

**This book is a letter that the  
Apostle Paul wrote to the  
Christians at Rome. We call this  
book  
Romans**

*Romans 1:1-7*

*I, Paul, an apostle whom God appointed to proclaim the good message about Jesus Christ, am writing this letter to all you believers who are in Rome. I pray that God will continue to act kindly toward you and grant you peace.*

<sup>1</sup> *I, Paul, who serve Christ Jesus, am writing this letter. God chose me to be an apostle, and I was appointed by him {he appointed me} in order that I should proclaim ◀the good message/ the gospel▶ that comes from him.*

<sup>2</sup> *Long before Jesus came to earth, God promised that he would reveal this good message by means of what his prophets wrote in the sacred Scriptures.*

<sup>3</sup> *This good message is about the one whom we know as his Son. As to his Son's physical/human nature, he was born a descendant of King David.*

<sup>4</sup> *As to his divine nature, it was shown {God showed} powerfully that he is ◀God's own Son/ the man who is also God▶. God showed this by his Holy Spirit causing him to become alive again after he died. He is Jesus Christ our Lord.*

<sup>5</sup> He is the one who appointed me, who did not deserve it, *to be* an apostle. He did that in order that *many* among the non-Jews would honor *him* and would obey him as a result of their believing *my message about him*.

<sup>6</sup> You *believers* who are living in Rome *city* are included among those whom God has chosen to belong to Jesus Christ.

<sup>7</sup> *I am writing this letter* to all of you in Rome whom God loves and whom he has chosen to *become his people*. *I pray that* God our Father and Jesus Christ our Lord will *continue to act kindly toward you and will continue to cause you to have inner peace*.

*I thank God that people everywhere are talking about how you believers in Rome are trusting Jesus Christ. I pray that God will permit me to visit you soon. I want you to know that I have longed to visit you, but things have always prevented me from doing that. I am eager to proclaim the gospel to you who are living at Rome also.*

*Romans 1:8-15*

<sup>8</sup> As I begin *this letter*, I thank my God for all you *believers in Rome*. It is because of *what Jesus Christ has done for us that I am able to do that*. I thank him because your trusting in *Jesus Christ* is something that people all over *the Roman Empire [HYP]* are talking about.

<sup>9</sup> God, whom I devotedly serve as I *proclaim to people* the gospel concerning his Son, knows that I tell the truth when I say that I always mention you whenever [DOU] I pray to God [HYP].

<sup>10</sup> I especially ask God that if he desires *me to visit you*, somehow at last I shall be able to do so.

<sup>11</sup> *I pray this* because I long to visit you to help you spiritually, in order that you will become stronger *spiritually*.

<sup>12</sup> I long to visit you in order that you and I might encourage each other *by means of our sharing with each other* how each of us trusts in *Jesus*.

<sup>13</sup> My fellow believers, many times I planned to visit you. I certainly want you to know [LIT] that. *But I have not been able to come to you because* I have been hindered {*things* have always prevented me} until the present time. I have wanted to come in order that I might help you to mature spiritually [IDM], as *I have helped people to mature spiritually* in many other non-Jewish groups [HYP].

<sup>14</sup> I feel obliged *to proclaim the gospel to all non-Jewish people*, specifically to *people who know the Greek language and culture* and to those who do not know it, to people who are educated and to those who are uneducated.

<sup>15</sup> So what I have eagerly desired is that I might proclaim this good message to you who are living in Rome also.

*I very confidently proclaim the good message about what Christ has done, both to Jews and non-Jews, because by that message God reveals his way of declaring all people righteous.*

*Romans 1:16-17*

<sup>16</sup> *That leads me to say that* I very confidently proclaim [LIT] the good message *about what*

*Christ has done*, because this good message is the powerful *means* that God uses to save *from the guilt of their sins* all people who trust in *what Christ has done for them*. Specifically, God first has saved the Jews *who believe the good message*, and then he has saved non-Jews.

<sup>17</sup> By means of this good message God reveals how he erases the record of people's sins (OR, declares people no longer guilty for having sinned); and his doing this is entirely because [IDM] they trust *in Christ*. *This is confirmed by what a prophet long ago wrote that God said*, "Those ◀whose record of sin I have erased/whom I have declared no longer guilty for sin▶ because they trust *in me* will live forever."

*God is making it clear to all non-Jewish people who are godless and wicked that he is angry with them.*

*Romans 1:18*

<sup>18</sup> From *where God rules in heaven* he is making it clear to all *non-Jewish* people who show no respect for God and who do wicked things, that he is angry with them *and that they deserve to be punished* {that he would punish them} [MTY]. By means of *their behaving wickedly*, they keep other people *from believing what they know to be true about God*.

*Everyone can clearly know what God is like; so no one has a basis for saying, "We never knew about God."*

*Romans 1:19-23*

<sup>19</sup> *Everyone* can clearly know what God is like, because God himself has revealed to everyone *what he is like*.

<sup>20</sup> *People* cannot see what God is like. But ever since he created the world, by means of what he created he has clearly revealed what he is like. He has made clear to everyone that he has always been able to do very powerful things. *Therefore, we should recognize that God is powerful, completely different from all that he created.* So no one has a basis for saying, “*We never knew about God.*”

<sup>21</sup> Although *the non-Jews* knew what God is like, they did not honor him as God, nor did they thank *him for what he had done*. But instead, they began to think foolish *things about him*, and they became unable to understand [MET] *what he wanted them to know*.

<sup>22</sup> Although they claimed that they were wise, they became foolish,

<sup>23</sup> and they refused to *admit that* God is glorious and will never die. Instead, they made and worshipped idols *that resembled people who* will some day die, and *then they made other idols that resembled* birds and four-footed animals, and *finally* they made idols that resembled reptiles.

*So God let the non-Jewish people feel compelled to do disgraceful things, which resulted in their dishonoring their bodies sexually. He did this because they worshipped idols and things that were created instead of worshipping God. As a result of both men and women having unnatural*

*sexual relations, they have been punished as they deserve.*

*Romans 1:24-27*

<sup>24</sup> So God allowed *the non-Jews* do immoral sexual things that they [SYN] strongly desired, things *that their desires were compelling them to do*. As a result, they *began to dishonor each other's bodies by their sexual actions*.

<sup>25</sup> Also, they *chose to worship false gods* instead ◀of admitting/of choosing to believe▶ what is true *about God*. They worshipped and served things *that God* created instead of *worshipping and serving God himself*, the one who created *everything*. They *did this even though he deserves that those he created* would forever praise him. Amen!/May it be so!

<sup>26</sup> So, God allowed *the non-Jews to do* shameful sexual things that they *strongly* desired. As a result, many women did not have natural sexual relations *with their husbands* [EUP]. Instead, they were doing sexual actions with other women [EUP].

<sup>27</sup> Similarly, *many* men stopped having/did not have natural sexual relations with women [EUP]. Instead, they *strongly* desired to have sexual relations with other men. They committed *homosexual* acts with other men, acts that were shameful. As a result, *God has* punished them *by sicknesses* in their bodies, which is what they *deserve because they thought wrongly that God would not punish them for doing that*.

*The result of God's letting people become obsessed by their own depraved thoughts was that*

*they themselves began to do all manner of evil things that God says are improper. They even approve of others doing such things.*

*Romans 1:28-32*

<sup>28</sup> Furthermore, because they decided that it was not *worthwhile* to know God, he allowed their own worthless thoughts *to completely control them*. As a result, they began doing *evil things that God says that people should not do*.

<sup>29</sup> They strongly desire to do all *kinds of* unrighteous *things*. They strongly desire to do all *kinds of* evil things *to others*. They strongly desire to possess things that *belong to others*. They strongly desire to harm *others* in various ways. *Many non-Jews* are constantly envying *other people*. *Many* constantly desire to murder *people*. *Many* constantly desire to cause strife *between people*. *Many* constantly desire to deceive *others*. *Many* constantly desire to speak hatefully *about others* (OR, *to speak harmful things about others, things that are not true*). *Many* gossip *about others*.

<sup>30</sup> *Many* slander *others*. *Many* act especially hatefully toward God. *Many* speak or act in an insulting way *toward others*. *Many* treat others contemptuously. *Many* boast *about themselves to others*. *Many* invent new ways to do evil things. *Many non-Jewish children* disobey their parents.

<sup>31</sup> *Many non-Jews* act in other morally foolish ways. *Many* do not do what they promised *others that they would do*. *Many* do not even love *their own family members*. And *many* do not act mercifully *toward other people*.

<sup>32</sup> Although they know that God has declared that those who do such things deserve to be killed, they not only habitually do these *kinds of evil* things, but they also approve of others who habitually do them.

## 2

*Any one of you Jews who condemns non-Jews for doing evil will be condemned by God, because you also do the same evil things.*

*Romans 2:1-5*

<sup>1</sup> God will severely punish non-Jewish people who habitually do evil things, because he has clearly revealed that he is angry with them. So, when God judges people, he will not excuse any one of you Jews to whom I am writing. You (sg) say that God should punish non-Jews for doing evil things. But when any one of you says that, it is you yourself whom you are saying that God should punish, because you (sg) do *some of* the same evil things *that the non-Jews do*.

<sup>2</sup> We know very well that God will judge and punish fairly non-Jewish people who do such evil things.

<sup>3</sup> So, you who say God should punish others for doing evil things yet you do evil things yourself, ◀you should certainly not think that you yourself will be able to escape from being punished by God! / do you think that you yourself will be able to escape from being punished by God? ▶ [RHQ]

<sup>4</sup> And you should not say, "God is acting very tolerantly and patiently toward me, so I do not



*need to stop sinning* [DOU].” ◀You should realize that God is acting in a kind manner *toward you* in order to encourage you (sg) to turn away from your sinful behavior!/Do you not realize that God is acting in a kind manner *toward you* in order to encourage you (sg) to turn away from your sinful behavior?▶ [RHQ]

<sup>5</sup> But instead, by your stubbornly refusing to turn away from your sinful behavior [DOU], you are causing [MET] God to punish you even more severely. *He will do that* at the time when he shows that he is angry and judges people fairly.

*Because God is not influenced by a person's status, he will pay back each person according to what that person has done.*

*Romans 2:6-11*

<sup>6</sup> God will pay back everyone according to *what they deserve for* what they have done.

<sup>7</sup> *Specifically*, some people, by continuing to doing good things, strive to be highly honored *by God* [DOU] and to receive a life that will not end. *God will reward them by enabling them* to live forever.

<sup>8</sup> But some people act in a selfish way and refuse to believe that *what God says* is true, and they do the things that *God says* are wrong. *God will punish them very severely* [DOU, MTY].

