

Paul's Letter to the
ROMANS

An English Translation

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Translated by J. A. "Jack" Crabtree

-and-

Reconstructed Greek Text

Digital file version 1.0.ip.h (work in progress)

Printed: June 26, 2011

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Notes to Accompany the Romans Study

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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.

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

Paul's Letter to the **ROMANS**

An English Translation

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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. 2•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. 3•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. 4•You are included among them; you indeed are among the named who belong to Jesus, the *messiah*. [1:2-6]
3. TO: all those recipients of God's love living in Rome—appointed as *hagioi*. [1:7a]
4. "*Charis*" 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 connection with Jesus, 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. 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 *dikaiosune* of God is granted to those who believe by virtue of their belief. 5•Just as it is written: "the one who is *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.

Greek Text of Romans:

[1:22-27]

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.

[1:28-32]

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.

[2:1-2]

§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

Greek Text of Romans:

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

Greek Text of Romans:

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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 *dikaïos* 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 *dikaïosune* from God has been made manifest, attested to by the *Torah* and the Prophets—even a *dikaïosune* 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 *dikaïos* 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 *dikaïos* 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 *dikaïos* 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 *dikaïos* on the basis of their belief, and {he will declare} the uncircumcision {*dikaïos*} 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 *dikaïos* 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 *dikaïosune*."<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 *dikaïos*—his belief is taken into account, resulting in *dikaïosune*.

[4:1-5]

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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

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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>

[4:15-17a]

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 *dikaioisune*.

[4:17b-23]

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*.

[4:24-25]

SECTION 3

§3.1

Part 12

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

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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 *dikaïos* 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•Futhermore, 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,

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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*.

[5:15-17]

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. 2 • 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*.

[5:18-19]

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.

[5:20-21]

PORTION TWO

of the
Primary Discourse

SECTION 1

§1.1.1

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 *dikaïos* 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

Greek Text of Romans:

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 *dikaiousune*?

[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{through it}?

[7:1]

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.

[7:2-3]

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 {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.

[7:4-6]

§1.2.1

Part 16

53.

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

[7:7a]

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.

[7:7b-8a]

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

Greek Text of Romans:

died. 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.

[7:8b-11]

56.

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

[7:12]

§1.2.2

Part 17

57.

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

[7:13a]

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.

[7:13b-15]

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.

[7:16-18]

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!

[7:19-21]

§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.

[8:5-8]

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.

[8:9a]

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 *dikaioisune*. 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.

[8:9b-11]

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.

[8:12-14]

§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."

[8:15]

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.

[8:16-17]

+ + + • • • + + +

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

Greek Text of Romans:

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

Greek Text of Romans:

from the *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 *messiah*, the one who is over all things. 7•{May} God {be} praised into the ages. 8•Amen!

[9:1-5]

§2.2.1

Part 22

81.

Now it is not as if the promise of God has failed. 2•For it is not the case that all those who are descended from Israel, these are Israel. 3•Neither is it true that all his children are the “seed” of Abraham. 4•Rather, “In Isaac a ‘seed’ for you shall be named.”<Genesis 21:12> 5•It is not the case that the children by physical descent, that these are the children from God. 6•Rather, the children of the promise are accounted as the ‘seed.’ 7•This is the wording of the promise: “At this time {next year} I will come and Sarah shall have a son.”<Genesis 18:10> 8•And not only this, but also Rebekah conceived by this {promised} one—by Isaac, our father. 9•When they had not yet been born, before they had done anything good or evil, in order that the chosen purpose of God might continue—not resulting from their actions, but as consequence of the one who appoints—it was said to her, “The older shall serve the younger.”<Genesis 25:23> 10•Just so it was written, “Jacob I loved; and Esau I hated.”<Malachi 1:2>

[9:6-13]

82.

So what are we saying? 2•There is no unrighteousness with God, is there? 3•Of course not! 4•To Moses he says, “I will grant mercy to whomever I grant mercy and I will show compassion on whomever I show compassion.”<Exodus 33:19>

[9:14-15]

§2.2.2

Part 23

83.

Greek Text of Romans:

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—so 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.

[9:16-18]

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?

[9:19-21]

§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]

§2.3.1

Part 25

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.

[9:30-31]

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>

[9:32-33]

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.

[10:1-4]

Part 26

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

Greek Text of Romans:

page 23

heart that God raised him from the dead, you will be saved.) 10•For one believes in his heart, resulting in *dikaosune*; 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]

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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]

Part 27

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

Greek Text of Romans:

page 24

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]

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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,

Greek Text of Romans:

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.

[11:33-36]

PORTION THREE

of the
Primary Discourse

SECTION 1

§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.

[13:1-2a]

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.

[13:2b-4]

114.

So then, to place oneself under {the ruler's} authority is a necessity, not only because of the {ruler's} 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.

[13:5-6]

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.

[13:7]

§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 you neighbor as yourself.” 4•Love does no wrong to one's neighbor; accordingly, love is the fulfillment of the Covenant.

[13:8-10]

§1.4

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}

Greek Text of Romans:

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,

Greek Text of Romans:

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>}

[15:7-12]

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}—

Greek Text of Romans:

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, {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!

[16:27]

COVER SHEET: ACCOMPANYING REMARKS

SECTION 1

Part 39

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. 2•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. 2•These individuals put their own necks at risk for my life. 3•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 Epānetus, my beloved. 5•He is the first offering to the *messiah* in Asia.

6•Greet Mary. 7•She has toiled much for you.

8•Greet Andronicus and Junius, my kinsmen and my fellow-prisoners.

9•They are eminent among the apostles; indeed, they came to be followers of the *messiah* before me.

10•Greet my beloved Ampliatius 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.

Greek Text of Romans:

page 37

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.

20•Greet Asyncritus, Phlegon, Hermes, Patrobas, Herma, and the brothers with them.

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]

Paul's Letter to the **ROMANS**

Reconstructed Greek Text

Digital file version 1.0.ip.h (work in progress)

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Text reconstructed by J. A. "Jack" Crabtree

GREETING

Part 1

- 1 Παῦλος, δούλος Ἰησοῦ, χριστοῦ - κλητὸς ἀπόστολος,
ἀφορισμένος εἰς εὐαγγέλιον θεοῦ. [1:1]
- 2 ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν
γραφαῖς ἀγίαις. ²περὶ τοῦ υἱοῦ αὐτοῦ - τοῦ γενομένου
ἐκ σπέρματος Δαυὶδ κατὰ σάρκα· τοῦ ὀρισθέντος υἱοῦ
θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης, ἐξ
ἀναστάσεως νεκρῶν - Ἰησοῦ, χριστοῦ, τοῦ κυρίου
ἡμῶν. ³δι' οὗ ἐλάβομεν χάριν, καὶ ἀποστολὴν, εἰς
ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ
ὀνόματος αὐτοῦ. ⁴ἐν οἷς ἐστε· καὶ ὑμεῖς κλητοὶ Ἰησοῦ,
χριστοῦ. [1:2-6]
- 3 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ - κλητοῖς
ἀγίοις. [1:7a]
- 4 χάρις ὑμῖν καὶ εἰρήνη - ἀπὸ θεοῦ, πατρὸς ἡμῶν, καὶ
κυρίου, Ἰησοῦ, χριστοῦ. [1:7b]

INTRODUCTION

Part 2

- 5
πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
ἐν ὅλῳ τῷ κόσμῳ. [1:8]
- 6
μάρτυς γάρ μου ἐστὶν ὁ θεός - ᾧ λατρεύω ἐν τῷ
πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ - ὡς
ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμαι. ²·πάντοτε ἐπὶ τῶν
προσευχῶν μου δεόμενος εἴ πως ἤδη ποτὲ
εὐδοθήσομαι, ἐν τῷ θελήματι τοῦ θεοῦ, ἐλθεῖν πρὸς
ὑμᾶς. ³·ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς ἵνα τι μεταδῶ χάρισμα
ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς - τοῦτο δὲ
ἐστίν, 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 ἐκωλύθη ἄχρι τοῦ δεῦρο - ἵνα τινὰ καρπὸν σχῶ
καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. [1:9-13]
- 7
Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις,
ὀφειλέτης εἰμί. ²·οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν
τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. ³·οὐ γὰρ ἐπαισχύνομαι
τὸ εὐαγγέλιον· δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν
παντὶ τῷ πιστεύοντι - Ἰουδαίῳ τε πρῶτον καὶ
Ἑλληνι. ⁴·δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ
ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν. ⁵·καθὼς
γέγραπται - ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. [1:14-17]

