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## Επιστολή του Παύλου προς Ρωμαίους † PAUL'S LETTER TO THE ROMANS

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### INTRODUCTION

Paul's *Letter to the Romans* addresses the same issue as his Letter to the Galatians; it was written (most probably) as the very next letter and, unlike the earlier letter (which was Paul's immediate reaction), this letter is a more considered, orderly analysis. The general theme is that of the Gospel as God's power for salvation to all who believe, which is expressed in terms of God's saving righteousness and justification through faith.

Paul had intended to visit Spain and, on his way, to stop at Rome, where the Church had already been established by others; thus, he writes to the Christians in Rome to announce his intention and to explain his understanding of the gospel.

*Codex Boernerianus* (dating from the 9<sup>th</sup> Century) lacks Chs 15-16 (see #14:23) and the explicit references to the Roman church as the audience of the letter found in 1:7 & 1:15.

### AUTHORSHIP AND DATE

Although it is placed first among Paul's letters in traditional Bibles (where his letters are arranged in order of decreasing length), Romans is most likely the 6<sup>th</sup> of Paul's canonical epistles. It was most probably written in Ephesus (or possibly Macedonia), in the winter of 57-58 CE. Paul's authorship is not seriously questioned but some suggest that Chs 15 & 16 may be later additions.

Because the text has existed in several forms from a very early stage, some suggest that Paul may have sent a copy of the letter to Corinth or that he left a copy in Ephesus (as a 'letter or recommendation' for Phoebe).

## Προς Ρωμαίους Ι

<sup>1</sup> Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, <sup>2</sup> ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, <sup>3</sup> περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, <sup>4</sup> τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, <sup>5</sup> δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, <sup>6</sup> ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, <sup>7</sup> πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>8</sup> Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. <sup>9</sup> μάρτυς γάρ μου ἐστὶν ὁ Θεός, ᾧ λατρεύω

## ROMANS 1

<sup>1</sup> Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, <sup>2</sup> promised long ago through his prophets in the holy scriptures; <sup>3</sup> the gospel concerning his Son who, in human terms, was born a seed of David and who, <sup>4</sup> in terms of the Spirit and of holiness, was designated Son of God in power by resurrection from the dead: Jesus Christ, our Lord, <sup>5</sup> through whom we have received grace and apostleship to win the obedience of faith among all the Gentiles for the sake of his name. <sup>6</sup> You are among these, called to belong to Jesus Christ. <sup>7</sup> To all God's beloved in Rome, called to be saints: Grace and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I give thanks to my God through Jesus Christ for all of you, because your faith is talked of all over the world. <sup>9</sup> God, whom I serve with my spirit in preaching the gospel of his Son,

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### ROMANS 1

<sup>1</sup> 'Apostle' (ἀπόστολος) corresponds to a Jewish title that means 'envoy'.

<sup>2</sup> The NRSV has 'beforehand' in place of 'long ago', here following the NJB.

<sup>3</sup> The literal translation of 'in human terms' is 'according to the flesh'. In place of 'seed', the NJB has 'descendant' and the WEBBE has 'offspring'.

<sup>4</sup> For Paul, Christ rose from the dead only because God raised him.

<sup>5</sup> Another reading for 'Gentiles' (as NRSV & NETB) is 'nations' (as NJB).

<sup>6</sup> Literally translated, this verse ends, 'called of Jesus Christ'.

<sup>7</sup> The NJB has 'his holy people' in place of 'saints', here following the NRSV & NETB.

<sup>8</sup> Paul never mentions a 2<sup>nd</sup> point, so some open with, "I must begin by telling you ..."

<sup>9</sup> The literal translation of 'serve' is 'offer worship'.

ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι <sup>10</sup> πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐδοωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθεῖν πρὸς ὑμᾶς. <sup>11</sup> ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, <sup>12</sup> τοῦτο δὲ ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. <sup>13</sup> οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεδέμην ἔλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. <sup>14</sup> Ἑλληνσὶν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. <sup>15</sup> οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. <sup>16</sup> Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. <sup>17</sup> δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ

is my witness that I continually remember you in my prayers, <sup>10</sup> asking always that by some means I may at long last succeed in visiting you, if it is God's will. <sup>11</sup> For, I am longing to see you so that I can convey to you some spiritual gift that will be a lasting strength, <sup>12</sup> or rather that we may be strengthened together through our mutual faith, yours and mine. <sup>13</sup> I do not want you to be unaware, brothers, that I have often planned to visit you – though, up to the present, I have always been prevented – in the hope that I might reap some harvest among you as I have already among the Gentiles elsewhere.

<sup>14</sup> I am a debtor to the Greeks as well as barbarians, to the wise as well as the foolish, <sup>15</sup> and, hence, my eagerness to preach the gospel to you in Rome, too.

<sup>16</sup> For, I am not ashamed of the gospel; it is God's power for the salvation of everyone who has faith – Jews first but Greeks as well; <sup>17</sup> for, in it is revealed the righteousness of God: a justice

<sup>10</sup> In place of 'succeed in visiting you', here following the NRSV, the NJB has 'be enabled to visit you'.

<sup>11</sup> Paul does not mean here that he is going to bestow upon the Roman believers what is commonly known as a 'spiritual gift'; that is, a special enabling for service given to believers by the Holy Spirit. Instead, this is either a metonymy of cause for effect (Paul will use his own spiritual gifts to edify the Romans), or it simply means something akin to a blessing or benefit in the spiritual realm.

<sup>12</sup> Literally translated, this verse opens, "that is, to be comforted together with you through the faith in one another."

<sup>13</sup> In place of 'I do not want you to be unaware' (here following the Greek text and NETB), the NJB has 'I want you to be quite certain' and the NRSV has simply, 'I want you to know'.

<sup>14</sup> By 'Greeks', Paul means the inhabitants of the Hellenic world, including the Romans (who had adopted Greek culture).

<sup>15</sup> The NJB has 'the eagerness on my part' in place of 'my eagerness'.

<sup>16</sup> The NJB opens, "For, I see no reason to be ashamed."

<sup>17</sup> Paul here quotes Hab 2:4.

ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

<sup>18</sup> Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, <sup>19</sup> διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς ἐφάνερωσεν. <sup>20</sup> τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθαροῦται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ Θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους· <sup>21</sup> διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἠγαπήθησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. <sup>22</sup> φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, <sup>23</sup> καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετῶν.

<sup>24</sup> Διὸ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, <sup>25</sup> οἵτινες μετήλλαξαν τὴν ἀλήθειαν

based on faith and addressed to faith. As it says in scripture: Anyone who is righteous through faith will live.

<sup>18</sup> The wrath of God is revealed from heaven against the ungodliness and sin of human beings who, in their sin, hold back the truth. <sup>19</sup> For, what can be known about God is plain to them, since God has shown it to them: <sup>20</sup> since the creation of the world, his invisible, divine nature and eternal power have been understood and seen in the things he has made; and so, they have no excuse: <sup>21</sup> they knew God yet they did not honour him as God or give thanks to him, but their thoughts became futile and their senseless minds were darkened. <sup>22</sup> While they claimed to be wise, they became so stupid <sup>23</sup> that they exchanged the glory of the immortal God for an imitation, for the image of a mortal being, or of birds, or animals, or crawling things.

<sup>24</sup> That is why God abandoned them in the lusts of their hearts for the filthy practices of dishonouring their bodies among themselves – <sup>25</sup> because they exchanged the truth about God

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<sup>18</sup> The NJB has 'retribution' in place of 'wrath'.

<sup>19</sup> A more literal translation of 'shown it' is 'made it plain'.

<sup>20</sup> In place of 'his invisible, divine nature and eternal power' (here loosely following the NRSV), the NJB has 'the invisible existence of God and his everlasting power'.

<sup>21</sup> The literal translation of 'minds' is 'heart'.

<sup>22</sup> Another reading for 'stupid' (here following the NJB) is 'foolish'.

<sup>23</sup> Paul here possibly alludes to Ps 106:19-20.

<sup>24</sup> In place of 'the lusts of their hearts for', here (loosely) following the NRSV, the NJB has 'their inmost cravings to'.

<sup>25</sup> The NJB has 'God's truth' in place of 'the truth about God', here following the NRSV.

τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. <sup>26</sup> Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, <sup>27</sup> ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. <sup>28</sup> Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, <sup>29</sup> πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς φθόνου φόβου ἔριδος δόλου κακοηθείας, ψιθυριστάς, <sup>30</sup> καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, <sup>31</sup> ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· <sup>32</sup> οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

for a lie and have worshipped and served the creature instead of the Creator, who is blessed forever. Amen. <sup>26</sup> For this reason, God abandoned them to degrading passions: why their women have exchanged natural intercourse for unnatural practices; <sup>27</sup> and the men, in a similar fashion, too, giving up normal sexual relations with women, are consumed with passion for one another – men committing shameful things with men and receiving in themselves due reward for their perversion. <sup>28</sup> In other words, since they would not consent to acknowledge God, God abandoned them to their unacceptable thoughts and things that should not be done. <sup>29</sup> And so now they are steeped in all sorts of injustice, rottenness, covetousness, and malice; full of envy, murder, wrangling, treachery, and spite; <sup>30</sup> libellers, slanderers, enemies of God, rude, arrogant and boastful, enterprising in evil, rebellious to parents, <sup>31</sup> without brains, promise-breakers, heartless, ruthless. <sup>32</sup> They are well aware of God's ordinance: that those who behave like this deserve to die – yet they not only do it but even applaud others who do the same.

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<sup>26</sup> The NJB includes the text from 'why their women' in v. 27.

<sup>27</sup> The NJB & NRSV lack the word 'sexual', here following NETB.

<sup>28</sup> In place of 'things that should not be done' (following the NRSV), the NJB has 'indecent behaviour'.

<sup>29</sup> After 'malice', some MSS add 'fornication'.

<sup>30</sup> Some translate the phrase 'enemies of God' as 'hateful to God' but cf. 5:10, 8:7.

<sup>31</sup> After 'love', some MSS add 'loyalty'.

<sup>32</sup> For this verse, the Latin text tradition reads, "They know that God is just, and yet they did not understand that those who behave like this deserve to die, and not only those who do this but those who encourage them."

## Προς Ρωμαίους 2

## ROMANS 2

<sup>1</sup> Διὸ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. <sup>2</sup> οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. <sup>3</sup> λογίζῃ δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; <sup>4</sup> ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; <sup>5</sup> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ, <sup>6</sup> ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, <sup>7</sup> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν

<sup>1</sup> So, you have no excuse, men, if you pass judgement. For, when you judge others, you condemn yourself, since you behave in the same way. <sup>2</sup> We know that people who behave like that are justly condemned by God. <sup>3</sup> Do you think, when you judge those who behave like this while you do the same, you will escape God's judgement? <sup>4</sup> Or do you despise his abundant goodness, tolerance, and patience, being unaware that God's kindness is meant to bring you to repentance? <sup>5</sup> Your stubborn refusal to repent is storing up wrath for yourself on that Day of Wrath, when God' just verdicts will be revealed. <sup>6</sup> He will repay everyone as their deeds deserve: <sup>7</sup> For those who, by patiently doing good, seek glory and honour and immortality - eternal life; <sup>8</sup> but, for those who selfishly

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### ROMANS 2

- <sup>1</sup> In place of 'men' (here following the Greek text: ὧ ἄνθρωπε - literally, 'O man'), the NJB has 'no matter who you are' and the NRSV & NETB have 'whoever you are'.
- <sup>2</sup> At the start of this verse, the NRSV adds, "You say."
- <sup>3</sup> The NJB significantly 'expands' this verse, reading, "But you - when you judge those who behave like this while you are doing the same yourself - do you think you will escape God's condemnation?"
- <sup>4</sup> The NJB has 'failing to realize' in place of 'being unaware', here more closely following the Greek text.
- <sup>5</sup> In place of 'wrath', here following the NRSV & NETB, the NJB has 'retribution'.
- <sup>6</sup> Paul here quotes Ps 62:12 & Pr 24:12; cf. Mt 16:27.
- <sup>7</sup> Before 'eternal life', the NJB adds 'there will be' and the NRSV adds 'he will give'.
- <sup>8</sup> A more literal translation of 'follow' is 'obey'. The contrast between the rewards outlined in vv. 7 & 8 is far stronger in Greek than can be easily expressed in (modern) English.

ζητοῦσιν, ζῶν ἀιώνιον· <sup>8</sup> τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειδομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ καὶ θυμὸς – <sup>9</sup> θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρώτον καὶ Ἕλληνος· <sup>10</sup> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτον καὶ Ἕλληνι· <sup>11</sup> οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ. <sup>12</sup> Ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται· <sup>13</sup> οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ’ οἱ ποιηταὶ νόμου δικαιωθήσονται. <sup>14</sup> ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος· <sup>15</sup> οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων ἢ καὶ ἀπολογουμένων, <sup>16</sup> ἐν ἧ ἡμέρᾳ κρίνει

follow not truth but wickedness – wrath and fury. <sup>9</sup> Anguish and distress will come to every human being who does evil: Jews first but Greeks as well; <sup>10</sup> but glory and honour and peace will come to everyone who does good: Jews first but Greeks as well. <sup>11</sup> There is no partiality with God. <sup>12</sup> All those who have sinned without the Law will perish without the Law; and those under the Law who have sinned will be judged by the Law. <sup>13</sup> For, it is not those who have heard the Law that God will justify but those who have kept the Law. <sup>14</sup> So, when Gentiles, not having the Law, still through their own nature behave as the Law commands, then, even though they have no Law, they are a law for themselves. <sup>15</sup> They can demonstrate the effect of the Law engraved on their hearts, to which their own conscience bears witness; since they are aware of various considerations, some of which accuse them, while others provide them with a defence ... on the day when <sup>16</sup> God judges

<sup>9</sup> In place of ‘anguish’, here following the NRSV, the NJB has ‘trouble’ and NETB has ‘affliction’. The literal translation of ‘human being’ (ψυχὴν ἀνθρώπου) is ‘soul of man’.

<sup>10</sup> Literally translated, this verse opens with ‘But even’.

<sup>11</sup> The NJB has ‘favouritism’ in place of ‘partiality’, here following the NRSV & NETB.

<sup>12</sup> In place of ‘without the Law’ (twice in this verse), the NRSV & NETB have ‘apart from the law’; the Greek text has ἀνόμως (‘lawlessly’).

<sup>13</sup> Literally translated, this verse reads, “For not the hearers of the law are righteous before God, but the doers of the law will be declared righteous.” The contrast is much stronger in Greek than can be easily expressed in English.

<sup>14</sup> As Jews are meant not to be saved by the Law but to be guided by it to salvation, so the natural law in his conscience can guide any human being. The NJB has ‘innate sense’ in place of ‘nature’.

<sup>15</sup> There is an anacoluthon here: v. 16 follows grammatically from v. 13. An alternative ending is ‘in the court where God judges’ (cf. 1Co 4:3).

<sup>16</sup> The NJB rearranges the clauses here, reading, “according to the gospel that I preach, God, through Jesus Christ, judges all human beings.”

ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.

