast in law, through your[21] violation of the law you dishonor God.
24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,"[22] just as it has been written.
25 For, to be sure, circumcision is of value if you observe the law; but if you are a transgressor of the law, your circumcision has become uncircumcision.[23]
26 If, then, the uncircumcised man[24] observes the requirements of the law, will his uncircumcision not be looked upon as circumcision?
27 And the uncircumcised man by nature who keeps the law will judge you the transgressor of the law who has the letter *of the law* and circumcision.[25]
28 For he is not a Jew who is one outwardly, nor is circumcision that which is evident in the flesh;
29 but he is a Jew who is one inwardly, and circumcision is of the heart in spirit not in the letter *of the law*, whose praise is not from men but from God.
3 ¶ What, then, is the advantage of the Jew? Or what is the benefit of circumcision?
2 Much in every way! First of all, to be sure, because they were entrusted with the sayings of God.
3 So what if some were unfaithful? Their unfaithfulness will not make God's faithfulness ineffective, will it?
4 God forbid! Rather let God be true, but every man a liar, as it is written,
IN ORDER THAT YOU MAY BE PROVED RIGHT IN YOUR WORDS
AND MAY PREVAIL WHEN YOU ARE JUDGED.[26]
5 And if our unrighteousness brings out the righteousness of God, what shall we say? God who inflicts wrath is not unrighteous, is he? (I am speaking according to human logic.[27])
6 God forbid! For otherwise how will God judge the world?
7 And if the truth of God overflowed to his glory by means of my lying, why am I still being judged as a sinner?
8 Surely *the case is* not, "Let us carry out evil so that good may come," is it? (as we are being slandered and some are reporting us to say, whose condemnation is deserved)

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[20] Lit. the
[21] Lit. the
[22] Isa.52:5; Ezek.36:20
[23] Lit. foreskin
[24] Lit. foreskin, meaning uncircumcised and uncircumcision; likewise later in this verse and v.27
[25] Lit. through, and could be translated "with" the letter and circumcision
[26] Ps.51:4
[27] Lit. according to a man

### D. Against All People, for No One Is Righteous Romans 3:9-20

¶ 9 What, then, *is the case*? Are we better than others?[28] Not at all! For we have already brought the charge against both Jews and Greeks *that* all are under sin,
10 as it is written,
"THERE IS NO ONE RIGHTEOUS, NOT EVEN ONE,
11 THERE IS NO ONE WHO UNDERSTANDS,
THERE IS NO ONE WHO SEEKS GOD OUT.
12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME WORTHLESS;
THERE IS NOT ONE WHO DOES GOOD, THERE IS NOT EVEN ONE.
13 THEIR THROAT IS AN OPEN GRAVE,
WITH THEIR TONGUES THEY KEEP DECEIVING,[29]
THE POISON OF ASPS IS UNDER THEIR LIPS,[30]
14 WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS;[31]
15 THEIR FEET ARE SWIFT TO SHED BLOOD,
16 DESTRUCTION AND MISERY LITTER THEIR PATHS[32]
17 AND A WAY OF PEACE THEY HAVE NOT KNOWN. [33]
18 THERE IS NO FEAR OF GOD BEFORE THEIR EYES."[34]
¶ 19 Now we know that whatever the law[35] says, it says to those under the law,[36] so that every mouth may be silenced and all the world become accountable to God;
20 because as a result of works of law no person[37] will be declared righteous[38] in his presence, for by means of law *comes* a consciousness of sin.

## Part 3: God Credits Righteousness to All (Justification) Romans 3:21-5:21

### A. A Righteousness from God Comes through Faith in Jesus Christ Romans 3:21-31

¶ 21 But now a righteousness of God apart from law has been made known, being witnessed by the Law[39] and the Prophets,
22 that is a righteousness of God by means of faith in Jesus Christ, for all those who believe; for there is no distinction;
23 for all have sinned and lack the praise of God,
24 being declared righteous[40] as a gift by his grace through the redemption[41] that is in Christ Jesus;
25 whom God displayed publicly as the appeasing sacrifice through faith in his blood as proof of his righteousness, because in the forbearance of God he left unpunished the sinful acts previously committed[42]

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[28] Lit. do we surpass in excellence
[29] Ps.5:9
[30] Ps.140:3
[31] Ps.10:7
[32] Lit. in their paths
[33] Isa.59:7, 8
[34] Ps.36:1
[35] This refers to the verses just quoted from the Old Testament, so the word "law" is used here to mean the Old Testament
[36] This second use of the word "law" refers to the Mosaic law with its regulations and the Jews who were literally "in connection with" it
[37] Lit. flesh
[38] Or, will be justified
[39] The word "law" here means the five books of Moses, known as the Pentateuch; the "law" here in connection with "the prophets" was Paul's manner of referring to the entire Old Testament
[40] Or, being justified
[41] Or, buying back, ransoming

26 for the proof of his righteousness at the present time, in order that he would be righteous and be declaring righteous the person[43] who has faith in Jesus.[44]
¶ 27Where, then, is boasting? It was shut out! By what kind of principle?[45] Of works? By no means! On the contrary, by the principle of faith!
28 We are of the opinion, therefore, *that* a person is declared righteous[46] by faith without works of law.
29 Or is God the God of Jews only? Is he by no means *the God* of Gentiles also? Yes indeed, of Gentiles also,
30 since there is one God, who will declare *the* circumcised righteous as a result of faith and *the* uncircumcised righteous by means of that *same* faith.[47]
31 Do we, then, make law ineffective by means of that[48] faith? God forbid! Rather we uphold law.

## B. God Credited Righteousness to Abraham's Faith Romans 4:1-12

4 ¶ What, then, shall we say Abraham our forefather according to the flesh has discovered?
2 For if Abraham was declared righteous as a result of works, he has something to boast about; but not before[49] God.
3 For what does the Scripture say? "AND ABRAHAM BELIEVED GOD, AND IT WAS CREDITED[50] TO HIM FOR RIGHTEOUSNESS."[51]
4 Now to the one who works his[52] wages are not considered as a favor but as what is owed *to him*;
5 but to the one who does not work, and who places his faith upon him who declares the godless righteous, his faith is credited for righteousness,
6 just as David speaks of the blessedness of the man to whom God credits righteousness without works,
7 "BLESSED ARE THEY WHOSE WICKED DEEDS WERE DISMISSED[53]
AND WHOSE SINS WERE COVERED;
8 BLESSED IS THE MAN WHOSE SIN THE LORD WILL NEVER TAKE INTO ACCOUNT."[54]
9 Is this blessedness, then, upon the circumcised or upon the uncircumcised also? For we say, "THE FAITH WAS CREDITED TO ABRAHAM FOR RIGHTEOUSNESS."[55]
10 How, then, was it credited? While he was circumcised or uncircumcised? Not while he was circumcised but uncircumcised;
11 and he received the sign of circumcision, *as* an *authenticating* seal of the righteousness of the faith that *he had* in his[56] uncircumcised *state*, so that he is the father of all who believe without being circumcised,[57] so that righteousness might be credited to them also,
12 and *be* the father of circumcision to those who are not only from the circumcision but also to those who follow in the footsteps of the faith of our father Abraham *that he had* in *his* uncircumcised *state*.[58]

