

**(Note: Preface is at the End of this Version)**

# **Romans**

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## Chapter 1

1 Paul, a servant of **Messiah Yeshua**,  
called *to be* an emissary, set apart  
for the good news of **God**,  
2 which he promised beforehand  
through his prophets in the holy  
Scriptures,  
3 concerning his **Son**, who came from  
the seed of David according to the  
flesh,  
4 who was declared the **Son of God**  
with power, according to the **Spirit**  
of holiness, by the resurrection from  
the dead, **Yeshua Messiah** our **Lord**,  
5 through whom we have received  
favor and ambassadorship to bring  
about *the* obedience of faithfulness  
among all the peoples for *the glory*  
*of* his name,  
6 among whom you also are called by  
**Yeshua Messiah**;  
7 to all those who are loved by **God** in  
Rome, called holy ones: Favor to  
you and peace from **God** our **Father**  
and **Yahweh Yeshua Messiah**.

8 First, I thank my **God** through  
**Yeshua Messiah** for all of you,  
because the <sup>†</sup>faithfulness in you is  
being proclaimed in the whole  
world.  
9 Because **God** is my witness, whom  
I serve in my spirit in *connection to*  
*the* good news of his **Son**, as *to how*  
unceasingly I make mention of you,  
10 always in my prayers asking, if  
somehow now at last by the will of  
**God** I may succeed in coming to  
you.  
11 For I long to see you so that I may  
impart some spiritual gift to you,  
that you may be established;  
12 that is, that I may be encouraged  
together with you *while* among you,  
each of us by the other's faithfulness,  
both yours and mine.  
13 I do not want you to be unaware,  
brethren, that often I have planned  
to come to you (and have been  
prevented so far) so that I may  
obtain some fruit among you also,

- even as among the rest of the Peoples.
- 14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.
- 15 So, for my part, I am eager to proclaim the good news to you also who are in Rome.
- 16 For I am not ashamed of the good news, for it is the power of **God** for salvation to everyone who commits *to Him*, to the Jew first and also to the Greek.
- 17 For in it *the* justice<sup>a</sup> of **God** is revealed from †faithfulness to faithfulness<sup>‡</sup>; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY †FAITHFULNESS<sup>‡</sup>.”
- 18 For the wrath of **God** is revealed from heaven against all ungodliness and injustice of men who suppress the truth in unrighteousness,
- 19 because that which is known about **God** is evident among them; for **God** made it evident to them.
- 20 For since the creation of the world his invisible attributes, his everlasting power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.
- 21 For even though they knew **God**, they did not honor Him as **God** or give thanks, but they became futile in their speculations, and their foolish heart was darkened.
- 22 Professing to be wise, they became fools,
- 23 and exchanged the glory of the incorruptible **God** for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.
- 24 Therefore **God** gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

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<sup>a</sup>*also means* righteousness.

25 For they exchanged the truth of **God** for a lie, and worshiped and served the creature rather than the Creator, who is blessed unto the Ages. Amæn.

26 For this reason **God** gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

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

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

30 slanderers, haters of **God**, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

31 without understanding, untrustworthy, unloving, unmerciful;

32 and although they know the ordinance of **God**, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

## Chapter 2

1 Therefore you are without excuse O man, everyone judging, because by what you judge another, you condemn yourself, because you who judge practice the same things.

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

3 But do you suppose this, O man, who *is* judging those practicing such things and doing the same *yourself*,

- that you will escape the judgment of **God**?
- 4 Or do you think dismissively of the riches of his kindness and tolerance and patience, not knowing that the kindness of **God** leads you to <sup>a</sup>repentance?
- 5 But according to your stubbornness and unrepentant heart you are hoarding wrath for yourself on the day of wrath and revelation of the righteous judgment of **God**,
- 6 who WILL RENDER BACK TO EACH PERSON ACCORDING TO HIS DEEDS:
- 7 to those who, by patient endurance in good work, are seeking for glory and honor and immortality: eternal life;
- 8 but to those who are selfish, and do not obey the truth, but obey injustice: wrath and anger,
- 9 tribulation and distress—upon every soul of man doing evil, for the Jew first and also for the Greek,

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<sup>a</sup>*means* turn from sin.

- 10 but glory and honor and peace to everyone doing good, to the Jew first and also to the Greek.
- 11 For there is no <sup>b</sup>partiality with **God**.
- 12 For all who have sinned lawlessly, as lawless will also perish, and *then* all who have sinned according to Torah, through Torah will be judged;
- 13 because *it is* not the hearers of Torah *who* are right before **God**, but the doers of Torah will be <sup>c</sup>made righteous.
- 14 For when Peoples who do not have the Torah do instinctively the things of the Torah, these, not having the Torah, are <sup>d</sup>torah to themselves,
- 15 in that they show the work of the Torah written in their hearts, their

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<sup>b</sup>judgment based on appearances or injudicious favoritism.

<sup>c</sup>*also means* proved right.

<sup>d</sup>*Hebrew* instruction.

- conscience bearing witness and their thoughts alternately accusing or else defending them,
- 16 on the day when, according to my good news, **God** will judge the secrets of men through **Messiah Yeshua**.
- 17 But if you indentify yourself as Jewish and find <sup>a</sup>rest in Torah and rejoice in **God**,
- 18 and know *his* will and approve the things that are better, being instructed out of the Torah,
- 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
- 20 a corrector of the foolish, a teacher of the immature, having in the Torah the structural form of knowledge and of the truth,
- 21 you, therefore, who teach another, do you not teach yourself? You who proclaim that one shall not steal, do you steal?
- 22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
- 23 You who rejoice in the Torah, through transgression of the Torah, do you dishonor **God**?
- 24 For “THE NAME OF **God** IS BLASPHEMED AMONG THE PEOPLES BECAUSE OF YE,” according to what is written.
- 25 For indeed circumcision is of value when you practice Torah; but when you are a transgressor of the Torah, your circumcision is no better than uncircumcision.
- 26 So when the uncircumcised man keeps the requirements of the Torah, will not his uncircumcision be regarded as circumcision?
- 27 And he who is in a natural state of uncircumcision, when he completes the Torah, will he not judge you who, though having the written text and circumcision, are a transgressor of Torah?

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<sup>a</sup>or comfort, support.

- 28 For one is not Jewish on the outside, nor is circumcision on the outside in the flesh,  
29 unless he is Jewish on the inside; and circumcision of the heart *is* by the **Spirit**, not by a <sup>a</sup>written text; and his praise is not from men, but from **God**.

### Chapter 3

- 1 Then what advantage has the Jew? Or what is the benefit of circumcision?  
2 Great in every respect. First of all, because to them were committed the oracles of **God**.  
3 What then? If some are unfaithful *to God*, their unfaithfulness will not nullify the faithfulness of **God**, will it?

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<sup>a</sup>*refers to* Phylacteries-Rabbinic tradition of wearing scripture texts on the head and hand.

- 4 May it never be! Rather, let **God** be found true, though every man *be found* a liar, as it is written,  
“THAT YOU MAY BE VINDICATED IN YOUR WORDS,  
AND PREVAIL WHEN YOU ARE JUDGED.”  
5 But if our unrighteousness demonstrates the <sup>b</sup>justice of **God**, what shall we say? The **God** who inflicts wrath is not unjust, is he? (I am speaking in human terms.)  
6 May it never be! For otherwise, how will **God** judge the world?  
7 But if through my lie the truth of **God** abounded to his glory, why am I also still being judged as a sinner?  
8 And why not *say* (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.

