

# Language: English

## Book: Romans

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### Romans

#### Chapter 1

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God, <sup>2</sup> which he promised beforehand by his prophets in the holy scriptures, <sup>3</sup> concerning his Son who was a descendant of David according to the flesh. <sup>4</sup> Through the Spirit of holiness he was declared with power to be the Son of God by the resurrection from the dead, Jesus Christ our Lord. <sup>5</sup> Through him we have received grace and apostleship for obedience of faith among all the nations, for the sake of his name. <sup>6</sup> Among these nations, you also have been called to belong to Jesus Christ.

<sup>7</sup> To all in Rome who are beloved of God and called to be his holy people: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. <sup>9</sup> For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you. <sup>10</sup> I always request in my prayers that by any means I may at last be successful now by the will of God in coming to you. <sup>11</sup> For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. <sup>12</sup> That is, I long to be mutually encouraged among you, through each other's faith, yours and mine. <sup>13</sup> Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), in order to have some fruit among you also, just as I have had among the rest of the Gentiles. <sup>14</sup> I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. <sup>15</sup> So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek. <sup>17</sup> For in it God's righteousness is revealed from faith to faith, as it has been written, "The righteous will live by faith."

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who through unrighteousness hold back the truth. <sup>19</sup> This is because that which is known about God is visible to them. For God has enlightened them. <sup>20</sup> For ever since the creation of the world, his invisible qualities, namely his eternal power and divine nature, have been clearly seen, having been discerned in the things that have been made. So they are without excuse. <sup>21</sup> This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless hearts were darkened. <sup>22</sup> They claimed to be wise, but they became foolish. <sup>23</sup> They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

<sup>24</sup> Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. <sup>25</sup> It is they who exchanged the truth of God for a lie, and who worshiped and served the creation instead of the Creator, who is blessed forever. Amen.

<sup>26</sup> Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for those that were unnatural. <sup>27</sup> In the same way, the men also left their natural relations with women and burned in their lust for one another. These were men who committed shameless acts with men and received in themselves the penalty they deserved for their error.

<sup>28</sup> And just as they did not approve of having God in their awareness, he gave them up to a corrupted mind, for them to do those things that are not proper. <sup>29</sup> They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions.

They are gossips, <sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents. <sup>31</sup> They are senseless, faithless, heartless, and unmerciful. <sup>32</sup> They understand the ordinance of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

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## Romans 1 General Notes

### Structure and formatting

The first verse is a type of introduction. People in the ancient Mediterranean region often started their letters this way. Sometimes this is called a "salutation."

### Special concepts in this chapter

#### The gospel

When Paul writes of "the gospel" in this chapter (verses 1, 2, 9, 15, 16, 17), he is referring to the message about God's salvation for people through Jesus's sacrifice on the cross.

#### Harvest

This chapter uses the image of a harvest (1:13) to speak of the Roman Christians doing good works because they believe what Paul has told them about Jesus. (See: fruit and faith and righteous)

#### Universal Condemnation and the Wrath of God

This chapter explains that everyone is without excuse. We all know about the true God, Yahweh, from his creation all around us. Because of our sin and our sinful nature, every person justly deserves the wrath of God. This wrath was satisfied by Jesus dying on a cross for those who believe in him. (See: believe and sin)

### Important figures of speech in this chapter

#### "God gave them over"

Many scholars view the phrases "God gave them over" and "God gave them up" as theologically significant. In both cases, it means that God had stopped trying to teach the people the right way and had allowed them to do whatever they want, even though everything they wanted to do was evil.

### Other possible translation difficulties in this chapter

#### Difficult phrases and concepts

This chapter has many difficult ideas in it. The way Paul writes makes many of the phrases in this chapter difficult to translate. The translator may need to use the UDB to understand the meaning of the phrases and then translate them in a way that is easy for people to understand. Some of the difficult phrases include: "obedience of faith," "whom I serve in my spirit," "from faith to faith" and "exchanged the glory of the imperishable God for the likenesses of an image of perishable man."

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## Romans 1:1

### Paul

Your language may have a particular way of introducing the author of a letter. You may also need to tell in this same verse who the people are to whom Paul wrote the letter

### Christ, called to be an apostle and set apart for the gospel of God

You can translate this in an active form. Alternate translation: "Christ. God called me to be an apostle and chose me to tell people about the gospel"

### called

appointed or chosen by God to be his child, to be his servant and proclaimer of his message of salvation through Jesus

## Romans 1:2

### which he promised beforehand by his prophets in the holy scriptures

God promised his people that he would set up his kingdom. He told the prophets to write these promises in the Scriptures.

## Romans 1:3

### concerning his Son

This refers to "the gospel of God," the good news that God promised to send his Son into the world.

### Son

This is an important title for Jesus, the Son of God.

### who was a descendant of David according to the flesh

Here the word "flesh" refers to the physical body. Alternate translation: "who is a descendant of David according to the physical nature" or "who was born into the family of David"

## Romans 1:4

### he was declared with power to be the Son of God

The word "he" refers to Jesus Christ. You can translate this in an active form. Alternate translation: "God declared him with power to be the Son of God"

### by the resurrection from the dead

"by raising him from among the people who are dead." This expression speaks of all dead people together in the underworld, and coming alive again is spoken of as resurrection from among them.

### Spirit of holiness

This refers to the Holy Spirit.

## Romans 1:5

### Connecting Statement:

Paul talks here about his obligation to preach.

### we have received grace and apostleship

God has given Paul the gift of being an apostle. You can translate this in an active form. Alternate translation: "God caused me to be an apostle. This is a special privilege"

### for obedience of faith among all the nations, for the sake of his name

Paul uses the word "name" as a metonym to refer to Jesus. Alternate translation: "in order to teach all nations to obey because of their faith in him"

## Romans 1:6

### General Information:

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## Romans 1:7

### To all in Rome who are beloved of God and called to be his holy people

You can translate this in an active form. Alternate translation: "I am writing this letter to all of you in Rome whom God loves and has chosen to become his people"

### Grace to you and peace

You can translate this in an active form. Alternate translation: "May God give you grace and peace" or "May God bless you and give you inner peace"

### God our Father

The word "Father" is an important title for God.

## Romans 1:8

### the whole world

the world Paul and his readers knew and could travel in, which was the Roman Empire

## Romans 1:9

### For God is my witness

Paul emphasizes that he earnestly prays for them and that God has seen him praying. The word "for" is often left untranslated.

### in my spirit

A person's spirit is the part of him that can know God and believe in him.

### the gospel of his Son

The good news (gospel) of the Bible is that the Son of God has given himself as the Savior of the world.

### Son

This is an important title for Jesus, the Son of God.

### I make mention of you

"I talk to God about you"

## Romans 1:10

### I always request in my prayers that ... I may at last be successful ... in coming to you

"Every time I pray, I ask God that ... I may succeed ... in coming to visit you"

### by any means

"in whatever way God allows"

### at last

"eventually" or "finally"

### now by the will of God

"now, because God desires it,"

## Romans 1:11

### Connecting Statement:

Paul continues his opening statements to the people in Rome by stating his desire to see them in person.

### For I desire to see you

"Because I really want to see you"

**some spiritual gift, in order to strengthen you**  
Paul wants to strengthen the Roman Christians spiritually. Alternate translation: "some gift that will help you to grow spiritually"

### **Romans 1:12**

**That is, I long to be mutually encouraged among you, through each other's faith, yours and mine**  
You can translate this in an active form. Alternate translation: "I mean that I want us to encourage each other by sharing our experiences of faith in Jesus"

### **Romans 1:13**

**I do not want you to be uninformed**  
Paul is emphasizing that he wanted them to have this information. You can translate this double negative in a positive form. Alternate translation: "I want you to know"

#### **brothers**

Here this means fellow Christians, including both men and women.

**I was hindered until now**  
You can translate this in an active form. Alternate translation: "something has always prevented me"

**in order to have some fruit among you**  
The word "fruit" is a metaphor that represents people in Rome whom Paul wants to believe the gospel. Alternate translation: "that more people among you might trust in Jesus"

**the rest of the Gentiles**  
the Gentiles in the other regions where he had gone

### **Romans 1:14**

**I am a debtor both to**  
Using the metaphor "debtor," Paul speaks of his duty to serve God as if he owed God a financial debt. Alternate translation: "I must take the gospel to"

### **Romans 1:15**

**General Information:**  
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### **Romans 1:16**

**I am not ashamed of the gospel**  
You can translate this in a positive form. Possible meanings are that 1) Paul is not ashamed of believing the gospel because he knows it is true. Alternate translation: "I am confident in the gospel" 2) Paul is not ashamed of preaching the gospel because he knows that is true. Alternate translation: "I confidently preach the gospel"

**it is the power of God for salvation for everyone who believes**  
Here "believes" means that one puts his trust in Christ. Alternate translation: "it is through the gospel that God powerfully saves those who put their trust in Christ"

**for the Jew first and for the Greek**  
"for Jewish people and also for Greek people"

**first**  
Here "first" means coming before all others in order of time.

### **Romans 1:17**

**For in it**  
Here "it" refers to the gospel. Paul explains why he completely trusts in the gospel.

**God's righteousness is revealed from faith to faith**  
Paul speaks about the gospel message as if it were an object that God could physically show to people. You can translate this in an active form. Alternate translation: "God has told us that it is by faith from beginning to end that people become righteous"

**as it has been written**  
You can translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

**The righteous will live by faith**  
Possible meanings are 1) the words "by faith" describe "righteous," and those who by faith are righteous will live, or 2) the words "by faith" describe "will live," and those who are righteous will live by faith.

**The righteous**  
The word "righteous" can be written as an adjective. Alternate translation: "Righteous people" or "A person who is righteous"

### **Romans 1:18**

**Connecting Statement:**  
Paul reveals God's great anger against sinful man.

**For the wrath of God is revealed**  
You can translate this in an active form. Alternate translation: "For God shows how angry he is"

**For**  
Paul uses the word "for" to show he is about to tell why people know that what he has said in Romans 1:17 is true.

**the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people**  
The words "ungodliness" and "unrighteousness" are abstract nouns that can be expressed using the adjectives "ungodly," which describes the people,

and "unrighteous," which describes their deeds. These nouns are metonyms for the people with whom God is angry. You can translate this in active form. Alternate translation: "God reveals from heaven how angry he is with people because they are ungodly and do unrighteous deeds"

**hold back the truth**

Here "truth" refers to true information about God. Alternate translation: "hide the true information about God"

**Romans 1:19**

**that which is known about God is visible to them**

You can translate this in an active form. Alternate translation: "they can know about God because of what they can plainly see"

**For God has enlightened them**

Here "enlightened them" means God has shown them the truth about him. Alternate translation: "Because God has shown everyone what he is like"

**Romans 1:20**

**world**

This refers to the heavens and the earth, as well as everything in them.

**his invisible qualities, namely his eternal power and divine nature, have been clearly seen**

Paul speaks of people understanding God's invisible qualities as if people have seen those qualities. This can be translated in active form. Alternate translation: "people have clearly understood God's invisible qualities, namely his eternal power and divine nature"

**divine nature**

"all the qualities and characteristics of God" or "the things about God that make him God"

**having been discerned**

This can be translated in active form. Alternate translation: "because people have discerned them" or "because people have understood them"

**in the things that have been made**

This can be translated in active form. Alternate translation: "in the things that God has made"

**they are without excuse**

"people do not have an excuse" or "these people can never say that they did not know"

**Romans 1:21**

**became foolish in their thoughts**

"began to think foolish things"

**their senseless hearts were darkened**

Here "darkness" is a metaphor that represents the people's lack of understanding. Here "hearts" is a

metonym for a person's mind or inner being. Alternate translation: "they became unable to understand what God wanted them to know"

**Romans 1:22**

**They claimed to be wise, but they became foolish**

"While they were claiming that they were wise, they became foolish"

**They ... they**

the people in Romans 1:18

**Romans 1:23**

**exchanged the glory of the imperishable God**

"traded the truth that God is glorious and will never die"

**exchanged the glory of the imperishable God for the likenesses of an image of**

"stopped loving the glory of the God who never dies and instead chose to worship idols that looked like"

**perishable man**

"human beings, who will die"

**of birds, of four-footed beasts, and of creeping things**

"or that looked like birds, four-footed beasts, or creeping things"

**Romans 1:24**

**Therefore**

"Because what I have just said is true"

**God delivered them over to**

"God allowed them to indulge in"

**them ... their ... themselves**

These words refer to the "people" of Romans 1:18.

**the lusts of their hearts for uncleanness**

Here "lusts of their hearts" is a synecdoche that represents the evil things they wanted to do.

Alternate translation: "the morally impure things they desired greatly"

**for their bodies to be dishonored among themselves**

This is a euphemism that means they committed immoral sexual acts. You can translate this in an active form. Alternate translation: "and they committed sexually immoral and degrading acts"

**Romans 1:25**

**they**

This word refers to the "people" of Romans 1:18.

**who worshiped and served the creation**

Here "creation" refers to what God created.

Alternate translation: "They worshiped things that God created"

**instead of**  
"rather than"

## **Romans 1:26**

**Because of this**  
"Because of idolatry and sexual sin"

**God delivered them over to dishonorable lusts**  
"God allowed them to do all the dishonorable things they very much wanted to do"

**dishonorable lusts**  
"shameful sexual desires"

**lusts, for their women**  
"lusts. For example, their women"

**exchanged natural relations for those that were unnatural**  
The idea of relations "that were unnatural" is a euphemism for immoral sexuality. Alternate translation: "started practicing sexuality in a way God did not design"

## **Romans 1:27**

**men also left their natural relations with women**  
Here "natural relations" is a euphemism for sexual relationships. Alternate translation: "many men stopped having natural sexual desire for women"

**burned in their lust for one another**  
"experienced strong sexual desire for other men"

**committed shameless acts with men and**  
"committed acts with men for which they should have been ashamed. But they were not ashamed, and they"

**men and received in themselves the penalty they deserved for their error**  
"men, and God has punished them justly for the error they committed"

**error**  
moral wrong, not a mistake about facts

## **Romans 1:28**

**And just as they did not approve of having God in their awareness**  
"They did not think it was necessary to know God"

**And just as**  
Possible meanings are 1) God "gave them up to a corrupted mind ... proper" (see the words in this verse) because they not only "exchanged the truth of God for a lie, and ... worshiped and served the creation" (Romans 1:25), but they also "did not approve ... awareness," or 2) God "gave them up ... proper" because "they did not approve ...

awareness," in which case "And just as" should be translated "Because."

**they ... their ... them**  
These words refer to the "people" of Romans 1:18.

**he gave them up to a corrupted mind**  
Here "a corrupted mind" means a mind that thinks only about immoral things. Alternate translation: "God allowed their minds, which they had filled with worthless and immoral thoughts, to completely control them"

**not proper**  
"disgraceful" or "sinful"

## **Romans 1:29**

**They have been filled with all**  
You can translate this in an active form. Alternate translation: "They have in them a strong desire for all" or "They strongly desire to do deeds of"

**They are full of envy, murder, strife, deceit, and evil intentions**  
"Many are constantly envying other people ... Many constantly desire to murder people ... to cause arguments and quarrels among people ... to deceive others ... to speak hatefully about others"

## **Romans 1:30**

**slanderers**  
A slanderer says false things about another person in order to damage that person's reputation.

**inventing ways of doing evil**  
"thinking of new ways to do evil things to others"

## **Romans 1:31**

**General Information:**  
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## **Romans 1:32**

**They understand the ordinance of God, that**  
"They know how God wants them to live and that"

**that those who practice such things**  
Here "practice" refers to continually or habitually doing things that are evil. Alternate translation: "that those who keep on doing wicked things"

**are deserving of death**  
"deserve to die"

**these things**  
"these kinds of evil things"

**who do them**  
Here the verb "do" refers to continuing to do things that are evil. Alternate translation: "who keep on doing evil things"



## Chapter 2

<sup>1</sup> Therefore you are without excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself. For you who judge practice the same things. <sup>2</sup> But we know that God's judgment is according to truth when it falls on those who practice such things. <sup>3</sup> But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God? <sup>4</sup> Or do you think so little of the riches of his kindness, his delayed punishment, and his patience? Do you not know that his kindness is meant to lead you to repentance? <sup>5</sup> But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment. <sup>6</sup> He will pay back to every person according to his actions: <sup>7</sup> to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life. <sup>8</sup> But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. <sup>9</sup> God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek. <sup>10</sup> But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. <sup>11</sup> For there is no partiality with God. <sup>12</sup> For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. <sup>14</sup> For when Gentiles, who do not have the law, do by nature the things of the law, they are a law to themselves, although they do not have the law. <sup>15</sup> By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them <sup>16</sup> on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

<sup>17</sup> But if you say that you are a Jew and rest upon the law and boast in God, <sup>18</sup> and know his will and approve of what is excellent because you have been instructed from the law; <sup>19</sup> and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of little children, and that you have in the law the form of knowledge and of the truth, then how does this affect the way you live your life? <sup>21</sup> You who teach others, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup> You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples? <sup>23</sup> You who boast in the law, do you dishonor God by transgressing the law? <sup>24</sup> For "the name of God is blasphemed among the Gentiles because of you," just as it has been written. <sup>25</sup> For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision. <sup>26</sup> If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? <sup>27</sup> And will not the one who is naturally uncircumcised condemn you if he fulfills the law? This is because you have the written law and circumcision, yet you are a transgressor of the law! <sup>28</sup> For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. <sup>29</sup> But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

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## Romans 2 General Notes

### Structure and formatting

This chapter shifts its audience from Roman Christians to those who "judge" other people and do not believe in Jesus. (See: judge and believe)

#### "Therefore you are without excuse"

This phrase looks back at Chapter 1. In some ways, it actually concludes what Chapter 1 teaches. This phrase explains why everyone in the world must worship the true God.



## Special concepts in this chapter

### "Doers of the Law"

Those who try to obey the law will not be justified by trying to obey it. Those who are justified by believing in Jesus show that their faith is real by obeying God's commands. (See: justice and law of Moses)

## Important figures of speech in this chapter

### Rhetorical Questions

Paul uses several rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: guilt and sin and faith)

## Other possible translation difficulties in this chapter

### "You who judge"

At times, this could be translated in a simpler way. But it is translated in this relatively awkward way because when Paul refers to "people who judge" he is also saying that everyone judges. It is possible to translate this as "those who judge (and everyone judges)."

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### Romans 2:1

#### Connecting Statement:

Paul has stated that all people are sinners and continues to remind his readers that all people are wicked.

#### Therefore you are without excuse

The word "therefore" marks a new section of the letter. It also makes a concluding statement based on what Paul has said in [Romans 1:1-32]

#### you are

Paul is writing here as if he were addressing a Jewish person who is arguing with him. Paul is doing this to teach his audience that God will punish everyone who continually sins, whether Jew or Gentile.

#### you

Here the pronoun "you" is singular.

**excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself**  
"excuse. You are just a human being, yet you judge others and say they deserve God's punishment. But you are only judging yourself because you do the same wicked deeds that they do"

#### you person

Another possible meaning is "whoever you are."

### Romans 2:2

#### But we know

Here the pronoun "we" may include Christian believers and also Jews who are not Christians.

#### God's judgment is according to truth when it falls on those

Here Paul speaks of "God's judgment" as if it were alive and could "fall" on people. Alternate

translation: "God will judge those people truly and fairly"

#### those who practice such things

"the people who do those wicked deeds"

### Romans 2:3

#### But consider this

"So consider this" or "Therefore, consider this"

#### consider this

"think about what I am going to tell you"

#### you person

Use the phrase "you, whoever you are" or use "you," (with the comma), followed by a general word for a human being.

#### you who judge those who practice such things although you do the same things

"you who say someone deserves God's punishment while you do the same wicked deeds"

#### Will you escape from the judgment of God?

This remark appears in the form of a question to add emphasis. You can also translate this question as a strong negative statement. Alternate translation: "You will certainly not escape God's judgment!"

### Romans 2:4

#### Or do you think so little of the riches of his kindness, his delayed punishment, and his patience ... repentance?

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You should not act like it does not matter that God is good and that he patiently waits a long time before he punishes people so that his goodness will cause them to repent!"

**think so little of the riches ... patience**

"consider the riches ... patience unimportant" or  
"consider ... patience not good"

**Do you not know that his kindness is meant to lead you to repentance?**

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You must know that God shows you he is good so that you might repent!"

**Romans 2:5**

**Connecting Statement:**

Paul continues to remind the people that all people are wicked.

**But it is to the extent of your hardness and unrepentant heart**

Paul uses a metaphor to compare a person who refuses to obey God to something hard, like a stone. He also uses the metonym "heart" to represent the person's mind or inner being. Alternate translation: "It is because you refuse to listen and repent"

**hardness and unrepentant heart**

This is a doublet that you can combine as  
"unrepentant heart."

**you are storing up for yourself wrath**

The phrase "storing up" implies a metaphor that usually refers to a person gathering his treasures and putting them in a safe place. Paul says, instead of treasures, that the person is gathering God's punishment. The longer they go without repenting, the more severe the punishment. Alternate translation: "you are making your punishment worse"

**on the day of wrath ... the day of the revelation of God's righteous judgment**

Both of these phrases refer to the same day. Alternate translation: "when God will show everyone that he is angry and that he judges all people fairly"

**Romans 2:6**

**pay back**

"give a fair reward or punishment"

**to every person according to his actions**

"each person according to what that person has done"

**Romans 2:7**

**who according to the perseverance of good deeds have**  
who, by persevering and doing good deeds, have

**have sought**

have tried to get

**glory, honor, and incorruptibility**

They want God to praise and honor them, and they want to never die.

**incorruptibility**

This refers to physical, not moral, decay.

**Romans 2:8**

**self-seeking**

"selfish" or "only concerned with what makes themselves happy"

**disobey the truth but obey unrighteousness**

These two phrases mean basically the same thing. The second intensifies the first.

**wrath and fierce anger will come**

The words "wrath" and "fierce anger" mean basically the same thing and emphasize God's anger. Alternate translation: "God will show his terrible anger"

**wrath**

Here the word "wrath" is a metonym that refers to God's severe punishment of wicked people.

**Romans 2:9**

**Connecting Statement:**

Though this section is speaking to the non-religious wicked person, Paul sums it up by stating both non-Jews and Jews are wicked before God.

**tribulation and distress on**

The words "tribulation" and "distress" mean basically the same thing here and emphasize how bad God's punishment will be. Alternate translation: "awful punishments to"

**on every human soul**

Here, Paul uses the word "soul" as a synecdoche that refers to the whole person. Alternate translation: "upon every person"

**has practiced evil**

"has continually done evil things"

**evil, to the Jew first, and also to the Greek**

"evil. He will judge the Jewish people first, and then those people who are not Jewish"

**first**

Possible meanings are 1) "first in order of time" or 2) "most certainly"

**Romans 2:10**

**But glory, honor, and peace will come**

"But God will praise, honor, and give peace"

**practices good**

"continually does what is good"

**good, to the Jew first, and also to the Greek**  
"good. God will reward the Jewish people first, and then those people who are not Jewish"

**first**

You should translate this the same way you did in Romans 2:9.

### Romans 2:11

**For there is no partiality with God**

You can translate this in a positive form. Alternate translation: "For God treats all people the same"

### Romans 2:12

**For as many as have sinned**

"For all those who have sinned"

**without the law will also perish without the law**

Paul repeats "without the law" to emphasize that it does not matter if people do not know the law of Moses. If they sin, God will judge them. Alternate translation: "without knowing the law of Moses will certainly still die spiritually"

**as many as have sinned**

"all those who have sinned"

**with respect to the law will be judged by the law**

God will judge sinful people according to his law. You can translate this in an active form. Alternate translation: "and who do know the law of Moses, God will judge them according to that law"

### Romans 2:13

**Connecting Statement:**

Paul continues to let the reader know that perfect obedience to God's law is required even for those who never had God's law.

**it is not the hearers of the law**

Here "the law" refers to the law of Moses. Alternate translation: "it is not those who only hear the law of Moses"

**who are righteous before God**

"whom God considers righteous"

**but it is the doers of the law**

"but it is those who obey the law of Moses"

**who will be justified**

You can translate this in an active form. Alternate translation: "whom God will accept"

### Romans 2:14

**For**

This verse is the beginning of an interruption of Paul's main argument, in which he gives the reader

extra information. If you have a way to mark an interruption like this in your language, you can use it here.

**a law to themselves ... do not have the law**

This is an idiom that means that these people naturally obey God's laws. Alternate translation: "have God's laws already inside them ... actually do not have the law"

**they do not have the law**

Here "the law" refers to the law of Moses."

