

The LETTER of PAUL to the ROMANS¹

LAST GENERATION VERSION

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Chapter 1

The Good Message of God About His Son

Paul, a slave of Jesus Anointed, an invited Emissary, having been appointed unto the Good Message of God 2 (which He formerly promised through His prophets in the Holy Scriptures) 3 concerning His Son, the one generated from the seed of David according to the flesh,² 4 the one delineated³ “Son of God”⁴ with power,⁵ in concord with the Breath of holiness, from [His] resurrection from among⁶ the dead⁷ – Jesus Anointed our Master. 5 Through Him we⁸ received grace and a commission⁹ unto obedience of faith¹⁰ regarding His name¹¹ among all the nations,¹² 6 among whom you are also the invited of Jesus Anointed.

¹ The assembly of Rome was not planted by one of the Apostles. Its origin was most likely due to the conversion of certain Jews and proselytes from Rome who were present at Pentecost (Acts 2:10-11). Aquila and Pricilla were Christian Jews from Rome (Acts 18:2) and very likely ignited this assembly within the Roman synagogues. Aquila and Pricilla had been banished from Rome by Claudius along with all Jews (AD49) because of a constant uproar of unbelieving Jews against believing Jews. Paul spent considerable time with Aquila and Pricilla in Corinth and Ephesus ministering in the synagogues. When Paul wrote this epistle, they had returned to Rome. They were the first to be mentioned by Paul in his list of greetings, and the Roman assembly met in their house (Rom. 16:3-5).

² A reference to the Davidic Covenant: 1 Chron. 17:11-14; Psalm 89:3-4, 34-37; Psalm 132:10-18; Acts 2:30; 2 Tim. 2:8

³ The Greek word means to mark a boundary. It does not mean to “determine” (as several commentators imply), but to declare what has already been determined. This meaning is required by the grammar of Acts 17:26. This Greek word was used exclusively by Luke (Luke 22:22; Acts 2:23; Acts 10:42; Acts 11:29; Acts 17:26; Acts 17:31), and Paul (Heb. 4:7) which was transcribed by Luke. This term was a Lucian expression borrowed by Paul.

⁴ Psalm 2:6-12

⁵ Verse 4 is a direct reference to Peter’s Pentecost sermon (Acts 2). Peter decisively declared (with power from the Breath) that Jesus is the “Son of God” (of Psalm 2) because He met the criteria established for the “Son” in Psalm 16 – that His soul was not left in the grave nor did His flesh see corruption. The “power” of this declaration was demonstrated through their speaking in the languages of their hearers, which they had not learned.

⁶ “Dead” here is plural, masculine in the Greek, meaning “the dead ones.” Thus, the resurrection of Jesus Anointed was not from a state of being dead, but out from among those who are dead.

⁷ Cf. Psalm 16:5-11 & Acts 2:22-32

⁸ Paul considered himself among the 11 Apostles who had been personally commissioned by Jesus Anointed, and who were present at Pentecost.

⁹ The Great Commission (Matt. 28:18-20; Mark 16:15-16; Luke 24:44-49; Acts 1:4-8)

¹⁰ The good message is to be obeyed, not just accepted mentally (Acts 6:7; 2 Thess. 1:8; 1 Pet. 1:22).

¹¹ The good confession, required of those coming for baptism, was that “*Jesus is the Anointed, the Son of God.*” This was a confession of all the truths about Jesus Anointed contained in verses 1-6 – His physical descent from David and rightful heir to David’s throne, and His being “Son of God,” begotten by the Father, the King to reign on Mt. Zion.

¹² Cf. Luke 24:47 & Rom. 16:25-27

7 To all those in Rome, beloved of God, invited holy ones:¹³ Grace to you and peace from God our Father and the Master, Jesus Anointed.

Paul's Desire to Stabilize the Assembly in the Capitol of the Roman Empire

8 First, I thank my God through Jesus Anointed concerning all of you that the Faith¹⁴ of yours is being proclaimed throughout the whole system.¹⁵ 9 For God is my witness, Whom I serve with my breath in the good message of His Son, how I constantly remember you 10 always in my prayers, pleading if somehow, at some time, I will be assisted along in the will of God to come to you. 11 For I long to see you so that I may impart to you some pneumatic gift¹⁶ to stabilize you. 12 Yet this is to be for the common encouragement among you in the mutual Faith,¹⁷ of you and of me. 13 Yet I do not want you to be unaware, brothers, that many times I intended to come to you (and was until now prevented)¹⁸ so that I may have some fruit among you also as [I have] also among the other nations. 14 I am a debtor to both the Greeks and the Barbarians,¹⁹ to the wise and the unwise, 15 thus my eagerness to evangelize you in Rome also.²⁰

¹³ The invitation to salvation is an invitation to holiness.

¹⁴ The Greek noun "πίστις" is usually rendered "faith." Yet, "belief" is not an adequate definition. The LXX uses this term almost exclusively for a kind of trust that implies great confidence being placed in the object of trust, and strongly implies trustworthiness and faithfulness. When "πίστις" has the definite article (as here) it normally refers to the body of Christian doctrine (the Christian Faith) rather than a personal "trust." In other words, Paul was referring to the spread of the body of Christian doctrine held by the Roman church rather than personal trust of individual believers. (See vs. 12).

¹⁵ The Greek word is "κόσμος" meaning an orderly arrangement. Here it refers to the influence of the congregation in Rome being felt to the farthest reaches of the Roman Empire.

¹⁶ Pneumatic gifts were given through the holy Breath to individuals through the laying on of the Apostles' hands according to Acts 8. Paul possessed this ability (2 Tim. 1:6), along with the other 11 Apostles of the Anointed, which was the "sign of an Apostle" of Jesus Anointed (2 Cor. 12:12). The grammar of Acts 8:18 indicates that this was the normal way in which pneumatic gifts were bestowed, and that this ability was unique to the Apostles whom Jesus personally commissioned. (It was this unique Apostolic gift that Simon Magus attempted to buy from Peter and John). By imparting pneumatic gifts to the Romans through his hands, they would possess additional supernatural confirmation of the resurrection of Jesus Anointed, making their testimony in the capitol city of the empire far more effective. Since pneumatic gifts were distributed through the Apostles' hands, and since Paul thought it necessary to visit the Romans in person in order to bestow these gifts, we conclude that they did not break out spontaneously without an Apostle present. The purpose of the gifts was to confirm the Apostles' eyewitness accounts of the resurrection of Jesus Anointed, (Mark. 16:15-20; Heb. 2:3-4).

¹⁷ In an environment where false teachers and false prophets were seducing many Christians from the true Apostolic teaching (see: Gal. 3:1), Paul was concerned that there be no subtle deviations in the Faith of the Roman church away from the Apostolic teaching. Such deviations would then naturally infect the farthest reaches of the Roman Empire.

¹⁸ Cf. Rom. 15:22-32

¹⁹ "Barbarians" refers to non-Greek nations, which would include the Latin Christians to whom Paul was writing.

²⁰ Rome was the capitol of the empire. "All roads lead to Rome." Paul acknowledged how that the faith of the Roman congregation was being spoken of all throughout the whole empire, as merchants and others travelled to and from

The Good Message Reveals the Deliverance of Believers

16 For I am not ashamed of the good message of the Anointed, for it is the power of God unto deliverance²¹ to all the trusting ones, to the Jew first and also to the Greek. 17 For in this the justice of God is being revealed out from faith²² unto faithfulness,²³ just as has been written, “*Yet the just [one] out of faith shall [become] alive.*”^{24 25}

The Just Fate of the Idol-worshipping Pagans

18 For the wrath of God from the sky²⁶ is being revealed²⁷ upon all the irreverence and injustice of men who hold the truth in injustice. 19 Because what is known of God is apparent among them;²⁸ for God has manifested to them. 20 For His invisible [qualities] are understood, being perceived since the creation of the world in the workmanship,²⁹ besides His invisible power and divinity, causing them to be defenseless, 21 because having known God, they did not honor [Him] as God, nor were they thankful. But they became vain in their thinking and their stupid hearts were darkened. 22 Claiming to be

the hub of the empire and encountered the Roman Christians. His desire was to impart to them supernatural gifts in order to make their testimony to the farthest reaches of the empire much more effective.

²¹ The word “salvation” literally means deliverance (rescue). Here it refers to the completed deliverance of the believers – the resurrection of the body at the second coming of the Anointed. (See: Luke 3:4-6; Rom. 13:11; 1 Thess. 5:9; 2 Tim. 2:10; Heb. 1:14; Heb. 9:28; 1 Pet. 1:5,8-9; Rev. 12:10).

²² God’s justice is revealed by the completion of initial faith, that is “faithfulness.”

²³ The same Greek word πίστις can mean either “faith” when used subjectively or “faithfulness” when used objectively. “Faith” always anticipates its completion and conclusion, which is “faithfulness.” And “faithfulness” at the end of the journey looks back to the initial “faith” which began the journey. This concept of a successful journey of faith is clearly demonstrated in Hebrews 11 where initial “faith” was maintained and completed through actions by a long list of people. Those so described are said to have the hope of God’s promise of immortality. (See also James 2:13-26).

²⁴ Many translations have translated the Greek verb as “shall live,” which could imply day-to-day living. However, here the verb ζήσεται is middle voice not active voice. In this form it never refers to a continuous state of “living,” (which is always in the active voice), but rather the act of becoming alive through resurrection. (See: Matt. 9:18; Mark 5:23; John 5:25; John 11:25; John 14:19; Rom. 8:13; 2 Cor. 13:4). The hope of resurrection for “the just one” is based on the Anointed’s own tangible demonstration of resurrection (vs. 4).

²⁵ Hab. 2:4 (see footnotes for Hebrews 10:37-38).

²⁶ God’s wrath from the sky refers to the second coming of Jesus including the accompanying and preceding judgements described in the prophets and Revelation. See also: Matt. 25:31-46; 2 Thess. 1:6-10

²⁷ The present revelation of God’s impending wrath against the wicked is revealed by means of the Gospel message preached (see. vs. 17 & Acts 13:30-31, Rom. 2:5,8, Rom. 3:5). Thus the Gospel is an invitation to escape and be rescued from the wrath to come (1 Thess, 1:10; 2 Pet. 3:1-13).

²⁸ Paul spoke about the ungodly Gentiles in the third person. Compare Rom. 2:1 where he spoke to self-righteous Israelites directly in the second person.

²⁹ Psalm 8:1-9; Psalm 19:1-6 (cf. Rom. 10:18); Psalm 49:1-6; Psalm 104:1-35; Psalm 143:5; Eccl. 11:5. This is a clear reference to “Intelligent Design” as seen throughout God’s handiwork. Those (evolutionists) who deny God and deny His handiwork in creation will stand defenseless before Him as willfully-ignorant fools, wise in their own eyes.

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wise,³⁰ they became fools.³¹ 23 And they perverted the glory of the immortal God in the likeness of a mortal human image, and of birds, and quadrupeds, and reptiles. 24 Therefore God surrendered them also, in the lusts of their hearts, to the filthiness of dishonoring their bodies among themselves 25 – those who manipulate the truth of God in the lie and are honored, and serve the creation instead of the Creator who is blessed unto the ages, truly. 26 Because of this, God surrendered them³² to worthless passions. (For even their females perverted natural intercourse into what is unnatural, 27 just as also the males, abandoning natural intercourse with a female, burn in their passions to one another, males with males performing shameful, and receiving in themselves the inevitable wages of their straying). 28 And just as they would not discern³³ God, to hold [Him] in comprehension, God also surrendered them unto a worthless mind to do the inappropriate, 29 having been filled³⁴ with all injustice, fornication, depravity, greed, evil, full of envy, murder, contention, fraud, mischief, conspirators, 30 slanderers, God-haters, insulters, proud, boasters, inventors of evil things, defiant to parents, 31 [willfully] stupid,³⁵ covenant-breakers, void of kindred affection, ruthless, unmerciful. 32 Who, having recognized the determination of God – that those practicing such things are worthy of death – not only continue, but also encourage others to practice [such things].

³⁰ This is a particular reference to the Greek and Roman mythologies and philosophies in which they considered themselves to be wise. In 1 Corinthians 1-2 Paul contrasted this kind of “wisdom” with true Wisdom, Jesus Christ.

³¹ They **became** totally depraved. They were not born in “total depravity,” as Calvinists claim. “They **became vain** in their thinking, and their stupid hearts **were darkened**. Claiming to be wise, they **became fools**.” This slide into total depravity is the result of resisting God’s grace drawing them to repentance. (See Rom. 2:4-6).

³² Verse 24 “Therefore God surrendered them also,” and vs. 26 “Because of this, God surrenders them...”, and vs. 28, “just as they would not discern God, ... God also surrenders them...”, all prove that God surrenders men to depravity and destruction as a result of their overt and continual rejection of Him and His revelation. Thus, man is not condemned because of some incomprehensible will and decree of God for the non-elect, or because the atonement is not available to all, but because of his own stubborn refusal even when illuminated and drawn by God to repentance.

³³ Discern His qualities by inference from the creation. The Greek term implies approving through truth-seeking.

³⁴ The action of the perfect participle “having been filled” precedes the action of the aorist indicative verb “surrenders.” Thus, God abandons such people to total depravity **after** they have become filled with these things.