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<sup>b</sup>*also means* righteousness.

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

10 to the degree that it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

11 THERE IS NONE WHO UNDERSTANDS,

THERE IS NONE WHO SEEKS FOR **God**;

12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;

THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

13 "THEIR THROAT IS AN OPEN GRAVE,

WITH THEIR TONGUES THEY KEEP DECEIVING,"

"THE POISON OF ASPS IS UNDER THEIR LIPS";

14 "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

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<sup>a</sup>context: Paul is speaking for Jews in general.

15 "THEIR FEET ARE SWIFT TO SHED BLOOD,

16 DESTRUCTION AND MISERY ARE IN THEIR PATHS,

17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

18 "THERE IS NO FEAR OF **God** BEFORE THEIR EYES."

19 Now we know that whatever the Torah says, it speaks to those with the Torah, so that every mouth may be closed and all the world may come under **God's** justice;

20 because by works of <sup>b</sup>Torah no flesh will satisfy justice in his sight; for through Torah *comes* the full knowledge of sin.

21 But now apart from the <sup>c</sup>norm *the* <sup>d</sup>justice of **God** has been manifested, being witnessed by the Torah and the Prophets,

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<sup>b</sup>*also means* tradition.

<sup>c</sup>*means* the death penalty; *also means* the sinful norm.

<sup>d</sup>*also means* righteousness.

- 22 even *the* <sup>a</sup>justice of **God** through *the* <sup>†</sup>faithfulness of **Yeshua Messiah** unto all those committing *to him*; for there is no distinction;
- 23 for all have sinned and fall short of the glory of **God**,
- 24 <sup>b</sup>having-justice-done as a gift by his mercy through the redemption which is in **Messiah Yeshua**;
- 25 whom **God** displayed publicly for wiping away *the penalty*, by his blood through <sup>†</sup>faithfulness. *This was* to demonstrate his <sup>c</sup>justice, because in the forbearance of **God** he passed over the sins previously committed;
- 26 for the demonstration, *I say*, of his <sup>d</sup>justice at the present time, so that he would be just and the <sup>e</sup>satisfier-

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<sup>a</sup>*also means* righteousness.

<sup>b</sup>*also means* being made righteous.

<sup>c</sup>*also means* righteousness.

<sup>d</sup>*also means* righteousness.

<sup>e</sup>*also means* one making righteous.

- of-justice-for one by the <sup>†</sup>faithfulness of **Yeshua**.
- 27 Where then is boasting? It is excluded. By what kind of <sup>f</sup>norm? Of works? No, but by a <sup>g</sup>torah of <sup>†</sup>faithfulness.
- 28 For we maintain that a man has justice done by <sup>†</sup>faithfulness apart from works of Torah.
- 29 Or is **God** *the God* of Jews only? Is he not *the God* of Peoples also? Yes, of Peoples also,
- 30 since indeed **God** who will <sup>h</sup>do-justice-for the circumcised by <sup>†</sup>faithfulness and the uncircumcised through <sup>†</sup>faithfulness is one.
- 31 Do we then nullify Torah through <sup>†</sup>faithfulness? May it never be! On the contrary, we establish Torah.

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<sup>f</sup>*means* principle, standard.

<sup>g</sup>*Hebrew* instruction.


<sup>h</sup>*also means* make righteous.

## Chapter 4

- 1 What then shall we say Abraham, our forefather according to the flesh, discovered?
- 2 For when Abraham was made right by works, he has something to boast about, but not before **God**.
- 3 Because what does the Scripture say? “AND ABRAHAM <sup>a</sup>COMMITTED HIMSELF TO **HANNEH**, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”
- 4 Now to the one who works, his wage is not credited as loving kindness, but as a liability.
- 5 But to the one who does not work, but commits himself to him who

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<sup>a</sup>means committed to the care of, and committed to serve and obey. Trust and loyalty combined in one word.

- does justice to the ungodly, HIS <sup>†</sup>faithfulness is credited as <sup>b</sup>justice,
- 6 just as David also speaks of the blessing on the man to whom **God** credits justice apart from works:
  - 7 “BLESSED ARE THOSE WHOSE LAWLESS DEEDS ARE SENT AWAY, AND WHOSE SINS ARE COVERED.
  - 8 “BLESSED IS THE MAN WHOSE SIN **HANNEH** WILL NK ABOUT.”
  - 9 Is this blessing then on the circumcised, or also on the uncircumcised? For we say, “FAITHFULNESS WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”
  - 10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;
  - 11 and he received the sign of circumcision, a seal of the righteousness of the faithfulness which he had while uncircumcised, so that

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<sup>b</sup>also means his faithfulness<sup>ψ</sup> is counted as righteousness.

- he might be the father of all who commit to *Yahweh* without being circumcised, that righteousness might be credited to them,
- 12 and the father of circumcision, not for those from circumcision alone, unless also they follow in the steps of the †faithfulness<sup>ψ</sup> of our father Abraham which he had while uncircumcised.
- 13 Because the promise to Abraham or his seed that he would be heir of the world was not through <sup>a</sup>the-norm, <sup>b</sup>but through a reliable <sup>c</sup>justice.
- 14 For if those who are of <sup>d</sup>the-norm are heirs, †faithfulness<sup>ψ</sup> is made void and the promise is nullified;

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<sup>a</sup>*also means* custom or tradition.

<sup>b</sup>*or* was not through Torah, unless through...

<sup>c</sup>*also means* righteousness.

<sup>d</sup>*also means* custom or tradition.

- 15 for <sup>e</sup>the-norm brings about wrath, but where there is no *sinful* norm, there also is no <sup>f</sup>transgression.
- 16 For this reason *it is* by †faithfulness<sup>ψ</sup>, in order that *it may be* in accordance with loving kindness, so that the promise will be made firm to all the seed, not only for the one *born* with the Torah, but also for the one *beginning* from Abraham's †<sup>g</sup>faithfulness<sup>ψ</sup>, who is the father of us all,
- 17 (as it is written, "A FATHER OF MANY PEOPLES HAVE I MADE YOU") in the presence of him whom he committed to, *even God*, who gives life to the dead and calls into being that which does not exist.

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<sup>e</sup>*perhaps also?* custom or tradition.

<sup>f</sup>*as in* rebellion.

<sup>g</sup>*refers to:* Paul means the faithfulness he had before he was circumcised when God made the covenant in Gen. 15.

- 18 Who beyond hope, upon <sup>a</sup>hope committed, so that he might become the father of many peoples according to that which had been spoken, "SO SHALL YOUR SEED BE."
- 19 Without becoming weak concerning the <sup>†</sup>faithfulness<sup>ψ</sup> he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;
- 20 yet, with respect to the promise of **God**, he did not waver in unfaithfulness but grew strong in faithfulness, giving glory to **God**,
- 21 and being fully assured that what **God** had promised, he was able also to perform.
- 22 Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.
- 23 Now not for his sake only was it written that it was credited to him,
- 24 but for our sake also, to whom *he* is going to be crediting it, to *us*

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<sup>a</sup>as in Yahweh was his, "Hope";

- committing ourselves to him who raised **Yeshua** our **Lord** from the dead,
- 25 who was delivered up for our transgressions, and was raised because <sup>b</sup>justice was done for us.