Alternate translation: "they do not actually have the laws that God gave to Moses"

### Romans 2:15

**General Information:**

This verse is the end of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

**By this they show**

"By naturally obeying the law they show"

**that the actions required by the law are written in their hearts**

Here "hearts" is a metonym for the person's thoughts or inner person. The phrase "written in their hearts" is a metaphor for knowing something in their mind. You can translate this in an active form. Alternate translation: "that God has written on their hearts what the law requires them to do" or "that they know the actions that God wants them to do according to his law"

**bears witness to them**

Here "bears witness" refers to the knowledge they gain from the law that God has written in their hearts. Alternate translation: "tells them if they are disobeying or obeying God's law"

### Romans 2:16

**when God will judge**

This finishes Paul's thought from Romans 2:13. You can put a period at the end of 2:15 and start a new sentence here. Alternate translation: "This will happen when God judges"

### Romans 2:17

**Connecting Statement:**

Here begins Paul's discussion that the law the Jews possess actually condemns them because they do not obey it.

**if you say that you are a Jew**

"since you call yourself a Jew" or "if you want people to think of you as a Jew"

**rest upon the law**

The phrase "rest upon the law" represents believing that they can become righteous by obeying the law. Alternate translation: "rely on the law of Moses"

**Romans 2:18**

**know his will**

"and know God's will"

**because you have been instructed from the law**

This can be stated in active form. Alternate translation: "because people have taught you what is right from the law" or "because you have learned from the law"

**Romans 2:19**

**that you yourself are a guide to the blind, a light to those who are in darkness**

Here "the blind" and "those who walk in darkness" represent people who do not understand the law. Alternate translation: "that because you teach the law, you yourself are like a guide to blind people, and you are like a light to people who are lost in the dark"

**Romans 2:20**

**an instructor of the foolish**

"you correct those who do wrong"

**a teacher of little children**

Here Paul compares those who do not know anything about the law to very small children. Alternate translation: "you teach those who do not know the law"

**and that you have in the law the form of knowledge and of the truth**

The knowledge of the truth that is in the law comes from God. Alternate translation: "and you are sure you understand the truth that God has given in the law"

**Romans 2:21**

**You who teach others, do you not teach yourself?**

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You teach others, but you do not teach yourself!" or "You teach others, but you do not do what you teach!"

**You who preach against stealing, do you steal?**

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to steal, but you steal!"

**Romans 2:22**

**You who say that one must not commit adultery, do you commit adultery?**

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to commit adultery, but you commit adultery!"

**You who hate idols, do you rob temples?**

Paul is using a question to scold his listener. You can translate this as a strong statement. Alternate translation: "You say you hate idols, but you rob temples!"

**do you rob temples**

Possible meanings are 1) "do you steal items from local pagan temples to sell and make a profit" or 2) "do you keep back from the Jerusalem temple all the money that is due to God"

**Romans 2:23**

**You who boast in the law, do you dishonor God by transgressing the law?**

Paul uses a question to scold his listener. You can translate this as a strong statement. Alternate translation: "It is wicked that you claim to be proud of the law while at the same time you disobey it and bring shame to God!"

**Romans 2:24**

**the name of God is blasphemed among the Gentiles**

You can translate this in an active form. Alternate translation: "many Gentiles blaspheme the name of God"

**name of God**

The word "name" is a metonym that refers to the entirety of God, not just his name.

**Romans 2:25**

**Connecting Statement:**

Paul continues to show that God, by his law, condemns even the Jews who have God's law.

**For circumcision is profitable to you**

"I say all of this because it is good for you to be circumcised"

**if you are a transgressor of the law**

"if you do not obey the commandments found in the law"

**your circumcision becomes uncircumcision**

"it is as though you were no longer circumcised"

**Romans 2:26**

**the uncircumcised person**

"the person who is not circumcised"

**keeps the requirements of the law**  
"obeys what God commands in the law"

**will not his uncircumcision be considered as circumcision?**

This is the first of two questions Paul asks here to emphasize that circumcision is not what makes one right before God. You can translate this question as a statement in an active form. Alternate translation: "God will consider him as circumcised."

#### **Romans 2:27**

**And will not the one who is naturally uncircumcised condemn you ... the law?**  
This is the second of two questions that Paul asks here

#### **Romans 2:28**

**outwardly**  
This refers to Jewish rituals, such as circumcision, which people can see.

**merely outward in the flesh**  
This refers to the physical change to a man's body when someone circumcises him.

**flesh**  
This is a synecdoche for the whole body. Alternate translation: "body"

#### **Romans 2:29**

**he is a Jew who is one inwardly, and circumcision is that of the heart**  
These two phrases have similar meanings. The first phrase, "he is a Jew who is one inwardly," explains the second phrase, "circumcision is that of the heart."

**inwardly**  
This refers to the values and motivations of the person whom God has transformed.

**of the heart**  
Here "heart" is a metonym for the inner person.

**in the Spirit, not in the letter**  
Here "letter" is a synecdoche that refers to written Scripture. Alternate translation: "through the work of the Holy Spirit, not because you know the Scriptures"

**in the Spirit**  
This refers to the internal, spiritual part of a person that the Holy Spirit changes.

## Chapter 3

<sup>1</sup> Then what advantage does the Jew have? And what is the benefit of circumcision? <sup>2</sup> It is great in every way. First of all, the Jews were entrusted with revelation from God.

<sup>3</sup> For what if some Jews were without faith? Will their unbelief nullify God's faithfulness? <sup>4</sup> May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

"That you might be shown to be righteous in your words,  
and that you might prevail when you come into judgment."

<sup>5</sup> But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us? (I am using a human argument.) <sup>6</sup> May it never be! For then how would God judge the world? <sup>7</sup> But if through my lie the truth of God increases his glory, why am I still being judged as a sinner? <sup>8</sup> Why not say, as we are slandered as saying, and as some affirm that we say, "Let us do evil, so that good may come"? Their condemnation is just.

<sup>9</sup> What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. <sup>10</sup> This is as it is written:

"No one is righteous, not one;  
<sup>11</sup> there is no one who understands;  
there is no one who seeks God.  
<sup>12</sup> They have all turned away;  
together they have become useless.  
There is no one who does good, no,  
not even one."  
<sup>13</sup> "Their throat is an open grave.  
Their tongues have deceived.  
The poison of snakes is under their lips."  
<sup>14</sup> "Their mouths are full of cursing and bitterness."  
<sup>15</sup> "Their feet are swift to pour out blood.  
<sup>16</sup> Destruction and suffering are in their paths.  
<sup>17</sup> These people have not known a way of peace."  
<sup>18</sup> "There is no fear of God before their eyes."

<sup>19</sup> Now we know that whatever the law says, it speaks to the ones who are under the law, so that every mouth may be shut, and the whole world held accountable to God. <sup>20</sup> For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

<sup>21</sup> But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction, <sup>23</sup> for all have sinned and come short of the glory of God, <sup>24</sup> and they are freely justified by his grace through the redemption that is in Christ Jesus. <sup>25</sup> For God provided Christ Jesus as an atoning sacrifice through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins <sup>26</sup> in his patience. This was to show his righteousness at this present time, so he might be just and the justifier of the one who has faith in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. Through what kind of law? Of works? No, but through a law of faith. <sup>28</sup> We conclude then that a person is justified by faith without works of the law. <sup>29</sup> Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also. <sup>30</sup> If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

<sup>31</sup> Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

## Romans 3 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 4 and 10-18 of this chapter, which is from the Old Testament.

### Special concepts in this chapter

Chapter 3 answers the question, "What advantage does being a Jew have over being a Gentile?" (See: lawofmoses and save)

#### "For all have sinned and come short of the glory of God"

Because God is holy, anyone with him in heaven must be perfect. Any sin at all will condemn a person. (See: heaven and condemn)

#### The purpose of the law of Moses

Obedying the law cannot make a person right with God. Obeying God's law is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and faith)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul frequently uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt)

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#### Romans 3:1

##### Connecting Statement:

Paul proclaims the advantage that Jews have because God gave them his law.

##### Then what advantage does the Jew have? And what is the benefit of circumcision?

Paul presents ideas that people might have after they hear what he wrote in chapter 2. He does this in order to respond to them in verse 2. Alternate translation: "Some people might say, 'Then what advantage does the Jew have? And what is the benefit of circumcision?'" or "Some people might say, 'If that is true, then the Jews do not have any advantage, and there is no benefit in being circumcised.'"

#### Romans 3:2

##### It is great in every way

Paul now responds to the concerns brought up in verse 1. Here "It" refers to being a member of the Jewish people. Alternate translation: "But there is great advantage to being a Jew"

##### First of all

Possible meanings are 1) "First in order of time" or 2) "Most certainly" or 3) "Most importantly."

##### the Jews were entrusted with revelation from God

Here "revelation" refers to God's words and promises. You can translate this in an active form. Alternate translation: "God gave his words that contain his promises to the Jews"

#### Romans 3:3

##### For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?

Paul uses these questions to make people think. Alternate translation: "Some Jews have not been faithful to God. We should not conclude from this that God will not fulfill his promise."

#### Romans 3:4

##### May it never be

This expression strongly denies that this could happen. You may have an expression in your language that you could use here. "That is not possible!" or "Certainly not!"

##### Instead, let

"We should say this instead, let"

##### let God be found to be true

God will always be true and will keep his promises. Alternate translation: "God always does what he has promised"

##### even though every man is a liar

The words "every" and "liar" are exaggerations here to add emphasis that God alone is always true to his promises. Alternate translation: "even if every man were a liar"

##### As it has been written

You can translate this in an active form. Alternate translation: "The Scriptures themselves agree with what I am saying"

**That you might be shown to be righteous in your words, and that you might prevail when you come into judgment**

These two phrases have very similar meanings. You can translate this in an active form. Alternate translation: "Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you"

### Romans 3:5

**But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us?**

Paul uses these questions to present what some people were arguing and to get his readers to think about whether or not this argument is true. Alternate translation: "Some people say that since our unrighteousness shows God's righteousness, then God is unrighteous when he punishes us."

**to bring his wrath upon us**

Here "wrath" is a metonym for punishment. Alternate translation: "to bring his punishment upon us" or "to punish us"

**I am using a human argument**

"I am saying here what some people say" or "This is what some people say"

### Romans 3:6

**May it never be**

"We must never say that God is unrighteous"

**For then how would God judge the world?**

Paul uses this question to show that the arguments against the gospel are not valid, since the Jews believe that God will judge all people. Alternate translation: "We all know that God will in fact judge the world!"

**the world**

The "world" is a metonym for the people who live in the world. Alternate translation: "the people who live in the world"

### Romans 3:7

**But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?**

Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues that his sin shows that God is righteous, so God should not declare that person guilty of sin on judgment day.

**increases his glory**

"causes people to praise God for his glory"

### Romans 3:8

**Why not say ... come"?**

Here Paul raises a question of his own, to show how ridiculous the argument of his imaginary adversary is. Alternate translation: "I might as well be saying ... come!"

**as we are slandered as saying**

"as some lie to others, claiming that this what we are saying"

**evil ... good**

These Greek words are plural: "evil deeds ... good things"

**good may come**

You may need to make explicit that the speakers expect to receive good things. Alternate translation: "good things may come to us" or "we may receive good things"

**Their condemnation is just**

God will be acting justly when he condemns these enemies of Paul for telling lies about what Paul has been teaching.

### Romans 3:9

**Connecting Statement:**

Paul sums up that all are guilty of sin, none are righteous, and no one seeks God.

**What then? Are we excusing ourselves?**

Paul asks these questions to emphasize his point. Alternate translation: "We Jews should not try to imagine we are going to escape God's judgment, just because we are Jewish!"

**Not at all**

These words are stronger than a simple "no," but not as strong as "absolutely not!"

### Romans 3:10

**This is as it is written**

You can translate this in an active form. Alternate translation: "This is as the prophets have written in the Scriptures"

### Romans 3:11

**there is no one who understands**

There is no one who understands what is right. Alternate translation: "no one really understands what is right"

**there is no one who seeks God**

Here the phrase "seeks after God" means tries to have a relationship with God. Alternate translation: "no one sincerely tries to have a right relationship with God"



### Romans 3:12

#### **They have all turned away**

This is an idiom that means the people do not even want to think about God. They want to avoid him. Alternate translation: "They have all turned away from God"

#### **together they have become useless**

Since no one does what is good, they are useless to God. Alternate translation: "Everyone has become useless to God"

### Romans 3:13

#### **Their ... Their**

The word "their" refers to the "Jews and Greeks" of Romans 3:9.

#### **Their throat is an open grave**

The word "throat" is a metonym for everything that people say. Here "open grave" is a metaphor that refers to the stench of dead bodies, a metaphor for the evil words of the people.

#### **Their tongues have deceived**

The word "tongues" is a metonym for the false words that people speak. Alternate translation: "People speak lies"

#### **The poison of snakes is under their lips**

Here "poison of snakes" is a metaphor that is used to represent the great harm of the evil words that the people speak. The word "lips" refers to the words of the people. Alternate translation: "Their evil words injure people just like the poison of a venomous snake"

### Romans 3:14

#### **Their mouths are full of cursing and bitterness**

Here "mouths" is a metonym that represents the evil words of the people. The word "full" exaggerates how often people speak bitterly and curse. Alternate translation: "They often speak curses and cruel words"

### Romans 3:15

#### **Their feet are swift to pour out blood**

Here "feet" is a synecdoche that represents the people themselves. The word "blood" is a metaphor that refers to killing people. Alternate translation: "They are in a hurry to harm and murder people"

#### **Their feet**

The word "their" refers to the Jews and Greeks in Romans 3:9.

### Romans 3:16

#### **their paths**

The word "their" refers to the Jews and Greeks in Romans 3:9.

#### **Destruction and suffering are in their paths**

Here "destruction and suffering" are metonyms that represent the harm that these people cause others to suffer. Alternate translation: "They try to destroy others and cause them to suffer"

### Romans 3:17

#### **These people**

These words refer to the Jews and Greeks in Romans 3:9.

#### **a way of peace**

"how to live at peace with others." A "way" is a road or path.

### Romans 3:18

#### **their**

This word refers to the Jews and Greeks in Romans 3:9.

#### **There is no fear of God before their eyes**

Here "fear" is a metonym that represents respect for God and willingness to honor him. Alternate translation: "They refuse to give God the respect he deserves"

### Romans 3:19

#### **whatever the law says, it speaks to**

Paul speaks of the law here as if it were alive and had its own voice. Alternate translation: "everything that the law says people should do is for" or "all the commands that Moses wrote in the law are for"

#### **the ones who are under the law**

"those who must obey the law"

#### **so that every mouth may be shut**

Here "mouth" is a synecdoche that means the words people speak. You can translate this in an active form. Alternate translation: "so that no people will be able to say anything valid to defend themselves"

#### **the whole world held accountable to God**

Here "world" is a synecdoche that represents all the people who live in the world. Alternate translation: "that God can declare everyone in the world guilty"

## Romans 3:20

### **flesh**

Here "flesh" refers to all human beings.

### **For through the law**

Possible meanings are 1) "Therefore, through the law" or 2) "This is because through the law"

### **through the law comes the knowledge of sin**

"when someone knows God's law, he realizes that he has sinned"

## Romans 3:21

### **Connecting Statement:**

The word "but" here shows Paul has completed his introduction and is now beginning to make his main point.

### **now**

The word "now" refers to the time since Jesus came to the earth.

### **apart from the law the righteousness of God has been revealed**

You can translate this in an active form. Alternate translation: "God has made known a way to be right with him without obeying the law"

### **to which the Law and the Prophets bear witness**

The words "the Law and the Prophets" refer to the parts of scripture that Moses and the prophets wrote. Paul describes them here as if they were people testifying in court. Alternate translation: "What Moses and the prophets wrote confirms this"

## Romans 3:22

### **the righteousness of God through faith in Jesus Christ**

Here "righteousness" means being right with God. Alternate translation: "being right with God through trusting Jesus Christ"

### **For there is no distinction**

Paul implies that God accepts all people in the same way. Alternate translation: "There is no difference at all between the Jews and the Gentiles"

## Romans 3:23

### **come short of the glory of God**

Here the "glory of God" is a metonym that refers to the image of God and his nature. Alternate translation: "have failed to be like God"

## Romans 3:24

### **they are freely justified by his grace through the redemption that is in Christ Jesus**

Here "justified" refers to being made right with God. You can translate this in an active form. Alternate translation: "God makes them right with

himself as a free gift, because Christ Jesus sets them free"

### **they are freely justified**

This means that they are justified without having to earn or merit being justified. God freely justifies them. Alternate translation: "they are made right with God without earning it"

## Romans 3:25

### **in his blood**

This is a metonym for the death of Jesus as a sacrifice for sins. Alternate translation: "in his death as a sacrifice for sins"

### **his disregard**

Possible meanings are 1) his ignoring or 2) his forgiving.

## Romans 3:26

### **This was to show his righteousness at this present time**

"God did this to show at this present time that he is righteous"

### **so he might be just and the justifier of the one who has faith in Jesus**

"By this he shows that he is both just and the the justifier of the one who has faith in Jesus"

### **the justifier of the one who has faith in Jesus**

"the one who declares everyone righteous who has faith in Jesus"

## Romans 3:27

### **Where then is boasting? It is excluded**

Paul asks this question to show that there is no reason for people to boast about obeying the law. Alternate translation: "So there is no way that we can boast that God favors us because we obeyed those laws. Boasting is excluded"

### **It is excluded**

This can be translated as a statement. Alternate translation: "God does not allow it"

### **Through what kind of law? Of works? No, but through a law of faith**

You may need to fill in the words omitted in the ellipsis. Alternate translation: "Through what kind of law is boasting excluded? Is it excluded through a law of works? No, it is excluded through a law of faith" You can also translate using active forms. Alternate translation: "On what grounds does God exclude boasting? Does he exclude it through a law of works? No, he excludes it through a law of faith" or "Why does God exclude boasting? Is it because of something that we have done? No, it is because we have believed"

### **Through what kind of law? ... through a law of**

"On what grounds? ... on the grounds of"

**Through what kind of law? Of works?**

Paul asks these questions to get his readers ready to receive the point he is making. Alternate translation: "Let me tell you what kind of law he excludes it through. It is not through a law of works."

**Romans 3:28**

**a person is justified by faith**

This can be translated in active form. Here the words "by faith" refers to either 1) the means by which God justifies a person. Alternate translation: "God justifies a person through that person's faith" Or 2) the reason for which God justifies a person. Alternate translation: "God justifies a person because he has faith" Faith is not the actor that justifies a person.

**without works of the law**

"even if he has done no works of the law"

**Romans 3:29**

**Or is God the God of Jews only?**

Paul asks this question for emphasis. Alternate translation: "You who are Jews certainly should not think that you are the only ones whom God will accept!"

**Is he not also the God of Gentiles? Yes, of Gentiles also**

Paul asks this question to emphasize his point. Alternate translation: "He will also accept non-Jews, that is, Gentiles"

**Romans 3:30**

**he will justify the circumcision by faith, and the uncircumcision through faith**

Here "circumcision" is a metonym that refers to Jews and "uncircumcision" is a metonym that refers to non-Jews. Alternate translation: "God will make both Jews and non-Jews right with himself through their faith in Christ"

**Romans 3:31**

**Connecting Statement:**

Paul confirms the law through faith.

**Do we then nullify the law through faith?**

Paul asks a question that one of his readers might have. Alternate translation: "Someone might say that we can ignore the law because we have faith."

**May it never be**

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. Alternate translation: "This is certainly not true" or "Certainly not"

**we uphold the law**

"we obey the law"

**we**

This pronoun refers to Paul, other believers, and the readers.

## Chapter 4

<sup>1</sup> What then will we say that Abraham, our forefather according to the flesh, found? <sup>2</sup> For if Abraham had been justified by works, he would have had a reason to boast, but not before God. <sup>3</sup> For what does the scripture say? "Abraham believed God, and it was counted to him as righteousness."

<sup>4</sup> Now for him who labors, his wage is not counted as a gift, but as what is owed. <sup>5</sup> But for him who does not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness. <sup>6</sup> David also pronounces blessing on the man to whom God counts righteousness without works.

<sup>7</sup> He says,

"Blessed are those  
whose lawless deeds are forgiven,  
and whose sins are covered.

<sup>8</sup> Blessed is the man  
against whom the Lord will not count sin."

<sup>9</sup> Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For we say, "Faith was counted to Abraham as righteousness." <sup>10</sup> How was it counted to him? Was it before or after he had been circumcised? It was not after, but before! <sup>11</sup> Abraham received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe but have not been circumcised, so that righteousness would be counted to them. <sup>12</sup> He is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup> For the promise to Abraham and to his descendants that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if those who live by the law are to be the heirs, faith is made empty, and the promise does nothing. <sup>15</sup> For the law brings about wrath, but where there is no law, there is no transgression. <sup>16</sup> For this reason it is by faith, in order that the promise may rest on grace and be guaranteed to all of Abraham's descendants—not only to those who are under the law, but also to those who share the faith of Abraham. He is the father of us all, <sup>17</sup> as it is written, "I have appointed you the father of many nations." Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead and calls the things that do not exist into existence. <sup>18</sup> In hope he believed against hope, that he would become the father of many nations, according to what he had been told, "So will your descendants be." <sup>19</sup> Without becoming weak in faith, he considered his own body as dead (because he was about a hundred years old), and the deadness of Sarah's womb. <sup>20</sup> But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave glory to God. <sup>21</sup> He was fully convinced that what God had promised, he was also able to accomplish. <sup>22</sup> Therefore this was also "counted to him as righteousness." <sup>23</sup> But the words "it was counted to him" were not written for his sake alone. <sup>24</sup> They were written also for us, and it will be counted to us who believe in him who raised Jesus our Lord from the dead. <sup>25</sup> This is the one who was delivered up for our trespasses and was raised for our justification.

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## Romans 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 7-8 of this chapter, which is from the Old Testament.

## Special concepts in this chapter

### The purpose of the law of Moses

Paul builds upon material from chapter 3. He explains how Abraham, the father of Israel, was justified. Even Abraham could not be justified by what he did. Obeying the law of Moses does not make a person right with God. Obeying God's commands is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and lawofmoses and faith)

### Circumcision

Circumcision was important to the Israelites. It identified a male as a descendant of Abraham. It was also a sign of the covenant between Abraham and Yahweh. However, no person was justified only by being circumcised. (See: circumcise and covenant)

## Important figures of speech in this chapter

### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

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### Romans 4:1

#### What then will we say that Abraham, our forefather according to the flesh, found?

Paul uses the question to catch the attention of the reader and to start talking about something new. Alternate translation: "This is what Abraham our physical ancestor found."

### Romans 4:2

#### General Information:

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### Romans 4:3

#### For what does the scripture say?

Paul uses this question to call attention to what he is about to say, not to receive an answer. He speaks of the Scriptures as if they were alive and could talk. Alternate translation: "For this is what is in the scripture:"

#### it was counted to him as righteousness

You can translate this in an active form. Alternate translation: "God considered Abraham to be a righteous person because he believed"

### Romans 4:4

#### his wage is not counted as a gift

"no one counts what his employer pays him as a gift from his employer"

#### but as what is owed

You can translate this in an active form. Alternate translation: "but as what his employer owes him"

### Romans 4:5

#### in the one who justifies

"in God, who justifies"

#### his faith is counted as righteousness

You can translate this in an active form. Alternate translation: "God considers that person's faith as righteousness" or "God considers that person righteous because of his faith"

### Romans 4:6

#### David also pronounces blessing on the man to whom God counts righteousness without works

"David also wrote about how God blesses the man whom God makes righteous without works"

### Romans 4:7

#### whose lawless deeds are forgiven ... whose sins are covered

The same concept is stated in two different ways. You can translate this in an active form. Alternate translation: "who have broken the law, but the Lord has forgiven ... whose sins the Lord has covered"

### Romans 4:8

#### General Information:

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### Romans 4:9

#### Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?

This remark appears in the form of a question to show that Paul is beginning a discussion about the relationship between blessing and circumcision. Alternate translation: "I want to show you how it is that God blesses not only those who are circumcised, but also those who are not circumcised"

#### those of the circumcision

This is a metonym that refers to the Jewish people. Alternate translation: "the Jews"

**those of the uncircumcision**

This is a metonym that refers to the people who are not Jews. Alternate translation: "the Gentiles"

**For we say**

Paul is going to show that because God counted Abraham as righteous by faith, we can infer that it is people who have faith that God counts righteous.

**Faith was counted to Abraham as righteousness**

You can translate this in an active form. Alternate translation: "God considered the faith of Abraham as righteousness"

**Romans 4:10**

**How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!**

Paul asks two questions to introduce the third sentence. If your language does not allow speakers to use questions to introduce what they are talking about, you may need to translate these all as statements. Alternate translation: "This is when righteousness was counted to him: it was not after he had been circumcised, but before!"

**How was it counted to him?**

Paul is asking in a general way about the circumstances in which God considered Abraham righteous. He is not asking what procedure God followed to consider Abraham righteous. This can be stated in active form. Alternate translation: "How did God consider Abraham to be righteous?"