³⁵ 2 Peter 3:5

Chapter 2

*The Hypocrites of Israel will fare no better*³⁶

Consequently, you³⁷ are defenseless, O man – anyone who judges! For in whatever you judge another you are condemning yourself! For you – the one judging – practice the same things!³⁸ 2 Yet, we have observed that the determination of God is according to truth on those practicing such things. 3 Yet, do you suppose this, O man – the one judging those practicing such things and doing the same things, that you will escape the judgment of God? 4 Or are you despising the riches of His kindness, of His tolerance, and of His patience, ignorant that the benevolence of God is leading you³⁹ to repentance?⁴⁰ 5 Yet, according to the hardness of your unrepentant heart,⁴¹ you are accumulating for yourself wrath in the Day of Wrath⁴² and of revealing the just judgment of God, 6 who will repay to each according to his deeds.⁴³ 7 Indeed to those, [who] through continuing in good deeds⁴⁴ seek glory, honor, and immortality – age

³⁶ After condemning the whole pagan culture of the Gentile world in the previous chapter, Paul then turned his condemnation to the synagogues where elitism in hypocrisy and arrogance flourished. Paul's argument in this chapter was to prove that even among the Gentile nations which the Israelites despised, there were many who, even without having any "law" from God, absolutely put to shame the hypocrites of Israel who had the Law and Scripture, but did not measure up to its righteous standards. These ignorant Gentiles will fare better in the judgement than the hypocrites of the synagogues. The standard of judgement and responsibility to obey God is relative to the revelation provided. That is, "to whom much is given, from him much will be required" (Luke 12:48). See also: Rom. 4:15 & 5:13).

³⁷ Note that Paul speaks to the unbelieving Israelite in the second person.

³⁸ The religious Jews typically prided themselves on their adherence to the Law. Yet, as seen in those who constantly rejected Jesus, their hearts were filled with iniquity. The evil in the hearts of the pagans, which Paul had just listed in 1:29-31, was also found among the self-righteous Jews, including: injustice, greed, envy, contention, fraud, conspirators, slanderers, insulters, proud, boasters, ruthless, and unmerciful.

³⁹ God draws all to repentance (not only the "elect"), even those who end up condemned. Those to whom Paul referred here, who were being drawn to repentance, would instead become the subjects of God's wrath on the Day of the Master (see vss. 5-6). Thus, God draws all men to repentance, and His grace is not "irresistible."

⁴⁰ The word "repentance" literally means to "reconsider" – to commit to a change of course.

⁴¹ Note that the judgmental hypocrite suffers from a similar malady of the "heart" as did the pagans in chapter 1. Concerning the pagans who rejected the very limited and non-specific knowledge of God which was implied by the creation, "their stupid hearts were darkened" (Rom. 1:21). But for the Israelite who had God's revelation and Law, and many warnings by God's prophets, yet they hardened their hearts through pride and arrogance. In both cases, the result is blindness, the former having a self-imposed blindness concerning God, and the latter having a self-imposed blindness of how God views them. Neither will survive the judgement.

⁴² Zeph. 1:14-18

⁴³ God's judgement is always of one's works. Ultimately, God knows the heart and hidden motives of every person. But it is the outward manifestation which God will judge. Every person will eventually reveal the condition of the heart by what he says and does. That works are the basis of judgment is necessary so that God can be shown to be righteous, since one's works cannot be hidden (Matt. 12:37). God must be vindicated in passing judgement upon all men, and He will be proven to be just by proving each man guilty by what is evident from his works (Rom. 3:4).

⁴⁴ Entering the "narrow gate" puts one on a path of discipleship which ultimately leads to permanent life (Matt. 7:13-14). A disciple of the Anointed is one who keeps Jesus' commandments (Jn. 14:15,21; Jn. 15:10; 1 Jn. 2:3-4). Thus, those

enduring life.⁴⁵ 8 Yet, to those [who] from contention and stubbornness are unpersuaded of the truth, yet are persuaded to injustice – wrath and fury. 9 Tribulation and anguish on every human soul that produces evil, of the Jew first and also of the Greek. 10 But glory and honor and peace to everyone practicing good, to the Jew first and also to the Greek, 11 (for there is no partiality with God).⁴⁶ 12 For as many as have sinned without law shall also be destroyed without law, and as many as have sinned within law shall be judged through law.⁴⁷ 13 For it is not the hearers of law who [will be considered] just before God, but the doers of law shall be justified.

*Some among the Gentiles were Righteous even without Law*⁴⁸

14 For whenever the nations, not having law, should do by nature⁴⁹ the [essence] of the Law, these, having no law, are law for themselves, 15 those who show the work of the Law written in their hearts,⁵⁰ their conscience⁵¹ witnessing together and the collective reasoning among themselves,⁵² accusing or defending,⁵³ 16 in the Day when God shall judge the secrets of men through Jesus Anointed⁵⁴ according to my Good Message.⁵⁵

judged worthy of permanent life are those who not only have embarked on the journey of following Jesus, but who have successfully completed the journey, as demonstrated by “continuing in good deeds.”

⁴⁵ “Permanent life” is received by the righteous at the resurrection (see: Matt. 25:46; Mark 10:30; Luke 18:30; John 12:25; Rom. 6:22; Gal. 6:8; 1 Tim. 6:12,19; Titus 1:2, 1 John 2:25; Jude 1:21)

⁴⁶ 2 Chron. 19:7

⁴⁷ God holds people accountable only for the revelation He has given them (Luke 10:12; Luke 12:47-48; Acts 17:30-31).

⁴⁸ Job was an excellent example of this concept

⁴⁹ The image of God is imprinted upon the hearts of all people, it is the initial uncorrupted conscience, “light” that is programmed into every human born (John 1:9), so that he instinctively knows what is good and what is evil. Compare v. 27.

⁵⁰ Deut. 30:6; Psalm 37:31; Psalm 40:8; Isa. 51:7; Jer. 31:33; Ezek. 36:26; Rom. 7:22-23; 2 Cor. 3:3

⁵¹ The conscience is the image of God, shown here in its uncorrupted form. Even some Gentiles who were without law from God maintained and followed their consciences. In Romans 1:18-32, Paul described those who rejected the knowledge of God portrayed in creation as: “they became vain in their thinking.” He portrayed their searing their consciences as “their stupid hearts were darkened.” (See also: 1 Tim. 4:2).

⁵² Without any direct revelation from God through human language, whole ancient civilizations established laws and penalties that have many similarities to the Law that God gave to Moses for Israel. Such were based upon this collective conscience that is initially programmed into every infant.

⁵³ The criteria by which the nations will be judged (who have no explicit Law from God) is the collective natural sense of morality which is evident across all cultural divides. This instinctive morality is a remaining reflection of God’s image in which man is created. John 1:9 states that the “true light” gives light to “every man coming into the world.”

⁵⁴ Luke 10:1-16; Luke 11:31-32; Luke 12:35-49

⁵⁵ The early Christian historian, Eusebius, wrote: “They say that Paul meant to refer to Luke’s Gospel wherever, as if speaking of some gospel of his own, he used the words, ‘according to my Gospel’.” (Eusebius, History, Book III, ch. iv)

The Blindness and Hypocrisy of Unbelieving Israel

17 Look, you are called a “Judean,” and you rest upon the Law and boast in God, 18 and you know the will [of God] and discern the consequences, being instructed from the Law. 19 Besides, you have confidence in yourself to be a guide of the blind, a light to those in darkness,⁵⁶ 20 a trainer of the undisciplined, a teacher of children, having the form of knowledge and of the truth in the Law. 21 You, then – the one teaching another – are not teaching yourself! The one proclaiming, “*Do not steal,*” you steal! 22 The one saying, “*Do not commit adultery,*” you commit adultery! The one who abhors idols, you defile what is sacred! 23 [You] who boast in the Law are devaluing [it] by side-stepping the Law!⁵⁷ 24 For the name of God is being blasphemed among the nations because of you, just as it was written.⁵⁸ 25 For circumcision is indeed advantageous if you should keep the Law. Yet, whenever you may be a side-stepper of the Law, your circumcision has become uncircumcision.

A Genuine “Jew”⁵⁹

26 Whenever, then, the uncircumcised should keep the justice of the Law, should not his uncircumcision be reckoned as circumcision?⁶⁰ 27 And, the uncircumcised, who from nature⁶¹ completes [the obligations of] the Law shall judge you – the one having Scripture and circumcision [yet] are a side-stepper of the Law! 28 For what is apparent is not a “Judean,”⁶² nor is circumcision [merely] what is seen in the flesh. 29 But the one in the hidden things is a “Judean,” and circumcision is of the heart,⁶³ in the breath, not in inscription,⁶⁴ whose praise is not from men but from God.

⁵⁶ God called Israel (Jacob) to be all these things (Isaiah 49:6). Yet, Israel failed, so the ultimate fulfillment is through Christians (Acts 13:47). Cf. also Isa. 49:10 & Rev. 7:16-17.

⁵⁷ Matt. 23:13-36

⁵⁸ Isaiah 52:5; Ezekiel 36:20-23

⁵⁹ Matt. 3:8-9

⁶⁰ See Rom. 2:14-16

⁶¹ Rom. 2:14

⁶² The term, “Jew,” is an abbreviated form of “Judean” from “Judah” (which means “praise”).

⁶³ Circumcision was the physical sign of God’s election (Gen. 17:9-14; Deut. 7:6-8). It was a sign of Abraham’s faith in God’s promise (Rom. 4:11), thus a symbol of a heart purified by faith. God declared that one day He would circumcise the hearts of His people, Israel (Deut. 30:6). Circumcision of the heart is equated with repentance (Jer. 4:4). Circumcision of the heart is experienced by a repentant believer during his baptism, as a work of the holy Breath (Col. 2:11-13). Paul calls himself and his fellow Christians the true “circumcision” (Phil. 3:2). Circumcision was a token of the Abrahamic Covenant (Gen. 17:9-14), which is the hope of Christians (Gal. 3:16-18, 26-29; Heb. 6:13-20).

⁶⁴ This is likely a reference to the genealogical records which included the date of a boy’s circumcision.

Chapter 3

What then is the preeminence of the Judean, or what is the benefit of circumcision? 2 Much in every way, [but] indeed primarily because they were entrusted [with] the declarations of God.

A Paradox Arising from Israel's Unfaithfulness

3 But what if some were unfaithful? Will not their unfaithfulness undermine the faithfulness⁶⁵ of God?⁶⁶ 4 Do not let it come to this!⁶⁷ But, “God is true,”⁶⁸ and “every man is a liar,”⁶⁹ just as it has been written: “So that You should be justified in Your declarations and should prevail in Your judgments ...”⁷⁰ 5 Yet if our injustice exhibits the justice of God, what shall we conclude? Not that God is unjust – the One bringing wrath (I speak as a man). 6 It cannot be thus! Or else, how will God judge the world? 7 For if the truth of God is magnified in my falsehood resulting in His glory, why am I still being condemned as a sinner?⁷¹ 8 Also, [why] not [do] as we are slandered and as some claim that we say, that “we should do evil so that good may come,” (whose condemnation is just). 9 What then? Do we [Israelites] hold priority?⁷² Absolutely not! For we previously proved Jews and also Greeks to be under sin.⁷³ 10 Accordingly it has been written that “... no one is just, not even one ... 11 no one is understanding; no one is seeking out God; 12 all avoid [Him]; they were altogether useless; no one is doing kindness, not even one! 13 Their throat is an open tomb; with their tongues they defraud; venom of snakes is under their lips; 14 whose mouth is crammed with cursing and bitterness. 15 Their feet are swift to shed blood; 16

⁶⁵ Here again we have the Greek word, “πιστις” which is usually translated, “faith” (active sense) or “trustworthiness” or “faithfulness” (passive sense). “Faith” is the beginning of “faithfulness,” and “faithfulness” is the completion of “faith.” Context determines which is meant.

⁶⁶ Paul here addresses the Jews’ primary objection to Christianity: If God had indeed forsaken Israel and was now gathering in the nations as His “elect” instead (see: 2:26-29), would He not be a covenant breaker?

⁶⁷ Do not draw such a conclusion!

⁶⁸ A direct quote of Deut. 32:4 LXX

⁶⁹ A direct quote of Psalm 116:11 LXX

⁷⁰ Psalm 51:4 LXX. The Hebrew of this Psalm reads, “so that You shall be justified in Your declarations, and shall be innocent in Your judgments.” Paul followed the LXX reading, “prevail,” instead of the Hebrew, “innocent.” His point is profound. God’s entire plan for redemption has been thought out so that in the judgment, God Himself will be vindicated as the righteous and just Judge. Thus, God’s own character is on trial and He will be vindicated against any claims of injustice by men, angels, or Satan himself.

⁷¹ The Greek word means one who misses the mark, or falls short of the set standard.

⁷² That is, in exhibiting God’s justice by our massive failures?

⁷³ In 1:18-32 Paul proved the pagan Greeks under the just condemnation of God; and in 2:1-24 Paul proved that the Jews were hypocrites and also under the just condemnation of God.

crushing and wretchedness are in their ways; 17 and they do not know the way of peace; there is no fear of God before their eyes."⁷⁴

The Solution – The Law was Meant to Vindicate God's Justice, not Mans'

18 Yet, we have perceived that whatever the Law says it speaks to those within the Law,⁷⁵ so that every mouth may be blocked, and the whole world may become condemned to God.⁷⁶ 20 Because of this, no flesh at all shall be justified [resulting] from deeds of the Law. For through the Law is the full knowledge of sin.

