Preface

I recently completed a series of talks on Paul’s letter to the Romans delivered to Reformation Fellowship in Eugene, Oregon. The series began on April 5, 2009 and ended on June 26, 2011. Audio files of the talks are available on the McKenzie Study Center website (MSC is an institute of Gutenberg College) as well as Gutenberg’s iTunes University site. The talks were based on my own translation of the book of Romans. To accommodate anyone who might wish to follow along as they listen to those lectures, it seemed appropriate to make the actual translation from which I was teaching (or something near to it) available along with the audio files. Here, therefore, is a completed draft of my English translation of the book of Romans. I say a completed draft, for this remains a work in progress. I am not ready to consider it a finished work, even for the time being.

A note about the formatting of my translation: The basic formatting unit I have used in this translation is the paragraph. I have divided the letter into 142 paragraphs. Each paragraph is numbered from 1 to 142 consecutively. The number appears in bold above and to the left of each paragraph. I have then numbered each separate sentence of the paragraph. Sentences are numbered consecutively, beginning with the second sentence in each paragraph. I have indicated the sentence by a small numeral before the initial word of each sentence. Following each paragraph I have indicated in brackets the traditional chapter and verse references of the verses represented by that particular paragraph in my translation.

Further, I have—for strictly interpretive purposes—grouped the 142 paragraphs into Parts; and I have grouped the Parts into Sections and Subsections, the Sections into various Portions, etc. The simplest way to reference a statement in my translation is to simply refer to the paragraph number followed by the sentence number within that paragraph. The other divisions are useful primarily for graphically displaying what I understand to be the rhetorical structure of Paul’s letter. It is a part of my explanation of the meaning of the book.

I must, therefore, warn the one who uses this final version of my translation while he listens to the audio files of my teaching on Romans: This translation was constantly in process during the whole time that I was studying and teaching through the book. Accordingly, I was continually adding, subtracting, and altering little things here and there. I do not believe you will find any major interpretive changes represented in this version vis à vis the one I taught from, but there will be slight changes of wording and, in some cases, more significant formatting differences. As my understanding improved, I would change how I divided the argument into its various literary or logical parts. This current version reflects my
more mature, and hopefully more accurate, understanding of the structure of the letter. However, the formatting differences vis à vis this version and the version I was teaching from at the time could, potentially, cause some confusion, or, at least, an occasional inconvenience to the one trying to follow my lectures. When, in my teaching, I refer to my translation of Romans, I might, for example, reference, “Part 5.” It may turn out that the part I am referencing now, in my current version, appears as Part 4, or perhaps Part 6, or even Part 8. Although less likely, the same discrepancy could occur in the paragraph numbering as well. And I can guarantee that the pagination will be different. If I reference a page number in my talk, it will most certainly not correspond to this current version.

I apologize for any inconvenience that these discrepancies may cause you. I hope it does not prove to be too terribly annoying or unworkable. But I do want you to be apprised in advance of the existence of these discrepancies and the possible confusion that they might create. I do mention the traditional chapter and verse reference quite frequently, so I hope that serves to keep you oriented correctly to where I am in the text.

Finally, following the English translation, I have included the Greek text in the form that I currently judge to be the original form of the text. However, I have formatted and punctuated it in a way that corresponds to my interpretation and translation. This too is a work in progress, and I cannot promise that there are not some undetected, inadvertent inconsistencies between the English translation and the Greek text. Due to present limitations on my time, I cannot at this time do a proper job of proofreading either the Greek text or the English translation. I am forced to offer you what might contain some significant blunders, typos, or silly cut-and-paste errors. But, with all of its potential flaws, I hope that it might be serviceable to you, both as a way to better understand and follow my oral teaching and as a way of reading and understanding the book of Romans in a fresh way. My current journey through Romans has involved my deepest, most detailed, and most thorough study of Romans to date. After nearly four decades of teaching the book, I think that, for the first time, I have real confidence that I have grasped Paul’s argument and concerns in this letter. At the very least, I think I have laid a firm foundation for future study.

I offer this to you in hopes that it can perhaps help you profit from a study of Romans as much as I have.

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Following my English translation and the Greek text are other notes I produced to accompany the Romans study. I hope you find them helpful as well.

John A. "Jack" Crabtree
June 28, 2011
GREETING

Part 1

1. FROM: Paul, a bond-servant of Jesus, the *messiah*—named as an apostle, set apart for the proclamation of God’s good news.

2. This good news was promised beforehand by his prophets in the holy writings. It is about his Son—he who, so far as his physical being is concerned, was born of the lineage of David; he who, so far as his spirit of holiness is concerned, was designated the Son of God by a supernatural sign, by virtue of his resurrection from the dead—about Jesus, the *messiah*, our Lord. It is through him that we received our gift, even apostleship, to bring about an obedient response of belief among all the Gentile peoples for the sake of his name. You are included among them; you indeed are among the named who belong to Jesus, the *messiah*.

3. TO: all those recipients of God’s love living in Rome—appointed as *hagioi*.

4. "Charis" to you and "shalom"—from God, our Father, and from our Lord, Jesus, the *messiah*. 

[1:1-6]
INTRODUCTION

Part 2

5. In the first place, I want to offer my thanks to God for you all, in connection with Jesus, the \textit{messiah}, for your belief is being talked about throughout the whole world.  

\[1:8\]

6. God—whom I serve in my spirit in my proclaiming the good news of his Son—he is my witness to how unceasingly I bring you to mind. 2•In my prayers, I am always asking if perhaps even now somehow I might, by the will of God, succeed in coming to you. 3•I long to see you in order that I might impart to you some spiritual gift to the effect that you would be established—that is, to the effect that both you and I might be mutually fortified in our belief while I am among you, each by the belief of the other. 4•I do not want you to be unaware of the fact, my brothers, that I have purposed numerous times to come to you so that I might have some results among you, just as I have had among the rest of the Gentile peoples, but so far I have been prevented.  

\[1:9-13\]

7. I am a debtor—to Greeks as well as to Barbarians, to the intellectually sophisticated as well as to the simple. 2•Hence, my eagerness to proclaim the good news to you who are in Rome also. 3•For I am not embarrassed by this message of good news; it amounts to the power of God that results in deliverance for everyone who believes—to the Jew, first and foremost, but also to the Greek. 4•For in it, the \textit{dikaiosune} of God is granted to those who believe by virtue of their belief. 5•Just as it is written: "the one who is \textit{dikaios} by virtue of his believing shall live."<Habakkuk 2:4>  

\[1:14-17\]
PORTION ONE
of the
Primary Discourse

SECTION 1

§1.1

Part 3

8. The wrath of God is directed from heaven against all the disregard of God and unrighteousness of men, who suppress the truth in their unrighteousness.

[1:18]

9. Because what can be known about God is evident among them; God has made it evident to them. 2• From the creation of the cosmos, the invisible truths about him are understood by way of the things he created. 3• His eternal power and deity are clearly seen, with the result that they are without a defense. 4• Because, while they knew God, they did not acknowledge his glory as God nor respond in gratitude. 5• Rather, they became unintelligently futile in their reasonings and their ignorant heart was darkened.

[1:19–21]

10. Claiming to be wise, they responded like ignorant fools and swapped the glory of the incorruptible God for an image that was the representation of corruptible man, and of birds, and of four-footed beasts, and of crawling reptiles. 2• For this very reason, God abandoned them to impurity in the desires of their hearts with the result that they dishonored their bodies among themselves. 3• These very people swapped the truth about God for a lie and worshipped and served the creature rather than the creator, who—it is certainly so—is eternally praiseworthy. 4• On account of this, God gave them over to degrading passions. 5• In fact, their women, on the one hand, swapped their natural desire for sexual intimacy for one that was against nature. 6• Similarly, the men also, forsaking their natural desire for sexual intimacy with women, were consumed by their lust toward one another—males, committing a shameful act with males—and were bringing upon themselves the penalty that was required of their error.
11. Inasmuch as they did not judge God worthy to include in their understanding, God abandoned them to their defective mind so that they did those things that were not appropriate, having been filled with all unrighteousness, evil, self-exaltation, wrongdoing. 2. {God abandoned them to being} full of envy, murder, contentiousness, deceit, malice. 3. {God abandoned them to being} manipulative liars, slanderers, haters of God, insolent people with an exaggerated sense of their importance, people puffed up with self-delusion, pretenders, inventors of evil, those who are disobedient to parents, people who are ignorant, people who are utterly faithless and untrustworthy, people unaffected by normal human feeling and compassion, people who are implacable, people who utterly lack mercy. 4. And while they understand the demands of God's justice—that people who practice such things are worthy of death—not only do they do these same things, but they also grant approval to those who practice such things.

12. So you stand without a defense—O man—every one of you who passes judgment. 2. For insofar as you condemn the other person, you bring condemnation upon yourself. 3. For the one who is passing judgment is practicing the very same things, and we know that the just sentence of God is rightly and truly upon those who are practicing such things.

§1.2

Part 4

13. But do you suppose this, O man—you who pass judgment on those who practice such things and do the very same things—that you will escape the judgment of God? 2. Or, do you take for granted the wealth of his kindness, even of his forbearance and patience, not realizing that God’s willingness to be kind is intended to lead you to repentance? 3. But, in accord with your hardness and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath and of the realization of the righteous judgment of God. 4. He will pay back to each according to his deeds—on the one hand, Life in the final age is for those who, in accord with their perseverance in doing good deeds, seek glory and honor and
incorruption; on the other hand, fury and wrath is for those who, out of selfish ambition, disobey the truth and obey unrighteousness.

5. Tribulation and distress is upon every last person of the man who pursues evil—of the Jew, first and foremost, but also of the Greek. 6. But glory, honor, and shalom is to everyone who does what is good—to the Jew, first and foremost, but also to the Greek.

[2:3–10]

14. Now there is no favoritism with God. 2. Anyone who sins apart from the Covenant will, in fact, be destroyed apart from the Covenant; and anyone who sins within the Covenant will be judged in light of the requirements of the Covenant. 3. It is not the hearers of the divine instruction who are dikaios before God; rather, it is the doers of the divine instruction who will be deemed dikaios. 4. Indeed, when Gentiles, who do not have the Covenant by natural birthright, do the things required by that Covenant—even though these people do not possess the Covenant for themselves—such things are a covenant. 5. Such people demonstrate the deed required by that covenant written on their hearts—accordingly, in the day when God will judge the hidden parts of men, their conscience (by which I mean their reasonings about alternative actions, as they either indict or else defend each alternative) will bear witness for them, according to my account of the good news received through Jesus, the messiah.

[2:11–16]

Part 5

15. Now if you bear the name "Jew" and rest upon the Covenant and boast in God and know his will and, being instructed by the Torah, approve the finer things—and if you are persuaded that you yourself are a guide to the blind, a light to those in darkness, a tutor to the ignorant, a teacher of children who has mastered the essential form of knowledge and truth contained in the Torah—you, then, who teach the other person, do you not teach yourself? 2. You who proclaim not to steal, do you steal? 3. You who say not to commit adultery, do you commit adultery? 4. You who abhor idols, do you steal what is sacred? 5. You who boast in the Torah, through your transgression of that Torah you are dishonoring God. 6. The name of God is being blasphemed among the Gentile nations because of you, just as it is written.

[2:17–24]

16. So indeed circumcision has profit if you strive to perform your covenantal obligations; but if you are a transgressor of your covenantal obligations,
your circumcision has become as uncircumcision. 2•So, indeed, if the uncircumcised man keeps the requirements of the Covenant, will not his uncircumcision be considered as circumcision? 3•The man born uncircumcised who completes the requirements of the Covenant will indeed condemn you who, in spite of having the letter of the divine instruction and circumcision, are a transgressor of the Covenant. 4•For it is not the one who is so in outward appearance who is a Jew; neither is circumcision what appears outwardly on the body. 5•Rather, a Jew is he who is so in his hidden part; and circumcision is of the heart—it is by the Spirit, not by the letter. 6•His praise is not from men, but from God.  

[2:25–29]

§1.3

Part 6

17. What, then, is the advantage of being a Jew? 2•And what is the benefit of circumcision? 3•It is great in every way! 4•Primarily, it is because they were entrusted with the revelations of God.

[3:1–2]

18. Now what if some have not believed? 2•Their unbelief does not bring to nothing the trust from God, does it? 3•Of course not! 4•God must be true though every man be a liar. 5•As it is written, "... so you will be vindicated with regard to your promises and will prevail when you are judged." <Psalm 51:4b>

[3:3–4]

19. Now if our unrighteousness establishes the righteousness of God, what would we suggest? 2•God, when he deals out wrath, is not unjust, is he? 3•(I mean, {when he deals out wrath} in response to the individual.) 4•Of course not! 5•Because, otherwise, how could God judge the world?

[3:5–6]

20. But if by my lie the truth of God is magnified to his glory, then why am I nevertheless condemned as a sinner? 2•It is not as we are slandered with and as some claim that we say—"we should do evil in order that good might come." 3•The condemnation of whomever {would think and act like this} is just.

[3:7–8]

Part 7
21. What {am I saying} then? 2•Are we better {than they}? 3•Absolutely not! For we have already accused Jews as well as Greeks—all {of them}—of being under sin. 4•As it is written,

   “There is none righteous, not even one.” <Psalm 14:1>

5•There is no one who “understands”; there is no one who “seeks for God”:

   “6•All have turned aside and, at the same time, made themselves worthless. 7•There is no one who does good, there is not even as many as one. 8•Their throat is an open grave; they deceive with their tongues. 9•The poison of snakes is behind their lips; their mouth is full of curses and bitter hatred. 10•Their feet are quick to spill blood; destruction and misery are in their paths and the path to peace they do not understand. 11•There is no fear of God before their eyes.” <Psalm 13:3 LXX; cf. Psalm 14:3>

12•So we know that, whatever the Covenant says, it speaks it to those who are within that Covenant, to the effect that every mouth might be silenced and the whole world might be made liable to judgment by God. 13•For this reason, no human being will ever be decreed dikaios in his sight on the basis of deeds that satisfy the Covenant; for, indeed, through the Covenant comes the knowledge of sin.

[3:9–20]

§1.4

Part 8

22. Now then, apart from the Covenant, a dikaiosune from God has been made manifest, attested to by the Torah and the Prophets—even a dikaiosune from God {granted} to all those who believe in view of their belief concerning Jesus, the messiah.

[3:21–22a]

23. Now there is no distinction. 2•Indeed, all have sinned and come short of the glory of God and are decreed dikaios as a gift by his grace in view of the redemption which was {paid} by Messiah Jesus. 3•{He is the one} whom God purposed as a propitiatory offering with a view to our believing in his
blood. (4•This was for an indication of his righteousness in face of the overlooking of our previously committed sins by the forbearance of God. 5•It was toward an indication of his righteousness in the time here and now, to the end that he might be righteous even as he is the one who decrees the {unrighteous} person dikaios on the basis of his belief in Jesus.)

[3:22b–26]

24. Where, then, is our boast? 2•It is excluded! 3•In view of what sort of torah? 4•{In view of a torah} of Covenant-satisfying deeds? 5•No! Rather, in view of a torah of belief. 6•Indeed, we have concluded that a human being is decreed dikaios on the basis of his belief, apart from Covenant-satisfying deeds.

[3:27–28]

25. Or, is God only {God} in relation to the Jews? 2•Is he not also {God} in relation to the Gentiles? 3•Yes! Also in relation to the Gentiles, if indeed God is one. 4•He will declare the circumcision dikaios on the basis of their belief, and {he will declare} the uncircumcision {dikaios} in line with their belief.

[3:29–30]

SECTION 2

§2.1

Part 9

26. Are we, then, invalidating the Torah through {our claim that diaiosune is granted to} belief? 2•Of course not! Rather, we are supporting the Torah.

[3:31]

27. What shall we say that Abraham, our forefather by physical descent, has found? 2•Now if Abraham had been pronounced dikaios on the basis of good acts, he would have had a basis for boasting. 3•But before God he did not. 4•For what do the scriptures say? 5•"And Abraham believed God and it was taken into account for him, resulting in diaiosune."<Genesis 15:6> 6•Now to one who performs good acts, his recompense is not considered as a gift of grace; but, rather, as what is due. 7•But to one who does not perform good acts—yet who believes in the one who decrees the ungodly man dikaios—his belief is taken into account, resulting in diaiosune.

[4:1–5]
28. And in accord with this, David describes the blessing upon the man to whom God credits *dikaiosune* apart from good acts:

"2•Blessed are those whose lawless deeds have been forgiven and whose sins have been hidden from view. 3•Blessed is the man whose sin the Lord will not take into account."<Psalm 32:1–2>

[4:6–8]

§2.2

Part 10

29. So then, is this blessing for the circumcision, or is it also for the uncircumcision? 2•Now we are saying that, for Abraham, his believing was taken into account, resulting in *dikaiosune*. 3•So then, how was it taken into account? 4•While he was among the circumcision, or among the uncircumcision? 5•Not among the circumcision, but among the uncircumcision. 6•And he received the sign of circumcision as a seal on the *dikaiosune* connected to his believing, which was among the uncircumcision. 7•With the following result: he is the father of all who, in spite of their uncircumcision, believe such that *dikaiosune* is also credited to them; but, further, he is the father of the circumcision—not with respect to those who are merely from the circumcision *per se*, but with respect to those who follow in the steps of the belief that our father Abraham had while he was yet among the uncircumcision.

[4:9–12]

30. Now the promise to Abraham, or to his offspring, that he would be heir of the world was not with a view to the Mosaic Covenant; rather, it was with a view to the *dikaiosune* connected with believing. 2•Now, if it is those under the Mosaic Covenant who are heirs, then believing has been rendered of no effect and the promise has been set aside.

[4:13–14]

§2.3

Part 11

31. Now the Covenant brings about {an awareness of} wrath. (2•Where there is no covenant, there is no transgression.) 3•For this reason, {*dikaiosune*} is by

Greek Text of Romans:

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Printed: June 26, 2011

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virtue of believing, with the result that it is in accordance with grace, to 
the end that the promise is made sure to all of the offspring—not only to 
the one who is \{dikaios\} by virtue of \{his keeping\} the Mosaic Covenant, but 
also to the one who is \{dikaios\} by virtue of \{his imitating\} Abraham’s belief. 
4. He is the father of us all, as it is written, "I have appointed you a father 
of many peoples." <Genesis 17:5>

32. 
In the sight of Him whom he believed—of God, who makes the dead to 
live and who calls those things that have no being into being—this man, 
with a hope that was against hope, believed in his becoming the father of 
many peoples in accord with what had been said, "So shall your offspring 
be." <Genesis 15:5> 2. And, in that he did not weaken in his belief, he did 
not take note of his own body—which had already been brought near to 
death (since he was around a hundred years old)—nor of the deadness of 
Sarah’s womb. 3. With respect to the promise of God, he was not torn in 
unbelief; rather, he grew strong in belief. 4. Giving glory to God, he 
indeed became fully convinced that what he had promised he was in fact 
able to do. 5. For this very reason, it was taken into account for him, 
resulting in \(dikaiosune\).

33. 
Now it was not written in consideration of him alone, "it was taken into 
account for him" <Genesis 15:6>; rather, also in consideration of us to 
whom it is going to be taken into account—to us who believe in him who 
raised up Jesus, our Lord, from the dead—he who was delivered up 
because of our transgressions and was raised up because of our \(dikaiosis\). 

34. 
So then, having been decreed \(dikaios\) by virtue of our belief, we have 
peace with God through our Lord, Jesus, the \(messiah\)—through whom, 
due to our believing, we have had our introduction into this grace in which 
we have come to stand—and we boast in a confident, eager expectation of 
the glory of God. 2. Not only this, but we also boast in our tribulations, 
knowing that our tribulation is resulting in perseverance, our perseverance
in attestedness, and our attestedness in confident, eager expectation; and this expectation will not bring us to shame, because the fact of God’s love for us has been poured out in our hearts in the form of the Holy Spirit granted to us.

[5:1–5]

35. Now indeed the messiah, while we were deficient {in our moral worthiness}—in just that moment—died for us God-haters. 2 • Now someone will hardly die for a righteous man; but perhaps for a good man there is, in fact, someone who dares to die. 3 • But God evidences his love toward us in this: while we were yet sinners, the messiah died for us. 4 • Much more surely, therefore, having now been decreed dikaios by his blood, we shall be rescued from the wrath through him. 5 • For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled, we shall be rescued into his Life.

[5:6–10]

36. And not only this, but we also boast in God in view of our Lord, Jesus, the messiah—the one through whom we have now received our reconciliation.

[5:11]

§3.2

Part 13

37. So then, just as in view of one man sin entered into the world and death through sin and in this way death spread to all men, because all sinned… . (2 • Now up to {the time of} the Covenant, sin was in the world. 3 • Sin is not registered when there is no covenant; but death nevertheless reigned from Adam to the time of Moses, even upon those who had not sinned in the likeness of Adam’s transgression—he who is the prototype of what was going to come.)

[5:12–14]

38. But, it is not the case that—as the transgression, so also the gift. 2 • For if, by the transgression of the one man, "the many" died, much more certainly did the grace of God and the gift by the grace of the one man—Jesus, the messiah—prevail with respect to "the many." 3 • Furthermore, the gift is not like that which arises through the one who sinned; for—on the one hand—judgment leading to condemnation{results} from one {transgression}, but—on the other hand—the gift of grace is in response to many transgressions which would lead to a just penalty. 4 • So, if by the transgression of the one,
death reigned through that one, much more certainly, those who are receiving the prevailing reality of grace—that is, of the gift of dikaiosune—these will reign in Life through the one, Jesus, the messiah.

39.
So then, just as in connection with the one transgression there was condemnation for all men, so also in connection with the one just punishment there was dikaiosis leading to Life for all men. For just as, in connection with the disobedience of the one man, “the many” were classed as sinners, so also, in connection with the obedience of the one man, “the many” will be classed as dikaios.