<sup>9</sup> He will cause everyone who habitually does evil deeds to suffer greatly, *with the result that they will become severely* distressed [DOU]. This certainly will happen to the Jews *who refuse to accept God's message, because God gave them the*

*privilege to be his special people, but it will also happen to the non-Jews.*

<sup>10</sup> But *God will greatly reward spiritually [MET, DOU] every person who habitually does good deeds. He will certainly do this for the Jews because God chose them as his special people, but he will also do it for the non-Jews.*

<sup>11</sup> *God will do this fairly, because people's status does not influence him.*

*All non-Jews and all non-Jews will be eternally separated from God for their sin, since it is only those who have continually obeyed his laws whom God will justify.*

*Romans 2:12-16*

<sup>12</sup> Although *non-Jews do not have the laws that God gave to Moses, all non-Jews who sin will be eternally separated from God. He will not consider whether or not they knew the laws that he gave to Moses. And all the Jews who have sinned in spite of knowing the laws that God gave to Moses will also be punished {God will also punish them}. They will be punished for disobeying God's laws.*

<sup>13</sup> *It is right for them to be punished {God to punish them} because it is not those who merely know God's laws whom he considers to be righteous. On the contrary, it is only those who continually have obeyed all ◀of God's laws/ of the laws that God gave to Moses▶ ◀whom God will consider righteous/whose record of sins God will erase▶.*

<sup>14</sup> Whenever the non-Jews, who do not have the laws *God gave to Moses*, naturally obey those

laws, *they prove that* they have a law within their own minds, even though they do not have the laws *God gave to Moses*.

<sup>15</sup> They show that they know in their own minds what God *commands in his* laws [MET], as each person in his very own conscience either accuses or excuses/defends himself *concerning his own behavior*.

<sup>16</sup> God *will punish people* at the time when he will judge them according to what they have thought and done. He will judge them *even* for the things that they have done secretly. He will judge people by *authorizing* Christ Jesus *to judge them*. This is *what I tell people when I preach the gospel to them*.

*It is disgusting that any one of you who has all the advantages of being a Jew would disobey God's law and, by doing so, insult God.*

*Romans 2:17-24*

<sup>17</sup> *Now I have something to say to any one of you Jews to whom I am writing: You (sg) boast about yourself saying, "I am a Jew." You (sg) trust that God will save you because you possess the laws that he gave to Moses. You boast that you belong to God.*

<sup>18</sup> You know what God desires. Because you have been taught {*people have taught you*} *God's* laws, you are able to know which things are right and to choose to do them.

<sup>19</sup> You are certain that you *are able to show God's truth to non-Jews*, as guides *show the road* to those who are blind [MET]. You are certain that by what you say you can show God's way to

the *non-Jews who do not understand it*, as a light shows the way to *those who walk in the darkness* [MET, DOU].

<sup>20</sup> *You are certain that you can instruct/correct non-Jews, whom you consider foolish because of their not understanding God's message.* Because you have in God's laws a written expression of true knowledge [HEN], you are certain that you can teach *people who, being like children*, do not know *God's truth* [MET].

<sup>21</sup> *Since you claim that you have all these advantages because you are a Jew, it is disgusting that you who teach other people that they should obey the laws God gave Moses do not obey the laws that you yourself teach! / why is it that you who teach other people that they should obey the laws God gave Moses do not obey the laws that you yourself teach?* ► [RHQ] You who preach that people should not steal things, it is disgusting that you yourself steal things! [RHQ]

<sup>22</sup> You who command people not to have sexual relations with someone to whom they are not married, it is disgusting that you commit adultery yourself! [RHQ] You who detest idols, it is disgusting that you rob temples *where people worship idols*! [RHQ]

<sup>23</sup> You who boast saying, "*I have God's laws*," it is disgusting that you disobey those same laws! [RHQ] As a result you are insulting God!

<sup>24</sup> *You must not be like our ancestors, about whom were written these words in the Scriptures: "The non-Jews speak evil about God because of the evil actions of many of you Jews."* The non-

Jews say God must be a hypocrite if he condones the behavior of people like you.

*God will consider non-Jews acceptable to him if they obey his laws, and such non-Jews will declare God is right in condemning those who disobey his laws, because it is only those who are changed inwardly who are true Jews and acceptable to God.*

*Romans 2:25-29*

<sup>25</sup> Any one of you who is circumcised *to show that he belongs to God* can benefit from that if he obeys the laws God gave to Moses. But if you (sg), *a circumcised person*, disobey God's laws, *God will consider that you who are circumcised are no better in God's sight than someone who is not circumcised.*

<sup>26</sup> This means that God will certainly consider that even *non-Jews who are not circumcised* can become his people if they obey the things that he commanded in his laws. [RHQ]

<sup>27</sup> *If any one of you* disobeys God's laws, even though *you(sg) have* the Scriptures and even though someone has circumcised you {you are circumcised} *God will punish you.* And those people who are not circumcised, but who obey God's laws, *will declare that God is right* when he says that he will punish you.

<sup>28</sup> It is not those who perform rituals *to show they are God's people* who are *true Jews*, and it is not being circumcised in their bodies *that causes God to accept them* [MTY].

<sup>29</sup> On the contrary, we whom *God has changed inwardly* are *true Jews* [MTY]. And *God has*

*accepted us because we have allowed God's Spirit to change our hearts, not because we perform rituals. Even if other people will not praise us for that change, God will praise us.*

### 3

*My reply to the objection that there is no advantage in being a Jew or being circumcised is that there is much advantage, especially since God entrusted his promises to us. My reply to the objection that God has not kept his promise is that he certainly has, for his promises are always true. My reply to the objection that it is not right for God to punish us Jews is that it certainly is right for him to punish us, because if God did not judge us Jews he could not judge anyone.*

*Romans 3:1-8*

<sup>1</sup> *Someone may object to this, saying, "If being circumcised does not cause God to accept us Jews, ◀there is no advantage in being a Jew over being a non-Jew./is there any advantage in being a Jew over being a non-Jew?▶ [RHQ] Being circumcised does not benefit us Jews at all!"*

<sup>2</sup> *I would reply that being Jews benefits us in many ways [HYP]. First of all, it benefits us because it was to our ancestors that God's words, words that contain his promises, were given {that God gave his words, words that contain his promises}.*

<sup>3</sup> *Many Jews did not obey God as they promised that they would. So someone might ask, "Does their not being faithful mean that God will not bless us Jews as he promised that he would?"*

<sup>4</sup> *I would reply, "No, it certainly does not mean that! God always does what he has promised, even though people do not. All those who accuse God of not keeping his promises to us Jews are very mistaken." What King David wrote about God's justly saying that he would punish him for his sins is also true of those who accuse God of not keeping his promises. What he said to God was, "So everyone must acknowledge that what you (sg) have said about them (OR, their sin) is true, and you will always win the case when you are accused {when people accuse you}."*

<sup>5</sup> So if we Jews' being wicked [PRS] shows that it is right that God *does not bless us*, what shall we say/conclude? Shall we conclude that it is not right for God to be angry *and punish us Jews* [MTY]? *I should not be saying these things, but I am speaking as ordinary humans speak.*

<sup>6</sup> We should certainly not *conclude that God should not judge us*, because if God *did not judge us Jews*, ◀it would not possibly be right for him to judge *anyone in the world* [MTY]!/how could he judge *anyone in the world*?▶ [MTY, RHQ]

<sup>7</sup> But *someone might object and say to me*, "The fact that God truly *keeps his promises* becomes very clear/evident because of my not doing *what God has commanded*. But the result is that people praise God! So ◀God should no longer say that I should be punished {that *he* should punish me} on account of my having sinned!/why should God still say that I should be punished {that *he* should punish me} on account of my having sinned?▶ [RHQ]

<sup>8</sup> *If what you, Paul, say is true, then ◀we might as well/it is all right for us to▶ do evil things in order that good things like that will result! For example, then people will praise God!*" Some people speak evil about me by their *falsely* saying that I say *such things*. God will fairly/justly punish *people who say such things about me!*

*My reply to a query about whether God will treat Jews more favorably than non-Jews is no, because the Scriptures make clear that all people are condemned by God for their sin.*

*Romans 3:9-18*

<sup>9</sup> *If someone would ask, "Shall we conclude that God will treat us Jews more favorably and will treat the non-Jews less favorably [RHQ]?" I would reply that we can certainly not conclude that! I have already shown you that all people, the Jews and also the non-Jews, have sinned and so they deserve to be punished {that God will punish them} [PRS].*

<sup>10</sup> *The following words that are written {prophets have written} in the Scriptures support this,*

No person is righteous. There is not even one righteous person!

<sup>11</sup> *There is no one who understands how to live properly (OR, about God). There is no one who seeks/desires to know God!*

<sup>12</sup> *Absolutely everyone has turned away [MET] from God. God considers them depraved (OR, Everyone has become useless to God). There is no one who acts righteously; no, there is not even one!*



13 What people say [MTY] *is foul/bad, like the smell that comes from a grave that has been {that people have} opened [MET]. By what people say [MTY], they deceive people.*

*By what they say [MTY] they injure people, just like the poison of snakes injures people [MET].*

14 They are continually ◀cursing/asking God to do harmful things to▶ others and saying ◀cruel/harsh/hateful▶ things [MTY].

15 They ◀go quickly/are eager▶ to murder people [MTY].

16 Wherever they go, they ruin everything and make *people* miserable [MTY].

17 They have not/never known how to live peacefully with other people.

18 They absolutely refuse to fear/reverence God [SYN]!

*In summary, no one is able to object to God's condemnation; everyone has been declared guilty by God.*

*Romans 3:19-20*

19 Furthermore, we know that it is to Jewish people, *who are* required to obey God's laws, that Moses wrote those laws [PRS]. *We can infer from this that* there are no Jews or non-Jews [SYN] who are able to say anything in reply to God's saying that he will punish them for having sinned. God has declared everyone in the world [MTY] guilty!

20 It is not because people have done the things that God's laws *require* that God will ◀erase the record of their sins/declare them no longer guilty

for sin►, *because no one has done those things completely.* In fact, the result of *our knowing God's laws* is that we know clearly that we have sinned (OR, are sinful).

*Now God erases the record of sins of everyone, Jew and non-Jew, who trusts in what Jesus Christ has done for them. God presented Christ as the one who would atone for sins by dying on the cross.*

*Romans 3:21-26*

<sup>21</sup> But God's ◀erasing the record of our sins/ declaring us no longer guilty► does not depend on *our obeying* the laws *that he gave Moses*. It has now been {God has now} revealed *to us* how he erases the record of our sins *by a different way*. It was written about *by Moses* {Moses wrote about it} in the laws [PRS] *God gave* him, and it was also written about by the prophets {the prophets also wrote about it}.

<sup>22</sup> God erases the record of our sins because we trust in *what Jesus Christ has done for us*. God does this for every person who trusts *in Christ*, because *he considers* that there is no difference *between Jews and non-Jews*.

<sup>23</sup> All people have done evil, and all people have failed to accomplish the glorious *goals* that God *set for them*.

<sup>24</sup> Our record of sins has been erased {God erased the record of our sins} by God acting kindly *to forgive our sins*, without our doing anything to earn it. Christ Jesus accomplished this *by dying for us*.