God Intended to Deliver by Grace, through the Faithfulness of His Son

21 Yet now, apart from the Law, God's justice has been made apparent, (having been reported under the Law and the Prophets), – 22 the justice of God, through the faith of Jesus Anointed,⁷⁷ unto all and upon all the trusting ones.⁷⁸ For there is no distinction, 23 for all sinned and lack the glory of God. 24 Being justified gratuitously by His grace through the release that is in Anointed Jesus 25 (Whom God previously placed as the "atonement-seat,"⁷⁹ through the faith in His blood as a token of His justice, through the excusing of sins previously committed by the tolerance of God),⁸⁰ 26 [with a view] toward displaying His justice in the present era, in order for Him to be [both] just, and the one justifying the [trusting one] on the basis of⁸¹ Jesus' faithfulness. 27 What place then has boasting? It is excluded! By what sort of principle? Of deeds? No! But through

⁷⁴ This entire quote comes from Psalm 14:1-3 LXX. Most of this is missing in the Hebrew text, although fragments of it also appear in Psalm 5:9; Psalm 10:7; Psalm 36:1; Psalm 140:3; & Isaiah 59:7-8. As with Hebrews, where all of Paul's quotations came from the Septuagint, in Romans he also seems to have favored the Septuagint version (or else the ancient Hebrew of the time read like the LXX instead of the modern Masoretic text which may have been truncated).

⁷⁵ The Law had jurisdiction over Israel alone, since they entered willingly into that contract with God at Mt. Sinai.

⁷⁶ The term "κοσμος" (system) refers to the whole inhabited world, all civilization. Paul's point was that Israel's utter failure to keep God's Law is sufficient to prove that the whole world is guilty before God, and the nations are also without excuse (Rom. 1:18-32).

⁷⁷ Objective genitive, meaning the faith concerning Jesus Anointed, not Jesus' own faith. See also Gal. 2:16; Gal. 3:22; Phil. 3:9; Rev. 14:12.

⁷⁸ The Greek verb "πιστευω" means more than merely "believe" (as it is usually translated). It means to trust, to consider someone to be faithful and trustworthy, to place complete confidence in that person.

⁷⁹ The Greek word appears many times in the LXX, always in reference to the lid of the Ark of the Covenant upon which the high priest sprinkled the blood of the sacrificial goat on the Day of Atonement. It is also refers to this in the only other NT occurrence, Heb. 9:5.

⁸⁰ Here Paul indicates that the "atonement-seat" on which the high priest sprinkled the blood on the Day of Atonement was itself a type of the Anointed, and that the former remission of sins was granted only through the reality – the Anointed's own blood (Heb. 9:15).

⁸¹ Lit. "out of"

the principle of faith! 28 We are reckoning accordingly a man to be justified in faith, apart from deeds of law. 29 Or is [He] the God of the Jews only, and not also of the nations? 30 Yes! Of the nations also, since “*God is one*”⁸² who shall justify the circumcised out of faith and the uncircumcised through faith.⁸³ 31 Are we then undermining law through the Faith?⁸⁴ May it not be! But we are affirming law.⁸⁵

Chapter 4

Proofs from Old Testament Examples

What, then, shall we declare Abraham to have discovered, our father according to the flesh?⁸⁶ 2 For if Abraham was justified from deeds he has [reason to] brag, but not to God. 3 For what does the Scripture say? Yet Abraham “*trusted in God, and it was credited to him unto justice.*”⁸⁷ 4 Yet to the laborer, the wage is not credited according to grace, but according to debt. 5 But to the one not earning, yet relying upon the One who justifies the ungodly, his faith is credited unto justice. 6 Even as David also speaks of the blessedness of the man to whom God credits justice without deeds: 7 “*Blessed are those whose transgressions have been pardoned, and whose sins have been covered!* 8 *Blessed is the man to whom the Master may not credit sin!*”⁸⁸

Justification through Faith is a Universal Principle

9 Is this blessedness, then, upon the circumcised [only]? Or [is it] also on the uncircumcised? (For we say that the Faith unto justice was credited to Abraham). 10 How then was it credited, [while] in circumcision or in uncircumcision? Not in

⁸² This is a reference to the Shema (Deut. 6:4 LXX), the creed of Judaism which states that there is only one God who has no peer or equal. This creed was affirmed by Jesus Himself (Mark 12:29-34; John 17:3) and applied exclusively to the Father. The Shema was affirmed by James (James 2:19) and repeatedly by Paul (Rom. 16:27; 1 Cor. 8:4-6; Eph. 4:4-6; 1 Tim. 1:17; 1 Tim. 2:5). In all these cases, Jesus Anointed Himself is necessarily excluded from the term “God,” which is properly defined as the “Sovereign over All” (cf. Rev. 1:8; Rev. 4:8; Rev. 11:17; Rev. 15:3; Rev. 16:7,14; Rev. 19:6,15; Rev. 21:22).

⁸³ In verse 25 Paul spoke of a former “faith” in the blood of the Anointed through the Day of Atonement ritual. Thus, when the Anointed finally came, those of Israel who had previously hoped in the Anointed are now justified “out of” [εκ] → a former faith. On the other hand, the nations, who had no such former faith in the redemptive act of God through the symbolism of the sacrifices, are now justified “through” [δια] → faith.

⁸⁴ Commonly called, “the Faith” as a reference to the whole body of Christian doctrine (with the definite article).

⁸⁵ Justification through faith in the Anointed does not make one “lawless” (as the unbelieving Jews charged the Christians), since the Anointed’s commands are themselves “law” – the “Law of the Anointed” (Gal. 6:2).

⁸⁶ It is evident from this statement that Paul was appealing primarily to fellow Israelites in the Roman assembly, (cf. Rom. 9:10).

⁸⁷ Gen. 15:6 LXX

⁸⁸ Psalm 32:1-2 LXX

circumcision, but in uncircumcision! 11 And he received the token of circumcision, a seal of the justice of the Faith [while] in uncircumcision, for him to be the father of all the trusting ones, to credit them also unto justice through uncircumcision, 12 and the father of circumcision,⁸⁹ not to the circumcised only, but also to those walking in the footsteps of the Faith of our father Abraham in uncircumcision.

The Land Inheritance God promised Abraham is through Faith not the Law

13 For the promise to Abraham, or to his Seed,⁹⁰ to be the inheritor of the world,⁹¹ was not through the Law,⁹² but through the justice of faith. 14 For if they are inheritors⁹³ by means of the Law, then faith has been voided⁹⁴ and the promise nullified.⁹⁵ 15 (For the Law produces wrath; yet where there is no Law, neither is there an infraction).⁹⁶ 16 Therefore, [the fulfillment of the promise is] from faith, according to grace, to confirm the promise to all the “seed,” not only to those from the Law,⁹⁷ but also to those from the Faith of Abraham, who is the father of all of us. 17 Accordingly it has been written that, “I have made you the father of many nations.”⁹⁸

The Abrahamic Faith

⁸⁹ Here Paul refers to the true “circumcision” of the heart which takes place in baptism. See Rom. 2:29 & Col. 2:11-13.

⁹⁰ Paul makes it a point to speak of the promise to both Abraham and to his ‘Seed’ (who is the Anointed – Gal. 3:16). The only promise that God made to Abraham that was both to him personally and to his ‘Seed’, was the permanent land inheritance. (See Gen. 17:8; Acts 7:5).

⁹¹ The Greek word is “κόσμος” – “an orderly arrangement.” This term is frequently used of human government, a particular civilization, or to humanity in general. Here it refers to the “new world order” when the dominion of the land will be transferred to Jesus Anointed and the holy ones (See: Psalm 37; Daniel 7:13-14,18). Since the Anointed is “Abraham’s Seed” to whom the Land inheritance was made along with Abraham, His coming Kingdom is seen as the fulfillment of the promise God made to Abraham, to give all the Land to him and to his ‘Seed’ who is the Anointed.

⁹² Under the Law, Israel had only a conditional and temporary right to the Land God promised Abraham, if they kept God’s Law.

⁹³ The heirs of the Land promise that God made to Abraham and to his ‘Seed’

⁹⁴ God promised Abraham the Land as a permanent inheritance because of Abraham’s faith, which God credited to him as “justice.”

⁹⁵ Since God’s promise of the permanent Land inheritance to Abraham and to his ‘Seed’ was unconditional (a promise, not a conditional contract), the fact that Israel failed to keep the Law, and was subsequently ejected from the Land cannot undermine the unconditional promise God made to Abraham and his ‘Seed.’ This is why it was necessary for another ‘Seed’ to come out of Abraham’s loins that could partake of the permanent and unconditional promises. That ‘Seed’ is the Anointed and all who have been baptized into Him. (Gal. 3:16-29).

⁹⁶ It was infractions of the Law that disqualified Israel from retaining possession of the Land (Deut. 28-30). Thus, if the Law and its penalty are removed, there is no longer an obstacle to maintaining the permanent possession of the inheritance.

⁹⁷ Those who formerly lived under the Law, yet trusted God – like Moses, David, and the prophets

⁹⁸ Gen. 17:1-8

Facing this, he trusted God who raises the dead,⁹⁹ and calls what does not exist as existing. 18 Who, being past expectation,¹⁰⁰ trusted upon the expectation¹⁰¹ for him to become the father of many nations, according to what had been declared, “*thus shall be your seed.*”¹⁰² 19 And not being weak in faith, he did not consider his own body (already having been as good as dead – being about a hundred years old) and the deadness of Sarah’s womb. 20 Yet, he did not doubt the promise of God in unbelief, but he was empowered by faith, giving glory to God, 21 and being fully persuaded that what He had promised He was capable of performing. 22 Through this it was credited to him as justice. 23 Yet this was not written because of him alone, (that [justice] was credited to him), 24 but also because of us to whom it is intended to be credited – those trusting upon the One who aroused Jesus our Master from among the dead, 25 (who was surrendered for our offenses, and was aroused for our justification).

Chapter 5

The Hope of the Glory of God

Having been justified¹⁰³ out of faith¹⁰⁴, we have peace toward God through our Master, Jesus Anointed. 2 Through Him we have taken hold of the access (in faith) into this grace in which we have come to stand. And we brag upon the hope of the glory of God.¹⁰⁵ 3 Yet not only this, but we even brag [about this hope] in severe hardships, having observed that the hardship produces endurance, 4 and endurance [produces] character, and character [produces more] hope. 5 Yet the hope does not humiliate, because the love of God has been poured into our hearts through the holy Breath having been given to us.¹⁰⁶

Reconciled to God through The Anointed

⁹⁹ Abraham’s trust in God’s promises led him to conclude that God would make good on his promise to give Abraham that land by means of resurrection. This is why Abraham, Isaac, and Jacob insisted that their bones be buried in the holy Land.

¹⁰⁰ Past expectation of having a child by natural procreation, due to his great age and Sarah’s infertility

¹⁰¹ The expectation of the fulfillment of God’s promise

¹⁰² Gen. 15:5

¹⁰³ Declared not guilty, pardoned

¹⁰⁴ Calvinists teach that faith is imparted when a person is justified by God. However, this clause indicates that God justifies us out of faith, making justification dependent on a prior faith.

¹⁰⁵ The “hope of the glory of God” is defined clearly in Rom. 8:18-25. See also Psalm 37.

¹⁰⁶ The holy Breath is the deposit on the inheritance, which is our hope (Eph. 1:13-14).

6 Even while [in] our weak condition, The Anointed died for the ungodly according to the appointed time.¹⁰⁷ 7 For rarely would anyone die for a just person. Yet for the good person someone might venture to die. 8 But God exhibits His love to us, that still being sinners, The Anointed died for us. 9 Much more accordingly, having been justified now in His blood, we shall be rescued from the wrath¹⁰⁸ through Him. 10 For if while being enemies we were reconciled to God by the death of His Son, much more, having been reconciled, we shall be delivered in His life.¹⁰⁹ 11 And not only that, but [we are] also bragging in God through our Master, Jesus Anointed, through whom we received the reconciliation.

Death Reigns now in Adam, but the Just will Reign in Life through the Anointed

12 Therefore, just as through one man sin entered into the system, and through sin death [entered], and thus death came to all men because all sinned, 13 (for until the Law [came] sin was in the system, yet sin is not credited without the Law present. 14 Still, death reigned from Adam to Moses even over those not sinning in the likeness of Adam's side-stepping), he is a symbol of the impending One. 15 But the gift is not like the offence [in this way]: For if the many¹¹⁰ died because of the offence of the one, much greater the grace of God and the gracious gift in the one Man, Jesus Anointed, overflows unto the many.¹¹¹ 16 Also the gift is not like the result of the one failure.¹¹² For indeed the judgment resulting in condemnation extends from one [failure]. Yet the gift extends to justification from many offences. 17 For if death reigns [now]¹¹³ by the offense of one, much more those receiving the superabundance of grace and of the gift of justification shall reign¹¹⁴ in life¹¹⁵ through the One, Jesus Anointed. 18 Consequently

¹⁰⁷ The time of the Anointed's death was appointed by God and revealed to Daniel. (Dan. 9:24-26).

¹⁰⁸ Psalm 37

¹⁰⁹ See: John 14:19; Rom. 6:5,8

¹¹⁰ Paul used the term "the many" as a reference to the sons of God. (See vs. 19).

¹¹¹ Paul's point is to draw a comparison between Adam and the Anointed in the manner in which the actions of one affect "the many" (who are the sons of God). However, he then drew a distinction in the effect. Those who sin according to Adam's sin, receive the same punishment. But, those who receive the benefit of the Anointed's gift do so superabundantly.

¹¹² That is, Adam's sin which resulted in the curse on the whole race.

¹¹³ While the aorist indicative usually implies a past action (if that action is an event), it is sometimes used to encapsulate something in its entirety which takes place over a long period of time. In such cases, the proper form in English is present tense. The context seems to demand this usage here.

¹¹⁴ They shall reign in the future Kingdom.

¹¹⁵ Resurrection

then, just as through one offense the sentence¹¹⁶ comes to all mankind, in the same way through one just act for all mankind¹¹⁷ comes justification of life.¹¹⁸ 19 For even as through one man's disobedience the many were designated sinners,¹¹⁹ thus also, through the obedience of the One, the many¹²⁰ shall be designated just ones. 20 Yet, the Law came alongside so that the offense should increase.¹²¹ But where sin increased, grace was overflowing 21 so that even as sin reigned in death,¹²² so also grace might reign through justice into permanent life,¹²³ through Jesus Anointed our Master.