40.
Now the Covenant came in alongside to the end that transgression might increase; but where sin increased, grace overwhelmingly prevailed, to the effect that, just as sin reigned, leading to death, so also grace, in the form of dikaiosune, might reign, leading to Life in the final age through Jesus, the messiah, our Lord.
Part 14

41. What are we saying? 2•That we should persist in sin so that grace might increase?

[6:1]

42. Absolutely not! 2•We who died to sin—how could we continue to live in it?

[6:2]

43. Or do you not know that—we who have been baptized into Messiah Jesus—we have been baptized into his death? 2•So, as a result of our baptism into his death, we have been buried with him with the result that, just as the messiah was raised from the dead with a view to the glory [that was to be his] from the Father, so we too might walk in that newness of Life. 3•For if we have been united with him in the likeness of his death, then indeed we shall also be [in the likeness] of his resurrection.

[6:3–5]

44. Understand this: the old person that we were was crucified with him with the intent that that body of sin might be idled—as a consequence, we no longer serve sin. 2•Now he who has died has been decreed dikaios from his sin. 3•Accordingly, if we have died with the messiah, we believe that we will also live with him—and we know that the messiah, having been raised from the dead, is never to die again. 4•Death no longer has mastery over him.

[6:6–9]

45. Now with respect to the death that he died, he died for sin once and for all. 2•And with respect to the life that he lives, he lives for God. 3•In the same way, count yourselves to be dead with regard to sin, and living for God in Messiah Jesus. 4•Sin, then, is not to continue to reign in your mortal body.
such that you continue to obey its desires. 5•And do not present your members to sin to be implements of unrighteousness. 6•Rather, present yourselves to God as being alive from the dead, and your members to God as implements of righteousness; for sin shall not be master over you. 6:10–14a

§1.1.2

Part 15

46. Now you are not under the Covenant but under grace. 2•So what follows? 3•Can we sin because we are not under the Covenant but under grace? 6:14b–15a

47. Of course not! 2•Do you not realize that to whomever you present yourselves as servants to obey, you are SERVANTS to whomever you obey—whether that be sin, leading to death, or obedience, leading to dikaiosune? 6:15b–16

48. Thanks be to God—because you were servants of sin, but you became obedient from the heart to the content of that teaching to which you were introduced and, having become free from sin, you became servants of righteousness. 6:17–18

49. I speak with reference to your actual human experience, accounting for the moral weakness of your present physical existence. 2•Just as you presented your members as servants to uncleanness and lawlessness resulting in your lawlessness, so now present your members as servants to righteousness resulting in your holiness. 3•When you were servants of sin, you were at liberty with respect to righteousness. 4•So, what sort of fruit were you getting back then? 5•You are shamed by those things now. 6•In fact, the end of those things is death. 7•But now—having become free from sin and having become servants of God—you get fruit coming out of you that results in holiness; and its end is Life in the final age. 8•For the wages of sin is death; but the gift of God in Messiah Jesus, our Lord, is Life in the final age. 6:19–23
50. Or, do you not know, brothers—now I am speaking to those who understand the Covenant—that the Covenant is in force over a man only for as long as he has Life\(\text{through it}\)?

51. A woman who is married to a man has been put under obligation by the law to a living husband. 2• If that husband dies, she is released from the legal obligation concerning her husband. 3• So then—while her husband is living—she will be named an adulteress if she comes to be with another man. 4• But if her husband dies, she is free of her legal obligation such that, even if she comes to be with another man, she is not an adulteress.

52. So then, my brothers, with the body of the messiah in view, you were put to death by the Covenant, with the result that you can come to be with another—with him who was raised from the dead. 2• And all this is to the end that we might bear fruit for God. 3• While we were confined within our natural-born humanity, the desires of sin—those \(\text{exposed}\) by the Covenant—were at work in our members to bear fruit leading to death. 4• But now, we have been freed from the Covenant—having died by that by which we were held—with the result that we serve by the new reality of the Spirit and not by the old reality of the letter.

§1.2.1

Part 16

53. So what are we saying? 2• That the Covenant is sin?

54. Of course not! 2• Rather, I would never have understood sin if not for the Covenant. 3• In fact, I would never have known of my unrighteous desiring if the Covenant had not said, "Do not have any unrighteous desire," and sin, seizing the opportunity afforded by that commandment, produced in me every unrighteous desire.

55. Now, apart from the Covenant, sin is dead. 2• I was once alive apart from the Covenant; but when the commandment came, sin became alive and I
3. And I discovered something: the commandment that was to lead to Life, this commandment led to death. 4. For sin, seizing the opportunity afforded by the commandment, deceived me and through it killed me.

So then, the Covenant is holy and the commandment is holy and righteous and good.

Part 17

57. So then, did that which is good become death for me?

58. Of course not! 2. Rather, it was my sin. 3. {The Covenant was given} in order that my sin might become evident, bringing death to me through that which is good. 4. {It was given} in order that through the commandment my sin might become more than abundantly sinful. 5. For we understand that the Covenant is spiritual, but I am of natural-born humanity, sold into bondage under sin. 6. For I do not understand what it is that I am producing. 6. Indeed, it is not the case that, what I truly want, this I act on. 7. Rather, what I hate, this I do.

59. Now if, what I do not really want to do, this I do—I am in agreement with the Covenant that it is good. 2. Now then, no longer {can I think that} “I” am causing it. 3. Rather, it is sin dwelling within me. 4. Indeed, I come to understand that it does not reside in me—that is, in my natural-born humanity—{to do} what is good. 5. For to will it is present within me, but to produce the good I do not find.

60. Now it is not the case that I do the good that I want to do; rather, the evil that I do not want to do, this I engage in. 2. But if the very thing I am not wanting to do, this is what I am doing, then no longer {can I think that} “I” am causing it; rather it is sin dwelling within me. 3. I discover, therefore, this {contrary} set of instructions within the me who wants to do good—for evil is present within me!
§1.3

Part 18

61. Now in my inner man I delight in the Covenant from God. 2•But I see a different set of instructions in my members, waging war against the set of instructions of my mind and making me captive to the instructions of sin existing in my members. 3•I am a wretched man! 4•Who will rescue me from this body doomed to death?

[7:22–24]

62. Thanks be to God! 2•(He will)—through Jesus, the messiah, our Lord.

[7:25a]

63. So then, with my mind, I do, in fact, serve the instruction of God, yet in my natural—born humanity, the instruction of sin. 2•Even so, there is now no condemnation for those who are in Messiah Jesus, who do not walk in accord with {the counsels of} their sinful humanity, but in accord with {the counsels of} the Spirit. 3•Indeed, the instruction of the Spirit—of Life in Messiah Jesus—has set me free from the instruction of sin—even of death.

[7:25b–8:2]

64. Now with regard to what the Covenant was unable to do because it was ineffectual in view of {the innate moral depravity of } our natural—born humanity—God, having sent his own Son in the likeness of sinful humanity, responding even to sin, condemned sin in that humanity to the effect that the due penalty of the (moral) law might be fully exacted for our benefit, who do not walk in accord with {the counsels of} our natural—born humanity, but in accord with {the counsels of} the Spirit.

[8:3–4]

65. Now those who are in accord with {the counsels of} their natural—born humanity purposefully pursue the things recommended by that natural—born humanity; but those who are in accord with {the counsels of} the Spirit purposefully pursue the things recommended by the Spirit. 2•Now the purposeful pursuit {proposed by} one’s natural—born humanity results in death; but the purposeful pursuit {proposed by} the Spirit results in Life and shalom. 3•Because the purposeful pursuit {proposed by} one’s natural—born humanity is hostile to God. 4•It does not subject itself to the instruction of
God; it is not even able to do so. 5• So those who exist within the sphere of their natural-born humanity are not able to please God.

66. But you do not exist within the sphere of your natural-born humanity; rather, you exist within the sphere of the Spirit, if in fact the Spirit of God dwells within you.

67. Now if one does not have the spirit of the messiah, this one is not of him. 2• But if the {spirit of the} messiah is in you, while your bodily existence is condemned to die because of sin, yet your spirit results in Life on account of dikaiosune. 3• Indeed, if the Spirit of him who raised Jesus from the dead dwells within you, the one who raised the messiah from the dead will also give Life to your mortal bodies in view of the indwelling of his Spirit within you.

68. So then, my brothers, we are not debtors to our natural-born humanity such that we must live in accord with that natural-born humanity. 2• If you are living in accord with your natural-born humanity, you are about to die; but if, because of the Spirit, you are putting to death the practices of bodily existence, you shall live. 3• For whoever is led by the Spirit of God, these are the sons of God.

§1.4

Part 19

69. Now you have not taken on a spirit of slavery again, resulting in fear; rather you have taken on a spirit consonant with your adoption as sons, in which we cry out, "Abba"—"Father."

70. The Spirit himself bears witness along with our spirit that we are children of God—and if children, then also heirs (not only heirs of God, but also fellow-heirs with the messiah)—if we long to be glorified with him.
71. Now I count it that the longings of this current time are not fit {to be compared} to the glory that is about to be realized in us. [8:18]

72. The anxious yearning of the creation eagerly awaits the unveiling of the sons of God. 2• For the creation was made subject to futility—not voluntarily, but because of Him who put it in subjection on the basis of his confident expectation that the creation itself would in fact be set free from its slavery to corruption into the freedom of the glory of the children of God. 3• We know that the entire created order groans with them and is in labor with them till now. [8:19–22]

73. Not only this, but also we ourselves—because we have the first fruits of the Spirit—even we ourselves groan within ourselves, eagerly awaiting our adoption as sons, the redemption of our body; for it is in confident anticipation that we have been saved. 2• Now an anticipation that is being seen is not an “anticipation”—for why would one “anticipate” what he sees? 3• But if we anticipate what we are not seeing, then with perseverance we eagerly wait for it. [8:23–25]

74. Now in just this same way {by creating in our spirit this yearning for glory}, the Spirit comes to the aid of our weakness. 2• For we do not know how we might pray that accords with what is necessary. 3• But, in and through our wordless groanings, the Spirit himself is making an appeal to God for us. 4• And he who searches hearts knows what the intent of the Spirit is—namely, that he makes an appeal on behalf of the hagioi that accords with what God requires. [8:26–27]

Part 20

75. Now we know that, to those who love God—those who are named in accordance with his purpose—all things work together to bring about the good—that is, {we know that} those whom he chose for himself in advance, he in fact predestined them to be conformed to the image of his Son, to the end that he might be the firstborn among many brothers; and that those whom he predestined, these he in fact invited; and {we know that} those
whom he invited, these in fact he decreed to be *dikaios*; and that those whom he decreed to be *dikaios*, these in fact he glorified.  

[8:28–30]

76. What then shall we say in response to these things?  

[8:31a]

77. If God is for us, who is against us? 2•Indeed, he did not spare his own Son. 3•Rather, he delivered him up for the benefit of us all. 4•How will he not, along with him, grant all these things to us?  

[8:31b–32]

78. Who will bring an accusation against those named by God? 2•God is the one who decrees *dikaios*. 3•Who is the one who brings condemnation?  

[8:33–34a]

79. *Messiah* is he who died—or rather who, being raised up, is in fact at the right hand of God. 2•He indeed is the one who appeals to God on our behalf. 3•What will cut us off from this love of the *messiah*? 4•Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 5•As it is written, "For your sake we are put to death the whole day; we are counted as sheep for the slaughter."<Psalm 44:22> 6•But in all these things we are overwhelmingly victorious in consequence of the one who loves us. 7•For I am persuaded that neither death nor life, neither revelations of God [*angelloi*] nor religious authorities [*archai*], neither things happening now nor things about to happen in the future, no powers—neither what is high, nor what is low—and not any other created thing will be able to cut us off from the love of God which is in Messiah Jesus, our Lord.  

[8:34b–39]

SECTION 2

§2.1

Part 21

80. I am telling the truth with regard to the *messiah*. 2•I am not making false assertions (my convictions, stemming from the Holy Spirit, testify in support of me), because I have great sorrow and unceasing grief in my heart. 3•I could wish to be *anathema*; I myself {could wish to be} excluded
from the \textit{messiah}, in the place of my brothers, my kinsmen by physical
descent. 4•These very ones are Israelites. 5•To these belong the adoption
as sons, and the glory, and the covenants, and the granting of Torah, and
the temple service, and the promises. 6•To these belong the fathers; and,
with regard to what concerns physical descent, from these is the \textit{messiah},
the one who is over all things. 7•{May} God \{be\} praised into the ages.
8•Amen!

[9:1–5]
So then, {ultimately} it is not from the one who is choosing it and it is not from the one who is running after it; rather, it is {ultimately} from God, the one who grants mercy. 2. With reference to Pharaoh the Scriptures say, “For this very reason I raised you up—for that I might demonstrate my power through you and so that my name might be proclaimed in all the land.” <Exodus 9:16> 3. So, he shows mercy to whomever he wants and he hardens whomever he wants.

84.

You will say to me then, “Why then does he still find blame? For who has ever resisted his will?” 2. But to the contrary, who are you, O Man—the one defending himself against God? 3. The thing shaped will not say to the one shaping it—“Why did you make me like this?”—will it? 4. Rather, does not the potter have a right with respect to the clay to create from the same lump that which will be a vessel for honor and that which will be for dishonor?

[9:16–18]

§2.2.3

Part 24

85.

Now if, while being willing to demonstrate his wrath and make his power known, God endured with great patience vessels of wrath made for destruction, it was precisely so that he might make known the abundance of his glory upon vessels of mercy prepared for a destiny in glory. 2. (To be such {vessels of mercy}, he appointed even us, not only from among the Jews, but also from among the Gentiles.) 3. It is, in fact, as he describes it in Hosea, “I will call that which is not my people ‘my people’ and her who was not loved ‘loved.’” <Hosea 2:23 (very loosely)> 4. And “it shall be in that place where it was said to them ‘You are not my people’, there they shall be called sons of the living God.” <Hosea 1:10> 5. Yet, with regard to Israel, Isaiah cries out, “Even though the number of the sons of Israel is to be as the sand of the sea, it is but a remnant that will be saved; for the Lord, to cut them off and bring them to an end, will execute his decree upon the land.” <Isaiah 10:22–23 (loosely)> 6. And as Isaiah foretold, “If the Lord of Sabaoth had not left to us some descendents, we would have become like Sodom and would have come to be like Gomorrah.” <Isaiah 1:9>

[9:22–29]
86. So what are we saying? 2 • That the Gentile peoples, who were not pursuing dikaiosune, have obtained dikaiosune—even the dikaiosune that is by virtue of believing; but Israel, while it pursued a Covenant {that held out the possibility} of dikaiosune, did not attain {dikaiosune} within that Covenant.

87. Why? 2 • Because {the dikaiosune they pursued} was not by virtue of their believing; rather, it was as {if it were} by virtue of their deeds. 3 • They stumbled over the stumbling stone. 4 • As it is written, “Look, I am placing in Zion a ‘stumbling stone,’ even a rock that harms; but anyone who believes in it will not be brought to shame.” <Isaiah 28:16 as modified by Isaiah 8:14>

88. Brothers, the desire of my heart and my petition on their behalf is for their salvation. 2 • I would vouch for them that they have a zeal for God; but it is not in accordance with knowledge. 3 • Being ignorant of the dikaiosune purposed by God and seeking to establish their own, they have not made themselves subject to the dikaiosune purposed by God. 4 • For the purposed focus of Torah is the messiah, resulting in dikaiosune for all those who believe.

89. Moses does indeed write of a dikaiosune that is by virtue of the Covenant—"The man who does these things shall live by these things." <allusion to Lev.18:5> 2 • But this dikaiosune is by virtue of belief! 3 • Moses writes thus: "Do not say (in your heart) 'Who will ascend up into heaven?'…"<allusion to Deut 30:12> (4 • That is, correspondingly, ‘to bring the messiah down.’) 5 • Or, “…'Who will descend into the Abyss?...'”<adapted allusion to Deut 30:13> (6 • That is, correspondingly, ‘to bring the messiah up from the dead.’) 7 • Rather, what does he say? 8 • “The thing {God asks} is near you; it is in your mouth and in your heart…."<Deut 30:14 > (9 • That is, correspondingly, God’s requirement with regard to the belief that we proclaim—namely, that if you proclaim with your mouth Jesus as your Lord and believe in your
heart that God raised him from the dead, you will be saved.)

10. For one believes in his heart, resulting in dikaiosune; and one confesses with his mouth, resulting in salvation.

11. For the Scripture says that everyone who "believes in it will not be brought to shame." <Isaiah 28:16>

12. Now there is no distinction between the Jew and the Greek; for the same one is Lord over all men, abounding in riches for all those who call upon him.)

[10:5–12]

90. Now, (it is true) "everyone who calls upon the name of the Lord will be saved." <Joel 2:32>

2. Even so, how did they call upon (one) in whom they did not believe? 3. And how did they believe what they did not hear?

4. And how did they hear apart from someone proclaiming (it)? 5. And how did they proclaim (it) if they were not sent? 6. [It will be] just as it is written: "How graceful... are the feet of those proclaiming the good news of good things." <Isaiah 52:7>

[10:13–15]

91. But, indeed, not everyone listened to the good news. 2. Indeed, Isaiah says, "Lord, who {of us} believed the message {delivered to} us?" <Isaiah 53:1>

3. So, then, belief {was to result} from this {delivered} message—and this {delivered} message concerned the subject of the messiah. 4. Yet, I say, they did not hear (it), did they?

[10:16–18a]

92. So, on the one hand, "Their voice has gone out to the whole earth, and their words to the ends of the world." <Psalm 19:4>

2. But, I say, Israel did not comprehend, did they? 3. In the first place, Moses says, "I will make you jealous by what is not a people, by a people without understanding I will anger you." <Deut 32:21>

4. Then Isaiah is forthright and says, "I was found by those who were not seeking me; I became manifest to those who were not inquiring about me." <Isaiah 65:1>

5. But with regard to Israel, he says, "The whole day long I have reached out my hands to a disobedient and obstinate people." <Isaiah 65:2>

[10:18b–21]

§2.3.2

Part 28
93.
I ask, then: God has not rejected his people, has he? 2•Of course not!
3•Indeed, I am an Israelite, from the “seed” of Abraham, of the tribe of
Benjamin. 4•God has not rejected his people, whom he previously chose
for himself.

[11:1-2a]

94.
Or do you not know what the Scriptures say about Elijah, as he pleads
with God against Israel? 2•“Lord, they have killed the prophets; they have
torn down your altars. I alone remain; and they seek my life.”<I Kings
19:10,14> 3•And what does the divine oracle say to him? 4•“I have kept
seven thousand men for myself who have not bowed the knee to Baal.”<I
Kings 19:18> 5•In the same way, therefore, there is a remnant in the
present time in accord with the choice of his grace. (6•Now if it is by
grace, then no longer {can we think that it is} by virtue of practices {required by
the Covenant}; for then this grace is no longer a grace.)

[11:2b-6]

95.
What then? 2•What Israel is seeking, that Israel has not obtained. 3•Yet
the chosen have obtained it, and the rest were hardened. 4•It is as is
written, “God gave them a spirit of stupor”<Isaiah 29:10>—“eyes that do
not see and ears that do not hear”<Deut 29:4>—down to this very day.
5•And David says, “Let their table become a snare and a trap, even a
stumbling block and a retribution to them. Let their eyes be darkened so
that they cannot see, and bend their backs through everything.”<Psalm
69:22-23>

[11:7-10]

Part 29

96.
I ask, then: they did not trip such that they fell, did they? 2•Of course not!
3•Rather, {at the occasion afforded} by their transgression, salvation came to
the Gentiles in order to make them jealous. 4•Now if their transgression
was riches to the world and their failure was riches to the Gentiles, how
much greater will their fulfillment be!

[11:11-12]

97.
Now I am speaking to you who are Gentiles. 2•Inasmuch then as I am an
apostle to the Gentiles, I glorify my service if somehow I might provoke
my kinsmen to jealousy and save some from among them. 3•Now if their
rejection is the reconciliation of the world, what will their acceptance be,
but life from the dead? 4•If the first piece is holy, the lump is also; and if
the root is holy, the branches are too.

[11:13–16]

98. Now if some of the branches were broken off, and you, being a wild olive,
were grafted in among them and became a partaker with them of the rich
root of the olive tree, then don’t be arrogant toward the branches. 2•If you
are inclined to be arrogant, you do not bear the root; the root bears you.

[11:17–18]

99. You will say then, “Branches were broken off so that I might be grafted
in.” 2•Good for you! 3•They were broken off for their unbelief, and you
stand because of your belief. 4•Do not be conceited, but fear. 5•For if God
did not spare the natural branches, he will not spare you either. 6•Behold,
then, the kindness and severity of God. 7•To those who fell, severity.
8•But to you, God’s kindness, if you continue in his kindness; otherwise,
you too will be cut off.

[11:19–22]

100. But they too, if they do not continue in their unbelief, will be grafted in;
for God is able to graft them in again. 2•Now if you were cut off from
what according to nature is a wild olive tree and were grafted, contrary to
nature, into a cultivated olive tree, how much more certainly will these, in
accordance with nature, be grafted into their own olive tree?

[11:23–24]

101. Now, brothers, I do not want you to be ignorant of this mystery—lest you
be wise by your own estimation: a partial hardening has happened to Israel
until the fullness of the Gentiles has come in, and so will all Israel be
saved. 2•It is just as it is written, “There will be a Deliverer from Zion; he
will turn away ungodliness from Jacob… this is my covenant with them
(when I take away their sins)…” <Isaiah 59:20–21>

[11:25–27]

102. As far as (their response to) the good news is concerned, they are enemies
with respect to you. 2•But, as far as God’s choice is concerned, they are
loved because of the fathers; for the gifts and allocation of God are
irrevocable. 3•Now just as you once were disobedient to God, but now
have been shown mercy because of their disobedience, so these also now
have been disobedient during the time of your mercy so that they might, in
fact, be shown mercy. 4•For God has shut up all in disobedience so that
He may show mercy to all.

[11:28–32]
103.

Oh, the depth of the extreme extent of God’s wisdom and knowledge!
2. How unsearchable are his judgments and how unfathomable are his ways!
3. Who has known the mind of the Lord?
4. Or, who has become his counselor?
5. Or, who has first given to him that it should be paid back to him?
6. For from him and with a view to him and for him are all things.
7. To him be glory into the last age. Amen.