<sup>25</sup> God showed that Christ was the one who would atone for (OR, forgive) our sins *with the blood that flowed from his body when he died. God redeems/forgives us because of our trusting in Christ's having died for us. God wanted to show that he acts justly. He wanted to do that because, before Jesus came, God did not punish everyone who sinned. So it seemed as though he was not being just.* But he was overlooking people's sins during that time,

<sup>26</sup> because he is patient. *God arranged for Jesus to die for us.* By doing that, God now shows that he is just, and he shows that he is justly able to erase the record of sins for everyone who trusts/believes in Jesus.

*So we are prevented from boasting that God saves us because of our obeying the Mosaic laws. And God will also accept non-Jews on the same basis. And by agreeing that people are declared righteous by their trusting in Christ, we actually confirm, not nullify, the Mosaic laws.*

*Romans 3:27-31*

<sup>27</sup> It is not at all [RHQ] because of *our obeying the laws of Moses that God erases the record of our sins.* So, ◀there is no way that we can boast that God does that because of our obeying those laws./how can we boast about God erasing the record of our sins because of our obeying those laws?▶ [RHQ] Instead, *it is because of our believing/trusting in Christ that God erases the record of our sins.*

<sup>28</sup> *We cannot boast about that, because we conclude that the record of our sins is erased {God erases the record of our sins} because of our trusting in Christ. God does not erase the record of our sins because of our obeying the laws that he gave to Moses, because it is impossible for us to completely obey them.*

<sup>29</sup> ◀You who are Jews certainly should not think that you are the only ones whom God will accept!/Do you Jews think it is you alone whom God will accept?▶ [RHQ] You certainly should realize that he will accept non-Jews, too. [RHQ] Of course, he will accept non-Jews also,

<sup>30</sup> because, as you firmly believe, there is only one God, who will erase the record of Jews' [MTY] sins if they trust in what Christ has done, and who will similarly erase the record of non-Jews' [MTY] sins if they trust in Christ.

<sup>31</sup> So, if someone should ask concerning the laws that God gave Moses, "By saying that God erases the record of our sins because of our trusting in Christ, does that mean that those laws now are useless?", I would reply, "Certainly not. Instead, we truly fulfill the laws that God gave Moses."

## 4

*We can draw conclusions from Abraham's life about how God erases the record of our sins. Abraham could not boast about his accomplishing that because the Scriptures record that it was because he believed what God promised that God*

*erased the record of his sins. God's doing that was a gift, not a reward.*

*Romans 4:1-8*

<sup>1</sup> Abraham is the *revered* ancestor of us *Jews*. So think about what we can conclude *from what happened to Abraham about how God can erase the record of our sins*. [RHQ]

<sup>2</sup> If it was because of Abraham's doing *good* things that the record of his sins was erased {that God erased the record of his sins}, Abraham could then have been able to boast *about that to people*, but he would not have *had any basis to boast to God about it*.

<sup>3</sup> *Remember that* in the Scriptures it is written {someone wrote} [PRS] that Abraham believed what God *promised* [RHQ], and as a result the record of his sins was erased {God erased the record of his sins}.

<sup>4</sup> If we receive wages for work that we do, those wages are not considered to be a gift. Instead, they *are considered* to be what we have earned. *Similarly, if God erases the record of our sins because we did things to earn God's favor*, we would not consider that *God's erasing the record of our sin was a gift*. *Instead, we would consider it as what we had earned*.

<sup>5</sup> But suppose that we do not do things *to gain God's acceptance*. Suppose that we instead trust *in God*, who erases the record of sins of wicked people. Then the erasing of the record of our sins because of our trusting *in Christ* is considered to be a gift to us, *not something that we earned*.

<sup>6</sup> Similarly, it is as David wrote *in the Psalms*

about people being happy whose record of sins God has erased even though they have not done things *to earn it*. *David wrote:*

<sup>7</sup> *God* is pleased with people whose sins have been {whose sins *he* has} forgiven, and whose sins he *has decided* to forget [DOU].

<sup>8</sup> *God* causes to be happy the people whose sins he no longer keeps a record of.

*This happiness of knowing that God has erased the record of our sins is also for the non-Jews. Remember that it was before Abraham was circumcised, when he was still in effect a non-Jew, that God did that. He later received circumcision simply as a sign of God having erased the record of his sins because of his faith. The result was that he became a spiritual father of all who believe in God as he did, whether they are circumcised or not.*

*Romans 4:9-12*

<sup>9</sup> As for our being happy *because God has erased the record of our sins*, ◀it is not something that *only we Jews can experience*./is it [MTY] something that *only we Jews can experience*?▶ [RHQ] No, it is also something that non-Jews *can experience* [MTY]. What is written in the Scriptures, that it was because Abraham trusted in God that the record of his sins was erased {God erased the record of his sins}, *also shows that this is true.*

<sup>10</sup> ◀Think about when God erased the record of Abraham's sins./When did God erase the record of Abraham's sins?▶ [RHQ] ◀Consider whether it happened after someone circumcised Abraham

*to mark him as one who belonged to God, or before someone circumcised him./Did it happen after Abraham was circumcised to be marked as one who belonged to God, or before he was circumcised?► [RHQ] It happened before he was circumcised, not after he was circumcised.*

<sup>11</sup> *Many years later, God commanded that Abraham be circumcised. Abraham's accepting that ritual simply showed that he knew that God had accepted him. He knew that God had erased the record of his sins because he trusted in God while he was still, in effect, a non-Jew because he had not been circumcised. So we can understand that Abraham became ◀a spiritual ancestor/like an ancestor► to all of us whose record of sins has been erased {whose sins God has erased the record of} because we believe in God's promise, even though some of us are not circumcised.*

<sup>12</sup> *Likewise, Abraham is the spiritual ancestor of all us Jews who are not merely circumcised but who, more importantly, believe in God's promise as our ancestor Abraham did, even before he was circumcised.*

*It was because Abraham trusted in God that God erased the record of his sins and promised him many blessings. So what God promised is guaranteed to all, both Jews and non-Jews, who trust in God as Abraham did.*

*Romans 4:13-17a*

<sup>13</sup> *God promised Abraham and his descendants that they would receive the blessings that he promised to give to the people in the world. But when he promised that, it was not because*

Abraham *obeyed* the laws *that God later gave to Moses*. Instead, it was because Abraham believed *that God would do what he promised that he would do*. As a result, God erased the record of his sins.

<sup>14-15</sup> If we *think that* it is those who *obey God's laws* who will receive *what he has promised*, it is useless *for us to trust in him*. And *what he promised* is worthless. Remember *that it is stated in God's law [PRS] that he will punish people who do not perfectly obey them*, and remember that wherever [MTY] laws exist, *people disobey them [LIT]*.

<sup>16</sup> So it is because *we trust in God that we will receive the things that he has promised*. It is not because *we perfectly obey God's laws*. He wants *◀to erase the record of our sins/to declare us no longer guilty▶* without our earning it. As a result, what God now promises, he guarantees to give to all people who are *Abraham's spiritual descendants*. He *promises to do that not only for us Jewish believers, who have God's laws and trust in him as Abraham did, but also for those non-Jews who do not have God's laws but who trust in him as Abraham did*. Abraham is the *spiritual ancestor of all of us believers*.

<sup>17</sup> What is written {What Moses wrote} *in the Scriptures about what God promised Abraham shows that this is true*. God said to him, "It is in order that you (sg) may be the ancestor of many ethnic groups that I have chosen you."

*It was because Abraham confidently believed God's promise to give him many descendants,*



*when there was no physical basis for his hoping that this would happen, that God erased the record of his sins.*

*Romans 4:17b-22*

God *guaranteed that he would give Abraham many descendants*. Abraham confidently believed that God *would do that*,

<sup>18</sup> even though there was no physical reason for him to hope *that he would have descendants, because he and his wife were too old to bear children*. But God is the one who causes dead people to live again, and who talks about things that do not yet exist as already existing. *God said to Abraham, "You will have so many descendants that they will be as impossible to count as the stars."* And Abraham believed that, and he believed that he would become the ancestor of many ethnic groups.

<sup>19</sup> He did not doubt *that God would do what he promised*, even though he knew that his body was already *as incapable of begetting children as if he were dead* [MET] because he was about 100 years old. And *even though he realized that Sarah had never been able to become pregnant* [IDM],

<sup>20</sup> he did not doubt at all that God *would do what he had promised*. Instead, he trusted *in God* more/very strongly, and he thanked God *for what God was going to do*.

<sup>21</sup> He was also convinced {very sure} that the thing that God promised, God was able to do.

<sup>22</sup> And that is the reason that the record of his sins was erased {*God erased the record of his sins*}.

*The words about God erasing the record of Abraham's sins were written also to assure us who believe in God.*

*Romans 4:23-25*

<sup>23</sup> The words *in the Scriptures*, "The record of his sins was erased {*God* erased the record of his sins}," are not only about Abraham.

<sup>24</sup> They were also written {*They* also wrote that} for us whose record of sins would be erased {*God* would erase}. They were written {*They* wrote it} for us who believe *God*, the one who caused our Lord Jesus to become alive again after he died.

<sup>25</sup> Jesus allowed *men* to execute [MTY] him so that *God could forgive* our evil deeds. And *God* caused Jesus to live again because *God wanted to show that because of the death of Jesus he was able to erase the record of our sins.*

## 5

*Because God has erased the record of our sins, we have peace with him, we experience his acting kindly toward us, we rejoice because we expect to receive God's glory, and we even rejoice in suffering because we know the results that it brings.*

*Romans 5:1-5*

<sup>1</sup> Because we trusted *in Christ*, the record of our sins has been erased {*God* has erased the record of our sins}. So we *now* have a peaceful relationship with God because of our trust in what our Lord Jesus Christ *has done for us.*

<sup>2</sup> Because of *what Christ has done*, God has also enabled us to begin experiencing his continually acting toward us in ways that we do not deserve. Also, we rejoice because we are confidently expecting that God *will gladly show* us how great he is.

<sup>3</sup> We rejoice even when we suffer *as a result of our trusting in Christ*, because we know that when we are suffering, the result is that we learn to endure things *patiently*.

<sup>4</sup> And *we know* that when we endure things *patiently*, the result is that *God approves of us*. And when we *know that God approves of us*, the result is that we confidently expect *that he will do great things for us*.

<sup>5</sup> And we are very confident [PRS] that we will receive the things that we wait expectantly *for*, because God loves us very much. His Holy Spirit, who has been {whom *he has*} given to us, *causes* us to understand how much God loves us.

*Because Christ died for us ungodly people, he will certainly save us from God's eternal punishment, and so we boast of what he has done for us.*

#### *Romans 5:6-11*

<sup>6</sup> When we were unable *to save ourselves*, it was Christ who, at the time *that God chose*, died on behalf of *us ungodly people*.

<sup>7</sup> Rarely would anyone die on behalf of another person, *even if* that person were righteous, although someone might be courageous enough to die on behalf of a truly good person person.

<sup>8</sup> Nevertheless, as for God, the way he showed us that he loves us is that Christ died on our behalf while we were still rebelling against God.

<sup>9</sup> The record of our sins has been erased {*God* has erased the record of our sins} because of *what Christ accomplished when his blood [MTY] flowed when he died*. So it is even more certain that we will be saved by Christ {that Christ will save us} from God's punishing us *eternally* [MTY].