Chapter 6

Our Death in Baptism is the Condition for the Resurrection

What then shall we say? Shall we persist in sin so that grace might increase?¹²⁴ 2 May it not be! How can we who died to sin continue to live in it? 3 Or are you ignorant that all of us who were immersed into Anointed Jesus¹²⁵ were immersed into His death? 4 We were therefore buried together with Him through immersion into death,¹²⁶ so that exactly like the Anointed was aroused from among the dead through the glory of the

¹¹⁶ The sentence passed upon the whole human race was physical death. The sentence was established because of Adam's sin, yet is carried out on his posterity because we also sin (vs. 12). Notice that Paul interpreted God's threat to Adam, "in the day that you eat thereof you shall surely die," as physical death. (Adam died within one millennial "Day" at 930 years old).

¹¹⁷ The Anointed died for all mankind. The Calvinist doctrine of "Limited Atonement" is overthrown by this verse.

¹¹⁸ That is, being declared just in order to take part in the first resurrection and reign with the Anointed.

¹¹⁹ That "the many were designated sinners" does not imply that Adam's guilt was transferred to all his descendants, as the Augustinian doctrine of "original sin" claims. Rather, since Adam's disobedience was adjudicated with the sentence of death, a judicial precedent was set. We were therefore also designated "sinners" and sentenced to death on the same grounds. Likewise, since the Anointed paid the sentence for all mankind in His atoning death, all who are in the Anointed will be designated "just," a requirement for inheriting the Land in the age to come (Ps. 37:28-29).

¹²⁰ Here Paul used the adjective "many" as a substantive in the masculine gender (with the definite article and without modifying another noun). The use of "the many" as a substantive is rare. It appears in Romans first in verse 15. Yet, Paul clearly defined the term for us in Rom. 12:5. "Thus we, *the many*, are one body in the Anointed." (See also: 1 Cor. 10:17,33). Thus the first group which he called "the many" (who were formerly designated sinners) are the same people as the second group "the many" (who will be designated just). He was speaking about the Anointed's followers in both cases, "the elect," comparing their former condition with their future glory. Notice the distinction between "the many" in verse 19 and "all mankind" in verse 18. Jesus also used the same term (the many) for His followers in Matt. 24:12, "Because iniquity shall abound, the love of *the many* shall grow cold. But the one enduring to the end shall be delivered."

¹²¹ It is not that God desired sin to increase, but rather that sin might be clearly defined and magnified by the Law.

¹²² Sin reigns in death in the present age.

¹²³ In the age to come, grace will reign in the just Kingdom of Jesus Anointed characterized by permanent life.

¹²⁴ Paul dealt here with the objection of the unbelieving Jews against the Christians mentioned in Rom. 3:8 "Also, [why] not [do] as we are slandered and as some claim that we say, that 'we should do evil so that good may come,' (whose condemnation is just)."

¹²⁵ Water baptism is the mechanism for joining the believer to the Anointed (see: Acts 2:38; 1 Cor. 12:13; Gal. 3:26-29).

¹²⁶ Col. 2:12,20

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Father thus we also might walk in newness of life.¹²⁷ 5 For if we have been planted¹²⁸ together in the form¹²⁹ of His death,¹³⁰ indeed we also shall be [in the form] of the resurrection, 6 knowing this: that our old human was crucified together,¹³¹ so that the body of sin¹³² might be rendered impotent, no longer to enslave us to sin. 7 For the one who died¹³³ has been justified from sin. 8 Now if we died together with the Anointed,¹³⁴ we believe that we will also live together with Him,¹³⁵ 9 having observed that the Anointed (having been aroused from among the dead) is no longer dying – death no longer has jurisdiction over Him. 10 For to whatever He died, He died to sin once.¹³⁶ Yet, to whatever He lives, He lives to God. 11 In the same manner also you, consider yourselves to be dead indeed to sin¹³⁷ but alive to God in Anointed Jesus our Master.¹³⁸ 12 Do not, therefore, permit sin to dominate in your dying body,¹³⁹ to hearken to it in its longings. 13 Neither be volunteering your body-parts to sin for implements of injustice. But be volunteering yourselves to God, (just like the living from among the dead),¹⁴⁰ and your body-parts as implements of justice to God. 14 For sin will not dominate you; for you are not under Law but under grace.

15 What then? Shall we sin because we are not under Law but under grace? May it not be! 16 Have you not observed that you are slaves to whomever you volunteer yourselves for obedience as slaves? You are slaves of whoever you obey, whether of sin [leading] to death, or of obedience [leading] to justification.

¹²⁷ Paul's point was that the same power of the Father that raised Jesus from the dead is available to us, as being joined with Him in baptism, to conduct ourselves as being dead to sin.

¹²⁸ In 1 Cor. 15:42-45, Paul used the metaphor of the body being "planted" in the hope of reaping the resurrection. Here he shows that the "planting" is done in water baptism, with the reaping occurring at the resurrection.

¹²⁹ Immersion is a like representation of the Anointed's death (vs. 2)

¹³⁰ Baptism is the symbol of the Anointed's death.

¹³¹ Gal. 2:20

¹³² Our body corrupted by sin and under the penalty of death (cf. vs. 12 & Rom. 7:24)

¹³³ The one who has been baptized into the Anointed's death

¹³⁴ If we were baptized

¹³⁵ 2 Tim 2:11

¹³⁶ That the Anointed "died to sin" cannot mean that He stopped sinning, since He never sinned. Rather, once He was crucified, the wages of our sin (death) no longer had any power over him. Once He was resurrected "death" had no power over Him anymore.

¹³⁷ In the same way that the Anointed "died to sin" we are to reckon ourselves "dead to sin" – that the ultimate penalty (death) no longer has power over us because of the hope of resurrection.

¹³⁸ Baptized believers are to live in a reality that does not yet exist, as though already resurrected in the Kingdom. Our resurrected life and immortality currently resides in Him (See: 2 Cor. 4:11; 2 Cor. 5:1; Phil. 3:20-21; Col. 3:4).

¹³⁹ The body is dying because of sin and the curse – death (Gen. 2:16-17; Gen. 3:19; Rom. 5:12)

¹⁴⁰ Col. 3:1

17 Yet thanks be to God that you used to be slaves of sin but from the heart you hearkened to the kind of teaching you were given. 18 And having been freed from sin you were enslaved to justice. 19 (I am speaking as a man¹⁴¹ because of the weakness of your flesh). For exactly as you volunteered your body-parts as slaves to impurity and to lawlessness for lawlessness in this way now volunteer your body-parts slaves to justice for purity. 20 For when you were slaves of sin you were free from justice. 21 What fruit therefore did you have at that time about which you are now ashamed? For indeed, the end result of those things is death. 22 Yet now, having been freed from sin and having been enslaved to God, you have your fruit unto purity. And the end result is age-enduring life. 23 For the salary of sin is death.¹⁴² But the gift of God is age-enduring¹⁴³ life, in Anointed Jesus our Master.

Chapter 7

An Illustration from the Law of Moses

Or are you ignorant, brothers, (for I am speaking to those knowing the Law), that the Law governs the person as long as he lives? 2 For the married¹⁴⁴ woman has been bound to the living husband with a law. Yet, if the husband should die, she has been released from the law of the husband. 3 Consequently then, she will be called an adulteress of the living man if she should become [wife] to another man. Yet, should the husband die she is free from the law of the [husband] to be no adulteress [when] becoming [wife] to a different man. 4 Similarly my brothers, you also became dead to the Law¹⁴⁵ through

¹⁴¹ Using human metaphors and human reasoning

¹⁴² In Paul's writings, the final destiny of the wicked is always "death," to "perish" (Rom. 2:12), or "destruction" (Rom. 9:22) which he defines as "permanent extermination" (2 Thess. 1:9). While the Greeks (esp. Plato) claimed that the soul of man was immortal (from which they inferred the transmigration of souls – reincarnation), according to Paul, God alone has immortality (1 Tim. 6:16). He grants "immortality" only to some (Rom. 2:8) based on what they do with the Gospel (2 Tim. 1:10). He decrees "death" to the rest. Paul always presents the destiny of the righteous and the wicked as a choice between "death" and "permanent life." There is no hint of God's tormenting the wicked forever in Paul's writings.

¹⁴³ The Greek word "αἰωνίαν" (usually translated "eternal" or "everlasting") does not mean that the implied action continues forever (perpetual), but rather the result of the action is permanent. See 2 Thess. 1:9 & Jude 1:7.

¹⁴⁴ The Greek word is "ὑπανδρος" (literally, "under man")

¹⁴⁵ In addressing this chapter specifically to Jewish brothers (v. 1), Paul claimed that they had been released from the Law of Moses upon their baptism. He did not teach, as is commonly supposed, that the Law itself was abolished when the Anointed died. Paul made this point in Gal. 3:10-13, that unbelieving Israel remains under the Law, the curse pronounced by Moses in Deut. 28-30. But Israelites who are joined to the Anointed in baptism are freed entirely from the Law of Moses.

the [dead] body¹⁴⁶ of the Anointed, for you to become [joined] with a different [Law]¹⁴⁷ to the One aroused from among the dead – so that we should be bearing fruit to God. 5 For when we were in the flesh, the passions of sins (those through the Law) were operating in our body-parts to produce fruit unto death. 6 Yet now we have been released from the law of death in which we were being held, so as to yoke us in renewal of breath, and not to obsolete script.¹⁴⁸

The Futile Struggle of Israel under the Law of Moses

7 What then shall we say? That the Law is sin? May it not be! Rather, I did not understand sin except through the Law. For I had not even observed coveting except the Law said, “You shall not covet.” 8 Yet sin, gaining an opportunity through the commandment, produced in me all covetousness. For without Law sin is dead. 9 (I lived apart from the Law once, but when the commandment came, sin became alive and I died).¹⁴⁹ 10 And it was found that the commandment which was [intended] for life, this was to me for death. 11 For sin, gaining opportunity through the commandment, seduced me and through it killed me. 12 Therefore the Law is holy, and the commandment is holy and just and good. 13 Has death become good to me? May it not be! Rather, sin, so that it might appear sin, is producing death through what is good, so that sin may become exceedingly sinful through the commandment. 14 For we have observed¹⁵⁰ that the Law is pneumatic,¹⁵¹ yet I am fleshly,¹⁵² having been sold¹⁵³ under sin. 15 For I do not know what I am doing! I am not practicing that which I am willing [to do]. But I do what I hate! 16 Yet if I am doing that which I am not willing [to do], I

¹⁴⁶ By the Anointed’s literal death they were freed from the marriage bond of the Old Covenant. By being joined to the Anointed’s death in baptism, they were free from the first marriage contract.

¹⁴⁷ The New Covenant is a marriage contract to the resurrected Anointed one. Thus, Israel under the Law was married to the Anointed, who divorced her due to unfaithfulness. Yet she is restored in the “New Covenant” (Hosea 1-2; Isa. 50:1; Isa. 52:1-9; Isa. 54:1-13).

¹⁴⁸ The specific regulations of the Law become “obsolete script” for Israelites who are joined to the Anointed.

¹⁴⁹ Paul was once a child having no “understanding” of the Law, and thus was innocent before God.

¹⁵⁰ Continuing his appeal to his Israelite brothers (v. 1), Paul described the former personal struggle to keep the Law.

¹⁵¹ Of the Breath of God

¹⁵² Still carrying the body of flesh with its appetites for things that are contrary to God

¹⁵³ I am “fleshly” (following the appetites of the body), having been sold as a slave to sin which remains the master because the Christian allows it. This is our natural tendency unless you “consider yourselves to be dead indeed to sin, but alive to God in Anointed Jesus our Master.” (Rom. 6:11)

am conceding that the Law is good. 17 Yet I am no longer doing it, but the sin residing¹⁵⁴ in me. 18 For I have observed that good does not reside in me (that is in my flesh). For the willingness is with me, yet I cannot find the [means] to accomplishing the good. 19 For I am not doing the good which I am willing [to do], but I am practicing the evil which I am unwilling [to do]! 20 Yet if I am doing that which I am unwilling [to do], I am no longer doing it, but the sin residing in me [is doing it]. 21 Consequently, I find this principle: That in my willingness to do the good the evil is lying beside me. 22 For I am delighted with the Law of God according to the inward man. 23 Yet I see a different law in my body-parts raging war against the law of my mind, leading me captive to the law of sin which is in my body-parts. 24 What a miserable man I am! Who will rescue me from this body of death?¹⁵⁵ 25 [It is] through Jesus Anointed our Master! I give thanks to God! In summary, then, I am myself indeed serving the Law of God in the mind,¹⁵⁶ yet the law of sin in the flesh.

Chapter 8

The Victorious Life & Hope of Those Freed from the Law

Consequently,¹⁵⁷ nothing is now condemning to those in Anointed Jesus not walking according to flesh but according to the Breath.¹⁵⁸ 2 For the law of the “Breath of life”¹⁵⁹ in Anointed Jesus¹⁶⁰ has freed me¹⁶¹ from the law of sin and death. 3 For the inadequacy of the Law, in which it was weak because of [our] flesh, God, sending His own Son in the form of sinful flesh,¹⁶² and for sin, condemned sin in the flesh¹⁶³ 4 so that the justice of the Law may be filled up in us – the ones not walking according to flesh but according

¹⁵⁴ The Greek word means to fully occupy a dwelling. “*The dwelling of sin in man denotes its domination over him ... [it is] no passing guest, but by its continuous presence becomes the master of the house.*” (TDNT, Vol. V, p. 135). Compare Rom. 8:9 where the Breath of the Anointed fully occupies the same space instead of sin, being the master of the house.