§1.1

Part 30

104. Therefore, in view of the mercies of God, brothers, I urge you to present your bodies a living offering, holy, acceptable to God. 2•It is your ultimately true religious service. [12:1]

105. Now do not be conformed to this age; rather, be transformed by the renewal of your mind such that what the will of God is—namely, that which is good, pleasing, and in keeping with God’s ultimate purpose for you—will meet with your approval. [12:2]

106. Through the grace given to me, I say to everyone among you not to esteem yourself more highly than you ought to esteem yourself. 2•Rather, esteem yourself so as to be thinking soundly {about yourself }. 3•For, to each and every person, God has apportioned a portion of his trust. 4•Just as we have many members in one body—and all the members do not have the same function—so likewise the many of us are one body in the messiah, and each of us is a member of one another, even though we have gifts of grace that differ in accordance with the grace given to us. 5•If {it is} prophecy, then {it is} in accord with that proportion of his trust. 6•If {it is} service, then {it is} in that service. 7•If {you are} one who teaches, then {it is} in that teaching. 8•If {you are} one who exhorts, then {it is} in that exhortation. [12:3–8a]

107. The one who gives is to be {doing so} with generosity. 2•The one who provides for others is to be {doing so} with eagerness. 3•The one who does
acts of mercy is to be {doing so} with joyfulness. 4 • {Our} love is to be unhypocritical.

[12:8b–9a]

Part 31

108.
{You are to} …

• 1 • abhor what is evil, be attached to what is good.
• 2 • be people who are affectionate toward one another with brotherly love.
• 3 • be people who take the lead in {giving} honor to one another.
• 4 • be people who do not falter when it comes to zeal—being aflame by the spirit toward serving the Lord.
• 5 • rejoice in hope; persevere through tribulations; in prayer, stand poised in readiness {for the realization of your hope}.
• 6 • share in the needs of the hagioi, pursuing hospitality.

[12:9b–13]

109.
Bless those who persecute you; bless and do not curse—such that you rejoice with those who rejoice, weep with those who weep.

[12:14–15]

110.
Be attentive toward one another equally; do not be attentive to the “important people,” but associate with the lowly. 2 • Do not be attentive to yourself.

[12:16]

111.
Do not return evil for evil. 2 • Take care, before all men, to do what is good. 3 • So far as it is possible from you, live at peace with all men. 4 • Do not avenge yourselves, loved ones. 5 • Rather, make room for the Wrath. 6 • As it is written: “Vengeance is mine… I will repay,”<Deut 32:35, 41> says the Lord. 7 • And then, “If your enemy is hungry, feed him. 8 • If he thirsts, give him something to drink. 9 • For by doing this you heap coals of fire upon his head…”<Proverbs 25:21–22> 10 • Do not be conquered by evil, rather conquer evil with good.

[12:17–21]

§1.2

Part 32

112.
Every person is to place himself under the prevailing authorities. 2•For there is no authority if it is not by God, and those that exist have been placed there by God. 3•Consequently, the one who stands in opposition to the authority has taken a stand against the directive of God.

113.
Now, those who have taken a stand against it will receive a sentence on themselves. 2•Those who rule are not a terror to good behavior, but to bad behavior. 3•Do you want not to be afraid of the authority? 4•Do good, and you will have praise from him; for he is a servant of God for you, to bring about a good thing. 5•But if you do bad, then be afraid! 6•For he does not carry the sword without purpose. 7•Indeed, he is a servant of God, an avenger who brings wrath against the one who practices bad behavior.

114.
So then, to place oneself under the authority is a necessity, not only because of the wrath, but also as a matter of moral conviction. 2•For this reason, to be sure, complete your tribute obligations. 3•For they are ministers of God, attending to God’s wishes with regard to this very thing.

115.
Give to all the things that are due them: tribute to the one owed tribute, tax to the one owed tax, fear to the one owed fear, honor to the one owed honor.

§1.3

Part 33

116.
Leave no unsatisfied debts to anyone—except to love one another. 2•The one who loves the other person has fulfilled the Covenant. 3•For this—do not commit adultery; do not murder; do not steal; do not desire to do such; and any other such commandment—is summed up in this one word of command: “You shall love your neighbor as yourself.” 4•Love does no wrong to one’s neighbor; accordingly, love is the fulfillment of the Covenant.
Part 34

117. And {do all} this, understanding the time!—that already is the hour for us to awaken from sleep. 2 • Now, in fact, is our salvation nearer at hand than when we believed {it was}. 3 • The night is far spent; the day draws near. 4 • Therefore, we should take off the works of darkness; we should put on the weapons of light. 5 • We should walk decently, as in the day—not in carousing and drunkenness, not in sexual promiscuity and licentiousness, not in strife and jealousy. 6 • Rather, put on the Lord, Jesus, the messiah, and have no regard for the sarx, so far as its desires are concerned.

[13:11–14]

SECTION 2

§2.1

Part 35

118. Accept the man who has faulty beliefs—not in order to dispute his views. 2 • One person believes he can eat all things; but the one with faulty beliefs eats vegetables. 3 • The man who eats is not to hold in contempt the man who does not eat; and the man who does not eat is not to condemn the man who does eat, for God has accepted him. 4 • Who are you—the one condemning the servant of another? 5 • To his own master he either stands or falls. 6 • And he shall be made to stand, for the Lord is able to make him stand.

[14:1–4]

119. One person counts one day above another day; another person counts every day {alike}. 2 • Each is to be fully convinced in his own mind. 3 • The man who considers the day {special}, he considers it {so} for the Lord; and the man who does not consider the day {special}, it is for the Lord he does not{so} consider it. 4 • And the man who eats, he eats for the Lord; for he gives thanks to God. 5 • But the man who does not eat, it is for the Lord that he does not eat, and he {too} gives thanks to God.

[14:5–6]

120. No one among us lives {to the fullest} for his own sake, and no one dies {to the things of life} for his own sake. 2 • As a matter of fact, if we live {to the fullest}, we live {to the fullest} for the Lord. 3 • And if we die {to the things of life}, we die {to the things of life} for the Lord. 4 • So, if we live {to the fullest}
or if we die {to the things of life}, we are the Lord’s. 5•Now to this end the 
messiah died and then lived, that he might be master over both those who 
die {to the things of life} and those who live {to the fullest}. 

[14:7–9]

121.
Now you, why do you condemn your brother? 2•And you, why do you 
hold your brother in contempt? 3•For we shall all stand at the judgment 
seat of God. 4•For it is written, “As surely as I give life,” <various> says 
the Lord, {I declare} “that every knee shall bow to me and every tongue 
shall acknowledge God.” <Isaiah 45:23> 5•Accordingly, then, each one 
of us shall give an account of himself to God. 6•Therefore, we should no 
longer pass judgment on one another. 

[14:10–13a]

§2.2

Part 36

122.
Better, rather, you are to conclude this —not to put down an obstacle for 
your brother to trip over, nor a snare. 2•I have understood and have 
become convinced by the lord, Jesus, that nothing is defiling in and of 
itself. 3•But to the one who considers something to be defiling, to that 
person it is defiling. 4•Now if through food your brother is brought to 
grief, then you are no longer walking in accord with love. 5•Do not 
destroy with your food that one for whom the messiah died. 6•At all 
events, what is good is not to be impeached on account of you. 

[14:13b–16]

123.
Now the Kingdom of God is not food and drink, rather it is righteousness 
and peace and joy by the Holy Spirit. 2•Now the man who serves the 
messiah in this way is acceptable to God and approved by men. 3•So then, 
we should pursue the things of peace and the things that build one another 
up. 4•Do not destroy the work of God for the sake of food. 5•On the one 
hand, all things are clean; but, on the other hand, they are bad to the man 
who eats so as to become a cause of stumbling. 6•It is good neither to eat 
meat nor to drink wine nor {to do anything} by which your brother stumbles, 
[or is tripped up, or becomes weak]. 

[14:17–21]

124.
You have your own conviction. 2•Have it before God! 3•Fortunate is the 
one who does not condemn himself in what he deems acceptable. 4•Now 
the one who doubts is condemned if he eats, for it is not out of conviction,
and everything that is not {done} out of conviction is sin. 5•Now we who are able {to eat} ought to bear with the faulty beliefs of those who are not able {to eat} and ought not to seek to please ourselves. 6•Each of us is to seek to please his neighbor by pursuing what is good for his edification. 7•For indeed, the messiah did not seek to please himself; rather, as it is written, “The reproaches of the one reproaching you fell upon me.” <Psalm 69:9> [14:22–5:3]
§2.3

Part 37

125. Whatsoever was formerly written down was written down for our instruction in order that through perseverance and the persuasion of these Scriptures we might have hope. 2. May the God of this perseverance and persuasion grant you to have the same perspective as one another as regards Messiah Jesus, so that from a common passion you might glorify God—even the Father of our Lord, Jesus, the messiah—with one voice. [15:4–6]

126. Accordingly, accept one another, just as the messiah accepted you for the glory of God. 2. For—I tell you—the messiah came as a servant of the circumcision out of consideration for the truthfulness of God—in order to bring to pass his promises to the Fathers. 3. And {he came as a servant} with respect to the Gentile peoples out of consideration for his mercy in order to glorify God. 4. It is as was written: “Therefore, I will acknowledge you among the Gentile peoples and I will sing praises to your name.” [II Samuel 22:50 / Psalm 18:49] 5. And again it says: “Rejoice, O Gentiles, with his people.” [Deut. 32:43] 6. And again: “Praise the Lord, all Gentile peoples; indeed all peoples are to praise him.” [Psalm 117:1] 7. Yet again, Isaiah says, “there shall be … the branch from Jesse, even the one arising to rule over the Gentiles. On the basis of him the Gentiles will have hope.” [Isaiah 11:10]

127. May the God of hope fill you with all joy and peace as you believe, so that you might abound in hope by the power of the Holy Spirit. [15:13]
CONCLUDING REMARKS
Part 38

128. Now so far as you are concerned, my brothers, I, for my part, am in fact confident that you yourselves are full of goodness—since you have been given a complete understanding of all the implications of the gospel—and are also able to instruct one another. 2. But I have written to you rather presumptuously by some measures, as one who—in line with the grace given to me from God to be a servant of Messiah Jesus with regard to the Gentiles by doing the work of a priest in regard to the good news from God—wants to remind you {of its implications} to the end that my offering of the Gentile people might be acceptable, sanctified by the Holy Spirit. 3. So then, in Messiah Jesus I have this basis to boast; {I have} the things that pertain to God. 4. Yet I shall not presume to speak of anything that the messiah has not—in word and deed, by the power of signs and wonders, by the power of the Spirit of God—accomplished through me to bring about the obedience of the Gentiles.

[15:14–19a]

129. As a consequence, I have spelled out fully the good news of the messiah from Jerusalem curving up to Illyricum, and have eagerly sought, thereby, to proclaim this good news where the messiah is not named, with the consequence that I do not build on a foundation laid by someone else. 2. Indeed, it is in accord with what is written, “Those to whom what concerns him has not been reported shall see; and those who have not heard will understand.”<Isaiah 52:15>

[15:19b–21]

130. Now then, indeed, for many reasons I was continually prevented from coming to you. 2. But now, I have no place {left} in these regions, and I have had, for many years, a great desire to come to you as I travel toward Spain. 3. So I am fully expecting to see you as I am passing through and to be sent on my way there by you if, first, I might perhaps be satisfied with fragments of {time spent with} you. 4. But right now I am traveling to Jerusalem in order to minister to the hagioi there. 5. For Macedonia and Achaia were pleased to make something of a contribution to the poor among the hagioi in Jerusalem. 6. Now they were pleased {to do so}—
indeed they are debtors to them. 7 • For if the Gentiles are sharers with them in spiritual things, they ought, in turn, to serve them with physical things. 8 • Therefore, when I have completed this task and have confirmed receipt of this fruit for them, I shall leave for Spain by way of you. 9 • Now I know that, when I come to you, I shall come with a full and complete account of the blessing of the gospel of the messiah.

[15:22–29]

131.
I urge you, brothers—in view of our Lord, Jesus, the messiah and the love that comes from the Spirit—to strive together with me in your prayers to God on my behalf, that I might be rescued from those in Judea who are disobedient and that my service in Jerusalem might prove acceptable to the hagioi, so that, with joy, I might find rest among you when, by the will of God, I come to you.

[15:30–32]

132.  Now may the God of shalom be with you all!

[15:33]

133.  Now I commit you to the one who is able to establish you in my proclamation of the good news—even the proclamation of Jesus, the messiah, which is in accord with the unveiling of a secret, kept undisclosed in the times of past ages, but now made manifest, having been made known, in keeping with the writings of the prophets, to all the Gentile peoples, in accord with the authoritative pronouncement of the God of the ages, to bring about an obedient response of belief.

[16:25–26]

134.  To the only, wise God—in view of Jesus, the messiah—to him be glory into the ages. Amen!
135. Now I commend to you Phoebe, our sister—since she is a servant from the gathering which is in Cenchrea—that you might welcome her as a follower of the Lord in a manner fitting of the hagioi and support her in any matter in which she might have need of you. For indeed she has been a patron of many, even of me personally.

[16:1–2]

136. Greet Prisca and Aquila, my fellow-workers in Messiah Jesus. These individuals put their own necks at risk for my life. Not only do I give thanks for them, but so do all the gatherings of the Gentiles—especially the gathering at their house.

4 • Greet Epaenetus, my beloved. He is the first offering to the messiah in Asia.

6 • Greet Mary. She has toiled much for you.

8 • Greet Andronicus and Junius, my kinsmen and my fellow-prisoners. They are eminent among the apostles; indeed, they came to be followers of the messiah before me.

10 • Greet my beloved Ampliatus as a follower of the Lord.

11 • Greet Urbanus, our fellow-worker as a follower of the messiah, and my beloved Stachys.

12 • Greet Apelles, a tested and confirmed follower of the messiah.

13 • Greet those from the household of Arisobulus.

14 • Greet Herodion, my kinsman.

15 • Greet those from the household of Narcissus, those who are followers of the Lord.
16. Greet Tryphaena and Tryphosa, individuals who have toiled as followers of the Lord.

17. Greet the beloved Persis. 18. She has toiled much on behalf of the Lord.

19. Greet Rufus, chosen by the Lord; also greet his mother and mine.


21. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the hagioi with them.

22. Greet one another with a holy kiss.

[16:3–16a]

137. All the gatherings of the messiah greet you.

[16:16b]

**Part 40**

138. I urge you, brothers, to watch for those who are proposing dissenting ideas—even dangerous traps—in conflict with the teaching that you have learned. 2. Veer away from them. 3. For such as these are not serving our Lord, the messiah; rather, they are serving their own appetites. 4. And by their specious talk and polished speech, they deceive the heart of the guilelessly undiscerning.

[16:17–18]

139. Now {word of} your obedience has reached everywhere. 2. Therefore, I rejoice over you. 3. Yet, I want you to be wise in relation to what is good, and uncontaminated in relation to what is evil.

[16:19]

140. The God of shalom will soon crush Satan under your feet. 2. The grace of our Lord, Jesus, be with you.

[16:20]

141. Timothy, my fellow-worker, sends you his greetings. 2. Also, Lucius and Jason and Sosipater, my kinsmen.

[16:21]
Part 41

SECTION 2

Final Greetings from Tertius

142. I, Tertius—the one writing this letter—greet you.

2. Being a follower of the Lord, Gaius—host to me and to the whole believing community—sends you his greetings.

3. Erastus, the city treasurer, sends you his greetings. 4. Also, Quartus, his brother.

5. The grace of our Lord, Jesus, the messiah, be with all of you. 6. Amen. [16:22–24]
Παύλος, δούλος Ησυχία, χριστοῦ - κλητὸς ἀπόστολος, ἀφωρισμένος εἰς ἐναγγέλιον θεοῦ.

ὅ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις. 2-περὶ τοῦ υἱοῦ αὐτοῦ - τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα· τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν - Ησυχία, χριστοῦ, τοῦ κυρίου ἑμῶν. 3-δι' οὗ ἐλάβομεν χάριν, καὶ ἀποστολὴν, εἰς υπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθεσιν ὑπὲρ τοῦ ὄνοματος αὐτοῦ. 4-ἐν οἷς ἔστε· καὶ ώμεις κλητοὶ Ησυχία, χριστοῦ.
INTRODUCTION

Part 2

5

πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ κριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

[1:8]

6

μάρτυς γὰρ μοῦ ἐστὶν ὁ θεός - ὁ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ ὑιοῦ αὐτοῦ - ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι. 2-πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἰ πῶς ἴδῃ ποτὲ εὐνοῳ ὑποσκόμησαί, ἐν τῷ θελήματι τοῦ θεοῦ, ἐλθεῖν πρὸς ὑμᾶς. 3-ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηρίζειν ὑμᾶς - τούτῳ δὲ ἐστιν, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. 4-οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς - καὶ ἐκωλύθην ἄχρι τοῦ δεύτερο - ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

[1:9–13]

7

ἐλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοίγτοις, ὀφειλέτης εἰμί. 2-οὕτως τὸ κατ’ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. 3-οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ θεοῦ ἐστίν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι - Ἰουδαῖοι τε πρῶτον καὶ Ἐλληνὶ. 4-δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν. 5-καθὼς γέγραπται - ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
PORTION ONE

of the

Primary Discoue

SECTION 1

§1.1

Part 3

8

ἀποκαλυπτεῖται γὰρ ὁργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἁσέβειαν καὶ ἀδικίαν ἀνθρώπων, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.

[1:18]

9

dιότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ θεὸς αὐτοῖς ἐφανέρωσεν. 2-τὰ γὰρ ἀόρατα αὐτοῦ, ἀπὸ κτίσεως κόσμου, τοῖς ποιήσαν νοοῦμενα. 3-καθόραται ή τε ἁμάξις αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 4-διότι, γνώντες τὸν θεόν, οὐχ ὡς θεόν εὐδοξίας ἤ ἡμεροίτησαν. 5-ἀλλ’ ἐμαθαίωθην ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἢ ἀσύνετος αὐτῶν καρδία.

[1:19–21]

10

φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφθαρτοῦ θεοῦ ἐν ὁμοιόμοια εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπτῶν. 2-διό καὶ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκάθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ζωοῖς. 3-ὁτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ πεινδεί καὶ ἐσβάζοντας καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστίν εὐλογητὸς εἰς τοὺς αἰώνας – ἀμήν. 4-διὰ τούτῳ παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας. 5-αἱ τε γὰρ θηλείαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρήσιν εἰς τὴν παρά φύσιν. 6-ὃμοιοὺς τε καὶ οἱ ἄρσενες, ἄφεντες τὴν φυσικὴν χρήσιν τῆς θηλείας,
εξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν εἰς ἄλληλους – ἀρσενες ἐν ἀρσεσίν τὴν ἀσχημοσύνην κατεργαζόμενοι – καὶ τὴν ἀντιμισθὴν ἤν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

[1:22–27]

καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεόν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεός εἰς ἀδόκιμον νοῦν ποιεῖν τὰ μὴ καθήκοντα, πεπληρωμένους πάση ἁδικία, πονηρία, πλεονεξία, κακία. 2-μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακομηθείας. 3-ψυχριστάς, καταλάλους, θεουργίας, ψυχρών, ἐφευρέτας κακῶν, γονεύσιν ἀπειθείας, ἀσυνέτους, ἀσυνεθέτους, ἀστόργους, ἀσπόνδους, ἀνελήμονας. 4-οίτινες τὸ δικαιώμα τοῦ θεοῦ ἐπιγνόντες – ὃτι οἱ τὰ τοιαύτα πράσσοντες ἄξιοι θανάτου εἰσίν – οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνενδοκοῦσιν τοῖς πράσσοσιν.

[1:28–32]

dió ἀναπολόγητος εἶ, ὃ ἀνθρωπε, πᾶς ὁ κρίνων. 2-ἐν ὃ γὰρ κρίνει τὸν ἔτερον, σεαυτὸν κατακρίνεις. 3-τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων, οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀληθείαν ἐπὶ τοὺς τὰ τοιαύτα πράσσοντας.

[2:1–2]

§1.2

Part 4

13

λογίζῃ δὲ τούτο, ὃ ἀνθρωπε, ὁ κρίνων τοὺς τὰ τοιαύτα πράσσοντας καὶ ποιῶν αὐτά – ὃτι σὺ ἐκφευγή τὸ κρίμα τοῦ θεοῦ; 2-ἡ τοῦ πλούτου τῆς χρηστοτήτος αὐτοῦ, καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας, καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετανοιάν σε ἄγει; 3-κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόησθον καρδίαν, θησαυρίζεις σεαυτῷ ὅργην ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ. 4-ὁς ἀποδώσει
εκάστῳ κατὰ τὰ ἔργα αὐτοῦ - τοῖς μὲν καθ’ ὑπομονήν ἔργου ἄγαθον δόξαν καὶ τιμήν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν οἰωνίου τοῖς δὲ ἐξ ἐρυθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή. 5-θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν - Ἰουδαίου τε πρώτον καὶ Ἑλληνος. 6-δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἄγαθόν - Ἰουδαίῳ τε πρώτον καὶ Ἑλληνι. 7

14 οὐ γὰρ ἐστὶν προσωπολημψία παρὰ τῷ θεῷ. 2-όσοι γὰρ ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται. 3-οὐ γὰρ οἱ ἀκροταὶ τοῦ νόμου δίκαιοι παρὰ θεῷ· ἀλλ’ οἱ ποιηταὶ τοῦ νόμου δικαιοθήσονται. 4-ὅταν γὰρ ἐθνή, τὰ μὴ νόμου ἔχοντα φύσει, τὰ τοῦ νόμου ποιή - οὗτοι νόμον μὴ ἔχοντες έαυτοῖς - εἰσιν νόμος. 5-οίτινες ἐνδείκνυται τὸ ἔργον τοῦ νόμου γραπτόν ἐν ταῖς καρδίαις αὐτῶν - συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως (καὶ μεταξὺ ἄλληλων τῶν λογισμῶν κατηγορούντων ἥ καὶ ἀπολογομένων), ἐν ἡμέρᾳ ὅτε κρίνει ο θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγελίων μου διὰ Ἰησοῦ χριστοῦ. 2:3–10

[2:3–10]

Part 5

15 εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ τὸ νόμῳ καὶ καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου - πεποιθάς τε σεαυτὸν ὀδηγὸν εἶναι τυφλῶν, φῶς τὸν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ - ο οὐν διδάσκων ἔτερον, σεαυτὸν οὐ διδάσκεις; 2-ο δικρύσσων μὴ κλέπτειν, κλέπτεις; 3-ο λέγων μὴ μοιχεύειν, μοιχεύεις; 4-ο βδελυσθομένος τὰ εἰδώλα, ἱεροσυλεῖς; 5-ος ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τοῦ θεον 2:11–16
Paul's letter to the ROMANS

J. A. “Jack” Crabtree

The Greek Text

Version 1.0.ip.h

§1.3

Part 6

16

περιτομή μὲν γὰρ ὄφελεὶ ἐὰν νόμον πρόσης· ἔαν δὲ
παραβάτης νόμου ἦς, ἢ περιτομή σου ἀκροβυσσία
gέγονεν. 2·ἔαν ὅπως ἡ ἀκροβυσσία τὰ δικαιώματα τοῦ
νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυσσία αὐτοῦ εἰς
περιτομήν λογισθεῖται; 3·καὶ κρίνει ἢ ἐκ φύσεως
ἀκροβυσσία τὸν νόμον τελοῦσα σὲ, τὸν διὰ γράμματος
καὶ περιτομής παραβάτην νόμου. 4·οὐ γὰρ ὁ ἐν τῷ
φανερῷ Ἰουδαίῳ ἔστιν, οὐδὲ ἢ ἐν τῷ φανερῷ ἐν σαρκὶ
περιτομή. 5·ἀλλὰ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος καὶ
περιτομή καρδίας· ἐν πνεύματι, οὐ γράμματι. 6·οὗ ὁ
ἐπαινοὺς οὐκ ἔχει ἀνθρώπων ἀλλ’ ἐκ τοῦ θεοῦ.