**It was not after, but before**

This can be stated with the words that have been omitted in the ellipsis. Alternate translation: "It happened before he was circumcised, not after he was circumcised"

**Romans 4:11**

**a seal of the righteousness that he had by faith while he was still uncircumcised**

Here "righteousness that he had by faith" means that God considered him to be righteous because he had faith. Alternate translation: "a visible sign that God considered him righteous because he had believed in God before he was circumcised"

**so that righteousness would be counted to them**

You can translate this in an active form. Alternate translation: "so that God would consider them righteous"

**Romans 4:12**

**General Information:**

Paul is saying that circumcision alone does not make a man a descendant of Abraham, that is, a true Jew. A true Jew is one who has been circumcised and who lives by faith the way Abraham did.

**He is also the father of the circumcised**

Here "the circumcision" refers to Jews.

**who also walk in the footsteps of the faith that our father Abraham had**

Here "walk in the footsteps of the faith" is an idiom that means to follow someone's example. Alternate translation: "who follow our father Abraham's example in the faith that he had" or "who have faith as our father Abraham did"

**Romans 4:13**

**Connecting Statement:**

Paul confirms that even in the past believers were made right with God by faith and not by the law.

**law but through the righteousness of faith**

The words "the promise came" are understood from the first phrase. You can translate this by adding these implied words. Alternate translation: "law, but the promise came through faith, which God considers as righteousness"

**Romans 4:14**

**heirs**

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

**if those who live by the law are to be the heirs**

Here "live by the law" refers to obeying the law. Alternate translation: "if those who obey the law are the ones who will inherit the earth"

**faith is made empty, and the promise does nothing**

"faith has no value, and the promise is meaningless"

**Romans 4:15**

**there is no transgression**

This can be restated to remove the abstract noun "transgression." Alternate translation: "no one has disobeyed the law" or "it is impossible to disobey the law"

**Romans 4:16**

**For this reason**

"So"

**it is by faith**

The word "it" refers to receiving what God had promised. Alternate translation: "it is by faith that we receive the promise" or "we receive the promise by faith"

**in order that the promise may rest on grace**

Here "the promise may rest on grace" represents God giving what he promised because of his grace. Alternate translation: "so that what he promised"

might be a free gift" or "so that his promise would be because of his grace"

**those who are under the law**

This refers to the Jewish people, who were obligated to obey the law of Moses.

**those who share the faith of Abraham**

This refers to those who have faith as Abraham did before he was circumcised. Alternate translation: "those who believe as Abraham did"

**father of us all**

Here the word "us" refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith.

**Romans 4:17**

**as it is written**

Where it is written can be made explicit. You can also translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

**I have appointed you**

Here the word "you" is singular and refers to Abraham.

**Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead**

Here "of him whom he trusted" refers to God. Alternate translation: "Abraham was in the presence of God whom he trusted, who gives life to those who have died"

**calls the things that do not exist into existence**  
"creates everything from nothing"

**Romans 4:18**

**In hope he believed against hope**

This idiom means that Abraham hoped and believed even though what he hoped for seemed to be impossible. That is, Abraham trusted God to give him many descendants, even though it seemed to be impossible for him to have children. Alternate translation: "Even though it seemed that there was no reason to hope, Abraham hoped and believed" or "Even though it seemed to be impossible for him to have descendants, Abraham believed God and confidently expected"

**according to what he had been told**

You can translate this in an active form. Alternate translation: "just as God said to Abraham"

**So will your descendants be**

The full promise God gave to Abraham can be made explicit. Alternate translation: "You will have more descendants than you can count"

**Romans 4:19**

**General Information:**

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**Romans 4:20**

**did not hesitate in unbelief. Instead, he**

You can translate this double negative in a positive form. Alternate translation: "kept on acting in faith. He"

**he was strengthened in faith**

You can translate this in an active form. Alternate translation: "he became stronger in his faith"

**Romans 4:21**

**He was fully convinced**

"Abraham was completely sure"

**he was also able to accomplish**

"God was able to do"

**Romans 4:22**

**Therefore this was also "counted to him as righteousness."**

You can translate this in an active form. Alternate translation: "Therefore God counted Abraham's belief as righteousness" or "Therefore God considered Abraham righteous because Abraham believed him"

**also "counted to him as righteousness."**

"also, as the scripture says, 'counted to him as righteousness.'"

**Romans 4:23**

**for his sake alone**

"for Abraham only"

**it was counted to him**

You can translate this in an active form. Alternate translation: "God counted righteousness to him" or "God considered him righteous"

**Romans 4:24**

**for us**

The word "us" refers to Paul and includes all believers in Christ.

**They were written also for us**

You can translate this without the passive form "written." Alternate translation: "Those words were also for us"

**it will be counted to us who believe in him**

The word "it" refers to righteousness. You can translate this with an active form. Alternate

translation: "God will count righteousness to us who believe in him" or "God will consider us righteous if we believe in him"

**him who raised Jesus our Lord from the dead**

"Raised ... from the dead" here is an idiom for "caused to live again." Alternate translation: "him who caused Jesus our Lord to live again"

**Romans 4:25**

**who was delivered up for our trespasses and was raised for our justification**

You can translate this in an active form. Alternate translation: "whom God gave over to enemies for our trespasses and whom God brought back to life so he could make us right with him"

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## Chapter 5

<sup>1</sup> Since we are justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we also have our access by faith into this grace in which we stand, and we boast in the hope of the glory of God. <sup>3</sup> Not only this, but we also boast in our tribulations. We know that tribulation brings about perseverance. <sup>4</sup> Perseverance produces character, and character produces hope, <sup>5</sup> and hope does not make ashamed because the love of God has been poured into our hearts through the Holy Spirit, who was given to us. <sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous person, though perhaps someone would dare to die for a good person. <sup>8</sup> But God proves his own love toward us, because while we were still sinners, Christ died for us. <sup>9</sup> Much more, then, now that we are justified by his blood, we will be saved by him from the wrath of God. <sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of his Son, much more, after having been reconciled, will we be saved by his life. <sup>11</sup> Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

<sup>12</sup> So then, as through one man sin entered into the world, in this way death entered through sin. And death spread to all people, because all sinned. <sup>13</sup> For until the law, sin was in the world, but there is no accounting for sin when there is no law. <sup>14</sup> Nevertheless, death reigned from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

<sup>15</sup> But the gift is not like the trespass. For if by the trespass of one the many died, how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many! <sup>16</sup> For the gift is not like the outcome of that one man's sin. The judgment followed one trespass and brought condemnation, but the gift followed many trespasses and brought justification. <sup>17</sup> For if, by the trespass of the one, death ruled through the one, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ. <sup>18</sup> So then, as one trespass led to condemnation for all people, so also through the one act of righteousness came justification and life for all people. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the one will the many be made righteous. <sup>20</sup> But the law came in to increase the trespass. But where sin abounded, grace abounded even more. <sup>21</sup> This happened so that, as sin reigned in death, even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

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## Romans 5 General Notes

### Structure and formatting

Many scholars view verses 12-17 as some of the most important, but difficult, verses in Scripture to understand. Some of their richness and meaning has likely been lost while being translated from how the original Greek was constructed.

### Special concepts in this chapter

#### Results of justification

How Paul explains the results of our being justified is an important part of this chapter. These results include having peace with God, having access to God, being confident about our future, being able to rejoice when suffering, being eternally saved, and being reconciled with God. (See: justice)

#### "All sinned"

Scholars are divided over what Paul meant in verse 12: "And death spread to all people, because all sinned." Some believe that all of mankind was present in the "seed of Adam." So, as Adam is the father of all mankind, all of mankind was present when Adam sinned. Others believe that Adam served as a representative head for mankind. So when he sinned, all of mankind "fell" as a result. Whether people today played an active or passive role in Adam's original sin is one way these views differ. Other passages will help one decide.

#### The second Adam

Adam was the first man and the first "son" of God. He was created by God. He brought sin and death into the world by eating the forbidden fruit. Paul describes Jesus as the "second Adam" in this chapter and the

true son of God. He brings life and overcame sin and death by dying on the cross. (See: sonofgod and death)

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### Romans 5:1

#### Connecting Statement:

Paul begins to tell many different things that happen when God makes believers right with him.

#### Since we are justified

"Because we are justified"

#### we ... our

All occurrences of "we" and "our" refer to all believers and should be inclusive.

#### through our Lord Jesus Christ

"because of our Lord Jesus Christ"

#### Lord

Here "Lord" means that Jesus is God.

### Romans 5:2

#### Through him we also have our access by faith into this grace in which we stand

Here "by faith" refers to our trust in Jesus, which allows us to stand before God. Alternate translation: "Because we trust in Jesus, God allows us to come into his presence"

#### we boast in the hope of the glory of God

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "we rejoice because we confidently expect to share in the glory of God"

### Romans 5:3

#### Not only this

The word "this" refers to the ideas described in [Romans 5:1-2](#).

#### we ... our ... We

These words refer to all believers and should be inclusive.

#### tribulation brings about perseverance

"suffering helps us learn to endure"

### Romans 5:4

#### Perseverance produces character

Perseverance is an abstract noun that can be translated as a verb. Here it is a metonym for the person who endures. You may need to make explicit what it is that a person endures. Alternate translation: "We develop character when we endure hardship"

#### character

the desire and ability to do what is right

#### character produces hope

"having character helps us to hope." Here the word "hope" is a person's confident expectation that what he desires really will happen, and it refers to the confident expectation that God will fulfill all his promises. The abstract noun "hope" can be translated here with the verbs "wait confidently" or "trust". Alternate translation: "character helps us to wait confidently" or "character helps us to trust God"

### Romans 5:5

#### our ... us

These words refer to all believers and should be inclusive.

#### hope does not make ashamed

Paul uses personification here as he speaks of "hope" as if it were alive. "Hope" is an abstract noun that can be translated as a verb. Alternate translation: "we are very confident that we will receive the things that we wait for"

#### make ashamed

"make us ashamed"

#### because the love of God has been poured into our hearts

Here "hearts" represents a person's thoughts, feelings, or inner person. The phrase "the love of God has been poured into our hearts" is a metaphor for God showing love to his people. This can be stated in active form. Alternate translation: "because he has loved us greatly" or "because God has shown us how much he loves us"

### Romans 5:6

#### we

The word "we" here refers to all believers and so should be inclusive.

### Romans 5:7

#### For one will hardly die for a righteous person

"It is hard to find someone who is willing to die, even for a righteous person"

#### though perhaps someone would dare to die for a good person

"but you might find someone who is willing to die for such a good person"

## Romans 5:8

### proves

You can translate this verb in past tense using "demonstrated" or "showed."

### us ... we

All occurrences of "us" and "we" refer to all believers and should be inclusive.

## Romans 5:9

### Much more, then, now that we are justified by his blood, we will be saved

Paul is saying that because we are justified by Christ's blood, we can be much more certain that Christ will save us. Alternate translation: "Now that we are justified by his blood, we will more certainly be saved"

### now that we are justified by his blood

Here "justified" means that God puts us in a right relationship with himself. You can translate this in an active form. Alternate translation: "now that God has made us right with himself because of Christ's death"

### blood

This is a metonym for the sacrificial death of Jesus on the cross.

### saved

God forgives us and rescues us from being punished in hell for our sin.

### the wrath of God

Here "wrath" is a metonym that refers to God's punishment of those who have sinned against him. Alternate translation: "God's punishment"

## Romans 5:10

### we were

All occurrences of "we" refer to all believers and should be inclusive.

### his Son ... his life

"God's Son ... the life of God's Son"

### we were reconciled to God through the death of his Son

The death of the Son of the God has provided eternal forgiveness and made all who believe in Jesus friends with God. You can translate this in an active form. Alternate translation: "God allowed us to have a peaceful relationship with him because his Son died for us"

### Son

This is an important title for Jesus, the Son of God.

### after having been reconciled

You can translate this in an active form. Alternate translation: "now that God has made us his friends again"

## Romans 5:11

### General Information:

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## Romans 5:12

### Connecting Statement:

Paul explains why death happened even before God gave the law to Moses.

### through one man sin entered ... death entered through sin

Paul describes sin as a dangerous thing that came into the world through the actions of "one man," Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world.

## Romans 5:13

### For until the law, sin was in the world

This means that the people sinned before God gave the law. Alternate translation: "People in the world sinned before God gave his law to Moses"

### but there is no accounting for sin when there is no law

This means that God did not charge the people with sinning before he gave the law. Alternate translation: "but God recorded no sin against the law before he gave the law"

## Romans 5:14

### Nevertheless, death

"Even though what I have just said is true, death" or "There was no written law from the time of Adam to the time of Moses, but death" (Romans 5:13).

### death reigned from Adam until Moses

Paul is speaking of death as if it were a king who ruled. Alternate translation: "people continued to die from the time of Adam until the time of Moses as a consequence of their sin"

### Moses, even over those who did not sin like Adam's disobedience, who is

"Moses. Even people whose sins were different from Adam's continued to die, Adam being"

### who is a pattern of him who was to come

Adam was a pattern of Christ, who appeared much later. He had much in common with him.

## Romans 5:15

**how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many**  
Here "grace" refers to God's free gift that he made available to everyone through Jesus Christ.  
Alternate translation: "even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it"

## Romans 5:16

**For the gift is not like the outcome of that one man's sin**  
Here "the gift" refers to God's freely erasing the record of our sins. Alternate translation: "The gift is not like the result of Adam's sin"

### **The judgment followed one trespass and brought condemnation**

The abstract nouns "judgment," "trespass," and "condemnation," can be expressed with verbs.  
Alternate translation: "After one man trespassed, God judged all people and condemned them to be punished" or "God declared that all people deserved to have him punish them because one man committed one sin"

### **but the gift followed many trespasses and brought justification**

The abstract nouns "gift," "trespass," and "justification" can be expressed as verbs. It is implied that God's gift of justification is greater than his judgement. Alternate translation: "but after people trespassed many times, God gave the gift and justified them" or "but the gift is greater because he gave it after many people had committed many sins, and by giving the gift he justified them"

## Romans 5:17

**trespass of the one**  
This refers to the sin of Adam.

**death ruled**  
Here Paul speaks of "death" as a king who ruled. The "rule" of death causes everyone to die.  
Alternate translation: "everyone died"

## Romans 5:18

**as one trespass led to condemnation for all people**  
The abstract nouns "trespass" and "condemnation" can be expressed with the verbs "sin" and "condemn." Alternate translation: "as one trespass caused all people to be condemned" or "as all people are condemned because one person sinned against God"

**one trespass**  
This refers to Adam's sin.

**condemnation for all people**  
Here "condemnation" refers to God's punishment. Alternate translation: "all people deserve God's punishment for sin"

### **through the one act of righteousness came justification and life for all people**

The abstract nouns "justification" and "life" can be expressed with the verbs "justify" and "live."  
Alternate translation: "one act of righteousness allows all people to be justified and live" or "all people can be justified and live because one person did that one righteous act"

**the one act of righteousness**  
This refers to Jesus's obedience to God in dying for our sins.

## Romans 5:19

**one man's disobedience**  
the disobedience of Adam

**the many were made sinners**  
You can translate this in an active form. Alternate translation: "many people sinned"

**the obedience of the one**  
the obedience of Jesus

**of the one will the many be made righteous**  
You can translate this in an active form. Alternate translation: "of the one, God will make many people right with him"

## Romans 5:20

**the law came in**  
Here Paul speaks of the law as if it were a person. Alternate translation: "God gave his law to Moses"

**sin abounded**  
"sin increased"

**grace abounded even more**  
Here "grace" refers to God's undeserved blessings. Alternate translation: "God continued to act even more kindly toward them, in a way that they did not deserve"

## Romans 5:21

**sin reigned in death ... grace might reign through righteousness for everlasting life**  
Here Paul speaks of sin as if it were a king who ruled over people and made them unable to obey God and ultimately killing them, and he speaks of grace as if it were a king who might rule over people and enable them to be right with God. Alternate translation: "as people obeyed their desire to sin and therefore had to die ... God might show grace to people and allow them to be right with him, resulting in everlasting life"

**our Lord**

Paul includes himself, his readers, and all believers.

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## Chapter 6

<sup>1</sup> What then will we say? Should we continue in sin so that grace may abound? <sup>2</sup> May it never be. We who died to sin, how can we still live in it? <sup>3</sup> Do you not know that as many as were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried, then, with him through baptism into death. This happened in order that just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life. <sup>5</sup> For if we have become united with him in the likeness of his death, we will also be united with his resurrection. <sup>6</sup> We know this, that our old man was crucified with him in order that the body of sin might be destroyed. This happened so that we should no longer be enslaved to sin. <sup>7</sup> He who has died is declared righteous with respect to sin. <sup>8</sup> But if we have died with Christ, we believe that we will also live together with him. <sup>9</sup> We know that since Christ has been raised from the dead, he cannot die again; death no longer rules over him. <sup>10</sup> For in regard to the death that he died to sin, he died once for all. However, the life that he lives, he lives for God. <sup>11</sup> In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Therefore do not let sin rule in your mortal body so that you obey its lusts. <sup>13</sup> Do not present the members of your bodies to sin, to be tools used for unrighteousness. But present yourselves to God as those who have been brought from death to life, and present the members of your bodies to God as tools to be used for righteousness. <sup>14</sup> Do not allow sin to rule over you. For you are not under law, but under grace.

<sup>15</sup> What then? Are we to sin because we are not under law, but under grace? May it never be. <sup>16</sup> Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey? You are either slaves to sin, which leads to death, or slaves to obedience, which leads to righteousness. <sup>17</sup> But thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching that you were given. <sup>18</sup> You have been made free from sin, and you have been made slaves of righteousness. <sup>19</sup> I speak like a man because of the weakness of your flesh. For just as you presented the members of your bodies as slaves to uncleanness and to lawlessness, resulting in more lawlessness, in the same way, now present the members of your bodies as slaves to righteousness for sanctification. <sup>20</sup> For when you were slaves of sin, you were free from righteousness. <sup>21</sup> At that time, what fruit then did you have of the things of which you are now ashamed? For the outcome of those things is death. <sup>22</sup> But now that you have been made free from sin and are enslaved to God, you have your fruit for sanctification. The result is eternal life. <sup>23</sup> For the wages of sin are death, but the gift of God is eternal life in Christ Jesus our Lord.

## Romans 6 General Notes

### Structure and formatting

Paul begins this chapter by answering how someone might object to what he taught in Chapter 5.

### Special concepts in this chapter

#### Against the Law

In this chapter, Paul refutes the teaching that Christians can live however they want after they are saved. Scholars call this "antinomianism" or being "against the law." To motivate godly living, Paul recalls the great price Jesus paid for a Christian to be saved. (See: save and godly)

#### Servants of sin

Before they believe in Jesus, people are servants of sin, that is, they are unable to resist their desire to sin. God frees Christians from serving sin. They are able to choose to serve Christ in their lives. Paul explains that when Christians choose to sin, they willingly choose to sin. (See: faith and sin)

#### Fruit

This chapter uses the imagery of fruit. The image of fruit usually refers to a person's faith producing good works in their life. (See: fruit and righteous)

## Important figures of speech in this chapter

### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

### Other possible translation difficulties in this chapter

#### Death

Paul uses "death" to refer to many different things in this chapter: physical death, spiritual death, sin reigning in the heart of man, and the end of something. He contrasts sin and death with the new life provided by Christ and the new way Christians are supposed to live after they are saved. (See: death)

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## Romans 6:1

### Connecting Statement:

Under grace, Paul tells those who believe in Jesus to live a new life as though dead to sin and alive to God.

### What then will we say? Should we continue in sin so that grace may abound?

Paul asks these rhetorical questions to get the attention of his readers. Alternate translation: "So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace!"

#### we say

The pronoun "we" refers to Paul, his readers, and other people.

## Romans 6:2

### We who died to sin, how can we still live in it?

Here "We who died to sin" refers to those who follow Jesus, who are now like dead people who cannot be affected by sin. Paul uses this rhetorical question to add emphasis. Alternate translation: "We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!"

## Romans 6:3

### Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

Paul uses this question to add emphasis. Alternate translation: "Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross!"

## Romans 6:4

### We were buried, then, with him through baptism into death

Here Paul speaks of a believer's baptism in water as if it were a death and burial. Alternate translation: "When someone baptized us, it is just like that person buried us with Christ in the tomb"

### just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life

To raise from the dead is an idiom for causing a person to live again. This compares a believer's new spiritual life to Jesus coming back to life physically. The believer's new spiritual life enables that person to obey God. You can translate this in an active form. Alternate translation: "just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God"

#### the dead

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them speaks of becoming alive again.

## Romans 6:5

### become united with him in the likeness of his death ... be united with his resurrection

Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection. You can translate this in an active form. Alternate translation: "died with him ... come back to life with him"

## Romans 6:6

### our old man was crucified with him

The "old man" is a metaphor that refers to the person before he believes in Jesus. Paul describes our old sinful person as dying on the cross with Jesus when we believe in Jesus. You can translate this in an active form. Alternate translation: "our sinful person died on the cross with Jesus"

#### old man

This means the person who once was, but who does not exist now.

#### the body of sin

This is a metonym that refers to the whole sinful person. Alternate translation: "our sinful nature"

#### might be destroyed

You can translate this in an active form. Alternate translation: "might die"

**we should no longer be enslaved to sin**

This can be stated in active form. Alternate translation: "sin should no longer enslave us" or "we should no longer be slaves to sin"

**we should no longer be enslaved to sin**

Slavery to sin is a metaphor meaning having such a strong desire to sin that one is unable to stop himself from sinning. It is as if sin controls the person. Alternate translation: "we should no longer be controlled by sin"

**Romans 6:7**

**He who has died is declared righteous with respect to sin**

Here "righteous" refers to being right with God. You can translate this in an active form. Alternate translation: "When God declares a person right with him, that person is no longer controlled by sin"

**Romans 6:8**

**we have died with Christ**

Here "died" refers to the fact that believers are no longer controlled by sin.

**Romans 6:9**

**We know that since Christ has been raised from the dead**

Here to raise up is an idiom for causing someone who has died to become alive again. You can translate this in an active form. Alternate translation: "We know since God brought Christ back to life after he died"

**the dead**

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them is to become alive again.

**death no longer rules over him**

Here "death" is described as if it were a king or ruler that has power over people. Alternate translation: "He cannot ever die again"

**Romans 6:10**

**he died once for all**

Possible meanings are 1) he died once, and he will not die again, nor will anyone else need to die, or 2) it is true now and will be true for all time that he died.

**Romans 6:11**

**In the same way, you also must consider**

"For this reason consider"

**consider yourselves to be**

"think of yourselves as" or "see yourselves as"

**dead to sin**

Just as one cannot force a corpse to do anything, sin has no power to force believers to dishonor God. Alternate translation: "as if you were dead to the power of sin"

**dead to sin, but alive to God**

"dead to the power of sin, but living to honor God"

**alive to God in Christ Jesus**

"living to honor God through the power Christ Jesus gives you"

**Romans 6:12**

**Connecting Statement:**

Paul reminds us that grace rules over us, not the law; we are not sin's slaves, but God's slaves.

**do not let sin rule in your mortal body**

Paul speaks of people sinning as if sin were their master or king that controlled them. Alternate translation: "Do not let sinful desires control you"

**your mortal body**

This phrase refers to the physical part of a person, which will die. Alternate translation: "you"

**so that you obey its lusts**

Obedying the mortal body's lusts would be the result of letting sin rule in the body. That is why Paul commands people not to let sin rule in their mortal body—so they they do not obey its lusts. Paul speaks of people doing the evil things they desire as if the body had evil desires and commanded people to do what it desires.

**Romans 6:13**

**Do not present the members of your bodies to sin, to be tools used for unrighteousness**

The picture is of the sinner offering his "members," the parts of his body to his master or king. One's "members" are a synecdoche for the whole person. Alternate translation: "Do not offer yourselves to sin so that you do what is not right"

**But present yourselves to God as those who have been brought from death to life**

Here the words "brought ... to life" refer to the believer's new spiritual life. Alternate translation: "But offer yourselves to God because he has given you new spiritual life" or "But offer yourselves to God as those who had died and are now alive"

**present the members of your bodies to God as tools to be used for righteousness**

Here "members" is a synecdoche that refers to the whole person. Alternate translation: "let God use you for what is pleasing to him"



## Romans 6:14

### **Do not allow sin to rule over you**

Paul speaks of "sin" here as if it were a king who rules over people. Alternate translation: "Do not let sinful desires control what you do" or "Do not allow yourselves to do the sinful things you want to do"

### **For you are not under law**

To be "under law" means to be subject to its limitations and weaknesses. You can make the full meaning explicit in your translation. Alternate translation: "For you are no longer bound to the law of Moses, which could not give you the power to stop sinning"

### **but under grace**

To be "under grace" means that God's free gift provides the power to keep from sinning. You can make the full meaning explicit in your translation. Alternate translation: "but you are bound to God's grace, which does give you the power to stop sinning"

## Romans 6:15

### **What then? Are we to sin because we are not under law, but under grace? May it never be**

Paul is using a question to emphasize that living under grace is not a reason to sin. Alternate translation: "However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin"

### **May it never be**

"We would never want that to happen!" or "May God help me not to do that!" This expression shows an extremely strong desire that this does not take place. You may have a similar expression in your language that you could use here. See how you translated it in Romans 3:31.