¹⁵⁵ Rom. 6:6,12

¹⁵⁶ Rom. 12:1-3

¹⁵⁷ In light of having been freed from the Law and joined to the Anointed (Rom. 7:1-5)

¹⁵⁸ The “Breath” is given in baptism (Acts 2:38).

¹⁵⁹ The Greek word πνευμα literally means “breath” or “wind.” This clause seems to be a play on the creation account, where God breathed into Adam the “breath of life” and he became a living soul. In Rev. 11:11 exactly the same clause which appears here refers to the “breath of life” which the two witnesses received after being killed. (See also: Job 27:3; Job 32:8; Job 33:4).

¹⁶⁰ There is a “Breath of life” in Anointed Jesus beyond the normal “breath of life” which animates all men.

¹⁶¹ This occurs at baptism (Rom. 6:4-6).

¹⁶² Because Jesus assumed a human body, He was assuming a fallen and therefore sinful substance – flesh. This does not mean He sinned, but rather He carried in His flesh the plague of sin which is so powerful over man’s will – yet without actually sinning (Heb. 2:9-18 & Heb. 4:15).

¹⁶³ Sin was condemned “in the flesh” of Jesus Anointed when His body of flesh was crucified.

to the Breath. 5 For those being in accord with flesh are inclined from the flesh. But those [being] in accord with the Breath [are inclined from] the Breath. 6 For the inclination of the flesh [leads to] death, but the inclination of the Breath [leads to] life and peace. 7 This is because the inclination of the flesh is hostility unto God, for it is not in subjection to God's Law, neither is it able [to be]. 8 So those in flesh¹⁶⁴ are not able to please God. 9 However, you are not in flesh but in the Breath if indeed the Breath of God resides¹⁶⁵ among¹⁶⁶ you. Yet if anyone does not hold¹⁶⁷ the Breath of the Anointed he is not the Anointed's. 10 But if the Anointed [is] among you,¹⁶⁸ indeed the body is dead¹⁶⁹ through sin, yet the Breath is life¹⁷⁰ through justice.¹⁷¹ 11 And if the Breath of the One who aroused¹⁷² Jesus from among the dead is residing among you,¹⁷³ the One who aroused Jesus from among the dead will also bring to life your dying bodies through His Breath residing among you. 12 Consequently then, brothers, we are not debtors to the flesh to be living in accord with the flesh. 13 For if you are living in accord with the flesh you are about to die, but if with the Breath you are killing¹⁷⁴ the habits of the body, you shall live! 14 For all those being led by the Breath of God, these are sons of God. 15 For you did not receive¹⁷⁵ a breath of slavery again, [leading] to fear, but you received the Breath of adoption in which we call the Father, "Abba."¹⁷⁶ 16 The same Breath jointly proclaims along with our breath that we are the children of God.

¹⁶⁴ "In flesh" is an abbreviated way of saying "in accord with the flesh."

¹⁶⁵ The Greek term means to fully occupy a house as the master of the house. See note on Rom. 7:17 for the counterpart – Sin – as master of the house.

¹⁶⁶ The preposition ἐν can mean either in or among if the object is plural as in this case.

¹⁶⁷ To have a common hold, that is to share (Heb. 6:4)

¹⁶⁸ Paul equated the Breath of the Anointed residing among us with the Anointed Himself residing among us. This statement is significant to show that the holy Breath present with believers is not a third Person, but is the means for the Anointed one to be with us (Matt. 28:20).

¹⁶⁹ The death sentence which comes with the curse will still claim our bodies.

¹⁷⁰ The Breath dwelling in us is life itself.

¹⁷¹ This seems to refer back to Rom. 1:17. The body will die because of sin and the curse, but the holy Breath within will bring life in the resurrection for the just.

¹⁷² The Greek word means to arouse from sleep.

¹⁷³ Just as in verses 9-10 where the "Breath of the Anointed" dwelling with us is equivalent to the Anointed Himself dwelling with us, so also here the "Breath of God" dwelling among us is equivalent to God Himself dwelling with us. This concept was explained fully by Jesus in John 14:15-23. The "Breath of Truth" (the helper) which was promised to those who keep Jesus' commandments, and began to be fulfilled on Pentecost, is the presence of both Jesus and the Father with us. It is not a third Person.

¹⁷⁴ Note the present tense which implies an ongoing process. If Paul had meant a one-time event he would have used the aorist tense.

¹⁷⁵ at your baptism

¹⁷⁶ A Hebrew term of endearment for a father, similar to the English term "daddy"

The Inheritance of the Sons of God

17 And if [we are] children, [we are] also inheritors,¹⁷⁷ indeed [we are] God's inheritors and Jesus Anointed's co-inheritors,¹⁷⁸ even if we jointly suffer so that we may also be jointly glorified. 18 For I consider that the sufferings of the present appointed time are not comparable to the glory about to be revealed unto us. 19 For the anticipation of the creation is awaiting the revealing of the sons of God. 20 For the creation was subjected to futility,¹⁷⁹ not voluntarily, but through the One who subjected it in hope, 21 because the same creation shall be released from the slavery of corruption¹⁸⁰ unto the freedom of the glory of the children of God. 22 For we have observed that all creation groans in unison, and travails in unison, until now. 23 Yet not only this, but we ourselves, having the first-fruits¹⁸¹ of the Breath, we also groan in ourselves awaiting the adoption, the redemption of our body. 24 For we were rescued in this hope.¹⁸² Yet, if hope is seen it is not hope. For if someone [already] sees, why is he also hoping? 25 But if we are hoping for what we do not [yet] see, we await it through endurance. 26 And similarly the Breath¹⁸³ also assists our frailty. For we have not perceived what we should pray, according to what is necessary. But the same Breath intercedes over us with unspoken sighing. 27 And the One searching the hearts has perceived what the inclination of the Breath is, because in accord with God it pleads concerning the holy ones.¹⁸⁴

God's Commitment to Us

28 Now we have observed¹⁸⁵ that everything works together for good for those loving God, (those being called in accord with His proposal¹⁸⁶); 29 [and] that those whom He

¹⁷⁷ This term refers specifically to the permanent land promise of the Abrahamic Covenant. See: Gal. 3:15-18, 26-29

¹⁷⁸ Jesus Anointed is the inheritor of the nations and all the Land that God promised to Abraham and his 'Seed' (who is the Anointed). See: Psalm 2; Gal. 3:16.

¹⁷⁹ Gen. 3:17-19

¹⁸⁰ Deut. 32:43 LXX; Isa. 34; Isa. 65:17-25; Isa. 66:10-13,22-24; Rev. 22:3

¹⁸¹ The "Breath of life" through the Anointed first produces holiness before it gives life to our mortal bodies in the resurrection.

¹⁸² The "hope" contained in the Gospel, for which we were baptized, is the resurrection of the body to an inheritance on the restored Land.

¹⁸³ That is the Breath of the Anointed (vss. 9-10) who is seated at the Father's side interceding for us

¹⁸⁴ This is the *παράκλητος* ("advocate") promised in John 14:15-26, which is the invisible presence of the Anointed Himself through the Breath of Truth. It is the same "Breath of the Anointed" in vss. 9-10. The Anointed one Himself is seated at the Father's side pleading on our behalf (v. 34 & Heb. 7:25). John shows plainly that the *παράκλητος* ("advocate") is Jesus Himself. "... if anyone may sin, we have an advocate [*παράκλητος*] with the Father, Jesus, the Anointed, the just one" (1 John 2:1).

¹⁸⁵ The term is the perfect tense form of the verb meaning to "see." It refers to what is known by observation.

knew previously¹⁸⁷ He predefined¹⁸⁸ [to be] fashioned¹⁸⁹ from¹⁹⁰ the image of His Son, for Him to be the first-produced¹⁹¹ among many brothers.¹⁹² 30 And whom He predefined,¹⁹³ these He also called.¹⁹⁴ And whom He called, these He also justified.¹⁹⁵ And whom He justified, these He also glorified.¹⁹⁶ 31 What then shall we say [in response] to these things?¹⁹⁷ If God is for us, who is against us? 32 Surely the One not sparing His own Son, but gave Him for us all, how shall [He] not also together with Him grant everything¹⁹⁸ to us? 33 Who will bring charges against God's chosen ones? God is the justifier! 34 Who is the one judging? the Anointed is the one who died, yet rather was also aroused, who is also at the right [side] of God,¹⁹⁹ who also intercedes over us. 35 Who shall separate us from the love of the Anointed? Tribulation? Or distress? Or persecution? Or famine? Or nakedness? Or danger? Or sword? 36 According as it has been written that, *"For Your sake we are killed all day long, we are accounted as sheep of the slaughter."*²⁰⁰ 37 But in all these things we are conquering beyond, through the One having loved us. 38 For I have become convinced that neither death,

¹⁸⁶ The term means something laid out before another. Here it refers to the Abrahamic Covenant laid out before Abraham by God.

¹⁸⁷ The Greek word does not mean to have knowledge of something before it exists, as it is interpreted by Calvinists. Rather, it means to know someone previously, as demonstrated by Paul's use of the term in Acts 26:4-5 *"My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. They **knew me from the first**, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee."* Those whom God knew previously were men like Abraham and David, examples that Paul used in chapter 5. God had an intimate relationship with Abraham, and because of this, He appointed him to the following things. (God previously knew Abraham intimately: Gen. 18:17-20).

¹⁸⁸ The Greek word is a compound of "prior" and "boundary."

¹⁸⁹ Paul was referring to the resurrection of the body here, not to molding of character. In Phil. 3:21, the only other place this term appears in the New Testament, it refers to our bodies being transformed in the resurrection like the Anointed's resurrected body.

¹⁹⁰ Most translations have "conformed to." If this was the meaning, "image" would be in the dative case. Instead, it is in the genitive case, meaning from.

¹⁹¹ That the Son of God was πρωτότοκος (lit. "first-produced") among many brothers indicates that He existed before any others, those He calls "brothers," which includes the saints of the Old Testament. For the same reason Col. 1:15 refers to the Son as *"the first-produced of all creation,"* the very first being to be produced, on day one of creation. In Col. 1:18 (& Rev. 1:5) He is *"the first-produced from among the dead,"* being the first one to be raised to immortality.

¹⁹² See Hebrews 9:15

¹⁹³ Predefined for resurrection

¹⁹⁴ God called Abraham (Heb. 11:8-9).

¹⁹⁵ God justified Abraham (Rom. 4:1-8)

¹⁹⁶ God glorified Abraham (Gen. 12:2-3). The word "glorified" means to bestow honor upon someone.

¹⁹⁷ God has already proven His commitment to His people in the past, Abraham and David being perfect examples.

¹⁹⁸ God will not fail to grant to us everything that He has promised – the resurrection and the inheritance.

¹⁹⁹ Paul alluded here to Psalm 110, where the Anointed is seated at the right of God acting as our priest *"according to the order of Melchisedek"* (Heb. 7:25).

²⁰⁰ Psalm 44:22

nor life, nor messengers, nor rulers, nor powers, nor imminent things, nor impending things, 39 nor height, nor depth, nor any other creation²⁰¹ shall be able to separate us from the love of God that is in Anointed Jesus our Master.

Chapter 9

Paul's Sorrow for Israel's being Set Aside

I am telling the truth in the Anointed. I am not lying, my conscience testifying together with me in the holy Breath, 2 that my sorrow is great and my heart is continually pained. 3 For I had been wishing myself to be excommunicated from the Anointed over my brothers, my fellow-countrymen according to the flesh, 4 who are Israelites, whose [are] the adoption, and the glory, and the covenants, and the Law-giving, and the divine-service,²⁰² and the promises; 5 whose [are] the fathers, and out of whom is the Anointed according to the flesh.²⁰³ The God who is over all [be] blessed unto the ages, amen!

Why God Chose Baptized Christians to Complete the Abrahamic Covenant

6 Yet, it is not as though the word of God has failed. For not all those out of Israel²⁰⁴ are Israel.²⁰⁵ 7 Neither because they are Abraham's seed²⁰⁶ [are they] all [his] children,²⁰⁷ but "*in Isaac shall be called to you seed.*"²⁰⁸ 8 That is, the children of the flesh – these are not the children of God, rather the children of the promise²⁰⁹ He counts for seed. 9 For the word of promise was this: "*According to this set time*²¹⁰ *I will return, and Sarah shall [have] a*

²⁰¹ It is a mistake to conclude from this passage the impossibility of departing from God. All of the things listed are external to the believer, and act against his will. (See: Rom. 11:21-22).

²⁰² The Priesthood

²⁰³ This sentence can be punctuated in different ways. Many translations place a comma here, making the Anointed "the God who is over all." However, it is just as grammatically correct to place a period here, and make the remaining words a new sentence. That this translation is preferable is evidenced by two facts: (a) The "blessing" (εὐλογητός) upon the Father alone is common in the New Testament (Luke 1:68; Rom. 1:25; 2 Cor. 1:3; 2 Cor. 11:31; Eph. 1:3; 1 Pet. 1:3), but is nowhere applied to the Anointed, and (b) referring to the Anointed as "the God who is over all" is counter to Paul's theology (1 Cor. 8:6; Heb. 10:12-13).

²⁰⁴ That is, not all who came from the loins of Israel (Jacob) are reckoned as "Israel."

²⁰⁵ Reckoned to be "Israel" as the heirs of the promises to Abraham and his "seed."

²⁰⁶ Literally, "sperm"

²⁰⁷ There is a contrast being drawn here between "seed" which is only a potential child, and actual "children" who are rightful heirs (see: Rom. 8:17).