<sup>10</sup> Even when we were acting hostilely towards God, he enabled us to have a peaceful relationship with him as a result of his Son dying *for us*. So it is even more certain that we will be saved {Christ will be able to save us} *from God's punishing us* [MTY] because Christ is alive *again* and because *God* has enabled us to have a peaceful relationship *with himself*.

<sup>11</sup> And that's not all! Now we also rejoice about *the things that God has done for us* because of our Lord Jesus Christ *dying for us* and enabling us to have a peaceful relationship with God.

*Although the sin of one man, Adam, led to all people dying and God declaring that they deserved to be punished, Christ's righteous act of obedience when he died led to many people experiencing God's kindness and being declared righteous and living eternally, and it will also result in their ruling with Christ.*

*Romans 5:12-21*

<sup>12</sup> What you can learn from what I have written so far is as follows: All people are sinful [PRS], and that is the result of Adam, the first man

whom *God created, sinning long ago*. Adam died [PRS] because he sinned. So, all people *who have lived since then die, because it is as though all people sinned when Adam sinned*.

<sup>13</sup> *People in [MTY] the world sinned before God gave his laws to Moses*. But people are not considered *by God* {God does not consider people} to be guilty for their sins if there is no law *stating that what they did was sinful*.

<sup>14</sup> But *we know that from the time when Adam lived until the time when Moses lived, all people sinned, and they died as a consequence* [PRS, MET]. Even people who sinned differently from the way Adam *sinned, died*. Adam's sin affected *all people*, just like what *Christ did*, the one who came later, can affect all people.

<sup>15</sup> But *the results of God's erasing the record of our sins as a gift to us are not like the results of Adam's sinning*. The result of one man, Adam, sinning was that many/all people have died. But *it is certain, however, that many people have abundantly experienced God's acting kindly toward them in a way they did not deserve. It is also certain that they have experienced God's erasing the record of their sins as the result of one man, Jesus Christ, acting kindly toward them/towards them in a way they did not deserve*.

<sup>16</sup> And *there is another way in which God's freely erasing the record of our sins is not like the results of Adam's sinning*. One person, Adam, *sinned*. As a result, God declared that all people deserve to be punished. Many people sinned.

But what God did was that he erased the record of their sins without their earning it.

<sup>17</sup> All people die [MET, PRS] because of what one man, *Adam*, did. But now many of us experience that God has abundantly acted towards us in ways we did not deserve, and we experience that he has erased the record of our sins without our earning it. It is also very certain that we will rule *with Christ* (OR, share *the glory* of Christ's being king), *in heaven. This will happen* because of *what* one man, Jesus Christ, *did for us*.

<sup>18</sup> So, *because one man, Adam*, disobeyed God's law, that resulted in all people deserving to be punished {that God punish them}. Similarly, because one man, *Jesus*, acted righteously *by obeying God when he died*, the result was that God is *able to erase the record of* all people's sins and *enable them to live eternally*.

<sup>19</sup> It was because one person, *Adam*, disobeyed God that many/all people became sinners. Similarly, it is because one person, *Jesus*, obeyed God *when he died* that the record of many people's sins will be erased {that *he* will erase the record of many people's sins}.

<sup>20</sup> God gave [PRS] his laws to Moses [PRS] in order that *people might realize* how greatly they had sinned; but as people sinned more, God continued to act even more kindly toward them, in a way that they did not deserve.

<sup>21</sup> He did that in order that just like people everywhere inevitably sin, *which results in their dying* [MET, PRS], people everywhere might inevitably experience God's acting kindly towards

them in a way they do not deserve [MET, PRS] by *erasing the record of their sins. The result is that people can live eternally because of what Jesus Christ our Lord did for them.*

## 6

*If someone were to say that perhaps we should continue to sin in order that God may continue to act more kindly toward us, I would reply that we who ought to consider ourselves unresponsive to sinful desires should certainly not continue sinning. We must keep remembering that it is as though our former sinful nature has ceased to function, and it is as though we have become unresponsive to sinful desires, living in a new way. So do not let the desire to commit sin control you. Instead, present yourselves to God to do righteous things.*

### *Romans 6:1-14*

<sup>1</sup> Someone might [RHQ] say in reply to what I have written that since God acted kindly toward us in a way we did not deserve because we sinned, perhaps we should continue to sin in order that he may continue to act even more kindly toward us and keep on forgiving us! [RHQ]

<sup>2</sup> I would reply, No, certainly not! We ought to consider that our sinful desires [MET] cannot make us do what they want us to do, just like we cannot make a corpse do what we want it to do. So it is not right that we continue to sin! [RHQ]

<sup>3</sup> When we were baptized {asked someone to baptize us} in order to show that we have a relationship with (OR, are united to) Jesus Christ,

our *being baptized was to declare that it was as though* we died with Christ. ◀*I want you to remember that!/Do you not know that?*▶ [RHQ]

<sup>4</sup> So, when we were baptized {someone baptized us}, *it was as though* we were buried with Christ. *We were baptized* in order to indicate that *we would not let our sinful desires make us do what they want us to do, just like people cannot make a corpse do what they want it to do* [MET]. *We were baptized to signify that we would* continually conduct our lives in a new way, just like Christ was caused to live again in a new way by the great *power of God his Father*.

<sup>5</sup> Because of our close relationship with Christ, we have *separated ourselves from the former way in which we conducted our lives, just like he was separated from his physical life when he died* [MET]. But God will also certainly *enable us to live in a new way, just like he enabled Christ to live again*.

<sup>6</sup> We must keep remembering that when Christ died on the cross [MET], *it was as though* our sinful nature *died with him. It has lost its power to make us do what it wants us to do* [MET]. That happened in order that we would not do the sinful *things that our bodies* [MET], which desire to sin, want us to do, and in order that we would no longer have to sin [MET], as slaves *have to do what their masters want*.

<sup>7</sup> *We are, as it were, freed {free} from sinful desires* [MET] *controlling us, just like those who have died are free from anything controlling them*.



<sup>8</sup> Since *it is as though* we died with Christ, we believe that we will continue to live with him.

<sup>9</sup> We know that since *God* enabled Christ to live again after he died, Christ will never die again. Nothing will ever be able to make him die again [PRS].

<sup>10</sup> When he died, he died once for *people* who had sinned, and he will never die again; but in regard to his living *again now*, he lives in order to *serve/honor* God.

<sup>11</sup> Similarly, you must consider that *it is as though* you have become *unable to do what your sinful desires* [MET] want, as a corpse *is not able to do what anyone wants it to do*. You must also consider that because of your relationship to Christ Jesus you are living *in a new way* in order to *serve/honor* God.

<sup>12</sup> So, do not let the *desire to sin* [PRS] control your bodies [MET] with the result that you do the sinful things that you desire to do. *Remember that your bodies will surely die, but your spirits will never die*.

<sup>13</sup> Do not let any of your body parts do wicked things, as *you did* [MET] *when you were spiritually* dead. Instead, present yourselves to God as people who are alive *spiritually*. Present all your body parts to God, *to allow him* to use them to *do* righteous things.

<sup>14</sup> Do not let a *desire to sin* control you [PRS]. The laws *that God gave Moses* did not enable you *to stop sinning*. But *now* God controls you and kindly helps you *not to sin*.

*If someone should conclude that people can*

*sin now because they are not obligated to obey the Mosaic laws, I would say, "Certainly not!" Instead, let your minds compel your bodies to act righteously.*

*Romans 6:15-23*

<sup>15</sup> *I suppose that certain people might think about what I have just said and they might say [RHQ], "You say that the laws God gave Moses did not enable us to stop sinning, but that God is now treating us kindly in ways we do not deserve. ◀That seems to mean that God permits us to continue sinning./Does that mean that God permits us to continue sinning?▶ [RHQ]" My reply to that is no, we should certainly not continue sinning*

<sup>16</sup> *Slaves have to obey what their masters command [MET] them to do. ◀I want you to remember this./Do you not know this?▶ [RHQ] Similarly, if you present yourselves to someone in order to obey him, you will be the slaves [MET] of the person you obey. Similarly, if you have yielded yourselves to do the sinful things you desire, you are slaves of your sinful desires [PRS], and you will be eternally separated from God. If you have yielded yourselves to obey God, you are slaves of God and you need to live righteously.*

<sup>17</sup> *You were once slaves to your sinful desires. But you began to sincerely obey the new teaching [MET] that you were taught {that people taught you}. I thank God for that.*

<sup>18</sup> *I also thank God that you have been freed {that he has freed you} from being controlled by a desire to sin, and that you have become*

*as though you were* slaves [MET] to *living* righteously [MET].

<sup>19</sup> I am illustrating what I say *by talking about slavery* because your human nature prevents you from understanding *spiritual truth* easily. *In the past* you willingly did the immoral and unlawful things that *your minds compelled* your bodies to do [MET], *just like slaves do what their masters compel them to do*. As a result, you did even more unlawful things. Now, *you need to* willingly allow *your minds to compel* your bodies to *act* righteously [MET], in order that you will behave in a holy/pure way.

<sup>20</sup> When you were *like* slaves *because your sinful desires compelled you to do* sinful things [MET], you were not *concerned about behaving* righteously [MET].

<sup>21</sup> Nevertheless, *doing* those things resulted in your being separated from God, so you did not benefit at all from *doing* the *sinful* things that you are now ashamed of. [RHQ]

<sup>22</sup> But you have been freed {*God has freed you*} from *letting the desire to sin* control you. You have become *as though you are* [MET] the slaves of God. So now the result is that God has caused you to completely belong to him and, as a result, you will live eternally.

<sup>23</sup> *What people receive for sinning is that they are* eternally separated from God. That is *like* wages that *people receive* [MET]. But what God gives us is a gift. What he gives us is that we live eternally because of *our relationship with* (OR, because *we are united to*) Christ Jesus our Lord.

## 7

*You know that after people die they are freed from being required to obey any law. Similarly, God has freed us from being required to obey all the Jewish rituals and laws.*

*Romans 7:1-6*

<sup>1</sup> My fellow believers, you know about laws. So you certainly know (OR, I want you to remember) that people have to obey laws [PRS] *only while they are alive.* [RHQ]

<sup>2</sup> For example, a woman is required by the law {the law requires a woman} *to obey and be faithful to her husband* as long as he is alive. But if her husband dies, she is freed *from having to* {no longer has to} *obey* the law about *remaining married to* her husband.

<sup>3</sup> Therefore, a woman will be called {people will call a woman} an adulteress if she lives with another man while her husband is alive. But if her husband dies, she no longer *has to obey* that law. Then she will not be an adulteress if she marries another man.

<sup>4</sup> Likewise, my fellow believers, *just like people are free from having to obey any law after they die* [MET], you *and I* have been freed {God has freed you *and me*} from having *to obey* all the Jewish rituals and laws [MET]. *That is because it is as though we died with Christ when he was crucified.* Now you *and I* belong to someone else [MET], *like a woman who marries again after her husband dies belongs to another man.* Specifically, you *and I* belong to *Christ*, who has come back to life {whom God has caused to live again after

he died}, in order that we may live righteously [IDM] to *honor* God.