## Romans 6:16

### **Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey?**

Paul uses a question to scold anyone who may think God's grace is a reason to keep sinning. You can translate this as a strong statement. Alternate translation: "You should know that if you present yourselves as slaves to anyone, you are slaves to whomever you obey!"

### **which leads to death ... which leads to righteousness**

"which results in death ... which results in righteousness"

## Romans 6:17

### **But thanks be to God!**

"But I thank God!"

### **For you were slaves of sin**

Being "slaves of sin" is a metaphor meaning they have such a strong desire to sin that they are unable to keep from sinning. It is as if sin controls the person. Alternate translation: "you were like slaves of sin" or "you were unable to keep from sinning"

### **but you have obeyed from the heart**

Here the word "heart" refers to having sincere or honest motives for doing something. Alternate translation: "but you truly obeyed"

### **the pattern of teaching that you were given**

Here "pattern" refers to the way of living that leads to righteousness. The believers change their old way of living to match this new way of living that Christian leaders teach to them. You can translate this in an active form. Alternate translation: "the teaching that Christian leaders gave you"

## Romans 6:18

### **You have been made free from sin**

Here "free from sin" is a metaphor for them no longer having a strong desire to sin and therefore being able to stop themselves from sinning. You can translate this in an active form. Alternate translation: "Christ has freed you from sin" or "Your strong desire to sin has been taken away" or "You have been made free from sin's control over you" (See: and )

### **you have been made slaves of righteousness**

Slavery of righteousness is a metaphor meaning having a strong desire to do what is right. It is as if righteousness controls the person. Alternate translation: "you have been made like slaves of righteousness" or "you are now controlled by righteousness"

### **you have been made slaves of righteousness**

This can be stated in active form. Alternate translation: "Christ has made you slaves of righteousness" or "Christ has changed you so that now you are controlled by righteousness"

## Romans 6:19

### **I speak like a man**

Paul may have expected his readers to wonder why he was speaking of slavery and freedom. Here he is saying that he is using these ideas from their everyday experience to help them understand that people are controlled either by sin or by righteousness. Alternate translation: "I am speaking about this in human terms" or "I am using examples from everyday life"

### **because of the weakness of your flesh**

Often Paul uses the word "flesh" as the opposite of "spirit." Alternate translation: "because you do not fully understand spiritual things"

**presented the members of your bodies as slaves to uncleanness and to lawlessness**

Here, the word "members" refers to the whole person. Alternate translation: "offered yourselves as slaves to everything that is evil and not pleasing to God"

**present the members of your bodies as slaves to righteousness for sanctification**

Here the word "members" refers to the whole person. Alternate translation: "offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve him"

**Romans 6:20**

**you were free from righteousness**

Here "free from righteousness" is a metaphor for not having to do what is righteous. The people were living as though they thought that they did not have to do what was right. Alternate translation: "it was as though you were free from righteousness" or "you behaved as though you did not have to do what was right" or

**Romans 6:21**

**At that time, what fruit then did you have of the things of which you are now ashamed?**

"Fruit" here is a metaphor for "result" or "outcome." Paul is using a question to emphasize that sinning results in nothing good. Alternate translation: "Nothing good came from those things that now cause you shame." or "You gained nothing by doing those things that now cause you shame."

**Romans 6:22**

**But now that you have been made free from sin and are enslaved to God**

This can be stated in active form. Alternate translation: "But now that you have become free

from sin and have become God's slaves" or "But now that God has freed you from sin and made you his slaves"

**But now that you have been made free from sin**

Being "free from sin" is a metaphor for being able not to sin. Alternate translation: "But now that God has made you able not to sin"

**and are enslaved to God**

Being "enslaved" to God is a metaphor for being able to serve and obey God. Alternate translation: "and God has made you able to serve him"

**you have your fruit for sanctification**

Here "fruit" is a metaphor for "result" or "benefit." Alternate translation: "the benefit is your sanctification" or "the benefit is that you live in a holy way"

**The result is eternal life**

"The result of all of this is that you will live forever with God"

**Romans 6:23**

**For the wages of sin are death**

The word "wages" refers to a payment given to someone for their work. "For if you serve sin, you will receive spiritual death as payment" or "For if you continue sinning, God will punish you with spiritual death"

**but the gift of God is eternal life in Christ Jesus our Lord**

"but God gives eternal life to those who belong to Christ Jesus our Lord"

## Chapter 7

<sup>1</sup> Or do you not know, brothers (for I am speaking to people who know about law), that the law rules over a person for whatever time he lives? <sup>2</sup> For the married woman is bound by law to the husband while he lives, but if the husband dies, she is released from the law of marriage. <sup>3</sup> So then, while her husband is living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress if she lives with another man. <sup>4</sup> Therefore, my brothers, you were also made dead to the law through the body of Christ. This is so that you could be joined to another, that is, to him who was raised from the dead, in order that we might produce fruit for God. <sup>5</sup> For when we were in the flesh, the sinful passions, aroused by the law, were at work in the members of our bodies to bear fruit for death. <sup>6</sup> But now we have been released from the law. We have died to that by which we were bound. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

<sup>7</sup> What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if it were not through the law. For I would not have known covetousness unless the law said, "You must not covet." <sup>8</sup> But sin took the opportunity through the commandment and produced every kind of coveting in me. For apart from the law, sin was dead. <sup>9</sup> At one time I was alive without the law, but when the commandment came, sin regained life <sup>10</sup> and I died. The commandment that was to bring life turned out to be death for me. <sup>11</sup> For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. <sup>12</sup> So the law is holy, and the commandment is holy, righteous, and good.

<sup>13</sup> So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin, brought about death in me through what was good, and through the commandment sin might become sinful beyond measure. <sup>14</sup> For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin. <sup>15</sup> For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do. <sup>16</sup> But if I do what I do not want, I agree with the law that the law is good. <sup>17</sup> But now it is no longer I who do it, but the sin that lives in me. <sup>18</sup> For I know that in me, that is in my flesh, lives no good thing. For the desire for good is with me, but I cannot do it. <sup>19</sup> For the good that I want, I do not do, but the evil that I do not want, that I do. <sup>20</sup> Now if I do what I do not want to do, then it is no longer I who am acting, but rather sin that lives in me. <sup>21</sup> So, I find this law: When I want to do good, evil is present with me. <sup>22</sup> For I rejoice in the law of God with my inner person. <sup>23</sup> But I see a different law in the members of my body. It fights against that new law in my mind. It takes me captive by the law of sin that is in the members of my body. <sup>24</sup> I am a miserable man! Who will deliver me from this body of death? <sup>25</sup> But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin.

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## Romans 7 General Notes

### Structure and formatting

#### "Or do you not know"

Paul uses this phrase to discuss a new topic and connects what follows with the previous teaching.

### Special concepts in this chapter

#### "We have been released from the law"

Paul explains that the law of Moses is no longer in effect. While this is true, the timeless principles behind the law reflect the character of God. (See: lawofmoses)

### Important figures of speech in this chapter

#### Marriage

Scripture commonly uses marriage as a metaphor. Here Paul uses it to describe how the church relates to the law of Moses and now to Christ.

## Other possible translation difficulties in this chapter

### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh and sin)

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### Romans 7:1

#### Connecting Statement:

Paul explains how the law controls those who want to live under the law.

#### Or do you not know, brothers ... that the law rules over a person for whatever time he lives?

Paul asks this question to add emphasis. Alternate translation: "So you certainly know brothers ... that people have to obey laws only while they are alive"

#### brothers

Here this means fellow Christians, including both men and women.

### Romans 7:2

#### Connecting Statement:

This verse begins a description of what Paul means by "the law controls a person for as long as he lives" ([Romans 7:1](#)).

#### the married woman is bound by law to the husband

Here "bound by law to the husband" is a metaphor for a woman being united to her husband according to the law of marriage. Alternate translation: "according to the law, the married woman is united to the husband"

#### the married woman

This refers to any woman who is married.

### Romans 7:3

#### Connecting Statement:

This verse ends a description of what Paul means by "the law controls a person for as long as he lives" ([Romans 7:1](#)).

#### she will be called an adulteress

You can translate this in an active form. Alternate translation: "God will consider her an adulteress" or "people will call her an adulteress"

#### she is free from the law

Here being free from the law means not having to obey the law. In this case, the woman does not have to obey the law that says that a married woman cannot marry another man. Alternate translation: "she does not have to obey that law"

### Romans 7:4

#### Therefore, my brothers

This relates back to Romans 7:1.

#### brothers

Here this means fellow Christians, including both men and women.

#### you were also made dead to the law through the body of Christ

You can translate this in an active form. Alternate translation: "you also died to the law when through Christ you died on the cross"

#### to him who was raised from the dead

"Raised" here is an idiom for "caused to live again." This can be translated in active form. Alternate translation: "to him who was caused to live again" or "to him whom God raised from the dead" or "to him whom God caused to live again"

#### we might produce fruit for God

Here "fruit" is a metaphor for actions that please God. Alternate translation: "we might be able to do things pleasing to God"

### Romans 7:5

#### to bear fruit for death

Here "fruit" is a metaphor for a "result of one's actions" or "outcome of one's actions." Alternate translation: "which resulted in spiritual death" or "the outcome of which was our own spiritual death"

### Romans 7:6

#### Connecting Statement:

Paul reminds us that God does not make us holy by the law.

#### we have been released from the law

You can translate this in an active form. Alternate translation: "God has released us from the law"

#### we

This pronoun refers to Paul and the believers.

#### to that by which we were bound

This refers to the law. You can translate this in an active form. Alternate translation: "to the law, which bound us"

**the letter**

This refers to the law of Moses. Alternate translation: "the law of Moses"

**Romans 7:7**

**What will we say then?**

Paul is introducing a new topic.

**May it never be**

"Of course that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

**I would never have known sin, if it were not through the law**

Paul is speaking of sin as if it were a person who can act.

**sin**

"my desire to sin"

**Romans 7:8**

**But sin took the opportunity ... produced every kind of coveting**

Paul continues comparing sin to a person who can act.

**coveting**

This word includes both the desire to have what belongs to other people and wrong sexual desire.

**apart from the law, sin was dead**

"if there were no law, there would be no breaking of the law, so there would be no sin"

**Romans 7:9**

**sin regained life**

This can mean 1) "I realized that I was sinning" or 2) "I strongly desired to sin"

**Romans 7:10**

**The commandment that was to bring life turned out to be death for me**

Paul speaks of God's condemnation as if it resulted primarily in physical death. Alternate translation: "God gave me the commandment so I would live, but it killed me instead"

**Romans 7:11**

**For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me**

As in [Romans 7:7-8]

**sin**

"my desire to sin"

**took the opportunity through the commandment**

Paul is comparing sin to a person who can act. See how you translated this in [Romans 7:8]

**it killed me**

Paul speaks of God's condemnation on sinners as if it resulted primarily in physical death. Alternate translation: "it separated me from God"

**Romans 7:12**

**the law is holy**

Possible meanings are that it is holy because 1) it comes from God or 2) it reveals God's true nature.

**Romans 7:13**

**Connecting Statement:**

Paul talks about the struggle inside his inner man between sin in his inner man and his mind with the law of God—between sin and good.

**So**

Paul is introducing a new topic.

**did what is good become death to me?**

Paul uses this question to add emphasis.

**what is good**

This refers to God's law.

**become death to me**

"cause me to die"

**May it never be**

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. Alternate translation: "Of course that is not true"

**sin ... brought about death in me**

Paul speaks of sin as though it were a person who could act.

**brought about death in me**

Paul speaks of being separated from God as if he were literally dead. Alternate translation: "separated me from God"

**through the commandment**

"because I disobeyed the commandment"

**Romans 7:14**

**General Information:**

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## Romans 7:15

### Connecting Statement:

Paul talks about the struggle inside his inner man between his flesh and the law of God—between sin and good.

### For what I do, I do not really understand

"I am not sure why I do some of the things that I do"

### For what I do

"Because what I do"

### what I want to do, I do not do

The words "I do not do" are an exaggeration to emphasize that Paul does not do what he wants to do as often as he would like or that he does what he does not want to do too often. Alternate translation: "I do not always do what I want to do"

### what I hate, I do

The words "I do," which implies that he always does what he hates to do, are an exaggeration to emphasize that Paul does what he does not want to do too often. Alternate translation: "the things that I know are not good are the things that I sometimes do"

## Romans 7:16

### But if I do

"However, if I do"

### I agree with the law that the law is good

To agree with the law here is to agree with God about the law. Alternate translation: "I agree with God that the law is good"

## Romans 7:17

### the sin that lives in me

Paul describes sin as a living being that has the power to influence him.

## Romans 7:18

### my flesh

Here "flesh" is a metonym for the sinful nature. Alternate translation: "my sinful nature"

## Romans 7:19

### the good

"the good deeds" or "the good actions"

### the evil

"the evil deeds" or "the evil actions"

## Romans 7:20

### rather sin that lives in me

Paul speaks of "sin" as if it were alive and living inside him.

## Romans 7:21

### this law: When I want to do good, evil is present with me

The words "this law" refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

### evil is present with me

Paul speaks of evil here as if it were alive and living with him.

## Romans 7:22

### with my inner person

Here the phrase "inner person" refers to the personality, heart, or soul. Alternate translation: "with my heart" or "with my soul"

## Romans 7:23

### a different law in the members of my body ... fights against that new law in my mind

Paul has a desire to obey God, but at times he also has a desire to do things that God hates. He writes of the two desires he has as if they were two men fighting each other.

### a different law

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

### in the members of my body

The phrase "the members of my body" is another way of saying "my flesh"

### that new law in my mind

These words refer to the law of Moses, which was God's commands in written form ([Romans 7:22](#)).

### the law of sin that is in the members of my body

This "law of sin" is the same as the "different law," the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

## Romans 7:24

### Who will deliver me from this body of death?

Paul uses this question to express great emotion. If your language has a way of showing great emotion

through an exclamation or a question, use it here.  
Alternate translation: "I want someone to set me free from the control of what my body desires!"

**deliver me**  
"rescue me"

**this body of death**  
This is a metaphor that means a body that will experience physical death.

### **Romans 7:25**

**But thanks be to God through Jesus Christ our Lord**  
This is the answer to the question in [7:24](#).

**So then, I myself serve the law of God with my mind.**  
**However, with the flesh I serve the law of sin**  
The law of God and the law of sin are spoken of as if they were masters whom Paul serves as a slave.

With the mind or intellect Paul chooses to please and obey God, and with the flesh or physical nature he chooses to disobey God and to sin. Alternate translation: "My mind chooses to please God by obeying the law of Moses, but my flesh chooses to disobey God and sin"

**the law of God**  
These words refer to the law of Moses, which was God's commands in written form.

**the law of sin**  
These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

## Chapter 8

<sup>1</sup> There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. <sup>3</sup> For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh. <sup>4</sup> He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit. <sup>5</sup> Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. <sup>7</sup> The mind set on the flesh is hostile toward God, for it does not submit to God's law, nor is it able to do so. <sup>8</sup> Those who are in the flesh cannot please God. <sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed God's Spirit lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him. <sup>10</sup> If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead lives in you, he who raised Christ from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

<sup>12</sup> So then, brothers, we are debtors, but not to the flesh to live according to the flesh. <sup>13</sup> For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> You did not receive a spirit of slavery so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!" <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God. <sup>17</sup> If we are children, then we are also heirs, heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. <sup>19</sup> For the eager expectation of the creation waits for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope <sup>21</sup> that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and labors in pain together even now. <sup>23</sup> Not only that, but even we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption, the redemption of our body. <sup>24</sup> For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience.

<sup>26</sup> In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans. <sup>27</sup> He who searches out the hearts knows the mind of the Spirit, because he intercedes on behalf of God's holy people according to the will of God. <sup>28</sup> We know that for those who love God, he works all things together for good, <sup>[1]</sup> for those who are called according to his purpose. <sup>29</sup> Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. <sup>30</sup> Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

<sup>31</sup> What, therefore, can we say about these things? If God is for us, who is against us? <sup>32</sup> He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things? <sup>33</sup> Who will bring any accusation against God's chosen ones? God is the one who justifies. <sup>34</sup> Who is the one who condemns? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, and who also is interceding for us. <sup>35</sup> Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? <sup>36</sup> Just as it is written,

"For your benefit we are killed all day long.  
We were considered as sheep for the slaughter."



<sup>37</sup> In all these things we are more than conquerors through the one who loved us. <sup>38</sup> For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

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## Footnotes

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8:28 <sup>[1]</sup>Instead of

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## Romans 8 General Notes

### Structure and formatting

The first verse of this chapter is a transitional sentence. Paul concludes his teaching of Chapter 7 and leads into the words of Chapter 8.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with verse 36. Paul quotes these words from the Old Testament.

### Special concepts in this chapter

#### Indwelling of the Spirit

The Holy Spirit is said to live inside a person or inside their heart. If the Spirit is present, this signifies that a person is saved. (See: save)

#### "These are sons of God"

Jesus is the Son of God in a unique way. God also adopts Christians to be his children. (See: sonofgod and adoption)

#### Predestination

Twice in verses 29-30 Paul uses the word "predestined." Some take this to indicate that God has, from before the foundation of the world, chosen his own people to be eternally saved. Christians have different views on what the Bible teaches on this subject. So translators need to take extra care when translating this chapter, especially with regards to elements of causation. (See: predestine and save)

### Important figures of speech in this chapter

#### Metaphor

Paul poetically presents his teaching in verses 38 and 39 in the form of an extended metaphor. He explains that nothing can separate a person from the love of God in Jesus.

### Other possible translation difficulties in this chapter

#### No condemnation

This phrase must be translated carefully to avoid doctrinal confusion. People are still guilty of their sin. God disapproves of sinful acts, even those that believers in Jesus commit. God still punishes the sins of believers, but Jesus has paid the punishment for their sin. This is what Paul expresses here. The word "condemn" has several possible meanings. Here Paul emphasizes that people who believe in Jesus are no longer punished eternally for their sin by being "condemned to hell." (See: guilt and faith and condemn)

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh)

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## Romans 8:1

### Connecting Statement:

Paul gives the answer to the struggle he has with sin and good.

### There is therefore now no condemnation for those who are in Christ Jesus

Here "condemnation" refers to the punishment of people. Alternate translation: "God will not condemn and punish those who are joined to Christ Jesus"

### There is therefore now

"For that reason, there is now" or "Because what I have just told you is true, there is now"

## Romans 8:2

### the law of the Spirit of life in Christ Jesus

This refers to God's Spirit. Alternate translation: "God's Spirit in Christ Jesus"

### has set you free from the law of sin and death

Being free from the law of sin and death is a metaphor for not being controlled by the law of sin and death. Alternate translation: "has caused the law of sin and death to no longer control you"

### the law of sin and death

Possible meanings are that this refers to 1) the written law, which provokes people to sin, which in turn causes them to die. Alternate translation: "the law which causes sin and death" or 2) the "different law" (see Romans 7:23) that people sin and die.

## Romans 8:3

### For what the law was unable to do because it was weak through the flesh, God did

Here the law is described as a person who could not break the power of sin. Alternate translation: "For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning"

### through the flesh

"because of people's sinful nature"

### He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin

The Son of God forever satisfied God's holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.

### Son

This is an important title for Jesus, the Son of God.

### in the likeness of sinful flesh

"who looked like a sinful human being"

### to be an offering for sin

"so that he could die as a sacrifice for our sins"

### he condemned sin in the flesh

Possible meanings are 1) "flesh" refers to our human nature or lives. Alternate translation: "he destroyed sin in our human nature" or 2) "flesh" refers to Christ's body, and "in the flesh" refers to Christ's death. Alternate translation: "in Christ's flesh God condemned sin" or "by Christ's death God condemned sin."

### he condemned sin

In this verse, "condemned" is a metonym for "destroyed." Alternate translation: "he destroyed sin" or "he broke the power of the sin"

## Romans 8:4

### the requirements of the law might be fulfilled in us

You can translate this in an active form. Alternate translation: "we might fulfill what the law requires"

### we who walk not according to the flesh

Walking on a path is a metaphor for how a person lives his life. The flesh is an idiom for sinful human nature. Alternate translation: "we who do not obey our sinful desires"

### but according to the Spirit

"but who obey the Holy Spirit"

## Romans 8:5

### General Information:

This page has intentionally been left blank.

## Romans 8:6

### Connecting Statement:

Paul continues to contrast the flesh with the Spirit we now have.

### the mind set on the flesh ... the mind set on the Spirit

Here Paul speaks of both the "flesh" and the "spirit" as if they were living persons. Alternate translation: "the way sinful people think ... the way people who listen to the Holy Spirit think"

### death

Here this means the separation of a person from God.

## Romans 8:7

### General Information:

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## Romans 8:8

### Those who are in the flesh

This refers to people who do what their sinful nature tells them to do.

## Romans 8:9

### **in the flesh**

"acting according to your sinful natures." See how "the flesh" was translated in Romans 8:5.

### **in the Spirit**

"acting according to the Holy Spirit"

### **Spirit ... God's Spirit ... Spirit of Christ**

These all refer to the Holy Spirit.

### **if indeed**

This phrase does not mean Paul doubts that some of them have God's Spirit. Paul wants them to realize that they all have God's Spirit. Alternate translation: "since" or "because"

## Romans 8:10

### **If Christ is in you**

How Christ lives in a person could be made explicit. Alternate translation: "If Christ lives in you through the Holy Spirit"

### **the body is dead with respect to sin**

Possible meanings are 1) a person is spiritually dead to the power of sin or 2) the physical body will still die because of sin.

### **the spirit is alive with respect to righteousness**

Possible meanings are 1) a person is spiritually alive because God has given him power to do what is right or 2) God will bring the person back to life after he dies because God is righteous and gives believers eternal life.

## Romans 8:11

### **If the Spirit ... lives in you**

Paul assumes that the Holy Spirit lives in his readers. Alternate translation: "Since the Spirit ... lives in you"

### **of him who raised ... from the dead lives**

"of God, who raised ... from the dead, lives"

### **raised Jesus**

Here to raise is an idiom for causing someone who has died to become alive again. Alternate translation: "caused Jesus to live again"

### **mortal bodies through his Spirit**

"physical bodies through his Spirit" or "bodies, which will die someday, through his Spirit"

## Romans 8:12

### **So then**

"Because what I have just told you is true"

### **brothers**

Here this means fellow Christians, including both men and women.

### **we are debtors, but not to**

Paul is speaking of obedience as if it were paying back a debt. Alternate translation: "we need to obey, but not"

### **but not to the flesh to live according to the flesh**

Again Paul speaks of obedience as if it were paying back a debt. You can include the implied word "debtors." Alternate translation: "but we are not debtors to the flesh, and we do not have to obey our sinful desires"

## Romans 8:13

### **For if you live according to the flesh**

"Because if you live only to please your sinful desires"

### **you are about to die**

"you will certainly be separated from God"

### **but if by the Spirit you put to death the body's actions**

Paul speaks of the "old man," crucified with Christ, as the person who is responsible for his sinful desires. Alternate translation: "but if by the power of the Holy Spirit you stop obeying your sinful desires"

## Romans 8:14

### **For as many as are led by the Spirit of God**

You can translate this in an active form. Alternate translation: "For all the people whom the Spirit of God leads"

### **sons of God**

Here this means all believers in Jesus and is often translated as "children of God."

## Romans 8:15

### **by which we cry**

"who causes us to cry out"

### **Abba, Father**

"Abba" is "Father" in the Aramaic language.

## Romans 8:16

### **General Information:**

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## Romans 8:17

### **heirs of God**

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member.

Alternate translation: "and we also will one day receive what God has promised us"

**we are joint heirs with Christ**

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. God will give to us what he gives to Christ. Alternate translation: "we will also receive what God has promised us and Christ together"

**that we may also be glorified with him**

God will honor Christian believers when he honors Christ. You can translate this in an active form. Alternate translation: "that God may glorify us along with him"

**Romans 8:18**

**Connecting Statement:**

Paul begins to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**For**

This emphasizes "I consider." It does not mean "because."

**I consider that ... are not worthy to be compared with**  
You can translate this in an active form. Alternate translation: "I cannot compare ... with"

**will be revealed**

You can translate this in an active form. Alternate translation: "God will reveal" or "God will make known"

**Romans 8:19**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**the eager expectation of the creation waits for**  
Paul describes everything that God created as a person who eagerly waits for something.

**for the revealing of the sons of God**

You can translate this in an active form. Alternate translation: "for the time when God will reveal his children"

**sons of God**

Here this means all believers in Jesus. You can also translate this as "children of God."

