

Paul's Epistle to the Romans

BYU New Testament Commentary Translation
(prepublication version)

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About the Brigham Young University New Testament Commentary Series

Welcome to the BYU New Testament Commentary (BYUNTC), a project by a group of Latter-day Saint (LDS) specialists offering to readers a careful, new look at the biblical records that witness the life and ministry of Jesus Christ and the first generation of his Church. The commentary series seeks to make the New Testament more accessible to LDS general readers and scholars by employing much of current biblical scholarship while reflecting important LDS insights. At the same time, this effort may also be helpful to interested readers of other faiths who want to learn how a group of LDS scholars understands the Bible. A fundamental article of faith for Latter-day Saints (Mormons) affirms the Bible “to be the word of God” while adding, understandably, that it needs to be “translated correctly” in order for it to be accurately comprehensible to modern language speakers (A of F 1:10).

These objectives have helped shape the purposes and parameters of this commentary series. Serious LDS readers of the Bible search the scriptures, looking for depth and breadth in passages whose meanings and mandates may ultimately be plain but not shallow. Such readers and interpreters are served by treatments that unite faith and research, reason and revelation, in prayerfully confronting profound and difficult issues that arise in the texts and affect one’s path of progression. The New Testament has served as an influential guide to Western civilization for centuries. As such, its records have long been studied by lay people and scholars alike, resulting in a rich reservoir of information that illuminates the New Testament era culturally, historically, and linguistically. Selectively, the BYUNTC builds upon this vast body of knowledge, resting on the Greek texts of the New Testament and connecting helpful elements of linguistic, literary, historical, and cultural research and traditional scholarship together with LDS scriptures and doctrinal perspectives. The combination of all these

features distinguishes the BYUNTC from other commentaries, which are readily available elsewhere and which readers may also want to consult for more encyclopedic or specialized discussions.

The tone of the BYUNTC aims to be informative rather than hortatory, and suggestive rather than definitive in its interpretation. The opinions expressed in this series are the views of its contributors and should not necessarily be attributed to The Church of Jesus Christ of Latter-day Saints; Brigham Young University, where many of those involved here are headquartered; or anyone else, though these works have benefited from input and guidance from a number of colleagues, advisors, editors, and peer reviewers.

Each volume in this series contains a new working translation of the New Testament. Calling it the “BYU New Testament Commentary Translation” ties it to the Commentary series and clarifies that it does not seek to replace the authorized KJV adopted by the Church of Jesus Christ as its official English text. Rather, it aims to enhance readers’ understanding conceptually and spiritually by rendering the Greek texts into modern English with LDS sensitivities in mind. Comparing and explaining the new Translation in light of the KJV then serves as one important purpose for each volume’s notes, comments, analyses, and summaries. This effort responds in modest ways to the desire President J. Reuben Clark Jr. expressed in his diary in 1956 that someday “qualified scholars [would provide] . . . a translation of the New Testament that will give us an accurate translation that shall be pregnant with the great principles of the Restored Gospel.”

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Paul's Epistle to the Romans

Chapter 1

¹ Paul, a bondman of Christ Jesus, called as an apostle, set apart for God's gospel, ² which he promised before through his prophets in the holy scriptures, ³ regarding his Son, who was born of David's descendants, ⁴ who was declared the Son of God by power through the spirit of holiness by the resurrection from the dead, Jesus Christ our Lord, ⁵ through whom we received grace and an apostleship by faithful obedience among all nations for the sake of his name, ⁶ and among whom you are called of Jesus Christ, ⁷ to all the beloved of God in Rome called saints, graceful greetings for you and peace from God our Father and from our Lord Jesus Christ.

⁸ First, I am grateful to my God through Jesus Christ for all of you, because your faithfulness is proclaimed through all the world. ⁹ For God is my witness, whom I serve with my spirit in the gospel of his Son, that I always remember you, ¹⁰ endlessly pleading in my prayers that perhaps I yet will have a successful journey by the will of our God to visit you. ¹¹ For I desire to see you so I may bestow some spiritual gift to strengthen you— ¹² that is, to be encouraged among you through the faithfulness existing between you and me. ¹³ But I do not wish you to be unaware, brothers and sisters, that I frequently intended to visit you (but I was hindered until this time), so that I may produce some fruit among you as among the other Gentiles. ¹⁴ I am indebted to both Greeks and non-Greeks, to both wise and unwise, ¹⁵ and so I am eager to teach the gospel to you who are in Rome.

¹⁶ For I am not ashamed of the gospel, because it is God's power to save every person exercising faith, first for Jews and then also for Greeks. ¹⁷ Because therein God's righteousness is revealed from faithfulness to faithfulness, just as it has been written, "The righteous person will live by faithfulness" [Hab. 2:4].

18 For God's indignation is being revealed from heaven against all impiety and unrighteousness of people who, due to unrighteousness, suppress the truth, 19 because what is knowable about God is evident among them, for God revealed it among them. 20 For from the creation of the world, his unseen things—both his everlasting power and divinity—have been perceived through the things that have been made, so that those who suppress truth are without excuse. 21 Because although they knew about God, they did not glorify Him as God nor reciprocate well, but became foolish in their dialogues, and their misunderstanding heart became darkened. 22 Claiming to be wise, they became foolish 23 and even changed the magnificent image of the eternal God into an image in the likeness of a mortal human being, and of birds, quadrupeds, and reptiles. 24 Therefore, God allows them, with their desires of their hearts into uncleanness, to dishonor their bodies among themselves. 25 Such ones exchanged the truth of God for their lie, and they worshipped and served the creation rather than the creator, who is well spoken of forever. Amen. 26 For this reason God allowed them to suffer the consequences of dishonorable passions. For their females exchanged natural sexual relations for those contrary to their natural purpose. 27 Likewise the males, abandoning natural sexual relations with the female, became inflamed with desire for each other, males with males, acting indecently and receiving in themselves the deceit of their error as continued by necessity. 28 And inasmuch as they did not see fit to consider God in their decision, God allowed them to have depraved thoughts, to do those things that are unfitting. 29 Having been filled with all unrighteousness (wickedness, greed, depravity); who are filled with envy, murder, contention, deceit, malice; who are gossipers, 30 slanderers, hating God, prideful, arrogant, boastful, contrivers of evil things, disobedient to parents, 31 senseless, covenant-breakers, heartless, merciless. 32 Though they understand the judgment of God—that those who do such things deserve death—they not only do these same things but approve of those who are doing them.