## Chapter 5

- 1 Therefore, *since* <sup>c</sup>justice is satisfied by <sup>†</sup>faithfulness, we should have peace with **God** through our **Lord Yeshua Messiah**,
- 2 through whom also we have obtained our introduction by <sup>†</sup>faithfulness<sup>ψ</sup> into this mercy in which we stand; and we rejoice in hope of the glory of **God**.
- 3 And not only this, but we also rejoice in our sufferings, knowing

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<sup>b</sup>*also means* was raised to make us righteous.

<sup>c</sup>*also means* Therefore, being made righteous by <sup>†</sup>faithfulness<sup>ψ</sup>.

- that suffering brings about endurance;
- 4 and endurance, proven character; and proven character, hope;
- 5 and hope does not disappoint, because the love of **God** has been poured out in our hearts through the Holy **Spirit** who was given to us.
- 6 For while we were still helpless, at the right time **Messiah** died for the ungodly.
- 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
- 8 But **God** demonstrates his own love toward us, in that while we were yet sinners, **Messiah** died for us.
- 9 Much more then, having <sup>a</sup>justice satisfied by his blood, we shall be saved from the wrath *of* **God** through him.

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<sup>a</sup>*also means* being made righteous by his life

- 10 For if while we were enemies we were reconciled to **God** through the death of his **Son**, much more, having been reconciled, we shall be saved by his life.
- 11 And not only this, but we also rejoice in **God** through our **Lord Yeshua Messiah**, through whom we have now received the reconciliation.
- 12 Therefore, just as through one man sin entered into the world, and death through sin, so also death spread to all men, since due to that one all sin.
- 13 for until the Torah sin was in the world, but sin is not thought about when there is no <sup>b</sup>instruction.
- 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

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<sup>b</sup>*means* written standard, norm.

15 But the free gift is not like the transgression. Because if by the transgression of the one the many die, *how* much more does the mercy of **God** even the gift by the loving mercy of the one man, **Yeshua Messiah**, abound to many.

16 The gift is not like *that which came* through the one who sinned; because on the one hand the judgment regarding one man leads to condemnation, but on the other hand the free gift after many transgressions pertains to an act of justice.

17 So if by the transgression of the one, death reigned through the one, *how* much more will those who receive the abundance of loving kindness and the gift of <sup>a</sup>justice reign in life through the one, **Yeshua Messiah**.

18 So then as through one transgression there results condemnation

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<sup>a</sup>also means righteousness.

to all men, so also through one act of <sup>b</sup>justice there results justness of life for all men.

19 Because as through the one man's refusal to listen many were caused to become sinners, even so through the obedience of the one the many will be made <sup>c</sup>righteous.

20 So a norm came such that transgression would increase; but where sin increased, loving kindness abounded all the more.

21 So, just as sin reigns in connection to death, so also loving kindness should reign through <sup>d</sup>justice unto eternal life through **Yeshua Messiah** our **Lord**.

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<sup>b</sup>also means righteousness.

<sup>c</sup>also means just.

<sup>d</sup>also means righteousness.

## Chapter 6

- 1 What shall we say then? Are we to continue in sin so that mercy may increase?
- 2 May it never be! How shall we who die to sin still live in it?
- 3 Or do you not know that all of us who are immersed with respect to **Messiah Yeshua** are immersed into his death?
- 4 Therefore we are buried with him through immersion into death, so that as **Messiah** is raised from the dead through the glory of the **Father**, so we too might walk in newness of life.
- 5 For if we really are planted with *him* in the likeness of his death, certainly we shall also be *in the likeness* of his resurrection,
- 6 knowing this, that our old self is crucified with *him*, in order that our body of sin might be done away with, so that we will no longer be slaves to sin;
- 7 because he who dies satisfies justice concerning sin.
- 8 Now if we die with **Messiah**, we commit *to him*, because we shall also live with him,
- 9 knowing that **Messiah**, who is raised from the dead, is never to die again; death no longer is master over him.
- 10 For the death that he died, he died concerning sin once for all; but the life that he lives, he lives to **God**.
- 11 Even so consider yourselves to be dead to sin, but alive to **God** in **Messiah Yeshua**.
- 12 Therefore do not let sin reign in your mortal body so that you obey its lusts,
- 13 and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to **God** as those alive from the dead, and your members *as* instruments of righteousness to **God**.

- 14 For sin shall not be master over you, for you are not under the <sup>a</sup>norm but under *God's* mercy.
- 15 What then? Shall we sin because we are not under the <sup>b</sup>norm but under *God's* kindness? May it never be!
- 16 Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?
- 17 But thanks be to **God** that though you were slaves of sin, you became obedient from the heart to the example in the teaching which you were devoted to,
- 18 and having been freed from sin, you became slaves of righteousness.

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<sup>a</sup>means penalty of sin *and* the sinful norm.

<sup>b</sup>means penalty of sin *and* the sinful norm.

- 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.
- 20 For when you were slaves of sin, you were free in regard to righteousness.
- 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.
- 22 But now being freed from <sup>c</sup>Sin and becoming servants to **God**, you derive your benefit, resulting in sanctification, and the outcome, eternal life.
- 23 For the wages of sin is death, but the free gift of **God** is eternal life in **Messiah Yeshua** our **Lord**.

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<sup>c</sup>as in the norm of sin, i.e. rebellion.

## Chapter 7

- 1 Or do you not know, brethren (for I am speaking to those who understand <sup>a</sup>norm), that the norm has jurisdiction over a man as long as he lives?
- 2 For the married woman is bound by a norm to her husband while he is living; but if her husband dies, she is released from the norm concerning the husband.
- 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the norm, so that she is not an adulteress though she is joined to another man.

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<sup>a</sup>*refers to* the Hellenistic definitional range of *nomos* = {norm, custom, tradition, habit, practice, usage, rule, principle, law}, not fully cognizant in Judeo Grek.

- 4 Therefore, my brethren, you also are dead to the <sup>b</sup>norm through the body of ~~Messiah~~, so that you might be joined to another, to him who was raised from the dead, in order that we might bear fruit for ~~God~~.
- 5 For while we were in the flesh, the sinful passions, in the way of the <sup>c</sup>norm, were at work in the members of our body to bear fruit for death.
- 6 But now we are released from the <sup>d</sup>norm, having died to that to which we were bound, so that we serve in newness of the <sup>e</sup>~~Spirit~~ and not in oldness of a <sup>f</sup>bill.

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<sup>b</sup>*means* the death penalty for covenant adultery.

<sup>c</sup>*means* the norm of sinful rebellion.

<sup>d</sup>*means* death penalty *and* rebellious transgression.

<sup>e</sup>*also means* spirit.

<sup>f</sup>*or* note; cf. Luke 16:6. A bill that reads: Payment due: death.

- 7 What shall we say then? Is the <sup>a</sup>Torah sin? May it never be! On the contrary, I would not have come to know <sup>b</sup>sinfulness except through the Torah; for I would not have known about coveting if the Torah had not said, “YOU SHALL NOT COVET.”
- 8 But sinfulness, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the <sup>c</sup>norm sinfulness *is* dead.
- 9 I was once alive apart from the <sup>d</sup>Torah; but when the commandment came, sinfulness came to life and I died;
- 10 and this commandment, which *is* for life, was discovered *to be* for death to me;
- 11 for sinfulness, taking an opportunity through the commandment, deceived<sup>e</sup> me and through it killed me.
- 12 So then, the Torah is holy, and the commandment is holy and righteous and good.
- 13 Therefore was that which is good created *to be* death to me? May it never be! Rather it was sinfulness, (in order that it might be revealed as sinfulness)<sup>f</sup>, itself producing death in me, (through that which is good), so that sin would become

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<sup>a</sup>*lit.* the Norm, *as in* the standard.