**Romans 8:20**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**For the creation was subjected to futility**

You can translate this in an active form. Alternate translation: "For God caused what he had created to be unable to achieve what he intended"

**not of its own will, but because of him who subjected it**  
Here Paul describes "creation" as a person who can desire. Alternate translation: "not because this is what the created things wanted, but because it is what God wanted"

**in hope**

Here the word "hope" is confident expectation that what one desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait." God could be absolutely sure that what he intended would happen. Alternate translation: "confidently expecting" or "confidently waiting"

**Romans 8:21**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**the creation itself will be delivered**

You can translate this in an active form. Alternate translation: "God will save creation"

**from slavery to decay**

Here being in slavery to decay is a metaphor for being certain to decay. Alternate translation: "from being like a slave to decay"

**that it will be brought into the freedom of the glory of the children of God**

"Freedom" here is in contrast with slavery to decay. It is a metaphor meaning that the creation will not decay. Alternate translation: "that it will become gloriously free from decay like the children of God"

**Romans 8:22**

**Connecting Statement:**

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

**For we know that the whole creation groans and labors in pain together even now**

The creation is compared to a woman groaning while giving birth to a baby. Alternate translation: "For we know that everything that God created wants to be free and groans for it the way a woman giving birth groans for her baby to be born"

## Romans 8:23

### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

### as we wait eagerly for our adoption, the redemption of our body

The abstract nouns "adoption" and "redemption" can be stated as verbs. Alternate translation: "as we wait eagerly for God to adopt us and redeem our bodies"

## Romans 8:24

### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

### For in this hope we were saved

This can be stated in active form. Possible meanings are 1) "For God saved us so that we might have this hope" 2) "For God saved us because we have this hope"

### in this hope we were saved

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "it was so that we might confidently wait for this that we were saved" or "we were saved that we might trust God to do this"

### this hope

The phrase "this hope" refers to the hope of our adoption, the redemption of our bodies (8:23).

### Now hope that is seen is not hope

"Hope that is seen" is hope that has already been fulfilled. Alternate translation: "If we already have what we hope for, that is not hope" or "If we have what we want, we would not say that we hope for it"

### For who hopes for what he can see?

Paul uses a question to help his audience understand what "hope" is. Alternate translation: "No one hopes for what he already has." or "No one waits for what has already happened."

## Romans 8:25

### Connecting Statement:

Paul finishes reminding the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

### if we hope for what we do not see

Here the word "hope" means confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. Alternate translation: "If we confidently expect to receive what we do not see" or "if we trust God for what we do not see"

### what we do not see

Not seeing what we hope for represents not yet having it or experiencing it. Alternate translation: "what we do not yet have" or "what has not yet happened"

### we wait for it with patience

"we wait for it patiently"

## Romans 8:26

### Connecting Statement:

Though Paul has been emphasizing that there is a struggle in believers between the flesh and the Spirit, he affirms that the Spirit is aiding us.

### inexpressible groans

"groanings that we cannot express in words"

## Romans 8:27

### He who searches out the hearts knows

Here "He" refers to God. Here "hearts" is a metonym for a person's thoughts and emotions. The phrase "searches out the hearts" is a metaphor for examining thoughts and emotions. Alternate translation: "God, who knows what all our thoughts and feelings are, knows"

## Romans 8:28

### Connecting Statement:

Paul reminds the believers that nothing can separate them from God's love.

### for those who are called

You can translate this in an active form. Alternate translation: "for those whom God chose"

## Romans 8:29

### those whom he foreknew

"those whom he knew before he even created them"

### he also predestined to be conformed

"he also planned in advance that they would be conformed"

### to be conformed to the image of his Son

You can translate this in an active form. Alternate translation: "that he would change them to be like his Son"

**Son**

This is an important title for Jesus, the Son of God.

**that he might be the firstborn**

"so that his Son would be the firstborn"

**among many brothers**

Here "brothers" refers to all believers, both male and female. Alternate translation: "among many brothers and sisters who belong to the family of God"

**Romans 8:30**

**Those whom he predestined**

"Those whom God made plans for in advance"

**these he also justified**

Here "justified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he also put right with himself"

**these he also glorified**

The word "glorified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he will also glorify"

**Romans 8:31**

**What, therefore, can we say about these things? If God is for us, who is against us?**

Paul uses questions to emphasize the main point of what he said previously. Alternate translation: "This is what we should know from all of this: since God is helping us, no one can defeat us."

**Romans 8:32**

**He who did not spare his own Son**

God the Father sent the Son of God, Jesus Christ, to the cross as the holy, infinite sacrifice necessary to satisfy God's infinite, holy nature against the sin of humanity. Here "Son" is an important title for Jesus, the Son of God.

**but delivered him up**

"but put him under the control of his enemies"

**how will he not also with him freely give us all things?**

Paul is using a question for emphasis. Alternate translation: "he will certainly and freely give us all things!"

**freely give us all things**

"kindly give us all things"

**Romans 8:33**

**Who will bring any accusation against God's chosen ones? God is the one who justifies**

Paul uses a question for emphasis. Alternate translation: "No one can accuse us before God because he is the one who makes us right with him"

**Romans 8:34**

**Who is the one who condemns?**

Paul uses a question for emphasis. He does not expect an answer. Alternate translation: "No one will condemn us!"

**who is at the right hand of God**

To be at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "who is at the place of honor beside God"

**Romans 8:35**

**Who will separate us from the love of Christ?**

Paul uses this question to teach that nothing can separate us from the love of Christ. Alternate translation: "No one will ever separate us from the love of Christ!" or "Nothing will ever separate us from the love of Christ!"

**Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?**

The words "shall separate us from the love of Christ" are understood from the previous question. Alternate translation: "Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword separate us from the love of Christ?"

**Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?**

Paul uses this question to emphasize that even these things cannot separate us from the love of Christ. Alternate translation: "Even tribulation, distress, persecution, hunger, nakedness, danger, and sword cannot separate us from the love of Christ."

**Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?**

The abstract nouns can be expressed with verb phrases. Here "sword" is a metonym that represents being killed violently. Alternate translation: "Even if people cause us trouble, hurt us, take away our clothes and food, or kill us, they cannot separate us from the love of Christ."

**Tribulation, or distress**

These words both mean the same thing.

**Romans 8:36**

**For your benefit**

Here "your" is singular and refers to God. Alternate translation: "For you"

**we are killed all day long**

Here "we" refers to the writer and to other people, but not his audience, who was God. The phrase "all day long" is an exaggeration to emphasize how much danger they are in. Paul uses this part of Scripture to show that all who belong to God should

expect difficult times. This can be translated in an active form. Alternate translation: "our enemies continually seek to kill us"

**We were considered as sheep for the slaughter**

Here Paul compares to livestock those whom people kill because they are loyal to God. You can translate this in an active form. Alternate translation: "Our lives have no more value to them than the sheep they kill"

**Romans 8:37**

**we are more than conquerors**

"we have complete victory"

**through the one who loved us**

You can make explicit the kind of love that Jesus showed. Alternate translation: "because of Jesus, who loved us so much he was willing to die for us"

**Romans 8:38**

**I have been convinced**

"I am convinced" or "I am confident"

**governments**

Possible meanings are 1) demons or 2) human kings and rulers.

**nor powers**

Possible meanings are 1) spiritual beings with power or 2) human beings with power.

**Romans 8:39**

**General Information:**

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## Chapter 9

<sup>1</sup> I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit <sup>2</sup> that for me there is great sorrow and unceasing pain in my heart. <sup>3</sup> For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh. <sup>4</sup> They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple, and the promises. <sup>5</sup> Theirs are the patriarchs from whom Christ has come with respect to the flesh—he who is God over all. May he be praised forever. Amen.

<sup>6</sup> But it is not as though the word of God has failed. For it is not everyone in Israel who truly belongs to Israel. <sup>7</sup> Neither are all Abraham's descendants truly his children. But, "It is through Isaac that your descendants will be called." <sup>8</sup> That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants. <sup>9</sup> For this is the word of promise: "At this time I will come, and a son will be given to Sarah." <sup>10</sup> Not only this, but after Rebekah also had conceived by one man, our father Isaac— <sup>11</sup> for the children were not yet born and had not yet done anything good or bad, so that the purpose of God according to choice might stand, <sup>12</sup> not because of actions, but because of him who calls—it was said to her, "The older will serve the younger." <sup>13</sup> It is just as had been written: "Jacob I loved, but Esau I hated."

<sup>14</sup> What then will we say? Is there unrighteousness with God? May it never be. <sup>15</sup> For he says to Moses,

"I will have mercy on whom I will have mercy,  
and I will have compassion on whom I will have compassion."

<sup>16</sup> So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy. <sup>17</sup> For the scripture says to Pharaoh, "For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth." <sup>18</sup> So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

<sup>19</sup> You will say then to me, "Why does he still find fault? For who has ever withstood his will?" <sup>20</sup> On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, "Why did you make me this way?" <sup>21</sup> Does the potter not have the right over the clay to make from the same lump a container for honorable use, and another container for dishonorable use? <sup>22</sup> What if God, who is willing to show his wrath and to make his power known, endured with much patience containers of wrath prepared for destruction? <sup>23</sup> What if he did this in order that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory? <sup>24</sup> What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles? <sup>25</sup> As he says also in Hosea:

"I will call them 'my people' who were not my people,  
and her 'beloved' who was not beloved.

<sup>26</sup> Then it will be that where it was said to them,  
'You are not my people,'  
there they will be called 'sons of the living God.'"

<sup>27</sup> Isaiah cries out concerning Israel,

"Though the number of the sons of Israel were as the sand of the sea,  
it will be a remnant that will be saved,

<sup>28</sup> for the Lord will execute his word  
on the earth completely and without delay."

<sup>29</sup> As Isaiah had said previously,



"If the Lord of hosts  
had not left us descendants,  
we would be like Sodom,  
and we would have become like Gomorrah."

<sup>30</sup> What will we say then? That the Gentiles, who were not pursuing righteousness, laid hold of righteousness, the righteousness by faith. <sup>31</sup> But Israel, who did pursue a law of righteousness, did not arrive at that law. <sup>32</sup> Why not? Because they did not pursue it by faith, but as if by works. They stumbled over the stone of stumbling, <sup>33</sup> as it has been written,

"Look, I am laying in Zion a stone of stumbling  
and a rock of offense.  
He who believes in it will not be ashamed."

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## Romans 9 General Notes

### Structure and formatting

In this chapter, Paul changes what he is teaching about. In Chapters 9-11, he focuses on the nation of Israel.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 25-29 and 33 of this chapter. Paul quotes all of these words from the Old Testament.

### Special concepts in this chapter

#### Flesh

Paul uses the word "flesh" in this chapter only to refer to Israelites, people physically descending from Abraham through Jacob, whom God named Israel. (See: flesh)

In other chapters, Paul uses the word "brother" to mean fellow Christians. However, in this chapter, he uses "my brothers" to mean his kinsmen the Israelites.

Paul refers to those who believe in Jesus as "children of God" and "children of the promise."

### Important figures of speech in this chapter

#### Stone of stumbling

Paul explains that while some Gentiles accepted Jesus as their savior by believing in him, most Jews were trying to earn their salvation and so rejected Jesus. Paul, quoting the Old Testament, describes Jesus as a stone that the Jews stumble over when walking. This "stone of stumbling" causes them to "fall."

### Other possible translation difficulties in this chapter

#### "It is not everyone in Israel who truly belongs to Israel"

Paul uses the word "Israel" in this verse with two different meanings. The first "Israel" means the physical descendants of Abraham through Jacob. The second "Israel" means those who are God's people through faith. The UDB reflects this.

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## Romans 9:1

### Connecting Statement:

Paul tells of his personal desire that the people of the nation of Israel will be saved. Then he emphasizes the different ways in which God has prepared them to believe.

### I tell the truth in Christ. I do not lie

These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth.

### my conscience bears witness with me in the Holy Spirit

"the Holy Spirit controls my conscience and confirms what I say"

## Romans 9:2

**that for me there is great sorrow and unceasing pain in my heart**

Here "unceasing pain in my heart" is an idiom that Paul uses to share his emotional distress. Alternate translation: "that I grieve very greatly and deeply"

**great sorrow and unceasing pain**

These two expressions mean basically the same thing. Paul uses them together to emphasize how great his emotions are.

## Romans 9:3

**For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh**

You can translate this in an active form. Alternate translation: "I personally would be willing to let God curse me and keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ"

## Romans 9:4

**They are Israelites**

"They, like me, are Israelites. God chose them to be Jacob's descendants"

**They have adoption, the glory**

Here Paul uses the metaphor of "adoption" to indicate that the Israelites are like God's children. Alternate translation: "They have God as their father, and they have the glory"

## Romans 9:5

**General Information:**

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## Romans 9:6

**Connecting Statement:**

Paul emphasizes that those who are born in the family of Israel can really only be a true part of Israel through faith.

**But it is not as though the word of God has failed**

The word "word" is a metonym for the promise that God used the words to make. Alternate translation: "But we should not think that God has failed to keep his promises" or "We should know that God has kept his promises"

**For it is not everyone in Israel who truly belongs to Israel**

God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.

## Romans 9:7

**Neither are all Abraham's descendants truly his children**

"Nor are they all children of God just because they are Abraham's descendants"

## Romans 9:8

**the children of the flesh are not**

Here "children of the flesh" is a metonym that refers to the physical descendants of Abraham. Alternate translation: "not all of Abraham's descendants are"

**children of God**

This is a metaphor that refers to people who are spiritual descendants, those who have faith in Jesus.

**children of the promise**

This refers to people who will inherit the promises that God gave to Abraham.

## Romans 9:9

**this is the word of promise**

"these are the words God used when he made the promise"

**a son will be given to Sarah**

You can translate this in an active form to express that God will give a son to Sarah. Alternate translation: "I will give Sarah a son"

## Romans 9:10

**our father**

Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome.

**had conceived**

"had become pregnant"

## Romans 9:11

**for the children were not yet born and had not yet done anything good or bad**

"before the children were born and before they had done anything, whether good or bad"

**so that the purpose of God according to choice might stand**

"so that what God wants to happen according to His choice will happen"

**for the children were not yet born**

"before the children were born"

## Romans 9:12

### Connecting Statement:

It may be necessary in your language to place this verse between verse 10 and verse 11: "... our father Isaac, it was said to her, 'The older will serve the younger.' For the children were not yet born and had not yet done anything good or bad, but so that the purpose of God according to choice might stand—not because of actions, but because of him who calls. It is just...."

**because of him**  
because of God

**it was said to her, "The older will serve the younger."**  
"God said to Rebekah, 'The older son will serve the younger son'"

## Romans 9:13

### Jacob I loved, but Esau I hated

The word "hated" is an exaggeration. God loved Jacob much more than he loved Esau. He did not literally hate Esau.

## Romans 9:14

### What then will we say?

Paul is using the question to get the attention of his readers.

### Is there unrighteousness with God?

"Is God unrighteous?" or "Is God unjust?"

### May it never be

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

## Romans 9:15

### For he says to Moses

Paul speaks about God's talking with Moses as if it is being done in the present time. Alternate translation: "For God said to Moses"

## Romans 9:16

**it is not because of him who wills, nor because of him who runs**

"it is not because of what people want or because they try hard"

### nor because of him who runs

Paul speaks of a person who does good things in order to gain God's favor as if that person were running a race.

## Romans 9:17

### For the scripture says

Here the scripture is personified as if God were talking to Pharaoh. Alternate translation: "The scripture records that God said"

### I ... my

God is referring to himself.

### you

The word "you" in this verse is singular.

### I raised you up

"Raised" here is an idiom for "caused something to be what it is." Alternate translation: "I made you the powerful man that you are"

### so that my name might be proclaimed

You can translate this in an active form. Alternate translation: "that people might proclaim my name"

### my name

This metonym refers either 1) to God in all of his being. Alternate translation: "who I am" or 2) To his reputation. Alternate translation: "how great I am"

### in all the earth

"wherever there are people"

## Romans 9:18

### whom he wishes, he makes stubborn

God makes stubborn whomever he wishes to make stubborn.

## Romans 9:19

### You will say then to me

Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here.

### Why does he still find fault? For who has ever withstood his will?

These rhetorical questions are complaints against God. You can translate them as strong statements. Alternate translation: "He should not find fault with us. No one has ever been able to withstand his will."

### he ... his

The words "he" and "his" here refer to God.

### has ... withstood his will

"has ... stopped him from doing what he wanted to do"

## Romans 9:20

**Will what has been molded say to the one who molds it, "Why ... way?"**

Paul uses the potter's right to make any kind of container he wants from the clay as a metaphor for the creator's right to do whatever he wants with his creation. Paul asks questions to emphasize his point. This can be translated as a strong statement. Alternate translation: "What a person has molded should never say to the one who molds it, 'Why ... way?'"

**Why did you make me this way?**

This question is a rebuke and can be translated as a strong statement. Alternate translation: "You should not have made me this way!"

## Romans 9:21

**Does the potter not have the right ... for dishonorable use?**

This rhetorical question is a rebuke. Alternate translation: "The potter certainly has the right ... for dishonorable use."

**honorable use ... dishonorable use**

Some modern translations read, "special use ... daily use."

## Romans 9:22

**containers of wrath prepared for destruction**

Paul speaks of people as if they were containers. This can be translated in active form. Alternate translation: "people to whom he would show wrath and whom he will certainly destroy"

## Romans 9:23

**he ... his**

The words "he" and "his" here refer to God.

**containers of mercy, which**

Paul speaks of people as if they were containers. Alternate translation: "those to whom he would show mercy, whom"

**the riches of his glory upon**

Paul compares God's wonderful actions here to great "riches." Alternate translation: "his glory, which is of great value, upon"

**which he had previously prepared for glory**

Here "glory" refers to life in heaven with God. Alternate translation: "whom he prepared ahead of time in order that they might live with him"

## Romans 9:24

**also for us**

The word "us" here refers to Paul and fellow believers.

**called**

Here "called" means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.

## Romans 9:25

**Connecting Statement:**

In this section Paul explains how Israel's unbelief as a nation was told ahead of time by the prophet Hosea.

**As he says also in Hosea**

Here "he" refers to God. Alternate translation: "As God says also in the book that Hosea wrote"

**Hosea**

Hosea was a prophet.

**I will call them 'my people' who were not my people**

"I will choose those who were not my people to be my people"

**her 'beloved' who was not beloved**

Here "her" refers to Hosea's wife, Gomer, who represents the nation of Israel. You can translate this in an active form. Alternate translation: "I will choose her whom I did not love to be one whom I love"

## Romans 9:26

**sons of the living God**

The word "living" may refer to the fact that God is the only true God, and not like the false idols. Alternate translation: "children of the true God"

## Romans 9:27

**cries out**

"calls out"

**as the sand of the sea**

Here Paul compares the number of the people of Israel to the number of grains of sand in the sea. Alternate translation: "too many to count"

**will be saved**

Paul uses the word "saved" in a spiritual sense. If God saves a person, it means that through believing in Jesus's death on the cross, God has forgiven him and rescued him from being punished for his sin. You can translate this in an active form. Alternate translation: "God will save"

## Romans 9:28

**the Lord will execute his word on the earth**

"the Lord will punish people on the earth as he has said he will"

## Romans 9:29

### **us ... we**

Here the words "us" and "we" refer to Isaiah and those to whom he spoke.

### **we would be like Sodom, and we would have become like Gomorrah**

God killed all of the people of Sodom and Gomorrah because of their sin. Alternate translation: "we all would have been destroyed like the people of Sodom and Gomorrah" or "God would have destroyed all of us as he destroyed the people in the cities of Sodom and Gomorrah"

## Romans 9:30

### **What will we say then?**

Paul uses this question to get the attention of his readers. Alternate translation: "So this is what we must say."

### **That the Gentiles**

"We will say that the Gentiles"

### **who were not pursuing righteousness**

"who were not trying to get righteousness" or "who were not trying to be righteous"

### **righteousness, the righteousness by faith**

Here "by faith" refers to placing one's trust in Christ. You can make this explicit in your translation. Alternate translation: "righteousness because God made them right with him when they trusted in Christ"

## Romans 9:31

### **who did pursue a law of righteousness**

"who tried to obey a law in order to get righteousness" or "who tried to be righteous by obeying a law"

### **did not arrive at that law**

"could not keep that law" or "did not succeed at keeping that law"

## Romans 9:32

### **Why not? Because they**

You can translate this rhetorical question as a statement and include the words from the ellipsis in your translation. Paul asks this question to get the attention of his readers. Alternate translation: "Why could they not attain righteousness? Because they" or "This is why they could not attain righteousness: they"

### **by works**

This refers to things that people do to try to please God. You can make this explicit in your translation. Alternate translation: "by trying to do things that would please God" or "by keeping the Law"

## Romans 9:33

### **as it has been written**

You can indicate that Isaiah wrote this. You can also translate it in an active form. Alternate translation: "as Isaiah the prophet wrote"

### **in Zion**

Here Zion is a metonym that represents Israel. Alternate translation: "in Israel"

### **stone of stumbling and a rock of offense**

These phrases mean basically the same thing and are metaphors that refer to Jesus and his death on the cross. It was as if the people stumbled over a stone because they were disgusted when they considered Jesus's death on the cross.

### **believes in it**

Because the words "stone" and "rock" are a metaphors for a person, you may need to translate this as "believes in him."



## Chapter 10

<sup>1</sup> Brothers, my heart's desire and my plea to God is for them, for their salvation. <sup>2</sup> For I testify about them that they have a zeal for God, but not according to knowledge. <sup>3</sup> For, failing to understand the righteousness that comes from God, and seeking to establish their own righteousness, they did not submit to God's righteousness. <sup>4</sup> For Christ is the fulfillment of the law for righteousness for everyone who believes. <sup>5</sup> For Moses writes about the righteousness that comes from the law: "The man who does these things will live by them." <sup>6</sup> But the righteousness that comes from faith says this: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); <sup>7</sup> and do not say, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart." That is the word of faith, which we proclaim. <sup>9</sup> For if with your mouth you confess Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and has righteousness, and with the mouth one confesses and is saved. <sup>11</sup> For scripture says, "Everyone who believes on him will not be put to shame." <sup>12</sup> For there is no difference between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon him. <sup>13</sup> For everyone who calls on the name of the Lord will be saved. <sup>14</sup> How then can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher? <sup>15</sup> Then how can they preach, unless they are sent?—As it is written, "How beautiful are the feet of those who proclaim good news!"

<sup>16</sup> But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?" <sup>17</sup> So faith comes from hearing, and hearing by the word of Christ. <sup>18</sup> But I say, "Did they not hear?" Yes, most certainly.

"Their sound has gone out into all the earth,  
and their words to the ends of the world."

<sup>19</sup> Moreover, I say, "Did Israel not know?" First Moses says,

"I will provoke you to jealousy by what is not a nation.  
By means of a nation without understanding, I will stir you up to anger."

<sup>20</sup> Then Isaiah was very bold when he says,

"I was found by those who did not seek me.  
I appeared to those who did not ask for me."

<sup>21</sup> But to Israel he says,

"All the day long I reached out my hands  
to a disobedient and stubborn people."

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## Romans 10 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 18-20 of this chapter. These lines of poetry are from the Old Testament.

Some translations also set prose quotations from the Old Testament farther to the right than the rest of the text. The ULB does this with the quoted words in verse 8.

## Special concepts in this chapter

### God's righteousness

Paul teaches here that while many Jews earnestly tried to be righteous, they did not succeed. We cannot earn God's righteousness. God gives us Jesus's righteousness when we believe in him. (See: righteous and faith)

## Important figures of speech in this chapter

### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He does this to convince his readers that God does not save only the Hebrew people, so Christians must be ready to go and share the gospel with the whole world. (See: and save)

## Other possible translation difficulties in this chapter

### "I will provoke you to jealousy by what is not a nation"

Paul uses this prophecy to explain that God will use the church to make the Hebrew people jealous. This is so they will seek God and believe the gospel.

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## Romans 10:1

### Connecting Statement:

Paul continues stating his desire for Israel to believe but emphasizes that both those who are Jews and those who are not can only be saved by faith in Jesus.

### Brothers

Here this means fellow Christians, including both men and women.

### my heart's desire

Here "heart" is a metonym for a person's emotions or inner being. Alternate translation: "my greatest desire"

### is for them, for their salvation

"is that God will save the Jews"

## Romans 10:2

### I testify about them

"I declare truthfully about them"

## Romans 10:3

### For, failing to understand the righteousness that comes from God

Here "righteousness" refers to the way God puts people right with himself. You can make this explicit in the translation. Alternate translation: "For because they did not know how God puts people right with himself"

### they did not submit to God's righteousness.

"they did not accept God's way of putting people right with himself"

## Romans 10:4

### For Christ is the fulfillment of the law

"For Christ completely fulfilled the law"

### law for righteousness for everyone who believes

Here "believes" means "trusts." Alternate translation: "law, and he makes everyone who trusts in him right before God"

## Romans 10:5

### the righteousness that comes from the law

Paul speaks of "righteousness" as if it were alive and able to move. Alternate translation: "how the law makes a person right before God"

### "The man who does these things will live by them."

In order to be made right with God through the law, a person would have to keep the law perfectly, which is not possible. Alternate translation: "The person who perfectly obeys the law will live because the law will make him right before God"

### will live

The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

## Romans 10:6

### But the righteousness that comes from faith says this

Here "righteousness" is described as a person who can speak. Alternate translation: "But Moses writes this about how faith makes a person right before God"

### Do not say in your heart

Moses was addressing the people as if he were speaking to only one person. Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "Do not say to yourself"



**Who will ascend into heaven?**

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this question as a statement. Alternate translation: "No one is able to go up to heaven"

**that is, to bring Christ down**

"in order that they might have Christ come down to earth"

**Romans 10:7**

**Who will descend into the abyss?**

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this as a statement. Alternate translation: "No person can go down and enter the place where the spirits of dead persons are."