Chapter 2

1 Therefore you are indefensible, O everyone who judges, because in whatever way you judge another, you judge yourself; for you who judge do the same things. 2 And we know that God's judgment against those doing such things is based on truth. 3 Do you consider this

reasonable, O you person who judges those doing such things, while doing the same, that you will escape God's judgment? 4 Or do you look down upon the wealth of his goodness and his restraint and enduring patience, unaware that the goodness of God leads you to repentance? 5 However, because of your hardness and unrepentant heart, you are storing up for yourself indignation in the day of God's indignation and of the revelation of his righteous judgment, 6 who will render to each person according to his or her actions: 7 rendering eternal life to those seeking glory, honor, and immortality by enduring in good actions forever; 8 but indignation and anger are for those who, because of their self-seeking, are disobedient to the truth and obedient to unrighteousness. 9 Trial and distress will fall upon the soul of every person doing what is evil, first for Jews and also for Greeks, 10 but glory, honor, and peace will result when a person does what is good, first for Jews and also for Greeks, 11 for there is no partiality with God. 12 Indeed, as many as have fallen short without Mosaic law shall perish without it, and as many as have fallen short within Mosaic law will be judged by it, 13 for the hearers of Mosaic law are not righteous before God, but the doers of it will be considered righteous. 14 Indeed, whenever the Gentiles (who do not have Mosaic law by nature) accomplish the matters of the Mosaic law, those who do not have Mosaic law are a law unto themselves. 15 They demonstrate the deed of the Mosaic law written on their hearts, while their conscience is testifying, and with their understandings in the midst of one another, either accuse or defend them 16 in the day when God judges the people's hidden things by Jesus Christ according to my gospel.

17 But if you call yourself a Jew, and you find security in Mosaic law, and you boast by God, 18 and you know his will, and you experience the most important things while having been instructed by the Mosaic law, 19 do you even trust yourself as a guide of the blind, a light of those in darkness, 20 a teacher of mindless and childish people, having a form of knowledge and of truth in the Mosaic law? 21 So, while teaching another, do you not teach yourself? While proclaiming not to steal, are you stealing? 22 You who say to not commit adultery, are you committing adultery? You who loathe idols, do you steal from the temple?

23 You who boast about Mosaic law, you dishonor God through your transgression of it; 24 for because of you, the name of God is

blasphemed among the Gentiles, as it has been written. 25 While circumcision is helpful if you keep Mosaic law, if you are a lawbreaker, your circumcision has become as if it were uncircumcision. 26 So if the uncircumcised one keeps the righteous morals of the Mosaic law, will his uncircumcision not be considered a circumcision? 27 And will the one uncircumcised by nature who fulfills the Mosaic law, judge you, who, with scripture and circumcision, are a transgressor of the Mosaic law? 28 For one is not a Jew only on the outside, neither is he circumcised only on the outside of his body. 29 Rather, one is a Jew on the inside and is spiritually circumcised of heart, and not by scripture, whose praise does not come from people but from God.

Chapter 3

1 What advantage does the Jew have, or what is the benefit of the circumcision? 2 Much in every way! First, because the revelations of God were entrusted to him. 3 For what purpose? If some were not faithful, would their faithlessness nullify the faithfulness of God? 4 Let it not be so! In fact, let God be truthful, while each person is untruthful, as it has been written: that you may be considered righteous by your words, and you will prevail when you bring judgment. 5 If our unrighteousness demonstrates God's righteousness, what will we say: Is God unrighteous by imposing his indignation? (I am speaking as people do.) 6 Let it not be so! For how will God judge the world? 7 But if in my untruthfulness God's truthfulness abounded unto his reputation, why am I still judged as a sinner? 8 Lest we speak disrespectfully as some say—"Let us do evil so that good things come from it"—whose judgment is deserved.

9 What then? Are we better off? Not in any way. We held beforehand that all the Jews and Greeks are fallen. 10 As it has been written, "There is no righteous person, not one; 11 there is no one with understanding; there is no one who seeks God. 12 All have turned away and together became useless; there is not a person who does anything very useful, there is not even one" [Ps. 14:1–3]. 13 "Their throat is an open tomb; they lied with their tongues: A poison of snakes is under their lips" [Ps. 5:9]. 14 "Whose mouth is full of cursing and bitterness" [Ps. 10:7]. 15 "Their feet are quick to shed blood, 16 destruction and misery are in their paths, 17 and they have not known the path of peace.

18 There is no fear of God before their eyes” [Isa. 59:7–8]. 19 We know that whatever things the Mosaic law speaks to those in it, it is so that every mouth may be silenced and that all the creation may be answerable to God. 20 Therefore, no one living will be found righteous by the deeds of the Mosaic law in his presence, because through Mosaic law comes a knowledge of sin.

21 Now apart from the law of Moses, the righteousness of God has been revealed, being testified of by the law and the prophets: 22 God's righteousness occurs through Jesus Christ's faithfulness for all the faithful. There is no distinction made, 23 for all have fallen short and lack God's glory. 24 All become righteous as a gift by his grace through the redemption by Jesus Christ, 25 whom God appointed as an atonement because of his faithfulness by his own blood, to prove his righteousness for the sake of the remission of previously committed sins, in the patience of God. 26 This is proof of his righteousness in this time, now that he might be just and he might make one just out of Jesus' faithfulness. 27 So where is boastfulness? It has been thwarted. Through what Mosaic law? Of one's deeds? No, but through the law of trust. 28 For we are considered to be righteous by faithfulness apart from the deeds of Mosaic law. 29 Is he the God of the Jews alone? And not of the Gentiles also? Yes, and also the Gentiles, 30 since there is one God who will make the circumcised righteous by trust and so make the uncircumcised righteous by his loyalty. 31 So do we make Mosaic law invalid through his faithfulness? Let it not be so! But we uphold Mosaic law.