<sup>b</sup>*or* guilt. cf. Hebrew. That sort of sinfulness that is motivated by guilt via knowledge of the truth before a person is hardened.

<sup>c</sup>*means* rebellion.

<sup>d</sup>*lit.* the Norm, *as in* the standard.

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<sup>e</sup>*comment:* because it was not combined with God's mercy and repentance.

<sup>f</sup>*context:* Paul is interjecting a positive interpretation here. Of course sinfulness does not want to be revealed.

- utterly sinful through the commandment.
- 14 For we know that the Torah is spiritual, but I am fleshly, sold under <sup>a</sup>sin.
- 15 For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.
- 16 But if I do the very thing I do not want *to do*, I agree with the Torah, *confessing* that the Torah is good.
- 17 So now, no longer am I the one doing it, but <sup>b</sup>sin which dwells in me.
- 18 For I know that nothing good dwells in me, that is, in my <sup>c</sup>flesh; for the willing is present in me, but the doing of the good *is* not.

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<sup>a</sup>*context*: Paul has now switched the topic to "sin" with a small "s", i.e. sinful habits.

<sup>b</sup>*means* habit of sin.

<sup>c</sup>*means* sin nature.

- 19 For the good that I want, I do not do, but I practice the very evil that I do not want.
- 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.
- 21 I find then the <sup>d</sup>habit that evil is present in me, the one who wants to do good.
- 22 For I joyfully concur with the Torah of **God** in the inner man,
- 23 but I see a different habit in the members of my body, waging war against the <sup>e</sup>torah in my mind and making me a prisoner with the habit of sin which is in my members.
- 24 Wretched man that I am! Who will set me free from the body of this death?
- 25 Thanks be to **God** through **Yeshua Messiah** our **Lord**! So then, on the one hand I myself with my mind am

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<sup>d</sup>*lit. norm.*

<sup>e</sup>*Hebrew instruction.*

serving the Torah of **God**, but on the other, with my flesh the habit of sin.

## Chapter 8

- 1 *There is* therefore now no condemnation for those *committed* in **Messiah Yeshua**,
- 2 because the <sup>a</sup>Torah of the **Spirit** of life in **Messiah Yeshua** sets <sup>b</sup>you free from the norm of sin and death,
- 3 due to the powerlessness of the <sup>c</sup>norm in that it is weak through the flesh. *But God*, who sent his own **Son**, in the likeness of sinful flesh, even <sup>d</sup>as a sin offering, judges against <sup>e</sup>Sin <sup>f</sup>by *his sacrificial* flesh,

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<sup>a</sup>instruction.

<sup>b</sup>*other Greek mss:* me.

<sup>c</sup>or torah, instruction.

<sup>d</sup>*also means* even concerning Sin—*as in* serious Sin, rebellion.

<sup>e</sup>*lit.* the sin— *as in* serious Sin, rebellion.

4 so that the penalty of the Torah might be fulfilled <sup>g</sup>for us, who do not walk according to the flesh but according to the **Spirit**.

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

6 For the <sup>h</sup>fleshly mind is death, but the <sup>i</sup>mind set on the **Spirit** is life and peace,

7 because the fleshly mind is hostile toward **God**; for it does not subject itself to the Torah of **God**, because it is not able,

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<sup>f</sup>*also means* in the flesh— *as in* our flesh.

<sup>g</sup>*also means* so that the right requirement of the Torah might be fulfilled in us.

<sup>h</sup>*refers to:* the person committed to the rebellious sin nature.

<sup>i</sup>*also means* the spiritual mind.

- 8 and those who are in the flesh cannot please **God**.
- 9 However, you are not in the flesh but in the **Spirit**, if indeed the **Spirit** of **God** dwells in you. But if anyone does not have the **Spirit** of **Messiah**, he does not belong to him.
- 10 If **Messiah** is in you, though the body *becomes* dead because of sin, yet the spirit *becomes* alive through of righteousness.
- 11 But if the **Spirit** of him who raised **Yeshua** from the dead dwells in you, he who raised **Messiah Yeshua** from the dead will also give life to your mortal bodies through his **Spirit** who dwells in you.
- 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—
- 13 for if you are living according to the flesh, you must die; but if by the **Spirit** you are putting to death the deeds of the body, you will live.
- 14 For all who are being led by the **Spirit** of **God**, these are **Sons** of **God**.
- 15 For you have not received a **Spirit** of slavery leading to fear again, but you have received a **Spirit** of adoption as **Sons** by which we cry out, “**Abba! Father!**”
- 16 The **Spirit** himself testifies with our spirit that we are children of **God**,
- 17 and if children, heirs also, heirs of **God** and fellow heirs with **Messiah**, if indeed we suffer with *him* so that we may also be glorified with *him*.
- 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.
- 19 For the anxious longing of the creation waits eagerly for the revealing of the **Sons** of **God**.
- 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope
- 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of **God**.

- 22 For we know that the whole creation groans and suffers the pains of childbirth together until now.
- 23 And not only this, but also we ourselves, having the first fruits of the **Spirit**, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as **Sons**, the redemption of our body.
- 24 For in hope we are saved, but hope that is seen is not hope; for who hopes for what he *already* sees?
- 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.
- 26 In the same way the **Spirit** also helps our weakness; for we do not know how to pray as we should, but the **Spirit** himself intercedes for us with groanings too deep for words;
- 27 and he who searches the hearts knows what the mind of the **Spirit** is, because he intercedes for the holy ones according to *the will of God*.

- 28 And we know that **God** works with all *things* for good to those who love **God**, to those who are called according to *his* purpose.
- 29 For <sup>a</sup>those whom he chose <sup>b</sup>before, he also <sup>c</sup>predestines to become conformed to the image of his **Son**, so that he would be the firstborn among many brethren;
- 30 and these whom he predestines, he also calls; and these whom he calls, he also does <sup>d</sup>justice for; and these whom he does <sup>e</sup>justice for, he also glorifies.

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<sup>a</sup>*refers to:* the remnant of Israel: the people of God committed to Messiah.

<sup>b</sup>*refers to:* **Yahweh's** previous choosing of the covenant people.

<sup>c</sup>*refers to:* now, before the coming judgment.

<sup>d</sup>*also means* he also makes righteous;

<sup>e</sup>*also means* he makes righteous;

- 31 What then shall we say to these things? If **God** is for us, who is against us?
- 32 he who did not spare his own **Son**, but delivered him over for us all, how will he not also with him freely give us all things?
- 33 Who will bring a charge against **God's** elect? **God** is the one who satisfies <sup>a</sup>justice;
- 34 who is the one who condemns? **Messiah Yeshua** is he who died, yes, rather who was raised, who is at the right hand of **God**, who also intercedes for us.
- 35 Who will separate us from the love of **Messiah**? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 Just as it is written,  
"FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;  
WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

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<sup>a</sup>*also means* makes righteous.

- 37 But in all these things we overwhelmingly conquer through Him who loved us.
- 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
- 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of **God**, which is in **Messiah Yeshua** our **Lord**.