<sup>17</sup> Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ <sup>18</sup> καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, <sup>19</sup> πέποιδάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, <sup>20</sup> παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὀρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ – <sup>21</sup> ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; <sup>22</sup> ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; <sup>23</sup> ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; <sup>24</sup> τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. <sup>25</sup> περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ

all human beings, according to the gospel that I preach, through Jesus Christ.

<sup>17</sup> If you call yourself a Jew and rely on the Law and are proud of your God <sup>18</sup> and know his will and tell right from wrong because you are instructed by the Law, <sup>19</sup> if you are sure you are a guide to the blind and a light to those in darkness, <sup>20</sup> an educator of the foolish and teacher of children, since the Law embodies all knowledge and truth – <sup>21</sup> in teaching others, do you teach yourself? You preach against stealing but do you steal? <sup>22</sup> You forbid adultery but do you commit adultery? You abhor idols but do you rob temples? <sup>23</sup> You boast of the Law but do you dishonour God by disobeying it? <sup>24</sup> As it is written: The name of God is held in contempt among the nations because of you. <sup>25</sup> Circumcision has its value if you keep the Law; but, if you break the Law, your circumcision becomes

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<sup>17</sup> In place of 'rely on', the NJB has 'really trust in'.

<sup>18</sup> The NJB has 'have been taught by' in place of 'instructed by'.

<sup>19</sup> The NJB has 'the dark' in place of 'darkness', here following the NRSV & NETB.

<sup>20</sup> For this verse, here loosely following the NRSV & NETB, the NJB reads, "that you can teach the ignorant and instruct the unlearned because the Law embodies all knowledge and all truth."

<sup>21</sup> The structure of vv. 17–24 is difficult: Some take vv. 21b–24 as the apodosis of the conditional clauses (protases) in vv. 17–20; others see vv. 17–20 as an instance of anacoluthon (a broken off or incomplete construction).

<sup>22</sup> For the last sentence, here following the NRSV & NETB, the NJB reads, "You detest the worship of objects but do you desecrate holy things yourself?"

<sup>23</sup> For this verse, the NJB reads, "If, while you are boasting of the Law, you disobey it, then you are bringing God into contempt."

<sup>24</sup> Paul here quotes from Is 52:5 & Ezk 36:22.

<sup>25</sup> For this verse, the NJB reads, "Circumcision has its value if you keep the Law; but, if you go on breaking the Law, you are no more circumcised than the uncircumcised."

περιτομή σου ἀκροβυστία γέγονεν. <sup>26</sup> ἔὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; <sup>27</sup> καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. <sup>28</sup> οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή. <sup>29</sup> ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

uncircumcision. <sup>26</sup> And, if an uncircumcised man keeps the commands of the Law, will not his uncircumcision count as circumcision? <sup>27</sup> And the physically uncircumcised who keeps the Law will condemn you who have the written code and circumcision yet break the Law. <sup>28</sup> For, a Jew is not only having the outward appearance and circumcision is not just outward in the flesh. <sup>29</sup> The real Jew is he who is one inwardly and real circumcision is in the heart, of the spirit not the letter. His praise is not from men but from God.

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<sup>26</sup> In place of 'keeps' (φυλάσση), NETB has 'obeys'.

<sup>27</sup> The NJB opens with, "And the man who, in his native, uncircumcised state." The literal translation of 'written code' is 'letter'.

<sup>28</sup> Another reading for 'outward in the flesh' (as NETB) is 'visible, physical operation' (as NJB).

<sup>29</sup> For the last sentence, the NJB reads, "He may not be praised by any human being but he will be praised by God."

## Προς Ρωμαίους 3

<sup>1</sup> Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; <sup>2</sup> πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. <sup>3</sup> τί γὰρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; <sup>4</sup> μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. <sup>5</sup> εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἀδικὸς ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. <sup>6</sup> μὴ γένοιτο· ἐπεὶ πῶς κρίνεῖ ὁ Θεὸς τὸν κόσμον; <sup>7</sup> εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι; <sup>8</sup> καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἔνδικόν ἐστιν.

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<sup>1</sup> So, what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup> A great deal, in every way. For, they were entrusted with the message of God. <sup>3</sup> What if some were unfaithful? Will their lack of faith cancel God's faithfulness? <sup>4</sup> By no means! God is always true, though every man is a liar. As it is written: So that you may be justified in your words and prevail in your judgement. <sup>5</sup> But, if our injustice serves to confirm God's justice, can we say that God is unjust to inflict wrath on us? (I speak in human terms.) <sup>6</sup> By no means! For, then, how could God judge the world? <sup>7</sup> But if, through my lies, God's truth is enhanced to his glory, why am I still being condemned as a sinner? <sup>8</sup> In this case, the slanderous report some people are spreading would be true, that we teach that one should do evil that good may come of it. In fact, such people are justly condemned.

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### ROMANS 3

<sup>1</sup> The dialogue used here seem to reflect some of Paul's debates in the synagogues.

<sup>2</sup> At the start of the 2<sup>nd</sup> sentence, most English translations add the conjunction, 'first' or 'first of all'; however, the word (γὰρ, before ὅτι) is not present in the most reliable MSS (Nestle-Aland includes the word, between μὲν & ὅτι, in brackets, indicating doubts as to its authenticity).

<sup>3</sup> For the 2<sup>nd</sup> sentence, the NJB reads, "Do you think their lack of faith could cancel God's faithfulness?"

<sup>4</sup> Paul here quotes Ps 51:4. The NJB has 'Out of the question' in place of 'By no means'; see #6.

<sup>5</sup> Another reading for 'serves to confirm' (as NRSV) is 'shows clearly'; the NJB has 'brings ... into view'.

<sup>6</sup> The NJB has 'Out of the question' in place of 'By no means'; the literal translation of the Greek (μὴ γένοιτο) is 'may it not be'.

<sup>7</sup> For this verse, here (loosely) following the NRSV & NETB, the NJB reads, "You might as well say that, if my untruthfulness makes God demonstrate his truthfulness, to his greater glory, then I should not be judged to be a sinner at all."

<sup>8</sup> Cf. 5:20, 6:1, 15 & Ga 3:22.

<sup>9</sup> Τί οὖν; προεχόμεθα; οὐ πάντως, προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

<sup>10</sup> καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

<sup>11</sup> οὐκ ἔστιν ὁ συνίων,

οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

<sup>12</sup> πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν·

οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.

<sup>13</sup> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,

ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,

ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,

<sup>14</sup> ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·

<sup>15</sup> ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

<sup>16</sup> σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

<sup>17</sup> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

<sup>18</sup> οὐκ ἔστιν φόβος Θεοῦ

ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

<sup>9</sup> Well: Are we any better off? Not at all: we have already indicted Jews and Greeks as being alike under the dominion of sin. <sup>10</sup> As it is written:

Not one of them is upright, not a single one,

<sup>11</sup> not a single one understands,

not a single one seeks God.

<sup>12</sup> All have turned away, all alike become worthless,

not one of them does right, not a single one.

<sup>13</sup> Their throats are wide-open graves,

they deceive with their tongues.

Viper's venom is under their lips;

<sup>14</sup> Their mouths are full of cursing and bitterness.

<sup>15</sup> Their feet are quick to shed blood.

<sup>16</sup> Wherever they go there is havoc and ruin.

<sup>17</sup> They do not know the way of peace;

<sup>18</sup> There is no fear of God

before their eyes.

<sup>9</sup> The opening question (here following the *NJB*) is a disputed translation; some prefer 'What excuse, then, can we offer?' or 'Are we worse off, then?'

<sup>10</sup> In vv. 10b-12, Paul quotes Ps 14:1-3.

<sup>11</sup> The *NJB* has 'is wise' in place of 'understands', here following *NETB*.

<sup>12</sup> In place of 'become worthless', here following the *NRSV*, the *NJB* has 'turned sour'. Paul here quotes from Ps 14:1-3, 53:1-3 & Qo 7:20.

<sup>13</sup> This verse quotes Ps 5:9 & Ps 140:3.

<sup>14</sup> Here, Paul quotes Ps 10:7.

<sup>15</sup> Paul here quotes Ps 1:16.

<sup>16</sup> In vv. 16-17, Paul quotes Is 59:7-8.

<sup>17</sup> Paul here quotes Is 59:7-8.

<sup>18</sup> In this verse, Paul quotes Ps 36:1.

<sup>19</sup> Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. <sup>20</sup> διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

<sup>21</sup> Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, <sup>22</sup> δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας· οὐ γὰρ ἐστὶν διαστολή· <sup>23</sup> πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, <sup>24</sup> δικαιούμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· <sup>25</sup> ὃν πρόεθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων <sup>26</sup> ἐν τῇ ἀνοχηῇ τοῦ Θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

<sup>19</sup> We know that whatever the Law says is said for those under the Law, so that every mouth may be shut and the whole world held accountable to God. <sup>20</sup> For, no one is justified in his sight by keeping the Law; from the Law comes knowledge of sin.

<sup>21</sup> But now, apart from the Law, the righteousness of God has been revealed and is witnessed by the Law and the Prophets: <sup>22</sup> the righteousness of God given through faith in Jesus Christ to all who believe. For, no distinction is made, <sup>23</sup> since all have sinned and fall short of the glory of God; <sup>24</sup> they are all justified by the free gift of his grace through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a sacrifice of atonement, through faith, by the shedding of his blood, and so showed his justness; first for the past, when sins went unpunished because he held his hand; <sup>26</sup> and now, again, for the present age, to show how he is just and justifies everyone who has faith in Jesus.

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<sup>19</sup> The 'Law' (νόμῳ) here likely refers to the entire OT.

<sup>20</sup> Paul here alludes to Ps 143:2.

<sup>21</sup> The opening phrase, *Nyni de* ('But now') could be understood as either logical or temporal in force but most recent interpreters take it as temporal, referring to a new phase in salvation history.

<sup>22</sup> In place of 'the righteousness of God' (here following the NRSV & NETB), the NJB has 'God's saving justice' (as also in v. 21).

<sup>23</sup> The NJB includes 'There is no distinction' at the start of this verse.

<sup>24</sup> Literally translated, this verse opens, 'being justified'; here, we break up the long sentence (common in Koine Greek) into two sub-sentences to make the grammar more acceptable in modern English.

<sup>25</sup> The NJB has 'reconciliation' in place of 'atonement', here following the NRSV & NETB; the WEBBE has 'an atoning sacrifice' and offers 'propitiation' as an alternative in a footnote.

<sup>26</sup> The literal translation of 'faith in Jesus' is 'faith of Jesus' (πίστεως Ἰησοῦ).

<sup>27</sup> Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. <sup>28</sup> λογίζομεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. <sup>29</sup> ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἔθνῶν; ναὶ καὶ ἔθνῶν, <sup>30</sup> εἶπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. <sup>31</sup> νόμον οὖν καταρροῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἰσχύνομεν.

<sup>27</sup> So, what of boasting? It is excluded! By what law? Of works? No! By the law of faith. <sup>28</sup> For, we hold that a person is justified by faith apart from works of the Law. <sup>29</sup> Or is God the God of Jews only, and not also of Gentiles? Yes, of Gentiles, also! <sup>30</sup> Since God is one, he will justify the circumcised by their faith and the uncircumcised through faith. <sup>31</sup> Do we then nullify the Law by this faith? By no means! Rather, we uphold the Law.

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<sup>27</sup> The literal translation of 'what of boasting' is 'where is boasting'.

<sup>28</sup> Here, ἄνθρωπον ('person') is used in an indefinite and general sense.

<sup>29</sup> The NJB opens with, "Do you think God is the God only of the Jews?"

<sup>30</sup> Literally translated, the verse opens, "But if, indeed, God is one."

<sup>31</sup> For the last sentence, the NJB reads, "We are placing the Law on its true footing."

## Προς Ρωμαίους 4

<sup>1</sup> Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα; <sup>2</sup> εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς θεόν. <sup>3</sup> τί γὰρ ἡ γραφή λέγει; Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>4</sup> τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· <sup>5</sup> τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, <sup>6</sup> καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,

<sup>7</sup> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·

<sup>8</sup> μακάριος ἀνὴρ οὗ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν.

<sup>9</sup> Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ, Ἐλογίσθη τῷ Ἀβραάμ ἡ

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<sup>1</sup> Then what do we do about Abraham, our ancestor according to flesh? <sup>2</sup> If Abraham was justified by works, he has something to boast about. But not before God: <sup>3</sup> does not scripture say: Abraham believed God and it was reckoned to him as uprightness. <sup>4</sup> Now, when someone works, wages are not considered as a gift but as due; <sup>5</sup> but to one who, without working, trusts him who justifies the godless, such faith is reckoned as uprightness. <sup>6</sup> David, too, calls someone blessed if God attributes uprightness to that person, apart from any action undertaken:

<sup>7</sup> Blessed are those whose offence is forgiven, and whose sins are covered.

<sup>8</sup> Blessed is the one against whom the Lord imputes no guilt.

<sup>9</sup> Is this blessing only for the circumcised, or is it said of the uncircumcised as well? We say, "Faith was reckoned to

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<sup>1</sup> Some MSS open with, "What then shall we say that Abraham has gained?"

<sup>2</sup> In place of 'by works', here following the NRSV, the NJB has 'because of what he had done'.

<sup>3</sup> Paul here cites Gn 15:6.

<sup>4</sup> Literally translated, this verse ends, "not according to grace but according to obligation."

<sup>5</sup> In place of 'trusts him', the NJB has 'puts faith in the one'.

<sup>6</sup> The NRSV & NJB have 'speaks of the blessedness of' in place of 'calls'.

<sup>7</sup> Paul here quotes Ps 32:1-2.

<sup>8</sup> Another reading for 'blessed' (μακάριος) is 'happy', as also in v. 7.

<sup>9</sup> Another reading for 'blessing' (μακαρισμός) is 'happiness'.

πίστις εἰς δικαιοσύνην. <sup>10</sup> πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστία; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστία. <sup>11</sup> καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστία, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς [τῆν] δικαιοσύνην, <sup>12</sup> καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

<sup>13</sup> Οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>14</sup> εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήρηται ἡ ἐπαγγελία. <sup>15</sup> ὁ γὰρ νόμος ὀργὴν κατεργάζεται. οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. <sup>16</sup> Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ [ὅς ἐστιν πατὴρ πάντων ἡμῶν, <sup>17</sup> καθὼς γέγραπται ὅτι

Abraham as uprightness.” <sup>10</sup> Now, how did this come about? Before or after his circumcision? Not after but before his circumcision. <sup>11</sup> The sign of circumcision was given to him later, as a seal of the uprightness he had by faith while still uncircumcised; thus, he would be the ancestor of all believers who are uncircumcised, so that they might be reckoned as upright, <sup>12</sup> as well as the father of the circumcised, who are not only circumcised but who also follow the path of our father Abraham in the faith he had before he was circumcised.

<sup>13</sup> For, the promise to Abraham and his descendants that he would inherit the world was not through the Law but through the uprightness of faith. <sup>14</sup> If it is the adherents of the Law who are to be the heirs, faith is null and the promise is void; <sup>15</sup> for, the Law brings wrath; but where there is no law, neither is there violation. <sup>16</sup> That is why it is to faith, so that it rests on grace and is secure for all the descendants, not only adherents of the Law but all those who share the faith of Abraham (the ancestor of us all, <sup>17</sup> as it is written: I have made you the father

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<sup>10</sup> The literal translation of ‘before or after his circumcision’ is ‘being in circumcision or uncircumcision’.