Chapter 4

1 What then will we say our biological forefather Abraham has found? 2 For if Abraham became righteous by deeds, he has a reason for pride, but not with regard to God. 3 For why does the scripture say, “Abraham trusted God, and it was accounted to him as righteousness” [Gen. 15:6]? 4 But for the one conducting business, payment is not accounted by covenantal bond but by contract. 5 For one who is not conducting business but instead trusts the one who is making the unholy person righteous, his trust is accounted as righteousness. 6 Even as David also speaks about the happiness of the person unto whom God accounts righteousness independently of his actions: 7 “Happy are those whose lawless deeds were forgiven and whose transgressions

have been covered over; 8 happy is a man to whom the Lord will not account guilt” [Ps. 32:1–2]. 9 Is this happiness for the circumcised? Or even for the uncircumcised? For we say Abraham’s faithfulness was accounted as righteousness [Gen. 15:6]. 10 How then was it accounted? Was it while he was circumcised or uncircumcised? Not while circumcised but while being uncircumcised. 11 And while uncircumcised he received a token of circumcision as a seal of faithful righteousness for him to become the forefather of all those faithful while they are uncircumcised, that they be considered righteous. 12 And also he is a forefather for the circumcised, though not for the circumcised alone but also for those walking in the faithful steps of our forefather Abraham while he was uncircumcised.

13 For it was not through Mosaic law that the promise was extended to Abraham or to his descendants for him to become an heir of the world. Rather, it was through faithful righteousness. 14 For if they are heirs by Mosaic law, their trust has been nullified and their promise abolished. 15 For the Mosaic law achieves indignation, but where there is no law, there is no transgression. 16 Therefore, the promise is derived through trust so that by covenantal bond, the promise might endure for all his descendants—not only for those of the law of Moses but also for those of the covenant of Abraham—he who is the forefather of all of us 17 before God, as it has been written that “I have ordained you a father of a multitude of nations” [Gen. 17:5], in whom Abraham trusted as making the dead alive and calling those things to happen that have not occurred yet. 18 Abraham, contrary to hope, trusted by hope that he would become the father of many nations, according to that which was spoken, “So thus will your children will be” [Gen. 15:5; 17:5]. 19 Now, not being weak in his trust, he recognized his body was expired, being about a hundred years old, and he recognized the infertility of Sarah’s womb. 20 However, he did not faithlessly doubt the promise of God but was empowered by his covenant, giving God honor 21 and being fully assured that God was able to accomplish that which he had promised. 22 Therefore, “it was accounted to him as righteousness” [Gen 15:6]. 23 Now, “it was accounted to him” was not recorded for him alone 24 but also for us to whom righteousness is about to be reckoned, who exercise faith in him who raised Jesus, our Lord, from the dead, 25 who was handed over for our transgressions and raised up to justify us.

Chapter 5

¹ And thus becoming righteous through faithfulness, we enjoy peace with God through our Lord Jesus Christ, ² through whom we have access by Christ's faithfulness to this grace in which we stand and rejoice at the hope of God's glory. ³ We not only rejoice in his glory but we even rejoice in trials, knowing that one's trial instills perseverance, ⁴ and perseverance instills character, and character instills hope. ⁵ And hope is not shameful because the love of God is poured into our hearts by the Holy Ghost who is given to us. ⁶ For when we were yet weak, Christ still died in due time on behalf of the unholy. ⁷ Indeed, someone will rarely die on behalf of a righteous person; perhaps someone dares to die on behalf of the noble type of person. ⁸ God establishes his own love for us because Jesus still died for all us who are sinful. ⁹ Becoming so much more righteous now by his blood, we will now be rescued from his disfavor. ¹⁰ For even if, being enemies, we have reconciled with God through the death of his own Son, how much more reconciled we will be by his life— ¹¹ moreover, even rejoicing in God through our Lord Jesus Christ through whom we received his atonement.

¹² For this reason, since the Fall came into the world, and death came through the Fall by means of one person, death then passed on to all people because all fell. ¹³ For even before Mosaic law, a fallen nature was in the world, but a fallen nature was not taken into account without the existence of law. ¹⁴ Still death reigned from Adam to Moses and over those who did not fall in the likeness of Adam's transgression, which is a type of the one who was to come—¹⁵ but as the transgression and so also as the divine gift. For if many died by the transgression of one person, even so much more the legacy within that covenantal bond of God by one man, Jesus Christ, became sufficient for the many. ¹⁶ Certainly, there was no legacy from one man who fell. While the judgment of one resulted in condemnation, yet the covenantal bond resulted in righteousness from out of our many transgressions. ¹⁷ For if death reigned by the transgression of one man, how much greater will they reign in life, receiving more than enough of his grace and legacy of righteousness through one man, Jesus Christ. ¹⁸ So by the transgression of one man, a death sentence of condemnation came to all people; likewise, by one righteous man, all people may receive a sentence of the righteous life. ¹⁹ For just as through one person's refusal to listen, many became fallen, so also through the obedience of one

person, many people will become just. 20 The Mosaic law came into being so the transgression might proliferate; but where sin proliferated, his grace might greatly increase, 21 so that just as the Fall reigned in death, so also his grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

Chapter 6

1 What then shall we say? Should we continue in our sinful state so that his gift may increase? 2 Let it not be so. Since all of us died in our sinful state, how will we live in it? 3 Or do you not know that as many of us as were baptized following Jesus were baptized according to his death? 4 We were buried with him by his baptism unto his death, so that, just as Jesus was raised from the dead by the Father's power, so we should also conduct ourselves with a newness of life.

5 For if we have become of a similar nature in the likeness of his death, we will be in the likeness of his Resurrection, 6 and we will know this fact—that our old person is likewise crucified so that our fallen body might be despised to no longer be in bondage to our sinful state. 7 For one who dies in regard to his fallen state has become freed from sin. 8 But if we died with Christ, we understand that we will live with him, 9 knowing that because Christ was resurrected from the dead, he no longer dies, and death does not have power over him. 10 For he died once for sin, but he still lives, and he lives for God.