## C. The Promise Comes by Faith to All who Believe Romans 4:13-25

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[42] Lit. because of the passing over the sinful acts done before in the forbearance of God
[43] Lit. the one, or, the man, since the article is masculine
[44] Lit. the one as a result of faith in Jesus
[45] Lit. law; likewise later in this verse
[46] Or, is justified
[47] Lit. the faith
[48] Lit. the
[49] Lit. towards
[50] Lit. reckoned, likewise in the following verses
[51] Gen.15:6
[52] Lit. the
[53] Lit. sent away; a graphic description of what forgiveness is
[54] Ps.32:1, 2
[55] Gen,15:6
[56] Lit. the
[57] Lit. throughout, or with, uncircumcision, indicating the attendant circumstance
[58] Lit. the faith of our father Abraham in uncircumcision

¶ 13 For the promise to Abraham or to his descendants, that he is heir of the world, *was* not by means of law but by means of *the* righteousness of faith;
14 for if those who rely on law[59] are heirs, the faith has been rendered void and the promise has been nullified;
15 for the law produces wrath; but where there is no law, there is no transgression either.
16 For this reason *the promise is* a result of faith, in order that *it be* according to grace, so that the promise is certain for all the descendants, not only for those *who are* of the law, but also for those *who are* of the faith of Abraham, who is the father of us all,
17 in the presence of him whom he believed, as it is written, "I HAVE MADE YOU A FATHER OF MANY NATIONS"[60] – the God who brings the dead to life and calls the things that do not exist as though they do exist;[61]
18 who contrary to hope believed on the basis of hope that he would be "A FATHER OF MANY NATIONS" according to what had been spoken, "SO WILL YOUR DESCENDANTS BE";[62]
19 and without becoming weak in his[63] faith he considered his own body already as good as dead, since he was about one hundred years old, and the deadness of Sarah's womb,
20 yet he did not waver in unbelief in the promise of God; on the contrary, he became strong in his[64] faith and gave glory to God
21 and was fully convinced that what God[65] had promised he was able to carry out also.
22 For this reason also "IT WAS CREDITED TO HIM FOR RIGHTEOUSNESS."[66]
23 Now it was not written that it was credited to him only for his sake,
24 but also for our sake to whom it will be credited, to those who place faith upon him who raised our Lord Jesus from the dead,
25 who was delivered up *to death* on account of our sins and was raised on account of our being declared righteous.[67]

## D. The Results of Being Declared Righteous through Faith Romans 5:1-11

5 ¶ Therefore, because we have been declared righteous as a result of faith, we keep on having peace with God through our Lord Jesus Christ,
2 through whom we also have had access by faith into this grace in which we stand, and we rejoice in the hope of the glory of God.
3 And not only *this*, but we also rejoice in our[68] tribulations, because we know that our tribulation brings about patient endurance,
4 and the patient endurance proven character, and the proven character hope;
5 and the hope does not disappoint, because the love of God has been poured out in our hearts by means of the Holy Spirit who was given to us,
6 for while we were still powerless,[69] still, at the right time Christ died for the godless.
7 You see, someone will hardly die for a righteous man; *and* you see, someone may even possibly have the courage to die for the good man;
8 but God demonstrates his own love for us in this way,[70] while we were still sinners Christ died for us.

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[59] Lit. those of law

[60] Gen.17:5

[61] To follow the Greek word order the end of v.16 and v.17 might possibly need to be translated as: "who is the father of us all *in the presence of God*, as it is written, "I HAVE MADE YOU A FATHER OF MANY NATIONS" – in the presence of him whom he believed, the God who brings the dead to life and calls the things that do not exist as though they do exist

[62] Gen.15:5

[63] Lit. the

[64] Lit. the

[65] Lit. he

[66] Gen.15:6

[67] Or, our justification

[68] Lit. the; likewise later in this verse

[69] Lit. without strength

9 Therefore, having been declared righteous now in his blood, so much the more shall we be saved from God's[71] wrath through him.
10 For if while we were enemies we were reconciled to God by means of the death of his Son, so much the 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 Jesus Christ, through whom we have now received the reconciliation.

### E. Death and Damnation through Adam; Life and Salvation through Christ Romans 5:12-21

¶ 12 For this reason just as through one man sin came into the world and death through sin, even so death came to all people because all sinned –
13 For before the law sin was in the world, but sin is not charged against someone while there is no law;
14 nevertheless, death reigned from Adam until Moses, even over those who did not sin in the likeness of the transgression of Adam, who is a type of him who was to come.
¶ 15 But the gracious gift is not like the sin;[72] for if by the sin of the one man the many died, so much the more did the grace of God and the gift by the grace of the one man Jesus Christ overflow to the many.
16 And the gift is not like *what resulted* through the one man who sinned; for on the one hand the sentence from one *sin* was for condemnation, but on the other hand the gracious gift from many sins was for acquittal.
17 For if by the sin of the one man death reigned by means of the one man, so much the more those who receive the abundance of grace and the gift of righteousness will reign in life by means of the one man Jesus Christ.
¶18 Consequently, as through the sin of the one man *came* condemnation for all people, in the same way also through the righteous conduct[73] of the one man *came* a declaration of righteousness that brings life for all people;
19 for just as through the disobedience of the one man the many were made sinners, in the same way also through the obedience of the one man the many will be made righteous.
20 Now law entered in along side, so that the sin might be present in abundance; but where the sin was present in abundance, the grace was present in greater abundance,
21 so that just as the sin reigned in death, in the same way also the grace might reign through righteousness to eternal life by means of Jesus Christ our Lord.

## Part 4: God's Grace Results in Righteous Living (Sanctification) Romans 6:1-8:39

### A. The Christian Is Dead to Sin and Alive to God Romans 6:1-23

6 ¶ What shall we say then? Shall we go on persisting in the sin, in order that the grace might be present in abundance?
2 God forbid! We are such ones as have died to sin; how shall we still go on living in it?
3 Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death?
4 Therefore we were buried with him through baptism into death, in order that just as Christ was raised from the dead by the glory of the Father, in the same way also we on our part may begin to live in a newness of life.
5 For if we have become united with the likeness of his death, certainly we will also be *united with the likeness* of *his* resurrection;
6 realizing this, that our old man was crucified together with *him*, in order that the body of sin might be done away with, so that we no longer continue to be slaves to sin;
7 for the one who died has been freed from sin.
8 Moreover, if we died with Christ, we believe that we shall also live with him;
9 knowing that Christ was raised from the dead, he cannot die again,[74] death is no longer master over him.