PORTION ONE

of the
Primary Discourse

SECTION 1

~~~~~  
§1.1

### Part 3

8

ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν  
ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, τῶν τὴν ἀλήθειαν ἐν  
ἀδικίᾳ κατεχόντων.

[1:18]

9

διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ  
γὰρ θεὸς αὐτοῖς ἐφάνερωσεν. <sup>2</sup>·τὰ γὰρ ἀόρατα αὐτοῦ,  
ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασιν νοούμενα.  
<sup>3</sup>·καθορᾶται ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης, εἰς  
τὸ εἶναι αὐτοὺς ἀναπολογήτους. <sup>4</sup>·διότι, γνόντες τὸν  
θεὸν, οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν. <sup>5</sup>·ἀλλ'  
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ  
ἐσκοτίσθη ἡ ἀσύνητος αὐτῶν καρδία.

[1:19–21]

10

φάσκοντες εἶναι σοφοί, ἐμωράνθησαν καὶ ἥλλαξαν  
τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνοσ  
φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ  
ἔρπετῶν. <sup>2</sup>·διὸ καὶ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς  
ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ  
ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. <sup>3</sup>·οἵτινες  
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ  
ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν  
κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας – ἀμήν.  
<sup>4</sup>·διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη  
ἀτιμίας. <sup>5</sup>·αἶ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν  
φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. <sup>6</sup>·ὁμοίως τε καὶ οἱ  
ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας,

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ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους –  
ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι  
– καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν  
ἑαυτοῖς ἀπολαμβάνοντες.

[1:22–27]

11

καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν  
ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον  
νοῦν ποιεῖν τὰ μὴ καθήκοντα, πεπληρωμένους πάση  
ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ. <sup>2</sup>·μεστοὺς φθόνου,  
φόνου, ἔριδος, δόλου, κακοηθείας. <sup>3</sup>·ψιθυριστάς,  
καταλάλους, θεοστυγεῖς, ὕβριστάς, ὑπερηφάνους,  
ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,  
ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδους,  
ἀνελεήμονας. <sup>4</sup>·οἵτινες τὸ δικαίωμα τοῦ θεοῦ  
ἐπιγνόντες – ὅτι οἱ τὰ τοιαῦτα πράσσουντες ἄξιοι  
θανάτου εἰσὶν – οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ  
συνευδοκοῦσιν τοῖς πράσσουσιν.

[1:28–32]

12

διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων. <sup>2</sup>·ἐν ᾧ  
γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις. <sup>3</sup>·τὰ γὰρ  
αὐτὰ πράσσεις ὁ κρίνων, οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ  
θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα  
πράσσοντας.

[2:1–2]

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§1.2

## Part 4

13

λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ  
τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ – ὅτι σὺ  
ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; <sup>2</sup>·ἢ τοῦ πλούτου τῆς  
χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς καὶ τῆς  
μακροθυμίας, καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν  
τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; <sup>3</sup>·κατὰ δὲ τὴν  
σκληρότητά σου καὶ ἀμετανόητον καρδίαν,  
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ  
ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ. <sup>4</sup>·ὅς ἀποδώσει

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ἐκάστω κατὰ τὰ ἔργα αὐτοῦ - τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή. <sup>5</sup>·θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν - Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος. <sup>6</sup>·δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν - Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

[2:3-10]

14

οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ. <sup>2</sup>·ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται. <sup>3</sup>·οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ θεῷ· ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιοθήσονται. <sup>4</sup>·ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει, τὰ τοῦ νόμου ποιῇ - οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς - εἰσὶν νόμος. <sup>5</sup>·οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν - συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως (καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων), ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ χριστοῦ.

[2:11-16]

## Part 5

15

εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ τῷ νόμῳ καὶ καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα, κατηγορούμενος ἐκ τοῦ νόμου - πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων ἔχοντα τὴν μὴ ὁμοίωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ - ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; <sup>2</sup>·ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; <sup>3</sup>·ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; <sup>4</sup>·ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; <sup>5</sup>·ὁς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν

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ἀτιμάζεις. <sup>6</sup>·τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς  
βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

[2:17–24]

16

περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ  
παραβάτης νόμου ᾖ, ἢ περιτομὴ σου ἀκροβυστία  
γέγονεν. <sup>2</sup>·ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ  
νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς  
περιτομὴν λογισθήσεται; <sup>3</sup>·καὶ κρινεῖ ἡ ἐκ φύσεως  
ἀκροβυστία τὸν νόμον τελοῦσα σέ, τὸν διὰ γράμματος  
καὶ περιτομῆς παραβάτην νόμου. <sup>4</sup>·οὐ γὰρ ὁ ἐν τῷ  
φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ  
περιτομῆ. <sup>5</sup>·ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος· καὶ  
περιτομὴ καρδίας – ἐν πνεύματι, οὐ γράμματα. <sup>6</sup>·οὐ ὁ  
ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

[2:25–29]

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§1.3

Part 6

17

τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; ²·ἢ τίς ἡ ὠφέλεια
τῆς περιτομῆς; ³·πολὺ κατὰ πάντα τρόπον. ⁴·πρῶτον
μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

[3:1–2]

18

τί γὰρ εἰ ἠπίστησάν τινες; ²·μὴ ἡ ἀπιστία αὐτῶν τὴν
πίστιν τοῦ θεοῦ καταργήσῃ; ³·μὴ γένοιτο. ⁴·γινέσθω δὲ
ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης. ⁵·καθὼς
γέγραπται – ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ
νικήσῃς ἐν τῷ κρίνεσθαί σε.

[3:3–4]

19

εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί
ἐροῦμεν; ²·μὴ ἄδικος ὁ θεὸς, ὁ ἐπιφέρων τὴν ὀργήν;
³·(κατὰ ἄνθρωπον λέγω.) ⁴·μὴ γένοιτο. ⁵·ἐπεὶ πῶς κρινεῖ
ὁ θεὸς τὸν κόσμον;

[3:5–6]

20

εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι
ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς
ἀμαρτωλὸς κρίνομαι; ²·καὶ μὴ καθὼς βλασφημούμεθα
καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι - ποιήσωμεν
τὰ κακά ἵνα ἔλθῃ τὰ ἀγαθὰ. ³·ὣν τὸ κρίμα ἐνδικόν
ἐστίν.

[3:7-8]

Part 7

21

τί οὖν; ²·προεχόμεθα; ³·οὐ πάντως· προητιασάμεθα γὰρ
Ἰουδαίους τε καὶ Ἑλληνας - πάντας - ὑφ' ἀμαρτίαν
εἶναι. ⁴·καθὼς γέγραπται ὅτι οὐκ ἔστιν δίκαιος, οὐδὲ
εἷς. ⁵·οὐκ ἔστιν ὁ συνίων· οὐκ ἔστιν ὁ ἐκζητῶν τὸν
θεόν -

⁶·πάντες ἐξέκλιναν ἅμα ἠχρειώθησαν. ⁷·οὐκ ἔστιν ὁ
ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ⁸·τάφος
ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν
ἐδολιοῦσαν. ⁹·ὶὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· ὣν τὸ
στόμα ἀρᾶς καὶ πικρίας γέμει. ¹⁰·ὄξεις οἱ πόδες αὐτῶν
ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς
αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ¹¹·οὐκ ἔστιν
φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

¹²·οἶδαμεν δὲ ὅτι, ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ
λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται
πᾶς ὁ κόσμος τῷ θεῷ. ¹³·διότι, ἐξ ἔργων νόμου οὐ
δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ
νόμου ἐπίγνωσις ἀμαρτίας.

[3:9-20]

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§1.4

### Part 8

22

νυνὶ δὲ, χωρὶς νόμου, δικαιοσύνη θεοῦ πεφανέρωται,  
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν -

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δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ εἰς  
πάντας τοὺς πιστεύοντας.

[3:21–22a]

23

οὐ γὰρ ἐστὶν διαστολή. <sup>2</sup>πάντες γὰρ ἥμαρτον καὶ  
ὕστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιούμενοι δωρεὰν  
τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ  
Ἰησοῦ. <sup>3</sup>ὃν προέθετο ὁ θεὸς ἰλαστήριον διὰ τῆς  
πίστεως ἐν τῷ αὐτοῦ αἵματι. (<sup>4</sup>εἰς ἔνδειξιν τῆς  
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν  
προγεγονότων ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ.  
<sup>5</sup>πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν  
καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν  
ἐκ πίστεως Ἰησοῦ.)

[3:22b–26]

24

ποῦ οὖν ἡ καύχησις; <sup>2</sup>ἐξεκλείσθη. <sup>3</sup>διὰ ποίου νόμου;  
<sup>4</sup>τῶν ἔργων; <sup>5</sup>οὐχί, ἀλλὰ διὰ νόμου πίστεως.  
<sup>6</sup>λογιζόμεθα γὰρ δικαιούσθαι πιστεὶ ἄνθρωπον, χωρὶς  
ἔργων νόμου.

[3:27–28]

25

ἢ Ἰουδαίων ὁ θεὸς μόνον; <sup>2</sup>οὐχὶ καὶ ἐθνῶν; <sup>3</sup>ναί, καὶ  
ἐθνῶν, εἶπερ εἰς ὁ θεὸς. <sup>4</sup>ὃς δικαιώσει περιτομὴν ἐκ  
πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

[3:29–30]

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SECTION 2

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§2.1

Part 9

26

νόμον οὖν καταργούμεν διὰ τῆς πίστεως; ²μὴ γένοιτο·
ἀλλὰ νόμον ιστάνομεν.

[3:31]

27

τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ, τὸν προπάτορα
ἡμῶν κατὰ σάρκα; ²εἰ γὰρ Ἀβραάμ ἐξ ἔργων
ἐδικαιώθη, ἔχει καύχημα. ³ἀλλ' οὐ πρὸς θεόν. ⁴τί γὰρ