11 And also you likewise reckon that you yourselves are dead in reference to your sinful state but alive in God with Jesus Christ. 12 Therefore, let not sin reign in your mortal body to obey its lusts. 13 Neither offer your limbs as weapons of unrighteousness for sin, but present yourselves to God as ones, as if from the dead, now living, and allow your limbs to be weapons of God's righteousness. 14 For your sinfulness will no longer have power over you; for you are not subject to Mosaic law but a covenantal bond.

15 So what? Should we fall short because we are not subject to Mosaic law but a covenantal bond? Let it not be so! 16 Do you not know that to whomever you present yourselves as bondmen to obey, you are bondmen to obey that person, whether of sin to death or obedience to life? 17 But let us honor our covenantal bond with God. Although you were bondmen of sin, yet you sincerely obeyed a type of teaching

that was delivered to you. 18 Being liberated even from sin, you served righteousness.

19 I refer to mortality on account of the weakness of your flesh. For just as you presented your limbs to be subject to your uncleanness and its lawlessness against the law, so also now present your limbs to be subject to his righteousness unto sanctity. 20 For when you were bondmen of sin, you were exempt from righteousness. 21 So what fruit did you possess then? Among which of these are you now embarrassed? For their end is death. 22 But now, being liberated from sin and serving our God, you possess your fruit for sanctity, even the end result of eternal life. 23 For the wages of sin is death, while the grace of our God is eternal life in Jesus Christ our Lord.

Chapter 7

1 Or do you not know, brothers and sisters, that I speak to them who understand the Mosaic law because the law rules a person for as long as they live. 2 For a married woman is bound to her husband by the Mosaic law. And if her husband dies, she is discharged by the law from her husband. 3 So therefore, if her husband is alive, she will be called an adulteress if she marries another man; but if her husband dies, she becomes free by the Mosaic law, not being an adulteress because she married another man.

4 Therefore, my brothers and sisters, you were put to death according to the Mosaic law through Jesus' body to become married to another who was raised from the dead so we might be fruitful for God. 5 For since we are in the flesh, the sufferings of our sins that occur because of the Mosaic law operated in our limbs, bearing the fruit of death. 6 Now we are released from the Mosaic law, having died to that which we were bound, so we might serve in the newness of spirit and not to the obsolete letter.

7 So what will we say? Is the Mosaic law a sin? Let it not be so. Moreover, I would not have understood sinfulness unless it were through Mosaic law. For I certainly would not have known about covetousness unless the Mosaic law had said, "You shall not covet" [Ex. 20:17]. 8 But as for sinfulness, taking a starting point through the commandment, it cultivated all covetousness in me. For sinfulness is no more without Mosaic law. 9 But at one time, I began to live apart from Mosaic law, yet when the commandment came forth, sinfulness revived 10 and I died. And the

same commandment, which was found by me to bring about life, also brought about death. ¹¹ For sinfulness, taking a starting point through the commandment, deceived me and, by the same commandment, killed me. ¹² So the Mosaic law became holy and the commandment became holy and just and good.

¹³ Did goodness become my death? Let it not be so! But sinfulness, so that sin may be obvious, brought about my death on account of goodness, so that sinfulness might become extremely sinful on account of the commandment.

¹⁴ For we know that the Mosaic law is spiritual, yet I am carnal, having been sold as a slave to sin. ¹⁵ I do not comprehend what I am doing; I do that which I do not want, but that which I loathe, this I do. ¹⁶ If I do this which I do not want, I agree with the law of Moses that is good. ¹⁷ I no longer now am doing it, but my sinfulness resides in me. ¹⁸ For I know that this goodness does not dwell in me—that is, in my flesh. I do not find desire present within to me to bring about what is not good. ¹⁹ But I do not do the good that I wish; I do the evil thing that I do not wish to do. ²⁰ If I do that which I do not want, I no longer accomplish the same good, and sinfulness still resides within me. ²¹ Therefore, through the Mosaic law, I find that when I wish to do what is good, evil is present for me. ²² For I delight in God's law in my inward person, ²³ but I still see the other law in my members warring against the law of my mind and taking me captive by the law of sin that is in my members. ²⁴ I am a miserable person! Who will save me from the body of this death? ²⁵ Let there be thanks to the Father through Jesus Christ our Lord. So, therefore, I myself serve through my mind the law of God, but with my flesh, I serve the law of sin.

Chapter 8

¹ Now there is no longer condemnation for those with Christ Jesus. ² For the law of the spirit of life with Christ Jesus freed you from the law of sin and death. ³ Indeed, the Mosaic law was powerless due to the weakness of the flesh. God sent his own Son in the likeness of fallen flesh, and regarding sin, he condemned it with his body ⁴ so that the righteousness of the Mosaic law may be fulfilled by us who do not walk about according to the body but to the Spirit. ⁵ For those who are carnal set their minds on the things of the flesh, but those who are

spiritual set their minds on things of the Spirit. 6 Setting the mind on things of the flesh results in death, while setting the mind on things of the Spirit results in life and peace, 7 because setting the mind on the flesh is hostile to God and does not submit to God's law, for it is not even capable. 8 Moreover, those who are carnal cannot please God.

9 But you all are not carnal, but you are spiritual if indeed God's Spirit dwells within you. But if someone does not possess a Spirit of Christ, this person is not of Christ. 10 If Christ is with you, your body is dead because of sinfulness, and even, the Spirit is life through righteousness. 11 If the Spirit of the one who resurrected Jesus from the dead dwells with you, the one who resurrected Jesus Christ from the dead will also make your mortal bodies alive through his indwelling Spirit within you.

12 Therefore, brothers and sisters, we are not debtors to the flesh to live according to the flesh. 13 For if you live according to the flesh, you are about to die, but you will live if you put to death the deeds of the flesh by the Spirit. 14 For as many are led by God's Spirit are children of God. 15 For you did not again receive a spirit of bondage to fear, but instead, you received the spirit of adoption by which we cry out, "Daddy, our Father." 16 The same Spirit testifies to our spirit that we are children of God. 17 And if children, we are heirs—heirs of God and coheirs of Christ—if we truly suffer with him so we may together be glorified.