²⁰⁸ Gen. 21:12

²⁰⁹ "The promise" refers to the Abrahamic Covenant promise, that the Land would be given to Abraham and to his "Seed" as a permanent inheritance (Gen. 17:8; Psalm 105:9-12)

²¹⁰ That is, this same time next year. The LXX reads, "*according to this set time, to the hour, I will return...*"

son."²¹¹ 10 Yet not only this, but also Rebecca conceived from one, of Isaac our father.²¹² 11 For not yet having been born, not yet practicing any good or evil, so that according to God's choice the proposal²¹³ might continue,²¹⁴ (not from deeds, but from the One calling), 12 it was declared to her that *"the older shall serve the younger."*²¹⁵ 13 Accordingly²¹⁶ it has been written, *"I loved Jacob, but I hated Esau."*²¹⁷ 14 What then will we declare? Not that there is injustice with God! May it not be! 15 For He says to Moses, *"I will be merciful to whomever I may be merciful, and I will pity whomever I pity."*²¹⁸ 16 Consequently then, it²¹⁹ is not through the determined one, nor yet through the pursuing one, but of God²²⁰ – the One being merciful. 17 For the Scripture says to Pharaoh that *"unto this same [purpose] I raised you up, that I should display in you my power, and that My name should be heralded in every land."*²²¹ 8 Consequently, then, He is merciful to whomever He determines. Yet He hardens whomever He determines.²²²

²¹¹ Gen. 18:14

²¹² In the case of Abraham, the seed of promise (Isaac) and the seed according to the flesh (Ishmael) came from two different women – Sarah and Hagar. Lest some might suppose that the inheritance is determined by the mother, Paul also demonstrated that not even all of Sarah's descendants are children of promise. Isaac's descendants were twins from the same mother (Rebecca), yet Esau and his descendants were rejected, and Jacob and his descendants were chosen to carry the covenant.

²¹³ See Rom. 8:28

²¹⁴ That is, the Abrahamic Covenant might continue from generation to generation to its fulfillment in that one "Seed" who is the Anointed (Gal. 3:16), and ultimately in the realization of the inheritance in the Kingdom (Rom. 8:17-27).

²¹⁵ Gen. 25:22-23 The election was not to permanent salvation or damnation, but to God's using one nation above the other to accomplish His plan.

²¹⁶ In accord with the nation of Esau (Edom) serving the nation of Jacob (Israel) it has been written by Malachi ...

²¹⁷ Malachi 1:2-3 This was written long after Jacob and Esau had become great nations. It was not spoken about the boys before they were born, but about the nations that they had become. God explained that He had shown special favor to Jacob's descendants and displeasure upon Esau's descendants, not for permanent salvation and damnation, but in bringing about His purposes through the nation of Israel. Malachi continues by showing that Jacob's descendants had rebelled against God, and were under condemnation. Ultimately, God will discern between the righteous and wicked of Jacob's descendants. The wicked descendants of Jacob will be ashes under the feet of the righteous, who will inherit the Land (Mal. 3:16 – 4:3).

²¹⁸ Gen. 33:19 In the context, God was explaining why He was allowing Moses to see His glory but no one else.

²¹⁹ This refers back to verse 11, the way in which God chooses to "continue" the Abrahamic Covenant to its ultimate fulfillment, whether using Isaac instead of Ishmael, Jacob instead of Esau, or the Apostles and gentile churches instead of the Jewish nation.

²²⁰ The sense is that the continuation of the "proposal" (Abrahamic Covenant) over the centuries does not depend on human perseverance, but on God's choosing of whom He will use to carry out His plan.

²²¹ Exod. 9:16 Israel is here compared to Pharaoh – hardened – and that God's name will now be proclaimed in every land by the calamity that was soon to overtake Jerusalem, and by the proclamation of Christians dispersed throughout the land.

²²² God alone decides through whom He will work out His covenants and promises. Instead of Israel being the conduit to bring the Abrahamic Covenant to completion, God has chosen to use Christians instead. God has hardened Israel, and now has mercy on the nations (ch. 11).

Paul Answers His Jewish Critics

19 [No doubt] you will protest to me, “Why does He still accuse? For who has withstood His determination?” 20 Indeed, O man,²²³ who are you to contradict God? The thing shaped will not speak to the one who shaped it, “Why did you make me like this?” 21 Or does not the potter have authority over the clay, from the same lump to make a vessel valuable indeed, yet also a worthless [vessel]? 22 Yet if God intending to demonstrate His wrath and to make His power known, carries in great patience the vessels of wrath having been adapted for destruction,²²⁴ 23 [it is] so that He may make known the wealth of His glory upon the vessels of mercy, which he prepared for glory – 24 us whom He also called, (not only out from the Jews,²²⁵ but also out from the nations), 25 just as also in Hosea He says: *“I will call the ‘not-My-people’ ‘My-people,’ and the ‘not-having-been-loved’ [I will call] the ‘having-been-loved.’”*²²⁶ 26 And *“It will be in the location²²⁷ where it was declared to them you are not My people, there they will be called sons of the Living God.”*²²⁸ 229 27 Yet, Isaiah calls out over Israel, *“If the number of the sons of Israel should be as the sand of the sea, a remnant shall be delivered. 28 For a concluding word, and cutting short in justice, because a cutting-short word the Master shall work upon the Land.”*²³⁰ 29 Also accordingly, Isaiah previously declared, *“If the Master of armies had not set aside a seed for us, we might have become like Sodom, and we might have been compared to Gomorrah.”*²³¹

30 What then shall we say? That the nations who do not pursue justice acquired justice which is from faith? 31 Yet Israel, pursuing a law of justice, does not attain to a law of justice? 32 Why? Because [they pursue] not from faith, but as from works of law. For they tripped over “the stumbling stone.” 33 Accordingly as it has been written: *“Look! I am placing in Zion a stone of stumbling, and a rock of scandal, and all the ones believing in Him shall not be disgraced.”*²³²

²²³ The Greek word is “ανθρωπος” which answers to the Hebrew “adam” meaning “of dust.”

²²⁴ The Jewish nation destined for destruction by the Roman armies, fulfilled in AD70. See Luke 19:41-44.

²²⁵ Technically, the term “Jews” (Judeans) refers to people of the southern kingdom of Judah (and Benjamin).

²²⁶ Hosea 2:23

²²⁷ This refers to the Valley of Jezreel, Megiddo, see: Hosea 1:4-5

²²⁸ Hosea 1:10

²²⁹ This whole passage in Hosea refers to the 10 northern tribes of Israel, disbursed during the Assyrian captivity.

²³⁰ Isa. 10:22-23

²³¹ Isa. 1:9

²³² Paul combined two passages here, Isaiah 8:14-15 & Isaiah 28:16

Chapter 10

Jesus Anointed is the Personification of Justice in the Law

Indeed, brothers, the desire of my heart and [my] petition towards God over Israel is for [their] deliverance. 2 For I testify to them that they have zeal for God, but not according to knowledge. 3 For being ignorant of the Justice of God, and seeking to establish their own justice, they were not submissive to the Justice of God.²³³ 4 For the Anointed was the objective²³⁴ of the Law unto justice to all the believing ones.²³⁵ 5 For Moses writes of the justice from the Law, that the *“Man²³⁶ doing these [things] shall be alive through them.”*²³⁷ 6 But the justice from faith says this: *“Do not say in your heart, ‘Who will ascend into the sky’?”*²³⁸ (That is, to bring the Anointed down). 7 Or *“‘Who shall descend into the deep’?”*²³⁹ (That is, to bring the Anointed out from among the dead). 8 But what does it say? *“The message is near you, in your mouth and in your heart.”*²⁴⁰ This is the message of faith which we are proclaiming – 9 that if you should covenant with your mouth²⁴¹ Master Jesus, and you should believe in your heart that God awakened Him from among the dead, you shall be delivered. 10 For in the heart it is believed unto justice, and in the mouth it is covenanted unto deliverance. 11 For the scripture says, *“all the ones believing in Him shall not be disgraced.”*²⁴² 12 For there is no distinction between Jew and Greek. For the same Master of all is rich unto all those calling²⁴³ Him to themselves. 13 For, *“Whoever should be calling to themselves the name of the Master²⁴⁴ shall be delivered.”*²⁴⁵

²³³ “Justice” is personified in Jesus Anointed. See: 1 Cor. 1:30

²³⁴ The Greek word means the intended fulfillment.

²³⁵ The objective of the Law was not to establish one’s own righteousness by perfect obedience, but to point to the only one who could measure up to its just standard.

²³⁶ Paul adds the definite article “the man doing them” – referring this passage to Jesus Anointed as that perfect Man who fulfilled the justice and judgments of the Law.

²³⁷ This is a direct quote of Leviticus 18:5 LXX, *“And you shall keep all My ordinances and all My judgments, and do them, which a man doing shall have life in them.”* Throughout the Law, continued life and the permanent possession of the Land inheritance was through perfect obedience to the Law. *“You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you.”* (Deut 16:20).

²³⁸ Deut. 30:12-13

²³⁹ Paul interpreted Moses’ words, which were spoken about the Word of God, to Jesus Anointed. The implication is that Moses wrote of Jesus Anointed in veiled language.

²⁴⁰ Deut. 30:14

²⁴¹ The baptismal confession, that Jesus is the Anointed one, the Son of God (cf. Acts 7:37-38)

²⁴² Isaiah 28:16 (see Rom. 9:33)

²⁴³ The Greek word means to “surname” using the middle voice – hence to take the name of another to one’s self. Here it refers to people taking to themselves the name of Jesus Anointed – to be called by His name – a Christian.

²⁴⁴ Surnaming one’s self after Jesus Anointed is done in baptism. *“And now why are you waiting? Arise and be baptized, and wash away your sins, calling to yourself the name of the Master.”* (Acts 22:16)

²⁴⁵ Joel 2:32

The Good News of the Kingdom

14 How then will they call to themselves to Whom they have not believed? And how will they believe [the message] of Whom they have not heard? And how will they hear without a preacher? 15 And how will they preach unless they are commissioned?²⁴⁶ Accordingly it has been written, *“How beautiful are the feet of those announcing peace, those announcing good things?”*²⁴⁷

Israel’s Obstinacy

16 But not all obey the good news. For Isaiah says, *“Master! Who has believed our announcement?”*²⁴⁸ 17 Consequently, faith comes from hearing, and hearing²⁴⁹ [comes] through the proclamation of God.²⁵⁰ 18 I say, however, did they not hear? Certainly! *“Into every land went forth their speech, and unto the ends of the inhabited world went forth their message.”*²⁵¹ 19 But I say, did Israel not know? First, Moses says, *“I will provoke you over a non-nation. I will vex you over an ignorant nation.”*²⁵² 20 And Isaiah is very bold and says, *“I was found by those who did not seek Me, I became apparent to those not inquiring of Me.”* 21 But to Israel he says, *“All day long I have held out My hands to an obstinate and contradicting²⁵³ people.”*²⁵⁴

²⁴⁶ The Greek word is the verb form of the word “Apostle.” It refers here to Jesus’ commissioning the eleven and Paul for this task. Thus, Paul was taking the following statement from Isaiah and applying it to Jesus’ Apostles.

²⁴⁷ Isaiah 52:7 This entire chapter is about the Gospel of the Kingdom, the eventual restoration of Jerusalem. And this is the message that Paul and the other Apostles proclaimed.

²⁴⁸ Isaiah 53:1 It is significant that Isaiah used the first person plural (our report) rather than the first person singular (my report). This shows that Isaiah expected his message of the Suffering Messiah to be heralded by others besides himself. Paul’s citation of this passage in this context shows that Paul considered himself part of those with beautiful feet proclaiming the good message along with Isaiah himself.

²⁴⁹ Since Paul did not write “hearing the proclamation” but “hearing [comes] through the proclamation,” he was contrasting physical hearing (in the previous clause) with really “hearing” – that is receiving the message. Isaiah also said that Israel “hears” but do not really “hear” (Isaiah 6:9-10). Jesus quoted this passage also in reference to Israel’s not really “hearing” because their hearts were dull (Mark 4:11-12), thus Jesus’ frequent statement, *“He who has ears to hear, let him hear.”*

²⁵⁰ That is through the Gospel as announced by the Apostles. See Rom. 1:16.

²⁵¹ Psalm 19 – the Gospel message proclaimed in the heavens for all to see, told in the sequence of signs of the Zodiac, which the Jews called “Mazzaroth” (Job 38:32).

²⁵² This is quoted from the Song of Moses (Deut. 32:21), and referenced again in Romans 11:11,14.

²⁵³ The Greek term has the sense heckling, to publically dispute what God says.

²⁵⁴ Isaiah 65:1-2

Chapter 11

God's Rejection of Israel is Temporary

I am asking then, has God cast off His people? May it not be! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off His people whom He knew previously.²⁵⁵ Or have you not observed what the Scripture says? In Elijah's pleading with God concerning Israel, he says, "*Master! They have killed Your prophets and torn down Your altars, and I was left alone, and they are seeking my life!*"²⁵⁶ 4 But what was the divine response? "*I have reserved to Myself seven thousand men who have not bowed the knee to Baal.*"²⁵⁷ 5 In the same way, then, a remnant according to the choosing of grace has been established in this time also. 6 (Yet if it is in grace, it is no longer from works. Or else grace is no longer really grace. But if grace is no longer from works, then work is no longer work).²⁵⁸ 7 What then [am I saying]? Israel did not encounter what it sought after. But the election encountered it and the rest were calloused, just as it had been written, "*God gave to them the breath of slumber, eyes not to see, ears not to hear*"²⁵⁹ until the day – "*Today.*"²⁶⁰ 9 And David says, "*Let their table become a trap, and a snare, and a stumbling stone, and retaliation*"²⁶¹ to them. "*Let their eyes be darkened to not see, and their back stooped together continually.*"²⁶² 11 I ask then, did they stumble so that they should [utterly] fail? May it not be! Rather, in their failure the deliverance [comes] to the nations, to provoke them to jealousy. 12 And if their failure is the prosperity of the system, and [if] their emptying is prosperity of the nations, how much rather their fullness?