ἢ γραφὴ λέγει; ⁵ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ καὶ

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁶·τῷ δὲ ἐργαζομένῳ, ὁ μισθὸς οὐ λογίζεται κατὰ χάριν· ἀλλὰ κατὰ ὀφείλημα. ⁷·τῷ δὲ μὴ ἐργαζομένῳ-πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ-λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

[4:1-5]

28

καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων -

²·μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαὶ καὶ ὧν ἔπεκαλύφθησαν αἱ ἁμαρτίαι. ³·μακάριος ἀνὴρ οὐ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

[4:6-8]

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§2.2

## Part 10

29

ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; <sup>2</sup>·λέγομεν γὰρ ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. <sup>3</sup>·πῶς οὖν ἐλογίσθη; <sup>4</sup>·ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; <sup>5</sup>·οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. <sup>6</sup>·καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως, τῆς ἐν τῇ ἀκροβυστίᾳ. <sup>7</sup>·εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην· καὶ πατέρα περιτομῆς - τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

[4:9-12]

30

οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>2</sup>·εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήρηται ἡ ἐπαγγελία.

[4:13-14]

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§2.3

## Part 11

31

ὁ γὰρ νόμος ὀργὴν κατεργάζεται. (2·οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.) 3·διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι - οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. 4·ὅς ἐστιν πατὴρ πάντων ἡμῶν· καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε.

[4:15-17a]

32

κατέναντι οὐκ ἐπίστευσεν - θεοῦ τοῦ ζῶοντιος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα - ὅς, παρ' ἐλπίδα ἐπ' ἐλπίδι, ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον - οὕτως ἔσται τὸ σπέρμα σου. 2·καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα - ἤδη νεκρωμένον (ἐκατονταετῆς που ὑπάρχων) - καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας. 3·εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ, οὐ διεκρίθη τῇ ἀπιστίᾳ· ἀλλ' ἐνεδυναμώθη τῇ πίστει. 4·δοὺς δόξαν τῷ θεῷ, καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. 5·διὸ καὶ ἐλογίσθη αὐτῷ, εἰς δικαιοσύνην.

[4:17b-23]

33

οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ· ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι - τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν. 2·ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

[4:24-25]

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SECTION 3

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§3.1

**Part 12**

34

δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ - δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν - καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. <sup>2</sup>οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

[5:1-5]

35

ἔτι γὰρ χριστὸς, ὄντων ἡμῶν ἀσθενῶν - ἔτι κατὰ καιρὸν - ὑπὲρ ἀσεβῶν ἀπέθανεν. <sup>2</sup>μόλις γὰρ ὑπὲρ δικαίου τις ἀποθάνεται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. <sup>3</sup>συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός - ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν, χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. <sup>4</sup>πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. <sup>5</sup>εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον, καταλλαγέντες, σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

[5:6-10]

36

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν, Ἰησοῦ, χριστοῦ - δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

[5:11]

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§3.2

### Part 13

37

διὰ τοῦτο, ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον ... . (2·ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ. 3·ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ - ὅς ἐστιν τύπος τοῦ μέλλοντος.)

[5:12-14]

38

ἀλλ' οὐχ - ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα. 2·εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου - Ἰησοῦ χριστοῦ - εἰς τοὺς πολλοὺς ἐπερίσσευσεν. 3·καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 4·εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι, ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῷ μᾶλλον, οἱ τὴν περισσεῖαν τῆς χάριτος - καὶ τῆς δωρεᾶς τῆς δικαιοσύνης - λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός, Ἰησοῦ χριστοῦ.

[5:15-17]

39

ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνός δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. 2·ὡσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι κατασταθήσονται οἱ πολλοί.

[5:18-19]

40

νόμος δὲ παρεισηλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἢ χάρις, ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ

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θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ  
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ, τοῦ  
κυρίου ἡμῶν.

[5:20-21]

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## PORTION TWO

of the  
Primary Discourse

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SECTION 1

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§1.1.1

Part 14

- 41 τί οὖν ἐροῦμεν; ²ἐπιμένωμεν τῇ ἀμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ; [6:1]
- 42 μὴ γένοιτο. ²οἵτινες ἀπεθάνομεν τῇ ἀμαρτίᾳ - πῶς ἔτι ζήσομεν ἐν αὐτῇ; [6:2]
- 43 ἢ ἀγνοεῖτε ὅτι - ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν - εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; ²συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον ἵνα ὡσπερ ἠγέρθη χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. ³εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. [6:3-5]
- 44 τοῦτο γινώσκοντες· ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ. ²ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἀμαρτίας. ³εἰ δὲ ἀπεθάνομεν σὺν χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, εἰδότες ὅτι χριστὸς, ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει. ⁴θάνατος αὐτοῦ οὐκέτι κυριεύει. [6:6-9]

45

ὁ γὰρ ἀπέθανεν, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ. 2·ὁ δὲ ζῆ, ζῆ τῷ θεῷ. 3·οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἀμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ. 4·μὴ οὖν βασιλευέτω ἡ ἀμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. 5·μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἀμαρτίᾳ. 6·ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ· ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει.

[6:10–14a]

§1.1.2

Part 15

46

οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. 2·τί οὖν; 3·ἀμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν;

[6:14b–15a]

47

μὴ γένοιτο. 2·οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ᾧ ὑπακούετε – ἦτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

[6:15b–16]

48

χάρις δὲ τῷ θεῷ – ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς, ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

[6:17–18]

49

ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. 2·ὡσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 3·ὅτε γὰρ δούλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 4·τίνα οὖν καρπὸν εἶχετε τότε; 5·ἐφ' οἷς νῦν ἐπαισχύνεσθε. 6·τὸ γὰρ τέλος ἐκείνων θάνατος. 7·νυνὶ δὲ – ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας δουλωθέντες δὲ τῷ θεῷ – ἔχετε τὸν καρπὸν

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

[6:19-23]

+ + + • • • + + +

50

ἢ ἀγνοεῖτε, ἀδελφοί - γινώσκουσιν γὰρ νόμον λαλῶ -
ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον
ζῆ;

[7:1]

51

ἢ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ.
²·ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου
τοῦ ἀνδρός. ³·ἄρα οὖν - ζῶντος τοῦ ἀνδρός - μοιχαλῆς
χρηματίζει ἐὰν γένηται ἀνδρὶ ἑτέρῳ. ⁴·ἐὰν δὲ ἀποθάνῃ
ὁ ἀνὴρ, ἐλευθέρῃ ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι
αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

[7:2-3]

52

ὥστε ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ,
διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς
ἑτέρῳ - τῷ ἐκ νεκρῶν ἐγερθέντι. ²·ἵνα
καρποφορήσωμεν τῷ θεῷ. ³·ὅτε γὰρ ἦμεν ἐν τῇ σαρκί,
τὰ παθήματα τῶν ἁμαρτιῶν - τὰ διὰ τοῦ νόμου -
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορήσαι
τῷ θανάτῳ. ⁴·νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου -
ἀποθανόντες ἐν ᾧ κατειχόμεθα - ὥστε δουλεύειν ἡμᾶς
ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι
γράμματος.

[7:4-6]

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§1.2.1

## Part 16

53

τί οὖν ἐροῦμεν; <sup>2</sup>·ὁ νόμος ἁμαρτία;

[7:7a]

54

μὴ γένοιτο. <sup>2</sup>·ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ  
νόμου. <sup>3</sup>·τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος  
ἔλεγεν οὐκ ἐπιθυμήσεις, ἀφορμὴν δὲ λαβοῦσα ἢ

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Greek Text of Romans:

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ἀμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν.

[7:7b–8a]

55

χωρὶς γὰρ νόμου ἀμαρτία νεκρά. <sup>2</sup>·ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἀμαρτία ἀνέζησεν ἐγὼ δὲ ἀπέθανον. <sup>3</sup>·καὶ εὐρέθη μοι – ἡ ἐντολὴ ἢ εἰς ζωὴν, αὕτη εἰς θάνατον. <sup>4</sup>·ἡ γὰρ ἀμαρτία, ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.

[7:8b–11]

56

ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

[7:12]

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§1.2.2

Part 17

57

τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;

[7:13a]

58

μὴ γένοιτο. ²·ἀλλὰ ἡ ἀμαρτία. ³·ἵνα φανῇ ἀμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον ⁴·ἵνα γένηται καθ' ὑπερβολὴν ἀμαρτωλὸς ἡ ἀμαρτία διὰ τῆς ἐντολῆς. ⁵·οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἀμαρτίαν. ⁶·ὁ γὰρ κατεργάζομαι οὐ γινώσκω. ⁷·οὐ γὰρ ὁ θέλω τοῦτο πράσσω. ⁷·ἀλλ' ὁ μισῶ τοῦτο ποιῶ.

[7:13b–15]

59

εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ – σύμφημι τῷ νόμῳ ὅτι καλός. ²·νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ. ³·ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. ⁴·οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν. ⁵·τὸ γὰρ θέλειν παράκειταιί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω.

[7:16–18]

60

οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν· ἀλλὰ ὁ οὐ θέλω κακόν, τοῦτο πράσσω. ²·εἰ δὲ ὁ οὐ θέλω, ἐγὼ τοῦτο ποιῶ,

οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ· ἀλλὰ ἡ οἰκοῦσα ἐν
ἐμοὶ ἀμαρτία. ³·εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι
ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.

[7:19–21]

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§1.3

## Part 18

61

συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω  
ἄνθρωπον. <sup>2</sup>·βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν  
μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ  
αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι  
ἐν τοῖς μέλεσίν μου. <sup>3</sup>·ταλαίπωρος ἐγὼ ἄνθρωπος. <sup>4</sup>·τίς  
με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

[7:22–24]

62

χάρις δὲ τῷ θεῷ. <sup>2</sup>·διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου  
ἡμῶν.

[7:25a]

63

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ, τῇ  
δὲ σαρκὶ νόμῳ ἀμαρτίας. <sup>2</sup>·οὐδὲν ἄρα νῦν κατάκριμα  
τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν,  
ἀλλὰ κατὰ πνεῦμα. <sup>3</sup>·ὁ γὰρ νόμος τοῦ πνεύματος – τῆς  
ζωῆς ἐν Χριστῷ Ἰησοῦ – ἠλευθέρωσέν με ἀπὸ τοῦ  
νόμου τῆς ἀμαρτίας – καὶ τοῦ θανάτου.

[7:25b–8:2]

64

τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς  
σαρκός – ὁ θεὸς, τὸν ἑαυτοῦ υἱὸν πέμψας ἐν  
ὁμοιώματι σαρκὸς ἀμαρτίας, καὶ περὶ ἀμαρτίας,  
κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί ἵνα τὸ δικαίωμα  
τοῦ νόμου πληρωθῇ 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. <sup>2</sup>·τὸ γὰρ φρόνημα  
τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος

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

[8:5-8]

66

ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ· ἀλλὰ ἐν πνεύματι, εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.

[8:9a]

67

εἰ δέ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>2</sup>·εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>3</sup>·εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

[8:9b-11]

68

ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν. <sup>2</sup>·εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. <sup>3</sup>·ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

[8:12-14]

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§1.4

Part 19

69

οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν, εἰς φόβον· ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν ἄββα - ὁ πατήρ.

[8:15]

70

αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ - εἰ δὲ τέκνα, καὶ κληρονόμοι (κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ χριστοῦ) - εἶπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

[8:16-17]

+ + + • • • + + +

Greek Text of Romans:

page 19

71

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

[8:18]

72

ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν
τῶν υἰῶν τοῦ θεοῦ ἀπεκδέχεται. ²·τῇ γὰρ ματαιότητι ἡ
κτίσις ὑπετάγη - οὐχ ἑκούσα, ἀλλὰ διὰ τὸν
ὑποτάξαντα ἐφ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις
ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ. ³·οἶδαμεν
γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι
τοῦ νῦν.

[8:19-22]

73

οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ - τὴν ἀπαρχὴν τοῦ
πνεύματος ἔχοντες - ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς
στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν
ἀπολύτρωσιν τοῦ σώματος ἡμῶν τῇ γὰρ ἐλπίδι
ἐσώθημεν. ²·ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς - ὃ
γὰρ βλέπει τίς ἐλπίζει; ³·εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν,
δι' ὑπομονῆς ἀπεκδεχόμεθα.

[8:23-25]

74

ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ
ἀσθενείᾳ ἡμῶν. ²·τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ
οὐκ οἶδαμεν. ³·ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει
στεναγμοῖς ἀλαλήτοις. ⁴·ὃ δὲ ἔραυνῶν τὰς καρδίας
οἶδεν τί τὸ φρόνημα τοῦ πνεύματος - ὅτι κατὰ θεὸν
ἐντυγχάνει ὑπὲρ ἁγίων.

[8:26-27]

Part 20

75

οἶδαμεν δὲ ὅτι, τοῖς ἀγαπῶσιν τὸν θεὸν, πάντα
συνεργεῖ εἰς ἀγαθόν - τοῖς κατὰ πρόθεσιν κλητοῖς
οὖσιν - ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους
τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὖς δὲ προώρισεν,

τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.
[8:28–30]

76

τί οὖν ἐροῦμεν πρὸς ταῦτα;

[8:31a]

77

εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ²ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο. ³ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν. ⁴πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;

[8:31b–32]

78

τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; ²θεὸς ὁ δικαίων.
³τίς ὁ κατακρινῶν;

[8:33–34a]

79

χριστὸς ὁ ἀποθανών – μᾶλλον δὲ, ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ. ²ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. ³τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ; ⁴θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; ⁵καθὼς γέγραπται ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. ⁶ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ⁷πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαί, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις – οὔτε ὕψωμα οὔτε βάθος – οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

[8:34b–39]

SECTION 2

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§2.1

**Part 21**

80

ἀλήθειαν λέγω ἐν χριστῷ. <sup>2</sup>οὐ ψεύδομαι –  
συμμαρτυροῦσής μοι τῆς συνειδήσεώς μου ἐν  
πνεύματι ἀγίῳ – ὅτι λύπη μοί ἐστιν μεγάλη καὶ

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ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. 3·ηὺχόμεν γὰρ ἀνάθεμα εἶναι· αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ, ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα. 4·οἵτινές εἰσιν Ἰσραηλίται. 5·ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι. 6·ὧν οἱ πατέρες· καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων. 7·θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. 8·ἀμήν.

[9:1–5]

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§2.2.1

## Part 22

81

οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. 2·οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. 3·οὐδ' ὅτι εἰσιν σπέρμα Ἀβραὰμ πάντες τέκνα. 4·ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 5·τοῦτ' ἔστιν οὐ – τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ. 6·ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεταί εἰς σπέρμα. 7·ἐπαγγελίας γὰρ ὁ λόγος οὗτος – κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός. 8·οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν. 9·μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη – οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος – ἐρρέθη αὐτῇ ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι. 10·καθὼς γέγραπται – τὸν Ἰακώβ ἠγάπησα· τὸν δὲ Ἡσαὺ ἐμίσησα.

[9:6–13]

82

τί οὖν ἐροῦμεν; 2·μὴ ἀδικία παρὰ τῷ θεῷ; 3·μὴ γένοιτο. 4·τῷ Μωϋσεῖ γὰρ λέγει – ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

[9:14–15]



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§2.2.2

### Part 23

83

ἄρα οὖν, οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος· ἀλλὰ τοῦ ἐλεῶντος θεοῦ. <sup>2</sup>·λέγει γὰρ ἡ γραφή τῷ Φαραὼ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ. <sup>3</sup>·ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

[9:16–18]

84

ἐρεῖς μοι οὖν – τί οὖν ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; <sup>2</sup>·ὦ ἄνθρωπε, μενούγγε, σὺ τίς εἶ – ὁ ἀνταποκρινόμενος τῷ θεῷ; <sup>3</sup>·μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι – τί με ἐποίησας οὕτως; <sup>4</sup>·ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύος ὃ δὲ εἰς ἀτιμίαν;

[9:19–21]

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§2.2.3

### Part 24

85

εἰ δὲ – θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ – ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευὴ ἐλέους ἃ προητοιμάσεν εἰς δόξαν. <sup>2</sup>·οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν. <sup>3</sup>·ὡς καὶ ἐν τῷ Ὡσηὲ λέγει – καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. <sup>4</sup>·καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς – οὐ λαός μου ὑμεῖς – ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. <sup>5</sup>·Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ – ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

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Greek Text of Romans:

page 23

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<sup>6</sup>·καὶ καθὼς προεῖρηκεν Ἡσαΐας - εἰ μὴ κύριος  
σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν  
ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν.

[9:22-29]

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§2.3.1

Part 25

86

τί οὖν ἐροῦμεν; ²·ὅτι ἔθνη, τὰ μὴ διώκοντα
δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
τὴν ἐκ πίστεως· Ἰσραὴλ δὲ, διώκων νόμον
δικαιοσύνης, εἰς νόμον οὐκ ἔφθασεν.

[9:30-31]

87

διὰ τί; ²·ὅτι οὐκ ἐκ πίστεως· ἀλλ' ὡς ἐξ 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
καταισχυνηθήσεται.

[9:32-33]

88

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

[10:1-4]

Part 26

89

Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ]
νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν
αὐτοῖς. ²·ἡ δὲ ἐκ πίστεως δικαιοσύνη. ³·οὕτως λέγει -
μὴ εἶπης ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν
οὐρανόν; (⁴·τοῦτ' ἔστιν, χριστὸν καταγαγεῖν.) ⁵·ἡ - τίς
καταβήσεται εἰς τὴν ἄβυσσον; (⁶·τοῦτ' ἔστιν, χριστὸν
ἐκ νεκρῶν ἀναγαγεῖν). ⁷·ἀλλὰ τί λέγει; ⁸·ἐγγύς σου τὸ
ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου.

Greek Text of Romans:

(⁹-τουτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν - ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.) ¹⁰-καρδίᾳ γὰρ πιστεύεται, εἰς δικαιοσύνην· στόματι δὲ ὁμολογεῖται, εἰς σωτηρίαν. ¹¹-λέγει γὰρ ἡ γραφή - πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταστυγνθήσεται. (¹²-οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.)

[10:5-12]

+ + + • • • + + +

90

πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. ²-πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; ³-πῶς δὲ πιστεύσωσιν οὐ οὐκ ἤκουσαν; ⁴-πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; ⁵-πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλώσιν; ⁶-καθὼς γέγραπται - ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά.

[10:13-15]

Part 27

91

ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. ²-Ἡσαΐας γὰρ λέγει - κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; ³-ἄρα ἢ πίστις ἐξ ἀκοῆς - ἢ δὲ ἀκοὴ διὰ ῥήματος χριστοῦ. ⁴-ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;

[10:16-18a]

92

μενοῦνγε - εἰς πᾶσαν τὴν γῆν ἐξηλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ²-ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; ³-πρῶτος, Μωϋσῆς λέγει - ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. ⁴-Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει - εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν· ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. ⁵-πρὸς δὲ τὸν Ἰσραὴλ λέγει - ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

[10:18b-21]

§2.3.2

Part 28

93

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

[11:1-2a]

94

ἢ οὐκ οἶδατε ἐν Ἡλίου τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ; ²·κύριε, τοὺς προφήτας σου ἀπέκτειναν· τὰ θυσιαστήριά σου κατέσκαψαν. καὶ γὰρ ὑπελείφθην μόνος· καὶ ζητοῦσιν τὴν ψυχὴν μου. ³·ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; ⁴·κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. ⁵·οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. (⁶·εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.)

[11:2b-6]

95

τί οὖν; ²·ὁ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν. ³·ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν. ⁴·καθὼς γέγραπται - ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. ⁵·καὶ Δαυὶδ λέγει - γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς, σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

[11:7-10]

Part 29

96

λέγω οὖν - μὴ ἔπταισαν ἵνα πέσωσιν; ²·μὴ γένοιτο. ³·ἀλλὰ τῷ αὐτῶν παραπτώματι, ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς. ⁴·εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.

[11:11-12]

+ + + • • • + + +

97

ὕμῖν δὲ λέγω τοῖς ἔθνεσιν. ²·ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. ³·εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; ⁴·εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

[11:13–16]

98

εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων. ²·εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις· ἀλλὰ ἡ ῥίζα σέ.

[11:17–18]

99

ἐρεῖς οὖν – ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ. ²·καλῶς. ³·τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. ⁴·μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ. ⁵·εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ φείσεται. ⁶·ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ. ⁷·ἐπὶ μὲν τοὺς πεσόντας, ἀποτομία. ⁸·ἐπὶ δὲ σέ, χρηστότης θεοῦ, ἐὰν ἐπιμένης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήση.

[11:19–22]

100

κᾶκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς. ²·εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

[11:23–24]

101

οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε [παρ'] ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη, καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται.

²·καθὼς γέγραπται - ἤξει ἐκ Σιών ὁ ῥυόμενος·
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. καὶ αὕτη αὐτοῖς ἡ
παρ' ἐμοῦ διαθήκη ὅταν ἀφέλωμαι τὰς ἀμαρτίας
αὐτῶν.

[11:25-27]

102

κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς. ²·κατὰ δὲ τὴν
ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα
γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ. ³·ὥσπερ γὰρ
ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
τούτων ἀπειθείᾳ, οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ
ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ [νῦν] ἐλεηθῶσιν.
⁴·συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν,
ἵνα τοὺς πάντας ἐλεήσῃ.

[11:28-32]

+ + + • • • + + +

103

ὅ βᾶθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ. ²·ὡς
ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ
ὁδοὶ αὐτοῦ. ³·τίς γὰρ ἔγνω νοῦν κυρίου; ⁴·ἢ τίς
σύμβουλος αὐτοῦ ἐγένετο; ⁵·ἢ τίς προέδωκεν αὐτῷ, καὶ
ἀνταποδοθήσεται αὐτῷ; ⁶·ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ
καὶ εἰς αὐτὸν τὰ πάντα. ⁷·αὐτῷ ἡ δόξα εἰς τοὺς
αἰῶνας, ἀμήν.

[11:33-36]

PORTION THREE

of the
Primary Discourse

SECTION I

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§1.1

### Part 30

104

παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ  
θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν,  
ἁγίαν, εὐάρεστον τῷ θεῷ. <sup>2</sup>τὴν λογικὴν λατρείαν  
ὑμῶν.

[12:1]

+ + +      • • •      + + +

105

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

[12:2]

106

λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ  
ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν. <sup>2</sup>ἀλλὰ  
φρονεῖν εἰς τὸ σωφρονεῖν. <sup>3</sup>ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν  
μέτρον πίστεως. <sup>4</sup>καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ  
μέλη ἔχομεν - τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει  
πρᾶξιν - οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν χριστῷ, τὸ  
δὲ καθ' εἰς ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ  
τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα. <sup>5</sup>εἴτε  
προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως. <sup>6</sup>εἴτε  
διακονίαν, ἐν τῇ διακονίᾳ. <sup>7</sup>εἴτε ὁ διδάσκων, ἐν τῇ  
διδασκαλίᾳ. <sup>8</sup>εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει.

[12:3-8a]

107

ὁ μεταδιδουὺς ἐν ἀπλότητι. 2·ὁ προϊστάμενος ἐν σπουδῇ. 3·ὁ ἐλεῶν ἐν ἰλαρότητι. 4·ἡ ἀγάπη ἀνυπόκριτος.

[12:8b–9a]

### Part 31

108

ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ. 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 χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες. 6·ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

[12:9b–13]

109

εὐλογεῖτε τοὺς διώκοντάς ὑμᾶς· εὐλογεῖτε καὶ μὴ καταρᾶσθε – χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.

[12:14–15]

110

τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. 2·μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

[12:16]

111

μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. 2·προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. 3·εἰ δυνατὸν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. 4·μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί. 5·ἀλλὰ δότε τόπον τῇ ὀργῇ. 6·γέγραπται γάρ – ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος. 7·ἀλλὰ, ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν. 8·ἐὰν διψᾷ, πότιζε αὐτόν. 9·τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. 10·μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

[12:17–21]



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§1.2

### Part 32

112

πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.  
2.οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαι  
ὑπὸ θεοῦ τεταγμέναι εἰσίν. 3.ὥστε ὁ ἀντιτασσόμενος  
τῇ ἐξουσίᾳ τῆ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν.

[13:1-2a]

113

οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. 2.οἱ γὰρ  
ἄρχοντες οὐκ εἰσίν φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ  
κακῷ. 3.θέλεις δὲ μὴ φοβείσθαι τὴν ἐξουσίαν; 4.τὸ  
ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· θεοῦ γὰρ  
διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. 5.ἐὰν δὲ τὸ κακὸν  
ποιῆς, φοβοῦ. 6.οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ. 7.θεοῦ  
γὰρ διάκονός ἐστιν ἕκδικος εἰς ὀργὴν τῷ τὸ κακὸν  
πράσσοντι.

[13:2b-4]

114

διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν,  
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 2.διὰ τοῦτο γὰρ καὶ  
φόρους τελεῖτε. 3.λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ  
τοῦτο προσκατεροῦντες.

[13:5-6]

115

ἀπόδοτε πᾶσιν τὰς ὀφειλάς - τῷ τὸν φόρον τὸν φόρον,  
τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν  
τιμὴν τὴν τιμὴν.

[13:7]

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§1.3

### Part 33

116

μηδενὶ μηδὲν ὀφείλετε - εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν. 2.ὁ  
γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν. 3.τὸ γὰρ -  
οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ  
ἐπιθυμήσεις, καὶ εἴ τις ἕτερα ἐντολή - ἐν τῷ λόγῳ  
τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ - ἀγαπήσεις τὸν

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πλησίον σου ὡς σεαυτόν. 4·ἡ ἀγάπη τῷ πλησίον  
κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

[13:8–10]

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§1.4

Part 34

117

καὶ τοῦτο, εἰδότες τὸν καιρὸν – ὅτι ὥρα ἤδη ἡμᾶς ἐξ
ὑπνου ἐγερθῆναι. 2·νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία
ἢ ὅτε ἐπιστεύσαμεν. 3·ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα
ἤγγικεν. 4·ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους·
ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. 5·ὡς ἐν ἡμέρᾳ
εὐσχημόνως περιπατήσωμεν – μὴ κώμοις καὶ μέθαις,
μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. 6·ἀλλὰ
ἐνδύσασθε τὸν κύριον, Ἰησοῦν χριστὸν, καὶ τῆς
σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας.

[13:11–14]

SECTION 2

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§2.1

### Part 35

118

τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε – μὴ εἰς  
διακρίσεις διαλογισμῶν. 2·ὃς μὲν πιστεύει φαγεῖν  
πάντα· ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3·ὁ ἐσθίων τὸν μὴ  
ἐσθίοντα μὴ ἐξουθενείτω· ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα  
μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4·σὺ τίς εἶ  