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[70] Lit. for us that

[71] Lit. the

[72] Lit. but not like the sin, in this manner also the gracious gift

[73] Or, righteous deed

10 For the death he died, he died to sin once for all; and the life he lives, he lives to God.[75]
11 In the same way also, as for you, keep considering yourselves to be dead to sin and living to God in Christ Jesus.
¶ 12 Therefore do not let sin reign in your mortal body so that you follow its evil desires,
13 and stop presenting the members of your body[76] to sin as instruments of wickedness, but present yourselves to God as alive from the dead and the members of your body as instruments of righteousness to God;
14 for sin will not be master over you, for you are not under law but under grace.
¶ 15 What then? Shall we sin because we are not under law but under grace? God forbid!
16 Do you not know that the one to whom you keep presenting yourselves to obey as slaves,[77] you are slaves to him whom you keep obeying, either sin resulting in death or obedience resulting in righteousness?[78]
17 Thanks be to God that you were slaves of sin but you became obedient from the heart to the pattern of teaching to which you were commended,
18 and having been set free from sin you became enslaved to righteousness.
19 I speak in human terms because of the weakness of your flesh. For just as you presented the members of your body[79] as slaves to impurity and to lawlessness to work iniquity,[80] in the same way now present the members of your body as slaves to righteousness resulting in holiness.
20 For when you used to be slaves of sin, you were free in regards to righteousness.
21 What benefit,[81] then, did you used to have at that time *of those things* about which you are now ashamed? For the outcome of those things is death.
22 But now, having been set free from sin and having been made slaves to God, you have your benefit resulting in holiness, and the outcome is eternal life.
23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

## B. The Christian Is No Longer Bound by the Law Romans 7:1-25

### *1 An Analogy from Marriage Romans 7:1-6*

7 ¶ Or do you not know, brothers (I am speaking *to you as* those *who* know law) that the law has power over the man as long as he lives?
2 For the married woman is bound by law to her husband while he is living, but if the husband dies, she is released from the law regarding the husband.[82]
3 Consequently, while her[83] husband is living, if she becomes another man's wife, she is called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress even though she becomes another man's wife.
4 For this reason, my brothers, as for you, you also were made dead to the law by means of the body of Christ, so that you belonged to another, to him who was raised from the dead, in order that we may bear fruit for God.
5 For when we were in the flesh, the sinful passions *that were stirred up* by means of the law continued to be at work in the members of our body[84] to bear fruit for death;
6 but now, having died *to that* by which we used to be bound, we have been released from the law, so that we serve in newness of spirit and not by the old statutes of written law.[85]

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[74] Lit. he no longer dies; or, he dies no more
[75] Lit. what he died . . . what he lives
[76] your members; likewise later in this verse
[77] Lit. presenting yourselves as slaves for obedience
[78] Lit. sin to death or obedience to righteousness
[79] Lit. your members; likewise later in this verse
[80] Lit. to lawlessness for the lawlessness
[81] Lit. fruit; likewise v.22
[82] Lit. of the husband
[83] Lit. the
[84] Lit. in our members

*2 The Christian's Struggle with His Sinfulness  Romans 7:7-25*

¶ 7 What shall we say then? Is the law sin? God forbid! On the contrary, I would not have come to know sin except by means of law, for I would not have known *the sin of* coveting[86] if the law had not said, "YOU SHALL NOT COVET."[87] [88]
8 But sin, having seized the opportunity by means of the commandment, produced in me every *kind of* coveting; for without law sin is dead.
9 Now as for me, at one time I was alive apart from law; but when the commandment came, sin sprang to life, and I on my part died,
10 and this commandment *that was intended* to result in life[89] proved to result in death[90] for me;
11 for sin, having seized the opportunity by means of the commandment, deceived me and by means of it killed me.
12 And so, to be sure, the law is holy, and the commandment is holy and righteous and good.
¶ 13 Did what was good, then, become death for me?[91] God forbid! But the sin, in order that sin may be recognized *as sin*, produced death for me by means of what was good;[92] in order that the sin may become utterly sinful by means of the commandment.
14 For we know that the law is spiritual; but I belong to the realm of the flesh, having been sold as a slave to sin.[93]
15 For I do not approve what I do;[94] for what I desire *to do*, this I do not do, but what I hate, this I do.
16 Now if I do not desire *to do* what I do,[95] I agree with the law that it is morally good.
17 And as a matter of fact I myself am no longer doing it but the sin dwelling in me *does it*.
18 For I know that nothing good dwells in me, that is in my flesh; for the desiring is present in me, but doing the morally good is not;
19 for the good that I desire *to do* I do not do, but the evil that I do not desire *to do* this I do.
20 Now if I do what I do not desire to do,[96] *it is* no longer I myself doing it but the sin dwelling in me.
21 So I find this trait[97] that when I desire to do what is morally good[98] the evil is present in me;
22 for I joyfully agree with the law of God in[99] my[100] inner man,
23 but I see another trait[101] in the members of my body[102] waging war with the ruling activity[103] of my mind and taking me captive in the ruling activity of sin that is in the members of my body.
24 *Oh,* I am a wretched man! Who will deliver me from this body of death?

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[85] Lit. not in oldness of letter
[86] Or, lust
[87] Or, lust
[88] Ex.20:17; Dt.5:21
[89] Lit. for life
[90] Lit. for death
[91] Lit. then the good thing became death for me?
[92] Lit. the good thing
[93] Lit. having been sold under the sin
[94] Lit. for I do not know what I do; the Greek verb for "know" means a knowing by personal experience,  intimately, and thus in this verse with a sense of approval
[95] Lit. now if what I do not desire *to do* – this I do
[96] Lit. now if what I do not desire *to do* – this I do
[97] Lit. the law
[98] Lit. to do the morally good thing
[99] Lit. according to
[100] Lit. the
[101] Lit. law
[102] Lit. in my members; likewise later in this verse
[103] Lit. the law of my mind; later in this verse, the law of sin

25 Thanks be to God *who will deliver me* by means of Jesus Christ our Lord! Consequently, on the one hand I myself with my[104] mind am a slave to the law of God, but on the other hand with my flesh *I am a slave* to the ruling activity of sin.[105]