## Chapter 9

- 1 I am telling the truth in **Messiah**, I am not lying, my conscience testifies with me in the holy **Spirit**,
- 2 that I have great sorrow and unceasing grief in my heart.
- 3 For I could wish that I myself were accursed, *separated* from **Messiah** for the sake of my brethren, my kinsmen according to the flesh,
- 4 who are Israelites, from whom is the adoption as sons, and the glory and the covenants and the giving of

- the Torah and the *Levitical* service and the promises,
- 5 whose are the fathers, and from whom is the *Messiah* according to the flesh, who is over all, **God** blessed into the ages. Amæn.
- 6 But *it is* not as though the word of **God** has failed. For they are not all Israel who are *descended* from Israel;
- 7 nor are they all children because they are Abraham's seed, but: "THROUGH ISAAC YOUR SEED WILL BE NAMED."
- 8 That is, it is not the children of the flesh who are children of **God**, but the children of the promise are regarded as seed.
- 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."
- 10 And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac;

- 11 for though *the twins* were not yet born and had not done anything good or bad, so that **God**'s purpose according to *his* choice would stand, not because of works <sup>a</sup>unless because of Him who calls,
- 12 it was said to her, "THE OLDER WILL SERVE THE YOUNGER."
- 13 Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."
- 14 What shall we say then? There is no injustice with **God**, is there? May it never be!

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<sup>a</sup>*lit.* if not. Paul is not denying the necessity of repentance in response to the call. He only means to deny that the call is based on mercy meriting works in the first place. *comment:* First **God** calls, used homiletically here for the call to mercy, by his faithfulness, apart from mercy meriting works. But Esau did not follow up with good works to commit his way to **God**, so later **God** rejected him.

- 15 For he says to Moses, “I WILL HAVE MERCY ON WHOM I SHOULD HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I CAN HAVE COMPASSION.”
- 16 So then <sup>a</sup>it *does not depend* on the man who wills or the man who runs, but on **God** who has mercy.
- 17 Because the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”
- 18 So then he has mercy on whom he desires, and he hardens whom he desires.
- 19 You will say to me then, “Why does he still find fault? For who resists his will?”
- 20 On the contrary, who are you, O man, who answers back to **God**? The thing molded will not say to the

molder, “Why did you make me like this,” will it?

- 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?
- 22 What if **God**, although willing to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction?
- 23 And *he did so* to make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory,
- 24 *even us*, whom he also called, not from among Jews only, but also from among peoples.
- 25 As he says also in Hosea, “I WILL CALL THOSE WHO ARE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO IS NOT BELOVED, ‘BELOVED.’ ”
- 26 “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’

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<sup>a</sup>*refers to*: the call of **God**.

THERE THEY SHALL BE CALLED SONS  
OF THE LIVING **God**.”

27 Isaiah cries out concerning Israel,  
“THOUGH THE NUMBER OF THE SONS  
OF ISRAEL BE LIKE THE SAND OF THE  
SEA, IT IS THE REMNANT THAT WILL  
BE SAVED;

28 FOR **ЦАХМИ** WILL EXECUTE HIS  
WORD ON THE EARTH, THOROUGHLY  
AND QUICKLY.”

29 And just as Isaiah foretold,  
“UNLESS **ЦАХМИ** <sup>a</sup>TZ’VA’OT HAD LEFT  
TO US A POSTERITY,  
WE WOULD HAVE BECOME LIKE  
SODOM, AND WOULD HAVE  
RESEMBLED GOMORRAH.”

30 What shall we say then? That  
peoples, who did not pursue <sup>b</sup>justice,  
attained justice, even the justice  
which is by <sup>†</sup>faithfulness;

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<sup>a</sup>Hebrew of Hosts, armies.

<sup>b</sup>also means righteousness, attained  
righteousness, even the righteous-  
ness which is by <sup>†</sup>faithfulness<sup>ψ</sup>;

31 but Israel, pursuing a norm of <sup>c</sup>jus-  
tice, did not arrive at <sup>d</sup>Torah.

32 Why? Because *they did* not *pursue*  
*it* by <sup>†</sup>faithfulness, but as though *it*  
*were* by <sup>c</sup>works. They stumbled over  
the stumbling stone,

33 just as it is written,

“BEHOLD, I LAY IN ZION A STONE OF  
STUMBLING AND A ROCK OF  
OFFENSE,

AND HE WHO COMMITS HIMSELF TO  
HIM WILL NOT BE DISAPPOINTED.”

## Chapter 10

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

2 Consequently, I testify to them, that  
they are zealous for **God**, but not  
knowledgeably so,

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<sup>c</sup>also means righteousness.

<sup>d</sup>lit: come up to the norm *as in*  
standard.

<sup>e</sup>other mss traditional works.

- 3 because they are ignorant of **God's** justice, and while seeking to establish their own justice, they do not subject themselves to the justice of **God**.
- 4 For **Messiah** is the <sup>a</sup>end of the norm regarding <sup>b</sup>justice for everyone committing *to him*.
- 5 Certainly, Moses writes about the righteous things, which are according to the Torah, that, "the man who practices them shall live by them."
- 6 Yet the faithful righteousness speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'" (that is, to bring **Messiah** down),
- 7 or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring **Messiah** up from the dead)."
- 8 But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—this is, the word

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<sup>a</sup>or goal.

<sup>b</sup>also means righteousness.

- of faithfulness which we are proclaiming,
- 9 that if you confess with your mouth **Yahweh Yeshua**, and commit in your heart *to him*, because **God** raised him from the dead, you will be saved;
- 10 for with the heart a person is committing to <sup>c</sup>righteousness, and with the mouth he is confessing, in respect to salvation.
- 11 For the Scripture says, "WHOEVER COMMITS HIMSELF TO HIM WILL NOT BE DISAPPOINTED."
- 12 For there is no distinction between Jew and Greek; for the same **Lord** is **Lord** of all, abounding in riches to all who call on him;
- 13 because "ALL WHO SHALL CALL ON THE NAME OF **YAHWEH** WILL BE SAVED."
- 14 How then can they call on him to whom they have not committed? How can they commit to him whom they have not heard? And how will

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<sup>c</sup>also means justice.

- they hear without someone announcing?
- 15 How will they announce unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"
- 16 However, they did not all heed the good news; for Isaiah says, "חַנְנִיחַ, WHO HAS COMMITTED TO WHAT WE HEARD?"
- 17 So faithfulness *comes* from listening, and listening by the word of *Messiah*.
- 18 But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."
- 19 But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

- 20 And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."
- 21 But as for Israel he says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

## Chapter 11

- 1 I say then, **God** has not rejected his people, has he? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
- 2 **God** has not rejected his people whom he chose before. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with **God** against Israel?
- 3 "Yahweh, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE."

4 But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”

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

6 But if it is by loving kindness, it is <sup>a</sup>not from works, otherwise loving kindness is no longer loving kindness<sup>b</sup>.

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

8 just as it is written,

“**God** GAVE THEM A SPIRIT OF STUPOR,

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<sup>a</sup>π<sup>46</sup>, other Greek texts incorrectly "no longer".

<sup>b</sup>comment: Israel's corporate righteousness was insufficient to preserve the remnant. Only God's covenant faithfulness delivered them.

EYES TO SEE NOT AND EARS TO HEAR NOT,  
DOWN TO THIS VERY DAY.”

9 And David says,

“LET THEIR TABLE BECOME A SNARE AND A TRAP,  
AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.