18 For I reason that the sufferings now of this time are not worthy of the future glory to be revealed to us. 19 For the eager expectation of the creation awaits the revelation of the sons and daughters of God. 20 The creation became unwillingly subordinated to frustration by the one subjecting it in hope, 21 because the creation itself will become free from bondage of corruption to freedom of the glory of the children of God.

22 For we know the whole creation groans together and experiences birth pains up until now. 23 However, not only they but we ourselves possess the firstfruits of the Spirit; we even groan within ourselves, while eagerly awaiting adoption, as the redemption of our body. 24 For we have been delivered by hope! Hope that is seen is not hope. For who hopes for what he sees? 25 But if we hope for that which we do not see, we eagerly wait with endurance. 26 Similarly, as the Spirit helps our weakness, we do not know what we should pray for, but the Spirit itself intercedes with inexpressible groanings. 27 The one who searches our

hearts knows the Spirit's mindset because he appeals to God on behalf of saints.

28 And we know that all things work together for the good of those who love God, being called according to plan. 29 Because he knew them beforehand and foreordained them to conform to the likeness of his own Son, that he should be the firstborn among many brothers and sisters. 30 Those whom he foreordained, these he also called. And those whom he called, he also justified, and those whom he justified, he also glorified.

31 What will we say to these things? If God is for us, who can oppose us? 32 He indeed spared not his own Son but, on our behalf, even delivered him up for all of us—how will he not, along with Him, grant us graciously all things? 33 Who will prosecute God's chosen? God is the one who justifies; 34 who is the one who condemns? Christ is the one who died and, having been raised, is on God's right hand and intercedes for us. 35 Who will separate us from Christ's love? Will trouble or distress or persecution or hunger or nakedness or danger or war separate us? 36 Just as it has been written, "We died on your behalf the entire day, and we are considered as sheep for the slaughter" [Ps. 44:22]. 37 But in all these matters, we are complete conquerors because he loves us. 38 For I am convinced that neither death nor life nor angels nor rulers nor things instituted nor things of the future nor present powers, 39 neither height nor depth nor any other creation will be able to separate us from God's love, which is manifest in Christ Jesus our Lord.

Chapter 9

1 I speak the truth with Christ; I lie not, since my conscience is confirming it to me by the Holy Spirit 2 that there is great pain and never-ending sorrow in my heart. 3 For I myself prayed to be offered up by the Christ for the sake of my kinsman, my biological relatives 4 who are Israelites, who enjoy adoption and their glory and their covenants and their possession of the law and their service and their promises. 5 Of whom are the fathers and from whom the Christ biologically descended, who is God, being over all and blessed forever, amen.

6 It is not possible that God's decree has failed. For not all who are of Israel are Israelites, 7 because not all the descendants of Abraham are

faithful children; however, by Isaac your children will be called. 8 That is to say that these biological children are not God's children, but the children of the covenant are considered his descendants. 9 This is the purpose of the covenant: "I will come at the appointed time and Sarah will have a son" [Gen. 18:10]. 10 Not only this occurred, but Rebecca conceived from one man, Isaac our father, 11 although their descendants had not yet been born, neither had they done anything good nor evil, so that God's purpose might continue according to election. 12 Not from actions but because of the one who calls, it was told her that the older would serve the younger [Gen. 25:23]. 13 As has been written, "I loved Jacob, but I disfavored Esau" [Mal. 1:2-3].

14 So what will we say? Is God unrighteous? Let it not be so. 15 For God said to Moses, "I will show compassion on whomever I show compassion, and I will also pity whomever I pity" [Ex. 33:19]. 16 So therefore, it does not depend on one's desire or effort; it does not affect God's compassion. 17 For the scripture says about the Pharaoh, "For this same reason did I raise you up so that I might show by you my power and so that I might broadcast my name in all the earth" [Ex. 9:16]. 18 So then God is compassionate upon whomever he wishes, and he hardens whomever he wishes.

19 Then you will say to me, so why does he still find fault? For who resisted Him? 20 Who are you to talk back to God, O mere human? "Would the piece ever say to the one molding it, why did you make me like this?" [Isa. 29:16]. 21 Or does the potter not have responsibility over the clay to make from the same lump one dish for favored use and another for ordinary use? 22 What if the Lord, wishing to demonstrate his indignation and make known his power, bore with longsuffering dishes of indignation prepared for disposal? 23 And that so the richness of his glory might be made known to the dishes of compassion that he prepared beforehand for glory, 24 even us whom he called, not only from the Jews but also from the Gentiles? 25 Just as Hosea says, "I will call my people who were not my people, and I will call my beloved who was not my beloved" [Hosea 2:23]. 26 And "it will happen in the place where it was said to them 'you are not my people,' there they will be called the sons and daughters of a living God" [Hosea 1:10]. 27 Even Isaiah cried out for Israel, "Though the number of the children of Israel were as the sands of the sea, a remnant would then be preserved; 28 the Lord will fully and

quickly accomplish his plan upon the earth” [Isa. 10:22–23]. 29 And just as Isaiah said before, “If the Lord of Hosts left descendants behind for us, we would have become like Sodom and we would have become likened to Gomorrha” [Isa. 1:9].

30 What will we say? That the Gentiles who have not pursued righteousness have obtained righteousness, and their righteousness derived from faithfulness? 31 But Israel pursued a Mosaic law of righteousness and did not attain it. 32 But why? Because their righteousness was not attained from faithfulness but by works. They stumbled by the stone of stumbling 33 as it has been written: “Look, I place a stone of stumbling in Zion and a rock of a trap, and the one trusting him will not be ashamed” [Isa. 8:14; 28:16].

Chapter 10

1 Brothers and sisters, the desire of my heart and supplication to God is on behalf of their deliverance. 2 For I testify to those that possess God’s zeal but who lack knowledge. 3 Since they were ignorant of God’s righteousness and sought to establish their own righteousness, they did not submit to God’s righteousness. 4 For Christ is the fulfillment of Mosaic law for everyone who is exercising faith to become righteous.