[2:25–29]

17

tί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; 2·ἡ τίς ἡ ὄφελεια
tῆς περιτομῆς; 3·πολὺ κατὰ πάντα τρόπον. 4·πρῶτον
μὲν γὰρ ὅτι εἰπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

[3:1–2]

18

tί γὰρ εἰ ἡπίστησαν τινες; 2·μὴ ἡ ἀπιστία αὐτῶν τὴν
πίστιν τοῦ θεοῦ καταργήσει; 3·μὴ γένοιτο. 4·γινέσθω δὲ
ὁ θεὸς ἁληθής, πᾶς δὲ ἄνθρωπος ψεύστης. 5·καθὼς
γέγραπται· ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ
νικήσῃς ἐν τῷ κρίνεσθαι σὲ.

[3:3–4]

19

eἰ δὲ ἡ ἀδικία ἥμων θεοῦ δικαιοσύνην συνίστησιν, τί
ἐρούμεν; 2·μὴ ἂδικος ὁ θεὸς, ὁ ἐπιφέρων τὴν ὁργήν;
3·(κατὰ ἄνθρωπον λέγω.) 4·μὴ γένοιτο. 5·ἐπεὶ πῶς κρίνει
ὁ θεὸς τὸν κόσμον;

[3:5–6]
εἴ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι κἀγὼ ὡς ἀμαρτωλὸς κρίνομαι; 2·καὶ μὴ καθὼς βλασφημοῦμεθα καὶ καθὼς φασίν τινες ἡμᾶς λέγειν ὅτι – ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά. 3·ὅν τὸ κρίμα ἐνδικὸν ἐστιν.

Part 7

τί οὖν; 2·προεχόμεθα; 3·οὐ πάντως προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἐλληνας – πάντας – ύψι ἀμαρτίαν εἶναι. 4·καθὼς γέγραπται ὅτι οὐκ ἐστιν δίκαιος, οὐδὲ εἰς. 5·οὐκ ἐστίν ὁ συνίων οὐκ ἐστίν ὁ ἐκζητῶν τὸν θεὸν – 6·πάντες ἐξέκλιναν ἂμα ἡχρειώθησαν. 7·οἷκ ἐστίν ὁ ποιῶν χρηστότητα, οὐκ ἐστίν ἐως ἐνός. 8·τάφος ἀνευμένος ὁ λάρυγξ αὐτῶν ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν. 9·ὁδὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν ὁν τὸ στόμα ἀράς καὶ πικρίας γέμει. 10·δέεις οἱ πόδες αὐτῶν ἐκχέαι αἴμα: σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὀδοῖς αὐτῶν καὶ ὀδὸν εἰρήνης οὐκ ἔγνωσαν. 11·οἷκ ἐστίν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

12·οἴδαμεν δὲ ὅτι, ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πάν στόμα φραγῇ καὶ ὑπόδικος γενηται πάς ὁ κόσμος τῷ θεῷ. 13·διότι, ἐξ ἐργῶν νόμου οὐ δικαιωθῆσεται πᾶσα σάρξ ἐνώπιον αὐτῶν· διὰ γὰρ νόμου ἐπίγνωσις ἀμαρτίας.

§1.4

Part 8

νυνὶ δὲ, χωρὶς νόμου, δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν –
δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ εἰς πάντας τοὺς πιστεύοντας.

[3:21–22a]

οὐ γὰρ ἐστιν διαστολὴ. 2-πάντες γὰρ ἡμαρτον καὶ ύστερούνται τῆς δόξης τοῦ θεοῦ, δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ. 3-ὁν προήθετο ὁ θεὸς ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι. (4-εἰς ἐνδειξὶν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ. 5-πρὸς τὴν ἐνδειξὶν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.)

[3:22b–26]

ποῦ οὖν ἡ καύχησις; 2-ἐξεκλείσθη. 3-διὰ ποιῶν νόμου; 4-τῶν ἐργῶν; 5-οὐχὶ ἀλλὰ διὰ νόμου πίστεως. 6-λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἀνθρωπον, χωρὶς ἐργῶν νόμου.

[3:27–28]

ἡ Ἰουδαίων ὁ θεὸς μόνον; 2-οὐχὶ καὶ ἐθνῶν; 3-ναῦ, καὶ ἐθνῶν, εὕπερ εἰς ὁ θεὸς. 4-ὅς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

[3:29–30]

§2.1

Part 9

νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; 2-μὴ γένοιτο ἀλλὰ νόμον ἱστάνομεν.

[3:31]

tί οὖν ἐροῦμεν εὑρηκέναι Ἄβραὰμ, τὸν προπάτορα ἡμῶν κατὰ σάρκα; 2-εἰ γὰρ Ἄβραὰμ ἐξ ἐργῶν ἐδικαιώθη, ἔχει καύχημα. 3-ἀλλά οὐ πρὸς θεόν. 4-τί γὰρ ἡ γραφὴ λέγει; 5-ἐπίστευσεν δὲ Ἄβραὰμ τῷ θεῷ καὶ
καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου οὐ οὐκ ὃ θεὸς λογίζεται δικαιοσύνην χωρίς ἔργῳ.

28 μακάριοι ὁν ἄφεθησαν αἱ ἀνομία καὶ ὁν ἑπεκαλύφθησαν αἱ ἀμαρτίαι. 3·μακάριος ἀνήρ οὐ ὃν μὴ λογίσηται κύριος ἀμαρτίαι.

§2.2

Part 10

29 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; 2·λέγομεν γὰρ ἑλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. 3·πῶς οὖν ἑλογίσθη; 4·ἐν περιτομῇ ὃντι, ἡ ἐν ἀκροβυστίας; 5·οὐκ ἐν περιτομῇ, ἀλλ᾿ ἐν ἀκροβυστίας. 6·καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως, τῆς ἐν τῇ ἀκροβυστίᾳ. 7·εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστεύόντων δι’ ἀκροβυστίας, εἰς τὸ λογίσθηναι καὶ αὐτοῖς τὴν δικαιοσύνην καὶ πατέρα περιτομῆς - τοὺς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχείοις τοῖς ἰχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραὰμ.

30 οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ, ἢ τῷ στέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 2·εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατηργηται ἡ ἐπαγγελία.
§2.3

Part 11

31

ο γὰρ νόμος ὄργην κατεργάζεται. (2·οῦ δὲ οὐκ ἦστιν νόμος, οὐδὲ παράβασις.) 3·διὰ τούτο ἐκ πίστεως, ίνα κατά χάριν εἰς τὸ εἶναι βεβαιὰν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι - οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἁβραὰμ. 4·ὅς ἦστιν πατήρ πάντων ἡμῶν καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν τεθεικα σε.

[4:15–17a]

32

κατέναντι οὖν ἐπίστευσεν - θεοῦ τοῦ ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ώς ὄντα - ὃς, παρ ἐλπίδα ἐπ’ ἐλπίδι, ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον - οὕτως ἦστιν τὸ σπέρμα σου. 2·καὶ μὴ ἀσθενήσας τῇ πίστει, οὗ κατενόησεν τὸ ἑαυτοῦ σῶμα - ἡδὴ νεκρωμένον (ἐκατονταετῆς ποὺ υπάρχων) - καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας. 3·εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ, οὐ διεκρίθη τῇ ἀπίστιᾳ ἀλλ’ ἐνευδαμώθη τῇ πίστει. 4·δοῦς δόξαν τῷ θεῷ, καὶ πληρωθεὶς ὦτι ὁ ἐπήγγελται δύνατός ἦστιν καὶ ποιῆσαι. 5·διὸ καὶ ἐλογίζῃ αὐτῷ, εἰς δικαίωσὺν.

[4:17b–23]

33

οὕκ ἐγράφη δὲ δι’ αὐτὸν μόνον ὃτι ἐλογίζῃ αὐτῷ· ἀλλὰ καὶ δι’ ἡμᾶς οἷς μέλλει λογίζεσθαι - τοῖς πιστεύουσιν ἐπὶ τὸν ἑγείραντα Ἡσυχόν τὸν κύριον ἡμῶν ἐκ νεκρῶν. 2·ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

[4:24–25]
§3.1

Part 12

34 δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχωμεν πρὸς τὸν θεόν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ - δι’ ὑμᾶς καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἑστήκαμεν - καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ. 2·οὖ μόνον δὲ, ᾠλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ύπομονήν κατεργάζεται, ἡ δὲ ύπομονὴ δοκιμή, ἡ δὲ δοκιμή ἐλπίδα: ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.

35 ἐτὶ γὰρ χριστὸς, ὅντων ἡμῶν ἁσθενῶν - ἐτὶ κατὰ καιρὸν - ὑπὲρ ἁσβῶν ἀπέθανεν. 2·μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἁγίου τόχα τις καὶ τολμᾷ ἀποθανεῖν. 3·συνίστησιν δὲ τὴν ἑαυτοῦ ἁγάπην εἰς ἡμᾶς ὁ θεὸς - ὅτι ἐτὶ ἁμαρτωλῶν ὅντων ἡμῶν, χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. 4·πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἴματι αὐτοῦ, σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὀργῆς. 5·εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον, καταλλαγέντες, σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. 6·οὐ μόνον δὲ, ᾠλλὰ καὶ καυχώμεθα ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν, Ἰησοῦ, χριστοῦ - δι’ οὖ νῦν τὴν καταλλαγήν ἐλάβομεν.
§3.2
Part 13

37 διὰ τούτῳ, ὃσπερ δι' ἐνός ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας οἱ θάνατος καὶ ὦστας εἰς πάντας ἀνθρώπους οἱ θάνατος διηλθεν, ἐφ᾽ ὣς πάντες ήμαρτον ... . (2·ἀχρί γὰρ νόμον ἁμαρτία ἦν εἰς κόσμῳ. 3·ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου· ἀλλά ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἄδαμ μέχρι Μωυσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τὸ ὁμοίωμα τῆς παραβάσεως Ἄδαμ - ὃς ἐστιν τύπος τοῦ κέλλοντος.)

38 ἀλλ' οὖχ - ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα. 2·εἰ γὰρ τῷ τοῦ ἐνός παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ὁ χάρις τοῦ θεοῦ καὶ ἡ ἀπετίθην εὐνοία τῷ τοῦ ἐνός ἀνθρώπῳ - Ἰησοῦς χριστοῦ - εἰς τοὺς πολλοὺς ἐπερίσσευσεν. 3·καὶ οὖν ὡς δι' ἐνός ἁμαρτήσαντος τὸ δάρμα: τὸ μὲν γὰρ κρίμα ἐξ ἐνός κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτώματος εἰς δικαίωμα. 4·εἰ γὰρ τῷ τοῦ ἐνός παραπτώματι, ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῷ μᾶλλον, οἱ τὴν περισσεῖαν τῆς χάριτος - καὶ τῆς ἀπετίθησις τῆς δικαιοσύνης - λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός, Ἰησοῦς χριστοῦ.

39 ἀρα οὖν ὡς δι' ἐνός παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνός δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. 2·ὡσπερ γὰρ διὰ τῆς παρακοπῆς τοῦ ἐνός ἀνθρώπου ἁμαρτηλοὶ καταστάθησαν οἱ πολλοὶ, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι καταστάθησονται οἱ πολλοὶ.

40 νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὕτως ἐπελεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ
θανάτῳ. οὕτως καὶ ἡ χάρις βασιλείας διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦν Χριστὸν, τοῦ κυρίου ἡμῶν.

[5:20–21]
§1.1.1

Part 14

41 τί οὖν ἔρούμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ; [6:1]

42 μὴ γένοιτο. οἵτινες ἀπεθάνουμεν τῇ ἁμαρτίᾳ - πῶς ἔτι ἥσσομεν ἐν αὐτῇ; [6:2]

43 ἢ ἀγνοεῖτε ὅτι - ὦσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν - εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; 2-συνετάφημεν οὖν αὐτῶ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον ἵνα ὡσπερ ἠγερθη ἡρῴθ Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, αὐτῶς καὶ ήμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 3-εἰ γὰρ σύμφωτοι γεγόναμεν τῷ ὁμοίωματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. [6:3–5]

44 τοῦτο γινώσκοντες: ὅτι ὁ παλαίως ἡμῶν ἄνθρωπος συνεσταυρώθη ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μὴ κατε δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 2-ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 3-εἰ δὲ ἀπεθάνετο σὺν χριστῷ, πιστεύομεν ὅτι καὶ συζήσασιν αὐτῶ, εἰδότες ὅτι χριστὸς, ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει. 4-θάνατος αὐτοῦ οὐκέτι κυριεύει. [6:6–9]
§1.1.2

Part 15

45 ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἑφάπαξ. 2-ὅ δὲ ἢ, ἥ τῷ θεῷ. 3-οὔτως καὶ ύπεις λογίζομαι ἐνιαυτοῦς εἰναι νεκροὺς μὲν τῇ ἁμαρτίᾳ, ἁντάς δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ. 4-μὴ οὖν βασιλευήτω ἡ ἁμαρτία ἐν τῷ θνητῷ ύμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. 5-μηδὲ παριστάνετε τὰ μέλη ύμων ὁπλα ἁδίκια τῇ ἁμαρτίᾳ. ἑ-ἀλλὰ παραστήσατε ἐνιαυτοὺς τῷ θεῷ ὃς ἐκ νεκρῶν ἁντάς, καὶ τὰ μέλη ύμων ὁπλα δικαιοσύνης τῷ θεῷ ἁμαρτία γὰρ ύμων οὐ κυρεύει.

[6:10–14a]

46 οὐ γὰρ ἐστε ὑπὸ νόμου ἄλλα ὑπὸ χάριν. 2-τί οὖν; 3-ἁμαρτήσωμεν ὃτι ύπεκ θεεμὲν ὑπὸ νόμου ἄλλα ὑπὸ χάριν;

[6:14b–15a]

47 μὴ γένοιτο. 2-οὐκ οὕδατε ὃτι ὃς παριστάνετε ἐνιαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὃς ὑπακούετε - ἢτοι ἁμαρτίας εἰς θάνατον ἡ ὑπακοής εἰς δικαιοσύνην;

[6:15b–16]

48 χάρις δὲ τῷ θεῷ - ὃτι ἢτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὄν παρεδόθητε τύπον διδαχῆς, ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδούλωθητε τῇ δικαιοσύνη.

[6:17–18]

49 ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ύμῶν. 2-ὁσπερ γὰρ παραστήσατε τὰ μέλη ύμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἁνομίᾳ εἰς τὴν ἁνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ύμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 3-ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ. 4-τίνα οὖν καρπὸν εἴχετε τότε; 5-ἐφ’ οἷς νῦν ἐπαισχύνεσθε. 6-τὸ γὰρ τέλος ἐκεῖνον θάνατος. 7-νυνὶ δὲ - ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δούλωθέντες δὲ τῷ θεῷ - ἐχετε τὸν καρπὸν

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υμόν εἰς ἅγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. 8·τὰ γὰρ ὅψιν τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν.

[6:19–23]

50 ἢ ἀγνοεῖτε, ἀδελφοί· γινώσκοντες γὰρ νόμον λαλῶ· ὅτι ὁ νόμος κυριεύει τοῦ ἁνθρώπου ἐφ ὦσον χρόνον ἡμῖν.

[7:1]

51 ἢ γὰρ ὑπανδρός γυνὴ τῷ ζωτὶ ἀνδρὶ δέδεται νόμῳ.

[7:2–3]

52 ὥστε ἀδελφοὶ μου, καὶ ὑμεῖς ἑθανατώθητε τῷ νόμῳ, διὰ τοῦ σώματός τοῦ χριστοῦ, εἰς τὸ γενέσθαι υμᾶς ἐτέρῳ· τῷ ἐκ νεκρῶν ἐγερθέντι.

[7:4–6]

§1.2.1

Part 16

53 τί οὖν ἔρούμεν· 2·ὁ νόμος ἁμαρτία;

[7:7a]

54 μὴ γένοιτο. 2·ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου. 3·τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος ἔλεγε· οὐκ ἐπιθυμήσεις, ἀφορμὴν δὲ λαβοῦσα ἡ

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δὲ ἐν ἑαυτῷ πάσιν ἐπιθυμίαιν.

[7:7b–8a]

χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 2-γεγω δὲ ἐξων χωρὶς νόμου ποτέ ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέξησεν ἐγὼ δὲ ἀπέθανον. 3-καὶ εὑρέθη μοι - ἡ ἐντολὴ ἡ εἰς ζωὴν, αὐτὴ εἰς θάνατον. 4-ἡ γὰρ ἁμαρτία, ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησεν με καὶ διὰ αὐτῆς ἀπέκτεινεν.

[7:8b–11]

όστε ὁ μὲν νόμος ἁγίος καὶ ἡ ἐντολὴ ἁγία καὶ δικαια καὶ ἁγαθή.

[7:12]

§1.2.2

Part 17

57

τὸ οὖν ἁγαθὸν ἐμοὶ ἐγένετο θάνατος;

[7:13a]

58

μὴ γένοιτο. 2-ἀλλὰ ἡ ἁμαρτία. 3-ίνα φανῇ ἁμαρτία, διὰ τοῦ ἁγαθοῦ μοι κατεργαζομένη θάνατον 4-ίνα γένηται καθ’ ὑπερβολὴν ἁμαρτολός ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 5-οίδαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς ἐστιν, ἐγὼ δὲ σάρκινος εἰμι, πεπραμένος υπὸ τὴν ἁμαρτίαν. 6-ὁ γὰρ κατεργαζόμαι οὐ γινώσκω. 7-οὐ γὰρ ὁ θέλω τοῦτο πράσσω. 7-ἀλλ’ ὁ μισῶ τοῦτο ποιῶ.

[7:13b–15]

59

eἰ δὲ ὁ θέλω τοῦτο ποιῶ - σύμφωνον τῷ νόμῳ ὁτι καλὸς. 2-νυνὶ δὲ ὑπὲρτε ἐγὼ κατεργαζόμαι αὐτῷ. 3-ἀλλὰ ἡ οἰκονόμη ἐν ἑμοὶ ἁμαρτία. 4-οίδα γὰρ ὅτι οὐκ οἴκει ἐν ἑμοὶ, τούτ’ ἐστιν ἐν τῇ σαρκί μου, ἁγαθόν. 5-τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω.

[7:16–18]

60

οὐ γὰρ ὁ θέλω ποιῶ ἁγαθὸν ἀλλὰ ὁ οὐ θέλω κακὸν, τοῦτο πράσσω. 2-εἰ δὲ ὁ οὐ θέλω, ἐγὼ τοῦτο ποιῶ,
οὐκέτι ἐγώ κατεργάζομαι αὐτῷ ἄλλα ἢ οἰκούσα ἐν ἐμοὶ ἁμαρτία. 3-ἐὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.  

[7:19–21]

§1.3

Part 18

61 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον. 2-βλέπω δὲ ἔτερον νόμον ἐν τοῖς μέλεσιν μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοὸς μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσιν μου. 3-ταλαίπωρος εγώ ἄνθρωπος. 4-τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

[7:22–24]

62 χάρις δὲ τῷ θεῷ. 2-διὰ Θεοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

[7:25a]

63 ἀρα οὖν αὐτῶς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. 2-οὕδεν ἀρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Θεοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 3-ὁ γὰρ νόμος τοῦ πνεύματος – τῆς ζωῆς ἐν Χριστῷ Θεοῦ – ἠλευθερώσεν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας – καὶ τοῦ θανάτου.

[7:25b–8:2]

64 τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ὧν ἦσθενε διὰ τῆς σαρκὸς – ὁ θεός, τὸν ἐαυτὸν νῦν πέμψας ἐν ὡμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί ἡν τὸ δικαίωμα τοῦ νόμου πληροθῇ ἐν ἡμῖν. τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

[8:3–4]

65 οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. 2-τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος

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ζωή καὶ εἰρήνη. 3·διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν. 4·τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. 5·οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀφέσαι οὐ δύνανται.

66 ὑμεῖς δὲ οὐκ ἐστε ἐν σαρκὶ· ἀλλὰ ἐν πνεύματι, εἰπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.

67 εἰ δὲ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 2·εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαίωσιν. 3·εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν χριστὸν ἐκ νεκρῶν ἐσωποίησει καὶ τὰ θενητὰ σῶματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεῦματος ἐν ὑμῖν.