**the dead**

All those who have died. This expression describes all dead people together in the underworld. To be brought up from among them is to become alive again.

**dead**

This word speaks of physical death.

**Romans 10:8**

**But what does it say?**

The word "it" refers to the scripture. Alternate translation: "But this is what Moses says"

**The word is near you, in your mouth and in your heart**

Paul speaks of God's message as if it were a person who can move. The word "mouth" is a metonym that refers to what a person says. The phrase "in your heart" is metonym that refers to what a person thinks and believes. Alternate translation: "You have heard the message. You know how to speak it, and you know what it means"

**the word of faith**

"God's message that tells us that we must believe in him"

**Romans 10:9**

**if with your mouth you confess Jesus as Lord**

"if you confess that Jesus is Lord"

**believe in your heart**

Here "heart" is a metonym for a person's mind or inner person. Alternate translation: "believe in your mind" or "truly believe"

**raised him from the dead**

"Raised" here is an idiom for "caused to live again." Alternate translation: "caused him to live again"

**you will be saved**

You can translate this in an active form. Alternate translation: "God will save you"

**Romans 10:10**

**For with the heart one believes and has righteousness, and with the mouth one confesses and is saved**

Here "heart" is a metonym that represents the mind or will. Alternate translation: "For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses so that God saves him"

**with the mouth**

Here "mouth" is a synecdoche that represents a person's capacity to speak.

**Romans 10:11**

**For scripture says**

Paul speaks of the scripture as if it were alive and had a voice. You can make explicit who wrote the scripture that Paul uses here. Alternate translation: "For Isaiah wrote in the scripture"

**Everyone who believes on him will not be put to shame**

This is equivalent to: "If a person believes, then that person will not be shamed." The negative is used here for emphasis. You can translate this in an active form. Alternate translation: "God will honor everyone who believes in him" or "God will shame only those who do not believe in Jesus"

**Romans 10:12**

**For there is no difference between Jew and Greek**

Paul implies that God will treat all people the same. You can make this explicit in your translation. Alternate translation: "In this way, God treats the Jews and the non-Jews the same"

**he is rich to all who call upon him**

Here "he is rich" means that God blesses richly. You can make this explicit in your translation. Alternate translation: "he richly blesses all who trust in him"

**Romans 10:13**

**For everyone who calls on the name of the Lord will be saved**

Here the word "name" is a metonym for Jesus. You can translate this in an active form. Alternate translation: "The Lord will save everyone who trusts in him"

**Romans 10:14**

**How then can they call on him in whom they have not believed?**

Paul uses a question to emphasize the importance of taking the good news of Christ to those who have not heard. The word "they" refers to those who do

not yet belong to God. Alternate translation: "Those who do not believe in God cannot call on him!"

**How can they believe in him of whom they have not heard?**

Paul uses another question for the same reason. Alternate translation: "And they cannot believe in him if they have not heard his message!" or "And they cannot believe in him if they have not heard the message about him!"

**believe in**

trust and desire to obey

**How can they hear without a preacher?**

Paul uses another question for the same reason. Alternate translation: "And they cannot hear the message if someone does not tell them!"

### Romans 10:15

**How beautiful are the feet of those who proclaim good news**

Paul uses "feet" to represent those who travel and take the message to those who have not heard it. The feet were considered a dirty and ugly part of the body, so the idea of beautiful feet would have seemed odd to Paul's readers. Alternate translation: "How beautiful are even the feet of those who proclaim good news" or "It is wonderful when messengers go and tell others the good news"

### Romans 10:16

**not all of them obeyed**

Here "they" refers to the Jews. "not all of the Jews obeyed"

**Lord, who has believed our report?**

Paul is using this question, which Isaiah prophesied in the Scriptures, to emphasize that many Jews would not believe in Jesus. You can translate this as a statement. Alternate translation: "Lord, so many of them do not believe our message!"

**our report**

Here, "our" refers to God and Isaiah and so is inclusive.

### Romans 10:17

**So faith comes from hearing**

The abstract noun "faith" can be stated as the verb "believes." There are also words that Paul left out, but they are understood. Alternate translation: "So a person believes in Christ by hearing the message about Christ"

**and hearing by the word of Christ**

Here "word" is a metonym that means "message." There are also words that Paul left out, but they are understood. Alternate translation: "and a person hears the message by someone preaching the message about Christ"

### Romans 10:18

**But I say, "Did they not hear?" Yes, most certainly**

Paul uses a question for emphasis. You can translate this as a statement. Alternate translation: "But, I say the Jews certainly have heard the message about Christ"

**Their sound has gone out into all the earth, and their words to the ends of the world.**

Both of these statements mean basically the same thing and Paul uses them for emphasis. The word "their" refers to the sun, moon, and stars. Here they are described as human messengers that tell people about God. This refers to how their existence shows God's power and glory. You can make explicit that Paul is quoting Scripture here. Alternate translation: "As the Scriptures record, 'The sun, moon, and the stars are proof of God's power and glory, and everyone in the world sees them and knows the truth about God.'"

### Romans 10:19

**Moreover, I say, "Did Israel not know?"**

Paul uses a question for emphasis. The word "Israel" is a metonym for the people who lived in the nation of Israel. Alternate translation: "Again I tell you the people of Israel did know the message."

**First Moses says, "I will provoke you ... I will stir you up**

This means that Moses wrote down what God said. "I" refers to God, and "you" refers to the Israelites. Alternate translation: "First Moses says that God will provoke you ... God will stir you up"

**by what is not a nation**

"by those you do not consider to be a real nation" or "by people who do not belong to any nation"

**By means of a nation without understanding**

Here "without understanding" means that the people do not know God. Alternate translation: "By a nation with people who do not know me or my commands"

**I will stir you up to anger**

"I will make you angry" or "I will cause you to become angry"

**you**

This refers to the nation of Israel.

### Romans 10:20

**General Information:**

Here the words "I" and "me" refer to God.

**Then Isaiah was very bold when he says**

This means the prophet Isaiah wrote what God had said.

**I was found by those who did not seek me**

Prophets often speak of things in the future as if they have already happened. This emphasizes that the prophecy will certainly come true. You can translate this in an active form. Alternate translation: "Even though the Gentile people will not look for me, they will find me"

**I appeared**

"I made myself known"

**he says**

"He" refers to God, who is speaking through Isaiah.

**Romans 10:21**

**General Information:**

Here the word "my" refers to God.

**All the day long I**

This phrase is used to emphasize God's continual effort. "I continually"

**I reached out my hands to a disobedient and stubborn people**

"I tried to welcome you and to help you, but you refused my help and continued to disobey"

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## Chapter 11

<sup>1</sup> I say then, did God reject his people? May it never be. For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. <sup>2</sup> God did not reject his people, whom he foreknew. Do you not know what the scripture says about Elijah, how he pleaded with God against Israel? <sup>3</sup> "Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life." <sup>4</sup> But what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent the knee to Baal." <sup>5</sup> Even so then, at this present time also there is a remnant because of the choice of grace. <sup>6</sup> But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace. <sup>17</sup> What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened. <sup>8</sup> It is just as it is written:

"God has given them a spirit of dullness,  
eyes so that they should not see,  
and ears so that they should not hear,  
to this very day."

<sup>9</sup> Then David says,

"Let their table become a snare and a trap,  
a stumbling block and a retribution for them.

<sup>10</sup> Let their eyes be darkened so that they may not see,  
and bend their backs continually."

<sup>11</sup> I say then, "Did they stumble so as to fall?" May it never be. Instead, by their trespass, salvation has come to the Gentiles, in order to provoke them to jealousy. <sup>12</sup> Now if their trespass is the riches of the world, and if their loss is the riches of the Gentiles, how much greater will their fulfillment be? <sup>13</sup> But now I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry. <sup>14</sup> Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance be but life from the dead? <sup>16</sup> If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches. <sup>17</sup> But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and if you shared with them in the rich root of the olive tree, <sup>18</sup> do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you. <sup>19</sup> You will say then, "Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. Because of their unbelief they were broken off, but you stand firm because of your faith. Do not be arrogant in your thoughts, but fear. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Look at, then, the kind actions and the severity of God: severity came on the Jews who fell, but God's kindness comes on you, if you continue in his kindness. Otherwise you also will be cut off. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again. <sup>24</sup> For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

<sup>25</sup> For I do not want you to be uninformed, brothers, of this mystery, so that you may not be wise in your own thinking: A partial hardening has come upon Israel until the full number of the Gentiles comes in. <sup>26</sup> Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.  
He will remove ungodliness from Jacob,

<sup>27</sup> and this will be my covenant with them,  
when I will take away their sins."

<sup>28</sup> As far as the gospel is concerned, they are enemies for your sake. But as far as election is concerned, they are beloved because of the patriarchs. <sup>29</sup> For the gifts and the call of God are irrevocable. <sup>30</sup> For just as you were formerly disobedient to God, now you have received mercy because of their disobedience. <sup>31</sup> In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you

they may also now receive mercy. <sup>32</sup> For God has shut up all into disobedience in order that he might show mercy on all.

<sup>33</sup> Oh, the depth of the riches both of the wisdom and the knowledge of God!  
How unsearchable are his judgments,  
and his ways beyond discovering!

<sup>34</sup> "For who has known the mind of the Lord  
or who has become his advisor?

<sup>35</sup> Or who has first given anything to God,  
that God must repay him?"

<sup>36</sup> For from him and through him and to him are all things.

To him be the glory forever. Amen.

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## Footnotes

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11:6 <sup>[1]</sup>Some old copies read

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## Romans 11 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9-10, 26-27, and 34-35, which is from the Old Testament.

### Special concepts in this chapter

#### Grafting

Paul uses the image of "grafting" to refer to the place of the Gentiles and Jews in the plans of God. Making one plant to be permanently part of another plant is called "grafting." Paul uses the picture of God grafting the Gentiles as a wild branch into his saving plans. But God has not forgotten about the Jews, who are spoken of as the natural plant. God will also save Jews who believe in Jesus.

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### Romans 11:1

#### Connecting Statement:

Though Israel as a nation has rejected God, God wants them to understand salvation comes by grace without works.

#### I say then

"I, Paul, say then"

#### did God reject his people?

Paul asks this question so that he can answer the questions of other Jews who are upset that God has included the Gentiles among his people, while the hearts of the Jewish people have been hardened.

#### May it never be.

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

#### tribe of Benjamin

This refers to the tribe descended from Benjamin, one of the 12 tribes into which God divided the people of Israel.

### Romans 11:2

#### whom he foreknew

"whom he knew ahead of time"

#### Do you not know what the scripture says about Elijah, how he pleaded with God against Israel?

You can translate this as a statement. Alternate translation: "Surely you know what the Scriptures record about when Elijah pleaded with God against Israel."

#### what the scripture says

Paul is referring to the scripture as if they were able to speak.

### **Romans 11:3**

#### **they have killed**

"They" refers to the people of Israel.

#### **I alone am left**

The pronoun "I" here refers to Elijah.

#### **seeking my life**

"desiring to kill me"

### **Romans 11:4**

#### **But what does God's answer say to him?**

Paul is using this question to bring the reader to his next point. Alternate translation: "But this is God's answer to him:"

#### **him**

The pronoun "him" refers to Elijah.

#### **seven thousand men**

"7,000 men"

### **Romans 11:5**

#### **remnant**

Here this means a small part of people whom God chose to receive his grace.

### **Romans 11:6**

#### **But if it is by grace**

Paul continues to explain how God's mercy works. Alternate translation: "But since God's mercy works by grace"

### **Romans 11:7**

#### **What then?**

"What should we conclude?" Paul asks this question to move his reader to his next point. You can translate this as a statement. Alternate translation: "This is what we need to remember" or "So"

### **Romans 11:8**

#### **God has given them a spirit of dullness, eyes so that they should not see, and ears so that they should not hear**

This is a metaphor about the fact that the people are spiritually dull. They are not able to hear or receive spiritual truth.

#### **spirit of**

Here this means "having the characteristics of," such as the "spirit of wisdom."

#### **eyes so that they should not see**

The concept of seeing with one's eyes was considered to be equivalent to gaining understanding.

#### **ears so that they should not hear**

The concept of hearing with the ears was considered to be equivalent to obedience.

### **Romans 11:9**

#### **Let their table become a snare and a trap**

"Table" here is a metonym that represents feasting, and "snare" and "trap" are metaphors that represent punishment. You can translate this in an active form. Alternate translation: "Please, God, make their feasts like a trap that catches them"

#### **a stumbling block**

A "stumbling block" is anything that causes a person to trip so that he falls down. Here it represents something that tempts a person to sin. Alternate translation: "something that tempts them to sin"

#### **a retribution for them**

"something that allows you to take revenge on them"

### **Romans 11:10**

#### **bend their backs continually**

Here "bend their backs" is a metonym for forcing slaves to carry heavy loads on their backs. This is a metaphor for making them suffer. Alternate translation: "make them suffer like people carrying heavy loads"

### **Romans 11:11**

#### **Connecting Statement:**

With Israel as a nation rejecting God, Paul warns the Gentiles to be careful they do not make the same mistake.

#### **Did they stumble so as to fall?**

Paul uses this question to add introduce the next thing he wants to say. If your language uses a different way to introduce new topics, you can use it here. Here the words "stumble" and "fall" are metaphors for sinning and having God reject the sinner. Alternate translation: "Has God rejected them forever because they sinned?"

#### **May it never be.**

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

#### **provoke ... to jealousy**

See how you translated this phrase in Romans 10:19.

## Romans 11:12

**if their trespass is the riches of the world, and if their loss is the riches of the Gentiles**

Both of these phrases mean basically the same thing. If you need to, you can combine them in your translation. Alternate translation: "when the Jews trespassed, the result was that God abundantly blessed the non-Jews"

**the riches of the world**

Because the Jews rejected Christ, God richly blessed the Gentiles by giving them the opportunity to receive Christ.

**the world**

Here the "world" is a metonym that refers to the people who live in the world, especially the Gentiles.

**how much greater will their fulfillment be?**

This can be translated as a statement. The words "their fulfillment" refer to either 1) the time when God blesses the Jews 2) when the Jews believe in Jesus. Alternate translation: "their fulfillment will be much greater." or "how much better will it be for the non-Jews when all the Jews believe in Jesus?" or "how much better will it be for the non-Jews when God fully blesses the Jews?"

## Romans 11:13

**General Information:**

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## Romans 11:14

**provoke to jealousy**

See how you translated this phrase in Romans 10:19.

**those who are of my own flesh**

This refers to "my fellow Jews."

**Perhaps we will save some of them**

God will save those who believe. Alternate translation: "Perhaps some will believe and therefore God will save them"

## Romans 11:15

**For if their rejection means the reconciliation of the world**

"For if because God rejected them, he will reconcile the rest of the world to himself"

**their rejection**

The pronoun "their" refers to Jewish unbelievers.

**the world**

Here "the world" is a metonym for the people who live in the world. Alternate translation: "the people in the world"

**what will their acceptance be but life from the dead?**

Paul asks this question to emphasize that when God accepts the Jews, it will be a wonderful thing. The abstract noun "acceptance" can be translated as a verb. Alternate translation: "how will it be when God accepts them? It will be like they have come back to life from among the dead!" or "then when God accepts them, it will be like they have died and become alive again!"

**the dead**

These words speak of all dead people together in the underworld.

## Romans 11:16

**If the firstfruits are holy, so is the lump of dough**

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the first grain or "firstfruits" to be harvested. He is also speaking of the Israelites who are descendants of those men as if they were a "lump of dough" made from the grain. Alternate translation: "If Abraham is counted as the first of what has been offered to God, all of our ancestors who followed should also be counted as God's possession"

**firstfruits**

The people always dedicated to God the first crops that they harvested. Here "firstfruits" stands for the first people to believe in Christ.

**If the root is holy, so are the branches**

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the root of a tree, and the Israelites, who are descendants of those men, as if they were the tree's "branches."

## Romans 11:17

**But if some of the branches were broken off**

Here Paul refers to the Jews who rejected Jesus as "broken branches." You can translate this in an active form. Alternate translation: "But if someone broke off some of the branches"

**if you, a wild olive branch, were grafted in among them**

Here Paul speaks of the Gentile Christians as if they were "grafted branches." You can translate this in an active form. Alternate translation: "if God grafted you, a wild olive branch, among them"

**if you, a wild olive branch**

The pronoun "you" is singular. Here "you" and the phrase "a wild olive branch," refer to a Gentile person, in general, who has accepted salvation through Jesus.

**the rich root of the olive tree**

Here "the rich root" is a metaphor that refers to the promises of God.

## Romans 11:18

### **do not boast over the branches**

Here "the branches" is a metaphor that stands for the Jewish people. Alternate translation: "do not say you are better than the Jewish people God has rejected"

### **it is not you who supports the root, but the root that supports you**

Again Paul implies that the Gentile believers are branches. God saves them only because of the covenant promises that he made to the Jews.

## Romans 11:19

### **Branches were broken off**

Here "branches" refers to the Jews who rejected Jesus and whom God has now rejected. You can translate this in an active form. Alternate translation: "God broke branches off"

### **I might be grafted in**

Paul uses this phrase to refer to the Gentile believers whom God has accepted. You can translate this in an active form. Alternate translation: "he might attach me in"

## Romans 11:20

### **their ... they**

The pronouns "their" and "they" refer to the Jewish people who did not believe.

### **but you stand firm because of your faith**

Paul speaks of the Gentile believers remaining faithful as if they were standing firm and no one could move them. Alternate translation: "but you remain because of your faith"

### **be arrogant in your thoughts**

"think that you are better than you are" or "be proud"

## Romans 11:21

### **For if God did not spare the natural branches, neither will he spare you**

Here the "natural branches" refers to the Jewish people who rejected Jesus. Alternate translation: "Since God did not spare those unbelieving Jews, who grew up like a tree's natural branches that came from the root, then know that if you do not believe, he will not spare you either"

## Romans 11:22

### **the kind actions and the severity of God**

Paul is reminding the Gentile believers that although God may act very kindly toward them, he will not hesitate to judge and punish them.

### **severity came on the Jews who fell ... God's kindness comes on you**

This can be restated to remove the abstract nouns "severity" and "kindness." Alternate translation: "God dealt harshly with the Jews who fell ... God acts kindly toward you"

### **the Jews who fell**

Here "fell" is a metaphor that means to have done something wrong. Alternate translation: "the Jews who have done wrong" or "the Jews who have refused to trust in Christ"

### **if you continue in his kindness**

This can be restated to remove the abstract noun "kindness." Alternate translation: "if you continue doing what is right so that he continues being kind to you"

### **Otherwise you also will be cut off**

Paul again uses the metaphor of a branch, which God can "cut off" if he needs to. Here "cut off" is a metaphor for rejecting someone. You can translate this in an active form. Alternate translation: "Otherwise God will also cut you off" or "Otherwise God will also reject you"

## Romans 11:23

### **if they do not continue in their unbelief**

The phrase "do not continue in their unbelief" is a double negative. You can translate this in a positive form. Alternate translation: "if they start believing"

### **will be grafted in**

Paul speaks of the Jews as if they were branches that could be grafted back into a tree if they start to believe in Jesus. You can translate this in an active form. Alternate translation: "God will graft back in"

### **graft**

This is a common process in which the end of a live branch of one tree is inserted into another tree so that the new branch will continue to grow in that tree.

### **they ... them**

All occurrences of "they" or "them" refer to the Jews.

## Romans 11:24

### **For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?**

Paul continues speaking of the Gentile believers and Jews as if they were branches of a tree. You can translate this in an active form. Alternate translation: "For if God had cut you out of what is by nature a wild olive tree, and contrary to nature had grafted you into a good olive tree, how much



more will he graft these Jews, who are the natural branches, into their own olive tree?"

**how much more will these, the natural branches, be grafted back into their own olive tree?**

This rhetorical question can be translated as a statement. Alternate translation: "then these Jews, who are the natural branches, will certainly be grafted back into their own olive tree."

**branches**

Paul is speaking of the Jews and Gentiles as if they were branches. The "natural branches" represent the Jews, and the "grafted branches" represent the Gentile believers.

## **Romans 11:25**

**I do not want you to be uninformed**

Here Paul uses a double negative to emphasize the positive. You can translate this in a positive form. Alternate translation: "I very much want you to be informed"

**brothers**

Here "brothers" means fellow Christians, including both men and women.

**I**

The pronoun "I" refers to Paul.

**you ... you ... your**

The pronouns "you" and "your" refer to the Gentile believers.

**so that you may not be wise in your own thinking**

Paul does not want the Gentile believers to think they are wiser than the Jewish unbelievers. Alternate translation: "so that you will not think you are wiser than you are"

**A partial hardening has come upon Israel**

This is the mystery that Paul referred to earlier in the sentence. This can be made explicit. "A partial hardening" is a metaphor for many of the people remaining stubborn. Paul said this because some of the Jews stubbornly refused to trust Jesus. Alternate translation: "This mystery is that a partial hardening has come upon Israel" or "Many people of Israel remain stubborn"

**until the full number of the Gentiles**

Here "full number" means the amount determined by God. It does not mean all Gentiles. Alternate translation: "until the number of Gentiles determined by God"

**comes in**

This is a metaphor meaning to be saved or to become a Christian. Alternate translation: "is saved" or "believes in Christ"

## **Romans 11:26**

**Connecting Statement:**

Paul says that, to the glory of God, a deliverer will come out of Israel.

**Thus all Israel will be saved**

This can be stated in active form. Alternate translation: "Thus God will save all Israel"

**just as it is written**

You can translate this in an active form. Alternate translation: "just as the scriptures record"

**Out of Zion**

Here "Zion" is used as a metonym for the place where God dwells. Alternate translation: "From where God is among the Jews"

**the Deliverer**

"the one who brings his people to safety"

**He will remove ungodliness**

Paul speaks of ungodliness as if it were an object that someone could remove, such as a garment..

**from Jacob**

Here "Jacob" is used as a metonym for Israel. Alternate translation: "from the Israelite people"

## **Romans 11:27**

**I will take away their sins**

Here Paul speaks of sins as if they were objects that someone could take away. Alternate translation: "I will remove the burden of their sins"

## **Romans 11:28**

**As far as the gospel is concerned**

You can make explicit why Paul mentions the gospel. Alternate translation: "Because the Jews rejected the gospel"

**they are enemies for your sake**

You can make explicit whose enemies they are, and how this was for the Gentiles' sake. Alternate translation: "they are God's enemies for your sake" or "God has treated them as enemies in order that you also might hear the gospel"

**as far as election is concerned**

You can make explicit why Paul mentions election. Alternate translation: "because God has elected the Jews" or "because God has chosen the Jews"

**they are beloved because of the patriarchs**

You can make explicit who loves the Jews and why Paul mentions their forefathers. You can also translate this in an active form. Alternate translation: "God still loves them because of what he promised to do for their ancestors"

### Romans 11:29

#### **For the gifts and the call of God are irrevocable**

Paul speaks of the spiritual and material blessings that God promised to give his people as if they were gifts. The call of God refers to the fact that God called the Jews to be his people. Alternate translation: "For God will never change his mind about what he has promised to give them, and about how he has called them to be his people" or "God will never take back his gifts or his call"

#### **are irrevocable**

"can never be taken back"

### Romans 11:30

#### **you were formerly disobedient to God**

"you did not obey God in the past"

#### **you have received mercy because of their disobedience**

Here mercy means God's undeserved blessings. Alternate translation: "because the Jews have rejected Jesus, you have received blessings that you did not deserve"

#### **you**

This refers to Gentile believers, and is plural.

### Romans 11:31

#### **General Information:**

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### Romans 11:32

#### **God has shut up all into disobedience**

God has treated people who disobey him like prisoners who are unable to escape from prison. Alternate translation: "God has made prisoners of those who disobey him. Now they cannot stop disobeying God"

### Romans 11:33

#### **Oh, the depth of the riches both of the wisdom and the knowledge of God**

Here "wisdom" and "knowledge" mean basically the same thing. Alternate translation: "How amazing

are the many benefits of both God's wisdom and knowledge"

#### **How unsearchable are his judgments, and his ways beyond discovering**

"We are completely unable to understand the things that he has decided and to find out the ways in which he acts toward us"

### Romans 11:34

#### **For who has known the mind of the Lord or who has become his advisor?**

Paul uses this question to emphasize that no one is as wise as the Lord. You can translate this as a statement. Alternate translation: "No one has ever known the mind of the Lord, and no one has become his advisor."