<sup>11</sup> The word translated ‘seal’ (σφραγίδα) came to be used analogically for baptism (2Co 1:22, Ep 1:13, 4:30, #Jn 6:27, Rv 7:2-8, 9:4).

<sup>12</sup> The NJB & NRSV have ‘ancestor’ in place of ‘father’ (twice in this verse), here following the Greek text and NETB.

<sup>13</sup> Although a singular noun, the ‘promise’ (ἐπαγγελία) is collective and refers to multiple aspects of the promise to Abraham.

<sup>14</sup> The NJB has ‘worthless’ in place of ‘null’ and ‘without force’ in place of ‘void’, here following the NRSV.

<sup>15</sup> In place of ‘brings wrath’, here following the NRSV & NETB, the NJB has ‘produces nothing but God’s retribution’.

<sup>16</sup> Many MSS lack the words here parenthesised (vv. 16b-17a); Nestle-Aland includes the text in brackets (as here).

<sup>17</sup> Paul here quotes Gn 17:5.

Πατέρα πολλῶν ἐθνῶν τέθεικά σε] κατέναντι οὐ  
ἐπίστευσεν θεοῦ τοῦ ζῶντος τοὺς νεκροὺς καὶ  
καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.<sup>18</sup> ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι  
ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν  
κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου.<sup>19</sup> καὶ μὴ  
ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη  
νεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν  
νέκρωσιν τῆς μήτρας Σάρρας,<sup>20</sup> εἰς δὲ τὴν ἐπαγγελίαν τοῦ  
θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει,  
δοὺς δόξαν τῷ θεῷ.<sup>21</sup> καὶ πληροφορηθεῖς ὅτι ὁ ἐπήγγελται  
δυνατὸς ἐστὶν καὶ ποιῆσαι.<sup>22</sup> διὸ καὶ ἐλογίσθη αὐτῷ εἰς  
δικαιοσύνην.

<sup>23</sup> Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ,  
<sup>24</sup> ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι, τοῖς  
πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ  
νεκρῶν,<sup>25</sup> ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ  
ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

of many nations), in the eyes of God, in whom he put his faith,  
and who brings the dead to life and calls into existence what  
does not yet exist.<sup>18</sup> Hoping against hope, he believed that he  
was to become father of many nations in fulfilment of the  
promise: Just so will your descendants be.<sup>19</sup> Even the thought  
that his body was as good as dead – he was about a hundred  
years old – and that Sarah's womb was dead did not shake his  
faith.<sup>20</sup> And he did not waver or doubt the promise of God but  
drew strength from faith and gave glory to God,<sup>21</sup> fully  
convinced that whatever God promised he has the power to  
perform.<sup>22</sup> This is the faith that was reckoned to him as  
uprightness.

<sup>23</sup> And the words 'it was reckoned to him' were written not for  
his sake alone; <sup>24</sup> it is there for our sake, too – our faith, too, will  
be 'reckoned' because we believe in him who raised from the  
dead or Lord Jesus <sup>25</sup> who was handed over to death for our  
sins and raised to life for our justification.

<sup>18</sup> The NJB opens with, "Though there seemed no hope, he hoped and believed;" here, we follow the NRSV. Paul here alludes to Gn 15:5.

<sup>19</sup> The Textus Receptus reads, "His faith was not shaken, nor did he give a thought to his own body that was dead already."

<sup>20</sup> For this verse, the NJB reads, "Counting on the promise of God, he did not doubt or disbelieve but drew strength from faith and gave glory to God."

<sup>21</sup> The Greek text has 'he promised' in place of 'God promised'; the referent of the pronoun is here added for clarity.

<sup>22</sup> Literally translated, this verse open, "It was reckoned." Paul is alluding to Gn 15:6.

<sup>23</sup> The NJB has 'reckoned' in place of 'it was reckoned to him', here following the NRSV.

<sup>24</sup> The NJB includes the words from 'because we believe' as part of v. 25.

<sup>25</sup> Paul here quotes from Is 53:6. Many scholars consider this verse poetic or hymnic, terms used broadly to refer to the genre of writing, not to the content.

## Προς Ρωμαίους 5

<sup>1</sup> Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>2</sup> δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. <sup>3</sup> οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, <sup>4</sup> ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα. <sup>5</sup> ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. <sup>6</sup> Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἄσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. <sup>7</sup> μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

## ROMANS 5

<sup>1</sup> So, since we are justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom we have our access to this grace in which we stand; we rejoice in hope of the God's glory. <sup>3</sup> Not only that: we exalt, too, in our hardships, knowing that hardship develops endurance, <sup>4</sup> and endurance develops character, which gives us hope, <sup>5</sup> and hope will not let us down, because the love of God has been poured into our hearts by the Holy Spirit that has been given to us. <sup>6</sup> When we were still weak, at the right time, Christ died for the godless. <sup>7</sup> For rarely will anyone die for someone upright; though perhaps, for a really good person, someone might dare to die. <sup>8</sup> But God demonstrates his own love for us, in that Christ died

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### ROMANS 5

- <sup>1</sup> In place of 'we have peace', some MSS have 'let us have peace', reading a subjunctive (ἐχλωμεν) in place of the indicative (ἐχομεν). If the problem were to be solved on an external basis only, the subjunctive would be preferred; however, the earliest witnesses have the indicative, as do a good cross-section of others. The variant may be due to an error in hearing (omicron and omega were pronounced the same in Koine Greek).
- <sup>2</sup> For this verse, here (loosely) following the WEBBE (the NRSV is similar), the NJB reads, "it is through him, by faith, that we have been admitted into God's favour in which we are living, and look forward exultantly to God's glory." After 'access', some MSS (as also the WEBBE) add 'by faith' (τῇ πίστει); Nestle-Aland includes the words in brackets, indicating doubts about the authenticity of the text.
- <sup>3</sup> The NJB has 'perseverance' in place of 'endurance' (as also in v. 4), here following the NRSV.
- <sup>4</sup> The NJB adds 'a tested' before 'character'.
- <sup>5</sup> The phrase, ἡ ἀγάπη τοῦ θεοῦ, ('the love of God') could be interpreted as either an objective genitive ('our love for God') or a subjective genitive ('God's love for us'). The immediate context, which discusses what God has done for believers, favours the latter but the fact that this love is poured out within the hearts of believers implies that it may be the source for believers' love for God, so the former cannot be ruled out.
- <sup>6</sup> The NJB & NETB have 'helpless' in place of 'weak', here following the WEBBE & NRSV.
- <sup>7</sup> This verse forms something of a parenthetical comment in Paul's argument.
- <sup>8</sup> The NJB opens this verse with, "So, it is proof of God's own love for us that..." here, we follow NETB.

<sup>8</sup> συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. <sup>9</sup> πολλῶ οὖν μᾶλλον δικαιοφύεντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. <sup>10</sup> εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. <sup>11</sup> οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

<sup>12</sup> Διὰ τοῦτο ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον – <sup>13</sup> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. <sup>14</sup> ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος.

for us while we were still sinners. <sup>9</sup> How much more can we be sure, therefore, that, now that we have been justified by his blood, we shall be saved through him from the retribution of God. <sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of his Son, how much more can we be sure that, being now reconciled, we shall be saved by his life. <sup>11</sup> Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

<sup>12</sup> So then, through one man sin came into the world and, through sin, death, and thus death has spread through the whole human race because everyone has sinned. <sup>13</sup> Sin already existed in the world before there was any law, even though sin is not reckoned when there is no law. <sup>14</sup> Nevertheless, death reigned over all from Adam to Moses, even over those whose sin was not the breaking of a commandment, as Adam's was. He was the pattern for the One who was to come.

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<sup>9</sup> The literal translation of 'his blood' is 'the price of his blood'.

<sup>10</sup> For this verse, the NRSV reads, "For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life."

<sup>11</sup> For this verse, here following the WEBBE, the NJB has, "What is more, we are filled with exultant trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation."

<sup>12</sup> The exact meaning of 'because everyone has sinned' (ἐφ' ᾧ πάντες ἥμαρτον) has been heavily debated; perhaps it means that everyone participates (or has participated) in Adam's sins, or perhaps the reference is to everyone sinning through their own personal iniquities. In this instance, a more literal translation of the Greek would be, 'by the fact that everyone has sinned'; an alternative reading is 'because of which everyone has sinned'.

<sup>13</sup> In place of 'sin is not reckoned', NETB has 'there is no accounting for sin'.

<sup>14</sup> The NJB adds an ellipsis at the end of this verse, to indicate that vv. 13–14 are parenthetical.

<sup>15</sup> Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.  
<sup>16</sup> καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. <sup>17</sup> εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς· <sup>19</sup> ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. <sup>20</sup> νόμος δὲ παρεῖσθη ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλέονασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, <sup>21</sup> ἵνα ὥσπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ

<sup>15</sup> There is no comparison between the free gift and the transgression. For, if death came to many through the transgression of one man, then how much greater an effect the grace of God has had, coming to so many and so plentifully as a gift through the grace of the one man, Jesus Christ. <sup>16</sup> Again, there is no comparison between the gift and the transgression of one man. One single transgression brought condemnation but now, after many transgressions, have come the free gift and so justification! <sup>17</sup> It was because of one man's transgression that death came to reign over all, but how much greater the reign in life of those who receive the fullness of grace and the gift of righteousness, through the one man, Jesus Christ. <sup>18</sup> One man's transgression brought condemnation on all humanity; and one man's good act has brought justification and life to all humanity. <sup>19</sup> Just as by one man's disobedience, the many were made sinners, so by one man's obedience are the many made upright. <sup>20</sup> Then the law came in, which multiplied the transgressions; yet, however much sin increased, grace was always greater; <sup>21</sup> so that, as sin's reign brought death, so grace was to

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<sup>15</sup> For the 1<sup>st</sup> sentence, here following the NJB, the NRSV has, "But the free gift is not like the trespass."

<sup>16</sup> The 1<sup>st</sup> instance of the word, 'transgression', does not appear in the Greek text of the 2<sup>nd</sup> sentence; here, it is added for clarity, following NETB.

<sup>17</sup> Throughout this paragraph, the 'one man' refers to Adam.

<sup>18</sup> Throughout this paragraph, the NJB has 'offence' in place of 'transgression' (παραπτώματος, here following NETB) and the NRSV has 'trespass'.

<sup>19</sup> The NJB and WEBBE lack the definite article ('the') before 'many' (twice in this verse); here, we follow the Greek text (οἱ πολλοί), the NRSV and footnotes to NETB.

<sup>20</sup> A more literal translation of 'came in' (παρεῖσθη) is 'slipped in'; the Apostolic Bible Polyglot has 'entered privately'.

<sup>21</sup> Other readings for 'righteousness' (following NETB) are 'saving justice' (NJB) and 'justification' (NRSV).

*χάρις βασιλεύση διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ  
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.*

rule through righteousness that leads to eternal life through  
Jesus Christ our Lord.

## Προς Ρωμαίους 6

<sup>1</sup> Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτία, ἵνα ἡ χάρις πλεονάσῃ; <sup>2</sup> μὴ γένοιτο· οἵτινες ἀπεδάνομεν τῇ ἁμαρτία, πῶς ἔτι ζήσομεν ἐν αὐτῇ; <sup>3</sup> ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; <sup>4</sup> συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. <sup>5</sup> Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. <sup>6</sup> τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτία. <sup>7</sup> ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. <sup>8</sup> εἰ δὲ ἀπεδάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν

## ROMANS 6

<sup>1</sup> What should we say then? Should we remain in sin, so that grace may increase? <sup>2</sup> By no means! How can we who died to sin go on living in it? <sup>3</sup> You cannot have forgotten that all of us, when we were baptised into Christ Jesus, were baptised into his death. <sup>4</sup> So, by our baptism into his death, we were buried with him, so that, as Christ was raised from the dead by the Father's glorious power, we too should begin living a new life. <sup>5</sup> If we have been joined to him by dying a death like his, so we shall be joined to him by a resurrection like his; <sup>6</sup> knowing that our old self was crucified with him, so that the body of sin would no longer dominate us and we should no longer be enslaved by sin. <sup>7</sup> For, he who has died has been freed from sin. <sup>8</sup> But we believe that, if we died with Christ, then we shall live with him too. <sup>9</sup> We know that Christ has been raised from the

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### ROMANS 6

<sup>1</sup> The NJB has 'be given more fully' in place of 'increase', here following NETB (the NRSV has 'abound').

<sup>2</sup> The NJB has 'Out of the question' in place of 'By no means'; the literal translation of the Greek (μὴ γένοιτο) is 'may it not be'.

<sup>3</sup> The NRSV opens with, "Do you not know," in place of, "You cannot have forgotten," here following the NJB.

<sup>4</sup> The literal translation of 'should begin living a new life' is 'should walk in a newness of life' (ἐν καινότητι ζωῆς περιπατήσωμεν, in which ζωῆς functions as an attributive genitive).

<sup>5</sup> The NJB omits the 2<sup>nd</sup> instance of 'joined to'.

<sup>6</sup> The term καταργηθῇ ('dominate', here following NETB) has various nuances: in 7:2, the wife whose husband has died is freed from the law (that is, the law of marriage no longer has any power over her, in spite of what she may feel); a similar point seems to be made here (cf. v. 7).

<sup>7</sup> For this verse, here following the WEBBE (NETB is similar), the NJB has, "Someone who has died, of course, no longer has to answer for sin."

<sup>8</sup> Some MSS open with 'For' in place of 'But'.

<sup>9</sup> In the Greek text, this verse opens with 'knowing' and is a continuation of the sentence in v. 8. Here, we follow the NJB, NRSV & NETB.

αὐτῶ· <sup>9</sup> εἰδότες ὅτι Χριστὸς ἐγερεθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει. <sup>10</sup> ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτία ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆν, ζῆν τῷ θεῷ. <sup>11</sup> οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτία ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

<sup>12</sup> Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, <sup>13</sup> μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτία, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ· <sup>14</sup> ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

<sup>15</sup> Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. <sup>16</sup> οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; <sup>17</sup> χάρις

dead and will never die again. Death has no power over him any more. <sup>10</sup> For, in the death he died, he died to sin once and for all; and now, the life that he lives is life with God. <sup>11</sup> In the same way, you must see yourselves dead to sin but alive for God in Christ Jesus.

<sup>12</sup> Therefore, do not allow sin to reign over your mortal bodies so that you obey its desires; <sup>13</sup> or give any parts of your bodies over to sin to be used as weapons of evil. Instead, give yourselves to God, as people brought to life from the dead, and give every part of your bodies to God to be weapons of uprightness; <sup>14</sup> then, sin will have no power over you: you are not under law but under grace.

<sup>15</sup> What then? Should we sin, now that we are not under law but under grace? By no means! <sup>16</sup> You know well that, if you present yourself as obedient slaves, you are the slave of him you obey; you can be the slave either of sin, unto death, or of

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<sup>10</sup> The NJB has simply 'by dying' in place of 'in the death he died'.