## C. The Christian Is Alive through the Spirit Romans 8:1-39

8 ¶ Consequently, there is now no condemnation for those *who are* in Christ Jesus;
2 for the ruling activity[106] of the Spirit of life in Christ Jesus has set me free from the ruling activity of sin and death.
3 For what was impossible for the law, in that it continued to be weak by means of the flesh, God *did* by sending his own Son in the likeness of sinful flesh[107] and with regard to sin condemned the sin in the flesh,
4 in order that the *righteous* requirement of the law may be fulfilled in us who do not conduct ourselves according to the flesh but according to the spirit.
5 For those who live[108] according to the flesh set their minds on the things of the flesh, but those *who live* according to the spirit *set their minds on* the things of the spirit.
6 For the mindset of the flesh is death, but the mindset of the spirit is life and peace;
7 because the mindset of the flesh is hostile toward God, for it does not subject itself to the law of God, for it is not even able *to do so*.
8 And those who are in the flesh are not able to please God.
9 But as for you believers,[109] you are not in the flesh; on the contrary, *you are* in the spirit, if indeed the Spirit of God dwells in you. But if someone does not have the Spirit of Christ, this person[110] does not belong to him.
10 Now if Christ is in you, on the one hand the body is dead because of sin, but on the other hand the spirit is alive because of righteousness.
11 And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies by means of his Spirit who dwells in you.
¶ 12 Consequently, brothers, we are obligated, not to the flesh to keep living according to the flesh;
13 for if you continue to live according to the flesh you are destined to die, but if by the spirit you put to death the evil deeds of the body, you will live.
14 For as many as are being led by the Spirit of God – these are the sons of God!
15 For you did not receive a spirit of slavery again to fear; on the contrary, you received a spirit of adoption as sons, in which we call out, "Abba, Father!"
16 The Spirit himself bears witness with our spirit that we are children of God.
17 Moreover, if *we are* children, *we are* also heirs; to be sure, heirs of God, and fellow heirs with[111] Christ, if indeed we suffer with *him* in order that we also may be glorified with *him*.
¶ 18 For I consider that the sufferings of this present time are not worthy to be compared to the glory that will be revealed in us.
19 For the persistent expectation of creation eagerly waits for the revelation of the sons of God;
20 for the creation was put in subjection to frustration, not of its own will but because of him who subjected it, on the basis of hope
21 that also the creation itself will be set free from its[112] slavery to decay[113] into the freedom of the glory of the children of God.
22 For we know that the whole creation groans and suffers the pains of childbirth together until the present time;

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[104] Lit. the; likewise later in this verse
[105] Lit. to the law of sin
[106] Lit. law; likewise later in this verse
[107] Lit. flesh of sin
[108] Lit. who are
[109] The word "believers" is added to denote that the Greek pronoun "you" is plural
[110] Lit. this one
[111] Lit. of
[112] Lit. the
[113] Lit. of corruption, meaning the decomposition of the body

23 and not only this, but also we ourselves, who have the first-fruits of the Spirit, even we ourselves groan within ourselves while eagerly waiting for our[114] adoption as sons, the redemption of our body.
24 For in this[115] hope we have been saved; but hope that is seen is not hope; for who hopes for what he is seeing?
25 But if we hope for what we do not see, we eagerly wait *for it* with patient endurance.
¶ 26 Now in the same way also the Spirit helps us in our weakness; for we do not know what we ought to pray,[116] but the Spirit himself intercedes *for us* with groans too deep for words;
27 and he who searches the hearts knows what is the mindset of the Spirit, because he intercedes for the saints[117] in accordance with *the will of* God.
28 And we know that all things work together for good for those who love God, for those who are called according to *his* purpose.
29 For those whom he foreknew, he also predestined to have the same form of the image of his Son, so that he may be the firstborn among many brothers;
30 and the ones whom he predestined, those he also called; and the ones whom he called, those he also declared righteous;[118] and the ones whom he declared righteous, those he also glorified.
¶ 31 What, then, shall we say in view of these things? If God *is* for us, who *can be* against us?
32 As a matter of fact 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 charges against the elect of God? God is the one who justifies.[119]
34 Who is he who will condemn? Christ Jesus is he who died, and what is more who was raised *to life*, who is also at the right hand of God, who is also interceding for us.
35 Who will separate us from the love of Christ? *Shall* tribulation or distress or persecution or hunger or nakedness or danger or sword?
36 As it is written,
"FOR YOUR SAKE WE ARE PUT TO DEATH ALL DAY LONG,
WE WERE CONSIDERED AS SHEEP FOR THE SLAUGHTER."[120]
37 But in all these things we gain a surpassing victory by means of him who loved us.
38 For I am convinced that neither death nor life nor angels nor demons 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 that is in Christ Jesus our Lord.

# Part 5: God's Handling of Israel Romans 9:1-11:36

## A. God Has Mercy on Whomever He Wishes Romans 9:1-29

9 ¶ I am speaking the truth in Christ, I am not lying, my conscience is bearing witness with me in the Holy Spirit,
2 that I have great sorrow and unceasing pain in my heart.
3 Yes, I myself could wish to be accursed from Christ in place of my brothers of my fellow-countrymen according to the flesh,
4 such ones as are Israelites, to whom belong[121] the adoption as sons and the glory and the covenants and the giving of the law and the *temple* worship and the promises,
5 whose are the patriarchs,[122] and from whom is the Christ[123] according to the flesh; who is over all, God blessed forever more. Amen.

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114 Lit. the
115 Lit. the
116 Lit. for what we shall pray as necessary we do not know
117 Or, holy ones
118 Or, justified
119 Or, declares righteous
120 Ps.44:22
121 Lit. whose *is*
122 Lit. fathers, or forefathers

¶ 6 But it is by no means as if the word of God has failed. For not all who *have descended* from Israel are Israel;[124]
7 nor are they all children because they are descendants of Abraham, rather "IN ISAAC YOUR DESCENDANTS WILL BE NAMED."[125]
8 That is, it is not the children of the flesh who are the children of God,[126] but the children of promise are considered as descendants;
9 for this is the word of promise: "AT THIS TIME I WILL COME AND SARAH WILL HAVE A SON."[127]
10 And not only this, but also when Rebecca conceived *twins* by one man, our father Isaac;
11 for although *the twins* were not yet born and had done nothing good or bad, in order that the purpose of God may stand in accordance with *his* election,
12 not as a result of works but as a result of him who calls, it was said to her, "THE OLDER WILL SERVE THE YOUNGER;"[128]
13 as it is written,
"JACOB I LOVED,
BUT ESAU I HATED."[129]
¶ 14 What, then, shall we say? There is no injustice with God, is there? God forbid!
15 For he says to Moses,
"I AM GOING TO HAVE MERCY ON WHOMEVER I HAVE MERCY,
AND I AM GOING TO HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION."[130]
16 Consequently, it is not due to the one who wills, nor to the one who runs, but to him who has mercy – God! [131]
17 Indeed the Scripture says to Pharaoh, "FOR THIS VERY REASON I RAISED YOU UP, IN ORDER THAT I MAY DEMONSTRATE WITH YOU MY POWER, AND IN ORDER THAT MY NAME MAY BE PROCLAIMED IN ALL THE EARTH."[132]
18 Consequently, he has mercy on whom he wishes, and he hardens whom he wishes.
¶ 19 You will say to me, then, "So why does he still find fault? For who withstands his will?"
20 On the contrary, who are you, O Man, who talks back to God? Shall what is molded say to the one who molded it, "Why did you make me in this manner?"
21 Or, does the potter not have authority over the clay to make out of his lump one vessel for an honorable use[133] and another for a dishonorable use?[134]
22 What if God, although desiring to demonstrate wrath and to make his power known, endured with much patience vessels of wrath who had made themselves fit[135] for eternal destruction?
23 And *he did this* in order to make the riches of his glory known to vessels of mercy, whom he prepared beforehand for glory,
24 whom he also called, *namely* us, not only from the Jews but also from the Gentiles,
25 as he also says in Hosea,
"I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,'
AND HER WHO WAS NOT BELOVED, 'BELOVED';[136]