5 For Moses wrote concerning the righteousness from the Mosaic law that “the person doing these things will live by them” [Lev. 18:5]. 6 However, righteousness derives from faithfulness. As he says, “Do not say in your heart, ‘Who will ascend into heaven?’” [Deut. 30:12], as though to lead Christ down, 7 “or, ‘Who will descend into the abyss?’” [Deut. 30:13], as though to lead Christ up from the dead. 8 However, what does it say? “Your statement is near you even with your speech and your sincere desire” [Deut. 30:14]. This is the word of the covenant which we preach, 9 because if you solemnly testify with your mouth about Lord Jesus and you trust in your heart that God raised him from the dead, you will receive deliverance. 10 For a person who trusts with their heart leads to righteousness, and a person professing with their mouth leads to deliverance. 11 For the verse says, “Everyone who is trusting in him will not be ashamed” [Isa. 28:16]. 12 For there is no difference between Jew and Greek, for he himself is the Lord of all, enriching all who call upon him. 13 For “every person who will call upon the name of the Lord will receive deliverance” [Joel 2:32].

14 How should they call upon him whom they did not faithfully trust? How do they trust one about whom they had not heard? How do they hear except when one preaches? 15 How do they preach unless they are sent forth? As it has been written, "How pleasant are the feet of those preaching the good things of the gospel" [Isa. 52:7]. 16 But not all have hearkened to the gospel. For Isaiah says, "Lord, who faithfully trusted our report?" [Isa. 53:1] 17 So likewise, faithfulness comes through hearkening, and the hearkening comes through preaching Christ's word. 18 But I ask, did they not hear? Certainly, "their voice went out to all the earth and their words went out to the ends of the inhabitable world" [Ps. 19:4]. 19 But I ask, did Israel not know? First Moses says, "I will provoke you with jealousy among those who are not a people; I will fill you with fury among a people who lack understanding" [Deut. 32:21]. 20 Isaiah boldly says, "I was found by those not seeking me; I was discovered by those who did not inquire about me" [Isa. 65:1]. 21 And he even said to Israel, "All day long I stretched out my hands to a disobedient and disagreeable people" [Isa. 65:2].

Chapter 11

1 So I say, did God reject his people? Let it not be so! For I also am an Israelite, descendant of Abraham of the tribe of Benjamin. 2 "God did not reject his people" [1 Sam. 12:22] whom he foreknew. Or do you not understand what the scripture says about Elijah, how he appealed to God against Israel? 3 "Lord, they killed your prophets, they tore down your altars, and I was the only one left and they seek my life" [1 Kgs. 19:10, 14]. 4 What was the divine response to him? "I reserved for myself seven thousand men who have not bowed a knee to Baal" [1 Kgs. 19:18]. 5 So now, at this time, there is a remnant that has been chosen by grace. 6 If it is by grace, it is no longer derived from Mosaic works, since grace would no longer be a reciprocal gift.

7 So what then? What Israel sought for, they did not obtain, but the chosen obtained it. While the others became insensitive, 8 as it has been written, "The Lord granted them a spirit of stupor, eyes to not see and ears to not hear until this very day" [Deut. 29:4; Isa. 29:10]. 9 And as David said, "Let their table be as a snare and a trap and an obstacle and a recompense for them; 10 let their eyes be dark to not see and their back to not always bow down" [Ps. 79:22–23; 35:8].

11 And so I say, perhaps did they stumble so they might fall down? Let it not be so! But by their transgression, deliverance became possible for the Gentiles to provoke Jews to jealousy. 12 If their transgression be worldly riches and their loss means the riches of the Gentiles, how much more would their full inclusion be?

13 I say to you Gentiles, as much as I am an apostle of Gentiles, I bring glory to my ministry 14 if perhaps I might provoke my biological kin to jealousy and save some of them. 15 If their being rejected brings about reconciliation of the world, what would their acceptance be but life from the dead? 16 If the first portion is holy, the lump is also holy, and if the root is holy, the branches are also holy. 17 If some of the branches were broken off while you were a wild olive branch, and you were grafted among them and became a partaker of the root of the rich sap of the olive tree, 18 do not be conceited over your branches! If you are conceited, you are not stabilizing the root, but the root is stabilizing you. 19 So you will say, “The branches are broken off so that I might be grafted in.” 20 Well, this is true, they were broken off by unfaithfulness, but you are standing because of your faithfulness. Do not be conceited but be reverent! 21 For if God did not spare the natural branches, he likewise will not spare you. 22 So consider God’s goodness and sharpness—sharpness against those who have fallen, and God’s goodness for you if you remain in his goodness; otherwise, you will also be cut off. 23 But broken-off branches, if they do not remain in a state of unfaithfulness, will be grafted in, for God is able to again graft them in. 24 For if you were naturally cut out from the wild olive tree and were unnaturally grafted into a cultivated olive tree, how much more so will these grow that are naturally grafted into their own olive tree?

25 I do not want you to be ignorant, brothers and sisters, about this revelation, lest you be proud. That hardness in part has happened to Israel, until the time when the fulness of the Gentiles comes about. 26 And thus, all Israel will receive salvation, as it has been written: “The Savior will come out of Zion, who will turn away ungodliness from Jacob. 27 And this is my covenant for them when I take away their sins” [Isa. 59:20–21; 27:9]. 28 Concerning the gospel, they are hostile because of you, but regarding their calling, they are beloved because of their fathers. 29 For the gifts and calling of God are irrevocable. 30 For just as you were once not faithful to God, now you received mercy

because of your disobedience on these matters. 31 So too, those who are now disobedient may also receive mercy according to the mercy that has now been shown to you. 32 For God allowed all these to be subject to disobedience, so that he might be merciful to all. 33 “O what depth of wealth and wisdom and knowledge of God! How unsearchable are his judgments and fathomless are his ways! 34 For who understands the mind of the Lord? Or who was his advisor?” [Isa. 40:13; Jer. 23:18]. 35 Or “who made an offering to him and who will again receive recompense from him?” [Job 41:11]. 36 Because from him and through him and for him all things occur; for his glory continues forever. Amen.