<sup>11</sup> Some Alexandrian and Byzantine MSS have the infinitive, 'to be', (εἶναι) after 'yourselves'. The infinitive is lacking from some MSS of the Alexandrian and Western types but is found elsewhere in the majority of Byzantine MSS, suggesting a scribal tendency toward clarification. The lack of infinitive best explains the rise of the other readings. The meaning of the passage is not significantly altered by inclusion or omission but, on internal grounds, omission is more likely. Nestle-Aland includes the word in brackets, indicating doubt as to its authenticity.

<sup>12</sup> The NJB & NRSV have 'their' in place of 'its', here following the WEBBE & NETB; the Greek pronoun (αὐτοῦ) is singular.

<sup>13</sup> Most English translations have 'instruments' in place of 'weapons' (twice in this verse), here following the Greek text (ὅπλα).

<sup>14</sup> The NJB adds 'living' before (the 1<sup>st</sup>) 'not under'.

<sup>15</sup> The NJB opens with, "What is the implication?" Here, we follow the WEBBE, NRSV & NETB.

<sup>16</sup> The literal translation of 'obedient slaves' is 'slaves for obedience'.

δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς, <sup>18</sup> ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. <sup>19</sup> ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. <sup>20</sup> Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. <sup>21</sup> τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. <sup>22</sup> νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. <sup>23</sup> τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

obedience, unto righteousness. <sup>17</sup> Once, you were slaves of sin but, thank God, you have become obedient from the heart of the form of teaching to which you were introduced; <sup>18</sup> being freed from sin, you became slaves of uprightness. <sup>19</sup> I speak in human terms because of the weakness of your flesh: as once you surrendered yourselves as slaves to impurity and to an iniquity that leads to more iniquity, now surrender yourselves to uprightness for sanctification. <sup>20</sup> When you were slaves of sin, you felt no obligation to uprightness <sup>21</sup> What did you gain at that time from the deeds that you now regret? The end of those things is death. <sup>22</sup> But, now you are set free from sin and bound to the service of God, your gain will be sanctification; the end will be eternal life. <sup>23</sup> For, the wages of sin is death; but the gift freely given by God is eternal life in Christ Jesus our Lord.

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<sup>17</sup> Alternative readings for 'form' are 'pattern' and 'type'.

<sup>18</sup> The NJB adds 'serving' before 'sin'.

<sup>19</sup> NETB parenthesises this verse.

<sup>20</sup> The NJB has 'the servants' in place of 'slaves', here following the NRSV.

<sup>21</sup> For this verse, here (loosely) following the WEBBE, the NJB has, "and what did you gain from living like that? Experiences of which you are now ashamed, for that sort of behaviour ends in death;" it offers an alternative (in a footnote) of, "What did you get from actions that now you regret?"

<sup>22</sup> The two aorist participles translated 'set free' and 'bound' are causal in force.

<sup>23</sup> The term ὀψώνια ('wages') more literally refers to a soldier's rations or pay.

## Προς Ρωμαίους 7

<sup>1</sup> Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; <sup>2</sup> ἡ γὰρ ὕπανδρος γυνή τῷ ζῶντι ἀνδρὶ δέδεταί νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. <sup>3</sup> ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. <sup>4</sup> Ὅστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγεργέντι, ἵνα καρποφορήσωμεν τῷ θεῷ. <sup>5</sup> ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. <sup>6</sup> νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος. <sup>7</sup> Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου, τὴν τε γὰρ ἐπιθυμίαν

## ROMANS 7

<sup>1</sup> Do you now know, brothers (as people who know the Law), brothers, that the law can control a person only during that person's lifetime. <sup>2</sup> Thus, a married woman is bound to her husband by law as long as he lives; but if the husband dies, she is released from the law of marriage. <sup>3</sup> So, if she joins with another man while her husband was still alive, she would be termed an adulteress; but, if her husband dies, she is free from that law and, if she then joins with another man, she is not an adulteress. <sup>4</sup> In the same way you, my brothers, through the body of Christ have died to the Law and so you are able to belong to another, to him who was raised from the dead to let us bear fruit for God. <sup>5</sup> While we were in the flesh, the sinful passions aroused by the Law were working in our members to bear fruit for death. <sup>6</sup> But now we are released from the Law, dead to what was binding us, and so we are in the service of the new life of the Spirit, not of the old written code. <sup>7</sup> What should we say, then? That the Law is sin? By no means! Yet, were it not for the Law, I would not have known sin; for,

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### ROMANS 7

<sup>1</sup> The NJB has 'are familiar with' in place of 'know' (inside the parentheses).

<sup>2</sup> The literal translation of 'marriage' is 'the husband'.

<sup>3</sup> A more literal translation of 'she joins' (γένηται) – here meaning to have sexual relations with – is 'she becomes'.

<sup>4</sup> The NJB has 'become dead' in place of 'died', here following the NRSV.

<sup>5</sup> The NJB has 'still living by our natural inclinations' in place of 'in the flesh', here following NETB.

<sup>6</sup> The literal translation of 'dead' (ἀποθανόντες – a participle) is 'having died'.

<sup>7</sup> The NJB has 'Out of the question' in place of 'By no means'; the literal translation of the Greek (μὴ γένοιτο) is 'may it not be'. Paul quotes Ex 20:17.

οὐκ ἤδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. <sup>8</sup> ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. <sup>9</sup> ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, <sup>10</sup> ἐγὼ δὲ ἀπέθανον, καὶ εὐρέθη μοι ἡ ἐντολή ἡ εἰς ζωὴν αὕτη εἰς θάνατον· <sup>11</sup> ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. <sup>12</sup> ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή ἀγία καὶ δικαία καὶ ἀγαθή.

<sup>13</sup> Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup> Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. <sup>15</sup> ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. <sup>16</sup> εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι

I would not have known what it is to covet if the Law had not said: You are not to covet. <sup>8</sup> But, seizing a chance in the commandment, sin produced in me all kinds of covetousness; for, apart from the Law, sin is dead. <sup>9</sup> I was once alive, apart from the Law; but when the commandment came, sin came to life <sup>10</sup> and I died. The commandment meant to bring life brought death to me. <sup>11</sup> For, sin, finding its chance in the commandment, beguiled me and, through it, killed me. <sup>12</sup> So, the Law is holy, and the commandment is holy, upright, and good.

<sup>13</sup> Did, then, what is good bring death to me? By no means! But sin, in order to be identified as sin, caused my death through that good thing, and so it is by means of the commandment that sin shows its unbounded sinful power. <sup>14</sup> We are all well aware that the Law is spiritual; but I am a creature of flesh and blood sold as a slave to sin. <sup>15</sup> I do not understand my own actions: I do not do what I want but I do the very thing I hate. <sup>16</sup> While I am acting as I do not want to, I still acknowledge the

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<sup>8</sup> In place of 'seizing' (here following the NRSV), the NJB has 'once it found'.

<sup>9</sup> Paul speaks in the first person of humanity before the Law was given (cf. 5:13).

<sup>10</sup> Literally translated, the verse ends, "and there was found for me the commandment which was for life – this was for death."

<sup>11</sup> The NJB has 'by means of the commandment' in place of 'in the commandment', here following the NRSV.

<sup>12</sup> Alternate readings for 'upright' (as NJB) are 'righteous' (as NETB) and 'just' (as NRSV).

<sup>13</sup> Sin personified (cf. 5:12) here takes the places of the snake of Gn 3:1 and the Devil of Ws 2:24.

<sup>14</sup> The literal translation of 'to sin' is 'under sin' (ὑπὸ τὴν ἁμαρτίαν).

<sup>15</sup> Literally translated, the verse ends, "but what I hate, this I do."

<sup>16</sup> A more literal translation of the verse ending is, "I agree with the Law that it is good."

καλός. <sup>17</sup> νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. <sup>18</sup> οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταιί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· <sup>19</sup> οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω. <sup>20</sup> εἰ δὲ ὃ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία.

<sup>21</sup> Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται. <sup>22</sup> συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, <sup>23</sup> βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. <sup>24</sup> ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; <sup>25</sup> χάρις δὲ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἀμαρτίας.

Law as good; <sup>17</sup> So, it is not myself acting but the sin that lives in me. <sup>18</sup> And really, I know of nothing good living in me – in my flesh, that is – for, though the will to do what is good is in me, the power to do it is not; <sup>19</sup> the good thing I want to do, I never do; the evil thing that I do not want – that is what I do. <sup>20</sup> But every time I do what I do not want to do, then it is not myself acting but the sin that lives in me.

<sup>21</sup> So, I find this rule: that, for me, where I want to do nothing but good, evil is close at hand. <sup>22</sup> In my inmost self, I dearly love God's Law, but <sup>23</sup> I see that acting on my flesh there is a different law that battles against the law of my mind, So, I am brought to be a prisoner of that law of sin which lives inside my flesh. <sup>24</sup> What a wretched man I am! Who will rescue me from this body doomed to death? <sup>25</sup> God – thanks be to him – through Jesus Christ our Lord. So it is that I myself with my mind obey the law of God but, in my disordered nature, I obey the law of sin.

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<sup>17</sup> Paul is not denying personal responsibility for evil done, any more than for the good (Ga 2:20).

<sup>18</sup> The NJB has 'natural self' in place of 'flesh', here following the Greek text (σαρκί), the NRSV & WEBBE.

<sup>19</sup> For this verse, here following the NJB, NETB reads, "For I do not do the good I want, but I do the very evil I do not want!"

<sup>20</sup> The 1<sup>st</sup> instance of ἐγὼ ('I') in this verse is included by Nestle-Aland in brackets, indicating doubts as to its authenticity.

<sup>21</sup> The literal translation of 'rule' is 'law', in the sense of regular experience.

<sup>22</sup> In place of 'God's law', some MSS read 'the law of my mind', as in v. 23.

<sup>23</sup> The literal translation of 'flesh' (twice in this verse) is 'members'.

<sup>24</sup> Literally translated, the verse ends, "from the body of this death."

<sup>25</sup> The last sentence, which would seem more natural before v. 24, seems to have been added – perhaps by Paul.

## Προς Ρωμαίους 8

<sup>1</sup> Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου. <sup>3</sup> τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί, <sup>4</sup> ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. <sup>5</sup> οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. <sup>6</sup> τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη· <sup>7</sup> διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· <sup>8</sup> οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ

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<sup>1</sup> Thus, there is now no condemnation for those who are in Christ Jesus; <sup>2</sup> for, the law of the Spirit that of life in Christ Jesus has freed you from the law of sin and death. <sup>3</sup> What the Law could not do because of the weakness of flesh, God did, sending his own Son in the same flesh as any sinner to be a sacrifice for sin, and condemning sin in that flesh, <sup>4</sup> so that the Law's requirements might be fulfilled in us who live not by our natural inclinations but by the spirit. <sup>5</sup> Those who live by the flesh have their minds on the things of the flesh; those who live in the spirit have their minds on spiritual things. <sup>6</sup> For, the outlook of the flesh is death, while the outlook of the spirit is life and peace, <sup>7</sup> because the outlook of the flesh is hostile to God, since it does not submit to God's Law, and indeed it cannot, <sup>8</sup> and those who are in the flesh cannot please God.

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### ROMANS 8

- <sup>1</sup> The earliest and best witnesses have no additional words for v. 1. Later scribes added the words *μὴ κατὰ σάρκα περιπατοῦσιν* ("who do not walk according to the flesh"), while even later ones added *ἀλλὰ κατὰ πνεῦμα*, ("but [who do walk] according to the Spirit"); but the external evidence and the internal evidence are compelling for the shortest reading. The scribes were evidently motivated to add such qualifications (interpolated from v. 4) to insulate Paul's gospel from charges that it was characterized too much by grace. The KJV follows the longest reading.
- <sup>2</sup> In place of 'you' (which is singular in the Greek text), some MSS have 'me' and others have 'us'.
- <sup>3</sup> Literally translated, the middle of this verse reads, "...sending his Son in the likeness of sinful flesh and, in that flesh ..."
- <sup>4</sup> The NJB has 'fully satisfied' in place of 'fulfilled', here following the NRSV.
- <sup>5</sup> For 'live by the flesh', here (loosely) following the NRSV, the NJB has 'are living by their natural inclinations'.
- <sup>6</sup> The NJB has 'human nature' in place of 'the flesh' (throughout this paragraph).
- <sup>7</sup> The NJB has 'opposed' in place of 'hostile', here following the NRSV & NETB.
- <sup>8</sup> For this verse, the NJB reads, "and those who live by their natural inclinations can never be pleasing to God."

δύνανται. <sup>9</sup> Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup> εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>11</sup> εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

<sup>12</sup> Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν. <sup>13</sup> εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε. <sup>14</sup> ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ Θεοῦ εἰσιν. <sup>15</sup> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν, Ἀββα ὁ πατήρ. <sup>16</sup> αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα Θεοῦ. <sup>17</sup> εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

<sup>9</sup> But you live not in the flesh but in the spirit, since the Spirit of God has made a home in you. Now, anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But, when Christ is in you, the body is dead because of sin but the spirit is alive because you have been justified; <sup>11</sup> and, if the Spirit of him who raised Jesus from the dead has made his home in you, then he who raised Christ from the dead will give life to your own mortal bodies through his spirit living in you.

<sup>12</sup> So then, brothers, we have no debt to the flesh to live by the flesh. <sup>13</sup> If you live by the flesh, you will die; but, if by the Spirit, you put to death the deeds of the body, you will live. <sup>14</sup> All who are guided by the Spirit of God are sons of God; <sup>15</sup> for, what you received was not the spirit of slavery to bring you back into fear; you received the spirit of adoption. When we cry, “Abba, Father,” <sup>16</sup> the Spirit himself joins with our spirit to bear witness that we are children of God. <sup>17</sup> And, as children, we are heirs, heirs of God and joint heirs with Christ, if we share his suffering, so as to share his glory.

<sup>9</sup> The NJB has ‘Indeed’ in place of ‘Now’, here following NETB.

<sup>10</sup> Because of sin, the body is doomed to physical death and is the instrument of spiritual death; but the Spirit is Life, a power of resurrection.

<sup>11</sup> Some MSS have τὸν (‘the’) before ‘Christ’; Nestle-Aland includes the word in brackets.

<sup>12</sup> The NJB has ‘obligation’ in place of ‘debt’.

<sup>13</sup> More than just an ‘internal guide’, the Spirit is the principle of a divine life in Christ (cf. Ga 5:20).

<sup>14</sup> The NRSV has ‘children’ in place of ‘sons’, here following the Greek (υἱοὶ), NJB & NETB.

<sup>15</sup> ‘Abba’ (Ἀββα) is an Aramaic word for ‘Father’ or ‘Daddy’, which can be used affectionately and respectfully in prayer to our Father in heaven.

<sup>16</sup> There is a grammatical uncertainty in this verse as to whether the Spirit testifies *alongside* our spirit or if it bears witness *to* our spirit.

<sup>17</sup> The NJB has ‘joy’ in place of ‘glory’.