Paul's Warning to the Non-Israelites

13 Now to you non-Israelites I say, (as I am indeed an Emissary to the nations), I am flaunting my position if perhaps I might provoke [to jealousy]²⁶³ those of my flesh, and rescue some of them. 15 For if their rejection [means] the restoration of the system, what

²⁵⁵ Paul referred here to God's faithfulness to those of His people in ancient times who were faithful to Him.

²⁵⁶ 1 Kings 19:10

²⁵⁷ 1 Kings 19:18

²⁵⁸ That is, external "works" are no longer a valid way of gaining God's favor as His chosen conduit through which He will fulfill His promises.

²⁵⁹ Isaiah 29:10

²⁶⁰ Psalm 95:7 (See also Hebrews 3:7 – 4:10 LGV & commentary notes).

²⁶¹ That the hardening of Israel was "retaliation" to them proves that God does not harden people arbitrarily. Rather, it is God's reaction to their own stubbornness.

²⁶² Psalm 69:22-23

²⁶³ Deut. 32:20-22; Rom. 10:19

would recovering [some be], except life out from among the dead? 16 Now if the first-grain is holy, so also is the dough.²⁶⁴

*The Parable of the Olive Tree*²⁶⁵

Also, if the root is holy, so also are the branches. 17 But if some of the branches were broken off, and you – being a wild olive – were grafted among them, and you became a joint-partaker of the root and of the richness of the olive tree, you must not flaunt [yourself as] of the branches. But if you flaunt [yourself], you are not carrying the root. The root is carrying you! 19 Will you then proclaim, “The branches were broken off so that I could be grafted in?” 20 Truthfully! They were broken off because of disbelief. Yet you have stood in faith. Do not be arrogant, but be fearful. 21 For if God did not spare the natural branches, neither may He spare you! 22 Observe, then, the kindness and the harshness of God: harshness indeed on the falling ones, yet kindness upon you if you should remain within the kindness. Otherwise, you also will be cut off. 23 But those also, if they no longer remain in disbelief, will be grafted in. For God is able to graft them in again. 24 For if you were according to nature cut from a wild olive tree, and contrary to nature were grafted into the good olive tree, how much rather will these – the natural ones – be grafted into their own olive tree?

Israel's Eventual Deliverance from Exile

25 For I am unwilling for you to be ignorant of this mystery, brothers, (so that you should not be over-confident among yourselves), that partial hardening has been done to Israel²⁶⁶ until the fullness²⁶⁷ of the nations should come in,²⁶⁸ 26 and thus all Israel shall be delivered. Accordingly it has been written, “*The Deliverer shall arrive from Zion, and He shall turn away ungodliness from Jacob.* 27 *And this is the covenant from Me to them,*”²⁶⁹ (whenever I should take away their sins). 28 Indeed, according to the good news they are enemies because of you.²⁷⁰ But according to the choosing, they are

²⁶⁴ This refers to the loaves offered to God at the Temple during the day of First-Fruits, (Lev. 23:9-11; Ezek. 44:30).

²⁶⁵ The Olive Tree parable is drawn from Jeremiah 11:16-17 (the good olive tree – Israel) and Jeremiah 12:1-12 (the wild olive trees – the heathen nations).

²⁶⁶ Isa. 6:8-13; Matt. 13:13-15; Mark 4:11-12,34

²⁶⁷ πλήρωμα “fullness” may refer to the fullness of allotted time (cf. Gal. 4:4; Eph. 1:10) for the nations (Luke 21:24), or to the full number of wild-branches being grafted into the root (cf. v. 12 & Eph. 2:11-19), or to both.

²⁶⁸ Luke 21:24

²⁶⁹ Isaiah 59:20-21 LXX

²⁷⁰ Unbelieving Israel became enemies of God so that the nations might be delivered.

beloved because of the patriarchs.²⁷¹ For the gifts and the invitations of God are irrevocable. 30 For just as you also were once disbelieving in God yet now you were shown mercy in their disbelief, thus also these [are] now disbelieving in this mercy of yours so that they also may be shown mercy. 32 For God together-encloses all into disbelief so that He may be merciful to all.

Paul's Hymn of Praise

33 O the depth of wealth, and of wisdom, and of knowledge of God! How unsearchable are His judgments and unfathomable are His ways! 34 For who has known the mind of the Master? Or who became His advisor? 35 Or who gave to Him first and [it] must be repaid to him, since everything is from Him, and by Him, and unto Him? To Him be the glory unto the ages, Amen!

Chapter 12

Our Personal Responsibility

Accordingly, brothers, I implore you by God's mercies to present your bodies a living sacrifice, separated, well pleasing to God, [which is] your logical divine service. 2 And do not be together-molded to this age, but be transformed with the renewal of your mind, so that you can discern what is the good, well-pleasing, and complete will of God.

Our Collective Responsibility

3 For by the grace given to me, I am saying to everyone who is among you not to be overly disposed beyond what is necessary to be disposed, but to be disposed appropriately to each one, as God distributes a portion of a trust.²⁷² 4 For just as we have many members in one body, yet the members do not have the same function, 5 in the same way we are one body in the Anointed, and accordingly members of each other. 6 Yet having various gifts according to the grace that was given to us:

²⁷¹ God's covenant with Abraham, Isaac, and Jacob cannot be annulled (Psalm 105:8-10).

²⁷² The 'trust' is that which God has entrusted us, the portion of one's pneumatic gift. (See Luke 19:11-27)

if prophecy, [in prophesying] according to the full measure of the trust;
 7 if service,²⁷³ in the serving [according to the full measure of the trust];
 if teaching, in teaching [according to the full measure of the trust];
 8 if exhortation, in exhorting [according to the full measure of the trust];
 the sharer, with generosity [according to the full measure of the trust];
 the presiding,²⁷⁴ with diligent mission [according to the full measure of the trust];
 the compassionate, with cheerfulness [according to the full measure of the trust];
 9 the loving, in sincerity, detesting what is wicked, being joined to the good.
 10 [Do this being] fondly affectionate to one another with brotherly love, preferring the
 value of one another: 11 in the Mission²⁷⁵ – not being slothful; in the Breath – being
 fervent; in the Master – serving; 12 in the expected Hope²⁷⁶ – rejoicing; in the
 Tribulation²⁷⁷ – enduring; 13 in the Prayer²⁷⁸ – persevering; in the needs of the
 consecrated ones – sharing, pursuing hospitality.

A Refresher of the Sermon on the Mount

14 Bless those who persecute you;²⁷⁹ bless and do not curse. 15 Rejoice with those
 rejoicing; mourn with those mourning. 16 Be mutually disposed to one another, not
 being disposed to what is elevated, but carried towards the lowly. Do not become
 preoccupied with yourselves. 17 Do not return evil for evil to anyone.²⁸⁰ Model what is
 good before all men. 18 If possible, as much as it depends on you, be at peace with
 everyone. 19 Do not avenge yourselves, beloved, but differ to the vengeance [of God],
 for it has been written: “*Vengeance is Mine, I will repay*,”²⁸¹ says the Master. 20 So if your
 enemy is hungry, feed him. If he is thirsty, give him a drink. For by doing this, you will

²⁷³ The role of a “deacon”

²⁷⁴ The role of a “bishop” (overseer)

²⁷⁵ This term (τῆ σπουδῆ with the definite article) refers to the Christian mission of evangelization and discipleship as outlined in the Great Commission (cf. 2 Cor. 7:12).

²⁷⁶ The hope of the Abrahamic inheritance through resurrection.

²⁷⁷ The use of the definite article here implies that Paul was referring to the particular “tribulation” that Jesus warned about in Matthew 24, Mark 13, and Luke 21.

²⁷⁸ “The Prayer” in close association with “the Tribulation” in this context most likely refers to Jesus’ statement in Luke 21:36, “*Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.*”

²⁷⁹ Matt. 5:11,44

²⁸⁰ Matt. 5:38-48

²⁸¹ Deut. 32:35

heap embers of fire on his head.²⁸² 21 Do not be defeated by what is evil, but defeat what is evil with what is good.

Chapter 13

Subjection to Proper Authority

Every soul, subject yourselves to the higher authorities. For there is no authority except from God.²⁸³ And the authorities that do exist have been set under God. 2 Therefore, the one resisting has defied the authority prescribed by God. And those who have defied [the authority] shall receive judgment to themselves. 3 For governors are not a terror for good deeds, but for evil [deeds]. Yet, you are not meant to fear the authority. Do good and you will have praise from it. 4 For it is God's servant for your good. Yet, if you should do evil, be afraid. For it does not wear the sword for nothing. For it is God's servant, a dispenser of punishment to the one who practices evil. 5 Because of this, it is necessary to be in subjection, not only because of punishment, but also because of conscience. 6 This is also why you pay taxes. For they are officials of God performing for this same [purpose]. 7 Therefore, give to all what is owed: to the one [owed] tax, [pay] the tax; to the one [owed] a sum, [pay] the sum; to the one [owed] reverence, [give] reverence; to the one [owed] honor, give [honor]. 8 Do not owe²⁸⁴ anything to anyone, except to love one another. For the one loving the other has fulfilled the Law. 9 For the [commandments]: "You shall not commit adultery;" "You shall not murder;" "You shall not steal;" "You shall not bear false testimony;" "You shall not covet;"²⁸⁵ likewise any other commandment, the saying is summed up in this: "You shall love your neighbor as yourself."²⁸⁶ 10 Love does not do evil to a neighbor. Thus, the completion of the Law is love.

The Impending Night

11 This also, having observed the time, because now is the hour for us to awaken from sleep. For now our deliverance is nearer than when we [first] trusted. 12 The night is

²⁸² The "embers of fire" placed upon the head of the wicked in this context likely refers to marking wicked persons for the wrath of God, by demonstrating the contrast between your right behavior and their bad behavior.

²⁸³ All legitimate authorities have been instituted by God. This includes the family, the local church, and human government. This statement does not include illegitimate authorities, such as gangs, organized crime, etc.

²⁸⁴ Do not be delinquent, or default, or be indebted to anyone.

²⁸⁵ Exodus 20:13-17

²⁸⁶ Lev. 19:18; Matt. 22:39-40

fast approaching,²⁸⁷ and the Day²⁸⁸ has drawn near, we should accordingly put away the deeds of the darkness and should put on the armor of light.²⁸⁹ 13 We should walk honorably as in the daytime,²⁹⁰ not in partying and drunkenness, not in promiscuity and sensuality, not in quarrelling and anger, 14 but put on the Master, Jesus Anointed, and make no provision for the desires of the flesh.

Chapter 14

Do not Offend with Your Freedom

Receive the one who is weak in the Faith, but not for disputations of debate. 2 Someone indeed trusts to eat everything. Yet the weak one eats vegetables. 3 The one eating must not despise the one not eating; and the one not eating [must not despise] the one eating, for God received him. 4 Who are you to judge someone else's servant? He is standing or falling to his own Master. Yet, he will be made to stand, for God is able to [make him] stand. 5 Someone indeed distinguishes day from day. Yet someone esteems every day. 6 The one honoring the day is honoring it to the Master. And the one not honoring the day, to the Master he is not honoring it. The one eating is eating to the Master, for he thanks God. And the one not eating is not eating to the Master and thanks God. 7 For no one of us lives to himself; and no one dies to himself.²⁹¹ 8 For if we live, we live to the Master; and if we die, we die to the Master. If we should live of it we should die, we are the Master's in both. 9 For this purpose the Anointed also died and arose and lived again: so that He might become Master of the dead and of the living. 10 So why do you judge your brother? Or why do you also deride your brother? For we will all stand before the platform of the Anointed.²⁹² 11 For it has been written, "*As I live, says the Master,*"²⁹³ "*that to me every knee shall bow and every tongue confess to God.*"²⁹⁴ 12 Consequently, then, each one of us shall give an account of himself to God. 13 Therefore, we should no longer judge one another, but rather determine this: not to set a hurdle or a snare for your brother. 14 I have perceived and been convinced in the

²⁸⁷ The "night" refers to "the tribulation" (Rom. 12:12, Matt. 24:15ff).

²⁸⁸ The "Day" is the coming Kingdom of Jesus Anointed (cf. 2 Peter 1:19)

²⁸⁹ Eph. 6:10-18

²⁹⁰ "As in the daytime" refers to as though we were already in the Kingdom which Paul just referred to as "the Day."

²⁹¹ That is, the way we live and the way we die affects many other people.

²⁹² 2 Cor. 5:10

²⁹³ Numbers 14:21

²⁹⁴ Isaiah 45:23 LXX

Master Jesus that nothing is common²⁹⁵ by itself, except to the one deeming anything to be common, it is common to him. 15 Yet, if your brother is in distress because of [your] food, you are no longer walking according to love. Do not destroy the one for whom the Anointed died by your food. 16 Therefore, do not allow your good to be slandered. 17 For the Kingdom of God is not [about] eating and drinking, but [about] justice and peace and joy in the holy Breath. 18 For the one serving the Anointed in these things is pleasing to God and approved to men. 19 Consequently then, we should pursue peace and what builds up one another. 20 Do not demolish the work of God because of food. All [foods] are clean, but it is evil to the man who eats with offence. 21 It is best not to eat meat, nor to drink wine, nor [anything] through which your brother is offended, or snared, or weakened. 22 You have trust, have it to yourself before God. Blessed is the one not condemning himself in what he approves. 23 But the one discriminating, if he should eat, has been condemned because he did not [eat] from faith. And all that is not from faith is sin.