– ὁ κρίνων ἀλλότριον οἰκέτην; 5·τῷ ἰδίῳ κυρίῳ στήκει  
ἢ πίπτει. 6·σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος  
στήσαι αὐτόν.

[14:1–4]

119

ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν· ὃς δὲ κρίνει πᾶσαν  
ἡμέραν. 2·ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. 3·ὁ  
φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν  
τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. 4·καὶ ὁ ἐσθίων, κυρίῳ

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ἐσθίει· εὐχαριστεῖ γὰρ τῷ θεῷ. <sup>5</sup>·καὶ ὁ μὴ ἐσθίων,  
κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.

[14:5–6]

120

οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ  
ἀποθνήσκει. <sup>2</sup>·ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν. <sup>3</sup>·ἐάν  
τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. <sup>4</sup>·ἐάν τε  
οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.  
<sup>5</sup>·εἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ  
νεκρῶν καὶ ζώντων κυριεύσῃ.

[14:7–9]

121

σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; <sup>2</sup>·ἢ καὶ σὺ τί  
ἐξουθενεῖς τὸν ἀδελφόν σου; <sup>3</sup>·πάντες γὰρ  
παραστησόμεθα τῷ βήματι τοῦ θεοῦ. <sup>4</sup>·γέγραπται γὰρ  
– ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ  
πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. <sup>5</sup>·ἄρα οὖν  
ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ.  
<sup>6</sup>·μηκέτι οὖν ἀλλήλους κρίνωμεν.

[14:10–13a]

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§2.2

Part 36

122

ἀλλὰ τοῦτο κρίνατε μᾶλλον – τὸ μὴ τιθέναι
πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. ²·οἶδα καὶ
πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ.
³·εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.
⁴·εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπείται, οὐκέτι
κατὰ ἀγάπην περιπατεῖς. ⁵·μὴ τῷ βρώματί σου ἐκείνον
ἀπόλλυε ὑπὲρ οὗ χριστὸς ἀπέθανεν. ⁶·μὴ
βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

[14:13b–16]

123

οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις,
ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
ἁγίῳ. ²·ὁ γὰρ ἐν τούτῳ δουλεύων τῷ χριστῷ εὐάρεστος
τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. ³·ἄρα οὖν τὰ τῆς
εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς
ἀλλήλους. ⁴·μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ

θεοῦ. ⁵·πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ
τῷ διὰ προσκόμματος ἐσθίουσι. ⁶·καλὸν τὸ μὴ φαγεῖν
κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου
προσκόπτει [ἢ σκανδαλίζεται ἢ ασθενεῖ].

[14:17–21]

124

σὺ πίστιν ἔχεις κατὰ σεαυτὸν. ²·ἔχε ἐνώπιον τοῦ θεοῦ.
³·μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ⁴·ὁ δὲ
διακρινόμενος ἐὰν φάγη κατακέκριται ὅτι οὐκ ἐκ
πίστεως, πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
⁵·ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν.
⁶·ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω, εἰς τὸ ἀγαθὸν
πρὸς οἰκοδομήν. ⁷·καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ
ἤρεσεν, ἀλλὰ καθὼς γέγραπται - οἱ ὄνειδισμοὶ τῶν
ὄνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

[14:22–5:3]

§2.3

Part 37

125

ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς
παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ²·ὁ δὲ
θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶκε ὑμῖν τὸ
αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα
ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν - καὶ
πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.

[15:4–6]

126

διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς
προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ. ²·λέγω γὰρ,
χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ
ἀληθείας θεοῦ - εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
πατέρων. ³·τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν.
⁴·καθὼς γέγραπται - διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ. ⁵·καὶ πάλιν λέγει -
εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ⁶·καὶ πάλιν -
αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον καὶ

ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί. 7·καὶ πάλιν,
Ἡσαΐας λέγει - ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ
ἀνιστάμενος ἄρχειν ἐθνῶν. ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.
[15:7-12]

127

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς
καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς
ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.
[15:13]

CONCLUDING REMARKS

Part 38

128

πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης - πεπληρωμένοι πάσης τῆς γνώσεως - δυνάμενοι καὶ ἀλλήλους νουθετεῖν. ²-τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς - διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ - ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. ³-ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ, τὰ πρὸς τὸν θεόν. ⁴-οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν - λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ.

[15:14-19a]

129

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναί το ἐὐαγγέλιον τοῦ χριστοῦ, οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. ²-ἀλλὰ, καθὼς γέγραπται - οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται· καὶ οἱ οὐκ ἀκηκόασιν συνηήσουσιν.

[15:19b-21]

130

διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ²-νυνὶ δὲ, μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν. ³-ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. ⁴-νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. ⁵-εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς

τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ. ⁶·εὐδόκησαν γὰρ - καὶ ὀφείλεται εἰσὶν αὐτῶν ⁷·εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. ⁸·τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. ⁹·οἶδα 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 ἀγάπης τοῦ πνεύματος - συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἰερουσαλήμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις, ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

[15:30-32]

+ + + • • • + + +

132

ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν.

[15:33]

133

δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου - καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρισθέντος.

[16:25-26]

134

³·μόνῳ σοφῷ θεῷ - διὰ Ἰησοῦ χριστοῦ - ᾧ ἢ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

[16:27]

COVER SHEET: ACCOMPANYING REMARKS

SECTION 1

Part 39

135

συνίστημι δὲ ὑμῖν Φοίβην, τὴν ἀδελφὴν ἡμῶν - οὖσαν
διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρααῖς - ἵνα αὐτὴν
προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἀγίων καὶ
παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι. ²·καὶ
γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ ἐμοῦ αὐτοῦ.

[16:1-2]

136

ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν, τοὺς συνεργούς
μου ἐν Χριστῷ Ἰησοῦ. ²·οἵτινες ὑπὲρ τῆς ψυχῆς μου
τὸν ἑαυτῶν τράχηλον ὑπέθηκαν. ³·οἷς οὐκ ἐγὼ μόνος
εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν -
καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

⁴·ἀσπάσασθε Ἐπαίνετον, τὸν ἀγαπητόν μου. ⁵·ὅς ἐστιν
ἀπαρχὴ τῆς Ἀσίας εἰς χριστόν.

⁶·ἀσπάσασθε Μαρίαν. ⁷·ἥτις πολλὰ ἐκοπίασεν εἰς
ὑμᾶς.

⁸·ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιᾶν, τοὺς συγγενεῖς
μου καὶ συναιχμαλώτους μου. ⁹·οἵτινές εἰσιν ἐπίσημοι
ἐν τοῖς ἀποστόλοις· οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν
χριστῷ.

¹⁰·ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.

¹¹·ἀσπάσασθε Οὐρβανὸν, τὸν συνεργὸν ἡμῶν ἐν
χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.

¹²·ἀσπάσασθε Ἀπελλῆν, τὸν δόκιμον ἐν χριστῷ.

¹³·ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

¹⁴·ἀσπάσασθε Ἡρωδίωνα, τὸν συγγενῆ μου.

15·ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ.

16·ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν, τὰς κοπιώσας ἐν κυρίῳ.

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

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

20·ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμῆν, Πατροβᾶν, Ἐρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

21·ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφήν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

22·ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

[16:3–16a]

137

ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ χριστοῦ.

[16:16b]

Part 40

138

παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας - καὶ τὰ σκάνδαλα - παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας. 2·καὶ ἐκκλίnete ἀπ' αὐτῶν. 3·οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ. 4·καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας, ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

[16:17–18]

139

ἢ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. 2·ἐφ' ὑμῖν οὖν χαίρω. 3·θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

[16:19]

140

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

[16:20]

141

ἀσπάζεται ὑμᾶς Τιμόθεος, ὁ συνεργός μου. ²·καὶ
Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

[16:21]

Part 41

Final Greetings from Tertius

142

ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος - ὁ γράψας τὴν
ἐπιστολὴν.

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

³·ἀσπάζεται ὑμᾶς Ἔραστος, ὁ οἰκονόμος τῆς πόλεως.
⁴·καὶ Κούαρτος, ὁ ἀδελφός.

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

[16:22-24]

Notes to Accompany the Romans Study (2009-2011) by J. A. Crabtree

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)
4. Notes on the New Testament Understanding of Sin

John A. "Jack" Crabtree

Romans, Portion One, section 1

How the Traditional View Would Look at the Early Paragraphs of Romans

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>	PROBLEMS