<sup>18</sup> Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. <sup>19</sup> ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. <sup>20</sup> τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι <sup>21</sup> ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. <sup>22</sup> οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. <sup>23</sup> οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. <sup>24</sup> τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς ἐλπίζει; <sup>25</sup> εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. <sup>26</sup> Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς

<sup>18</sup> I consider that all we suffer in the present time is not worth comparing to the glory about to be revealed to us; <sup>19</sup> for, the creation is waiting eagerly for the sons of God to be revealed. <sup>20</sup> It was not by its own will that the creation was subjected to frustration but by the will of him who imposed it, <sup>21</sup> so that the creation itself will be freed from its slavery to decay and obtain the freedom of the sons of God. <sup>22</sup> We know that the creation, until now, has been groaning in labour pains. <sup>23</sup> And not only that: we too, who have the first fruits of the Spirit, groan inside ourselves, waiting with eagerness for our bodies to be set free. <sup>24</sup> In hope, we were saved; but hope that is seen is not hope: nobody goes on hoping for something that he can already see. <sup>25</sup> But, having this hope for what we cannot yet see, we are able to wait for it with persevering confidence. <sup>26</sup> Likewise, the Spirit helps us in our weakness; for, we do not know how to pray properly but the Spirit intercedes for us in groans that cannot be put into words. <sup>27</sup> And he who sees into

<sup>18</sup> The NJB has 'that is destined to be disclosed for us' in place of 'about to be revealed to us'.

<sup>19</sup> Before 'creation', the NJB adds 'whole' (as also in vv. 20, 21 & 22).

<sup>20</sup> By 'frustration', Paul probably means humanity through sin; alternatively, God by way of punishment.

<sup>21</sup> The NRSV & NJB have 'children' in place of 'sons' (as also in v. 19).

<sup>22</sup> The NJB has 'this time' in place of 'now', here following the NRSV & NETB.

<sup>23</sup> Before 'our bodies', some MSS add 'adoption of sons (and)', which would here have an eschatological sense – but cf. v. 15.

<sup>24</sup> An alternative reading for 'in hope' is 'by hope'.

<sup>25</sup> The NRSV has 'patience' in place of 'persevering confidence'.

<sup>26</sup> The NJB opens this verse with, "And, as well as this, the Spirit too comes to help us."

<sup>27</sup> The NRSV has 'God' in place of the pronoun, 'he'.

ἀλαλήτοις·<sup>27</sup> ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.<sup>28</sup> Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἄγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.<sup>29</sup> ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·<sup>30</sup> οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

<sup>31</sup> Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; <sup>32</sup> ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; <sup>33</sup> τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων· <sup>34</sup> τίς ὁ κατακρινῶν; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθεὶς, ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. <sup>35</sup> τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ

all hearts knows what the Spirit means because it prays the saints are always according to the will of God.<sup>28</sup> We know that all things work together for the good of those who love God, who are called according to his purpose.<sup>29</sup> He decided beforehand who were the ones destined to be moulded to the pattern of his Son, so that he should be the eldest of many brothers;<sup>30</sup> it was those so destined that he called; those that he called, he justified, and those that he has justified he has glorified.

<sup>31</sup> After saying this, what can we add? If God is for us, who is against us? <sup>32</sup> He who did not spare his own Son but gave him up for all of us, will he not with him also give us everything else? <sup>33</sup> Who can bring any charge against God's elect? When God grants righteousness, <sup>34</sup> who can condemn? Are we not sure that it is Christ, who died – yes, who was raised and is at God's right hand – and who intercedes for us? <sup>35</sup> Who can cut us off from the love of Christ? Will hardships, or distress, or

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<sup>28</sup> For this verse, here (loosely) following the NRSV, the NJB reads, “We are well aware that God works with those who love him, those who have been called in accordance with his purpose and turns everything to their good.”

<sup>29</sup> The pronoun, ‘he’, before ‘should be’, refers to ‘his Son’.

<sup>30</sup> In place of ‘glorified’, here following the NRSV & NETB, the NJB has ‘brought into glory’.

<sup>31</sup> The NJB & NETB have ‘who can be against us’ in place of ‘who is against us’, here following the Greek text and the NRSV.

<sup>32</sup> The NJB adds ‘the sake of’ before ‘all of us’.

<sup>33</sup> In place of ‘charge’, the NJB has ‘accusation’.

<sup>34</sup> A number of significant witnesses read Ἰησοῦς (‘Jesus’) after Χριστὸς (‘Christ’) but the shorter reading is not unrepresented. Once Ἰησοῦς got into the text, what scribe would omit it? Nestle-Aland has the word in brackets, indicating doubt as to its authenticity.

<sup>35</sup> The NRSV ends with, “... hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;  
<sup>36</sup> καθὼς γέγραπται ὅτι

Ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,  
ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

<sup>37</sup> ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. <sup>38</sup> πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις <sup>39</sup> οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

persecution, or lack of food and clothing, or the sword? <sup>36</sup> As scripture says:

For your sake, we are being killed all day long;  
we are treated as sheep to be slaughtered.

<sup>37</sup> No! In all these things we have complete victory, through him who loved us. <sup>38</sup> For, I am certain that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor any power, <sup>39</sup> nor height nor depth, nor any created thing whatever, will be able to come between us and the love of God, known to us in Christ Jesus our Lord.

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<sup>36</sup> Paul here quotes Ps 44:22.

<sup>37</sup> The NJB opens with, "No; we come through all these things triumphantly victorious."

<sup>38</sup> The 'principalities', like 'angels', are among the mysterious cosmic or elemental forces which, to the mind of antiquity, were generally hostile to humanity (Ep 1:21, 3:18).

<sup>39</sup> The 'height' and 'depth' represent Heaven and Hell, also conceived as powers.

## Προς Ρωμαίους 9

<sup>1</sup> Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, <sup>2</sup> ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. <sup>3</sup> ἠὲ ἡχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα, <sup>4</sup> οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, <sup>5</sup> ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

<sup>6</sup> Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ· <sup>7</sup> οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ',

Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

<sup>8</sup> τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζονται εἰς σπέρμα·

## ROMANS 9

<sup>1</sup> I am telling the truth in Christ, without lying; my conscience confirms it in the Holy Spirit; <sup>2</sup> I have great sorrow and constant agony in my heart: <sup>3</sup> I could pray that I myself were accursed and cut off from Christ, for the sake of my brothers, my own flesh, <sup>4</sup> who are Israelites, whose are the adoption, the glory, and the covenants; to them were given the Law, and the worship, and the promises. <sup>5</sup> To them belong the fathers and, out of them, so far as physical descent is concerned, come Christ who is above all, God, blessed for ever. Amen.

<sup>6</sup> It is not that the word of God has failed. Not all born Israelites belong to Israel <sup>7</sup> and not all the descendants of Abraham count as his children; for,

In Isaac shall be called to you a seed.

<sup>8</sup> That is, it is not the children of the flesh that are children of God; it is the children of the promise that are counted as heirs.

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### ROMANS 9

<sup>1</sup> The NJB opens, "This is the truth and I am speaking in Christ."

<sup>2</sup> The NJB has 'there is' in place of 'I have', here following the NRSV.

<sup>3</sup> The word, 'accursed' translates ἀνάθεμα (anathema) - a thing under a curse of destruction (Jos 6:17, Lc 27:28).

<sup>4</sup> The WEBBE has 'service' in place of 'worship'.

<sup>5</sup> The context and internal development of the sentence show that the doxology here is addressed to Christ. Paul rarely gives Jesus the title, 'God', though (see Tt 2:11-14) or addresses such a doxology to him (cf. Heb 13:21), and usually keeps this title for the Father.

<sup>6</sup> The NJB has 'God's promise' in place of 'the word of God', here following the NRSV & NETB.

<sup>7</sup> Paul here quotes from Gn 21:12.

<sup>8</sup> In place of 'of the flesh', the NJB has 'through physical descent'.

<sup>9</sup> ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἴος. <sup>10</sup> οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν. <sup>11</sup> μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, <sup>12</sup> οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι. <sup>13</sup> καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

<sup>14</sup> Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. <sup>15</sup> τῷ Μωϋσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω. <sup>16</sup> ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. <sup>17</sup> λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ. <sup>18</sup> ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

<sup>9</sup> The actual words of the promise were, “I shall come back to you at this time and Sarah will have a son.” <sup>10</sup> Further, when Rebecca was pregnant by one man, our ancestor, Isaac, <sup>11</sup> before her children were born, so that neither had yet done anything either good or bad, but in order that God’s choice should prevail, <sup>12</sup> not human merit but his call – she was told: “The elder one will serve the younger.” <sup>13</sup> Or, as it is written elsewhere, I loved Jacob but hated Esau.

<sup>14</sup> What should we say, then? That God is unjust? By no means! <sup>15</sup> For, he said to Moses: I have mercy on whom I have mercy and I take pity on whom I take pity. <sup>16</sup> So, it depends not on human will or effort but on God showing mercy. <sup>17</sup> Scripture says to Pharaoh: “I raised you up for this reason, to display my power in you and to have my name proclaimed in all the world.” <sup>18</sup> So, he shows mercy to whom he desires and hardens whom he desires.

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<sup>9</sup> Paul here quotes from Gn 18:10, 14.

<sup>10</sup> Another reading for ‘by one man’ is ‘from one sexual act’.

<sup>11</sup> Much of this verse can be considered a parenthetical remark.

<sup>12</sup> Paul here quotes from Gn 25:23. The WEBBE includes the phrase, ‘not human merit but his call’ as part of v. 11.

<sup>13</sup> Paul here refers to Mt 1:2–3.

<sup>14</sup> The NJB has ‘Out of the question’ in place of ‘By no means’; the literal translation of the Greek (μὴ γένοιτο) is ‘may it not be’.

<sup>15</sup> In place of ‘have mercy’ (twice in this verse), the NJB has ‘am gracious’.

<sup>16</sup> For this verse, the NJB reads, “So, it is not a matter of what any person wants or what any person does but only of God having mercy.”

<sup>17</sup> Paul’s quote is from Ex 9:16.

<sup>18</sup> The NJB & NETB have ‘God’ in place of the first instance of the pronoun, ‘he’.

<sup>19</sup> Ἐρεῖς μοι οὖν, Τί [οὖν] ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνδρόστηκεν; <sup>20</sup> ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; <sup>21</sup> ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; <sup>22</sup> εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρητισμένα εἰς ἀπώλειαν, <sup>23</sup> καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, <sup>24</sup> οὐς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν; <sup>25</sup> ὡς καὶ ἐν τῷ Ὠσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. <sup>26</sup> καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

<sup>27</sup> Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα

<sup>19</sup> Then you will ask me, “Why does he still find fault, since no one can resist his will?” <sup>20</sup> But who are you, a man, are, to argue with God? Can something made say to its maker: why did you make me this shape? <sup>21</sup> A potter has the right over his clay to make out of the same lump either a pot for honour or one for dishonour. <sup>22</sup> What if God, desiring to show his wrath and reveal his power, has with great patience gone on putting up with the objects of his wrath, designed to be destroyed, <sup>23</sup> so he may make known the glorious riches for the objects of his mercy and were long ago prepared for that glory? <sup>24</sup> We are those, called by him not only out of the Jews but out of the Gentiles, too. <sup>25</sup> As he says in Hosea: I shall call those who were not my people, ‘My people’ and she who was unloved ‘My beloved’. <sup>26</sup> And in the very place where they were told, “You are not my people,” they will be called sons of the living God.

<sup>27</sup> And, about Israel, this is what Isaiah cried out: Though the people of Israel are like the sand of the sea, only a remnant will

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<sup>19</sup> In place of ‘Why does he still find fault’, the NJB has ‘How, then, can he blame anyone’.

<sup>20</sup> Literally translated, this opening question reads, “On the contrary, O man, who are you to talk back to God?” Paul here quotes from Is 29:16, 45:9.

<sup>21</sup> In place of ‘honour’ and ‘dishonour’, the NJB & NRSV have, respectively, ‘special use’ and ‘ordinary use’.

<sup>22</sup> The NJB opens with, “But suppose that.”

<sup>23</sup> In place of ‘so he’, some MSS open with ‘and he has disclosed’.

<sup>24</sup> The NJB has ‘that people’ in place of ‘those’.

<sup>25</sup> Paul here quotes from Ho 2:23.

<sup>26</sup> The quotation here is from Ho 1:10.

<sup>27</sup> In vv. 27–28, Paul cites Is 10:22–23.

σωθήσεται.<sup>28</sup> λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.<sup>29</sup> καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν.

<sup>30</sup> Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως.<sup>31</sup> Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.<sup>32</sup> διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,<sup>33</sup> καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

be saved.<sup>28</sup> For, without hesitation or delay, the Lord will execute his sentence on the earth.<sup>29</sup> As Isaiah foretold: Had the Lord Sabaoth not left us a few survivors, we should be like Sodom, we should be the same as Gomorrah.

<sup>30</sup> What should we say, then? Gentiles, although they were not looking for righteousness, found it; that is, the righteousness of faith.<sup>31</sup> While Israel, looking for righteousness by law-keeping, did not fulfil the Law.<sup>32</sup> And why? Because they were trying to find it in works and not in faith, and so they stumbled over the stumbling-stone.<sup>33</sup> As it says in scripture: Now I am laying in Zion a stumbling-stone, a rock to trip people up; but he who relies on this will not be brought to disgrace.

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<sup>28</sup> Some MSS end this verse, "for, he will finish his work and cut it short in righteousness, because the Lord will make the sentence shortened on the earth."

Paul is here quoting from Is 10:22-23.

<sup>29</sup> The quotation here is from Is 1:9. This is one of the few instances in the NT where the title, 'Lord Sabaoth' (or 'Lord of Hosts') is used.

<sup>30</sup> The NJB has 'saving justice' in place of 'righteousness'.

<sup>31</sup> A more literal translation of 'looking for' is 'pursuing'.

<sup>32</sup> Most MSS, especially the later ones, have νόμου ('of the law') after 'works' (ἔργων), echoing Paul's usage in 3:20, 28 and elsewhere. The word phrase is lacking in the best witnesses, so the longer reading thus is weaker externally and internally, apparently motivated by a need to clarify.

<sup>33</sup> Paul here quotes from Is 8:14 & 28:16.

## Προς Ρωμαίους 10

<sup>1</sup> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup> μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· <sup>3</sup> ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν· <sup>4</sup> τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

<sup>5</sup> Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὅτι ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ. <sup>6</sup> ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἶπης ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν· <sup>7</sup> ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ

## ROMANS 10

<sup>1</sup> Brothers, my dearest wish and my prayer to God is for them, that they may be saved. <sup>2</sup> I readily testify to their fervour for God but it is misguided. <sup>3</sup> Not recognising God's righteousness, they have tried to establish their own, instead of submitting to the righteousness of God. <sup>4</sup> But the Law has found its fulfilment in Christ, so there is righteousness for all who believe.

<sup>5</sup> Moses writes of the righteousness that comes by the Law, saying, "The one who does these things will live by them."

<sup>6</sup> But the righteousness of faith says this: Do not think in your heart, "Who will go up to heaven?" (<sup>7</sup> that is, to bring Christ down) or, "Who will go down to the depths?" (that is, to bring Christ back from the dead). <sup>8</sup> What does it say, then? The word is very near to you; it is in your mouth and in your heart, that is, the word of faith, the faith that we preach, <sup>9</sup> that, if you

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### ROMANS 10

<sup>1</sup> The NRSV & NETB open with 'Brothers and sisters'; here, we follow the Greek text (& NJB).

<sup>2</sup> In place of 'fervour', the NRSV & NETB have 'zeal'.