<sup>5</sup> When our self-directed nature *controlled* us, desires *that led us to sin* were acting in our bodies. *Those desires were increased because of our knowing God's laws* [PRS]. As a result *we did evil things* [IDM] *that* caused us to be separated from God.

<sup>6</sup> But now we are freed {free} from *having to obey all the Jewish rituals— it is as though* we have died. The result is that now we are not controlled by those rituals {those rituals do not control us now}. So we serve God, not by *having to obey* those rituals, which is the old way, but in the new way, as *God's Spirit helps us to serve him*.

*My reply to the objection that the laws of Moses are evil because they cause us to sin is that the laws are holy and good; what the laws do are simply to reveal that what we are doing is sinful.*

*Romans 7:7-12*

<sup>7</sup> Someone might object, saying, “◀The laws that God gave Moses must be evil if our sinful desires are increased because of our knowing those laws. [MTY]/Are not the laws that God gave Moses evil if they stir up our sinful desires?▶” [MTY, RHQ] I would reply that they certainly are not evil, even though our sinful desires are increased. What I would reply is that I, for example, realized that *what I was doing* was sinful only because of *what is written* {Moses wrote} in those laws. For example, I realized that

coveting is *sinful* only because he wrote in those laws [PRS], "You must not covet."

<sup>8</sup> And because of what that commandment *stated*, my sinful *desire to have things that belong to others* [PRS] caused me to covet in many ways. Our *desire to sin* is not stimulated [MET] when there is no law *that prohibits our doing sinful things*.

<sup>9</sup> Formerly, when I did not *know* what God's laws *required*, I used to live *without worrying about what I was doing*. But when I *became aware that God* commanded, "You must not covet," I suddenly realized [PRS] that I was sinning,

<sup>10</sup> and *I realized that* I was separated from God. The laws that *I thought would enable me to live eternally as a result of my obeying them* caused me to realize that I was separated from God!

<sup>11</sup> My *desire to sin* found a way [PRS] to deceive me *by making me think wrongly that* I could keep *on sinning and at the same time obey* those laws *enough so that I would live eternally*, and *thus it* caused me to be separated from God [PRS].

<sup>12</sup> So we *conclude that* the laws *that God gave to Moses* are holy. What God commanded *about not coveting, along with all the other things that he commanded*, is also holy, and it is just and good.

*My reply to the objection that God's law, being good, causes people to become spiritually dead is no, it is our desire to commit sin that causes us to sin and become spiritually dead.*

*Romans 7:13*

<sup>13</sup> So, *if someone were to object* saying, “The laws that God gave Moses, which are good, ◀resulted in my being separated from God! / did they result in my being separated from God?▶ [RHQ]” I would reply, “Certainly they did not *do that!*” But instead, those laws, which are good, stimulated *my desire to sin*. I knew that the result was that I was separated from God. And also, because I *learned what God had* commanded, I knew that what I was doing was *truly sinful*.

*The laws came from God’s Spirit, but you and I are influenced by our sinful natures. We often do not do the things that we desire, and we do the things that we detest because of a desire to sin that permeates us and prevents us from doing good, unless Christ frees us from being controlled by these desires.*

*Romans 7:14-25*

<sup>14</sup> We know that the laws that God gave Moses came from God’s Spirit. But as for me, I am influenced by my self-directed nature. It is as though I have been forced to become a slave of my desire to sin [MET].

<sup>15</sup> The things that I do, I often [HYP] do not understand. That is, sometimes [HYP] it is the good things that I want to do that I do not do. And sometimes [HYP] it is the evil things that I detest that I do.

<sup>16</sup> Since I do the evil things that I do not want to do, I agree that the laws of God are good.

<sup>17</sup> So, it is not that I do evil things because I wish to do them. Instead, what happens is that I do sinful things because the desire to sin causes

*me to do them.* The *desire to sin* ◀is within/permeates▶ me [PRS].

<sup>18</sup> I know that my self-directed nature will not *let me* [PRS] *do* anything that is good. I know this because I want *to do what is good*, but I do not do what is good.

<sup>19</sup> I do not do the good things that I want to do. Instead, it is evil things that I do not want to do that I do.

<sup>20</sup> Because I do *evil things* that I do not want to do, it is not that I do *evil things because I want to*. Instead, *I do them because* my self-directed nature, which permeates me [PRS], *causes me to do them*.

<sup>21</sup> I find, then, that what always happens is that when I want to do what is good, there is an evil *desire* present within me that [PRS] *prevents me from doing good*.

<sup>22</sup> With my new inner nature I like the laws of God very much.

<sup>23</sup> Nevertheless, I sense that there is a different force that is in ◀my body/me▶ [PRS, SYN]. It is opposed to what with my mind *I desire to do* [MET], and it puts me inescapably under the control of [MET] the sinful *desires* that I have [SYN].

<sup>24</sup> *When I consider this, I feel that I* am a very wretched person. I want someone to set me free from the control of what my body *desires*, in order that I might not be separated from God. [RHQ] *I also think that what I have experienced is the same as what all believers experience.*

<sup>25</sup> I thank God that it is by Jesus Christ our Lord



*that we can be free from the control of what our bodies desire. So, with our minds, you and I on the one hand want to obey God's laws. But also, you and I often let our sinful desires control us because of our self-directed nature.*

## 8

*God will not in any way condemn those who are united to Christ Jesus, because God's Spirit has freed us from the inevitability of sinning and from spiritual death.*

### *Romans 8:1-11*

<sup>1</sup> Because God has erased the record of our sins because we trust in what Christ has done for us, now God will not condemn and punish those/us who have a relationship with (OR, are united to) Christ Jesus.

<sup>2</sup> God's Spirit causes us to live in a new way [PRS] as a result of what Christ Jesus *did for us*. And he has set up a way by which he frees *each of us* from continually being forced to sin (OR, to obey our self-directed natures) and from being separated from God.

<sup>3</sup> What we could not do by *trying to obey* the laws of God [PRS], because our self-directed nature was too weak to *obey them*, God did. He sent his own Son *into the world in order that his Son might atone* for our sin. His Son came having a body (OR, human nature) that was like *the body* (OR, the *human nature*) of us people who sin. By *sending his Son in this way*, he condemned and punished *his Son, who never sinned, instead of punishing us, who sinned* [MTY]. He did that by

*making his Son's body a sacrifice (OR, by causing his Son's body to suffer/die) for all our sin.*

<sup>4</sup> So we can *now* fulfill all that God required in his laws. We do this, not by our acting the way our sinful human nature *desires*, but instead by living as *God's Spirit desires us to live*.

<sup>5</sup> People who live according to what their self-directed nature *desires* think about and are concerned about what their self-directed nature *desires*. But people who *live* according to what *God's Spirit desires think about and are concerned about what God's Spirit desires*.

<sup>6</sup> Those people who [PRS] think about and are concerned about what their self-directed nature *desires* will not live eternally (OR, will be separated from God). But those people who think about and are concerned about what *God's Spirit desires* will live *eternally* and have *inner peace*.

<sup>7</sup> Let me explain this. *To the extent that* people [PRS] think about and are concerned about what their self-directed nature *desires*, they are acting contrary to God. They do not obey the laws of God. In fact, they are not even able *to obey his laws*.

<sup>8</sup> The people who let their self-directed nature *control them* cannot do what pleases God.

<sup>9</sup> But we do not have to let our self-directed nature *control us*. Instead, we can *let God's Spirit control us*, because he lives within us. If people do not have *living in them* the Spirit *who comes from Christ*, they do not belong to Christ.

<sup>10</sup> But since Christ *is living in you/us by his Spirit, although your/our bodies are certain to die*

because you/we sin, your/our spirits are alive because God has erased the record of your/our sins.

<sup>11</sup> *God* caused Jesus to live again after he died. And because his Spirit lives in you/us, *God* will also make your/our bodies, which *now* are sure to die, live *again after you/we die*. God, who caused Christ to live again after he died, will make you/us live again by *causing* his Spirit, who lives within you/us, *to do it*.

*We are compelled to live as the Spirit directs, not as our self-directed nature directs, because if we do the latter we will be eternally separated from God, but if we cease doing the latter we will live eternally.*

*Romans 8:12-13*

<sup>12</sup> Therefore, my fellow believers, we must *live as the Spirit directs us*. What we do not have to do is to live as our self-directed nature *guides us*.

<sup>13</sup> If you live the way your self-directed nature *directs*, you will surely not live *eternally* (OR, will surely be eternally separated from God). But if by *the power of God's Spirit* you quit doing the *sinful things* that your bodies *desire* [MET], you will live eternally.

*Because we who allow the Spirit of God to guide us are God's children, we will also inherit eternal blessings from God.*

*Romans 8:14-17*

<sup>14</sup> We who are guided by the Spirit of God {allow the Spirit of God to guide us} are God's children.

<sup>15</sup> *You have showed that this is true, because you received from God a Spirit that is not one that makes you fear God again. You are not like slaves who fear their masters [MET]. On the contrary, we have received a Spirit by whose work in our hearts God has adopted us. The Spirit now enables us to cry out to God, "You(sg) are my Father [DOU]!"*

<sup>16</sup> The Spirit himself confirms what our spirits say, that we are God's children.

<sup>17</sup> Because we are God's children, we also will some day receive/inherit *eternal blessings/privileges*. We will receive/inherit them from God, and we will *also* receive/inherit *them* just like Christ has *inherited them*. But we must suffer *for doing good* as Christ did, in order to receive splendor as he did.

*Since everything that God has created is eagerly awaiting the time when he will reveal who are his true children, I consider that what we suffer now is not worth paying attention to.*

*Romans 8:18-25*

<sup>18</sup> I consider that what we suffer during the present time is not worth *paying attention to, because* the future splendor/glory that will be revealed {that God will reveal} to us is *so great*.

<sup>19</sup> The *things that God has created* are very eagerly waiting for *the time* [PRS, DOU] when God will reveal who his *true* children are.

<sup>20</sup> God caused the things that he created to be unable to achieve *what he had purposed*. That was not because they wanted to *be unable to do that*. On the contrary, God made them that

way because he wanted them to keep confidently expecting

<sup>21</sup> that the things that *he* created will be freed {that *he* will free the things that *he* created} from their sure decay [MET]. *He* will free them in order that *he can give them* the same glory that belongs to his children.

<sup>22</sup> We know that until now *it is as though* all *things* that God created have been groaning together, *and they long for that glory, just like a mother having the pains before bearing a child groans and longs for her baby's birth* [MET].

<sup>23</sup> Not only *do those things groan*, but we ourselves also groan inwardly. We who have God's Spirit, who is like a partial gift [MET] we have received as we wait for *the future glory, groan inwardly*. We groan while we wait eagerly for the time when we will receive our *full* rights as God's adopted children. That *will include* his freeing our bodies *from the things that hinder us on earth. He will do this by giving us new bodies.*

<sup>24</sup> Ever since we were saved {since God saved us}, we have continued to confidently expect *that future glory*. If we had what we waited for, we would not *need to wait* for it any longer, because those who have something, certainly do not continue to wait for it! [RHQ]

<sup>25</sup> But because we keep waiting expectantly to receive what we do not yet have, we wait for it eagerly and patiently/perseveringly.