#### **the mind of the Lord**

Here "mind" is a metonym for knowing things or thinking about things. Alternate translation: "all that the Lord knows" or "what the Lord thinks about"

### Romans 11:35

#### **Or who has first given anything to God, that God must repay him?"**

Paul uses this question to emphasize his point. Alternate translation: "No one has ever given anything to God that he did not first receive from God"

### Romans 11:36

#### **For from him ... through him ... to him**

Here, all occurrences of "him" refers to God.

#### **To him be the glory forever**

This expresses Paul's desire for all people to honor God. You can make this explicit in your translation. Alternate translation: "May all people honor him forever"

## Chapter 12

<sup>1</sup> I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service. <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind. Do this so that you can test and approve what is the good, acceptable, and perfect will of God.

<sup>3</sup> For by the grace that was given to me I say to everyone among you: Do not think of yourself more highly than you ought, but rather, think with sober judgment, each according to the measure of faith that God has given you. <sup>4</sup> For we have many members in one body, but not all the members have the same function. <sup>5</sup> In the same way, we who are many are one body in Christ, and are individually members of each other. <sup>6</sup> We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith. <sup>7</sup> If one's gift is service, let him serve. If one has the gift of teaching, let him teach. <sup>8</sup> If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with diligence. If one's gift is in showing mercy, let it be done with cheerfulness.

<sup>9</sup> Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. <sup>10</sup> Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another. <sup>11</sup> Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. <sup>12</sup> Rejoice in hope, endure tribulation, be faithful in prayer. <sup>13</sup> Share in the needs of God's holy people. Find many ways to show hospitality. <sup>14</sup> Bless those who persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice; weep with those who weep. <sup>16</sup> Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts. <sup>17</sup> Repay no one evil for evil. Do good things in the sight of all people. <sup>18</sup> If possible, as far as it depends on you, live at peace with all people. <sup>19</sup> Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, "Vengeance belongs to me; I will repay," says the Lord."

<sup>20</sup> But "if your enemy is hungry, feed him.  
If he is thirsty, give him a drink.  
For if you do this, you will heap coals of fire on his head."

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

## Romans 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 20, which is from the Old Testament.

Many scholars believe Paul uses the word "therefore" in [Romans 12:1](#) to refer back to all of Chapters 1-11. Having carefully explained the Christian gospel, Paul now explains how Christians should live in light of these great truths. Chapters 12-16 focus on living out one's Christian faith. Paul uses many different commands in these chapters to give these practical instructions. (See: faith)

### Special concepts in this chapter

#### Christian living

Under the law of Moses, people were required to offer temple sacrifices of animals or grain. Now Christians are required to live their lives as a type of sacrifice to God. Physical sacrifices are no longer required. (See: lawofmoses)

### Important figures of speech in this chapter

#### Body of Christ

The body of Christ is an important metaphor or image used in Scripture to refer to the church. Each church member has a unique and important function. Christians need each other.

## Romans 12:1

### Connecting Statement:

Paul tells what the life of a believer should be and how believers should serve.

### I urge you therefore, brothers, by the mercies of God, to present

Here "brothers" refers to fellow believers, both male and female. Alternate translation: "Fellow believers, because of the great mercy that God has given you I very much want you to present"

### to present your bodies a living sacrifice

Here Paul uses the word "bodies" to refer to the entire beings of all those he is addressing. Paul is comparing a believer in Christ who completely obeys God to the animals that the Jews killed and then offered to God. Alternate translation: "to offer yourselves completely to God while you are alive as if you were a dead sacrifice on a temple altar"

### holy, acceptable to God

Possible meanings are 1) "a sacrifice that you give to God alone and that pleases him" or 2) "acceptable to God because it is morally pure"

### This is your reasonable service

"This is the right way to worship God"

## Romans 12:2

### Do not be conformed to this world

This can be stated in active form. Alternate translation: "Do not behave as this world behaves" or "Do not do what this world does"

### this world

This refers to unbelievers who live in the world.

### but be transformed by the renewal of your mind

You can translate this in an active form. Alternate translation: "but let God change the way you think and behave"

## Romans 12:3

### by the grace that was given to me I say

Here "grace" refers to God's choosing Paul to be an apostle and leader of the church. You can make this explicit in your translation. You can also translate this in an active form. Alternate translation: "because God freely chose me to be an apostle, I can say"

### Do not think of yourself more highly than you ought

"Do not think you are better than other people"

### rather, think with sober judgment

"instead, you should be wise in how you think about yourselves"

### each according to the measure of faith that God has given you

Paul implies here that believers have different abilities that correspond to their faith in God. Alternate translation: "since God has given each of you different abilities because of your trust in him"

## Romans 12:4

### For

Paul uses this word to show that he will now explain why some Christians should not think they are better than others.

### we have many members in one body

Paul refers to all the believers in Christ as if they were different parts of the human body. He does this to illustrate that although believers may serve Christ in different ways, each person belongs to Christ and serves in an important way.

### members

Such parts of the body as eyes, ears, and hands.

## Romans 12:5

### are individually members of each other

Paul speaks of the believers as if God had physically joined them together like the parts of the human body. You can translate this in an active form. Alternate translation: "God has joined each believer together with all other believers"

## Romans 12:6

### We have different gifts according to the grace that was given to us

Paul speaks of believers' different abilities as being free gifts from God. You can translate this in an active form. Alternate translation: "God has freely given each of us different abilities to do things for him"

### let it be done according to the proportion of his faith

Possible meanings are 1) "let him speak prophecies that do not go beyond the amount of faith God has given us" or 2) "let him speak prophecies that agree with the teachings of our faith."

## Romans 12:7

### General Information:

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## Romans 12:8

### If one's gift is giving, let him do it

Here "giving" refers to giving money and other things to people. You can make this meaning explicit in your translation. Alternate translation: "If one has the gift of giving money or other goods to people in need, let him give"

## Romans 12:9

### Let love be without hypocrisy

You can translate this in an active form. Alternate translation: "You must love people sincerely and truly"

### love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

## Romans 12:10

### Concerning love of the brothers, be affectionate

Here Paul begins a list of nine items, each of the form "Concerning ... be" to tell the believers what kind of people they should be. You may need to translate some of the items as "Concerning ... do." The list continues to Romans 12:13.

### Concerning love of the brothers

"As for how you love your fellow believers"

### love

In the original language a different word is used for "love" here than is used in 12:9. This word means brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

### be affectionate

"show affection"

### Concerning honor, respect one another

"Honor and respect one another" or "Honor your fellow believers by respecting them"

## Romans 12:11

**Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him**  
"Do not be lazy in your duty, but be eager to follow the Spirit and to serve the Lord"

## Romans 12:12

### Rejoice in hope

"Rejoice because of your hope" or "Rejoice as you hope." Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "Rejoice because of what you confidently wait for" or "Rejoice as you confidently wait"

### endure tribulation

"be patient when you suffer" or "wait patiently whenever you have troubles"

### be faithful in prayer

"pray faithfully"

## Romans 12:13

### General Information:

This is the last item in the list that began in [Romans 12:9](#).

### Share in the needs of God's holy people

"When fellow Christians are in trouble, help them with what they need"

### Find many ways to show hospitality

"Always welcome Christians into your home when they need a place to stay"

## Romans 12:14

### General Information:

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## Romans 12:15

### General Information:

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## Romans 12:16

### Be of the same mind toward one another

This is an idiom that means to live in unity. Alternate translation: "Agree with one another" or "Live in unity with each other"

### Do not think in proud ways

"Do not think that you are more important than others"

### accept lowly people

"welcome people who do not seem important"

### Do not be wise in your own thoughts

"Do not think of yourselves as having more wisdom than everyone else"

## Romans 12:17

### Repay no one evil for evil

"Do not do evil things to anyone who has done evil things to you"

### Do good things in the sight of all people

"Do things that everyone considers to be good"

## Romans 12:18

### as far as it depends on you, live at peace with all people

"do whatever you can to live in peace with everyone"

### **Romans 12:19**

#### **give way to the wrath of God**

Here "wrath" is a metonym for God's punishment. Alternate translation: "allow God to punish those who harm you"

#### **For it is written**

You can translate this in an active form. Alternate translation: "For someone has written"

#### **Vengeance belongs to me; I will repay**

These two phrases mean basically the same thing and emphasize that God will avenge his people. Alternate translation: "I will certainly avenge you"

### **Romans 12:20**

#### **your enemy ... feed him ... give him a drink ... if you do this, you will heap**

All forms of "you" and "your" are addressed as to one person.

#### **But "if your enemy is hungry ... his head."**

Paul quotes another part of scripture. Alternate translation: "But the scripture also says, 'If your enemy is hungry ... his head.'"

#### **feed him**

"give him some food"

#### **you will heap coals of fire on his head**

Paul speaks of the blessings that the enemies will receive as if someone were pouring hot coals on their heads. Possible meanings are 1) "you will make the person who harmed you feel ashamed about how he has mistreated you" or 2) "you will give God a reason to judge your enemy more harshly"

### **Romans 12:21**

#### **Do not be overcome by evil, but overcome evil with good**

Paul describes "evil" as though it were a person. You can translate this in an active form. Alternate translation: "Do not let those who are evil defeat you, but defeat those who are evil by doing what is good"

#### **Do not be overcome by evil, but overcome evil**

These verbs are addressed as to one person and so are singular.

## Chapter 13

<sup>1</sup> Let every soul be subject to higher authorities, for there is no authority unless it comes from God. The authorities that exist have been appointed by God. <sup>2</sup> Therefore he who rebels against that authority opposes the command of God; and those who oppose it will receive judgment on themselves. <sup>3</sup> For rulers are not a terror to those who do good deeds, but to those who do evil deeds. Do you desire to have no fear of the one in authority? Do what is good, and you will receive his praise. <sup>4</sup> For he is a servant of God to you for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of God, an avenger for wrath on the one who does evil. <sup>5</sup> Therefore you must be subject, not only because of the wrath, but also because of conscience. <sup>6</sup> Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually. <sup>7</sup> Pay to everyone what is owed to them: tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due.

<sup>8</sup> Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. <sup>9</sup> The commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and if there is any other commandment it is summed up in this, "Love your neighbor as yourself." <sup>10</sup> Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

<sup>11</sup> Because of this, you know the time, that it is already the hour for you to awake out of sleep. For now our salvation is nearer than when we first believed. <sup>12</sup> The night has advanced, and the day is near. Let us therefore put aside the works of darkness, and let us put on the armor of light. <sup>13</sup> Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.

## Romans 13 General Notes

### Structure and formatting

In the first part of this chapter, Paul teaches Christians to obey rulers who govern them. At that time, ungodly Roman rulers governed the land. (See: godly)

### Special concepts in this chapter

#### Ungodly rulers

Some readers will find it difficult to understand what Paul teaches about obeying rulers, especially if they are in places where rulers persecute the church. Christians must obey their rulers as well as obey God, unless the rulers do not allow Christians to do something God explicitly commands them to do. There are times when a believer must submit to these rulers and suffer at their hands. Christians understand that this world is temporary and they will ultimately be with God forever. (See: eternity)

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh and sin)

## Romans 13:1

### Connecting Statement:

Paul tells believers how to live under their rulers.

### Let every soul be subject to

Here "soul" is a synecdoche for the whole person. "Every Christian should obey" or "Everyone should obey"

### higher authorities

"government officials"

for  
because

**there is no authority unless it comes from God**  
"all authority comes from God"

**The authorities that exist have been appointed by God**  
You can translate this in an active form. Alternate translation: "And the people who are in authority are there because God put them there"

### Romans 13:2

**that authority**  
"that government authority" or "the authority that God placed in power"

**those who oppose it will receive judgment on themselves**  
You can translate this in an active form. Alternate translation: "God will judge those who oppose government authority"

### Romans 13:3

**For**  
Paul uses this word to begin his explanation of Romans 13:2 and to tell about what will result if the government condemns a person.

**rulers are not a terror to those who do good deeds, but to those who do evil deeds**  
"rulers do not cause terror for those who do good deeds, but for those who do evil deeds"

**Do you desire to have no fear of the one in authority?**  
Paul uses this question to get people to think about what they need to do in order not to be afraid of rulers. Alternate translation: "Let me tell you how you can be unafraid of the ruler."

**you will receive his praise**  
"the one in authority will say good things about you"

### Romans 13:4

**he does not carry the sword for no reason**  
You can translate this in a positive form. Alternate translation: "he carries the sword for a very good reason" or "he has the power to punish people, and he will punish people"

**carry the sword**  
Roman governors carried a short sword as a symbol of their authority.

**an avenger for wrath on the one who does evil**  
Here "wrath" represents the punishment people receive when they do evil deeds. Alternate translation: "a person who punishes, on God's behalf, those who do evil"

### Romans 13:5

**not only because of the wrath, but also because of conscience**  
"not only so the government will not punish you, but also so you will have a clear conscience before God"

### Romans 13:6

**Because of this**  
"Because the government punishes evildoers"

**you pay**  
Paul is addressing the believers here, so this is plural.

**For authorities**  
"This is why you should pay taxes: authorities"

**attend to**  
"administer" or "work on"

### Romans 13:7

**Pay to everyone**  
Paul is addressing the believers here, so this is plural.

**tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due**  
The word "pay" is understood from the previous phrase in the general sense of "give." Alternate translation: "pay tax to whom tax is due, pay toll to whom toll is due, pay fear to whom fear is due, and pay honor to him to whom honor is due"

**fear to whom fear is due, honor to whom honor is due**  
Here paying fear and honor is a metaphor for fearing and honoring those who deserve to be feared and honored. Alternate translation: "fear those who deserve to be feared, and honor those who deserved to be honored" or "respect those whom you ought to respect, and honor those whom you ought to honor"

**toll**  
This is a kind of tax.

### Romans 13:8

**Connecting Statement:**  
Paul tells believers how to act toward neighbors.

**Owe no one anything, except to love one another**  
This is a double negative. You can translate it in a positive form. Alternate translation: "Pay all you owe to everyone, and love one another"

**Owe**  
This verb is plural and applies to all the Roman Christians.



**anything, except to love one another**

This elliptical command includes the idea of "owe" from earlier in the sentence. Owing things or service to other people is a metaphor for the duty Christians have, in this case to love one another. Alternate translation: "anything, but remember that God has given you the duty to love one another"

**love**

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

**Romans 13:9**

**covet**

To covet is to desire to have or possess something that another person possesses.

**Romans 13:10**

**Love does no harm to a neighbor**

This phrase portrays love as a person who is being kind to other people. Alternate translation: "People who love their neighbors do not harm them"

**Romans 13:11**

**you know the time, that it is already the hour for you to awake out of sleep**

Paul speaks of the need for the Roman believers to change their behavior as if they needed to wake up from being asleep.

**hour**

"time"

**Romans 13:12**

**The night has advanced**

Paul speaks of the time when people do evil deeds as night. Alternate translation: "The sinful time is almost over" or "It is as though the night is almost finished"

**the day is near**

Paul speaks of the time when people do what is right as the day. Alternate translation: "the time of righteousness will begin soon" or "it is as though it will soon be day"

**Let us therefore put aside the works of darkness**

Paul speaks of "works of darkness" as if they are clothing that a person puts aside. Here to "put

aside" means to stop doing something. Here "darkness" is a metaphor for evil. Alternate translation: "Let us therefore stop doing the evil things that people do in the dark"

**let us put on the armor of light**

Here "light" is a metaphor for what is good and right. Paul speaks of people who are doing what is right as if they were putting on armor to protect themselves. Alternate translation: "let us start doing what is right. Doing this will protect us from what is evil, like armor protects a soldier"

**Romans 13:13**

**Let us**

Paul includes his readers and other believers with himself.

**Let us walk appropriately, as in the day**

Paul speaks of people living as true believers as if they were walking while it is day. Alternate translation: "Let us walk in a visible way knowing, that everyone can see us"

**sexual immorality or in uncontrolled lust**

These concepts mean basically the same thing. You can combine them in your translation. Alternate translation: "sexually immoral acts"

**strife**

This refers to plotting against and arguing with other people.

**jealousy**

This refers to negative feelings against another person's success or advantage over others.

**Romans 13:14**

**put on the Lord Jesus Christ**

Paul speaks of accepting the moral nature of Christ as if he were our outer clothing that people can see.

**put on**

If your language has a plural form for commands, use it here.

**make no provision for the flesh**

Here the "flesh" refers to the self-directed nature of people who oppose God. This is the sinful nature of human beings. Alternate translation: "do not allow your old evil heart any opportunity at all for doing wicked things"

## Chapter 14

<sup>1</sup> Receive anyone who is weak in faith, without giving judgment about arguments. <sup>2</sup> One person has faith to eat anything, another who is weak eats only vegetables. <sup>3</sup> May the one who eats everything not despise the one who does not; and may the one who does not eat everything not judge the other who eats everything. For God has accepted him. <sup>4</sup> Who are you, you who judge a servant belonging to someone else? It is before his own master that he stands or falls. But he will be made to stand, for the Lord is able to make him stand. <sup>5</sup> One person values one day above another. Another has concluded that every day is equal. Let each person be convinced in his own mind. <sup>6</sup> He who observes the day, observes it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. He who does not eat, refrains from eating for the Lord; he also gives thanks to God. <sup>7</sup> For none of us lives for himself, and none dies for himself. <sup>8</sup> For if we live, we live for the Lord, and if we die, we die for the Lord. Then whether we live or die, we are the Lord's. <sup>9</sup> For to this purpose Christ died and lived again, that he might be Lord of both the dead and those who are living. <sup>10</sup> But you, why do you judge your brother? And you, why do you despise your brother? For we will all stand before the judgment seat of God. <sup>11</sup> For it is written,

"As I live," says the Lord, "  
to me every knee will bend,  
and every tongue will confess to God."

<sup>12</sup> So then, each one of us will give an account of himself to God.

<sup>13</sup> Therefore, let us no longer judge one another, but instead decide this, that no one will place a stumbling block or a snare for his brother. <sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean by itself. Only for him who considers anything to be unclean, for him it is unclean. <sup>15</sup> If because of food your brother is hurt, you are no longer walking in love. Do not destroy with your food one for whom Christ died. <sup>16</sup> So do not allow what you consider to be good to be spoken of as evil. <sup>17</sup> For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit. <sup>18</sup> For the one who serves Christ in this way is acceptable to God and approved by people. <sup>19</sup> So then, let us pursue the things of peace and the things that build up one another. <sup>20</sup> Do not destroy the work of God on account of food. All things are clean, but it is wrong for a man to eat anything that causes someone to stumble. <sup>21</sup> It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles. <sup>22</sup> The faith you have, keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. <sup>23</sup> He who doubts is condemned if he eats, because it is not from faith. And whatever is not from faith is sin.

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## Romans 14 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 11 of this chapter, which Paul quotes from the Old Testament.

### Special concepts in this chapter

#### Weak in faith

Paul teaches that Christians can have real faith and at the same time be "weak in faith" in a given situation. This describes Christians whose faith is immature, not strong, or misunderstood. (See: faith)

#### Dietary restrictions

Many religions in the ancient Near East restricted what was eaten. Christians have freedom to eat what they want. But they need to use this freedom wisely, in a way that honors the Lord and does not cause others to sin. (See: sin)

#### The judgment seat of God

The judgment seat of God or Christ represents a time when all people, including Christians, will be held accountable for the way they lived their lives.

## Romans 14:1

### Connecting Statement:

Paul encourages believers to remember that they are answerable to God.

### weak in faith

This refers to those who felt guilty over eating and drinking certain things.

### without giving judgment about arguments

"and do not condemn them for their opinions"

## Romans 14:2

### One person has faith to eat anything

Here "faith" refers to doing what a person believes God is telling him to do.

### another who is weak eats only vegetables

This describes a person who believes God does not want him to eat meat.

## Romans 14:3

### General Information:

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## Romans 14:4

### Who are you, you who judge a servant belonging to someone else?

Paul is using a question to scold those who are judging others. You can translate this as a statement. Alternate translation: "You are not God, and you are not allowed to judge one of his servants!"

### you, you

The form of "you" here is singular.

### It is before his own master that he stands or falls

Paul speaks of God as if he were a master who owned servants. Alternate translation: "Only the master can decide if he will accept the servant or not"

### But he will be made to stand, for the Lord is able to make him stand

Paul speaks of the servant who is acceptable to God as if he were being "made to stand" instead of falling. You can translate this in an active form. Alternate translation: "But the Lord will accept him because he is able to make the servant acceptable"

## Romans 14:5

### One person values one day above another. Another has concluded that every day is equal

"One person thinks one day is more important than some of the others, but another person thinks that all days are the same"

### Let each person be convinced in his own mind

You can make the full meaning explicit. You can also translate this in an active form. Alternate translation: "Let each person be sure what he is doing is to honor the Lord"

## Romans 14:6

### He who observes the day, observes it for the Lord

Here "observes the day" refers to considering a day as a special day on which to worship the Lord. Alternate translation: "Whoever treats a day as special does so to honor the Lord" or "The person who worships on a certain day does it to honor the Lord"

### he who eats

The word "everything" is understood from [Romans 14:3]

### eats for the Lord

"eats to honor the Lord" or "eats that way in order to honor the Lord"

### He who does not eat

The word "everything" is understood from [Romans 14:3]

### refrains from eating for the Lord

His purpose in refraining from eating certain foods is to honor the Lord. Alternate translation: "refrains from eating certain foods in order to honor the Lord"

## Romans 14:7

### For none of us lives for himself

Here "lives for himself" means to live only to please oneself. Alternate translation: "None of us should live merely to please himself"

### none of us

Paul is including his readers, so this is inclusive.

### none dies for himself

Here "dies for himself" means to die only to please oneself. Alternate translation: "None of us should die merely to please himself"

## Romans 14:8

### General Information:

Paul is speaking of both himself and his readers, so all instances of "we" are inclusive.

## Romans 14:9

### General Information:

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### Romans 14:10

**why do you judge your brother? And you, why do you despise your brother?**

By using these questions, Paul is demonstrating how he might need to scold individuals among his readers. Alternate translation: "it is wrong for you to judge your brother, and it is wrong for you to despise your brother!" or "stop judging and despising your brother!"

**brother**

Here this means a fellow Christian, male or female.

**For we will all stand before the judgment seat of God**

The "judgment seat" refers to God's authority to judge. Alternate translation: "For God will judge us all"

### Romans 14:11

**For it is written, "As**

You can translate this in an active form. Alternate translation: "For someone has written in the Scriptures: 'As"

**As I live**

This phrase is used to start an oath or solemn promise. Alternate translation: "You can be certain that this is true"

**to me every knee will bend, and every tongue will confess to God**

Paul uses the words "knee" and "tongue" to refer to the whole person. Also, the Lord uses the word "God" to refer to himself. Alternate translation: "every person will bow and give praise to me"

### Romans 14:12

**will give an account of himself to God**

"will have to explain his actions to God"

### Romans 14:13

**but instead decide this, that no one will place a stumbling block or a snare for his brother**

Here "stumbling block" and "snare" mean basically the same thing. Alternate translation: "but instead make it your goal not to do or say anything that might cause a fellow believer to sin"

**brother**

Here this means a fellow Christian, male or female.

### Romans 14:14

**I know and am persuaded in the Lord Jesus**

Here the words "know" and "am persuaded" mean basically the same thing; Paul uses them to emphasize his certainty. Alternate translation: "I am certain because of my relationship with the Lord Jesus"

**nothing is unclean by itself**

You can translate this in a positive form. Alternate translation: "everything by itself is clean"

**by itself**

"by its nature" or "because of what it is"

**Only for him who considers anything to be unclean, for him it is unclean**

Paul implies here that a person should stay away from anything that he thinks is unclean. You can make this explicit in your translation. Alternate translation: "But if a person thinks something is unclean, then for that person it is unclean and he should stay away from it"

### Romans 14:15

**If because of food your brother is hurt**

"If you hurt your fellow believer's faith over the matter of food." Here the word "your" refers to those who are strong in faith and "brother" refers to one who is weak in faith.

**brother**

Here this means a fellow Christian, male or female.