<sup>3</sup> The NJB has 'saving justice' in place of 'righteousness' (twice in this verse).

<sup>4</sup> The NJB ends this verse with, "so that all who have faith will be justified." Other options for 'fulfilment' are 'completion' and 'end'.

<sup>5</sup> Paul here quotes Lv 18:5.

<sup>6</sup> The reference here is to Dt 30:12.

<sup>7</sup> The reference here is to Dt 30:13.

<sup>8</sup> Paul here references Dt 30:14 & Si 21:26.

<sup>9</sup> The NRSV open with 'because' in place of 'that'.

κηρύσσομεν. <sup>9</sup> ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. <sup>11</sup> λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. <sup>12</sup> οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντα τοὺς ἐπικαλουμένους αὐτόν. <sup>13</sup> Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

<sup>14</sup> Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; <sup>15</sup> πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά. <sup>16</sup> ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; <sup>17</sup> ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος Χριστοῦ.

declare with your mouth that Jesus is Lord, and if you believe with your heart that God raised him from the dead, then you will be saved. <sup>10</sup> It is by believing with the heart that you are justified and by making the declaration with your lips that you are saved. <sup>11</sup> When scripture says: No one who relies on this will be brought to disgrace, <sup>12</sup> it makes no distinction between Jew and Greek: the same Lord is the Lord of all and his generosity is offered to all who appeal to him; <sup>13</sup> for, all who call on the name of the Lord will be saved.

<sup>14</sup> But how are they to call on one in whom they do not believe? And how can they believe in one of whom they have not heard? And how will they hear without a preacher? <sup>15</sup> And how shall they preach if they are not sent? As it is written: How beautiful the feet of those who bring good news. <sup>16</sup> But not all have obeyed the good news. As Isaiah says: Lord, who has believed our message? <sup>17</sup> So, faith comes from hearing and that means hearing the word of Christ.

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<sup>10</sup> Another reading for 'making the declaration' is 'confessing [to salvation]'.

<sup>11</sup> See #9:33. Paul here quotes from Is 28:16.

<sup>12</sup> For this verse, here following the NJB, the NRSV ends with, "and is generous to all who call on him."

<sup>13</sup> Paul here quotes from J1 3:5.

<sup>14</sup> As in other places, Paul here puts himself into the position of a listener who makes qualifications or criticisms of his arguments.

<sup>15</sup> Paul here quotes Is 52:7. The metaphorical nuance of 'beautiful feet' is that such represent welcome news.

<sup>16</sup> Paul here quotes Is 53:1.

<sup>17</sup> Most MSS have θεοῦ ('God') here rather than Χριστοῦ ('Christ') but external evidence strongly favours the reading, Χριστοῦ. Internal evidence is also on its side: the expression, ῥήματος Χριστοῦ, occurs nowhere else in the NT and scribes would likely have changed it to a known expression.

<sup>18</sup> Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε, εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. <sup>19</sup> ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη, ἐπ' ἔθνη ἀσυνέτῳ παροργιῶ ὑμᾶς. <sup>20</sup> Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. <sup>21</sup> πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

<sup>18</sup> But I ask, have they not heard? Indeed, they have: their voice has gone out to all the earth and their words to the whole world. <sup>19</sup> Again, I ask: Did Israel not understand? First, Moses said: I rouse you to jealousy with a non-people, I shall anger you with a foolish nation. <sup>20</sup> And Isaiah is so bold to say: I have let myself be found by those who did not seek me; I have let myself be seen by those who did not consult me; <sup>21</sup> and, referring to Israel, he says: All day long I have been stretching out my hands to a disobedient and rebellious people.

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<sup>18</sup> Paul here quotes from Ps 19:4. Here, the particle, *μενοῦνγε* ('indeed'), is correcting the negative response expected by the particle *μὴ* in the preceding question.

<sup>19</sup> The reference here is to Dt 32:21. The *NJB* has 'single' in place of 'foolish', here following the *NRSV*.

<sup>20</sup> In vv. 20–21, Paul quotes Is 65:1–2.

<sup>21</sup> Both quoted passages of Isaiah refer to the Jewish people but, in the 1<sup>st</sup>, the prophet speaks of Israel 'not invoking the name of Yahweh' and, therefore, no better than the Gentiles.

## Προς Ρωμαίους ΙΙ

<sup>1</sup> Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. <sup>2</sup> οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἡλῖα τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ, <sup>3</sup> Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου. <sup>4</sup> ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. <sup>5</sup> οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν· <sup>6</sup> εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.  
<sup>7</sup> Τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, <sup>8</sup> καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,

## ROMANS 11

<sup>1</sup> So, I ask: Has God rejected his people? By no means! I too am an Israelite, descended from Abraham, of the tribe of Benjamin. <sup>2</sup> God never rejected his own people whom he knew from before. Do you not know what scripture says about Elijah and how he pleaded with God against Israel: <sup>3</sup> Lord, they have put your prophets to the sword, torn down your altars. I am the only one left and now they want to kill me. <sup>4</sup> And what was the divine answer given? I have spared for myself seven thousand men who have not bent the knee to Baal. <sup>5</sup> In the same way, then, in our own time, there is a remnant, set aside by grace. <sup>6</sup> And, since it is by grace, it cannot now be by good actions, or grace would not be grace at all!  
<sup>7</sup> What follows then? Israel failed to obtain what it was diligently seeking; only those who were chosen found it but the rest had their minds hardened. <sup>8</sup> Just as it is written: God

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### ROMANS 11

- <sup>1</sup> The NJB has 'Out of the question' in place of 'By no means'; the literal translation of the Greek (μὴ γένοιτο) is 'may it not be'.
- <sup>2</sup> The NJB has 'abandoned' in place of 'rejected', here following the NRSV & NETB.
- <sup>3</sup> Paul here quotes from 1K 19:10, 14.
- <sup>4</sup> Paul here quotes from 1K 19:18.
- <sup>5</sup> The NRSV & NETB have 'the present time' in place of 'our own time', here following the NJB.
- <sup>6</sup> At the end of this verse, some MSS add, "But if it is by works, it is no longer on the basis of grace; otherwise, work would no longer be work." (εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον)
- <sup>7</sup> The NJB has 'and the rest' in place of 'but the rest', here following the NRSV (loosely) and the Greek text. NETB does not translate the conjunction but starts a new sentence at this point.
- <sup>8</sup> Paul here quotes from Dt 29:4 and Is 29:10.

ὀφθαλμούς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. <sup>9</sup> καὶ Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς, <sup>10</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντός σύγκαμψον.

<sup>11</sup> Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἢ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. <sup>12</sup> εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνῶν, πῶς μᾶλλον τὸ πλήρωμα αὐτῶν.

<sup>13</sup> Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, <sup>14</sup> εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. <sup>15</sup> εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημιψις εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup> εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

gave them a spirit of stupor: eyes that would not see and ears that would not hear, down to this very day. <sup>9</sup> And David, says: May their own table become a snare and a trap, a stumbling block and a retribution for them. <sup>10</sup> May their eyes be so darkened that they cannot see, and keep their backs be bent forever.

<sup>11</sup> So, I ask: Was this stumbling to lead to their final downfall? By no means! But their transgression has brought salvation for the Gentiles, to make them jealous. <sup>12</sup> And, if their sin means riches for the world and their defeat means riches for Gentiles, how much more will their full inclusion mean!

<sup>13</sup> Now I speak to you Gentiles. As an apostle to the Gentiles, I glorify my ministry, <sup>14</sup> in order to make own flesh jealous, thus saving some of them. <sup>15</sup> For, if their rejection is the reconciliation of the world, what their acceptance be but life from the dead! <sup>16</sup> When the first fruits are made holy, so is the whole batch; and, if the root is holy, so are the branches.

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<sup>9</sup> Paul here quotes Ps 69:22–23.

<sup>10</sup> In the quoted psalm, there may be a reference to sacrificial meals (as in the Tg).

<sup>11</sup> Literally translated, Paul's rhetorical question reads, "Have they stumbled so as to fall?"

<sup>12</sup> For this verse, here loosely following the NRSV/NETB, the NJB reads, "And, if their fall has proved a great gain to the world and their loss has proved a great gain to the Gentiles – how much greater a gain will come when all is restored to them!"

<sup>13</sup> The NJB ends with, "I take pride in this work of service."

<sup>14</sup> In place of 'flesh', the NJB has 'blood-relations'.

<sup>15</sup> In place of 'from the dead', some translate 'from those who were dead'.

<sup>16</sup> Most interpreters see Paul here making use of a long-standing metaphor of the olive tree ('the root ... the branches') as a symbol for Israel.

<sup>17</sup> Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου, <sup>18</sup> μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ. <sup>19</sup> ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ. <sup>20</sup> καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ. <sup>21</sup> εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται. <sup>22</sup> ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, εἰς ἐπιμένους τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. <sup>23</sup> κἀκεῖνοι δέ, εἰ μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς. <sup>24</sup> εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. <sup>25</sup> Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε [ἐν] ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ

<sup>17</sup> But, if some branches were broken off and you, a wild olive, were grafted among the rest to share the richness of the olive tree, <sup>18</sup> then do not boast over the branches; and, if you do boast, think: you do not sustain the root but the root sustains you. <sup>19</sup> You will say, "Branches were broken off so that I could be grafted in." <sup>20</sup> True; they were broken off through their unbelief and you stand through faith. Do not be arrogant but fear! <sup>21</sup> If God did not spare the natural branches, he might not spare you either. <sup>22</sup> Note God's severity and goodness: severity to those who fell and goodness to you so long as you persevere in it; if not, you too will be cut off. <sup>23</sup> And they, if they do not persist in their unbelief, will be grafted in; for, God has the power to graft them back again. <sup>24</sup> For, if you, cut off from what is by nature a wild olive, were grafted unnaturally on to a cultivated olive, how much easier will it be for the natural branches, to be grafted on to the olive tree that is their own. <sup>25</sup> I want you to be quite certain, brothers, of this mystery, to save you from congratulating yourselves on your own good

<sup>17</sup> Another reading for 'among' is 'in place of'. In place of 'the richness', some MSS have 'the rich root'.

<sup>18</sup> In place of 'do not boast over the branches', here following the NRSV, the NJB has 'it is not for you to consider yourself superior to the other branches'.

<sup>19</sup> The NJB has 'on purpose for me to be' in place of 'so that I could be'.

<sup>20</sup> The NJB includes the word, 'True' (καλῶς) as part of v. 19.

<sup>21</sup> Some MSS end with 'he will not spare you'.

<sup>22</sup> Greek emphasizes the contrast between the two actions here more than can be easily expressed in English.

<sup>23</sup> In place of 'God has the power', the NJB has 'it is within the power of God'.

<sup>24</sup> The NRSV & NETB have 'contrary to nature' in place of 'unnaturally'.

<sup>25</sup> The NRSV & NETB add 'and sisters' after 'brothers'; here, we follow the Greek text & NJB.

μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, <sup>26</sup> καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται,

Ἦξει ἐκ Σιών ὁ ῥυόμενος,  
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·

<sup>27</sup> καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη,  
ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

<sup>28</sup> κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας· <sup>29</sup> ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. <sup>30</sup> ὡς περ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, <sup>31</sup> οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν· <sup>32</sup> συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

<sup>33</sup> Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. <sup>34</sup> Τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ

sense: part of Israel had its mind hardened but only until the Gentiles have wholly come in; <sup>26</sup> and this is how all Israel will be saved. As it is written:

From Zion will come the Redeemer,  
he will remove godlessness from Jacob.

<sup>27</sup> And this is my covenant with them,  
when I take away their sins.

<sup>28</sup> As regards the gospel, they are enemies for your sake; but, as regards the elect, they are beloved for their fathers' sake.

<sup>29</sup> For, the gifts and the call of God are irrevocable. <sup>30</sup> Just as you were once disobedient to God but have received mercy through their disobedience; <sup>31</sup> so they are now disobedient so, by the mercy shown to you, they too will receive mercy. <sup>32</sup> God has imprisoned all in disobedience only to show mercy to all.

<sup>33</sup> How rich and deep are the wisdom and knowledge of God! We cannot fathom his decisions or his ways. <sup>34</sup> Who has ever known the mind of the Lord? Who has ever been his advisor?

<sup>26</sup> The quotation here is from Is 59:20–21.

<sup>27</sup> Paul here quotes Is 27:9 & Jr 31:33–34.

<sup>28</sup> The NRSV adds 'of God' after 'enemies'.

<sup>29</sup> For this verse, here following NETB, the NJB has, "There is no change of mind on God's part about the gifts he has made or of his choice."

<sup>30</sup> The NJB has 'in the past' in place of 'once'.

<sup>31</sup> Some important MSS have νῦν ('now') before the final 'receive mercy'; scribes could have added νῦν to give balance to the preceding clause but it seems much more likely that they would have deleted it because of its seeming inappropriateness in this context.

<sup>32</sup> After the first 'all', the NJB adds 'human beings'.

<sup>33</sup> The NJB has 'reach the root' in place of 'fathom'.

<sup>34</sup> Paul here quotes from Job 15:8.

ἐγένετο; <sup>35</sup> ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; <sup>36</sup> ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

<sup>35</sup> Who has given anything to him, so that his presents come only as a debt returned? <sup>36</sup> For, all things come from him and through him. To him be glory forever! Amen.

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<sup>35</sup> Paul here quotes from Is 40:13.

<sup>36</sup> For the 1<sup>st</sup> sentence, the NJB reads, "Everything there is comes from him and is caused by him."

## Προς Ρωμαίους 12

<sup>1</sup> Παρακαλώ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρισμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. <sup>2</sup> καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

<sup>3</sup> Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως. <sup>4</sup> καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, <sup>5</sup> οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη. <sup>6</sup> ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, <sup>7</sup> εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, <sup>8</sup> εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει,

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<sup>1</sup> I urge you, then, brothers, remembering the mercies of God, to offer your bodies as a living sacrifice, dedicated and acceptable to God; that is the kind of worship for you, as sensible people. <sup>2</sup> Do not be conformed to this age but be transformed by the renewing of your minds, so that you may discern what is the good and acceptable will of God.

<sup>3</sup> For, through the grace that has been given to me, I say to each one of you not to think of yourself more highly than you ought to but think dispassionately, each according to the measure of faith that God has given him. <sup>4</sup> For, as in one body we have many parts and not all the parts have the same function, <sup>5</sup> so we, who are many, are one body in Christ; and individually we are members of one another. <sup>6</sup> We have gifts that differ according to the grace given to us: if prophecy, prophesy in proportion to faith; <sup>7</sup> if ministry, in ministering; for the teacher, in teaching; <sup>8</sup> for the exhorter, in exhorting; for the giver, in

### ROMANS 12

<sup>1</sup> A more literal reading of 'sensible people' is 'a spiritual kind'; the contrast is with the ritual sacrifices of Jews (cf. Ho 6:6).

<sup>2</sup> In place of 'be conformed to this age', here following NETB, the NJB has 'model your behaviour on the contemporary world'.

<sup>3</sup> 'Faith' is used here to mean the spiritual gifts bestowed by God on the members of the Christian community to ensure its life and growth.

<sup>4</sup> For this verse, here following NETB, the NJB reads, "Just as each of us has various parts in one body, and the parts do not all have the same function."