[A] Human moral depravity is incurable and universal.	[B] It is impossible for any human being to attain <i>dikaiosune</i> by their obedience to the Mosaic Covenant; for it is impossible for any human being to be good in the way the Covenant demands.	[C] No human being will ever attain <i>dikaiosune</i> through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.	[D] Through believing the truth about Jesus, and only through believing the truth about Jesus, will any human being be granted <i>dikaiosune</i> .	[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain <i>dikaiosune</i> and therefore are forfeiting their salvation.	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].
[A] Jews will not be shown any favoritism.	[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 <i>dikaiosune</i> in spite of their failure.	[C] No human being will ever attain <i>dikaiosune</i> through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.	[D] Through believing the truth about Jesus and only through believing the truth about Jesus will any human being be granted <i>dikaiosune</i> .	[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain <i>dikaiosune</i> and therefore are forfeiting their salvation.	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: [C], [D], and [E].
[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 <i>dikaios</i> in the eyes of God.	[B] The outward conformity of a Jew's behavior to the demands of the Mosaic Covenant is not enough for him to attain <i>dikaiosune</i> ; consequently, no Jew's behavior is good enough to meet the demands of the Covenant in a way that will bring him <i>dikaiosune</i> .	[C] No human being will ever attain <i>dikaiosune</i> through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.	[D] Through believing the truth about Jesus and only through believing the truth about Jesus will any human being be granted <i>dikaiosune</i> .	[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain <i>dikaiosune</i> and therefore are forfeiting their salvation.	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: [C], [D], and [E].

page 1

Traditional view would see 21.13 <3:20> as the *telos* of the argument of the whole first section of Portion One: “For this reason, no human being will ever be decreed *dikaios* in the sight of God on the merit of Covenant achievements, for through the Covenant comes the knowledge of sin.”

John A. "Jack" Crabtree

Romans, Portion One, section 1

How the Traditional View Would Look at the Early Paragraphs of Romans

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>	PROBLEMS
[A] It is the bona fide quest to be good, and not the ability to recognize damnable behavior in others that determines who is <i>dikaios</i> in God's eyes.	[B] The facility to apply the Covenant in judging the behavior of others is not enough for him to attain <i>dikaiousune</i> ; consequently, no Jew's behavior is good enough to meet the demands of the Covenant in a way that will bring him <i>dikaiousune</i> ; only those who "do" the Covenant will attain <i>dikaiousune</i> ; "hearing" it is not adequate.	[C] No human being will ever attain <i>dikaiousune</i> through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.	[D] Through believing the truth about Jesus and only through believing the truth about Jesus will any human being be granted <i>dikaiousune</i>	[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain <i>dikaiousune</i> and therefore are forfeiting their salvation	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: [C], [D], and [E].
[A] A Gentile who "does" the Covenant is in a position to pass judgment on a Jew who does not "do" the Covenant.	[B] Jewish failure to meet the demands of the Covenant will result in their condemnation; it will not be overlooked so that they are granted <i>dikaiousune</i> in spite of their failure.	[C] No human being will ever attain <i>dikaiousune</i> through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity	[D] Through believing the truth about Jesus and only through believing the truth about Jesus will any human being be granted <i>dikaiousune</i> .	[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain <i>dikaiousune</i> and therefore are forfeiting their salvation.	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: [C], [D], and [E].

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John A. "Jack" Crabtree

Romans, Portion One, section 1

How the Traditional View Would Look at the Early Paragraphs of Romans

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>	PROBLEMS
[A] A Gentile who “does” the Covenant will be considered <i>dikaios</i> by God.	[B] If a person “does” the Covenant that person will attain <i>dikaiosune</i> , 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 <i>dikaiosune</i> .	[C] No human being will ever attain <i>dikaiosune</i> through his acts of obedience to the Mosaic Covenant in the light of the fact of human moral depravity.	[D] Through believing the truth about Jesus and only through believing the truth about Jesus will any human being be granted <i>dikaiosune</i> .	[E] If someone pursues obedience to the Mosaic Covenant, they are forsaking belief in the truth about Jesus as the only way to attain <i>dikaiosune</i> and therefore are forfeiting their salvation.	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: [C], [D], and [E].

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

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>
[A] Human moral depravity is incurable and universal.	[B] Covenant obedience, whatever its significance and whatever its role, does not and cannot render a person deserving of the mercy of <i>dikaiosune</i> ; for a human being is too inherently evil to ever be worthy.	[C] No outward conformity to the demands of the Covenant can, under any circumstances, put a person in the position where his Covenant achievements render him deserving of mercy and <i>dikaiosune</i> ; and therefore it cannot make his <i>dikaiosune</i> more genuine, more sure, more certain, or better in any way.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .
[A] Jews will not be shown any favoritism.	[B] The position of Jewish privilege afforded by his unique relationship to the Mosaic Covenant does not put the Jew in a better or more advantageous position to receive the mercy of <i>dikaiosune</i> from God. When it comes to determining to which individuals God will show mercy, God does not make a distinction between Jew and Gentile, nor show any favoritism.	[C] Therefore, it cannot possibly be the case that outward conformity to the demands of the Mosaic Covenant makes a person's <i>dikaiosune</i> more genuine, more sure, or better in any way.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .

page 1

On my perspective, 25.5 <3:30> is the *telos* of the argument of the whole first section of Portion One: “He will declare the circumcision *dikaios* by virtue of their belief, and he will declare the uncircumcision *dikaios* in keeping with their belief.”

John A. "Jack" Crabtree

Romans, Portion One, section 1

How My Perspective Would Look at the Early Paragraphs of Romans

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>
[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 <i>dikaios</i> in the eyes of God.	[B] Jewish outward conformity to the demands of the Mosaic Covenant does not put the Jew in a better or more advantageous position to receive the mercy of <i>dikaiosune</i> from God. It is a certain inner condition within the Jew that determines where he will be granted <i>dikaiosune</i> .	[C] Since it is the inward condition represented by acts of outward obedience and not by the outward obedience itself that determines whether one is <i>dikaios</i> , then—so long as one genuinely has the requisite inward condition—it becomes irrelevant to his <i>dikaiosune</i> whether his outward conformity is complete and perfect. And it especially makes no difference whether one conforms to all the ritualistic demands of the Covenant.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .
[A] It is the <i>bona fide</i> quest to be good, and not the ability to recognize damnable behavior in others that determines who is <i>dikaios</i> in God's eyes.	[B] The facility to apply the Covenant in judging the behavior of others is not enough for him to attain <i>dikaiosune</i> ; consequently; rather it is the one who "does" the Covenant who will attain <i>dikaiosune</i> ; "hearing" the Covenant is not adequate	[C] There is a right and proper way in which the Mosaic Covenant can provide the avenue whereby one can know that he will be granted the mercy of <i>dikaiosune</i> ; it is when, from the inner realities of his heart, he is committed to striving to be the kind of good man that the Mosaic Covenant says one must be and when he strives to honor his creator in the way that the Mosaic Covenant says one should show honor to his creator. "Doing" the Mosaic Covenant is not the only way that one can reveal the requisite inward orientation toward God. Since Jesus, one does that through embracing the truth about Jesus.	[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.	[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one's <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i> .

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John A. "Jack" Crabtree

Romans, Portion One, section 1

How My Perspective Would Look at the Early Paragraphs of Romans

<i>Paul proclaims the fact that—</i>	<i>In order to make the further point that—</i>	<i>In order to make the point that—</i>	<i>In order to finally make the point that—</i>	<i>With the implication that—</i>
<p>[A] A Gentile who “does” the Covenant is in a position to pass judgment on a Jew who does not “do” the Covenant.</p>	<p>[B] The position of Jewish privilege afforded by his unique relationship to the Mosaic Covenant does not put the Jew in a better or more advantageous position to receive the mercy of <i>dikaiosune</i> from God. When it comes to determining to which individuals God will show mercy, God does not make a distinction between Jew and Gentile, nor show any favoritism.</p>	<p>[C] Therefore, it cannot possibly be the case that outward conformity to the demands of the Mosaic Covenant makes a person’s <i>dikaiosune</i> more genuine, more sure, or better in any way.</p>	<p>[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.</p>	<p>[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one’s <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i>.</p>