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123 Or, the Messiah
124 Lit. for not all who *are* from Israel, these are Israel
125 Gen.21:12
126 Lit. not the children of the flesh – these *are* the children of God
127 Gen.18:10, 14
128 Gen.25:23
129 Mal.1:2, 3
130 Ex.33:19
131 Lit. *it is* not of the one who wills, nor of the one who runs, but of him who has mercy – God
132 Ex.9:16
133 Lit. for honor
134 Lit. for dishonor
135 Lit. vessels of wrath having made themselves fit

26 AND IT WILL BE IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,'
THERE THEY WILL BE CALLED SONS OF THE LIVING GOD."[137]
27 And Isaiah cries out concerning Israel, "IF THE NUMBER OF THE SONS OF ISRAEL WOULD BE AS THE SAND OF THE SEA, *ONLY* THE REMNANT WILL BE SAVED;
28 FOR THE LORD WILL CARRY OUT *HIS* WORD COMPLETELY AND QUICKLY."[138] [139]
29 And as Isaiah has said beforehand,
"IF THE LORD OF HOSTS HAD NOT LEFT DESCENDANTS FOR US,
WE WOULD HAVE BECOME LIKE SODOM
AND WE WOULD HAVE BECOME LIKE GOMORRAH."[140]

## B. God's Rejection of the Unbelieving Israel Romans 9:30-11:10

¶ 30 What, then, shall we say? That Gentiles who did not pursue righteousness attained righteousness, moreover a righteousness that is the result of faith;
31 but Israel, although pursuing a law of righteousness, did not attain to *that* law.
32 Why? Because *they pursued righteousness* not as a result of faith but as a result of works; they stumbled over the stone that causes people to stumble,[141]
33 As it is written,
"BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE,
AND THE ONE WHO PLACES FAITH ON HIM WILL NOT BE PUT TO SHAME."[142]

10 ¶ Brothers, to be sure, my heart's desire and my prayer to God in their behalf is for their salvation.
2 For I bear witness about them that they have a zeal for God, but not according to precise knowledge;
3 for while being ignorant of the righteousness of God, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God;
4 for Christ is the end of law for righteousness for everyone who believes.
¶ 5 For Moses writes with regard to the righteousness that is the result of the law, "THE PERSON WHO PRACTICED THEM WILL LIVE BY THEM."[143]
6 But the righteousness *that is* a result of faith speaks in this manner, "DO NOT SAY IN YOUR HEART,[144] 'WHO WILL GO UP INTO HEAVEN?' (that is to bring Christ down)
7 or, 'WHO WILL GO DOWN INTO THE ABYSS?' " [145] (that is to bring Christ up from the dead)
8 But what does the righteousness that is a result of faith say?[146]
"THE WORD IS NEAR YOU,
IN YOUR MOUTH AND IN YOUR HEART;[147]
that is the word of faith that we are preaching,
9 because, if you confess with your mouth Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved;
10 for with the heart one believes, which results in righteousness, and with the mouth one confesses, which results in salvation.

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[136] Hos.2:23
[137] Hos.1:10
[138] Lit. will carry out *his* word bringing it to an end completely and quickly
[139] Isa.10:22-23
[140] Isa.1:9
[141] Lit. the stone of stumbling
[142] Isa.28:16
[143] Lev.18:5
[144] Dt.9:4
[145] Dt.30:12-13
[146] Lit. but what does it say?
[147] Dt.30:14

11 For the Scripture says, "EVERYONE WHO PLACES FAITH ON HIM WILL NOT BE PUT TO SHAME."[148]
12 For there is no difference between Jew and Greek, for the same Lord is Lord of all, being rich to all who call upon him;
13 for "WHOEVER CALLS UPON THE NAME OF THE LORD WILL BE SAVED."[149]
¶ 14 How, then, will they call upon *him* in whom they have not believed? And how will they believe in him of whom they have not heard? And how will they hear without one preaching?
15 And how will they preach unless they have been sent out? As it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS."[150]
16 But not all listened to the gospel; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"[151]
17 Consequently, faith *comes* from hearing, and the hearing by means of the word of Christ.
18 But I say, did they not get to hear? Indeed *they did*:
"THEIR SOUND WENT OUT INTO ALL THE EARTH,
AND THEIR WORDS INTO THE ENDS OF THE WORLD."[152]
19 But I say, Israel did not know, did they? First Moses says,
"I WILL PROVOKE YOU TO JEALOUSY BY *WHAT IS* NOT A PEOPLE,
BY A PEOPLE WITHOUT UNDERSTANDING I WILL MAKE YOU ANGRY."[153]
20 And Isaiah comes out boldly and says,
"I WAS FOUND AMONG THOSE WHO DID NOT SEEK ME,
I REVEALED MYSELF TO THOSE WHO DID NOT ASK FOR ME."[154]
21 But with regard to Israel he says, "ALL DAY LONG I HELD OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."[155]

11 ¶ I say, then, God did not reject his people, did he? God forbid! For I myself am also an Israelite, from the descendants of Abraham, of the tribe of Benjamin.
2 God did not reject his people whom he foreknew. Or do you not know what the Scripture says in *the passage about* Elijah? How he pleads with God against Israel:
3 "Lord, THEY HAVE KILLED YOUR PROPHETS, TORN DOWN YOUR ALTARS, AND I AM THHE ONLY ONE LEFT, AND THEY ARE SEEKING MY LIFE!"[156]
4 But what does the divine response say to him? "I HAVE RESERVED for myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."[157]
5 In the same way, then, in the present period of time there has come to be a remnant according to an election of grace;
6 And if *it is* by grace, *it is* no longer a result of works, otherwise the grace is no longer grace.
7 What then? What Israel seeks, this it did not attain, but those elected did attain *it*; and the rest were hardened,
8 as it is written,
"GOD GAVE THEM A SPIRIT OF INSENSIBILITY – [158]
EYES NOT TO SEE
AND EARS NOT TO HEAR,
UP TO THIS VERY DAY."[159]

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148 Isa.28:16
149 Joel 2:32
150 Isa.52:7; Na.1:15
151 Isa.53:1
152 Ps.19:4
153 Dt.32:21
154 Isa.65:1
155 Isa.65:2
156 1 Kgs.19:10
157 1 Kgs.19:18
158 Or, stupor
159 Dt.29:4; Isa.29:10

9 And David says,
"LET THEIR TABLE BECOME A SNARE AND A NET
AND A TRIGGER OF A TRAP AND A RETRIBUTION TO THEM,
10 AND LET THEIR EYES BECOME DARKENED SO THEY CANNOT SEE[160]
AND BEND THEIR BACKS CONTINUALLY."[161]