68 ἀρα οὐν, ἀδελφοί, ὅφειλέταί ἐσμὲν οὐ τῇ σαρκί του κατὰ σάρκα ζῆν. 2·εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνῄσκειν· εἰ δὲ πνεῦμα τὰς πράξεις τοῦ σώματος θανατοῦτε, ζῆσετε. 3·όσοι γὰρ πνεῦματι θεοῦ ἀγονται, οὕτοι οὐ φι θεοῦ εἰσίν.

§1.4

Part 19

69 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν, εἰς φόβον· ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ὧν κράζομεν ἅββα - ὁ πατήρ.

70 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ὕμων ὅτι ἐσμὲν τέκνα θεοῦ - εἰ δὲ τέκνα, καὶ κληρονόμοι (κληρονόμους μὲν θεοῖ, συγκληρονόμους δὲ χριστοῦ) - εἰπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

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71 λογίζομαι γάρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

72 ἡ γάρ ἀποκαραδοκία τῆς κτίσεως τῆς ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. 2·τῇ γάρ ματαιότητι ἡ κτίσις ὑπετάγη - οὐχ ἐκουσά, ἄλλα διὰ τὸν υποτάξαντα ἐφ’ ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθῆσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 3·οἴδαμεν γάρ ὅτι πάσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

73 οὐ μόνον δὲ, ἄλλα καὶ αὐτοὶ - τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες - ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, ὑσθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν τῇ γάρ ἐλπίδι ἐσοθημέν. 2·ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς - δ’ γάρ βλέπει τις ἐλπίζει; 3·εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δ’ ὑπομονής ἀπεκδεχόμεθα.

74 ὁσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἁσθενείᾳ ἡμῶν. 2·τὸ γὰρ τι προσευχώμεθα καθὼς δεῖ οὐκ οἴδαμεν. 3·ἄλλα αὐτὸ τὸ πνεῦμα υπερεντυγχάνει στεναγμοῖς ἀλαλήτωις. 4·ὁ δὲ ἐραυνών τὰς καρδίας οἴδεν τί τὸ φρόνημα τοῦ πνεύματος - ὅτι κατὰ θεόν ἐντυγχάνει ύπὲρ ἁγίων.

[8:18]

[8:19–22]

[8:23–25]

[8:26–27]

Part 20

75 οἴδαμεν δὲ ὅτι, τοῖς ἀγαπῶσιν τὸν θεόν, πάντα συνεργεῖ εἰς ἁγάθον - τοῖς κατὰ πρόθεσιν κλητοῖς οὕσιν - ὅτι οὐς προέγνω, καὶ προώρισεν συμμορφοὺς τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἠδελφοῖς- οὗς δὲ προώρισεν,
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ἐκάλεσεν τούτους καὶ οὐς ἐκάλεσεν, τούτους καὶ εὐδικαίωσεν οὕς δὲ εὐδικαίωσεν, τούτους καὶ ἐδόξασεν.

[8:28–30]

tί οὖν ἐροῦμεν πρὸς ταῦτα;

[8:31a]
eἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν; 2-ὁς γε τοῦ ἱδίου νυών οὐκ ἐφείσατο. 3-ἄλλα υπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν. 4-πῶς οὖχί καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

[8:31b–32]
tίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; 2-θεὸς ὁ δικαιών. 3-τίς ὁ κατακρινῶν;

[8:33–34a]
χριστὸς ὁ ἀποθανὼν - μᾶλλον δὲ, ἐγερθείς, ὃς καὶ ἐστιν ἐν δεξιᾷ τοῦ θεοῦ. 2-ὁς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. 3-τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ; 4-θλίψις ἡ στενοχωρία ἡ διωγμὸς ἡ λίμος ἡ γνυμότης ἡ κινδύνος ἡ μάχαιρα. 5-καθὼς γέγρασται ὅτι ἐνεκεν σοῦ θανατοῦμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφοιγῆς. 6-ἀλλ’ ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπησάντος ἡμᾶς. 7-πέπεισμαι γὰρ ὅτι οὐτε θάνατος οὐτε ζωή, οὐτε ἄγγελοι οὐτε ἀρχαὶ, οὐτε ἐνεστάτα οὐτε μέλλοντα, οὐτε δυνάμεις - οὐτε ύψωμα οὐτε βάθος - οὐτε τις κτίσις ἐτέρα δυνησθείη ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ θησοῦ τῷ κυρίῳ ἡμῶν.

[8:34b–39]

SECTION 2

§2.1

Part 21

80 ἀλήθειαν λέγω ἐν χριστῷ. 2-οὐ ψεύδομαι - συμμαρτυροῦσης μοι τῆς συνειδήσεως μου ἐν πνεύματι ἀγίῳ - ὅτι λύπη μοι ἐστιν μεγάλη καὶ
διδάσκεται δύνη τῇ καρδίᾳ μου. 3·οὖχόμην γὰρ ἀνάθεμα εἶναι· αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ, ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα.

4·οἴτινες εἰσίν Ἰσραήλιταί. 5·ὅν ἡ υιοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι. 6·ὅν οἱ πατέρες· καὶ εἶς ὃν ὁ χριστός τὸ κατὰ σάρκα, ὁ ὃς ἐπὶ πάντων. 7·θεὸς εὐλογητὸς εἰς τοὺς αἰώνας. 8·ἀμήν.

§2.2.1

Part 22

81

οὖχ οἶον δὲ ὁτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. 2·οῦ γὰρ πάντες οἱ εἰς Ἰσραὴλ, οὕτω Ισραὴλ. 3·οὐδ’ ὁτι εἰσίν σπέρμα Ἀβραὰμ πάντες τέκνα. 4·ἀλλ’ ἐν Ἰσαὰκ κληθῆσεται σοι σπέρμα. 5·τοῦτ’ ἐστιν οὕτως εἰς ταῦτα τῆς σαρκός ταῦτα τέκνα τοῦ θεοῦ. 6·ἀλλὰ τα τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 7·ἐπαγγελίας γὰρ ὁ λόγος οὕτως· κατὰ τὸν Καιρὸν τούτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός. 8·οὗ μόνον δὲ, ἀλλὰ καὶ Ἑρεμία, εἷς ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν. 9·μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὸ ἀγαθὸν ἡ φαύλοι, ὲνα ἡ κατ’ ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη· οὐκ εἰς ἔργαν ἀλλ’ εἰκ τοῦ καλοῦντος· ἐρρέθη αὐτῇ ὁτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι. 10·καθὼς γέγορπται· τὸν Ἰακὼβ ἡγάπησα· τὸν δὲ Ἡσαῦ ἐμίσησα.

82

τι οὖν ἐροῦμεν; 2·μὴ ἀδικία παρά τῷ θεῷ· 3·μὴ γένοιτο. 4·τῷ Μωϋσεί γὰρ λέγει· ἐλεήσω ὃν ἐν ἐλεώ καὶ ὁμητρῆσω ὃν ἐν ὀίκτηρῳ.
§2.2.2

Part 23

83

ἀρα οὖν, οὕτω θέλοντος οὐδὲ τοῦ τρέχοντος· ἀλλὰ τοῦ ἐλεόντος θεοῦ. 2·λέγει γὰρ ἡ γραφή τῷ Φαραώ ὧτι εἰς αὐτὸ τούτῳ ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου καὶ ὅπως διαγγελή τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. 3·ἀρα οὖν ὦν θέλει ἔλεει, ὦν δὲ θέλει σκληρύνει.

[9:16–18]

84

ἐρεῖς μοι οὖν· τί οὖν ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τις ἀνθέστηκεν; 2·ὁ ἄνθρωπος, μενοῦντε, σὺ τις εἰ· ὁ ἀνταποκρινόμενος τῷ θεῷ; 3·μὴ ἔρει τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως; 4·ἡ οὐκ ἐχεῖ ἐξουσίαν ὁ κεραμεύς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυρόματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκεῦος ὁ δὲ εἰς ἀτιμίαν;

[9:19–21]

§2.2.3

Part 24

85

eι δὲ· θέλων ὁ θεός ἐνδείξασθαι τὴν ὀργῆν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ· ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῦσῃ ὀργῆς κατηρτισμένα εἰς ὑπόλειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεῦσῃ ἐλέους ὁ προητοίμασεν εἰς δόξαν. 2·οὕς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἔξ Ἰουδαίων ἀλλὰ καὶ ἔξ ἑθῶν. 3·ὅς καὶ ἐν τῷ Ὀσηὴ λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. 4·καὶ ἔσται ἐν τῷ τόπῳ οὐ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ θεοῦ ξόντος. 5·Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· ἐὰν ἡ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς η ὁμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται λόγον γὰρ συντελῶν καὶ συντεμνὸν ποιῆσει κύριος ἐπὶ τῆς γῆς.
καὶ καθὼς προείρηκεν Ἡσαίας — εἰ μὴ κύριος σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σώδομα ἄν ἐγενήθημεν καὶ ὡς Γόμορρα ἄν ὁμοιώθημεν.

[9:22–29]

§2.3.1

Part 25

86
tι σοῦ ἐροῦμεν; 2·ὁτι ἔθνη, τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν εκ πίστεως· Ἰσραήλ δὲ, διώκον νόμον δικαιοσύνης, εἰς νόμον οὐκ ἐφθασεν.

[9:30–31]

87
dιὰ τι; 2·ὁτι οὐκ ἐκ πίστεως· ἀλλ' ὡς εξ ἔργων.
3·προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος. 4·καθὼς γέγραπται — ἰδοὺ, τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθῆσεται.

[9:32–33]

88
ἀδελφοί, ἢ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἢ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. 2·μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλου θεοῦ ἔχουσιν ἀλλ' οὐ κατ' επιγνώσιν. 3·ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 4·τέλος γὰρ νόμου χριστός, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

[10:1–4]

Part 26

89
Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἀνθρωπος ζήσεται ἐν αὐτοῖς. 2·η δὲ ἐκ πίστεως δικαιοσύνη, 3·οὐτὸς λέγει — μὴ εἰπῆς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν; 4·τούτ' ἔστιν, χριστὸν καταγαγεῖν.) 5·η — τίς καταβήσεται εἰς τὴν ἄβυσσον; 6·τούτ' ἔστιν, χριστὸν ἐκ νεκρῶν ἀναγαγεῖν). 7·ἄλλα τί λέγει; 8·ἐγγὺς σου τὸ ρήμα ἔστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου.
(8·τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὁ κηρύσσομεν - ὅτι ἐὰν ὀμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσῃς εἰς τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτόν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.) 9·καρδία γὰρ πιστεύεται, εἰς δικαιοσύνην· στόματι δὲ ὀμολογεῖται, εἰς σωτηρίαν. 10·λέγει γὰρ ἡ γραφή - πάς ὁ πιστεύων ἐπὶ αὐτῷ ὁ πιστεύων· ὁ γὰρ αὐτὸς κύριος πάντων, πλούτων εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.)

[10:5–12]

+ + + … + + +

90

πάς γὰρ ὁσ ἐν ἐπικαλέσηται τὸ ὄνομα κύριοù σωθήσεται. 2·πῶς οὖν ἐπικαλέσωνται εἰς ὅν ὑκ ἐπιστευον; 3·πῶς δὲ πιστεύσωσιν οὐ οὐκ ἦκουσαν; 4·πῶς δὲ ἀκούσωσιν χωρὶς κηρύύσσοντος; 5·πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; 6·καθὼς γέγραπται - ὃς ὀραίοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά.

[10:13–15]

Part 27

91

ἄλλος οὖ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. 2·Ἡσαίας γὰρ λέγει - κύριε, τίς ἐπιστευον τῇ ἀκοῇ ἡμῶν; 3·ἄρα ἡ πίστις εξ ἀκοῆς - ἦ δὲ ἀκοὴ διὰ ῥήματος χριστοῦ. 4·ἄλλα λέγω, μὴ οὐκ ἦκουσαν;

[10:16–18a]

92

μενοῦνγε - εἰς πᾶσαν τὴν γῆν ἔχηλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ρήματα αὐτῶν. 2·ἄλλα λέγω, μὴ Ἰσραήλ οὐκ ἔγνω; 3·πρῶτος, Μωυσῆς λέγει - ἐγὼ παραξηγῶσον ὑμᾶς ἐπὶ οὐκ ἔθει, ἐπὶ ἐθεὶς ἀσυνέτω παροργῶ ὑμᾶς. 4·Ἡσαίας δὲ ἀποτολμᾶ καὶ λέγει - εὐφράηθην [ἐν] τοῖς ἔμε μὴ ζητοῦσιν ἐμφανῆς ἐγενόμενη τοῖς ἔμε οὐκ ἐπερωτῶσιν. 5·πρῶς δὲ τὸν Ἰσραὴλ λέγει - ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χειρὰς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

[10:18b–21]

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Part 28

93 λέγω οὖν - μή ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; 2·μή γένοιτο. 3·καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. 4·οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ, ἓν προέγνω.

94 ἡ οὖν οἴδατε ἐν Ἑλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ; 2·κύριε, τοὺς προφήτας σου ἀπέκτειναν τὰ θυσιαστήρια σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος· καὶ ξητοῦσιν τὴν ψυχήν μου. 3·ἄλλα τί λέγει αυτῷ ὁ χρηματισμὸς; 4·κατέλησον ἐμαυτῷ ἐπτακισχιλίους ἄνδρας οὕτως οὐκ ἔκαψαν γόνυ τῇ Βασιλείᾳ. 5·οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λέγω κατ’ ἐκλογὴν χάριτος γέγονεν. (6·εἰ δὲ χάριτι, οὐκέτι εἷς ἕργων· ἐπεὶ η χάρις οὐκέτι γίνεται χάρις.)

Part 29

95 τί οὖν; 2·ὁ ἐπίζητε Ισραήλ, τοῦτο οὖν ἐπέτυχεν. 3·ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπορώθησαν. 4·καθὼς γέγραπται - ἐδὼκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν, ἐως τῆς σήμερον ἡμέρας. 5·καὶ Δαυίδ λέγει - γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς, σκοτισθήσασαν οἱ ὁφθαλμοί αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νότον αὐτῶν διὰ παντὸς σύγκαψον.

96 λέγω οὖν - μὴ ἐπταίσαιν ἵνα πέσωσιν; 2·μὴ γένοιτο. 3·ἄλλα τῷ αὐτῶν παραπτώματι, ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραξηγήσαι αὐτοὺς. 4·εἰ δὲ τὸ παράπτωμα αὐτῶν πλούτος κόσμου καὶ τὸ ἡττημα αὐτῶν πλούτος θνόν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.
97

υμῖν δὲ λέγω τοῖς ἔθνεσιν. 2-ἐφ’ οὖν μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἰ πῶς παραξηγῶσοι μου τὴν σώρκα καὶ σῶσω τινὰς ἐξ αὐτῶν. 3-εἰ γὰρ ἡ ἀποβολή αὐτῶν καταλαγῇ κόσμου, τίς ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν; 4-εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα καὶ εἰ ἡ ρίζα ἀγία, καὶ οἱ κλάδοι.

98

eἰ δὲ τινὲς τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγιελαιος ὃν ἐνεκτερίσθη ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης τῆς πιότητος τῆς ἐλαιας ἐγένο, μὴ κατακυκώ τῶν κλάδων. 2-εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάζεις ἀλλὰ ἡ ρίζα σὲ.

99

ἐρείς οὖν – ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ. 2-καλῶς. 3-τῇ ἀπίστια ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. 4-μὴ ψηλά φρόνει, ἀλλὰ φοβοῦ. 5-εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἔφεισατο, [μὴ πως] οὐδὲ σοῦ φείσεται. 6-δὲ οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ. 7-ἐπὶ μὲν τοὺς πεσόντας, ἀποτομία. 8-ἐν τῇ δὲ σε, χρηστότης θεοῦ, ἕαν ἐπιμένῃς τῇ χρηστότητι ἔπει καὶ σὺ ἐκκοπήσῃ.

100

κακεῖνοι δὲ, ἕαν μὴ ἐπιμένωσιν τῇ ἀπίστια, ἐγκεντρισθῆσονται δυνατῶς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. 2-εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγιελαιοῦ καὶ παρὰ φύσιν ἐνεκτερίσθης εἰς καλλιέλαιον, πόσο μᾶλλον οὕτω, οἱ κατὰ φύσιν, ἐγκεντρισθῆσονται τῇ ἱδίᾳ ἐλαια.

101

οὐ γὰρ θέλω ώμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἢτε [παρ’] ἐστιντος φρόνιμοι, ὅτι πάρῳς ἄπο μέρους τῷ Ἰσραήλ γέγονεν ἄχρι οὐ τὸ πλήρωμα τῶν ἐθνῶν εἰςἐλήθη, καὶ οὗτος πᾶς Ἰσραήλ σωθήσεται.
2. καθώς γέγραπται - ἦξει ἐκ Σιών ὁ ρυόμενος: ἀποστρέψει ἀσεβείας ὑπὸ Ἰακώβ. καὶ αὐτὴ αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

[11:25–27]

κατὰ μὲν τὸ εὐαγγέλιον, ἔχθροι δὲ ὑμᾶς. 2. κατὰ δὲ τὴν ἐκλογήν, ἀγαπητοὶ διὰ τοὺς πατέρας: ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ. 3. ὅσπερ γὰρ ὑμεῖς ποτὲ ἠπείθησατε τῷ θεῷ, νῦν δὲ ἡλεῖθητε τῇ τούτων ἀπειθεία, οὕτως καὶ οὗτος νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ [νῦν] ἔλεηθοσιν. 4. συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

[11:28–32]

103

 physic πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. 2. ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνιαστοὶ αἱ ὁδοὶ αὐτοῦ. 3. τις γὰρ ἔγνω νοῦν κυρίου; 4. ἡ τις σύμβουλος αὐτοῦ ἐγένετο; 5. τις προέδρωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 6. ὅτι ἐξ αὐτοῦ καὶ δι᾽ αὐτοῦ καὶ εἰς αὐτοῦ τὰ πάντα. 7. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

§1.1

Part 30

104 παρακαλῶ σὺν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ξύσαν, ἀγίαν, εὐάρεστον τῷ θεῷ. 2·τὴν λογικὴν λατρείαν ὑμῶν.

105 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτω· ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς εἰς τὸ δοκιμάζειν ὑμᾶς τί τῷ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

106 λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ’ ὁ δεῖ φρονεῖν. 2·ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. 3·ἐκάστῳ ὥς ὁ θεὸς ἐμέρισεν μέτρον πίστεως. 4·καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη ἔχομεν - τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξειν - οὕτως οἱ πολλοὶ ἐν σώμα ἐσμέν ἐν χριστῷ, τὸ δὲ καθ’ εἰς ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα. 5·εἰτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως. 6·εἰτε διακονίαν, ἐν τῇ διακονίᾳ. 7·εἰτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ. 8·εἰτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει.
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The Greek Text  
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107

ο μεταδίδοις ἐν ἀπλότητι. 2-ὁ προϊστάμενος ἐν σπουδῇ. 3-ὁ ἔλεων ἐν ἱλαρότητι. 4-ἡ ἁγάπη ἀνυπόκριτος.

[12:8b-9a]

Part 31

108

ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἁγαθῷ. 2-τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. 3-τῇ τιμῇ ἀλλήλους προηγούμενοι. 4-τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες τῷ κυρίῳ δουλεύοντες. 5-τῇ ἐλπίδι καθίσταστε, τῇ πλήσει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες. 6-ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τῇ φιλοξενίᾳ διώκοντες.

[12:9b-13]

109

eὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε καὶ μὴ καταφράσθε - χαίρετε μετὰ χαιρόντων, κλαίετε μετὰ κλαιόντων.

[12:14-15]

110

tὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ υψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. 2-μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς.

[12:16]

111

μηδενὶ κακῶν ἀντὶ κακοῦ ἀποδιδόντες. 2-προνοούμενοι καλῶς ἐνώπιον πάντων ἁνθρώπων. 3-εἰ δυνατὸν τὸ ἔξω ὑμῶν, μετὰ πάντων ἁνθρώπων εἰρηνεύοντες. 4-μὴ ἐκαύτους ἐκδικοῦντες, ἁγαπητοί. 5-ἀλλὰ δότε τόπον τῇ ὀργῇ. 6-γέγραπται γάρ - ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος. 7-ἀλλὰ, ἐὰν πινάξ ὁ ἔχθρός σου, ψώμις αὐτόν. 8-ἐὰν διψᾷ, πότις αὐτόν. 9-τούτῳ γάρ ποιῶν ἁνθρακας πυρὸς σωρεύοις ἐπὶ τὴν κεφαλὴν αὐτοῦ. 10-μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἁγαθῷ τὸ κακόν.

[12:17-21]
\[\begin{align*}
\text{§1.2} \\
\text{Part 32} \\
\text{112} \\
p\alpha\sigma\tau\alpha\psi\gamma\eta\;\varepsilon\zeta\upsilon\sigma\varsigma\alpha\varsigma\;\upsilon\pi\rho\tau\alpha\sigma\varsigma\sigma\varepsilon\theta\omega\text{.} \\
2\text{-οù γάρ ἐστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἳ δὲ οὕσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. 3-ώστε ὃ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεου διαταγῇ ἀνθέστηκεν.}
\]

\[\begin{align*}
\text{113} \\
oi\; δὲ ἀνθέστηκότες ἑαυτοῖς κρίμα λήμψονται. 2-οὶ γάρ ἄρχοντες οὐκ εἰσίν φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. 3-θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; 4-τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἐπαίνον ἐξ αυτῆς θεοῦ γὰρ διάκονός ἐστιν σοι εἰς τὸ ἀγαθὸν. 5-ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ. 6-οὐ γάρ εἰκῇ τὴν μάχαραν φορεῖ. 7-θεοῦ γὰρ διάκονός ἐστιν ἐκδίκους εἰς ὀργήν τῷ τὸ κακὸν πράσσοντι.
\]

\[\begin{align*}
\text{114} \\
dιὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. 2-διὰ τοῦτο γὰρ καὶ φόρους τελείτε. 3-λειτουργοὶ γὰρ θεοῦ εἰσίν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
\]

\[\begin{align*}
\text{115} \\
ἀπόδοτε πᾶσιν τάς ὁφειλάς - τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.
\]

\[\begin{align*}
\text{§1.3} \\
\text{Part 33} \\
\text{116} \\
μηδενὶ μηδὲν ὀφείλετε - εἰ μὴ τῷ ἄλλῃ λοις ἁγαπάν. 2-ὁ γὰρ ἁγαπῶν τὸν ἐτερὸν νόμον πεπλήρωκεν. 3-τὸ γὰρ - οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἰ τὶς ἑτέρα ἐντολή - ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαίουται, ἐν τῷ - ἁγαπήσεις τὸν
\end{align*}\]
πλησίον σοι ὡς σεαυτόν. 4· ἡ ἀγάπη τῷ πλησίον κακόν οὐκ ἐργάζεται: πλήρωμα οὖν νόμου ἡ ἀγάπη.