*God's Spirit helps us when our spirits feel weak; he prays for us and God understands what*

*his Spirit intends.*

*Romans 8:26-27*

<sup>26</sup> Similarly, in addition to our continuing to wait for what God will give us, God's Spirit helps us when our spirits feel weak. We do not know what is proper/necessary for us to pray. But God's Spirit knows, and he prays for us when we groan (OR, he groans) in a way that cannot be expressed in words (OR, prays with us, groaning in a way that cannot be expressed in words).

<sup>27</sup> God, who examines our inner feelings, understands what his Spirit desires. What God understands is that his Spirit prays for us who belong to God exactly as God wants him to pray.

*God works out all things in a way that produces good spiritual benefits for us who love him. He does this because, having known that we would be saved and thus we would have the character of his Son, he chose us and declared us righteous, and he will surely give us future splendor.*

*Romans 8:28-30*

<sup>28</sup> And we know that to those/us who love God, he works out all things that happen *to them/us* in a way that produces good *spiritual* benefits *for us*. He does these things for those/us whom he has chosen, because that was (OR, was according to) what he planned to do.

<sup>29</sup> God knew previously *that we would believe* in him (OR, *would be saved*). We are those who God also decided previously would develop a character like his Son's character. The result of that is that *Christ is like* a firstborn/highest-ranking son, and *those/we who are God's children*

[MET] are *like* [MET] many younger brothers of Jesus.

<sup>30</sup> And us who God decided previously *that we would become like his Son*, he also summoned. And for us whom he summoned, he also erased the record of our sins. And for us whose record of sins he has erased, he also will surely give future splendor.

*We must conclude from these things that no one can defeat us, and absolutely no one and nothing can separate us from Christ's loving us and God's loving us.*

*Romans 8:31-39*

<sup>31</sup> So ◀I will tell you what we must conclude from *all* these things *that God does for us*./what shall we conclude from *all* these things *that God does for us*?▶ [RHQ] Because God is *acting* on our behalf, ◀no one can win against us!/can anyone defeat us? (OR, it does not matter if anyone opposes us)!▶ [RHQ]

<sup>32</sup> God did not spare even his very own Son. Instead, he turned him over *to others to cruelly kill him* in order that all we *who believe in him* may benefit *from his dying for us*. Therefore, *because God did that*, ◀he will also certainly give us freely everything *that we need to live for him*, in addition to *giving us Christ*./will he not also certainly give us freely everything *that we need to live for him*, in addition to *giving us Christ*?▶ [RHQ]

<sup>33</sup> It is God himself who erases the record of our sins. So ◀no one who accuses us *before God* will win against us (OR, it does not matter

if anyone tries to accuse us) whom God has chosen./is it possible that anyone who accuses us *before God* will win against us (OR, does it matter if anyone tries to accuse us) whom God has chosen?► [RHQ]

<sup>34</sup> It is Christ Jesus himself who pleads *with God* for us, so ◀no one can condemn us (OR, say that we are still guilty for our sin)./can anyone condemn us (OR, say that we are still guilty for our sin)?► [RHQ] Christ died *for us*, but he was also brought back to life {*God* also raised him from the dead}, and he is now at the place of honor *ruling* with God [MTY].

<sup>35</sup> Absolutely no one and nothing can cause Christ to stop loving us! [RHQ] That could not [RHQ] happen *because someone* caused us to have trouble [DOU], or *because someone did things* to harm us, or *because we did* not have anything to eat, or *because we did* not have enough clothes, or *because we lived* in a dangerous situation, or *because someone killed us with a sword* [MTY] (OR, murdered us).

<sup>36</sup> *Such things may happen to us, just like it is written {as David wrote} that David said to God, "Because we are your (sg) people, other people repeatedly attempt to kill us. They consider that we are only people to be killed, like a butcher considers that sheep are only animals to be slaughtered [MET]."*

<sup>37</sup> But even though all these bad things *may happen to us*, we win a great victory/triumph *over these things because Christ*, who loves us, *helps us*.



<sup>38</sup> I am absolutely certain that neither being dead (OR, being killed), nor *what happens to us while* we live, nor angels, nor demons, nor present events, nor future events, nor powerful *beings/forces*,

<sup>39</sup> nor *powerful beings* above *the horizon* or below *the horizon* [MTY], nor anything else that *God has* created can cause God to stop loving us. *God showed us that he loves us by sending Jesus Christ our Lord to die for us.*

## 9

*I tell you very sincerely that I grieve greatly about most of my fellow Israelites having rejected Christ. I would be willing to be separated from Christ if that would help them believe in him.*

*Romans 9:1-5*

<sup>1</sup> Now I would like to discuss the fact that *most of my fellow Israelites have rejected Christ*. Because of my relationship with Christ, I say completely truthfully *what I will now tell you*. I am not lying [DOU]! My conscience confirms what I say because the Holy Spirit *controls it*.

<sup>2</sup> *I tell you that I grieve very greatly and deeply [DOU] about my fellow Israelites.*

<sup>3</sup> I personally would be willing to let God curse me *and, as a result, be separated from Christ, if that would help my fellow Israelites, my natural kinsmen, to believe in Christ.*

<sup>4</sup> We Jews are Israelites, *God's chosen descendants of Jacob*. *God has always considered us as his children* [MET]. It was to our ancestors *that he used to appear gloriously while they were*

*in the desert. It was with them that God made covenants several times. It was to them that God gave the laws at Sinai Mountain. They were the ones to whom God showed how they should worship him. They were the ones to whom God promised many things, especially that the Messiah would come from their race.*

<sup>5</sup> *It was our ancestors, Abraham, Isaac, and Jacob, whom God chose to found our nation. And, most importantly, it was from us Israelites that the Messiah received his human nature. Nevertheless, most of my fellow Israelites have rejected Christ, who is the one who controls all things! He is God, the one who is worthy that we praise him forever! This is true! (OR, Amen!)*

*This does not prove that God has failed to do for Abraham what he promised, because, as Scripture illustrates, it is not all who are naturally descended from Jacob or Abraham whom God considers to be his children, but it is those who were born as a result of what God promised whom he considers his children.*

*Romans 9:6-13*

<sup>6</sup> *God promised to Abraham, Isaac, and Jacob, that their descendants would all inherit his blessings. But although most of my fellow Israelites have rejected Christ, that does not prove that God has failed to do the things that he promised, because it is not all who are descended from Jacob and who call themselves the people of Israel whom God considers to be truly his people.*

<sup>7</sup> *And it is also not all of Abraham's natural descendants that God considers to be his people. Instead, God considers only some of them to be*

*Abraham's children. This agrees with what God told Abraham: "It is Isaac, not any of your(sg) other sons, whom I will consider to be the true father of your descendants."*

<sup>8</sup> That means that it is not all the natural-born descendants of *Abraham* whom God considers as his children. Instead, it is those who *believed what God* promised whom he considers to be his children.

<sup>9</sup> *You know that what God* promised to *Abraham* was this: "About this time next year Sarah your wife will bear a son as a result of my enabling [MTY] her to do so." So *Abraham* knew that it was not through *Ishmael*, the son that he already had, that God would fulfill what he had promised him (OR, that his true descendants would come).

<sup>10</sup> And not only then did God show that he did not determine who would be his true children according to who their ancestors were. He showed it again when *Rebecca* conceived twins by our ancestor *Isaac*.

<sup>11-12</sup> Before the twins, *Jacob* and *Esau*, were born, when neither one had yet done anything good or bad, God said to *Rebecca* about the twins she was to bear, "The older one shall later serve the younger one, contrary to normal custom." God said this in order that we might clearly understand that what he purposed for people was according to what he himself determined. That is, people's *eternal destiny* does not depend on what they do. Instead, their destiny depends on God, the one who chooses them.

<sup>13</sup> And this teaching is ◀supported/shown to be true▶ by what is written in the Scriptures {what a prophet recorded} that God said: "I favored Jacob, the younger son. I did not favor [HYP] Esau, the older son."

*As the Scriptures indicate, God's choosing people depends not on their wishes or efforts. He helps whomever he wants to help, and he makes stubborn whomever he wants to make stubborn. We cannot conclude that God is unjust in choosing the ones he wants to choose.*

*Romans 9:14-18*

<sup>14</sup> Someone might say, "◀Is God unjust by choosing the ones he wants to choose?/I think that God is unjust by choosing the ones he wants to choose!▶" [RHQ] I would reply, "He is certainly not unjust!"

<sup>15</sup> God told Moses, "I will pity and help anyone whom I choose [DOU]!"

<sup>16</sup> So God chooses people, not because they want God to choose them or because they try hard to do things so that he will accept them. Instead he chooses people because he himself has mercy on undeserving ones.

<sup>17</sup> Moses recorded [PRS] that God had told Pharaoh, "This is why I gave you (sg) authority [MTY]: It was in order that I might show by how I oppose you how exceedingly powerful I am, and in order that people everywhere [HYP] would hear about me [MTY]."

<sup>18</sup> So we conclude that God kindly helps the ones he wants to act kindly towards. But he

makes stubborn the ones *such as Pharaoh* that he wants to *make stubborn*.

*My reply to anyone's objection to this doctrine is that God has a right to carry out his purposes; he tolerated the people who caused him to be angry, in order that he might disclose how gloriously he acts toward those on whom he intends to have mercy.*

*Romans 9:19-29*

<sup>19</sup> One of you may object to this by saying to me, "Because God determines ahead of time everything that people do, that also implies that he wants us to do everything that we do. ◀No one has resisted what God has willed!/Who has resisted what God has willed?▶ [RHQ] Therefore, ◀it would not be right that God would still condemn a person for having sinned!/why does God still condemn a person for having sinned?▶ [RHQ]"

<sup>20</sup> I would reply that since you (sg) are just a human being, ◀you do not have any right at all to criticize God!/who are you to say that what God does is wrong?▶ [RHQ] As a potter is the one who creates a clay pot, God is the one who created you. ◀A clay pot [MET] certainly would not have a right to criticize the potter by asking [PRS], "Why did you (sg) make me this way?"/Would a clay pot have a right to criticize the potter by asking [PRS], "Why did you (sg) make me this way?▶ [RHQ]"

<sup>21</sup> Instead, ◀the potter certainly has the right to take some clay and from one lump of clay make one pot that people will honor and make

*another* one for ordinary purposes [MET]./does not a potter have the right to *take* some clay and from one lump *of clay* make one pot that people will honor and *make another* pot for ordinary purposes?► [MET, RHQ] *Similarly, God has the right to carry out what he purposes for people.*

<sup>22</sup> Although God desires to show that he is angry *about sin*, and *although he desires to* make clear that he can powerfully *punish people who have sinned*, he tolerated very patiently the people [MET] who caused him to be angry and who deserved to be destroyed (OR, who were made to be destroyed).