Chapter 12

1 I encourage you then, brothers and sisters, by the compassion of God, to establish your bodies as a living, holy, and pleasing sacrifice for your God, according to your thoughtful service. 2 And do not be patterned after this world in this generation but become transformed for the renewal of your mind so that you may discern what is the good, pleasing, and complete will of God. 3 For I speak to each person among you, by the grace given to me, to not think of yourself more highly than you should but to think wisely, since God allotted a measure of understanding to each person. 4 For although we have many body parts in one body, all parts do not have the same function. 5 So we being many people are one body in Christ, each body part complementing each other. 6 We enjoy reciprocal gifts, differing according to the gift given to us, whether of prophecy corresponding to the proportion of one's faithfulness 7 or service in one's ministry or teaching in one's instruction 8 or encouraging in one's exhortations. One should give with generosity; one should lead with diligence; one should be merciful with cheerfulness.

9 Let love be genuine. Abhor what is evil and cling to good. 10 Demonstrate affection to each other with brotherly care, leading each other forward first in showing respect, 11 not hesitating in diligence, being zealous in the Spirit, serving the Lord, 12 rejoicing in hope, being patient in trials and diligently engaged in prayer. 13 Provide for the saints' needs; pursue their hospitality. 14 Speak well of those who persecute; praise and do not curse. 15 Rejoice with those who are rejoicing and weep with those who are weeping. 16 Esteem each person the same; do not be

conceited but associate with those who are of low status. Do not think you are better than they are. 17 Do not repay evil for evil but take forethought for the well-being of all people in the sight of all. 18 If it is in your power, live peaceably with all people. 19 Dear ones, do not avenge yourselves, but give place for God's indignation; for it has been written, "Vengeance is mine," says the Lord, and "I will repay" [Deut. 32:35; Lev. 19:18]. 20 But "if your enemy is hungry, feed him; if he is thirsty, quench his thirst; for by doing his you will heap coals of fire upon his head" [Prov. 25:21–22]. 21 Do not be conquered by evil, but conquer that which is evil by goodness.

Chapter 13

1 Let every soul submit to the higher authorities, for there is no authority if it does not come from God; the leaders have been ordained by God. 2 Therefore, he who resists authority opposes God's command, and also, the ones fighting it will receive condemnation for themselves. 3 For those governing are not a terror for good conduct but for bad conduct. Do you wish to not fear their authority? Do good and you will have its approval. 4 For the servant of God is for your good, but if you do evil, be afraid because he does not carry the sword in vain. For he is God's servant, an avenger to execute punishment upon him that doeth evil. 5 Wherefore, it is necessary to be obedient not only because of God's indignation but because of your conscience. 6 For this reason, you pay tribute because the servants of God are diligently engaged in this same thing. 7 Pay back your debts to everyone—tribute for tribute, tax for tax, respect for respect, honor for honor.

8 Owe nothing contractual to anyone, except to love one another. For the person who faithfully loves has fulfilled the other law. 9 For you it is written, "You will not commit adultery; you will not murder; you will not steal; you will not covet" [Ex. 20:13–15], and if there was another commandment, it would be summed up in this way: "You will faithfully love your neighbor as yourself" [Lev. 19:18]. 10 One's love does no evil for a neighbor, so one's love is the fulfillment of the Mosaic law.

11 And moreover, knowing the time, that it is now the moment for you to awake from slumber. For now our deliverance is nearer than when we first exercised faith. 12 The night is over; day is approaching. So let us put away the deeds of darkness, and let us put on the armor of light. 13 Let us walk nobly in the daylight—not in reveling or

drunkenness, not in sexual excesses or licentiousness, not in contention or envy. 14 But put on the Lord Jesus Christ, and do not make any provision for the flesh to gratify its lusts.

Chapter 14

1 Take care of one weak in his commitment, but do not quarrel about opinions. 2 He who understands eats all things, while one who is weak eats only vegetables. 3 Let the one eating not treat the one who abstains with contempt, and let the one abstaining not judge the one eating, for God has welcomed him. 4 Who are you to judge another's servant? He stands or falls through his own master, but he will be upheld because the master is able to make him stand.

5 For one considers one day more holy than another day; another considers all days the same. Let each person be fully convinced in his own mind.

6 One who observes a holy day is mindful of the Lord. When one eats, he does it for the Lord, for he is grateful to God. And when he abstains from eating for the Lord, he is still grateful to God. 7 For none of us lives by himself and no one dies by himself. 8 For if we also live, we live for the Lord, and if we die, we die for the Lord. And so, whether we live or whether we die, we belong to the Lord. 9 For this reason, Christ died and he lived again, that he might be the master of both the dead and the living.

10 Why do you judge your brother or sister? Or why do you treat with contempt your brother or sister? For we will all stand before the judgment bar of God. 11 For it has been written, "I live, says the Lord, because every knee will bow to me and every tongue will testify to God" [Isa. 45:23]. 12 Therefore, each of us will give an account of ourselves to God.

13 Let us not judge one another any longer but instead decide to not place a stumbling block or a trap for one's brother or sister. 14 I know and I am confident by the Lord Jesus that there is nothing that is ritually unclean of itself, unless through one's own reasoning something becomes ritually unclean. Then it becomes ritually unclean for that person. 15 If your brother is distressed because of your food, you no longer walk in love. Do not destroy that brother, on whose behalf Christ died, because of your food. 16 Do not let your goodness be spoken of as evil. 17 For the kingdom of God is not eating and drinking,

but it is righteousness and peace and joy by means of the Holy Spirit. 18 For in this matter, the one who serves Christ is pleasing to God and sustained by the people. 19 So therefore, let us pursue the actions of peace and the edification of one another. 20 Do not destroy the work of God because of food. All food is ritually clean. It is evil for a person to create a stumbling block by eating. 21 It is good to not eat meat nor drink wine nor do anything which would cause your brother or sister to stumble. 22 Keep the faithfulness that you have between yourself and God. Blessed is he who has no reason to judge himself for what he considers acceptable. 23 The one who has doubts, if he eats, he has already condemned himself because it is not done out of faithfulness. Everything which is done without faithfulness is sin.

