

Handout 5

Passages from Paul's Letter to the

ROMANS

An English Translation of the Greek Text

Digital file version: work in progress—D.2

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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. 1:1
- 2** This good news was promised beforehand by his prophets in the holy writings. ²It 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—it is about Jesus, the *messiah*, our Lord. ³It is through him that we received our gift, even apostleship, to bring about an obedient response of belief, for the sake of his name, among all the Gentile peoples. ⁴Indeed, you—named to belong to Jesus, the *messiah*—are included among them. 1:2–6
- 3** TO: all those recipients of God's love living in Rome—appointed as *hagioi*. 1:7a
- 4** "*Charis*"¹ to you and "*shalom*"—from God, our Father, and from our Lord, Jesus, the *messiah*. 1:7b

Introduction

PART 2

- 5** In the first place, I want to offer my thanks to God for you all, in view of the fact that Jesus is the *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. ²In my prayers, I am always asking if perhaps even now somehow I might, by the will of God, succeed in coming to you. ³I 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. ⁴I do not want you to be unaware of the fact, my brothers, that I have purposed numerous times to come to you

1. *Charis* is a Greek word that denotes a "gift." In this context, Paul likely means to denote the gift of rescue from condemnation and destruction into the blessing of everlasting life in the new creation. Paul likely uses this word here because it is similar in its sound to the standard Greek greeting. Paul seems to be using *charis* in the place of the standard Greek greeting.

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. ²Hence, my eagerness to proclaim the good news to you who are in Rome also. ³For 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. ⁴For in it, the *dikaiosune* of God is granted to those who believe by reason of their belief. ⁵Just as it is written: "*the one who is dikaios by reason of his believing shall attain Life.*"²

1:14–17

Segment 1 — Paul's Gospel and Ethnic Equality: Divine Mercy to All Jesus-Believers

§ 1 • Paul's Gospel and Its Implications for Jewish Privilege

§ 1.1 • The Backdrop to Paul's Gospel: The Universal Need for Mercy in the Face of God's Wrath

PART 3

- 8** The wrath of God will be brought forth from heaven against all the disregard of God and unrighteousness of men, who suppress the truth in their unrighteousness.

1:18

- 9** God will bring forth his wrath because what can be known about God is evident among them; God makes it evident to them. ²From the creation of the cosmos, the invisible truths about him are understood by way of the things he created. ³His eternal power and deity are clearly seen, with the result that they are without a defense. ⁴He will bring forth his wrath because, while they know God, they do not acknowledge his glory as God nor respond in gratitude. ⁵Rather, they become unintelligently futile in their reasonings and their ignorant heart is darkened. ⁶Claiming to be wise, they respond like ignorant fools and swap the glory of the incorruptible God for an image that is the representation of corruptible man, and of birds, and of four-footed beasts, and of crawling reptiles.

1:19–23

- 10** For this very reason, God abandons them to impurity in the desires of their hearts with the result that they degrade their bodies. ²These very people swap the truth from God for a lie and worship and serve the creature rather than the creator (who—as is certainly so—is eternally praiseworthy). ³On account of this, God gives them over to degrading passions. ⁴So indeed, their females swap the natural use of their sexuality for one that is against nature. ⁵And, similarly, the males also, forsaking the natural use of the female, become consumed by their lust toward one another—males, committing a shameful act with males. ⁶And they bring upon themselves the penalty that is required of their error.

1:24–27

- 11** Inasmuch as they do not judge God worthy to keep in mind, God abandons them to their

2. *Habakkuk* 2:4. The *dikaios* individual is one who shall be forgiven his evil and mercifully granted eternal life. Here *Habakkuk* refers to an individual who is deemed *dikaios* by reason of his openness to the promises of God that is evident by virtue of the fact that he believes those promises.

defective mind such that they do those things that are not morally appropriate, being filled with all unrighteousness—with opposition to the good, with such an utter disregard for goodness that there is no boundary they are not willing to transgress, with readiness to harm others: ²They are full of envious spite, murder, conflict, deceit, malice. ³They are malicious gossips, hurlers of cruel insults, haters of God, insolently injurious people with an exaggerated sense of their own importance, people puffed up with a delusional self-concept, people who make false boasts about their achievements, inventors of evil, disobedient to parents, ignorant, utterly faithless and untrustworthy, unaffected by normal human feeling and compassion, implacable, utterly lacking in mercy. ⁴And while these very same individuals 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.

1:28–32

- 12** So you stand without a defense—O man—every one of you who passes judgment. ²For insofar as you condemn the other person, you bring condemnation upon yourself. ³For 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 practice such things.

2:1–2

§ 1.2 • Being Ethnically Jewish is No Protection from the Wrath of God

§ 1.2.1 • Authentic, Inward Repentance Is The Universal Condition for Divine Mercy

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? ²Or, 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? ³But, 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. ⁴He 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 hostility to God, disobey the truth and obey unrighteousness. ⁵Tribulation and distress is upon every last person of the man who pursues evil—of the Jew, first and foremost, but also of the Greek. ⁶But 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. ²Anyone 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. ³It 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*. ⁴Indeed, 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. ⁵Such 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