<sup>5</sup> The NJB opens, "in the same way, all of us, though there are so many of us, make up one body in Christ."

<sup>6</sup> An alternate (though less likely) translation for the end of the verse is, 'according to the rule of faith'.

<sup>7</sup> The NJB has a much longer reading for this verse: "Then since the gifts that we have differ according to the grace that was given to each of us: if it is a gift of prophecy, we should prophesy as much as our faith tells us."

<sup>8</sup> The NJB ends with, "if you are put in charge, you must be conscientious; if you do works of mercy, let it be because you enjoy doing them."

ὁ μεταδιδούς ἐν ἀπλότῃ, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότῃ.

<sup>9</sup> Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ. <sup>10</sup> τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, <sup>11</sup> τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, <sup>12</sup> τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, <sup>13</sup> ταῖς χρεΐαις τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. <sup>14</sup> εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταραᾶσθε. <sup>15</sup> χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. <sup>16</sup> τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. <sup>17</sup> μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. <sup>18</sup> εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. <sup>19</sup> μὴ ἑαυτοὺς ἐκδικοῦντες,

generosity; for the leader, in diligence; for the compassionate, in cheerfulness.

<sup>9</sup> Love must be without pretence. Avoid what is evil; stick to what is good. <sup>10</sup> Love one another with mutual affection; outdo one another in showing honour. <sup>11</sup> Do not lag in zeal, be eager in spirit, serve the Lord. <sup>12</sup> Be joyful in hope, persevere in hardship, keep praying regularly; <sup>13</sup> give to any of the saints who are in need; look for opportunities to be hospitable. <sup>14</sup> Bless your persecutors, bless and do not curse. <sup>15</sup> Rejoice with those who rejoice and sweep with those who weep. <sup>16</sup> Give the same consideration to all others alike. Pay no regard to social standing but meet humble people on their own terms. Do not congratulate yourself on your own wisdom. <sup>17</sup> Never pay back evil with evil but bear in mind what is noble before all people. <sup>18</sup> If it is possible and to the utmost of your ability, be at peace with all people. <sup>19</sup> Never try to get revenge: leave

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<sup>9</sup> The verb, 'must be', is understood in the Greek text.

<sup>10</sup> For this verse, the NJB reads, "In brotherly love, let your feelings of deep affection for one another come to expression and regard others as more important than yourself."

<sup>11</sup> For 'serve the Lord', some MSS read 'serve the time'.

<sup>12</sup> The NRSV reads, "Rejoice in hope, be patient in suffering, persevere in prayer."

<sup>13</sup> The NJB has 'God's holy people' in place of 'the saints'.

<sup>14</sup> For this verse, here following the NRSV & NETB, the NJB reads, "Bless your persecutors; never curse them, bless them."

<sup>15</sup> The NJB ends with, "and be sad for those in sorrow."

<sup>16</sup> Paul here quotes from Pr 3:7.

<sup>17</sup> Here, ἀνθρώπων ('people') is used generically and refers to both men and women (as also in v. 18).

<sup>18</sup> NETB opens, "If possible, so far as it depends on you."

<sup>19</sup> Paul here refers to Dt 32:35.

ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος. <sup>20</sup> ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρωπος πρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. <sup>21</sup> μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

that, my dear friends, to the Retribution. As scripture says: Vengeance is mine – I will pay them back, the Lord promises. <sup>20</sup> And more: If your enemy is hungry, give him something to eat; if thirsty, something to drink. By this, you will be heaping red-hot coals on his head. <sup>21</sup> Do not be mastered by evil but master evil with good.

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<sup>20</sup> Paul here quotes from Pr 25:21-22.

<sup>21</sup> Another reading for ‘master(ed)’ is ‘overcome’.

## Προς Ρωμαίους 13

<sup>1</sup> Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχοῦσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. <sup>2</sup> ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνδέστηκεν, οἱ δὲ ἀνδεστηκότες ἑαυτοῖς κρίμα λήμψονται. <sup>3</sup> οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. <sup>4</sup> θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. εἰ δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. <sup>5</sup> διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. <sup>6</sup> διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. <sup>7</sup> ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

## ROMANS 13

<sup>1</sup> Everyone is to obey the governing authorities; for, there is no authority except from God and whatever authorities exist have been appointed by God. <sup>2</sup> So, whoever resists authority resists against God's ordinance; and rebels will incur judgement. <sup>3</sup> Rulers cause no fear for good conduct but for bad. If you want to have no fear of authority, live honestly and you will have its approval; <sup>4</sup> for, it is God servant for your good. But, if you do what is wrong, then you should be afraid; for, it does not bear the sword in vain! It is God's servant to bring retribution to the wrongdoer. <sup>5</sup> So, you must obey, not only because of its wrath but also for conscience's sake. <sup>6</sup> And this is why you should pay taxes, too, because the authorities are all serving God as his agents, busy with this very thing. <sup>7</sup> Pay to each one what is due to each: taxes to whom tax is due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

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### ROMANS 13

- <sup>1</sup> The NRSV has 'instituted' in place of 'appointed', here following the NJB. For this verse, the WEBBE reads, "Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God."
- <sup>2</sup> In place of 'resists' (twice in this verse, here following the NRSV), the NJB has 'disobeys' and 'is rebelling against', respectively.
- <sup>3</sup> NETB places the 1<sup>st</sup> sentence in parentheses.
- <sup>4</sup> Before 'for your good', the NJB adds 'for you and'.
- <sup>5</sup> The NJB here has 'retribution' in place of 'wrath'.
- <sup>6</sup> The NJB ends the verse with, "even while they are busily occupied with that particular task."
- <sup>7</sup> In place of 'revenue' (twice in this verse), the NJB has 'tolls'.

<sup>8</sup> Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν. <sup>9</sup> τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>10</sup> ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

<sup>11</sup> Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. <sup>12</sup> ἡ νύξ προέκοιπεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποδώμεθα οὖν τὰ ἔργα τοῦ σκοτους, ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός. <sup>13</sup> ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέδαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· <sup>14</sup> ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

<sup>8</sup> Owe nothing to anyone except love for one another; for, to love the other person is to fulfil the Law. <sup>9</sup> All these: You shall not commit adultery. You shall not kill. You shall not steal. You shall not covet. And all the other commandments that there are, are summed up in this single phrase: You must love your neighbour as yourself. <sup>10</sup> Love can cause no harm to your neighbour and so love is the fulfilment of the Law.

<sup>11</sup> Besides, you know the time; the hour is here for you to wake up from sleep; for, our salvation is nearer now than when we became believers. <sup>12</sup> The night is far gone, day is near; so, let us throw off everything that belongs to the darkness and put on the armour of light. <sup>13</sup> Let us live decently, as in the light of day, with no orgies or drunkenness, no debauchery or licentiousness, and no wrangling or jealousy. <sup>14</sup> Let your armour be the Lord Jesus Christ and stop worrying about how to gratify the desires of the flesh.

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<sup>8</sup> A more literal ending is, “the one who loves another has fulfilled the Law.”

<sup>9</sup> After ‘You shall not steal’, some MSS (including the *Textus Receptus*) add ‘You shall not bear false witness’.

<sup>10</sup> The NRSV has ‘fulfilling’ in place of ‘fulfilment’, here following the NJB & NETB.

<sup>11</sup> The NJB has ‘first began to believe’ in place of ‘became believers’.

<sup>12</sup> In place of ‘far gone’, the NJB has ‘nearly over’.

<sup>13</sup> The NJB has ‘promiscuity’ in place of ‘debauchery’.

<sup>14</sup> The NJB ends with, “your disordered natural inclinations may be fulfilled.”

## Προς Ρωμαίους 14

<sup>1</sup> Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. <sup>3</sup> ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο. <sup>4</sup> σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.

<sup>5</sup> Ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφροεῖσθω. <sup>6</sup> ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.

<sup>7</sup> Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. <sup>8</sup> ἐὰν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐὰν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐὰν τε οὖν ζῶμεν

## ROMANS 14

<sup>1</sup> Welcome those whose faith is weak but do not quarrel over opinions. <sup>2</sup> One believes in eating anything but the weak eats only vegetables. <sup>3</sup> One who eats must not condemn one who abstains; nor must one who abstains condemn one who eats; for, God has welcomed him. <sup>4</sup> Who are you, to judge another's servant? It is before his own lord that he stands or falls; and he shall be upheld; for, the Lord is able to uphold him.

<sup>5</sup> One judges one day holier than others and one judges all alike. Let each be fully convinced in his own mind. <sup>6</sup> The one who observes the day does it for the Lord. The one who eats, eats for the Lord since he gives thanks to God, and the one who abstains does so for the Lord and gives thanks to God.

<sup>7</sup> For, none of us lives for himself and none dies for himself; <sup>8</sup> while we are alive, we are living for the Lord and, when we die, we die for the Lord; and so, alive or dead, we belong to the

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### ROMANS 14

<sup>1</sup> NETB adds 'differing' before 'opinions'.

<sup>2</sup> Most translations have plural subjects in this verse; the Greek terms are interpreted as collective singular.

<sup>3</sup> The NJB adds 'freely' after 'eat' and has 'are unwilling to eat freely' in place of 'abstain'; here, we loosely follow the NRSV.

<sup>4</sup> Most MSS, especially Western and Byzantine, read θεός ('God') in place of κύριος ('the Lord') here; however, κύριος is found in many of the most important MSS and θεός looks to be an assimilation to v. 3.

<sup>5</sup> Literally translated, the 1<sup>st</sup> sentence reads, "[For,] one judges day from day and one judges all days."

<sup>6</sup> NETB adds 'from eating' after 'abstains'.

<sup>7</sup> The NJB repeats 'of us' before 'dies'.

<sup>8</sup> Throughout this paragraph, the NRSV has 'to' in place of 'for'.

ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. <sup>9</sup> εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

<sup>10</sup> Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ. <sup>11</sup> γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. <sup>12</sup> ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ.

<sup>13</sup> Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. <sup>14</sup> οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. <sup>15</sup> εἰ γὰρ διὰ βρωῖμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. <sup>16</sup> μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. <sup>17</sup> οὐ γάρ ἐστιν ἡ

Lord. <sup>9</sup> It was for this purpose that Christ both died and returned to life: so that he might be Lord of both the dead and of the living.

<sup>10</sup> Why does one of you judge his brother? Or why does another despise his brother? For, we will all stand before the judgement-seat of God. <sup>11</sup> As it is written, "As I live," says the Lord, "every knee shall bow before me, every tongue shall give glory to God." <sup>12</sup> So, then, each of us will be accountable to God.

<sup>13</sup> So, let us each stop judging one another and decide instead never to place an obstacle or trap in any brother's way. <sup>14</sup> I am sure and quite convinced in the Lord Jesus that no food is unclean in itself; still, it is unclean to the one who considers it unclean. <sup>15</sup> But if what you eat causes offence to a brother, then you are no longer walking in love. Do not to let what you eat cause the ruin of one for whom Christ died. <sup>16</sup> So, do not let your good be spoken of as evil; <sup>17</sup> for, the kingdom of God is

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<sup>9</sup> The NJB has 'came to life again' in place of 'returned to life', here following NETB.

<sup>10</sup> Some MSS read 'of Christ' (χριστοῦ) in place of 'of God' (θεοῦ).

<sup>11</sup> Paul here quotes from Is 45:23 & 49:18.

<sup>12</sup> The words, 'to God' (τῷ θεῷ), are absent from some MSS. External evidence favours their inclusion since Alexandrian, Western, and Byzantine MSS are well represented; internally, it is easy to see the words as a scribal gloss intended to clarify the referent.

<sup>13</sup> The NJB has 'anything that can bring him down' in place of 'trap', here following NETB.

<sup>14</sup> The NJB ends the verse rather verbosely, with, "it is only if someone classifies any kind of food as unclean, then for him it is unclean."

<sup>15</sup> In place of the opening 'but', some MSS have 'and indeed' and others have 'now'.

<sup>16</sup> For this verse, the NJB reads, "A privilege of yours must not be allowed to give rise to harmful talk."

<sup>17</sup> The NJB has 'saving justice' in place of 'uprightness'.

βασιλεία τοῦ θεοῦ βρωσὶς καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ.<sup>18</sup> ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.<sup>19</sup> ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.<sup>20</sup> μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθάρα, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.<sup>21</sup> καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.<sup>22</sup> σὺ πίστιν [ἦν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.<sup>23</sup> ὁ δὲ διακρινόμενος ἐὰν φάγη κατακρίνεται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

not food and drink but the uprightness, peace, and joy brought by the Holy Spirit.<sup>18</sup> The one who serves Christ in these things will be accepted by God and approved by men.<sup>19</sup> So then, let us be always seeking the ways that lead to peace and supporting one another.<sup>20</sup> Do not wreck God's work for the sake of food; all foods are clean but it is wrong to make others fall by what you eat.<sup>21</sup> It is best to abstain from eating any meat, or drinking any wine, or from any other activity that may cause a brother to stumble.<sup>22</sup> The faith that you have, keep to yourself before God. Blessed is the one whose principles do not condemn his practice.<sup>23</sup> But the one who eats with doubts is condemned, because he does not act from faith; for, whatever does not spring from faith is sin.

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<sup>18</sup> In place of 'by men', the NJB has 'by everyone'.

<sup>19</sup> The NRSV has 'mutual upbuilding' in place of 'supporting one another'.

<sup>20</sup> Literally translated, this verse ends, "by eating it with a cause of stumbling."

<sup>21</sup> Many MSS, some quite important, add 'or to be offended or to be made weak' (ἢ σκανδαλίζεται ἢ ἀσθενεῖ) after 'to stumble' (προσκόπτει); the shorter reading is found only in Alexandrian MSS. Although external evidence favours inclusion, internal evidence points to a scribal expansion, perhaps reminiscent of 1Co 8:11-13 and the shorter reading is therefore preferred.

<sup>22</sup> Some MSS read the 1<sup>st</sup> sentence as a question: "Have you a belief? Hold on to it."

<sup>23</sup> Some MSS (and the WEBBE) insert 16:25-27 after this verse.

## Προς Ρωμαίους 15

<sup>1</sup> Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. <sup>2</sup> Ἐκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν· <sup>3</sup> καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρесе· ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε ἐπέπεσαν ἐπ' ἐμέ. <sup>4</sup> Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. <sup>5</sup> ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, <sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

<sup>7</sup> Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς, εἰς δόξαν τοῦ θεοῦ. <sup>8</sup> λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, <sup>9</sup> τὰ δὲ ἔθνη ὑπὲρ

## ROMANS 15

<sup>1</sup> It is for us who are strong to bear with the failings of the weak and not please ourselves. <sup>2</sup> Each of us must consider his neighbour's good so that we build him up. <sup>3</sup> For, Christ did not please himself, either; indeed, just as it is written: The insults of those who insult you have fallen on me. <sup>4</sup> And all these things that were written in former times were written so that we, learning perseverance and the encouragement of the scriptures, should have hope. <sup>5</sup> Now, may the God of perseverance and encouragement give you all the same purpose, in accordance with Christ Jesus, <sup>6</sup> so that you may together with one voice give glory to the God and Father of our Lord Jesus Christ.