## C. God's Grafting in of the Gentiles Romans 11:11-24

¶ 11 I say, then, they did not trip so that they might fall, did they? God forbid! On the contrary, because of their transgression salvation *has come* to the Gentiles, in order to provoke the Jews[162] to jealousy.
12 Now if their transgression is riches for the world and their defeat is riches for the Gentiles, how much more *will* their full number *be*!
¶ 13 And to you, the Gentiles, I say: Inasmuch, then, as I myself am an apostle to the Gentiles, I glorify my ministry,
14 if in some way I might provoke my fellow Jews[163] to jealousy and save some of them.
15 For if their rejection *is* reconciliation of the world, what *will their* acceptance *be* except life from the dead?
16 And if the first portion *of dough is* holy, the batch of dough *is* also; and if the root *is* holy, the branches *are* also.
¶ 17 But if some of the branches were broken off, and you yourselves being a wild olive tree were grafted in among them and were made a participant of the rich root of the olive tree,
18 do not exult over the branches; but if you do exult, *bear this in mind*, you do not support the root but the root *supports* you.
19 You will say then, "Branches were broken off in order that I myself might be grafted in."
20 Well said! Because of unbelief they were broken off, but as for you, you stand firm by faith. Do not be high-minded; rather be afraid;
21 for if God did not spare the natural branches, neither will he spare you.
22 Behold, then, the kindness and the severity of God; on the one hand upon those who fell – severity, but on the other hand upon you the kindness of God, if you continue to persist in his[164] kindness, otherwise as for you, you also will be cut off.
23 But they also, if they do not persist in unbelief, they will be grafted in; for God is able to graft them in again.
24 For if you yourselves were cut off from what is a natural wild olive tree and contrary to nature were grafted into the cultivated olive tree, how much more will they who are natural *branches* be grafted into their own olive tree.

## D. God's Saving of All Israel – His Elect of Jews and Gentiles Romans 11:25-36

¶ 25 For I do not want you to be ignorant, brothers, of this mystery, so that you may not imagine yourselves to be wise, that a hardening in part has happened in Israel until the full number of the Gentiles has come in,
26 and in this manner all Israel will be saved; as it is written,
"THE DELIVERER WILL COME FROM ZION,
HE WILL TURN UNGODLINESS AWAY FROM JACOB;
27 AND THIS IS MY COVENANT WITH THEM,[165]
WHEN I SHALL TAKE AWAY THEIR SINS."[166]
28 On the one hand as far as the gospel the Jews[167] are enemies for your sakes, on the other hand as far as the election they are beloved for the sake of the patriarchs;[168]

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[160] Lit. not to see
[161] Ps.69:22, 23; 35:8
[162] Lit. provoke them
[163] Lit. my flesh
[164] Lit. the
[165] Lit. this *is* the covenant from me with them
[166] Isa.59:20, 21

29 for the gifts and the calling of God are irrevocable.
30 You see, just as you *Gentile Christians* yourselves were at one time disobedient to God, but now you were shown mercy because of the disobedience of these *Jews*,
31 in the same way also these *Jews* have now become disobedient because of the mercy shown to you[169] in order that they themselves might be shown mercy;
32 for God has completely shut up all *people* in disobedience in order that he might show mercy to all *people.*
¶ 33 O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his decisions and inscrutable his ways!

34 "FOR WHO HAS KNOWN THE MIND OF THE LORD?
OR, WHO HAS BEEN HIS COUNSELOR?[170]
35 OR, WHO HAS FIRST GIVEN TO HIM,
THAT IT WILL BE REPAID TO HIM?"[171]

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

# Part 6: Christians Live Righteously Romans 12:1-15:13

## A. God's Mercy Motivates Christians to Offer Themselves to God Romans 12:1, 2

12 ¶ Therefore I urge you, brothers, by reminding you of[172] the mercies of God, to offer your bodies *as* a living sacrifice, holy *and* pleasing to God, *which is* your spiritual service of worship;
2 and keep from being conformed to this present age, but continue to be transformed by the renewing of your[173] mind, so that you may approve what the will of God is, that[174] good and pleasing and perfect *will of God*.

## B. Christians Live Righteously with One Another Romans 12:3-21

¶3 For I say by the grace given to me to everyone among you not to think too highly of yourselves beyond what you ought to think, but to think sensibly of yourselves,[175] as God has bestowed to each one a measure of faith.
4 For just as we have many members in one body, and the many members do not have the same function,
5 in the same way we, who are many,[176] are one body in Christ, and every one members of one another.
6 And having different gifts according to the grace given to us *let us use them accordingly*: if *it is* prophecy, *let it be done* in agreement with the *Christian* faith;[177]
7 if it is ministry, *be active* in ministry; if *it is being* one who teaches, *be active* in teaching;
8 if *it is being* one who encourages, *be active* in encouraging; the one who shares *of what he has*, *share* in a singleness of purpose; the one who presides over *some matter*, *lead* with diligence; the one who shows mercy, *show it* with cheerfulness.
¶ 9 *Let* love *be* without hypocrisy. Keep hating what is wicked, go on clinging to what is good;
10 being devoted to one another in brotherly love, considering one another more highly in honor,
11 not *being* sluggish in diligence, being fervent in spirit, serving the Lord as a slave,
12 rejoicing in hope, enduring in tribulation, busily engaging in prayer,
13 giving[178] for the needs of the saints,[179] pursuing hospitality.

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[167] Lit. they
[168] Lit. fathers, or, forefathers
[169] Lit. because of your mercy
[170] Isa.40:13
[171] Job 41:11
[172] Lit. by means of
[173] Lit. the
[174] Lit. the
[175] Lit. but to think so as to think sensibly of yourself
[176] Lit. we, the many
[177] Lit. in accordance with the agreement of the faith
[178] Lit. sharing

14 Always bless those who persecute you, keep blessing and do not curse.
15Always rejoice with those who rejoice, weep with those who weep.
16 Keep holding the same opinion toward one another, not setting your mind on lofty things but accommodating yourselves to lowly things.[180] Keep from imagining yourselves to be wise.
17 Keep from repaying anyone evil for evil; keep taking into consideration what is morally good in the sight of all people;
18 if possible, as far as it depends upon you, continue living at peace with all people;
19 never take your own revenge, dear friends, but give a place for *God's* wrath, for it is written, "VENGEANCE IS MINE, I WILL REPAY,"[181] says the Lord.
20 On the contrary, "IF YOUR ENEMY IS HUNGRY, START FEEDING HIM; IF HE IS THIRSTY, START GIVING HIM SOMETHING TO DRINK; FOR BY DOING THIS YOU WILL HEAP BURNING COALS UPON HIS HEAD."[182]
21 Keep from being overcome by evil but keep overcoming the evil with good!