[13:8–10]

§1.4

Part 34

117 καὶ τοῦτο, εἰδότες τὸν καιρὸν - ὅτι ὥρα ἡ ἡμᾶς εξ ὑπνοῦ ἐγερθήναι. 2· εὖν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἡ ὅτε ἐπιστεύσαμεν. 3· ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. 4· ἀποθώμηθα οὖν τὰ ἔργα τοῦ σκότους· ἐνδυσώμεθα τὰ ὀπλα τοῦ φωτός. 5· ὃς ἐν ἡμέρα· εὐσχημόνως περιπατήσωμεν - μὴ κόμως καὶ μέθοις, μὴ κοίταις καὶ ἁσελγείαις, μὴ ἔριδι καὶ ζῆλῳ. 6· ἀλλὰ ἐνδύσασθε τὸν κύριον. Ἰησοῦν χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

[13:11–14]

SECTION 2

§2.1

Part 35

118 τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε - μὴ εἰς διακρίσεις διαλογισμοῦν. 2· δὲς μὲν πιστεύει φαγεῖν πάντα· ὡς δὲ ἀσθενῶν λάχανα ἐσθίει. 3· ὁ ἔσθιον τὸν μὴ ἔσθιόντα μὴ ἐξουθενείτω· ὁ δὲ μὴ ἔσθιόν τον ἔσθιοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4· σὺ τίς εἰ - ὁ κρίνων ἀλλότριον οἰκέτην; 5· τῶν ἑαυτὸς κυρίῳ στήκει ἡ πίστει. 6· σταθησται δὲ, δυνατει γὰρ ὁ κύριος στήσαι αὐτόν.

[14:1–4]

119 ὃς μὲν κρίνει ἡμέραν παρ᾽ ἡμέραν ὃς δὲ κρίνει πᾶσαν ἡμέραν. 2· ἐκαστος ἐν τῷ ἑαυτῷ νοὶ πληροφορεῖσθω. 3· ὁ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ ὡς φρονεῖ. 4· καὶ ὁ ἔσθιον, κυρίῳ
εὐχαριστεῖν εὐχαριστεῖν γὰρ τῷ θεῷ. ἵππος ἐσθαίνει καὶ κρίνει καὶ εὐχαριστεῖν τῷ θεῷ.

120 οὐδεὶς γὰρ ἡμῶν ἠαυτῷ ζῇ, καὶ οὐδεὶς ἠαυτῷ ἀποθνῄσκει. 2·Εάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν. 3·Εάν τε ἀποθνῄσκωμεν, τῷ κυρίῳ ἀποθνῄσκωμεν. 4·Εάν τε οὖν ζῶμεν εάν τε ἀποθνῄσκωμεν, τῷ κυρίῳ ἐσμέν. 5·Εἰς τούτῳ γὰρ χριστὸς ἀπέθανεν καὶ ζήσεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

121 σὺ δὲ τί κρίνεις τὸν ἀδελφὸν σου; 2·ἡ καὶ σὺ τί ἔξοφλενεις τὸν ἀδελφὸν σου; 3·πάντες γὰρ παραστησόμεθα τῷ βῆματι τοῦ θεοῦ. 4·γέγραπται γὰρ - ζῷ ἡγώ, λέγει κύριος, ὅτι ἐμοὶ κάμπει πάν γόνῳ καὶ πάσα γλώσσα ἐξομολογησεται τῷ θεῷ. 5·ἀρα οὖν ἐκαστὸς ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ. 6·μηκέτι οὖν ἀλλήλους κρίνωμεν.

§2.2

Part 36

122 ἀλλὰ τούτο κρίνατε μᾶλλον - τὸ μὴ τιθέναι πρόσκομα τῷ ἀδελφῷ ἢ σκάνδαλον. 2·οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δὲ ἑαυτοῦ. 3·εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν. 4·εἰ γὰρ διὰ βρῶμα ὁ ἀδελφὸς σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. 5·μὴ τῷ βρῶματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ χριστὸς ἀπέθανεν. 6·μὴ βλασφημεῖσθω οὖν ἡμῶν τὸ ἀγαθὸν.

123 οὔ γὰρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρά ἐν πνεύματι ἀγίῳ. 2·ὁ γὰρ ἐν τούτῳ δουλεύων τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. 3·ἀρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 4·μὴ ἐνεκεν βρῶματος κατάλυε τὸ ἔργον τοῦ
καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντος. 6· καλὸν τῷ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ὧν ὁ ἀδελφὸς σου προσκόπτει [ἢ σκανδάλιζεται ἡ ασθενεί].

[14:17–21]

124

σὺ πίστιν ἔχεις κατὰ σεαυτὸν. 2· ἔχε ἐνώπιον τοῦ θεοῦ. 3· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ὧν ὁ δοκιμάζει. 4· ὁ δὲ διακρίνομεν ἐὰν φάγῃ κατακέρτηται ὅτι ὁὐκ ἐκ πίστεως, πάντως ὁ δὲ ὁὐκ ἐκ πίστεως ἁμαρτία ἐστίν. 5· ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἁθένηματα τῶν ἀδύνατον βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. 6· ἐκαστὸς ἡμῶν τῷ πλήσιον ἀρεσκέτω, εἰς τὸ ὁγαθὸν πρὸς οἰκοδομῆν. 7· καὶ γὰρ ὁ χριστὸς ὁὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραφται - οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ’ ἐμὲ.

[14:22–5:3]

§2.3

Part 37

125

ὁσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἐχομεν. 2· ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῷ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ιησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἔνι στόματι δοξάζητε τὸν θεὸν - καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.

[15:4–6]

126

dιὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβητο ύμᾶς εἰς δόξαν τοῦ θεοῦ. 2· λέγω γὰρ, χριστὸν διάκονον γεγενησθαι περιτομῆς ύπὲρ ἀληθείας θεοῦ - εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. 3· τὰ δὲ ἐθνὸν ύπὲρ ἐλέους δοξάζαι τὸν θεὸν. 4· καθὼς γέγραπται - διὰ τούτο Ξαμουλογησομαι σοι ἐν ἐθνεσιν καὶ τῷ ὀνόματι σου ψαλῶ. 5· καὶ πάλιν λέγει - εὐφράνθητε, ἐθνή, μετὰ τοῦ λαοῦ αὐτοῦ. 6· καὶ πάλιν - αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον καὶ
ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοὶ. Ἡσαίας λέγει - ἔσται ἡ ρίζα τοῦ Ἱερσοῦ, καὶ ὁ ἀνιστάμενος ἀρχεῖν ἐθνῶν. ἐπ’ αὐτῷ ἔθνη ἐλπιοῦσιν.

[15:7–12]

ὁ δὲ θεός τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἅγιον.

[15:13]
CONCLUDING REMARKS

Part 38

128

πέπεισμαί δὲ, ἀδελφοί μου, καὶ αὐτός ἐγὼ περὶ ύμῶν ὃτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης - πεπληρωμένοι πάσης τῆς γνώσεως - δυνάμενοι καὶ ἀλλήλους νοουθετεῖν. 2·τολμηρότερον δὲ ἔγραψα ύμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ύμᾶς - διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ εἰς τὸ εἶναι με λειτουργόν Χριστοῦ Ἰησοῦς εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ - ἵνα γένηται ἡ προσφορὰ τῶν ἑωνων εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. 3·ἐξ ὧν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ, τὸ πρὸς τὸν θεόν. 4·οὐ γὰρ τολμῆσαι τὶ λαλεῖν ὃν οὐ κατεργάσατο χριστὸς δὲ ἐμοῦ εἰς ὑπακοὴν ἑωνῶν - λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ.

129

ὦστε με ἀπὸ Ἰερουσαλήμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ, οὕτως δὲ φιλοτιμοῦμενον εὐαγγελίζεσθαι σὺν ὑπὸ ὅνομάσθη χριστὸς, ἵνα μὴ ἐπ᾽ ἀλλότριον θεμέλιον οἰκοδομῶ. 2·ἀλλὰ, καθὼς γέγρασται - οἷς οὐκ ἀνηγέλη περὶ αὐτοῦ ψωνται καὶ οὐκ ἀκηκόασιν συνήσουσιν.

130

diὸ καὶ ἐνεκοστόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ύμᾶς. 2·νυνὶ δὲ, μηκέτι τόπον ἔχον ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχον τοῦ ἐλθείν πρὸς ύμᾶς ἀπὸ πολλῶν ἐτῶν ὡς ἂν πορεύομαι εἰς τὴν Σπανίαν. 3·ἐλπίζω γὰρ διαπερευμένος θέασασθαι ύμᾶς καὶ υἱὸν ἐάν προπεμφθηναι ἐκεῖ εἰάν ύμῶν πρῶτον ἀπὸ μέρους ἐμπληθῶ. 4·νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλήμ διακονών τοῖς ἁγίοις. 5·ευδόκησαν γὰρ Μακεδονία καὶ Ἀχαία κοινωνιαν τινᾶ ποιῆσασθαι εἰς τοὺς πτωχοὺς
τῶν ἁγίων τῶν ἐν Ἱερούσαλημ. 6·εὐδόκησαν γὰρ - καὶ ὁφειλέται εἰσὶν αὐτῶν. 7·εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινόνησαν τὰ ἔθνη, ὁφείλουσιν καὶ ἐν τοῖς σαρκίκοις λειτουργῆσαι αὐτοῖς. 8·τούτῳ οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτον, ἀπελεύσομαι δὲ ὑμᾶς εἰς Σπανίαν. 9·οἴδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ χριστοῦ ἐλεύσομαι.

[15:22–29]

131

παρακαλῶ δὲ ὑμᾶς, ἀδελφοί - διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ διὰ τῆς ἁγάπης τοῦ πνεύματος - συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθοῦντων ἐν τῇ Ιουδαίᾳ καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερούσαλημ εὐπρόσδεκτος γένηται τοῖς ἁγίοις, ἵνα ἐν χαρᾷ ἐλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

[15:30–32]

132

ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν.

[15:33]

133

dὲ δυναμένω ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγελίον μου - καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγμένου, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ’ ἐπιταγήν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρισθέντος.

[16:25–26]

134

ἀμώς σοφῶ θεό - διὰ Ἰησοῦ χριστοῦ - ὃ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

[16:27]
135
συνίστημι δὲ ὑμῖν Φοίβην, τὴν ἀδελφὴν ἡμῶν - οὕσαν διάκονον τῆς έκκλησίας τῆς ἐν Κεγχρεαίς - ἵνα αὐτὴν προσδέξῃσθε ἐν κυρίῳ ἀξίως τῶν ἁγίων καὶ παραστήτητε αὐτή ἐν ὧν ὑμῶν χρήζῃ πράγματι. 2-καὶ γάρ αὐτὴ προστάτικες πολλὰς ἐγενήθη, καὶ ἐμοὶ αὐτὸν.

136
ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν, τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ. 2-οίτινες ύπὲρ τῆς ψυχῆς μου τὸν ἐαυτῶν τράχηλον ὑπέθηκαν. 3-οίς οὐκ ἔγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν - καὶ τὴν κατ' οίκον αὐτῶν ἐκκλησίαν.

4-ἀσπάσασθε Επαίνετον, τὸν ἀγαπητὸν μου. 5-ὅς ἦστιν ἀπαρχῆ τῆς Ἁσίας εἰς χριστὸν.

6-ἀσπάσασθε Μαρίαν. 7-Ĥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

8-ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιὰν, τοὺς συγγενεῖς μου καὶ συναγιμαλώτους μου. 9-οίτινες εἰσίν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οὶ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ.

10-ἀσπάσασθε Ἀμπλιάτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.

11-ἀσπάσασθε Οὐρβανόν, τὸν συνεργόν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ἁγαπητὸν μου.

12-ἀσπάσασθε Ἄπελλῆν, τὸν δόκιμον ἐν χριστῷ.

13-ἀσπάσασθε τοὺς ἐκ τῶν Αριστοβούλου.

14-ἀσπάσασθε Ἡρωδίωνα, τὸν συγγενῆ μου.
15. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ.

16. ἀσπάσασθε Τρύφαιναν καὶ Τρυφώσαν, τὰς κοπιώσας ἐν κυρίῳ.

17. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν. 18. ἦτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

19. ἀσπάσασθε Ῥούφων, τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

20. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμῆν, Πατροβάν, Ἐρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφοὺς.

21. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.

22. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

137
ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ χριστοῦ.

[16:3–16a]

Part 40

138

παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας – καὶ τὰ σκάνδαλα – παρὰ τὴν διδαχὴν ἡν ὑμείς ἐμᾶθετε ποιοῦντας. 2. καὶ ἐκκλίνετε ἀπ’ αὐτῶν. 3. οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐσωτερικῇ κοιλιᾷ. 4. καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας, ἔχοντος τὰς καρδίας τῶν ἀκάκων.

[16:17–18]

139

ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. 2. ἐφ’ ὑμῖν ὄν ὑμῶν χαίρω. 3. θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἁγαθὸν, ἀκεραιώς δὲ εἰς τὸ κακὸν.

[16:19]
140

ό δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ύμῶν ἐν τάχει. 2· ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ύμῶν.

[16:20]

141

ἀσπάζεται ύμᾶς Τιμόθεος, ὁ συνεργὸς μου. 2· καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

[16:21]

Part 41

Final Greetings from Tertius

142

ἀσπάζομαι ύμᾶς ἐγὼ Τέρτιος - ὁ γράφας τὴν ἐπιστολὴν.

2· ἐν κυρίῳ, ἀσπάζεται ύμᾶς Γάιος - ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

3· ἀσπάζεται ύμᾶς Ἐραστος, ὁ οἰκονόμος τῆς πόλεως.

4· καὶ Κούαρτος, ὁ ἀδελφὸς.

5· ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ύμῶν. 6· ἀμήν.

[16:22–24]
In addition to my translation, I produced the following notes to accompany my study of Romans:

1. How the Traditional View Would Look at the Early Paragraphs of Romans (a three-page chart)

2. How My Perspective Would Look at the Early Paragraphs of Romans (a three-page chart)

3. Is JAC’s View Compatible with the New Perspective on Paul? (three pages), which includes the following:
   A Comparison of Three Views on Paul: Comparing Their Respective Answers to a Series of Questions (a six-page chart)

John A. "Jack" Crabtree  
Romans, Portion One, section 1  
How the Traditional View Would Look at the Early Paragraphs of Romans

<table>
<thead>
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<td>[A] Human moral depravity is incurable and universal.</td>
<td>[B] It is impossible for any human being to attain dikaiosune by their obedience to the Mosaic Covenant; for it is impossible for any human being to be good in the way the Covenant demands.</td>
<td>[C] No human being will ever attain dikaiosune through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.</td>
<td>[D] Through believing the truth about Jesus, and only through believing the truth about Jesus, will any human being be granted dikaiosune.</td>
<td>[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain dikaiosune and therefore are forfeiting their salvation.</td>
<td>As one can see in 13.4–13.6, 14.3–14.5, and 16.2–16.7, all of the following do not conform to what Paul actually believes: [B], [C], [D], and [E].</td>
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<td>[A] Jews will not be shown any favoritism.</td>
<td>[B] Jewish failure to meet the demands of the Covenant, like Gentile failure, will result in their condemnation; it will not be overlooked because of their Jewishness so that they are granted dikaiosune in spite of their failure.</td>
<td>[C] No human being will ever attain dikaiosune through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.</td>
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<td>[A] It is the inward condition of the heart, not the outward conformity of one’s actions, in relationship to the Mosaic Covenant, that determines who is dikaios in the eyes of God.</td>
<td>[B] The outward conformity of a Jew’s behavior to the demands of the Mosaic Covenant is not enough for him to attain dikaiosune; consequently, no Jew’s behavior is good enough to meet the demands of the Covenant in a way that will bring him dikaiosune.</td>
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**Paul proclaims the fact that**–

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<td>[D]</td>
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<td>[B] The facility to apply the Covenant in judging the behavior of others is not enough for him to attain <em>dikaiosune</em>; consequently, no Jew’s behavior is good enough to meet the demands of the Covenant in a way that will bring him <em>dikaiosune</em>; only those who “do” the Covenant will attain <em>dikaiosune</em>; “hearing” it is not adequate.</td>
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<td>[B] If a person “does” the Covenant that person will attain dikaiosune, whether Jew or Gentile. There need not be any actual Gentile individual who can “do” the Covenant in order for this point to be valid; for the point is that it is outward obedience to the Law, not mere knowledge of the Law that is required for dikaiosune.</td>
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Is JAC’s View Compatible with the New Perspective on Paul?

Recommended reading to understand the “New Perspective” on Paul:

*Perspectives Old and New on Paul: The “Lutheran” Paul and His Critics*
by Stephen Westerholm; published by Eerdmans

A Synopsis of Each of the Three Views
(for the sake of comparison)

**Traditional view:**

Every human being—whether Jew or Gentile—is deserving of divine condemnation. The Jew should realize this from his abject failure to keep the Law. The Gentile should realize this from the godlessness and immorality that characterizes his entire existence. Accordingly, how a person can escape condemnation and be blessed with Life instead is the most important question that any individual will ever face.

No human being could ever merit Life (the blessing of Abraham) by his obedience to the Covenant. Every human being is hopelessly depraved. Therefore no one is able to offer up the sort of obedience that would qualify him as worthy of a blessing. (Nothing short of flawless obedience to all that the Covenant requires would render a person worthy of the blessing of eternal Life. But no human being, depraved as he is, can keep the Covenant flawlessly.) Every person’s evil renders him deserving of condemnation instead. So, no human being can obtain the blessing of Abraham (eternal Life) unless he is granted it as a gift of divine mercy. Therefore, the all important question is this: who will escape the condemnation they deserve and receive mercy from God instead?

God cannot violate the demands of his justice. Therefore, God can only extend mercy if he does so in a way that divine justice is satisfied. In the man Jesus, God has created a way to do that. Any human being who believes in Jesus will be qualified to receive the blessing of eternal Life. For, in Jesus’ death, God arranged for his debt to divine justice to be satisfied; and, in the imputation of Jesus’ righteousness, God arranged for him, as a gift of divine mercy, to be made worthy of the blessing of eternal Life.

The news of this merciful provision from God is the gospel that Paul proclaims. One must respond to this good news by embracing the truth about Jesus and by forsaking all attempts to merit eternal Life by Covenant-keeping. Covenant-keeping is antithetical to believing the truth about Jesus—it is contrary to believing that God has offered us a wonderful gift of mercy. Hence, the follower of Jesus must abandon Covenant-keeping as a means to attain Life.

Summary: It is people who accept the grace of God who will be saved; not people who try to earn eternal Life by means of their meritorious efforts! The grace of God is found in Jesus; so it is those who embrace the truth about Jesus who will be saved. The Jews’ mistake was that they thought they could earn their salvation by means of their meritorious efforts to keep the Mosaic Covenant. By rejecting the truth about Jesus, they were rejecting the only way that any human being can find Life—as a gift of divine mercy.
New Perspective*??:

Every human being, due to his innate sinfulness, is under divine judgment. But the good news is that God will grant eternal Life (the blessing of Abraham) to those who belong to him, to those who are included as among his people. The Jews have always understood that they are the people or God, that they are the people who have been chosen for the merciful blessing of eternal Life. They have always believed that the distinctive symbols of their Jewish identity (circumcision, dietary regulations, Sabbath-keeping, etc.) are the markers that identify them as bona fide members of the people of God.

But the Jews are mistaken about this. As a matter of fact, this attitude among the Jews is terribly sinful; it is wickedly ethno-centric, racist, nationalistic, and exclusivist. Furthermore, their belief is wrong; it is not consistent with the truth about how God has purposed to form his people.

God’s ultimate purpose was to reverse and undo the curse that rested on mankind on account of their sinfulness. But his purpose was to do so through Jesus—through his death and resurrection. Accordingly, in Jesus, God has established a radically different marker of who it is that belongs to God. The one who belongs to the people of God is the one who believes in Jesus. Therefore, it is the one who believes in Jesus who stands to receive eternal Life (the blessing of Abraham).

Summary: It is Christians—followers of Jesus—who will be saved; not Jews! The Jews’ mistake was that they thought they were saved; they thought they were the people of God. But, in fact, it is believers in Jesus—Jew or Gentile—who are the true people of God.

JAC’S View:

Every human being—whether Jew or Gentile—is deserving of divine condemnation. The Jew should realize this from his abject failure to keep the Law. The Gentile should realize this from the godlessness and immorality that characterizes his entire existence. Accordingly, how a person can escape condemnation and be blessed with Life instead is the most important question that any individual will ever face.

No human being could ever merit Life (the blessing of Abraham) by his obedience to the Covenant. Every human being is hopelessly depraved. Therefore no one is able to offer up the sort of obedience that would qualify him as worthy of a blessing. Every person’s evil renders him deserving of condemnation instead. So, no human being can obtain the blessing of Abraham (eternal Life) unless he is granted it as a gift of divine mercy. Therefore, the all-important question is this: who will escape the condemnation they deserve and receive mercy from God instead?

The person who will receive mercy is the person to whom God, in his sovereignty, chooses to extend mercy. The ones to whom God has chosen to extend mercy are not left invisible; they are marked with a discernible mark—a mark made by God on the innermost core of their being. The individual whom God has chosen for mercy is transformed in the commitments of his heart; his inner being is reoriented to be receptive to God and the things of God. No longer is he oriented away from God and hostile to all that God values and does.
There are a number of ways that such a reorientation could express itself. A Jew under the Mosaic Covenant could express this supernatural reorientation by valuing, honoring, and seeking to obey the Covenant and by making an authentic effort to honor the God who made the Covenant. Such a Jew would thereby reveal the fact that he has been chosen by God to receive mercy.