<sup>7</sup> Accept one another, then, as Christ accepted you, for the sake of the glory of God. <sup>8</sup> I tell you that Christ's work was to serve the circumcised, fulfilling the truthfulness of God by carrying out the promises made to the fathers, <sup>9</sup> and his work was also

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### ROMANS 15

<sup>1</sup> The NJB has 'susceptibilities' in place of 'failings', here following the NRSV & NETB.

<sup>2</sup> In place of 'build him up' then NJB has 'support one another'.

<sup>3</sup> The opening conjunction (καὶ - 'And') is here translated as 'For'. Paul here quotes from Ps 69:9.

<sup>4</sup> The NJB has 'so long ago' in place of 'in former times'.

<sup>5</sup> Others interpret, 'to live in good understanding of one another' or 'to live in agreement with one another'.

<sup>6</sup> Another reading for 'one voice' is 'one heart'.

<sup>7</sup> Other readings for 'accept' are 'welcome' and 'receive'. The Textus Receptus reads 'accepted us' in place of 'accepted you'.

<sup>8</sup> The literal translation of 'the circumcised' is 'those of the circumcision'.

<sup>9</sup> Paul here quotes from Ps 18:49 & 2S 22:50.

ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν, καὶ τῷ ὀνοματί σου ψαλῶ.<sup>10</sup> καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.<sup>11</sup> καὶ πάλιν, Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.<sup>12</sup> καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.<sup>13</sup> ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

<sup>14</sup> Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.<sup>15</sup> τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ.<sup>16</sup> εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεροουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν

for the Gentiles, so that they should give glory to God for his faithful love; as it is written: For this, I shall praise you among the nations and sing praise to your name.<sup>10</sup> And, in another place, it says: Nations, rejoice, with his people;<sup>11</sup> and, in another place again: Praise the Lord, all nations, extol him, all people.<sup>12</sup> And, in Isaiah, it says: The root of Jesse will appear, he who rises up to rule the nations, and in him the nations will put their hope.<sup>13</sup> May the God of hope fill you with all joy and peace in your belief, so that in the power of the Holy Spirit you may be rich in hope.

<sup>14</sup> I am quite sure that you, my brothers, are full of goodness, fully instructed, and able to correct each other.<sup>15</sup> But I have written to you more boldly on some points, to remind you, because of the grace that was given to me by God<sup>16</sup> to be a minister of Christ Jesus to the Gentiles, dedicated to offer them the gospel of God, so that Gentiles may be an acceptable offering, sanctified by the Holy Spirit.<sup>17</sup> So, I can be proud, in Christ Jesus, of my work for God.<sup>18</sup> For, I dare to speak only

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<sup>10</sup> Paul here quotes Dt 32:43.

<sup>11</sup> The quotation here is from Ps 117:1.

<sup>12</sup> Here, Paul quotes Is 11:10.

<sup>13</sup> The literal translation of 'belief' is 'believing'.

<sup>14</sup> The NRSV & NETB add 'and sisters' after 'brothers'.

<sup>15</sup> Towards the end of this letter, Paul once again gives his claim to write to a church that he has not founded (cf. 1:13).

<sup>16</sup> The NJB starts a new sentence at this verse and adds 'I was given grace'.

<sup>17</sup> For this verse, here loosely following the NJB, the NRSV reads, "In Christ Jesus, then, I have reason to boast of my work for God."

<sup>18</sup> In place of 'by word and deed', the NJB has 'using what I have said and done'.

πνεύματι ἁγίῳ. <sup>17</sup> ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν. <sup>18</sup> οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, <sup>19</sup> ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος· ὥστε με ἀπὸ Ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, <sup>20</sup> οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, <sup>21</sup> ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

<sup>22</sup> Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς· <sup>23</sup> νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, <sup>24</sup> ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ – <sup>25</sup> νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ διακονῶν τοῖς ἁγίοις. <sup>26</sup> ἠὲ δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ

of what Christ has done through me to win the allegiance of the Gentiles, by word and deed, <sup>19</sup> by the power of signs and wonders, by the power of the Spirit of God. Thus, from Jerusalem and all round, as far as Illyricum, I have fully carried out the preaching of the gospel of Christ; <sup>20</sup> and, what is more, it has been my rule to preach the gospel only where the name of Christ has not already been heard; for, I do not build on another's foundations. <sup>21</sup> In accordance with scripture: Those who have never been told about him will see him and those who have never heard about him will understand.

<sup>22</sup> That is why I have been so often hindered from coming to see you; <sup>23</sup> but now, as there is nothing to keep me in these parts, I hope, after longing for many years to visit you, to see you <sup>24</sup> when I am on the way to Spain; and, after enjoying your company for a little while, to be helped on my way with your support. <sup>25</sup> But now I have undertaken to go to Jerusalem in the service of the saints there, <sup>26</sup> since Macedonia and Achaia have chosen to make a generous contribution to the poor

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<sup>19</sup> 'Jerusalem' and 'Illyricum' (modern Albania) were, at the time of writing, the 2 extremes of Paul's missionary journeys. In place of 'the Spirit of God', some MSS have 'the Spirit' and others have 'the Holy Spirit'.

<sup>20</sup> The NRSV has 'good news' in place of 'gospel'.

<sup>21</sup> Paul here quotes Is 52:15.

<sup>22</sup> The NJB has 'prevented' in place of 'hindered', here following the NRSV & NETB.

<sup>23</sup> There were still unconverted Gentiles 'in these parts' but Paul had laid the foundations and left his disciples to build on them.

<sup>24</sup> The NJB includes the words, 'when I am on the way to Spain', as part of v. 23.

<sup>25</sup> In place of 'the saints', here following the Greek text (ἁγίοις), the NJB has 'God's holy people', as also in v. 26.

<sup>26</sup> 'Achaia' was a Roman province in what is present-day Greece.

ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ. <sup>27</sup> ἠυδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. <sup>28</sup> τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν· <sup>29</sup> οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

<sup>30</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, <sup>31</sup> ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἢ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, <sup>32</sup> ἵνα ἐν χαρᾷ ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. <sup>33</sup> ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

among the saints at Jerusalem. <sup>27</sup> They were pleased to do this and indeed they owe it to them. For, if the Gentiles have been given a share in their spiritual possession, then in return to give them help with material possessions is repaying a debt to them. <sup>28</sup> So, when I have done this and given the harvest into their possession, I shall visit you on the way to Spain. <sup>29</sup> I am sure that, when I do come to you, I shall come with the fullest blessing of Christ.

<sup>30</sup> Meanwhile, I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join with me in earnest prayer to God on my behalf, <sup>31</sup> praying that I may be rescued from the unbelievers in Judaea and that the aid that I am carrying to Jerusalem will be acceptable to the saints. <sup>32</sup> Then, I shall come to you, if God wills it, for a happy time of relaxation in your company. <sup>33</sup> May the God of peace be with you all. Amen.

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<sup>27</sup> For the 1<sup>st</sup> sentence, the NJB reads, "Yes, they chose to; not that they did not owe it to them."

<sup>28</sup> The literal translation of 'given the harvest into their possession' is 'sealed to them this fruit'.

<sup>29</sup> After 'blessing', some MSS add 'of the gospel'.

<sup>30</sup> Paul often asks his communities to pray for him. The source text has ἀδελφοί ('brothers') in brackets but Nestle-Aland makes no note of this.

<sup>31</sup> In place of 'the aid that I am carrying', some MSS have 'my ministry'.

<sup>32</sup> The NRSV has 'refreshment' in place of 'relaxation'.

<sup>33</sup> This 'farewell doxology' adds significant weight to the argument that Ch. 16 (or a section of it) is a later addition; cf. #14:23.

## Προς Ρωμαίους 16

<sup>1</sup> Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, <sup>2</sup> ἵνα προσδέξησθε αὐτὴν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν κηρήσῃ πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

<sup>3</sup> Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, <sup>4</sup> οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, <sup>5</sup> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. <sup>6</sup> ἀσπάσασθε Μαριάμ, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς. <sup>7</sup> ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. <sup>8</sup> ἀσπάσασθε Ἀμπλιᾶτον τὸν

## ROMANS 16

<sup>1</sup> I commend to you our sister, Phoebe, a deaconess of the church at Cenchreae,<sup>2</sup> so that you may give her, in the Lord, a welcome worthy of the saints and help her with whatever she needs from you; for, she herself has come to the help of many people, including myself.

<sup>3</sup> My greetings to Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who risked their own necks to save my life; to them, thanks not only from me but from all the churches among the Gentiles; <sup>5</sup> and my greetings to the church at their house. My greetings to my beloved friend, Epaenetus, who was the first of Asia's conversions to Christ. <sup>6</sup> My greetings to Mary, who has worked so very hard among you. <sup>7</sup> My greetings to Andronicus and Junias, my kinsmen and fellow prisoners; they are prominent among the apostles and they were in Christ before I was. <sup>8</sup> My greetings to Ampliatus, my

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### ROMANS 16

- <sup>1</sup> This chapter may not have formed part of the original letter (see the introduction). 'Phoebe' was likely the bearer of the letter. The WEBBE has 'servant' in place of 'deaconess'.
- <sup>2</sup> In place of 'the saints', here following the Greek text (ἀγίοις), the NJB has 'God's holy people'.
- <sup>3</sup> Except for 'Prisca and Aquila' (Ac 18, 1Co 16:19, 2Tm 4:19), nothing is known of the individuals mentioned in this paragraph beyond what is said here.
- <sup>4</sup> Saving Paul's life was presumably in Ephesus, either at the time of the riot (Ac 19:23ff) or during his imprisonment there.
- <sup>5</sup> Literally translated, the verse ends, "the first fruits of Asia for Christ."
- <sup>6</sup> Nothing is known of this 'Mary' from other NT or early Christian sources.
- <sup>7</sup> For 'Junias', some MSS read 'Junia' and a few have 'Julia'.
- <sup>8</sup> Nothing is known of 'Ampliatus' from other NT or early Christian sources.

ἀγαπητόν μου ἐν κυρίῳ. <sup>9</sup> ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. <sup>10</sup> ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. <sup>11</sup> ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. <sup>12</sup> ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. <sup>13</sup> ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. <sup>14</sup> ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. <sup>15</sup> ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους. <sup>16</sup> Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησῖαι πᾶσαι τοῦ Χριστοῦ. <sup>17</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς

beloved friend in the Lord. <sup>9</sup> My greetings to Urban, our fellow worker in Christ, and to my beloved friend Stachys. <sup>10</sup> My greetings to Apelles, who is an approved servant of Christ. My greetings to those who belong to the household of Aristobulus. <sup>11</sup> My greetings to my kinsman, Herodion, and greetings to those who belong to the Lord in the household of Narcissus. <sup>12</sup> My greetings to Tryphaena and Tryphosa, who have worked hard in the Lord; greetings to my beloved friend Persis, also a very hard worker in the Lord. <sup>13</sup> My greetings to Rufus, chosen servant of the Lord, and to his mother – a mother to me too. <sup>14</sup> My greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. <sup>15</sup> My greetings to Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Greet each other with the holy kiss. All the churches of Christ send their greetings to you.

<sup>17</sup> I urge you, brothers, be on your guard against the people who are out to stir up dissension and bring up difficulties

<sup>9</sup> In place of 'beloved', here following the NRSV, the NJB has 'dear' and NETB has 'good'.

<sup>10</sup> The NJB has 'proved' in place of 'who is an approved'.

<sup>11</sup> Other readings for 'kinsman' are 'relative' (as NRSV) and 'compatriot' (as NETB).

<sup>12</sup> For 'Tryphaena' (as NRSV & NJB), NETB uses the alternate spelling, 'Tryphena', as do the NLT, NIV & NKJV.

<sup>13</sup> This 'Rufus' was possibly the son of Simon of Cyrene (Mk 15:21).

<sup>14</sup> After 'brothers', the NRSV & NETB add 'and sisters'.

<sup>15</sup> In place of 'the saints', here following the Greek text (ἀγίοις), the NJB has 'God's holy people'.

<sup>16</sup> The last sentence, not found elsewhere in Paul's letters, shows special respect for the church in Rome.

<sup>17</sup> The NJB has 'disagreement' in place of 'dissension'.

ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν.<sup>18</sup> οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.<sup>19</sup> ἢ γὰρ ὑμῶν ὑπακοὴ εἰς πάντα ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.<sup>20</sup> ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

<sup>21</sup> Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.<sup>22</sup> ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.<sup>23</sup> ἀσπάζεται ὑμᾶς Γαίιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

<sup>25</sup> Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου

against the teaching that you learnt. Avoid them!<sup>18</sup> Such people are not servants of our Lord Christ but of their own greed; and, with smooth talk and flattery, they deceive the minds of the unwary.<sup>19</sup> Your obedience has become known to all and I am very pleased with you for it; but I should want you to be learned only in what is good, and unsophisticated about all that is evil.<sup>20</sup> The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, who is working with me, sends greeting to you, and so do my kinsmen, Lucius, Jason, and Sosipater.<sup>22</sup> I, Tertius, who am writing this letter, greet you in the Lord.<sup>23</sup> Greetings to you from Gaius, my host here, and host of the whole church. Erastus, the city treasurer, sends greetings to you and out brother, Quartus.

<sup>25</sup> And now to him who can make you strong in accordance with the gospel that I preach

<sup>18</sup> In place of 'smooth talk and flattery', the NJB has 'talk that sounds smooth and reasonable'.

<sup>19</sup> The NJB has 'everyone' in place of 'all'.

<sup>20</sup> Some MSS (and also the Vg) place the last sentence after v. 23, wherein they include it as v. 24; others place it after v. 27.

<sup>21</sup> Other readings for 'kinsmen' are 'relatives' (as NRSV) and 'compatriots' (as NETB).

<sup>22</sup> 'Tertius' is the secretary who wrote down what Paul dictated (Col 4:18 & cf. 1P 5:12).

<sup>23</sup> Nothing is known of 'Erastus' or 'Quartus' from other NT or early Christian writings.

<sup>24</sup> Many MSS include here v. 24, "The grace of our Lord Jesus Christ be with all of you. Amen" and some include it after v. 27. The verse is missing from the best MSS (and from the Coptic Text) and the external evidence strongly favours omission of the verse.

<sup>25</sup> Most MSS place this doxology here but, in some, it appears at the end of either Ch. 14 or 15; others omit it. See #14:23.

καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,  
κατὰ ἀποκάλυψιν μυστηρίου  
χρόνοις αἰωνίοις σεσιγημένου  
<sup>26</sup> φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν  
κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ  
εἰς ὑπακοὴν πίστεως  
εἰς πάντα τὰ ἔθνη γνωρισθέντος,  
<sup>27</sup> μόνῳ σοφῷ Θεῷ διὰ  
Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα  
εἰς τοὺς αἰῶνας ἀμήν.

and the proclamation of Jesus Christ  
in accordance with that mystery  
which, for endless ages was kept secret  
<sup>26</sup> but now (as the prophets wrote) is disclosed,  
as the eternal God commanded,  
to be made known to all the nations,  
so that they obey in faith.  
<sup>27</sup> To him, the only wise God,  
give glory through Jesus Christ  
forever and ever. Amen.

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<sup>26</sup> The NJB has 'revealed' in place of 'disclosed', here following the NRSV & NETB.

<sup>27</sup> Nestle-Aland includes the word, ᾧ, in brackets.