

Paul's Letter to the **ROMANS**

An English Translation

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Translated by J. A. "Jack" Crabtree

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

First of all, in the light of Jesus, the *messiah*, I thank my God for you all, 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 *dikaosune* 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

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§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—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.

[1:22-27]

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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]

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§1.2

## Part 4

13

But do you suppose this, O man—you who pass judgment on those who practice such things and do the very same things—that you will escape the judgment of God? 2• Or, do you take for granted the wealth of his kindness, even of his forbearance and patience, not realizing that God's willingness to be kind is intended to lead you to repentance? 3• But, in accord with your hardness and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath and of the realization of the righteous judgment of God. 4• He will pay back to each according to his deeds—on the one hand, Life in the final age is for those who, in accord with their perseverance in doing good deeds, seek glory and honor and incorruption; on the other hand, fury and wrath is for those who, out of selfish ambition, disobey the truth and obey unrighteousness. 5• Tribulation and distress is upon every last person of the man who pursues evil—of the Jew, first and foremost, but also of the Greek. 6• But glory, honor, and *shalom* is to

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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 *dikaïos* before God; rather, it is the doers of the divine instruction who will be deemed *dikaïos*. 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

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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]

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§1.3

Part 6

17

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

[3:1–2]

18

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

[3:3–4]

19

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

[3:5–6]

20

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

[3:7–8]

Part 7

21

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

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

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

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

12•So we know that, whatever the Covenant says, it speaks it to those who are within that Covenant, to the effect that every mouth might be silenced and the whole world might be made liable to judgment by God. 13•For this reason, no human being will ever be decreed *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]

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§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

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is decreed *dikaios* on the basis of his belief, apart from Covenant-satisfying deeds.

[3:27-28]

25

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

[3:29-30]

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SECTION 2

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§2.1

Part 9

26

Are we, then, invalidating the *Torah* through {our claim that *dikaosune* is granted to} belief? 2•Of course not! Rather, we are supporting the *Torah*. [3:31]

27

What shall we say that Abraham, our forefather by physical descent, has found? 2•Now if Abraham had been pronounced *dikaios* on the basis of good acts, he would have had a basis for boasting. 3•But before God he did not. 4•For what do the scriptures say? 5•"And Abraham believed God and it was taken into account for him, resulting in *dikaosune*." <Genesis 15:6> 6•Now to one who performs good acts, his recompense is not considered as a gift of grace; but, rather, as what is due. 7•But to one who does not perform good acts—yet who believes in the one who decrees the ungodly man *dikaios*—his belief is taken into account, resulting in *dikaosune*. [4:1–5]

28

And in accord with this, David describes the blessing upon the man to whom God credits *dikaosune* 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]

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§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 *dikaosune*. 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 *dikaosune* connected to his believing, which was among the uncircumcision. 7•With the following result: he is the father of all who, in

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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]

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§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 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 *dikaiosune*.

[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

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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]

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SECTION 3

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§3.1

Part 12

34

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

[5:1–5]

35

Now indeed the *messiah*, while we were deficient {in our moral worthiness}—in just that moment—died for us God-haters. 2·Now someone will hardly die for a righteous man; but perhaps for a good man there is, in fact, someone who dares to die. 3·But God evidences *his* love toward us in this: while we were yet sinners, the *messiah* died for us. 4·Much more surely, therefore, having now been decreed *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]

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§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

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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, 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 in view of Jesus, the *messiah*, our lord.

[5:20–21]

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## PORTION TWO

of the  
Primary Discourse

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### SECTION I

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§1.1.1

#### Part 14

- 41** What are we saying? <sup>2</sup>That we should persist in sin so that grace might increase? [6:1]
- 42** Absolutely not! <sup>2</sup>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? <sup>2</sup>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 of the Father, so we too might walk in the newness of Life. <sup>3</sup>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 an intent that that body of sin might be rendered inactive—as a consequence, we no longer serve sin. <sup>2</sup>Now he who has died has been decreed *dikaïos* from his sin. <sup>3</sup>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. <sup>4</sup>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. <sup>2</sup>And with respect to the life that he lives, he lives for God. <sup>3</sup>In the same way, count yourselves to be dead with regard to sin, and living for God in Messiah Jesus. <sup>4</sup>Sin, then, is not to continue to reign in your mortal body such that you continue to obey its desires. <sup>5</sup>And do not present your members to sin to be implements of unrighteousness. <sup>6</sup>Rather, present

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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]

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§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 from the perspective of ordinary 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]

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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]

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§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 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]

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§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]

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§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]

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- 62 Thanks be to God! <sup>2</sup>[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. <sup>2</sup>•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. <sup>3</sup>•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. <sup>2</sup>•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*. <sup>3</sup>•Because the purposeful pursuit {proposed by} one's natural-born humanity is hostile to God. <sup>4</sup>•It does not subject itself to the instruction of God; it is not even able to do so. <sup>5</sup>• 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. <sup>2</sup>•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 *dikaosune*. <sup>3</sup>•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

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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]

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§1.4

## Part 19

69

Now you have not adopted a spirit of slavery again, resulting in fear; rather you have adopted a spirit consonant with your adoption as sons, by 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]

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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

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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* in accord with what God requires.

[8:26–27]

## Part 20

75

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

[8:28–30]

76

What then shall we say in response to these things?

[8:31a]

77

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

[8:31b–32]

78

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

[8:33–34a]

79

Messiah is he who died—or rather who, being raised up, is in fact at the right hand of God. 2•He indeed is the one who appeals to God on our behalf. 3•What will cut us off from this love of the messiah? 4•Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 5•As it is written, "For your sake we are put to death the whole day; we are counted as sheep for the slaughter." <Psalm 44:22> 6•But in all these things we are overwhelmingly victorious in consequence of the one who loves us.

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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]