Chapter 15

1 We who are strong ought to bear the frailties of the weak and to not please ourselves. 2 Let each of us please our neighbor for his good to edify him. 3 For even Christ did not please himself, but as it has been written, “The taunts of those that criticize you fell upon me” [Ps. 69:9]. 4 For many things that were written before were noted for our instruction, so that through our patience and through encouragement of the scriptures, we may have hope. 5 Let the God of patience and encouragement grant you to live in harmony one with another for Jesus Christ, 6 so that you may with one mind and one mouth honor our God, even the Father of our Lord Jesus Christ.

7 Therefore, accept each other just as Christ also accepted you for God’s glory. 8 For I say that Christ has been made a servant of the circumcision for God’s truth to confirm the promises of the fathers 9 and that the Gentiles might glorify God for the sake of mercy. Just as it has been written, “For this reason, I will praise you among the Gentiles and I will sing in your name” [Ps. 18:49]. 10 And again, he says, “Rejoice, Gentiles, with His people.” 11 And again, “Praise the Lord, all you Gentiles, and praise him all you people” [Deut. 32:43]. 12 And again, Isaiah says, “There will be the root of Jesse, and he will rise to rule the Gentiles. In him the Gentiles will hope” [Isa. 11:10]. 13 And may the God of hope fill you with every joy and peace in your faithfulness, that you may abound in your hope by the power of the Holy Ghost.

14 I myself am persuaded because of you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and capable to admonish one another. 15 Part of the reason I wrote to you more boldly was to remind you, because of the grace given to me by God, 16 that I am a minister of Jesus Christ to the Gentiles, performing the ordinances of the gospel of the God so that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. 17 I therefore have reason to boast with Christ Jesus pertaining to the things of God. 18 For I will not dare to speak of something except that which Christ accomplished through me to make the Gentiles obedient by speech and action, 19 by power of signs and miracles, and by power of God's Spirit, so that I have fully preached the gospel of Christ from Jerusalem and round about to Illyricum. 20 Thus, I seek the honor to preach the gospel where Christ was not known, lest I build upon another's foundation. 21 But, as it has been written, "They will see to whom nothing was proclaimed about him, and they that have not heard about him will understand" [Isa. 52:15].

22 And so, for this reason, I was impeded by many things from coming to you. 23 But now, no longer having a responsibility in these regions, I long to return to you after these many years. 24 For I hope, as I am travelling through and setting off to Spain, to be accompanied by you first, if I may be comforted in part by you. 25 Now I journey to Jerusalem to minister to the saints, 26 for Macedon and Achaea were well pleased to make a certain offering for the poor saints in Jerusalem. 27 For they were well pleased, and they are their debtors. For if the Gentiles participated in their spiritual matters, then they are obligated to serve them in temporal affairs. 28 When I have accomplished this mission and sealed for them this fruit, I will go through you to Spain. 29 I know that when I come to you, I will come in the fullness of Christ's blessing.

30 I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, that you strive together with me in your prayers to God on my behalf, 31 so that I may be rescued from those in Judaea who are disobedient and that my service for Jerusalem may be well received by those saints in Judaea, 32 so that I may come to you with joy by God's will and rest with you. 33 May the God of peace be with you all. Amen.

Chapter 16

1 I recommend to you Phoebe, our sister, who is also a servant of the church at Cenchrea, 2 that you receive her in the Lord in a manner becoming of the saints and assist her in that which she has need of; for she has been a protector of many, myself included. 3 Kindly welcome Prisca and Aquila, my fellow laborers in Jesus Christ, 4 who laid down their own necks for the sake of my soul, for which I not only give thanks but also all the churches of the Gentiles. 5 Also greet the church meeting in their household. Kindly welcome Epainetos, my dear friend, who is the firstfruit of Asia for Christ. 6 Kindly welcome Mary, who toiled much on your behalf. 7 Kindly welcome Andronicus and Junias, my family and my fellow prisoners, who were prominent with the apostles who were with Christ before me. 8 Kindly welcome Amplias, my dear friend in the Lord. 9 Kindly welcome Urbane, our fellow laborer in Christ, and Stachys, my dear friend. 10 Kindly welcome Apelles, trustworthy in Christ. Kindly welcome those of Artistobulus' household. 11 Kindly welcome Herodian, of my family. Kindly welcome those of the household of Narcissus, who are in the Lord. 12 Kindly welcome Tryphena and Tryphosa, who toiled much in the Lord. Kindly welcome the well-loved Persis, who toiled much in the service of the Lord. 13 Kindly welcome Rufus, chosen by the Lord, and also his mother and mine. 14 Kindly welcome Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them. 15 Kindly welcome Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. 16 Kindly welcome one another with a holy kiss. All the churches of Christ kindly welcome you.

17 Now I exhort you, brothers and sisters, to watch out for those who are making divisions and hindrances contrary to the doctrine that you learned and turn away from them. 18 For people such as these do not serve our Lord Christ, but they serve their own appetites and through their eloquence and flattery deceive the hearts of the innocent. 19 Because your obedience is become known to all, I rejoice therefore on your behalf, but yet I wish you to be wise with regard to goodness and pure with regard to evil. 20 And the God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus Christ be with you. 21 Timotheus, my fellow-laborer, kindly welcomes you, and Lucius and Jason and Sosipater, who are my family.

22 I, Tertius, who has written this epistle, kindly welcome you in the Lord. 23 Gaius, my guest and guest of the whole church, kindly welcomes you. Erastus, administrator of the city, kindly welcomes you all, as does Quartus my brother. [24]

25 Now to God who is able to strengthen you according to my gospel and the preaching of Jesus Christ (according to the revelation of the sacred truth kept secret since eternal times 26 that now is revealed through prophetic writings, according to a commandment of the Eternal God to bring about obedience of faith made known to all the Gentiles), 27 may there be glory to the only wise God through Jesus Christ forever. Amen.