But ever since Jesus, the messiah, has come into the world, the more typical way that one expresses the supernatural reorientation of his inner being is by fully embracing the truth about Jesus. He embraces the truth of Jesus’ identity as the promised messiah; and he embraces the meaning and significance of Jesus’ death and subsequent resurrection.

Because Jesus is the ultimate end of all that God is doing in human history, the truth about Jesus is the ultimate determinative test of whether one’s inner being has been supernaturally reoriented by God. No one who has been chosen by God to receive mercy can ultimately reject the truth about Jesus, the Son of God.

But, however much Jesus is the ultimate and final test, he is not the only test of who will receive mercy. Depending upon the historical circumstances in which a man finds himself, there are different ways in which the divine transformation of his inner being can express itself. But all of them mean exactly the same thing—such a person is destined for mercy and not condemnation.

The mistake that many will make is this: they might go through the outward motions of honoring God and his Covenant; but without any inward substance. They do outward actions intended to simulate Covenant-keeping; but there is no authentic heart commitment that reflects a genuine interest in keeping the Covenant. Such outward “works”—in and of themselves—do not mark someone as destined for mercy and Life. It is the authentic inward desire to keep the Covenant that marks someone as destined for mercy and Life.

Analogously, there can be outward actions that are intended to simulate belief in Jesus without there actually being a genuine belief in Jesus. If there is no authentic heart commitment to the truth about Jesus, such outward “works” of belief do not mark someone as destined for mercy and Life. It is the inward reality of a heart that is authentically committed to the truth about Jesus that marks someone as destined for mercy and Life.

For Paul, the separation of those who will be granted Life from those who will receive condemnation is not the separation between the Mosaic Covenant and faith in Jesus; it is rather the separation between inward reality and merely outward behavior.

Summary: It is inwardly sanctified individuals who will be saved. It is not people who make the outward motions of loving God and truth that will be saved; it is those people who love God and truth from the depth of their inner, existential commitments. The Jews’ mistake was that, generally speaking, they thought that their merely outward actions and behaviors were sufficient to mark them as destined for the merciful blessing of eternal Life. Their rejection of Jesus is what revealed that their alleged love for God was actually only outward. It was superficial and inauthentic; not deep and genuine.
## A Comparison of Three Views on Paul: Comparing Their Respective Answers to a Series of Questions

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<tr>
<th>QUESTION</th>
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<tr>
<td>Was Pharisaical Judaism legalistic? [Note: “legalism” is a very poorly defined theological term that is never used by Paul.]</td>
<td>YES</td>
<td>NO</td>
<td>YES, if legalism = believing that one’s Law obedience makes one in some undefined sense deserving of mercy from God. NO (probably), if legalism = believing that an autonomous human being is capable of being good in such a way that he can deserve God’s blessing and in no way needs grace and mercy.</td>
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<td>The following is the right way to characterize Paul’s teaching vis à vis the teaching of the Pharisees: the Pharisees believed that one gets eternal Life by living in a way that deserves it, while Paul believed that one gets eternal Life as a gift of divine grace and mercy?</td>
<td>YES</td>
<td>NO</td>
<td>YES and NO. It is entirely possible, even probable, that the Pharisees taught that eternal Life comes as a gift of divine grace and mercy. However, teaching such and truly embracing it as one’s actual working understanding are two entirely different things. I think there can be no question but what Paul (and Jesus) discerned that the actual, working understanding of the typical Pharisee was that his Law-keeping made him worthy of and deserving of the divine blessing of Life. Accordingly, both Paul and Jesus were critical of the self-delusion within Phariseeism that kept them from facing the reality of their own inherent evil and moral unworthiness.</td>
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<td>Was Paul’s objection to Pharisaical Judaism its legalism?</td>
<td>YES</td>
<td>NO. Paul’s problem was that it did not rightly understand how God purposed to save mankind, its misunderstanding was sinful insofar as it made God’s salvation ethnocentric.</td>
<td>YES, if legalism=believing that one’s Law obedience makes one in some undefined sense deserving of mercy from God. Perhaps most accurately, Paul’s objection to Pharisaical Judaism (in exact correspondence to Jesus’ objection) was its entrenched self-delusion, its support for an individual’s complete unwillingness to face into the reality of his own personal moral unworthiness by its encouraging him to see himself as worthy when he “kept” the Law.</td>
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<td>Was Paul’s teaching that it is by belief that one attains dikaiosune an answer to this question: How can a sinner obtain the blessing of God’s grace?</td>
<td>YES</td>
<td>NO, rather it was an answer to the question: on what basis will one be granted membership in the people of God.</td>
<td>YES. Nothing could be more obvious. I don’t understand the distinction the New Perspective wants to make. Why would one care whether he is a member of the people of God unless being a member of the people of God is the basis for obtaining the blessing of divine grace?</td>
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<td>Did Paul vigorously promote dikaiosune by faith in order to promote inclusiveness and egalitarianism in God’s saving work?</td>
<td>NO, rather it was because salvation was not possible in any other way. As it happens, inclusiveness is an important ramification of dikaiosune by faith, but that is not the reason why Paul promoted it.</td>
<td>YES</td>
<td>NO, rather it was because, with the coming of Jesus, the final and decisive measure of one’s salvation was one’s belief in Jesus. Hence, once Jesus has appeared, it is the typical and ordinary means to salvation. As it happens, inclusiveness is an important ramification of dikaiosune by faith, but that is not the reason why Paul promoted it.</td>
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<td>Do the “works of the Law” that Paul contends cannot lead to <em>dikaiosune</em> include acts of moral goodness?</td>
<td><strong>YES</strong>, in fact, it is these that are primarily in view, because, due to universal moral depravity, no human being can perform true moral goodness.</td>
<td><strong>NO</strong>, rather, what is in view are those demands of the Law that require the distinctively Jewish practices: e.g., circumcision, Sabbath-keeping, dietary regulations.</td>
<td><strong>YES</strong>, but these are NOT primarily what are in view. What are primarily in view are the distinctive religious practices of the Jews—e.g., circumcision, Sabbath-keeping, dietary regulations. The context into which Paul is speaking about “works of the Law” is a context wherein certain Jewish believers claim that one cannot be a true disciple of Jesus (and be saved) unless he practices ALL of the Law, including the distinctive religious practices of the Jews.</td>
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<td>Would the Pharisees understand God’s judgment of an individual on the basis of the Mosaic Covenant to be a strict weighing of the “value” of his acts of obedience against the “value” of his acts of disobedience?</td>
<td><strong>YES</strong>, and that was their mistake; for, in truth, any disobedience whatsoever would require condemnation by the Law.</td>
<td><strong>NO</strong>, The question God would consider is whether one’s actions reflect a rejection of the Covenant or not. Only the one who rejected the Covenant would be condemned by God under the terms of the Covenant.</td>
<td><strong>YES and NO</strong>. It would not surprise me if both views were espoused by different rabbis at different times. Paul does not believe that the Mosaic Covenant would condemn someone for being a sinner (contrary to the traditional view); it would only condemn one for being a rebel against God and his Covenant (similar to the New Perspective’s take on the Jewish view).</td>
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<td>From Paul’s perspective, is it theoretically possible to be saved by keeping the Mosaic Covenant?</td>
<td>NO, to be saved by keeping the Mosaic Covenant, one’s behaviors would need to conform flawlessly to every single one of its requirements. Given the nature of universal human sin, that is not possible.</td>
<td>?? YES, one would simply need to embrace the demands of the Covenant as the way of demonstrating that one wants to throw in one’s lot with the people of God. One need not obey every requirement flawlessly, but one would need to demonstrate a sincere attempt to honor God by keeping his Covenant.</td>
<td>YES, to “keep” the Covenant is simply to value God, the maker of the Covenant, to value the Covenant he has made, and to demonstrate that one values both by earnestly and seriously attempting to live in accord with God’s Covenant. One would not need to conform flawlessly to every single one of its requirements in order to be said to be “keeping” it. Even within the Covenant there was provision for failure to keep its requirements.</td>
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<td>From Paul’s perspective, were any Jews ever saved by keeping the Mosaic Covenant?</td>
<td>NO</td>
<td>?? NO, the inherent evil in the Jews led them to reject God’s purposes and to pridefully delude themselves into thinking that the Covenant was a basis for their salvation as an ethnic group that excluded Gentiles.</td>
<td>YES</td>
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<td>From Paul’s perspective, were any Gentiles ever saved apart from both the Mosaic Covenant and apart from Jesus—merely on the basis of their “keeping” a universal moral law?</td>
<td>NO</td>
<td>??NO</td>
<td>YES, presumably, but even if Paul only entertains such a person hypothetically, as a mere theoretical possibility, he does so as a theoretical possibility, not as a theoretical impossibility.</td>
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<td>From Paul’s perspective, is Jesus the decisive event in God’s salvation such that it would be impossible for any human being to be saved apart from Jesus?</td>
<td>YES. It is Jesus’ death that pays the debt to divine justice for all mankind, and it is Jesus’ imputed righteousness that is required to make a sinner acceptable to God.</td>
<td>YES. It is Jesus’ death that “exhausts the curse” etc. Only in Jesus is God’s true plan of salvation actually played out.</td>
<td>NO. The decisive event in God’s salvation is God’s choice to extend mercy to whomever he will. Jesus is the final, ultimate, and decisive test of whether one will receive mercy, but it is not as if God cannot</td>
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### Questions and Perspectives

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<th>Jac's View</th>
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<td>extend mercy apart from Jesus.</td>
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<td>Accordingly, from Paul's perspective, is it the case that ONLY Christians can receive the blessing of Abraham?</td>
<td>YES, at least in the sense that no one can receive the blessing of Abraham on any other terms other than the <em>dikaiosune</em> that Jesus has accomplished for them.</td>
<td>??YES</td>
<td>NO, not in the sense that it is impossible for God to grant the blessing of Abraham to anyone who does not explicitly believe in Jesus, and not in the sense that God needed Jesus’ “work” in order to extend mercy to any human being.</td>
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<td>From Paul’s perspective, is the centrality of Jesus a matter of his being central to God’s saving activity?</td>
<td>YES</td>
<td>YES</td>
<td>NO. The centrality of Jesus is due to his being the Son, the first-born of all creation, the one who will rule as God for all eternity in the final Age of the creation. As such, he plays a decisive role in God’s saving purposes as well, but that is not the essence of his centrality. God can save with or without Jesus. But everyone who is saved will be subject to Jesus in the eternal Kingdom. That is why Jesus is of central importance.</td>
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<td>From Paul’s perspective, is the “good news” the good news that we can be saved by Jesus’ death?</td>
<td>YES</td>
<td>?? YES</td>
<td>NO, at least not only and exclusively this. It is equally true that the “good news” is the news that the King has come who will rule in the eternal Kingdom of God. The good news is that God, therefore, is going to keep his promises. We can now know that God has not forsaken us. Those who believe, who embrace this truth, will be saved</td>
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<td>For Paul, is a critical element of the belief that one must have to</td>
<td><strong>YES</strong>, but this is</td>
<td><strong>??NO</strong>, at least the</td>
<td><strong>YES</strong>, and at much</td>
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<td>attain <em>dikaiosune</em> the belief that one is hopelessly evil and,</td>
<td>generally encouraged</td>
<td>emphasis seems to be</td>
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<td>therefore, hopelessly unworthy of the divine blessing?</td>
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<td>more on one’s choosing</td>
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<td>doctrine than it is at</td>
<td>to follow Jesus than on</td>
<td>that such belief be the</td>
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<td>the level of personal self-evaluation.</td>
<td>any in-depth understanding of one’s own sinfulness. Indeed,</td>
<td>working understanding</td>
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<td>One can embrace the doctrine of personal evil without having a working</td>
<td>the new perspective wants to downplay individual soul-searching in general.</td>
<td>that one has of his own</td>
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<td>understanding that I, personally, am unworthy. Indeed, one can believe oneself</td>
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<td>personal being. It must</td>
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<td></td>
<td>worthy only to the extent that he believes the doctrine that he is unworthy.</td>
<td></td>
<td>exist at the level of</td>
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|                                                                        | **YES** and **NO**. This is probably implicit within the traditional view. but | **??NO**, the new perspective wants to downplay individual soul-searching in general. | authentic personal self-
|                                                                        | it is not typically emphasized within the traditional view. |                                                      | evaluation. |
| Is part of the significance of our believing in Jesus, for Paul, the    | **YES and NO**. This is probably implicit within the traditional view. but it | **YES**, absolutely. | |
| fact that it tests our belief in whether we are evil enough to deserve | is not typically emphasized within the traditional view. |                                                      | |
| condemnation?                                                          | **??NO**, the new perspective wants to downplay individual soul-searching in general. |                                                      | |

* The “New Perspective” is a broad category that encompasses many different individual perspectives. Not everyone so categorized would answer all the above questions in exactly the same way. Each has his own different, distinctive perspective on Paul. For this reason—and because my knowledge and understanding of the New Perspective is quite limited—the answers offered above are, at best, only generally and approximately true. When I feel that I am especially ill-equipped to represent the answers of the New Perspective (even generally-speaking), I have marked my answers with a double question mark—??.
A. The essence of sin, evil, and unrighteousness

1. Not defined by our behavior; it is defined by the inner orientation of our being: hence, at essence, it is not what we do, but who we are

2. At its essence, it is not our orientation toward others, nor toward ourselves, nor toward created reality; at its essence, it is our orientation toward OUR CREATOR

   a. Sin (evil, unrighteousness) is a rejection of and hostility toward God: it can manifest itself in anything from an out-and-out hatred of God to a benign neglect of and indifference toward God

   b. Sin is a hostility toward God that manifests itself in a hostility toward everything that is connected with God

      i. hostility to his values and priorities

         (A) hostility to goodness

         (B) hostility to truth… etc.

      ii. hostility to his sovereign rule

         (A) hostility to his purposes

         (B) hostility to his promises

         (C) hostility to his providence…etc.

3. At essence, sin describes our orientation of hostility toward our creator; but it is reflected, as well, in our wrong orientation toward others, toward ourselves, toward truth, toward goodness, and toward created reality

   a. Accordingly not every manifestation of sin “victimizes” another human being (to blaspheme God, to not love truth, to act self-destructively at no one else’s expense, etc.)
i. Nonetheless “victimless” evils are just as evil as those that do have victims

(A) the fact that “no one gets hurt” never makes evil acceptable

(B) sin is a rejection of God and everything that he stands for; it is not merely or only a matter of doing bad to other people

(1) so it is evil whether or not it involves bad done to other human beings

4. In summary, sin, in its essence, is our proclivity to respond in opposition to God by opposing or rejecting everything he is, everything he stands for, everything he is doing, and everything he values

B. There are two importantly different ways in which sin, evil, or unrighteousness manifests itself

1. Willful rebellion > the willful, purposive decision to reject and oppose what is good and, rather, to do what is evil

2. Moral weakness > the inability to do what is good

   a. This is no less hostility toward God and the things of God than is “willful rebellion.” However, it is less in the intensity of its hostility. It is evil manifesting itself as an unwillingness and “inability” to do good rather than an out-and-out attempt to oppose what is good.

   b. From a biblical perspective (in contrast to a popular sentiment among human beings), moral weakness—the felt “inability” to do what is right or good—is not an exculpatory excuse for not doing what is right and good.

C. The various regions within which sin expresses itself: sin concretely and explicitly manifests itself in our broken and wrong relationship to —

1. God (by definition)

2. Other human beings
3. Our own selves, our own persons, our own existence

4. The rest of created reality in general

5. That which God values:
   a. Truth
   b. Goodness

D. An important false analysis of sin:

1. Sin is not fundamentally an inappropriate attachment to “me” [my ego]. Rather, it is fundamentally an inappropriate rejection of God, the creator.
   a. There is a healthy AND INEVITABLE self-centeredness to human existence: I just AM the center of my life, existence, and experience.
      i. The evil of selfishness is not a matter of seeking what is best for myself. Rather, the evil of selfishness is
         (A) acting on the idea that what is best for myself is working to satisfy shallow, superficial, immediate desires at the expense of other people’s well-being
         (B) acting on the self-deluded idea that I am the most important being in the cosmos; and not acknowledging the truth that other human beings are just as important as I am
         (C) a rejection of the idea that what is best for me is to be like God in being committed to the well-being of others
      ii. But, it is not evilly selfish to act and choose in that way that is of greatest benefit to me. That is, goodness is not a total disregard for my own best interests in favor of others [altruism]; rather, goodness is a commitment to what God values (which includes a commitment to work for the benefit and well-being of others) [=love].

2. True goodness does not fundamentally consist of ego-negation. The problem of sin is not my attachment to my
“self.” The problem of sin is the ignorance, foolishness, and perversity out of which I act to serve my self and bring benefit to myself.

a. In my unrighteous blindness, I do not even know what it would be like to truly and genuinely benefit myself.

   i. *I actually behave self-destructively, thinking that I am taking care of myself.*

b. Deliberately “detaching” from my own ego (that is “denying” the very desires and longings that necessarily attach to my ego [self]) is a common human strategy for finding comfort in the midst of pain, grief, and chaos. [It is a universal human instinct that finds systematic expression in ancient Stoicism, modern Buddhism, and other religious-philosophical systems.]

   i. The strategy is this: if I [my ego] does not want nor value anything, then I [my ego] will not feel pain and disappointment when I suffer loss, deprivation, or disappointment in life. It has therapeutic value. It is a coping mechanism. It is a way of living with chaos and grief without being crushed by the pain.

(A) But it is a violation of my humanity if and when I attempt to altogether “detach” from my ego (my identity as a self) or even to deny the reality of my ego.

   (1) It is contrary to what is true and real: the truth is that I AM a distinct, individual SELF.

(B) It becomes counterproductive to the divinely intended effects of suffering if I do not allow myself to experience suffering as suffering.

   (1) Suffering is intended by God to lead to my resolving my sorrow and disappointment into wisdom and true perspective. I am not so likely to resolve sorrow and disappointment into wisdom and true perspective if and when I do not allow myself to feel it.

E. Two levels at which sin is operative in human beings

1. LEVEL ONE—the fabric of my being.
a. Sin at the level of the moral orientation and the moral proclivities of one’s very being; that is, at the level of one’s foundational moral nature

   i. I will use the phrase the “fabric of our being” to describe this level of who we are

      (A) The N.T. teaching is that THE FABRIC OF MY BEING IS fundamentally evil

   ii. The only time the New Testament refers to this aspect of a human being directly and distinctively is when it refers to one’s “flesh.”

      (A) By “flesh,” the N.T. means the evil proclivities of one’s foundational moral nature.

         (1) “Flesh” is the evil that resides in the very fabric of my being.

   iii. It is one’s moral condition at this level that determines one’s moral worthiness in the eyes of God

      (A) What one deserves is determined by what sort of person one is at this level—whether righteous or unrighteous

         (1) If one is evil at the level of the fabric of his being (his foundational moral nature), then he is inherently damnable—even if he is righteous at the other level that we will discuss below, at the level of his inner, existential commitments.

         (2) My status as condemned is due to the fact that, at the very fabric of my being, I am evil.

2. LEVEL TWO—my heart commitments.

   a. Sin at the level of one’s inner, existential commitments

      i. Definition of “commitment”:

         (A) a commitment is that orientation of a person’s being wherein he resolves to value, embrace, and uncompromisingly pursue something that he has deemed to be valuable.

      ii. Definition of “existential commitment”:
(A) a commitment is an existential commitment when it is of such a nature and has such a meaning to a person that it shapes and defines WHO ONE IS—that is, it is definitive of one’s EXISTENCE as a human being.

(1) The commitment to eat oatmeal for breakfast every morning is, in all likelihood, not an existential commitment.

(2) The commitment to make obedience to Jesus the defining feature of my life IS an existential commitment.

iii. Definition of “inner”:

(A) an “inner” commitment is one that arises from and is resolved deep within the core of who one is

(B) inwardness is something so deep within the core of one’s person and being that it is reflective of and determined by the fabric of one’s being

(1) if the fabric of one’s being is evil, one’s inner commitments will typically be evil

(2) if the fabric of one’s being were righteous, one’s inner existential commitments would necessarily be righteous

(C) Because inwardness is derived from and reflective of the fabric of one’s being, it is not easily changeable, nor readily manipulable

(1) Emotions and emotionality are NOT “inward” in the requisite sense.

iv. The New Testament describes the locus of these existential commitments in a number of different ways: “spirit,” “mind,” “heart,” and “inner man”—to name some of the more important ones.

(A) One who is good at the level of his heart is called “righteous” in the New Testament

(B) One who is evil at the level of his heart is called a “sinner” in the New Testament

v. I will typically use the phrase “heart commitments” (or just “the heart”) to describe this level of who we are
vi. It is one’s moral condition at this level (the heart) that determines whether one will be granted mercy and eternal Life by God

(A) If one’s heart is righteous (if one is righteous at the level of his inner, existential commitments), then he will receive mercy. If his heart is not righteous, he stands condemned.

(1) Though a person is unrighteous in the fabric of his being (that is, though he is damnable at the level of his foundational moral nature), if he is righteous of heart, God will not hold the evil in the fabric of his being against him; he will show mercy instead.

F. Understanding the difference between the two levels at which sin is operative in human beings

1. It is quite evident what it would mean to have an evil heart: an evil heart deliberately and willfully rejects what is good and pursues what is wrong.

2. But even if I do NOT deliberately and willfully reject what is good and pursue what it wrong instead, nevertheless, all of the following can be true:
   a. The evil in the very fabric of my being virtually spills out of every pore of my body; I cannot stop it; I cannot be other than I am; but who I am is toxic to others.
      i. My very personality is intertwined with and distorted by the evil that is present in the very fabric of my being.
   b. I can be evil even when I do not “intend” to be evil: this is evil in the very fabric of my being showing itself.
      i. My purpose is love; the actual result of my attitudes and behaviors is the destructive effects of evil
   c. The fact that I can know the right thing to do and want to do it and yet not do it, that is evidence that my commitments and/or desires to do good are not the determinative, controlling force in my actions. Hence, something else determines and controls
my actions and behavior: namely, the evil in the fabric of my being.