10 “LET THEIR EYES BE DARKENED TO SEE NOT,  
AND BEND THEIR BACKS FOREVER.”

11 I say then, they did not stumble that they should fall, did they? May it never be! But by their transgression salvation *has come* to the peoples, to make them jealous.

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

13 But I am speaking to you who are peoples. Inasmuch then as I am an apostle of peoples, I magnify my ministry,

- 14 if somehow I might move to jealousy my fellow countrymen and save some of them.
- 15 For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?
- 16 If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too.
- 17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,
- 18 do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you.
- 19 You will say then, “Branches were broken off so that I might be grafted in.”
- 20 Quite right! they were broken off for their unfaithfulness, but you

- stand by your faithfulness. Do not be conceited, but fear;
- 21 because if **God** did not spare the natural branches, he will not spare you, either.
- 22 Behold then the kindness and severity of **God**; to those who fell, severity, but to you, **God**’s kindness, if you continue in his kindness; otherwise you also will be cut off.
- 23 And they also, if they do not continue in their unfaithfulness, will be grafted in, for **God** is able to graft them in again.
- 24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?
- 25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel

- until the fullness of the peoples has come in;
- 26 and so all Israel will be saved; just as it is written,  
“THE DELIVERER WILL COME FROM ZION,  
HE WILL REMOVE UNGODLINESS FROM JACOB.”
- 7 “THIS IS MY COVENANT WITH THEM,  
WHEN I TAKE AWAY THEIR SINS.”
- 28 With respect to the good news they are enemies <sup>a</sup>among you, but with respect to **God**'s choice they are beloved for the sake of the fathers;
- 29 for the gifts and the calling of **God** are irrevocable.
- 30 For just as you once were disobedient to **God**, but now have been shown mercy in *connection to* their disobedience,
- 31 so these also now have been disobedient, that in *connection to* the mercy shown to you they also may now be shown mercy.

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<sup>a</sup>Lex. LSJ.

- 32 Because **God** confines all to disobedience so that he may show mercy to all.
- 33 Oh, the depth of the riches both of the wisdom and knowledge of **God**! How unsearchable are his judgments and unfathomable his ways!
- 34 For WHO HAS KNOWN THE MIND OF **ГАНМЕН**, OR WHO BECAME HIS COUNSELOR?
- 35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?
- 36 For from him and by means of him and for him are all things. To him *be* the for the ages. Amæn.

## Chapter 12

- 1 Therefore I urge you, brethren, by the mercies of **God**, to present your bodies a living and holy sacrifice, acceptable to **God**, *which is* your reasonable service.
- 2 And do not be conformed to this world, but be transformed by the

- renewing of your mind, so that you may prove what the will of **God** is, that which is good and acceptable and perfect.
- 3 For through the favor given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as **God** allots to each a measured <sup>a</sup>trust.
- 4 For just as we have many members in one body and all the members do not have the same function,
- 5 so we, who are many, are one body in **Messiah**, and individually members one of another.
- 6 We have gifts that differ according to the favor given to us: if prophecy, according to the <sup>b</sup>archetype of the <sup>†</sup>faithfulness;
- 7 if service, in his serving; or he who teaches, in his teaching;
- 8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.
- 9 *Let love be* without hypocrisy. Abhor what is evil; cling to what is good.
- 10 *Be* devoted to one another in brotherly love; give preference to one another in honor;
- 11 not lagging behind in diligence, enthusiastic in spirit, serving **Hahweh**;
- 12 rejoicing in hope, persevering in tribulation, devoted to prayer,
- 13 contributing to the needs of the holy ones, practicing hospitality.
- 14 Bless those who persecute you; bless and do not curse.
- 15 Rejoice with those who rejoice, and weep with those who weep.
- 16 Be of the same mind toward one another; do not be haughty in mind,

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<sup>a</sup>or commitment. Πίστις is used here to refer to a "trust", i.e. ministry committed by God as a gift to be taken care of and used properly.

<sup>b</sup>or pattern of covenant faithfulness.

- but associate with the lowly. Do not be wise in your own estimation.
- 17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men.
- 18 If possible, so far as it depends on you, be at peace with all men.
- 19 Never take your own revenge, beloved, but leave room for the wrath of **God**, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says **Jahweh**.
- 20 "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING <sup>a</sup>COALS ON HIS HEAD."
- 21 Do not be overcome by evil, but overcome evil with good.

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<sup>a</sup>means make him feel "shame" in his own eyes for mistreating you.

- 1 Every person is to be in subjection to the <sup>b</sup>higher authorities. Because there is no *legitimate* authority except from **God**, and those which exist are established by **God**.
- 2 So whoever resists the authority really opposes the ordinance of **God**; and those opposing will receive condemnation against themselves.
- 3 Because rulers are not a cause of fear respecting a good deed, but against the evil *deed*. So do you want to have no fear of the authority? Do what is good and you will have praise from the same;
- 4 because he is a servant of **God** to you for good. Yet if you should do an evil thing, be afraid, because he does not carry the sword for nothing, because he is a servant of

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<sup>b</sup>comment: With **God** being the highest authority and overruling the lower in case of conflict.

- God, an avenger who brings wrath on the one doing an evil thing.
- 5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.
- 6 For because of this you also pay <sup>a</sup>tribute, because *rulers* are ministers of God, attending to this very thing.
- 7 Return to all what is owed them: tax to whom tax *is due*; custom fee to whom custom fee; respect to whom respect; honor to whom honor.
- 8 Owe nothing to anyone, except to love one another, because the one loving another truly <sup>b</sup>completes *the Torah*.
- 9 For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and in regard to many other command-

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<sup>a</sup>*also means* taxes.

<sup>b</sup>*as in* the sense of a capstone completing a structure.

- ments,<sup>c</sup> it is headed up under this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."
- 10 Love does no wrong to a neighbor; therefore love is the <sup>d</sup>completion of *the Torah*.
- 11 *Do* this, knowing the time, that it is already the hour for you to be awakened from sleep; because now our salvation is nearer to us than when we committed *to him*.
- 12 The night advances, yet the day is near. Therefore we should lay aside the deeds of the darkness and we should put on the weapons of light.
- 13 We should walk properly as in *the day*, not in revelry and drunkenness, not in sexual promiscuity and <sup>e</sup>sensuality, not in strife and jealousy.
- 14 But put on **Yahweh Yeshua Messiah**, and make no provision for the flesh in regard to *its* lusts.

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<sup>c</sup>*lit:* if certain other commandment.

<sup>d</sup>*as in* the completing part.

<sup>e</sup>pornography.

## Chapter 14

- 1 Now welcome the one who is weak in assurance<sup>a</sup>, *but* not for *the purpose of* <sup>b</sup>determining *his* reasoning.
- 2 One person has confidence that he may eat all things, but he who is weak eats vegetables *only*.
- 3 The one who eats is not to regard with <sup>c</sup>contempt the one who does not eat, and the one who does not

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<sup>a</sup>or confidence, steadfastness.

<sup>b</sup>comment: Some who are not well taught have weak preferences that they should not do certain things that are permitted; welcome them in a way that they may practice their preference without being despised or pressured.

<sup>c</sup>means disrespect or make them feel bad for their practice.