<sup>23</sup> *God has been patient* in order that he might make clear how very wonderfully *he acts toward those* [MET] whom he intended to act mercifully towards and whom he prepared ahead of time in order that they might *live gloriously in heaven*.

<sup>24</sup> That means us whom he chose—not only us Jews but also non-Jews.

<sup>25</sup> *These words that* Hosea wrote [MTY] that *God* said also ◀show that God has the right/support *God's right*► to choose from among both Jews and non-Jews [MTY]:

I will declare that many people who were not my people are now my people. I will declare that many people whom I did not love [HYP] before, I love now.

<sup>26</sup> And *another prophet wrote*:

What will happen is that in the places where *God* told them before, “You are not my people,” in those same places *people* will

declare truthfully that they are children of God, who is completely powerful.

<sup>27</sup> Isaiah also exclaimed concerning the Israelites:

Even though the Israelites are *so many that no one can count them, like sand particles on the beach beside the ocean*, only a small part of them will be saved {*God will save only a small part of them*},

<sup>28</sup> because the Lord will punish completely and speedily the *people who live on* this earth, as he said that he would do.

<sup>29</sup> Also, we can understand from what the prophet Isaiah said that God would not save anyone if he did not show mercy:

If the Lord, who controls everything in heaven, had not mercifully allowed some of our descendants to survive, we would have become like the people of *the cities of Sodom and Gomorrah*, who were [SIM, DOU] completely destroyed.

*The non-Jews found the way by which God could declare them righteous. The Jews did not succeed in fulfilling what the Mosaic laws require. Instead, they tried to find a way to be declared righteous by doing things in order that God would accept them.*

*Romans 9:30-33*

<sup>30</sup> We must conclude this: [RHQ] Although non-Jews did not search out *a way by which* God would erase the record of their sins, they actually found that way because they trusted in *what Christ did for them*.

<sup>31</sup> But although *the people of Israel* sought a basis *by which God would* erase the record of their sins, they did not succeed in *fulfilling the true purpose of the laws that God gave to Moses*.

<sup>32</sup> The reason [RHQ] *that they did not succeed* is that they did not trust that *God would provide a way to save them*. Instead, they were trying to do certain things *in order that God would accept them*. *Because they did not expect the Messiah to die, the Israelites* felt disgusted about *Jesus' death, which is like the stone [MET] on which people stumble*.

<sup>33</sup> This is what *a prophet* predicted when he wrote these words that *God said about the Messiah*:

Listen! I am placing in Israel [MTY] *one who is like a stone [MET] on which people will stumble*. What he does will offend people [DOU]. Nevertheless, those who believe in him will not be disappointed.

## 10

*My deep desire and earnest prayer is that God will save the Jews, who do not understand how to seek him correctly.*

*Romans 10:1-4*

<sup>1</sup> My fellow believers, what I deeply desire and what I pray to God earnestly for is that he will save *my own people, the Jews*.

<sup>2</sup> I declare truthfully about them that although they *◀zealously seek/very much want to know▶* God, they do not understand *how to seek/know him correctly*.



<sup>3</sup> They did not ◀submit themselves to/accept▶ the way that God erases the record of people's sins. They did not *want to recognize that way* because they wanted him to do it their own way.

<sup>4</sup> They wanted God to erase the record of their sins *as a result of their obeying his laws. But* because of what Christ has done, it is no longer necessary for *people to obey the laws God gave Moses in order for the record of their sins to be erased.* Now God will erase the record of sins of everyone who trusts *in what Christ has done.*

*The message of Scripture is that those who confess publicly that Jesus is their Lord and who believe inwardly that God brought Jesus back to life will be saved, because God accepts people only because of their faith, Jews and non-Jews alike.*

*Romans 10:5-13*

<sup>5</sup> In regard to the old way, Moses wrote concerning people who obey God's laws, "It is the people who have done *perfectly* the things *that the laws require* who will gain eternal life by doing them."

<sup>6</sup> But those whose record of sins God has erased as a result of their believing *in Christ* can say to anyone [PRS] as Moses said, "You should not critically think inwardly, '◀Someone will have to go up and enter heaven!/Who will go up and enter heaven?▶' [RHQ]" That is to say, someone will have to *go up and bring Christ down to bring the message of salvation to us!*

<sup>7</sup> "Or you should not think inwardly, '◀Someone will have to go down and enter the place where *the spirits* of dead persons are!/Who will

go down and enter the place where *the spirits* of dead persons are?►' [RHQ]" That is to say, someone will have to *go down and* bring Christ up *from there to bring the message of salvation to us. You should not say that because Christ has already come down to save us, and has already become alive after he died!*

<sup>8</sup> But instead, *those who believe in Christ* [PRS] can say what [RHQ] *Moses also said*, "You (sg) can find out about *God's* message very easily. You can speak [MTY] about it; you can think [MTY] about it." This is the message that we proclaim, that people must believe *in Christ*.

<sup>9</sup> *This message is that* if anyone of you confesses/says publicly that Jesus is Lord, and if you (sg) believe that God ◀caused him to become alive again after he died/raised him from the dead▶, you will be saved {*God will save you*}.

<sup>10</sup> If people believe *that Christ died and that God caused him to become alive again* [CHI], the result is that *God will erase the record of their sins*. And for those who state/declare publicly that *Jesus is their Lord*, the result is that *God will save them*.

<sup>11</sup> *It is written* {*Isaiah wrote*} in the Scriptures [PRS] *about the Messiah*, "Whoever believes in him will not be disappointed."

<sup>12</sup> *God* treats Jews and non-Jews similarly. Because he is the same Lord for all people *who believe in him*, he abundantly *blesses* all who ask him *to save them*.

<sup>13</sup> This is *just like what the prophet Joel wrote*: "All those who ask the Lord *God* to save them

will be saved {The Lord *God* will save all those who ask him to save them}.”

*There may be those who object by saying, “If God does not send someone to preach to the Jews, they cannot ask Christ to save them.” My reply to them is that God has already sent people to preach about Christ to them, but most of the Jews have not accepted the gospel. However, some Jews do believe in Christ, and many other people are indeed hearing the message.*

*Romans 10:14-17*

<sup>14</sup> *In regard to the people of Israel rejecting the gospel, some people might object by saying, (OR, This raises another problem about the Jews:) “◀They certainly cannot ask Christ to save them if they have not first believed in him!/How can they ask Christ to help/save them if they have not first believed in him?▶ [RHQ] And ◀they certainly cannot believe in him if they have not heard about him!/how can they believe in him if they have not heard about him?▶ [RHQ] And ◀they certainly cannot hear about him if someone does not preach to them about him!/how can they hear about him if someone does not preach to them about him?▶ [RHQ]*

<sup>15</sup> *And those who preach to them about Christ, ◀certainly cannot preach if they are not sent by God {if God does not send them} to preach!/how can they preach if they are not sent by God {if God does not send them} to preach?▶ [RHQ] His sending messengers to them would be just like it is written {like someone wrote} in the Scriptures,*

'The arrival [MTY] of those who preach the good message is wonderful!' "

<sup>16</sup> *I would reply in this way to people who say such things: God has indeed sent people to preach the message about Christ. But not all the people of Israel have paid attention to the good message! It is like what Isaiah said when he felt very discouraged, "Lord, it seems as if hardly anyone believed what they heard us (exc) preach! [RHQ]"*

<sup>17</sup> *So then, I tell you that people are believing in Christ as a result of hearing the message about him, and people are hearing the message as a result of people preaching about Christ!*

*In reply to a question of whether the Jews have heard or understood about Christ, I would say that, as is supported by the Scriptures, they have heard it and should have understood it, because even non-Jews, who were not searching for God, understood it.*

*Romans 10:18-21*

<sup>18</sup> *But if someone were to ask, "Have not the people of Israel heard the message about God?" I would reply that they certainly have heard it! It is like what is written in the Psalms, People living all over the world [PRS, MTY] have seen the stars, and what they indicate about God's character has reached people living in the most remote places in the world [DOU]!*

<sup>19</sup> *But someone might ask, "Is it true that the people of [MTY] Israel understood the message about Christ?" I would reply that certainly they*

*understood it, but they rejected it! Remember that Moses was the first one who warned the people of Israel about disobeying God. He told them that God said,*

*You consider that non-Jewish groups are not nations at all [CHI]. But some of them will believe in me, and I will bless them. Then you will envy them. I will cause you to be angry with those people whom you Jews think do not understand my ways [IRO].*

<sup>20</sup> Remember also *what God said very boldly to Isaiah:*

*Non-Jews who did not ◀try to know/seek▶ me will surely find me [DOU]!*

*I will surely reveal what I am like to those who did not ask for me!*

<sup>21</sup> But concerning *the people of Israel, Isaiah tells us that God said:*

*For a long time I have held out my arms to people who disobeyed and rebelled against me, in order to invite them to return to me.*

## 11

*God has certainly not rejected all Jews. I am evidence of that. Just like in the past, there is also at the present time a small group of us Jews who have become believers.*

*Romans 11:1-6*

<sup>1</sup> Because of that, *if anyone should ask, “Has God rejected his people the Jews?” I would declare that he certainly has not rejected all of us! You can realize that by remembering that I also belong to the people of Israel. I am a*

descendant of Abraham, and I belong to the tribe of Benjamin, *but God has not rejected me!*

<sup>2</sup> No, God has not rejected his people, whom he chose long ago *to be people whom he would bless in a special way*. Remember [RHQ] what is written [PRS] in the Scriptures about Elijah when he *mistakenly* complained to God about *the people of Israel*, saying,

<sup>3</sup> “Lord, they have killed *the rest of your (sg) prophets*, they have destroyed your altars. I am the only one *who believes in you* who remains *alive*, and now they are trying to kill me!”

<sup>4</sup> God answered him like this: “*You(sg) are not the only one who believes in me!* I have protected for myself *not just you, but 7,000 other men* who have not worshipped *the false god Baal*. ◀Remember that!/Do you not remember that?▶ [RHQ]”

<sup>5</sup> So, similarly, there is also at this time a small group *of us Jews* who have become *believers*. God has chosen us *to become believers* (OR, *his people*) only because he acts kindly toward us, in ways that we do not deserve.

<sup>6</sup> Since it is because he acts kindly *toward those whom he chooses*, it is not because they have done good things *that he has chosen them*. If God *chose people because they did good deeds*, then it would not be because he was acting toward them in a way that they did not deserve.

*The Scriptures confirm that the people of Israel as a whole did not find the way of being declared*

*righteous, although those whom God had chosen did find it.*

*Romans 11:7-10*

<sup>7</sup> *Since God chose only some people of Israel, this is what I conclude: [RHQ] Most of the people of Israel did not find the way for him to erase the record of their sins, even though some of them were earnestly looking for it. The people of Israel whom God had chosen found it, but the rest of them were {God} made spiritually insensitive/unresponsive.*

<sup>8</sup> *Our fellow Jews are just like the ones about whom Isaiah wrote,*

God ◀caused their senses to be dull/made them unable to think clearly▶. Up to this very day, *they have eyes but they cannot see spiritually [MET]. They have ears, but they cannot understand spiritually what they hear.*

<sup>9</sup> *And they remind me of what King David said, when he asked God to cause his enemies' senses to be dull [MET],*

*Make them stupid [MTY], like animals that are caught in snares!*

*May they feel secure because of the things that they enjoy but which will catch them like a trap [DOU, MET], with the result that you will destroy them.*

<sup>10</sup> *May their ability to perceive danger be dulled {Dull their ability to perceive spiritually} [MET], with the result that they will not become alarmed [MET] when there is danger.*

May you cause them to carry heavy loads on their backs continually as slaves do [MTY].