<p>[A] A Gentile who “does” the Covenant will be considered <i>dikaios</i> by God.</p>	<p>[B] If a person “does” the Covenant, that person will attain <i>dikaiosune</i>, whether Jew or Gentile. The actual condition that actual individuals do in fact meet in order to attain <i>dikaiosune</i> is that they “do” the Covenant. Mere knowledge of the Covenant is not enough for <i>dikaiosune</i>.</p>	<p>[C] There is a right and proper way in which the Mosaic Covenant can provide the avenue whereby one can know that he will be granted the mercy of <i>dikaiosune</i>; it is when, from the inner realities of his heart, he is committed to striving to be the kind of good man that the Mosaic Covenant says one must be and when he strives to honor his creator in the way that the Mosaic Covenant says one should show honor to his creator. “Doing” the Mosaic Covenant is not the only way that one can reveal the requisite inward orientation toward God. Since Jesus, one does that through embracing the truth about Jesus.</p>	<p>[D] One is granted <i>dikaiosune</i> AS AN ACT OF UNDESERVED MERCY in the light of his believing the truth about Jesus; it makes no difference whether that believing occurs in the context of Covenant obedience or entirely apart from Covenant obedience.</p>	<p>[E] If someone insists that no human being can be granted <i>dikaiosune</i> apart from living like a Jew, it calls into question whether he understands the true basis of one’s <i>dikaiosune</i> and therefore calls into question whether he actually has <i>dikaiosune</i>.</p>

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On my perspective, 25.5 <3:30> is the *telos* of the argument of the whole first section of Portion One: “He will declare the circumcision *dikaios* by virtue of their belief, and he will declare the uncircumcision *dikaios* in keeping with their belief.”

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 of 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

QUESTION	TRADITIONAL VIEW	NEW PERSPECTIVE	JAC'S VIEW
<p>Was Pharisaical Judaism legalistic? [Note: "legalism" is a very poorly defined theological term that is never used by Paul.]</p>	<p>YES</p>	<p>NO</p>	<p>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.</p>
<p>The following is the right way to characterize Paul's teaching <i>vis à vis</i> 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?</p>	<p>YES</p>	<p>NO, the Pharisees would agree with Paul that it is a gift of grace and mercy.</p>	<p>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.</p>

QUESTION	TRADITIONAL VIEW	NEW PERSPECTIVE	JAC'S VIEW
<p>Was Paul's objection to Pharisaical Judaism its legalism?</p>	<p>YES</p>	<p>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 ethno-centric.</p>	<p>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.</p>
<p>Was Paul's teaching that it is by belief that one attains <i>dikaosune</i> an answer to this question: How can a sinner obtain the blessing of God's grace?</p>	<p>YES</p>	<p>NO, rather it was an answer to the question: on what basis will one be granted membership in the people of God.</p>	<p>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?</p>
<p>Did Paul vigorously promote <i>dikaosune</i> by faith in order to promote inclusiveness and egalitarianism in God's saving work?</p>	<p>NO, rather it was because salvation was not possible in any other way. As it happens, inclusiveness is an important ramification of <i>dikaosune</i> by faith, but that is not the reason why Paul promoted it.</p>	<p>YES</p>	<p>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 <i>dikaosune</i> by faith, but that is not the reason</p>

QUESTION	TRADITIONAL VIEW	NEW PERSPECTIVE	JAC'S VIEW
			why Paul promoted it.
<p>Do the “works of the Law” that Paul contends cannot lead to <i>dikaosune</i> include acts of moral goodness?</p>	<p>YES, in fact, it is these that are primarily in view, because, due to universal moral depravity, no human being can perform true moral goodness.</p>	<p>NO, rather, what is in view are those demands of the Law that require the distinctively Jewish practices: e.g., circumcision, Sabbath-keeping, dietary regulations.</p>	<p>YES, 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.</p>
<p>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?</p>	<p>YES, and that was their mistake; for, in truth, any disobedience whatsoever would require condemnation by the Law.</p>	<p>NO, 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.</p>	<p>YES and NO. 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).</p>

QUESTION	TRADITIONAL VIEW	NEW PERSPECTIVE	JAC'S VIEW
<p>From Paul's perspective, is it theoretically possible to be saved by keeping the Mosaic Covenant?</p>	<p>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.</p>	<p>?? 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.</p>	<p>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.</p>
<p>From Paul's perspective, were any Jews ever saved by keeping the Mosaic Covenant?</p>	<p>NO</p>	<p>?? 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.</p>	<p>YES</p>
<p>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?</p>	<p>NO</p>	<p>??NO</p>	<p>YES, presumably, but even if Paul only entertains such a person hypothetically, as a mere theoretical possibility, he does so as a theoretical <u>possibility</u>, not as a theoretical <u>impossibility</u>.</p>
<p>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?</p>	<p>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.</p>	<p>YES. It is Jesus' death that "exhausts the curse" etc. Only in Jesus is God's true plan of salvation actually played out.</p>	<p>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</p>

QUESTION	TRADITIONAL VIEW	NEW PERSPECTIVE	JAC'S VIEW
			extend mercy apart from Jesus.
Accordingly, from Paul's perspective, is it the case that ONLY Christians can receive the blessing of Abraham?	YES , at least in the sense that no one can receive the blessing of Abraham on any other terms other than the <i>dikaosune</i> that Jesus has accomplished for them.	??YES	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.
From Paul's perspective, is the centrality of Jesus a matter of his being central to God's saving activity?	YES	YES	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.
From Paul's perspective, is the "good news" the good news that we can be saved by Jesus' death?	YES	?? YES	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

QUESTION	TRADITIONAL VIEW	NEW PERSPECTIVE	JAC'S VIEW
			and experience the benefit of this good news.
<p>For Paul, is a critical element of the belief that one must have to attain <i>dikaiosune</i> the belief that one is hopelessly evil and, therefore, hopelessly unworthy of the divine blessing?</p>	<p>YES, but this is generally encouraged more at the level of doctrine than it is at the level of personal self-evaluation. One can embrace the doctrine of personal evil without having a working understanding that I, personally, am unworthy. Indeed, one can believe oneself worthy only to the extent that he believes the doctrine that he is unworthy.</p>	<p>??NO, at least the emphasis seems to be more on one's choosing to follow Jesus than on any in-depth understanding of one's own sinfulness. Indeed, the new perspective wants to downplay individual soul-searching in general.</p>	<p>YES, and at much more than the level of doctrine. It is critical that such belief be the working understanding that one has of his own personal being. It must exist at the level of authentic personal self-evaluation.</p>
<p>Is part of the significance of our believing in Jesus, for Paul, the fact that it tests our belief in whether we are evil enough to deserve condemnation?</p>	<p>YES and NO. This is probably implicit within the traditional view. but it is not typically emphasized within the traditional view.</p>	<p>??NO, the new perspective wants to downplay individual soul-searching in general.</p>	<p>YES, absolutely.</p>

* 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—??.

Notes on the New Testament Understanding of Sin

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

	At the level of one’s foundational moral nature, the person is morally righteous (good) = Righteous at the very fabric of one’s being > >	At the level of one’s foundational moral nature, the person is morally unrighteous (evil) = Unrighteous at the very fabric of one’s being > >
At the level of one’s inner, existential commitments, the person is morally righteous (good) = Righteous heart commitments > > > > >	<i>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.</i>	<i>This is the state of the person who is being “sanctified” in this present age. [The “righteous” person.]</i>
At the level of one’s inner, existential commitments, the person is morally unrighteous (evil) = Unrighteous heart commitments > > > > >	<i>This is a state in which no human being will or could ever find himself.</i>	<i>This is the initial, natural state of every human being. [The “sinner.”]</i>

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.**
 - b. 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.**
 - c. 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) “Factionousness”—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 *dikaosune* 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 *dikaos* in God's eyes. It is the those who strive to do what *Torah* requires that will be considered *dikaos* 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 *dikaos* in God's eyes. And if the Jew does not strive to do what *Torah* requires, he will not be deemed *dikaos* 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 *dikaos* 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.