- eat is not to <sup>d</sup>judge the one who eats, for **God** has accepted him.
- 4 Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for **Yahweh** is able to make him stand.
  - 5 One person chooses <sup>e</sup>day by day, another chooses every day. Each person must be fully convinced in his own mind.
  - 6 The one concerned about the day, is concerned about it for **Yahweh**, but he who eats, does so for **Yahweh**, for he gives thanks to **God**; and he who eats not, for **Yahweh** he does not eat, and gives thanks to **God**.
  - 7 For not one of us lives for himself, and not one dies for himself;

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<sup>d</sup>means what the Torah allows is not to be judged; we may expect even this maturity from the weak.

<sup>e</sup>context: vs. 6 shows that the days under consideration are non mandatory public fasting days, such as the 9<sup>th</sup> of Av.

- 8 for if we live, we live for **Hahweh**,  
or if we die, we die for **Hahweh**;  
therefore whether we live or die, we  
are **Hahweh**'s.
- 9 For to this end **Messiah** died and  
lived again, that he might be **Lord**  
both of the dead and of the living.
- 10 But you, why do you judge your  
brother? Or you again, why do you  
regard your brother with contempt?  
For we will all stand before the  
judgment seat of **God**.
- 11 For it is written,  
“AS I LIVE, SAYS **HAMMEN**, EVERY  
KNEE SHALL BOW TO ME,  
AND EVERY TONGUE SHALL GIVE  
PRAISE TO **God**.”
- 12 So then each one of us will give  
an account of himself to **God**.
- 13 Therefore let us not judge one  
another anymore, but rather  
determine this—not to put an  
obstacle or a stumbling block in a  
brother's way.
- 14 I know and am convinced in  
**Hahweh** **Yeshua** that nothing is

defiling by itself, except to him who  
<sup>a</sup>figures anything to be defiling, to  
him it is defiling.

- 15 For if because of food your  
brother is <sup>b</sup>hurt, you are no longer  
walking according to love. Do not  
destroy with your food him for  
whom **Messiah** died.
- 16 Therefore do not let what is for  
you a good thing be spoken of as  
evil;

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<sup>a</sup>*context:* the idea that eating un-  
kosher things by accident, or by  
extreme circumstance (starvation,  
forced, live in a jungle, etc.) does  
not defile the person. It is up to the  
individual to figure what such  
permitted circumstance would be  
with the aid of the Holy Spirit.

<sup>b</sup>*comment:* the one who can be hurt  
here is the one who is unnecessarily  
compelled or encouraged to break  
their preference such that they will  
feel guilty.

- 17 for the kingdom of **God** is not eating and drinking, but <sup>a</sup>justice and peace and joy in the holy **Spirit**.
- 18 For he who in this *way* serves **Messiah** is acceptable to **God** and approved by men.
- 19 So then we pursue the things which make for peace and the building up of one another.
- 20 Do not tear down the work of **God** for the sake of food. All <sup>b</sup>sorts of things indeed are clean, but they are evil for the man who eats and gives offense.
- 21 It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles.
- 22 The confidence which you have, have as your own conviction before **God**. Happy is he who does not condemn himself in what he approves.

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<sup>a</sup>*also means* righteousness.

<sup>b</sup>*Lex. BDAG 3<sup>rd</sup>*, def. 5.

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

## Chapter 15

- 1 Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves.
- 2 Each of us is to please his neighbor for his good, to his edification.
- 3 For even **Messiah** did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.”
- 4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.
- 5 Now may the **God** who patiently endures and *gives* encouragement

- grant you to be of the same mind with one another according to **Messiah Yeshua**,
- 6 so that with one accord you may with one voice glorify the **God** and **Father** of our **Lord Yeshua Messiah**.
- 7 Therefore, accept one another, just as **Messiah** also accepted us to the glory of **God**.
- 8 For I say that **Messiah** certainly became a servant to the circumcision on behalf of the truth of **God** to confirm the promises *given* to the **Fathers**,
- 9 and for the peoples to glorify **God** for his mercy; as it is written,  
“THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE PEOPLES,  
AND I WILL SING TO YOUR NAME.”
- 10 Again he says,  
“REJOICE, O PEOPLES, WITH HIS PEOPLE.”
- 11 And again,  
“PRAISE **YAH** ALL YOU PEOPLES,  
AND LET ALL THE PEOPLES PRAISE HIM.”

- 12 Again Isaiah says,  
“THERE SHALL COME THE ROOT OF JESSE,  
AND HE WHO ARISES TO RULE OVER THE PEOPLES,  
IN HIM SHALL THE PEOPLES HOPE.”
- 13 Now may the **God** of hope fill you with all joy and peace in committing *to him*, so that you will abound in hope by the power of the holy **Spirit**.
- 14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.
- 15 But I have written very boldly to you on some points so as to remind you again, because of the favor that was given me from **God**,
- 16 to be a minister of **Messiah Yeshua** to the peoples, ministering as a priest the good news of **God**, so that *my* offering of the peoples may become acceptable, sanctified by the holy **Spirit**.

- 17 Therefore in **Messiah** **Yeshua** I have found reason for boasting in things pertaining to **God**.
- 18 For I will not presume to speak of anything except what **Messiah** has accomplished through me, resulting in the obedience of the peoples by word and deed,
- 19 in the power of signs and wonders, in the power of the **Spirit**; so that from Jerusalem and round about as far as Illyricum I have fully proclaimed the good news of **Messiah**.
- 20 And thus I aspired to proclaim the good news, not where **Messiah** was *already* named, so that I would not build on another man's foundation;
- 21 but as it is written,  
"THEY WHO HAD NO NEWS OF HIM SHALL SEE,  
AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."
- 22 For this reason I have often been prevented from coming to you;
- 23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you
- 24 whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—
- 25 but now, I am going to Jerusalem serving the holy ones.
- 26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the holy ones in Jerusalem.
- 27 Yes, they were pleased *to do so*, and they are indebted to them. For if the peoples have shared in their spiritual things, they are indebted to minister to them also in material things.
- 28 Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

- 29 I know that when I come to you, I will come in the fullness of the blessing of **Messiah**.
- 30 Now I urge you, brethren, by our **Lord Yeshua Messiah** and by the love of the **Spirit**, to strive together with me in your prayers to **God** for me,
- 31 that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the holy ones;
- 32 so that I may come to you in joy by the will of **God** and find *refreshing* rest in your company.
- 29 Now the **God** of peace be with you all. Amæn.

### Chapter 16

- 1 I commend to you our sister Phoebe, who is also a servant of the assembly which is in Cenchrea;
- 2 that you receive her in **Hahweh** as worthy of the holy ones, and that you stand by her in whatever matter she may have need of you; also

because she has been a helper of many, and of myself.

- 3 Greet Prisca and Aquila, my fellow workers in **Messiah Yeshua**,
- 4 who for my life risked their own necks, to whom not only do I give thanks, but also all the assemblies of the peoples;
- 5 and *greet* the assembly that *is* in their house. Greet Epaenetus, my beloved, who is a first fruit to **Messiah** in Asia.
- 6 Greet Mary, who does many labors for you.
- 7 Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the emissaries, who also were in **Messiah** before me.
- 8 Greet Ampliatus, my beloved in **Hahweh**.
- 9 Greet Urbanus, our fellow worker in **Messiah**, and Stachys my beloved.
- 10 Greet Apelles, the approved in **Messiah**. Greet those who are from the *family* of Aristobulus.