**you are no longer walking in love**

Paul speaks of the behavior of believers as if it were a walk. Alternate translation: "then you are no longer showing love"

### Romans 14:16

**So do not allow what you consider to be good to be spoken of as evil**

"If someone thinks that something is evil, do not do it, even if you consider it to be good"

### Romans 14:17

**For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit**

Paul argues that God set up his kingdom so he could give us a right relationship with himself, and could provide peace and joy. Alternate translation: "For God did not set up his kingdom so that he could rule over what we eat and drink. He set up his kingdom so we could have a right relationship with him, and so he could give us peace and joy"

### Romans 14:18

**approved by people**

You can translate this in an active form. Alternate translation: "people will approve of him" or "people will respect him"

### Romans 14:19

**let us pursue the things of peace and the things that build up one another**

Here "build up one another" refers to helping each other grow in faith. Alternate translation: "let us seek to live peacefully together and help one another grow stronger in faith"

### Romans 14:20

**Do not destroy the work of God on account of food**

You can make explicit the full meaning of this sentence. Alternate translation: "Do not undo what God has done for a fellow believer just because you want to eat a certain kind of food"

**but it is wrong for a man to eat anything that causes someone to stumble**

Here anything that "causes someone to stumble" means it causes a weaker brother to do something that is against his conscience. Alternate translation: "but it would be a sin for someone to eat food that another brother thinks is wrong to eat, if by eating this causes the weaker brother to do something that is against his conscience"

### Romans 14:21

**It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles**

"It is good not to eat meat or drink wine or to do anything else that might cause your brother to sin"

**brother**

Here this means a fellow Christian, male or female.

**your**

This refers to the strong in faith and "brother" refers to the weak in faith.

### Romans 14:22

**The faith you have**

This refers back to the beliefs about food and drink.

**you ... yourself**

singular. Because Paul is addressing the believers, you may have to translate this using plural.

**Blessed is the one who does not condemn himself by what he approves**

"Blessed are those who do not feel guilty for what they decide to do"

### Romans 14:23

**He who doubts is condemned if he eats**

You can translate this in an active form. Alternate translation: "God will say that a person does wrong if he is not sure if it is right to eat a certain food, but he eats it anyway" or "A person who is not sure if it is right to eat a certain food, but then eats it anyway, will have a troubled conscience"

**because it is not from faith**

Anything that is "not from faith" is something that God does not want you to do. You can make explicit the full meaning here. Alternate translation: "and God will say that he is wrong because he is eating something he believes God does not want him to eat"

**whatever is not from faith is sin**

Anything that is "not from faith" is something that God does not want you to do. You can make explicit the full meaning here. Alternate translation: "you are sinning if you do something that you do not believe God wants you to do"

## Chapter 15

<sup>1</sup> Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves. <sup>2</sup> Let each one of us please his neighbor for that which is good, in order to build him up. <sup>3</sup> For even Christ did not please himself. Instead, it was just as it is written, "The insults of those who insulted you fell on me." <sup>4</sup> For whatever was previously written was written for our instruction in order that through patience and through encouragement of the scriptures we would have hope. <sup>5</sup> Now may the God of patience and of encouragement grant you to be of the same mind with each other according to Christ Jesus. <sup>6</sup> May he do this in order that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ.

<sup>7</sup> Therefore receive one another, even as Christ also received you, to the glory of God. <sup>8</sup> For I say that Christ has been made a servant of the circumcision on behalf of God's truth, in order to confirm the promises given to the patriarchs, <sup>9</sup> and for the Gentiles to glorify God for his mercy. As it is written,

"Therefore I will give praise to you among the Gentiles  
and sing praise to your name."

<sup>10</sup> Again it says,

"Rejoice, you Gentiles, with his people."

<sup>11</sup> And again,

"Praise the Lord, all you Gentiles;  
let all the peoples praise him."

<sup>12</sup> Again, Isaiah says,

"The root of Jesse will come,  
the one who rises to rule over the Gentiles;  
in him the Gentiles will have hope."

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

<sup>14</sup> I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to instruct one another. <sup>15</sup> But I am writing more boldly to you about some things in order to remind you again, because of the grace given me by God. <sup>16</sup> This grace was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God, so that the offering of the Gentiles might become acceptable, sanctified by the Holy Spirit. <sup>17</sup> In Christ Jesus I have reason to boast of my service for God. <sup>18</sup> For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action, <sup>19</sup> by the power of signs and wonders, and by the power of the Spirit of God. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ. <sup>20</sup> In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation. <sup>21</sup> It is as it is written:

"Those to whom no report of him came will see him,  
and those who have not heard will understand."

<sup>22</sup> Therefore I was also hindered many times from coming to you. <sup>23</sup> But now, I no longer have any place in these regions, and I have been longing for many years to come to you. <sup>24</sup> I hope to see you when I pass through there on my way to Spain, and to be helped by you on my journey there, once I have enjoyed your company for a while. <sup>25</sup> But now I am going to Jerusalem, serving God's holy people. <sup>26</sup> For it was the

good pleasure of Macedonia and Achaia to make a certain contribution to the poor among God's holy people who are in Jerusalem. <sup>27</sup> Yes, it was their good pleasure, and they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to the Jews to minister to them with their material things. <sup>28</sup> Therefore, when I have completed this task and have made sure that they receive all that was collected, I will go to Spain and visit you on the way. <sup>29</sup> I know that when I come to you I will come in the fullness of the blessing of Christ.

<sup>30</sup> Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me. <sup>31</sup> Pray that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may be acceptable to God's holy people. <sup>32</sup> Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest. <sup>33</sup> May the God of peace be with you all. Amen.

## Romans 15 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9-11 and 21 of this chapter. These lines of poetry are from the Old Testament.

Some translations also set prose quotations from the Old Testament farther to the right than the rest of the text. The ULB does this with the quoted words in verse 12.

In [Romans 15:14](#), Paul begins to speak more personally. He shifts from teaching to telling of his personal plans.

### Important figures of speech in this chapter

#### Strong/Weak

These terms are used to refer to people who are mature and immature in their faith. Paul teaches that those who are strong in faith need to help those who are weak in faith. (See: faith)

#### Romans 15:1

##### Connecting Statement:

Paul concludes this section about believers' living for others by reminding them how Christ lived.

##### Now

Translate this using the words your language uses to introduce a new idea into an argument.

##### we who are strong

Here "strong" refers to the people who are strong in their faith. They believe that God allows them to eat any kind of food. Alternate translation: "we who are strong in faith"

##### we

This refers to Paul, his readers, and other believers.

##### the weak

Here "the weak" refers to the people who are weak in their faith. They believe that God does not allow them to eat some kinds of food. Alternate translation: "those who are weak in faith"

#### Romans 15:2

##### to build him up

By this, Paul means to strengthen someone's faith. Alternate translation: "to strengthen his faith"

#### Romans 15:3

##### it was just as it is written

Here Paul refers to a scripture where Christ

##### The insults of those who insulted you fell on me

Those who blasphemed God insulted Christ. This is an indirect way of saying that those who slandered Christ were blaspheming God.

#### Romans 15:4

##### For whatever was previously written was written for our instruction

You can translate this in an active form. Alternate translation: "For in times past, the prophets wrote everything in the Scriptures to teach us"

##### our ... we

Paul includes his readers and other believers.

**in order that through patience and through encouragement of the scriptures**

The meanings in the abstract nouns "patience" and "encouragement" can be expressed with the verbs "endure" and "encourage." Alternate translation "in order that by enduring and by being encouraged by the scriptures" or "in order that as we endure and as the scriptures encourage us"

**we would have hope**

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." What the hope is about can be stated clearly. Alternate translation: "we would confidently wait for God" or "we would confidently expect that God will do what he has promised"

**Romans 15:5**

**Now**

This word is used here to mark a break in the main teaching. Here Paul starts to tell a new part of the teaching.

**may ... God ... grant**

"I pray that ... God ... will grant"

**to be of the same mind with each other**

Here to be of the "same mind" is a metonym that means to be in agreement with each other. Alternate translation: "to be in agreement with each other" or "to be united"

**Romans 15:6**

**with one mind you may glorify with one mouth**

The phrases "one mind" and "one mouth" both represent people being united together. Alternate translation: "you may be united when you praise"

**with one mind**

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

**Romans 15:7**

**receive one another ... received you**

"accept one another ... accepted you"

**Romans 15:8**

**For I say**

The word "I" refers to Paul.

**Christ has been made a servant of the circumcision**

Here "the circumcision" is a metonym that refers to the Jews. You can translate this in an active form. Alternate translation: "Jesus Christ has become a servant of the Jews"

**in order to confirm the promises**

This is one of the two purposes for which Christ became a servant of the circumcision.

**the promises given to the patriarchs**

Here "the fathers" refers to the ancestors of the Jewish people. You can translate this in active form. Alternate translation: "the promises that God gave to the ancestors of the Jews"

**Romans 15:9**

**and for the Gentiles to glorify God for his mercy**

This is the second reason for which Christ became a servant of the circumcision. Alternate translation: "and in order that the Gentiles might glorify God for his mercy"

**As it is written**

You can translate this in an active form. Alternate translation: "As someone has written in the Scriptures"

**sing praise to your name**

Here "your name" is a metonym that refers to God. Alternate translation: "sing praise to you"

**Romans 15:10**

**Again it says**

"Again the scripture says"

**with his people**

This refers to God's people. You can make this explicit in your translation. Alternate translation: "with the people of God"

**Romans 15:11**

**praise him**

"praise the Lord"

**Romans 15:12**

**root of Jesse**

Jesse was the physical father of King David. Alternate translation: "descendant of Jesse"

**in him the Gentiles will have hope**

Here "him" refers to the descendant of Jesse and King David, the Messiah. The Gentiles will trust him to fulfill his promises. The abstract noun "hope" can be translated here with the verbs "trust" or "confidently wait" or "confidently expect." Alternate translation: "the Gentiles will trust in him" or "the Gentiles will confidently wait for him to fulfill his promises"



## Romans 15:13

### the God of hope

"the God who gives hope" or "the God who causes us to hope." The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "the God who causes us to confidently wait for him to fulfill his promises" or "the God who helps us to trust in him"

### fill you with all joy and peace

Here "fill you" is a metaphor for "cause you to have." Alternate translation: "cause you to have great joy and peace" or "give you great joy and peace"

### in believing

"as you believe in him"

## Romans 15:14

### Connecting Statement:

Paul reminds the believers in Rome that God chose him to reach the Gentiles.

### I myself am also convinced about you, my brothers

Paul is quite sure that the believers in Rome are honoring each other in their behavior. Alternate translation: "I myself am completely sure that you yourselves have acted toward others in a completely good way"

### brothers

Here this means fellow Christians, including both men and women.

### filled with all knowledge

Paul exaggerates here to emphasize his point. Alternate translation: "filled with sufficient knowledge to follow God"

## Romans 15:15

### the grace given me by God

Paul speaks of grace as if it were a physical gift that God had given him. God had appointed Paul an apostle even though he had persecuted believers before he decided to follow Jesus. You can translate this in an active form. Alternate translation: "the grace that God gave me"

## Romans 15:16

### the offering of the Gentiles might become acceptable

Paul speaks of the Gentiles as if they were an offering brought to God. Alternate translation: "the Gentiles might be like an offering that pleases God"

### sanctified by the Holy Spirit

"having been made holy by the Holy Spirit." This can be stated in active form. Alternate translation:

"which the Holy Spirit made holy" or "which the Holy Spirit dedicated to God"

## Romans 15:17

### General Information:

This page has intentionally been left blank.

## Romans 15:18

### I will not dare to speak of anything except what Christ has accomplished

This double negative emphasizes that what Christ has accomplished is the only thing that Paul wants to speak about. Alternate translation: "I will dare to speak only of what Christ has accomplished"

### for the obedience of the Gentiles

"so that the Gentiles will obey God"

### These are things done by word and action

This can be translated in active form: Alternate translation: Alternate translation: "These are things that Christ has accomplished through what I have said and done"

## Romans 15:19

### signs and wonders

These two words mean basically the same thing and refer to various kinds of miracles.

### so that from Jerusalem, and round about as far as Illyricum

This is from the city of Jerusalem as far as the province of Illyricum, a region close to Italy.

## Romans 15:20

### In this way, my desire has been to proclaim the gospel, but not where Christ is known by name

Paul only wants to preach to people who have never heard of Christ. Alternate translation: "And so, my desire has been to preach the good news in places where people have never heard of Christ"

### in order that I might not build upon another man's foundation

Paul speaks of his ministry work as if he were building a house on a foundation. Alternate translation: "in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation"

## Romans 15:21

### It is as it is written

Here Paul refers to what Isaiah wrote in the scriptures. You can translate this in an active form and make the meaning explicit. Alternate translation: "What is happening is like what Isaiah wrote in the scriptures"

**Those to whom no report of him came**

Here Paul speaks of the "report" or message about Christ as if it were alive and able to move by itself. Alternate translation: "Those whom no one had told the news about him"

**Romans 15:22**

**Connecting Statement:**

Paul tells the believers in Rome about his personal plans to visit them and asks the believers to pray.

**I was also hindered**

You can translate this in an active form. Alternate translation: "they also hindered me" or "people also hindered me"

**Romans 15:23**

**I no longer have any place in these regions**

Paul implies that the reason he no longer has any place is because the Gospel had been preached in all these regions. Alternate translation: "there are no more places in these regions where people have not heard about Christ"

**Romans 15:24**

**I hope to see you**

Paul wanted to see the believers in Rome. He did not know if he actually would be able to see them. Alternate translation: "I want to see you" or "I plan to see you"

**Spain**

This is a roman province west of Rome that Paul desired to visit.

**to be helped by you on my journey**

Here Paul implies that he wants the Roman believers to provide some financial assistance to him for his journey to Spain. You may have to translate this in an active form. Alternate translation: "that you will help me on my journey"

**have enjoyed your company**

"have enjoyed spending some time with you" or "have enjoyed visiting you"

**Romans 15:25**

**serving God's holy people**

You may need to make explicit how Paul was serving the people. Alternate translation: "bringing aid to God's holy people" )

**Romans 15:26**

**it was the good pleasure of Macedonia and Achaia**

Here the words "Macedonia" and "Achaia" are synecdoches for the people who live in those areas.

Alternate translation: "the believers in the provinces of Macedonia and Achaia were happy"

**Romans 15:27**

**Yes, it was their good pleasure**

"The believers in Macedonia and Achaia were pleased to do it"

**and they owe it to them**

"and the people of Macedonia and Achaia owe it to God's people in Jerusalem" or "and they are obligated to help them"

**if the Gentiles have shared in their spiritual things**

"since the Gentiles have shared in the spiritual things of the Jerusalem believers"

**minister to them**

The word "minister" here means to serve in a formal way as part of their service to God, much like the priests offered sacrifices in the temple.

**with their material things**

"by giving them material things"

**Romans 15:28**

**and have made sure that they receive all that was collected**

This can be stated in active form. Alternate translation: "and have safely delivered this offering to them"

**Romans 15:29**

**I know that when I come to you I will come in the fullness of the blessing of Christ**

This phrase means that Christ will bless Paul and the Roman believers. Alternate translation: "And I know that when I visit you, Christ will abundantly bless us"

**Romans 15:30**

**Now**

If your language has a way to show that Paul has stopped talking about the good things he is confident of (Romans 15:29) and is now starting to talk about the dangers he faces, use it here.

**I urge you**

"I encourage you"

**brothers**

Here this means fellow Christians, including both men and women.

**you strive**

"you work hard" or "you struggle"

### **Romans 15:31**

#### **I may be rescued from those who are disobedient**

This can be stated in active form. Alternate translation: "God may rescue me from those who are disobedient" or "God may keep those who are disobedient from harming me"

#### **that my service for Jerusalem may be acceptable to God's holy people**

Here Paul expresses his desire that the believers in Jerusalem will gladly accept the money from the believers in Macedonia and Achaia. Alternate translation: "pray that the believers in Jerusalem

will be glad to receive the money that I am bringing them"

### **Romans 15:32**

#### **General Information:**

This page has intentionally been left blank.

### **Romans 15:33**

#### **May the God of peace**

The "God of peace" means the God who causes believers to have inner peace. Alternate translation: "I pray that God, who causes all of us to have inner peace, will"

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## Chapter 16

<sup>1</sup> I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae, <sup>2</sup> in order that you may receive her in the Lord. Do this in a manner worthy of God's holy people, and provide her with whatever help she may need from you, for she has been a great help to many and to myself as well.

<sup>3</sup> Greet Priscilla and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles.

<sup>5</sup> Greet the church that is in their house. Greet Epänetus my beloved, who is the firstfruit of Asia to Christ.

<sup>6</sup> Greet Mary, who has labored hard for you.

<sup>7</sup> Greet Andronicus and Junia, my kinsmen and fellow prisoners. They are well known among the apostles, and they were in Christ before me.

<sup>8</sup> Greet Ampliatus, my beloved in the Lord.

<sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

<sup>10</sup> Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

<sup>11</sup> Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

<sup>12</sup> Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has labored much in the Lord.

<sup>13</sup> Greet Rufus, chosen in the Lord, and his mother and mine.

<sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

<sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's holy people who are with them.

<sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup> Now I urge you, brothers, to watch out for those who cause divisions and stumbling contrary to the teaching that you have learned. Turn away from them. <sup>18</sup> For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent. <sup>19</sup> For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil. <sup>20</sup> The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who write this epistle down, greet you in the Lord. <sup>23</sup> Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. <sup>24</sup>[\[1\]](#)

<sup>25</sup> Now to him who is able to make you strong according to my gospel and the preaching of Jesus Christ,

according to the revelation of the mystery that had been kept secret for long ages

<sup>26</sup> but now has been revealed and made known through the prophetic writings to all nations, by the command of the eternal God, to bring about the obedience of faith—

<sup>27</sup> to the only wise God, through Jesus Christ, be glory forever. Amen.

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## Footnotes

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16:24 <sup>[1]</sup>The best ancient copies do not have this verse. (See: Romans 16:20). v. 24

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## Romans 16 General Notes

### Structure and formatting

In this chapter, Paul gives personal greetings to some of the Christians in Rome. It was common to end a letter in the ancient Near East with this type of personal greeting.

### Other possible translation difficulties in this chapter

Because of the personal nature of this chapter, much of the context is unknown. This will make translation more difficult.

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#### Romans 16:1

##### Connecting Statement:

Paul now greets many of the believers in Rome by name.

##### I commend to you Phoebe

"I want you to respect Phoebe"

##### Phoebe

This is a woman's name.

##### our sister

The word "our" refers to Paul and all believers.  
Alternate translation: "our sister in Christ"

##### Cenchreae

This was a town in Greece.

#### Romans 16:2

##### receive her in the Lord

Paul encourages the Roman believers to welcome Phoebe as a fellow believer. Alternate translation: "welcome her because we all belong to the Lord"

##### in a manner worthy of God's holy people

"in the way that believers should welcome other believers"

**provide her with whatever help she may need from you**  
"help her by giving her whatever she needs"

##### has been a great help to many and to myself as well

"has supported many people, and she has also supported me"

#### Romans 16:3

##### Priscilla and Aquila

Priscilla was the wife of Aquila.

##### my fellow workers in Christ Jesus

Paul's "fellow workers" are people who also tell others about Jesus. Alternate translation: "who work with me to tell people about Christ Jesus"

#### Romans 16:4

##### General Information:

This page has intentionally been left blank.

#### Romans 16:5

##### Greet the church that is in their house

"Greet the believers who meet in their house to worship"

##### Epaenetus

This is the name of a man.

##### firstfruit of Asia to Christ

Paul speaks of Epaenetus as if he were a fruit that he harvested. Alternate translation: "first person in Asia to believe in Jesus"

#### Romans 16:6

##### Mary

This is a woman's name.

#### Romans 16:7

##### Andronicus

This is a man's name.

##### Junia

"Junia" is a woman's name. Some versions have "Junias," which would be a man's name.

##### They are well known among the apostles

You can translate this in an active form. "The apostles Alternate translations: "The apostles know them very well"

#### Romans 16:8

##### Ampliatius

This is a man's name.

##### my beloved in the Lord

"my dear friend and fellow believer"

## **Romans 16:9**

**Urbanus ... Stachys**

These are the names of men.

## **Romans 16:10**

**Apelles ... Aristobulus**

These are the names of men.

**the approved in Christ**

The word "approved" refers to someone who has been tested and proved to be genuine. Alternate translation: "whom Christ has approved"

## **Romans 16:11**

**Herodion ... Narcissus**

These are the names of men.

**who are in the Lord**

This refers to those who trust in Jesus. Alternate translation: "who are believers" or "who belong to the Lord"

## **Romans 16:12**

**Tryphaena ... Tryphosa ... Persis**

These are women's names.

## **Romans 16:13**

**Rufus**

This is a man's name.

**chosen in the Lord**

You can translate this in an active form. Alternate translation: "whom the Lord has chosen"

**his mother and mine**

Paul speaks of the mother of Rufus as if she were his own mother. Alternate translation: "his mother, whom I also think of as my mother"

## **Romans 16:14**

**Asyncritus ... Phlegon ... Hermes ... Patrobas ... Hermas**

These are men's names.

**brothers**

Here this means fellow Christians, including both men and women.

## **Romans 16:15**

**Philologus ... Nereus ... Olympas**

These are men's names.

**Julia**

The name of a woman. Julia was probably the wife of Philologus.

## **Romans 16:16**

**a holy kiss**

an expression of affection for fellow believers

**All the churches of Christ greet you**

Here Paul speaks in a general manner concerning the churches of Christ. Alternate translation: "The believers in all the churches in this area send their greetings to you"

## **Romans 16:17**

**Connecting Statement:**

Paul gives one last warning to the believers about unity and living for God.

**brothers**

Here this means fellow Christians, including both men and women.

**who cause divisions and stumbling**

This refers to those who argue and cause others to stop trusting in Jesus. Alternate translation: "who cause believers to argue with one another and to stop having faith in God"

**contrary to the teaching that you have learned**

"teaching things that do not agree with the truth you have already learned"

**Turn away from them**

"Turn away" here is an metaphor for "refuse to listen." Alternate translation: "Do not listen to them"

## **Romans 16:18**

**Christ, but their own stomach**

The words "they serve" are understood from the previous phrase. This can be expressed as a separate sentence. Alternate translation: "Christ. Rather, they serve their own stomach"

**but their own stomach**

Here "stomach" is a metonym that refers to physical desires. Serving there stomach represents satisfying their desires. Alternate translation: "but they only want to satisfy their own selfish desires"

**By their smooth and flattering speech**

The words "smooth" and "flattering" mean basically the same thing. Paul is emphasizing how these people are deceiving believers. Alternate translation: "By saying things that seem to be good and true"

**they deceive the hearts of the innocent**

Here "hearts" is a metonym for the minds and inner beings of people. Alternate translation: "they deceive the innocent believers"

**innocent**

This refers to those who are simple, inexperienced, and naive. Alternate translation: "those who innocently trust them" or "those who do not know these teachers are fooling them"

**Romans 16:19**

**For your example of obedience reaches everyone**

Here Paul speaks of the Roman believers' obedience as if it were a person who could go to people. Alternate translation: "For everyone has heard how you obey Jesus"

**innocent to that which is evil**

"not involved in doing evil things"

**Romans 16:20**

**The God of peace will soon crush Satan under your feet**  
To say that a person will crush their enemy under their feet means that the person will have complete victory over their enemy. Here Paul speaks of the victory over Satan as if the Roman believers were trampling an enemy under their feet. Alternate translation: "Soon God will give you peace and complete victory over Satan"

**Romans 16:21**

**Connecting Statement:**

Paul gives greetings from the believers who are with him.

**Lucius, Jason, and Sosipater**

These are men's names.

**Romans 16:22**

**Tertius, who write this epistle down**

Tertius is the man who wrote down what Paul spoke.

**greet you in the Lord**

"greet you as a fellow believer"

**Romans 16:23**

**Gaius ... Erastus ... Quartus**

These are men's names.

**the host**

This refers to Gaius, the person in whose house Paul and his fellow believers gathered for worship.

**the treasurer**

This is a person who takes care of the money for a group.

**Romans 16:24**

**General Information:**

This page has intentionally been left blank.

**Romans 16:25**

**Connecting Statement:**

Paul closes with a prayer of blessing.

**Now**

Here the word "now" marks the closing section of the letter. If you have a way of doing this in your language, you can use it here.

**to make you strong**

"to make your faith strong"

**according to my gospel and the preaching of Jesus Christ**

"by the good news that I have preached about Jesus Christ"

**according to the revelation of the mystery that had been kept secret for long ages**

Paul says that God has revealed previously hidden truths to the believers. He speaks of these truths as if they were a secret. You can translate this in an active form. Alternate translation: "because God has revealed to us believers the secret that he was keeping for long ages"

**for long ages**

since the beginning of time

**Romans 16:26**

**but now has been revealed and made known through the prophetic writings to all nations, by the command of the eternal God**

The verbs "revealed" and "made known" mean basically the same thing. Paul uses both of them to emphasize his point. You can combine these words and translate this in an active form. Alternate translation: "but the eternal God has now made known to all the nations through the prophetic writings"

**to bring about the obedience of faith**

Here "obedience" and "faith" are abstract nouns. You can use the verbs "obey" and "trust" in your translation. You may need to make explicit who will obey and trust. Alternate translation: "so that all nations will obey God because they trust in him"

**Romans 16:27**

**to the only wise God ... be glory forever. Amen**

Here "through Jesus Christ" refers to what Jesus did. To give "glory" means to praise God. Alternate translation: "Because of what Jesus Christ has done for us, we will praise forever the one who alone is God and who alone is wise. Amen"