## C. Christians Live Righteously in the World Romans 13:1-14

13 ¶ Let every person continue to arrange himself under the governing authorities. For there is no authority except by God, and those that exist have been established by God.
2 Therefore the one who resists the authority has opposed the arrangement of God, and those who have opposed *the arrangement of God* will receive judgment on themselves.
3 For the rulers are not a terror for the good deed but for the bad. Now do you desire to have no fear of the one in authority?[183] Keep doing what is good,[184] and you will have praise from the same;
4 for he is a servant of God for good for you. But if you do wrong, be afraid; for he does not bear the sword for no purpose; for he is a servant of God, an avenger for wrath to the one who does wrong.
5 Therefore it is necessary to subject yourselves, not only because of wrath but also for conscience sake.
6 You see, for this reason you also pay taxes, for they are servants of God who are busily engaged in this very thing.
7 Render to everyone what you owe: tax to whom tax *is due*, custom to whom custom, respect to whom respect, honor to whom honor.
¶ 8 Continue to owe nothing to anyone, except to love one another; for the one who loves the other *person* has fulfilled the law.
9 For this, "You shall not commit adultery," "You shall not kill," "You shall not steal," "You shall not covet," and if there is any other commandment, *it is* summed up in this teaching, "You shall love your neighbor as yourself."
10 Love does no wrong to a neighbor; consequently love is the fulfillment of *the* law.
¶ 11 And *do* this, knowing the present time, that the hour *has* already *come* for you to awaken from *your* sleep, for now our salvation is nearer than when we came to believe.
12 The night is far-gone, and the day has drawn near. Therefore, let us lay aside the deeds of darkness, and clothe ourselves with the weapons of light.
13 Let us begin to conduct ourselves decently as in the day, not in parties of drunken merrymaking, and bouts of drunkenness, not in sexual excesses and unbridled lusts, not in strife and jealousy;
14 but clothe yourselves with the Lord Jesus Christ, and make no provision for the lusts of the flesh.

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179 Lit. holy ones
180 Or possibly, to lowly persons; to people in lowly positions or conditions
181 Dt.32:35
182 Pro.25:21, 22
183 Lit. no fear of the authority
184 Lit. the good thing

## D. Christians Deal Righteously with Weak Brothers Romans 14:1-15:13

14 ¶ Now keep accepting the one who is weak in faith, *but* not for the purpose of passing judgment on *his* opinions.
2 One *person* believes *he is able* to eat everything, but the other *person* who is weak eats *only* vegetables.
3 Let not the one who eats go on utterly despising the one who does not eat, and let not the one who does not eat go on judging the one who does eat, for God has accepted him.
4 As for you, who are you who judges another person's house slave? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.
5 For one *person* prefers one day more than another,[185] but the other person looks upon every day *as the same*; let each one be fully convinced in his own mind.
6 He who observes the day observes *it* for the Lord; and the one who eats eats for the Lord, for he gives thanks to God; and the one who does not eat does not eat for the Lord, and he gives thanks to God.
7 For not one of us lives for himself, and not one *of us* dies for himself;
8 for not only if we live, we live for the Lord, but also if we die, we die for the Lord. So not only if we live but also if we die, we belong to the Lord.
9 You see, for this purpose Christ died and lived *again*, in order that he may be Lord both of the dead and the living.
10 Now as for you, why do you keep judging your brother? Or why do you also go on utterly despising your brother? For we all will stand before the judgment seat of God;
11 for it is written,
"AS SURELY AS I LIVE, SAYS THE LORD, TO ME EVERY KNEE WILL BOW,
AND EVERY TONGUE WILL GIVE PRAISE TO GOD."[186]
12 Consequently each of us will give an account of himself[187] to God.
¶ 13 Therefore, from now on let us keep from judging one another; rather decide on this instead – not placing an obstacle or a stumbling block in your[188] brother's way.[189]
14 I know and am convinced in the Lord Jesus that nothing is unclean in itself;[190] *that is*, except for the one who considers something to be unclean – for him it is unclean.
15 For if your brother is distressed because of food, you are no longer conducting yourself in accordance with love. Stop destroying that brother for whom Christ died because of your food!
16 Therefore do not let what is good for you 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 the one who serves Christ in this way is pleasing to God and approved by people.
19 Consequently, let us start pursuing the things of peace and the things for building one another up;
20 stop tearing down the work of God on account of food! To be sure, all things are clean, but it is wrong for the person who eats giving offense.[191]
21 It is good not to be eating meat nor drinking wine nor *doing anything* because of which your brother takes offense.
22 As for you, the faith that you have *about these things*, keep holding *it* to yourself before God. Blessed is the one who does not condemn himself by what he approves.
23 But the one who doubts is condemned if he eats, because *his eating is* not from faith; and everything that is not from faith is sin.

15 ¶ Now as for us who are strong, we continue to be obligated to go on patiently bearing the weaknesses of those who are weak, and not to go on striving to please ourselves.
2 Let each of us go on striving to please his[192] neighbor for his[193] good to build him up;[194]

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185 Lit. prefers a day more than a day
186 Isa.49:18; 45:23
187 Lit. an account concerning himself
188 Lit. the
189 Lit. in the brother
190 Lit. by means of itself
191 Lit. who eats with offense

3 for even Christ did not strive to please himself; but as it is written, "THE INSULTS OF THOSE WHO INSULT YOU FELL UPON ME."[195]
4 For everything that was written beforehand was written for our instruction, so that through patient endurance and the encouragement of the Scriptures we may have hope.
5 Now may the God who gives patient endurance and encouragement[196] grant you to be holding the same opinion among one another in accordance with Christ Jesus,
6 in order that with one mind and with one mouth you may continue praising the God and Father of our Lord Jesus Christ.
¶ 7 Therefore keep accepting one another, just as Christ also accepted you,[197] to the glory of God.
8 For I say Christ has become a servant of the Jews[198] in behalf of the truth of God, in order to fulfill the promises made to the patriarchs,
9 and *that* the Gentiles might praise God for *his* mercy; as it is written,
"FOR THIS REASON I WILL PRAISE YOU AMONG THE GENTILES,
AND I WILL SING A HYMN TO YOUR NAME."[199]
10 And again he says,
"REJOICE, O GENTILES, WITH HIS PEOPLE."[200]
11 And again,
"KEEP PRAISING THE LORD ALL YOU GENTILES,
AND LET ALL THE PEOPLES PRAISE HIM."[201]
12 And again Isaiah says,
"THE SHOOT OF JESSE WILL SPROUT UP,[202]
NAMELY HE WHO RISES UP TO RULE OVER THE GENTILES;
IN HIM THE GENTILES WILL HOPE."[203]
13 May the God of hope fill you with all joy and peace in believing, so that you continue to abound in hope by the power of the Holy Spirit.