- 11 Greet Herodion, my kinsman. Greet those from the *family* of Narcissus, who are in **Yahweh**.
- 12 Greet Tryphaena and Tryphosa, workers in **Yahweh**. Greet Persis the beloved, who are laboring in **Yahweh**.
- 13 Greet Rufus, who *was* chosen <sup>a</sup>for **Yahweh**, and his mother and mine.
- 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.
- 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones who are with them.
- 16 Greet one another with a holy kiss. All the assemblies of **Messiah** greet you.
- 17 Now I urge you, brothers, to watch for those causing dissensions and hindrances alongside the teaching which you learned, and turn away from them.
- 18 Because such ones are slaves, not of our **Lord Messiah** but of their own stomach; and by graceful words and pleasant sounding speech they deceive the hearts of those who practice no deceit.
- 19 For your obedience has <sup>b</sup>touched all; therefore I am rejoicing over you, but I want you to be wise regarding good and innocent regarding evil.
- 20 The **God** of peace will soon crush Satan under your feet. The loving kindness of our **Lord Yeshua** be with you.
- 21 Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen.
- 22 I, Tertius, who write the letter, greet you in **Yahweh**.
- 23 Gaius, my host and all the assembly, greet you. Erastus, the

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<sup>a</sup>*Greek: ev.*

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<sup>b</sup>*lit: reached.*

- city treasurer greets you, and Quartus, the brother.<sup>a</sup>
- 25 Now to the one who is able to strengthen you through my good news and the proclamation of **Yeshua Messiah**, through the revelation of the mystery which has been kept secret for long ages past,
- 26 but now is manifested, being acknowledged, (besides in the writings of the prophets), according to the command of the everlasting **God**, regarding faithful obedience for all the peoples.
- 27 to the only wise **God**, through **Yeshua Messiah**, be the glory for the ages. Amæn.

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<sup>a</sup>NA-27<sup>th</sup> omits: The loving kindness of our **Lord Yeshua Messiah** be with you all. Amæn.

# Preface

Daniel Gregg, Editor

I hereby present this edited and corrected edition of Romans to the remnant of God's people, that commonwealth of Jews and Gentiles joined into one holy people before God, as a more perfect and true translation of the Apostle Paul's original intent than any existing translation. However, no claim is made to absolute perfection; the majority of errors remaining belong to other translators, and it is possible that I may have introduced a few.

The base translation selected was the New American Standard Bible, chosen for literal method and accuracy, so as to reduce the need for corrections, which were nevertheless are numerous; the ESV and NET bibles were consulted for better English expression in some cases. J.P. Green's *A Literal Translation of The Bible* was also consulted. The remnants of expression from these references are not my own original English composition, but I have compared them with the spirit of Paul's message in the Greek text, selecting that mode of expression which agreed closest with the Greek without sacrificing good English sense. The Greek text used was NA-27<sup>th</sup>, however, other MSS were consulted in the apparatus, as well as the early Papyri for the *nomina sacra*.

Major changes and corrections: The *nomina sacra* found in the Greek Papyri has been implemented in this version, the first of any English version to ever have it. The divine names and titles are marked in a special font to show their sacred status, and Hebrew derivation: **F**ather, **S**on, **S**pirit, **M**essiah, **G**od, **Y**ahweh, **L**ord, **Y**eshua. In the Greek texts (e.g. ΠΤΡ, ΙC, ΠΝΑ, ΧC, ΘC, ΚC, ΙC) these *seven* names or titles are all specially marked, and the reader is encouraged to learn and use the Hebrew of the titles, as well as the divine names already translated.

The important word πιστις and verb πιστεωω have been corrected to their original Judeo Greek meanings, "faithfulness" and "commit"; The word "faithfulness" is further marked with <sup>†</sup> when it means **Y**ahweh's merciful covenant faithfulness expressed in **Y**eshua atonement on the cross, and his covenant faithfulness to circumcise the hearts of those who are sanctified, and write his instructions into their hearts. The word "faithfulness" is marked with <sup>¶</sup> when it refers to the faithful response of the one committed to Yeshua, or with both symbols if the context allows both, as in Habakkuk 2:4. And the word πιστεωω has been consistently translated "commit to" (used *seven* times in the KJV: Luke 16:11; John 2:24; Rom. 3:2; 1Cor. 9:17; Gal. 2:7; 1Tim. 1:11; Titus 1:3). True saving πιστεωω is not a mere empty belief in some facts. Rather it is a *commitment* to a Person, namely Messiah, who is **Y**ahweh in the flesh. It implies love and fidelity, repentance and loyalty, as well as trust and committing oneself to God's care.

Special attention has been given to the proper rendition of the δικαι- word group. Traditionally translated "justified" the word δικαιωω often misses Paul's sense completely. In Judeo Greek the term means "made righteous" or "proved

right", and in Hellenistic Greek, the usual sense with a personal object is "do justice to", "do justice for". In each case this word has been accurately rendered giving the secondary sense in a footnote where the context allows more than one sense.

The word "righteousness" presents a special problem in English. The Greek term is δικαιοσύνη, whose first definition is "justice" and second definition "righteousness"; Romance languages (Spanish, French, Latin, etc.), Greek, and Semitic languages do not have this special problem. In reality the word means both "justice" and "righteousness", and the context must be used to determine the sense. The sense meant by Paul was often both, however, English does not permit us to put both senses in the text, so the missing sense is supplied in a footnote.

This brings us to the word "law", νόμος, which in Judeo-Greek means "Torah" or "instruction", but in the Hellenistic Greek used by Paul and his audience the common sense is some kind of *norm* depending on the context. Paul employ's this basic sense extensively to mean *sinful norms* or *habits*, and also the *norm of justice* applied to the ungodly without Messiah. Since the range of meaning for νόμος is greater than any one English word, in those places where more than one sense might apply a footnote has been supplied. The reader is encouraged to get the 3<sup>rd</sup> edition of BDAG and read the introductory note on *nomos*, where confusion in interpretation is blamed on the trans. "law".

While this version will go a long way to bringing out the glory of the good news while preserving the integrity of the Torah (God's Law), and the need of a true commitment to Messiah Yeshua, and not trust in a so called moment of "belief", there are many points of interpretation that simply cannot be pointed out in the translation. This is the task of exegesis and commentary, of which some very minor comments have been provided.

The key to Pauline theology is in the phrase "faithfulness of Yeshua" (Rom. 3:22) now recognized as a subjective genitive (cf. NET Bible footnote, [www.bible.org](http://www.bible.org)). It refers to Messiah's faithfulness and not the faithfulness of the one committed to him. It was Yeshua's faithfulness to the work of the cross that paid the penalty for sin, and it is his continuing covenant faithfulness flowing from his resurrection life that works to sanctify us and transform us into the kind of righteous people God desires us to be. Therefore in Rom. 1:17, Paul interprets Hab. 2:4 "from faithfulness to faithfulness", which is God's covenant faithfulness leading to and resulting in a faithful response from the one who commits to him. Paul's focus is often on God's faithfulness and not so much on the "faith" of the believer. This has led to not a little misunderstanding of Paul. For the reader who can spot this distinction the glory of the good news will blaze forth from the text. I have marked these texts with † to represent Messiah's divine faithfulness to the cross and in the divine resurrection life, and even some cases where the faithfulness is that of the faithful one, but it is clear that such faithfulness is really derived from the sanctifying faithfulness of Messiah. Romans 1:8 is a good example of the latter, where those in Rome, committed to Yeshua, have received from the gift of Messiah's faithfulness and made it their own too.

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Many thanks to the Lockman Foundation for producing the NASB, as it is superior to any other translation except this one.

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