Chapter 15

Follow the Anointed's Example

Yet we, the strong, are obligated to carry the apprehensions of the weak, and not to please ourselves. 2 Be agreeable – each of us – to [our] neighbor for good, toward building [him] up. 3 For the Anointed also did not please Himself, but in accord with what has been previously written: *“the heckling of those heckling You fell upon Me.”*²⁹⁶ 4 For whatever was previously written was written for our teaching, so that we might possess the Hope,²⁹⁷ through the resolution and the consolation from the Scriptures.²⁹⁸ 5 Yet may the God of resolution and consolation give to you the same [good],²⁹⁹ to have an interest

²⁹⁵ The Greek word used here is not *ακαθαρος* (unclean), but *κοινος* (common). It is the same term used in Acts 2:44 & Acts 4:32 for the early Christians having all things “common.” This term is the converse of “holy” which literally means set apart for a special unique purpose (not for common use). Eating certain foods that were “common” for the nations were forbidden for the Jews under the Law. However, these “common” foods had been approved by God for the nations in general (Gen. 9:3-4). At the Jerusalem Council (Acts 15:29), Gentile Christians were given permission to continue eating non-kosher (common) foods. But they were forbidden from eating blood (just as God commanded Noah) and from eating meat sacrificed to idols. The latter would be considered “unclean,” but non-kosher would be considered “common.” Thus, we should not make the mistake of assuming that Paul in this passage considered meat offered to idols to be acceptable if one simply deems it to be acceptable.

²⁹⁶ Psalm 69:9

²⁹⁷ “The Hope” (with the definite article) refers to the Abrahamic inheritance (see vs. 8).

²⁹⁸ Hebrews 11 does exactly this: provides a list of examples of men and women of faith, who will receive the inheritance promise to Abraham because they persevered in faith.

²⁹⁹ The neuter gender of the pronoun “the same” has as its antecedent the neuter “the good” in verse 2.

in one another according to Anointed Jesus' [example], 6 so that with the same passion, with one mouth, you may glorify the God and Father of our Master, Jesus Anointed. 7 Therefore, receive one another just as the Anointed received us into the glory of God.

The Reign of Jesus Anointed

8 Yet I declare that Jesus Anointed became a servant of circumcision for the truth of God in order to confirm the promises of the Patriarchs.³⁰⁰ 9 Yet the nations are [also meant] to glorify God for His mercy. For it has been written: *"For this reason I will avow to You among the nations, and play³⁰¹ to Your name."*³⁰² 10 And again He says: *"Rejoice you nations with His people!"*³⁰³ 11 And again: *"Praise the Master all the nations, and applaud Him all the peoples."*³⁰⁴ 12 And again, Isaiah says: *"There shall be the Root of Jesse, and the One standing up to be head of the nations. On Him the nations shall hope."*³⁰⁵ 13 And may the God of the Hope fill you with all joy and peace to be faithful, that you should excel in the Hope by the power of the holy Breath.

Paul's Preaching and Dispensing Pneumatic Gifts to the Nations

14 Now I myself have been persuaded concerning you, my brothers, that you are overflowing with goodness, having been filled with all knowledge, also being able to admonish each other. 15 Yet more confidently I wrote to you, brothers, partly as reminding you over again,³⁰⁶ because of the benefit, the one given to me under³⁰⁷ God 16 – for me to be an official of Jesus Anointed unto the nations, officiating³⁰⁸ the good message of God, so that the offering of the nations may become acceptable, having been ceremonially purified by the holy Breath.³⁰⁹ 17 I have, therefore, in Anointed Jesus a boast [about] the things which are toward God. 18 For I will not dare to speak of

³⁰⁰ The Abrahamic Covenant

³⁰¹ Ψαλῶ – to strum or pluck the strings of an instrument, or to perform an instrumental arrangement with or without the voice.

³⁰² Psalm 18:49

³⁰³ Deut. 32:43

³⁰⁴ Psalm 117:1

³⁰⁵ Isaiah 11:10

³⁰⁶ Reminding them of his intention to travel to Rome to dispense pneumatic gifts to them (Rom. 1:8-12)

³⁰⁷ The benefit entrusted to Paul under God's authority – to dispense pneumatic gifts through his hands

³⁰⁸ To serve as a priest in the holy things

³⁰⁹ That the Breath of God ceremonially purified the offering of the nations is first seen in Peter's encounter with Cornelius and his household. This "purification" of nations was accomplished by the dispensing of pneumatic gifts (Acts 10:44-48). Peter later recalled this event as: *"So God, who knows the heart, acknowledged them by giving them the holy Breath, just as He did to us, and made no distinction between us and them, **purifying** their hearts in faith"* (Acts 15:8-10).

anything that the Anointed did not perform through me in word and deed, for the obedience of the nations, 19 – in the power of signs and miracles, in the power of God’s Breath³¹⁰ – to have filled up the good message of the Anointed from Jerusalem all around unto Illyricum.³¹¹ 20 Yet, thus being ambitious to proclaim the good message, not where the Anointed is [already] named (so that I would not build on another’s foundation), 21 but in accord with what has been written, *“To those not informed about Him, they shall see, and those who have not heard shall understand.”*³¹²

Paul’s Intention to Visit Rome

22 Therefore I was also hindered greatly in coming to you. 23 Yet now, having no more quarter in these regions,³¹³ and having a desire to come to you for many years, 24 whenever I may be going [all the way] to Spain, I will come to you. For I expect, while passing through [Rome], to see you and to be sent there by you, if first I may be filled up in part by you. 25 Yet, now I am going to Jerusalem, dispensing to the holy ones. 26 For [the churches of] Macedonia and Achaia were pleased to provide a contribution to the poor holy ones in Jerusalem. 27 For they were delighted, and [they] are their debtors. For if the nations shared in their pneumatic things,³¹⁴ they are obliged also to serve them in fleshly things. 28 Upon finishing this, then, and sealing to them this fruit, I will come by you into Spain.³¹⁵ 29 Yet I have perceived that [by] coming to you, I shall be coming with that which fills³¹⁶ of the blessing of the good message of the Anointed. 30 I am pleading with you, brothers, through Jesus Anointed our Master, and through the love of the Breath, to struggle together with me in prayers to God for me, 31 so that I would be rescued from the unfaithful ones in Judea, and so that my service into Jerusalem may be well received by the holy ones, 32 so that I may come to you in joy by

³¹⁰ Mark 16:20; Heb. 2:3-4

³¹¹ Illyricum was a Roman province between Italy and Greece, what is today Croatia, Bosnia Herzegovina, and Serbia. Thus, Paul had proclaimed the Gospel from Jerusalem all the way to the border of Italy.

³¹² Isaiah 52:15 LXX

³¹³ No more place to preach the Gospel where the Gospel had not already been preached

³¹⁴ The blessings and inheritance of the Abrahamic Covenant, (see Rom. 4:1-25).

³¹⁵ The book of Romans was written after Paul had gathered the donations for the Jerusalem assembly, after having left Corinth and gathered the donations from Corinth and the Macedonian assemblies, but before arriving at Ephesus, prior to his being made aware that he would be arrested in Jerusalem upon his arrival (Acts 20:23; Acts 21:1-15).

³¹⁶ This is a reference to the pneumatic gifts that Paul intended to dispense to the Romans through his hands when he finally arrived there in person, (see Rom. 1:8-15 & 15:17-19). That pneumatic gifts were dispensed through the holy Breath by means of the hands of the Apostles, (see Acts 8:18 & 2 Tim. 1:6).

the will of God and be refreshed together with you. 33 And the God of peace [be] with all of you, amen.

Chapter 16

Commendation of the Messenger

I commend to you Phoebe³¹⁷ our sister, being³¹⁸ a deaconess³¹⁹ of the congregation in Cenchrea,³²⁰ 2 so that you may receive her in the Master, worthy of the holy ones, and may stand with her in whatever business she should require of you. For she also became an assistant of many, and also of me.

Salutations to Members of the Roman Congregation

3 Greet Priscilla and Aquila,³²¹ my fellow workers in Anointed Jesus, 4 (who, for the sake of my soul, risked their own necks, to whom not only I am thankful, but also all the congregations of the nations), 5 and the congregation according to³²² their house. Greet Epanetus, my dear one, who is the first-beginning of Achaia³²³ into the Anointed. 6 Greet Miriam, who labors much for us. 7 Greet Andronicus and Junia, my relatives and co-captives, who are famous among the Emissaries,³²⁴ who also have become in the Anointed before me. 8 Greet Amplias, my dear one in the Master. 9 Greet Urbanus, our co-worker in the Anointed, and Stachys, my dear one. 10 Greet Apelles, the tested in the Anointed. Greet the [descendants] of Aristobulus. 11 Greet Herodion, my relative, Greet

³¹⁷ Phoebe carried the letter of Paul to the church in Rome.

³¹⁸ Paul used the present participle form of the word “being” (continuous ongoing action), which strongly implies that “deaconess” was her ongoing role – an official office.

³¹⁹ δῆκονον – the feminine form of the word translated “deacon.” It means a female servant. It is used only here and in verse 27 in the New Testament. However, “deaconesses” may have been in view in Paul’s instructions for “deacons” when he wrote: “Likewise the women also must be reverent ...” (wrongly translated as “their wives”) in 1 Tim. 3:11.

³²⁰ Cenchrea was a small harbor town on the south-east outskirts of Corinth, in Greece. This is where Paul took a Nazarite vow, when accompanied by Priscilla and Aquilla (Acts 18:18).

³²¹ Priscilla and Aquila were apparently Jewish – Christian natives of Corinth. They are most likely the ones who started the church at Rome, perhaps after being converted by the preaching of Peter on the Day of Pentecost. They later were expelled from Rome under the decree of Claudius and returned to Corinth, where they gave Paul lodging while he preached in that city. They also accompanied him to Ephesus, where Paul left them to minister to that congregation (Acts 18:18-28). After Claudius’ banishment of Jews from Rome expired, they returned and again flourished in this congregation. Since Paul saluted them first of the members of the Roman congregation, it is apparent that they were very highly regarded.

³²² This expression probably means that the congregation met regularly in their house.

³²³ A province of Greece, just northwest of Corinth

³²⁴ Andronicus and Junia were not Emissaries (Apostles) themselves, but were highly regarded by the Emissaries of the Anointed.

the [descendants] of Narcissus, those who are in the Master. 12 Greet Tryphena and Tryphosa, [who are] laboring in the Master. Greet Persis, the dear one, who labors much in the Master. 13 Greet Rufus, the chosen one in the Master, and his mother and mine. 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and their brothers with them. 15 Greet Philologos and Julia, Nereus and his sister, and Olympas and all the holy ones together with them. 16 Greet one another with a holy kiss. All the congregations of the Anointed greet you.

Shun the Heretics

17 I implore you, brothers, to note those [causing] divisions and snares, away from the teaching which you learned, and shun them. 18 For such [people] do not serve our Master, Jesus Anointed, but their own belly. Through flattery and eloquence they seduce the unsuspecting. 19 For your obedience has been rumored unto all. Therefore I rejoice over you. Yet I am willing for you to be wise indeed, into what is good, and undiluted to what is evil. 20 Yet the God of peace will crush Satan under your feet³²⁵ suddenly.³²⁶ The grace of our Master, Jesus Anointed, [be] with you, Amen.

Salutations from

21 Timothy, my co-laborer, sends greetings, also Lucas, Jason, and Sosipater, my relatives. 22 (I, Tertius, who transcribed this letter, greet you in the Master). 23 Gaius, my host, who also [hosts] the whole congregation,³²⁷ sends greetings. Erastus, the administrator of the city, and Quartus, the brother, send greetings. 24 The grace of our Master, Jesus Anointed, [be] with you all, Amen.³²⁸

Benediction

25 To the One who is able to establish you according to my Good Message,³²⁹ and Jesus Anointed's preaching³³⁰ in accord with the revealing of the mystery,³³¹ (having been

³²⁵ Gen 3:15

³²⁶ ταχος – in a brief space of time – see Rev. 1:1 & 22:6

³²⁷ Apparently the church in Corinth met in the home of Gaius.

³²⁸ Some manuscripts omit verse 24.

³²⁹ This statement (My Gospel) refers to the version of the Gospel preached by Paul and recorded by Luke, his companion. (See note on Rom. 2:16). Luke's Gospel contains a written record of Jesus' preaching.

³³⁰ This is subjective genitive (Jesus' preaching) rather than objective genitive (preaching about Jesus). This refers to Jesus' preaching as recorded in Luke's Gospel. Dispensationalists claim that Paul's "my Gospel" and "the preaching

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concealed in past ages,³³² 26 yet now revealed through the prophetic writings³³³ according to the decree of the age-enduring God,³³⁴ made known unto all the nations for obedience of faith), 27 to the only wise God³³⁵ [be] glory, through Jesus Anointed, unto the ages, Amen.

of Jesus Anointed” are the same thing, both referring to the message about the Anointed. Granville Sharp’s 6th rule governing the use of the definite article and the copulative (καί) indicates that these are different things.

³³¹ It was through Jesus’ own preaching to His disciples on the day of His resurrection that the “mystery” was first revealed, (See Luke 24).

³³² Matt. 13:10-17; 1 Pet. 1:10-12

³³³ When Jesus fully revealed the mystery to His disciples on the day of His resurrection, He did so out of the “prophetic writings” – Moses, the Prophets, and the Psalms, (Luke 24:27, 32, 44-45).

³³⁴ The Father is the only one who is “God” (Sovereign over All) for all ages. The Son is “God” during His reign for 1000 years (Psalm 45:6-7; Heb. 1:8-9), yet this authority to reign as “God” comes from the Father (1 Cor. 15:20-28).

³³⁵ See note on Rom. 3:30