## Part 7: Paul, The Minister of Christ to the Gentiles Romans 15:14-33

¶ 14 Now I myself am convinced concerning you, my brothers, that you yourselves are indeed full of goodness, having been filled with all knowledge, being able also to instruct one another.
15 And I wrote rather boldly to you here and there,[204] so as to be reminding you again because of the grace given to me by God
16 to be[205] a minister of Christ Jesus to the Gentiles, serving the gospel as a priest of God, in order that the offering up of the Gentiles might be acceptable, having been sanctified by the Holy Spirit.
17 Therefore I have reason for boasting in Christ Jesus with regard to the things pertaining to God;
18 for I will not presume to say anything except what Christ accomplished through me[206] by word and deed for the obedience of the Gentiles

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192 Lit. the
193 Lit. the
194 Lit. in order to build up
195 Ps.69:9
196 Lit. the God of patient endurance and encouragement
197 A few earlier manuscripts read "us"
198 Lit. of circumcision
199 Ps.18.49
200 Dt.32:43
201 Ps.117:1
202 Lit. will be
203 Isa.11:10
204 Or, in part
205 Lit. that I should be

19 in the power of signs and wonders, in the power of the Spirit of God,[207] so that from Jerusalem and all around as far as Illyricum I have fully preached[208] the gospel of Christ.
20 And in the same way I have as my ambition to be preaching the gospel where Christ has not been known,[209] in order that I may not be building upon another man's foundation,
21 but as it is written,

"TO WHOM IT WAS NOT REPORTED ABOUT HIM, THEY WILL SEE,
AND THEY WHO HAVE NOT HEARD WILL UNDERSTAND."[210]

22 Therefore again and again I was indeed prevented by many things[211] from coming to you;
23 but now no longer having a place *for a new field of work* in these regions, and having a desire to come to you for many years
24 when I proceed into Spain; I am by all means hoping while passing through to visit you and to be helped on my journey there by you after I have enjoyed[212] your company for a while.[213]
25 But now I am proceeding to Jerusalem to serve[214] the saints.[215]
26 For Macedonia and Achaia were pleased to make a contribution for the poor of the saints[216] who are in Jerusalem.
27 For they were pleased *to do this*, *and* indeed they are indebted to them; for if the Gentiles shared in their spiritual blessings,[217] they are obligated also to serve them with material blessings.[218]
28 Therefore, when I have finished this, and have certified the delivery of this collection to them,[219] I will pass by way of you[220] into Spain.
29 And I know that when I come to you, I will come with Christ's full blessing.[221]
¶ 30 Now I urge you, brothers, by reminding you of[222] our Lord Jesus Christ and the love of the Spirit, to help me with your[223] prayers to God for me,
31 that I might be delivered from those who do not believe[224] in Judea and *that* my service in Jerusalem might be well-received by the saints,[225]
32 so that with joy I might come to you by the will of God and refresh my spirit together with you.
33 Now may the God of peace be with you all. Amen.

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[206] Lit. not presume to say anything of which Christ did not accomplish through me; in order words Paul would presume to say something of what Christ accomplished through him
[207] A few Greek manuscripts read "Holy Spirit"
[208] Lit. I have fulfilled
[209] Lit. was not named
[210] Isa.52:15
[211] Lit. with regard to many things
[212] Lit. when I have first enjoyed
[213] Lit. in part
[214] Or, for the purpose of serving
[215] Lit. holy ones
[216] Lit. holy ones
[217] Lit. spiritual things or matters
[218] Lit. fleshly things; belonging to the order of earthly things
[219] Lit. and have sealed this fruit to them
[220] Lit. by means of you
[221] Lit. in the fullness of the blessing of Christ
[222] Lit. by means of
[223] Lit. the
[224] L it. are disobedient; the refusal to believe in Jesus and to accept his gospel invitation to believe and be saved is called disobedience; see John 6:29s
[225] Lit. holy ones

# Part 8: The Conclusion  Romans 16:1-27

## A. Receive Our Sister in the Faith, Phoebe  Romans 16:1, 2

16 ¶ Now I commend to you our sister Phoebe, who is a deaconess of the church that is in Cenchreae,
2 that you receive her in the Lord in a manner worthy of the saints,[226] and that you help her in
whatever task she may have need of you, for she has also been a care-giver[227] for many *people*,
even for myself.

## B. Paul's Greetings  Romans 16:3-16

¶ 3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,
4 who risked their own neck for my life, to whom not only I on my part give thanks to them but also all the churches of the Gentiles,
5 and *greet* the church at their house.[228] Greet Epaenetus my dear friend, who is the first convert[229] of Asia to Christ.
6 Greet Mary who has worked hard for you.
7 Greet Andronicus and Junias my fellow countrymen and prisoners, who are outstanding among the apostles, and who were in Christ before me.
8 Greet Ampliatus my dear friend in the Lord.
9 Greet Urbanus our fellow worker in Christ and Stachys my dear friend.
10 Greet Apelles the tried and true in Christ. Greet those who are of the *house* of Aristobulus.
11 Greet Herodion my fellow countryman. Greet those who are of the *house* of Narcissus who are in the Lord.
12 Greet Tryphaena and Tryphosa[230] who worked hard in the Lord. Greet Persis[231] my[232] dear friend who worked hard in the Lord.
13 Greet Rufus a choice man in the Lord, and his and my mother.
14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers together with them.
15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints[233] together with them.
16 Greet one another with a holy kiss. All the churches of Christ greet you.

## C. Watch Out for and Avoid False Teachers  Romans 16:17-20

¶ 17 Now I urge you, brothers, to keep looking out for those who go on making divisions and snares into error contrary to the doctrine that you indeed have learned, and keep turning away from them;
18 for such people[234] are not serving our Lord Christ but their own belly, and by means of smooth talk and flattery are deceiving the hearts of the unsuspecting.
19 For your obedience has become known to[235] all; therefore I rejoice 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 quickly crush Satan under your feet. The grace of our Lord Jesus be with you.

## D. Final Greetings  Romans 16:21-24

¶ 21 Timothy my fellow worker greets you, and Lucius and Jason and Sosipater my fellow countrymen.
22 I, Tertius, who wrote down this[236] letter, greet you in the Lord.

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[226] Lit. holy ones
[227] The Greek word means a woman who cares for the affairs of others and gives aid
[228] Meaning the congregation that met at their house
[229] Lit. first-fruits
[230] These were two Christian women
[231] A Christian woman
[232] Lit. the
[233] Lit. holy ones
[234] Lit. such ones, or men
[235] Lit. has reached
[236] Lit. the

23 Gaius, host to me and the whole church, greets you. Erastus, the city treasurer, and Quartus, the brother, greet you.[237]

## E. Paul's Closing Doxology Romans 16:25-27

¶ 25 Now to him who is able to make you firm in accordance with my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that has been concealed for long ages past
26 but now has been revealed, and by means of the prophetic Scriptures by the command of the eternal God has been made known to all the nations for the obedience of faith,
27 to the only wise God be the glory forever through Jesus Christ! Amen.

[237] Early manuscripts omit v.24: "The grace of our Lord Jesus Christ be with you all. Amen."