G. The relationship between the commitments of the heart and the foundational moral nature

1. The inner existential commitments of one’s heart will naturally and automatically reflect the foundational moral nature unless God directly and supernaturally intervenes to effect a change in the inner existential commitments [that is, to produce “repentance”].

a. Left alone, a righteous and good foundational moral nature would result in righteous and good existential commitments in the heart.
   
i. A righteousness in the fabric of my being would necessarily result in righteous heart commitments.

b. Left alone, an unrighteous and evil foundational moral nature would result in unrighteous and evil existential commitments in the heart.
   
i. Unrighteousness in the fabric of my being would necessarily result in unrighteous heart commitments.

c. Although it is logically possible, there is no possible realistic scenario in human existence where a person with a righteous foundational moral nature would express evil existential commitments in his heart.
   
i. God would never bring about a state where one is righteous in the fabric of his being but unrighteous in his heart commitments.

   (A) It would be possible for God to cause such a state of affairs; but it would never be within the boundaries of his purposes to do so.
d. There is a realistic scenario in human existence where a person with an unrighteous foundational moral nature would express righteous existential commitments in his heart.

i. *God would and does bring about a state where one remains unrighteous in the fabric of his being but has become righteous in his heart commitments.*

(A) This is the person whom God is sanctifying to mark as his child, destined for eternal life. The Bible calls such a one “righteous,” “holy,” and a “new creature.”

2. Table of possible relationships between the commitments of the heart and the foundational moral nature

<table>
<thead>
<tr>
<th>At the level of one’s foundational moral nature, the person is morally righteous (good) =</th>
<th>At the level of one’s foundational moral nature, the person is morally unrighteous (evil) =</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Righteous at the very fabric of one’s being &gt; &gt;</strong></td>
<td><strong>Unrighteous at the very fabric of one’s being &gt; &gt;</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>At the level of one’s inner, existential commitments, the person is morally righteous (good) = <strong>Righteous heart commitments &gt; &gt; &gt; &gt; &gt; &gt;</strong></th>
<th>This will be the state of the person who has been “glorified” in the age to come. This will be the eternal state of those granted eternal Life.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>This is a state in which no human being will or could ever find himself.</strong></td>
<td><strong>This is the state of the person who is being “sanctified” in this present age. [The “righteous” person.]</strong></td>
</tr>
</tbody>
</table>

| At the level of one’s inner, existential commitments, the person is morally unrighteous (evil) = **Unrighteous heart commitments > > > > > >** | **This is the initial, natural state of every human being. [The “sinner.”]** |

H. Sanctification is the process wherein God produces a discontinuity between the believer’s moral state at the level of the fabric of his being and his moral state at the level of his heart commitments.
1. The word group: holy; sanctify (= to make one holy); sanctification (= the process wherein one is made holy); saint (=a holy one)

   a. Holy [meaning 1 (with regard to God)] = to be beyond the ordinary and therefore to be incomparable in a way that renders God awesome to a degree that strikes one with fear, respect, and reverence.

   b. Holy [meaning 2 (with regard to a created person, place, or thing)] = to be connected with God in such a way that the person, place, or thing becomes extraordinary such that one is motivated to show respect, reverence, and deference.

      i. If a person has been chosen for the merciful gift of eternal Life by God, that unique connection with God, the creator and judge, renders the chosen person “holy” in this sense.

   c. Holy [meaning 3 (with regard to a person)] = to have personal attributes that signal the fact that one is holy [in sense of meaning 2]; that is, to have personal attributes that signal the fact that one is destined for the blessing of Life in the age to come.

      i. The “holiness” that is produced by sanctification is holiness in this sense of meaning 3.

2. The “holiness” of sanctification consists of certain inner, existential commitments of the heart that are distinctive with regard to their proper orientation toward God and the things of God:

   a. a commitment to truth

      i. hence, a commitment that leads to belief in the gospel (faith)

      ii. a commitment to accept and embrace the truth about oneself, namely, that I am damnable

   b. a commitment to love of God
c. a commitment to want to know God

d. a commitment to righteousness
   
   i. a commitment to loving others


e. a commitment to submit to God’s will, purposes, and promises

f. and any other commitments that reflect a commitment to the things of God

3. IMPORTANT: Sanctification is a transformation at the level of one’s heart commitments; it is not a transformation at the level of the fabric of one’s being.

   a. The sanctified person does not become more righteous and good in the fabric of his being; he becomes more clearly and deeply committed to the pursuit of goodness in the commitments of his heart.

   i. The sanctified person is not spontaneously and, therefore, successfully good; he strives and fights to be good, even though he often fails—sabotaged by the evil of his foundational moral nature, the “fabric of his being.”

   ii. The sanctified person is not made WORTHY of the blessing of eternal Life by the fact of his sanctification; he is made DISTINCTIVE because of his sanctification.

I. Sin & personal identity, character, personality, or the self

1. Some traditional views define “self” (personal identity) in such a way that the true “self” of the believer is isolated from and seen to be uninvolved in sin and evil.

   a. The flesh is sinful; but the “true self” of the believer is good, perfect, sinless, etc.

   b. This is not a true and helpful way to understand the relationship between me (as a believer) and sin.
2. A truer, more biblical view, is that the self (personal identity, character, and personality) spans the division between the righteous heart of a believer and the sinful being of the believer.

a. Hence, with regard to the self (personal identity, character, and personality), a believer has a fundamental **ambiguity** in his moral condition. His heart commitments are righteous. But the righteousness of his heart commitments exist in the context of a being (character, personality) that is broken, morally depraved, and sinful.

i. **On the one hand, the believer’s self (personal identity, character, and personality) is affected by and, in part, defined by the evil in the fabric of his being.**

   (A) Elements of the believer’s identity, being shaped by the inherent depravity of his foundational moral nature, are outside the believer’s power and ability to change. And, furthermore, God has made no promise to change those elements this side of eternity.

   (1) Some aspects of a our personalities (as believers) are so intertwined with and bound together with our foundational sinfulness, that we just are, in our very way of being, evil. Evil runs so deep in just such elements of our personality that there is nothing we could do to change it. To that extent, we are hopelessly evil (this side of eternity).

ii. **On the other hand, the believer’s self (personal identity, character, and personality) is affected by and, in part, defined by the righteousness of his inner existential commitments.**

   (A) Elements of the believer’s identity, being shaped by the inner existential commitments of his heart, are very much subject to the believer’s power and ability to change. Through ongoing sanctification and the “repentance” that results from that sanctification, a believer will be transformed into someone more and more authentically committed to doing what is good and right. God is committed to changing these elements of a person’s character here and now, this side of eternity.
J. The existential commitments of my heart as evidence of my moral condition (and my moral worthiness) is asymmetrical:

1. An evil heart necessarily entails that one is evil in the very fabric of his being
   
   a. Unrighteous existential commitments ARE indeed EVIDENCE of unrighteousness at the level of my foundational moral nature— for my existential commitments would not be and could not be unrighteous if I were fundamentally good in the very fabric of my being.

2. A good heart does not necessarily entail that one is good in the very fabric of his being.
   
   a. Righteous existential commitments ARE NOT in fact EVIDENCE of righteousness at the level of my foundational moral nature— for I can remain evil in the very fabric of my being, even when my existential commitments are righteous.

3. So, one can be sanctified [holy] without being fundamentally good; but one cannot be a sinful rebel without being fundamentally evil.
   
   a. Therefore, sinful rebellion is evidence that I am morally unworthy and undeserving of God’s blessing; but sanctification is NOT evidence that I am fundamentally good and, therefore, morally worthy and deserving of God’s blessing.

   i. *Romans 1 describes the rebelliousness of mankind; man’s heart commitment to evil. Paul’s purpose is to indicate man’s unworthiness of divine approval. Paul’s approach is valid, given the above observation: sinful rebellion is indicative of and evidence for fundamental evil.*

   ii. *Throughout Romans, Paul argues that “keeping the Law” does not render one worthy of or deserving of the divine blessing. Even if we assume that a life of Law-keeping is*
valid and genuine such that it is an expression of righteousness of heart, Paul is perfectly right to make such a claim, given the above observation: sanctification (righteousness of heart) is NOT evidence that I am fundamentally good and, therefore, morally deserving of God’s blessing.

K. The scope and extent of human evil

1. Every human being who has ever existed in all of human history (with the one notable exception of Jesus) has been unrighteous (evil) at the level of his foundational moral nature; at the very fabric of his being, he is wicked.

   a. Every human being who has ever existed in all of human history (with the one notable exception of Jesus) has been unrighteous (evil) at the level of his inner, existential commitments unless and until such time as God begins to make that person his child by beginning the process of sanctifying him.

2. The moral depravity of every human being does not mean that every deed he performs is somehow tainted or corrupted with evil.

   a. With regard to what God created a human being to be—a creature made in the image of God—doing good comes “naturally” to him, insofar as the created purpose of his humanity is concerned.

      i. Hence, it is no evidence against human moral depravity of a human being actually does some deeds that, evaluated as deeds, are truly good.

   b. At the very least, a man’s depravity consists of how ready, willing, and able a human being is to NOT do what is good.

      i. Man is depraved insofar as he will gladly forsake doing what is good in order to do what is convenient, desirable,
pleasurable, or in any other respect advantageous to him from his personal, self-centered perspective.

c. Furthermore, while a morally depraved human being may very well do a deed that, considered as a deed, is good, it does not follow that the human being doing such a good deed is a good person.

i. It is easy enough to see how a human being could perform a deed that is good and at the same time be a person who is a seething cauldron of evil (opposition to God and the things of God).

(A) His performing a good act does not alter the fact that his very being is wrongly oriented toward God and the things of God.

(1) His very being could be wrongly oriented toward goodness at the very same time that he is performing a good deed.

3. It is a moot point whether the moral depravity of every human being means that his depravity is somehow evident in the nature of every deed he performs.

a. It could very well be true that, while a deed performed by a human being could be truly a good deed, insofar as it is considered as a deed, the fact that a morally depraved person is performing that good deed might very well effect and taint the nature of that deed such that the underlying evil of the person is evident within the deed.

b. But nothing the Bible teaches hinges on whether this is, in fact, the case. The Bible’s concern is that we understand that every human being is evil and, therefore, damnable; not that every deed is evil and, therefore, damnable.

L. The origin of human evil

1. The human beings that God originally created (Adam and Eve) were inherently flawed morally.

a. They did not become sinners because they sinned; rather, they sinned because they were sinners.
i. The eating of the forbidden fruit was not the cause and origin of evil; the eating of the forbidden fruit was a test that they failed, making evident that they were already evil.

(A) Tree of knowledge of good and evil (as intended by God) = tree that is forbidden of the first couple in order to test their goodness and obedience; the tree would reveal whether mankind was good or evil.

(B) Tree of knowledge of good and evil (as deceitfully interpreted to Eve by the tempter) = tree that, if partaken of, will make mankind like God with respect to the nature of his knowledge of good and evil; the tree presented an opportunity for mankind to achieve a kind of god-likeness.

(C) Actual result of mankind’s eating of the tree of the knowledge of good and evil (as interpreted by God) = mankind became like God in knowing good and evil [a bad thing], in that mankind took it upon himself to judge from his own standpoint whether something is good or evil [a strictly divine prerogative].

(1) Hence, mankind did not “became like God in knowing good and evil” because the magic juice of the fruit of the tree enlightened them. Rather, they “became like God in knowing good and evil” because, in their evil rebellion, they presumed to assume for themselves a divine prerogative.

(a) So, the eating did not cause them to become evil; the eating was an act of evil that showed them up to be inherently corrupt in the very fabric of their being.

2. The “Fall of mankind” is not a biblical concept; it is a concept invented by Christian tradition and made particularly popular by Milton.

a. Creation was subjected to futility by the creator who created it; not by Adam who sinned.

   i. Romans 8:20–21 [note: it was subjected “with the confident expectation” that it would also be set free from corruption]

b. No hint or suggestion of a “fall” of the whole created order in Genesis. (No mention of even a quiet swoosh—let alone a big bang—to indicate the restructuring of the whole created cosmos from an anti-entropic physical universe to an entropic physical universe.)
M. Toward a taxonomy of evil > some of the more important manifestations of sin:

1. GODLESSNESS

   a. IMPIETY > Overt expressions or manifestations of hostility toward and/or rejection of God himself

      i. idolatry / polytheism

      ii. blasphemy

      iii. failure to acknowledge God: atheism (naturalism, materialism)

      iv. ingratitude toward God

   v. hatred of God

2. UNRIGHTEOUSNESS

   a. Moral depravity stemming from our rebellion against God and his values in the way we treat others >

      i. Various manifestations of a rejection of God’s values, purposes, and priorities with regard to how we act toward other human beings

         (A) An unwillingness to LOVE others

            (1) Both Jesus and Paul assert that the requirements of the Covenant with respect to how we should behave toward others can be summed up by the commandment that we love our neighbor as ourselves

               (a) murder, adultery, theft, assault, slander, lying to harm others, and any unkindness / violation of the Golden Rule

               (b) “Factiousness”—the insistence that others be loyal to us (our side) by rejecting others (them)

   b. Moral depravity stemming from our rebellion against God and his values in the way we treat the created order of things >
i. Various manifestations of a rejection of what God has designed and purposed within the created order

(A) An unwillingness to embrace the order and purpose of God’s creation with respect to sexuality: “sexual impurity”

(1) sexual immorality: adultery, fornication, homosexuality, and any sexual perversion or impurity

(B) An unwillingness to embrace the order and purpose of God’s creation with respect to our biological existence

(1) any sort of unchecked pursuit of pleasure

(a) materialism, greed, gluttony

(2) any behavior that degrades man to a beast and fails to honor the dignity of another human being as a physical being made in the image of God (DEGRADATION)

c. Moral depravity stemming from our rebellion against God and his values in the way we treat ourselves >

i. Various manifestations of a rejection of God’s values, purposes, and priorities with regard to how we act in relation to ourselves

(A) An unwillingness to accept and live in the light of the truth about our own being

(1) self-hatred

(2) self-importance

(3) any refusal to accept and live within the created boundaries placed on our lives and existences

(a) envy, jealousy

(b) anger toward God due to frustration at life’s circumstances

(B) Any tendency to embrace and engage in foolish, self-destructive behavior

d. Moral depravity stemming from our rebellion against God and his values in the way we treat God’s creation and providence >
i. “Vandalism” in relation to everyone and everything in history and created reality; that is, a desire to “destroy” any thing that God has created or to thwart anything that God has purposed or promised

(A) Satan is the arch-vandalizer; he destroys just in order to destroy

(B) Anti-Semitism

(C) Any disregard for the dignity of God’s creation

(1) cruelty to animals

(2) disrespect for the rest of God’s creation

e. Moral depravity stemming from our rebellion against God and his values in our response to what is true >

i. UNBELIEF—a rejection of the truth about what God has said, done, or created

(A) An unwillingness to embrace the “narrative” of what God is doing in the cosmos.

(1) A refusal to believe the TRUTH.

(a) a hardened resistance to the truth about Jesus, the gospel

(B) An insistence on believing various lies and myths rather than the truth.


Outline of the Argument of Portion 1, Section 1 of ROMANS

Step 1> Every human being is innately and hopelessly evil and is, therefore, under the wrath of God.
  • The explicit pronouncement of Sub-section 1

Step 2> Accordingly, unless God shows mercy, granting dikaiosune as a gift, every human being will be condemned.
  • The implicit conclusion of Sub-section 1 (left to be inferred; not explicitly stated)

Step 3> Before Jesus appeared, the standard for measuring the inward orientation of one’s heart (the condition for receiving the mercy of dikaiosune as a gift) was the requirements of the Mosaic Covenant. Keeping the Covenant was the tangible outward evidence of a right inward orientation.
  • Implicit in the pronouncements of Sub-section 2

Step 4> Contrary to the Jewish expectation and presumption, keeping the Mosaic Covenant is neither a sufficient condition nor a necessary condition for being granted dikaiosune.
  • The implicit conclusion of Sub-section 2 (clearly and explicitly stated but not explicitly stated in this succinct form)

Step 5> Since Jesus has appeared, a new standard for measuring the inward orientation of one’s heart has appeared: namely, a willingness to embrace the truth about Jesus.
  • Implicit in the pronouncement of Sub-section 4

Step 6> The new basis for dikaiosune—belief in Jesus—is independent of the Mosaic Covenant.
  • The explicit pronouncement of Sub-section 4

Step 7> Neither the Jew nor the Gentile who believes in Jesus needs to meet the demands of the Mosaic Covenant in order to attain dikaiosune.
  • Implicit in the pronouncements of Sub-section 4

Conclusion> The one and only God of every human being will ultimately declare every person dikaios on exactly the same basis: on the basis of their belief in Jesus, irrespective of whether they keep the demands of the Mosaic Covenant.
  • Explicit conclusion stated in ¶24–25, the climax of Section 1
Summary of Portion 1, Section 1 of ROMANS

• In sub-section 1, Paul maintains that every human being, without exception, is subject to being faced with the wrath of God in the final day of judgment. Every human being, without exception, is fundamentally hostile to God and everything that he stands for. Paul describes the inner dynamic of this hostility toward God. It affects what a man desires and it affects what he is willing to think and believe. Accordingly, every last person stands condemned in the eyes of God because of who he is in the fabric of his being. He knows the right way to be. He is fully capable of condemning others for their moral and spiritual failings. But this only highlights his own impending doom. For the very same sorts of things he condemns in others, he in fact does himself. Every man, therefore, stands condemned and without a defense.

• At the end of sub-section 1, therefore, we are left with an inescapable reality: unless God grants a person dikaiosune as an undeserved gift out of his profound mercy, he is hopelessly condemned to receive God’s wrath at the final judgment. Paul will make this very point explicit a few times later in the letter. Here it is simply the implicit conclusion to his argument in sub-section 1.

• Then, in sub-section 2, having established that only God’s granting mercy can rescue a person from condemnation, Paul warns against foolishly presuming upon the mercy of God. Whether he be Jew or Gentile—the one who foolishly presumes on God’s mercy is simply storing up wrath for himself. God does not grant mercy to just any old being who walks upright on two legs and wants Life rather than condemnation. There is a definite condition that must be met if one is to receive mercy from God. The one to whom God will grant mercy is the one who, motivated by an inner yearning for the good things that God has promised, perseveres in striving to pursue what is good. The man who persists in pursuing evil will not receive mercy; he will receive condemnation.

• Paul then turns his attention to the distinctive presumption of the Jews of his day. It is not those who have mastered the content of Torah who will be considered dikaios in God’s eyes. It is the those who strive to do what Torah requires that will be considered dikaios in God’s eyes. And God shows no favoritism. Jew and Gentile will be judged by exactly the same standard. If the Gentile strives to do what Torah requires, he will be deemed dikaios in God’s eyes. And if the Jew does not strive to do what Torah requires, he will not be deemed dikaios in God’s eyes. He will be given no special advantage just because he has mastered the content of the Torah.

• Paul then proceeds to maintain that the Jews of his day give no evidence that they are dikaios in the eyes of God. In fact, they give no evidence that they are true Jews—that is, Jews who stand to inherit the promises made to Abraham and benefit from their status as Jews. The true Jew is the one who, driven by an inner transformation of his heart which has been produced by the activity of God’s Spirit in his inner man, strives to meet the demands of the Covenant. The Jew whose identity as a Jew consists only of his outwardly living like a Jew is not really an authentic Jew. The Gentile who strives to meet the
demands of the Covenant will receive the benefits of being a Jew before the ethnic Jew who lives like a Jew but has no inward drive to truly meet the demands of the Covenant.

- In brief, then, Paul has maintained that merely being an ethnic Jew who outwardly lives like a Jew is not sufficient to render one *dikaios* in the eyes of God. To think otherwise is to presume on the mercy of God. Even further, Paul has maintained that to be *dikaios* in the eyes of God, it is not actually necessary to be or to live like a Jew. The Gentile who is inwardly oriented to do the things required by the Covenant will be deemed *dikaios* by God, regardless of his not having or knowing the Covenant.

- Implicit in all of this, then, is the following important fact: outwardly conforming one’s life and actions to the demands of the Mosaic Covenant is neither a necessary nor a sufficient condition for receiving the merciful gift of *dikaiosune* from God.

- Therefore, in sub-section 3, Paul asks, parenthetically, whether there remains any advantage or benefit to being an ethnic Jew. If being ethnically Jewish neither guarantees nor aids in one attaining *dikaiosune*, then what advantage is there? Paul contends that there is a very significant benefit to being ethnically Jewish—namely, God has made particular promises to the Jews that single them out as a unique and privileged people. But none of those promises give the particular ethnic Jew any particular advantage when it comes to his attaining *dikaiosune* before God.

- Furthermore, while the Jews are a privileged people group, Jews are not any better morally than Gentiles. As Paul has already maintained and as the Jewish Scriptures make clear, every human being—Jew or Gentile—is entirely evil and fully deserving of condemnation by God. Jews under the Covenant know as well or better than anyone that no human being will ever attain *dikaiosune* because his performance with respect to the demands of the Covenant has demonstrated how good and worthy he is.

- Finally, then, in sub-section 4, Paul arrives at the primary point he is trying to make in Section 1. He has already established (in sub-section 2) that outward conformity of one’s life and actions to the demands of the Mosaic Covenant is neither a necessary nor a sufficient condition for being granted *dikaiosune* from God. Accordingly, now that we have been confronted by the life, teaching, death, and resurrection of Jesus, there exists a whole new basis for *dikaiosune*. Now, *dikaiosune* is granted to the one who believes the truth with regard to Jesus. And such *dikaiosune* is granted irrespective of whether one seeks to meet the demands of the Covenant. Meeting the demands of the Covenant was neither a necessary nor a sufficient condition for receiving *dikaiosune* under the terms of the Mosaic Covenant; so certainly it is not a necessary condition for those who seek *dikaiosune* by belief in Jesus. In light of this new reality of *dikaiosune* by believing in Jesus, the boast of the Jew is eliminated. Since *dikaiosune* is no longer measured in terms of the standard of the Mosaic Covenant, the Jew has no advantage in any sense over the Gentile. Jew and Gentile are now decreed *dikaios* on exactly the same terms: belief in Jesus, and that alone. So, no longer do either Jew or Gentile need to meet the demands of the Covenant in order to attain *dikaiosune* through belief in Jesus.