*My reply to a question as to whether the result of the Jews' unbelief is a permanent falling away from God is, "No! God is saving many non-Jews to make many Jews envious and seek to be saved."*

*Romans 11:11-12*

<sup>11</sup> *Perhaps someone will ask, "When the Jews sinned by not believing in Christ, did it result in their separating themselves from God permanently?" Then I would reply, No, they have certainly not separated themselves from God permanently! What is happening is that because they sinned, God is saving non-Jews in order to cause the Jews to envy the way he blesses non-Jews and so ask Christ to save them.*

<sup>12</sup> *When the Jews sinned (OR, rejected Christ), the result was that God abundantly blessed other people in [MTY] the world by offering them the opportunity to believe. And when the Jews failed spiritually, the result was that God abundantly blessed the non-Jews. Since that is true, think how wonderful it will be when the complete number of the Jews whom God has chosen will believe in Christ [RHQ]!*

*I highly esteem the work that God has called me to do as an apostle among you non-Jews. I hope that I will make my fellow Jews jealous, and as a result, some of them will be saved.*

*Romans 11:13-16*

<sup>13</sup> *Now it is to you non-Jews that I am saying what follows. I am the one who is the apostle to*



non-Jews, and I highly esteem this work *that God appointed* me to do.

<sup>14</sup> But I also hope that *by my labors* I will make my fellow Jews ◀jealous/want what you non-Jews have▶, *with the result that* some of them will *believe and* be saved.

<sup>15</sup> God has rejected *most of my fellow Jews because they refused to believe, with the result that* he reconciled *many other people in the world* [MTY] *to himself*. But he will accept *my fellow Jews again when they trust in Christ!* And ◀this is what the result will be./do you know what the result will be?▶ [RHQ] It will be *as though God is making them alive again after they have been dead!*

<sup>16</sup> *Just like the whole lump of dough will belong to God if people offer to God* [MET] *the bread baked from the first part of it* [MET], *so the Jews will belong to God because their ancestors belonged to God*. And just like the branches of a tree will be good if the roots are good [MET], *so the descendants of our great Jewish ancestors who belonged to God will also some day belong to God*.

*You non-Jews who trust in Jesus must not despise the Jews whom God has rejected. You must not become proud, but instead beware. God will not spare you if you fall away from him, and he will certainly act kindly toward the Jews if they trust in Christ.*

*Romans 11:17-24*

<sup>17</sup> *God has rejected many of the Jews* [MET], *like branches of a tree are broken off* {like people

break off *dead branches of a tree*}. And each of you *non-Jews whom God has accepted* is like [MET] *a branch of a wild/uncultivated olive tree that was {that someone} grafted among the branches (OR, onto one of the branches) that were left on a cultivated olive tree. God has caused you to benefit from how he blessed our(exc) first Jewish ancestors, as branches benefit from the nutritious sap from the roots of a cultivated olive tree* [MET].

<sup>18</sup> However, you *non-Jews* must not despise *the Jews whom God rejected* [MET], *who are like the branches that were broken off from the tree* If any of you wants to boast about having received blessings from God, remember this: Branches do not nourish the roots. Instead the roots nourish the branches [MET]. Similarly, you are blessed by God because of what you have received from the Jews! It is not what the Jews have received from you that blesses them [MET]!

<sup>19</sup> If one of you then says, “*God rejected the Jews* [MET] *like branches* [MET] *that are broken {that people broke} off a tree and rejected,* in order that *he might accept us non-Jews, as branches* [MET] *of a tree are grafted in {as people graft in branches of a tree},”*

<sup>20</sup> *I would reply that this is true. However, it is because the Jews did not believe in Christ that they were rejected* [MET] *{that God rejected [MET] them}*. As for you, it is *only* because you believe in Christ that *God has accepted* you! So do not *any of you* become proud, but instead beware of what could happen to you

<sup>21</sup> Since God did not spare *the unbelieving Jews* [MET] *who were like a tree's natural branches*, he will not spare any of you *if you do not keep trusting in him!*

<sup>22</sup> Note then, that God acts kindly, but he also acts severely. He has acted severely toward *the Jews* who have stopped trusting in him. On the other hand, he acts kindly toward each of you *non-Jews only* if you continue to *appreciate his acting kindly toward you*. However, you will be rejected {*he will reject you*} if you do not *keep trusting in him*.

<sup>23</sup> And if the Jews believe in Christ [LIT], God also will *reunite them to himself* as branches are grafted {*as people graft branches*} into a tree again, because God is able to do that.

<sup>24</sup> Each of you *non-Jews who were previously separated from God* has benefited from the ways in which God blessed the Jews [MET]. That is like taking branches that have been cut {that someone has cut} from a wild olive tree that just grew *without being planted* {*someone planting it*} and, contrary to what people usually do, grafting them into a cultivated olive tree. So God will much more readily *receive back the Jews because they belonged to him before* [MET]! That will be like the original branches *that had been cut off* being grafted {like grafting the original branches *that someone cut off,*} back into the olive tree to which they *originally belonged!*

*I want you to know that all the people of Israel will some day be saved, as the Scriptures*

*say will happen. God still loves them because of their ancestors. It is his purpose to act mercifully towards them as well as toward all non-Jews.*

*Romans 11:25-33*

<sup>25</sup> My *non-Jewish* fellow believers, I certainly want you to understand [LIT] this truth that God has now revealed *about my fellow Jews who are refusing to believe*. You should not proudly think *that God now favors you more than the Jews* (OR, *that you understand God's further plans for the Jews*). Many *people of Israel* will continue to be stubborn until all the *non-Jews whom God has chosen have believed in Jesus*.

<sup>26</sup> And then all [HYP] *the people of Israel* will be saved {*God will save all [HYP] the people of Israel*}. Then these words that are written {*that a prophet wrote*} *in the Scriptures will* ◀*become true/be fulfilled*▶:

The one who sets *his people* free will originate from *the place where* God dwells (OR, from the Jews) [MTY]. Then he will remove the guilt of the Israelite people (OR, descendants of Jacob) [MTY].

<sup>27</sup> And as God says,

The contract that I will make with them is that I will forgive their sins.

<sup>28</sup> With regard to *the Jews rejecting* the good message *about Christ*, *God treats* them as enemies, which has benefited you *non-Jews*. But in regard to *their being the people whom God chose*, *God still loves* them because of *what he promised* their ancestors.

<sup>29</sup> *He still loves them*, because he never changed his mind about the privileges/blessings he *gave to them* and about his choosing *them to be his people*.

<sup>30</sup> You *non-Jews* once disobeyed God, but now he has acted mercifully towards you because the *Jews* disobeyed him.

<sup>31</sup> Now the *Jews* have disobeyed God. The result is that by the very same way in which he acted mercifully towards you, he will act mercifully towards them *again*.

<sup>32</sup> God has declared and proved that all people, *both Jews and non-Jews* [MET], disobey ◀*him/his laws*▶. He has declared that because he wants to act mercifully towards us all.

*I marvel at how great God's wisdom and knowledge are, and his decisions and actions toward us!*

*Romans 11:33-36*

<sup>33</sup> *I marvel* how vast and great are the wise things that God *has done* and what he has *always* known [DOU]! We are completely unable to understand the things that he has decided and the ways *in which he acts toward us* [DOU]!

<sup>34</sup> *I remember the Scriptures that say*,  
◀No one has known what the Lord thinks./Who has known what the Lord thinks?▶ [RHQ]  
◀Absolutely no one has given him advice *about what he should do!*/Who has advised him *about what he should do?*▶ [RHQ]

<sup>35</sup> And,

◀No one has given anything to God that *he did not previously receive from God!*/Has

anyone given anything to God that *he did not previously receive from God?*► [RHQ] So God ◀is not obligated to/does not have to► pay back anything to anyone!

<sup>36</sup> God is *the one who created* all things. He is also the one who *sustains all things*. The reason that he created them was that *everything he created might praise him*. May all people honor him forever! ◀May it be so!/Amen!►

## 12

*I appeal to you that you present yourselves to God by making yourselves like living sacrifices, which is the appropriate way to serve him. Do not let anything non-Christian determine how you act, but instead let God change your way of thinking.*

*Romans 12:1-2*

<sup>1</sup> My fellow believers, since God has acted mercifully toward you in so many ways, I appeal to *all of you* that you present yourselves [SYN] to him by making yourselves like holy sacrifices [MET]. Make yourselves sacrifices that he is pleased with, sacrifices that are living/alive, *not ones that are dead/killed*. Since God has done so much for you/us, this is the *only* appropriate way to serve him.

<sup>2</sup> Do not let anything non-Christian determine how you should act. Instead, let God change your *way of life* by making your way of thinking new, in order that you may know what he wants you to do. That is, you will know what is good, and you will know what pleases God, and you will know how to be all that he wants you to be.

*Do not think about yourselves more highly than you should. Instead, think about yourselves sensibly, in a way that corresponds to the abilities that God has given to you because you trust in Christ. May we do diligently and cheerfully what God has given us the ability to do.*

*Romans 12:3-8*

<sup>3</sup> Because God has kindly appointed me *to be his apostle*, which I did not deserve, I say this to every one of you: Do not think about yourselves more highly than what is right for you to think! Instead, think *about yourselves* in a sensible way that *corresponds to the abilities* that God has given you *because you trust in Christ*.

<sup>4</sup> Although a person has one body, it consists of many parts. All of the parts are needed for *the body*, but they do not all function the same way.

<sup>5</sup> Similarly we, *although we are* many, are *united into* one group because of our relationship with Christ, and we belong to one another. *So no one should act as though he* is needed by God *more than others are!*

<sup>6</sup> *Instead*, since each one of us can do various things that differ according to the abilities that God has given to us, *we should do them diligently and cheerfully!* Those whom God has enabled to speak messages from him *should speak* what corresponds to what they believe *God told them*.

<sup>7</sup> *Those whom God has enabled* to serve others should do that. *Those whom God has enabled* to teach *his truth* should do that.

<sup>8</sup> *Those whom God has enabled* to encourage/exhort *his people* should do that. Those who share *their goods/money with others* should do

it sincerely/generously. Those who lead *the congregation* should do it wholeheartedly. Those who help the needy should do it cheerfully.

*In the various ways in which you act toward people, love them sincerely.*

*Romans 12:9-18*

<sup>9</sup> Love others sincerely! Hate what is evil! Continue to eagerly do what *God considers to be good!*

<sup>10</sup> Love one another as members of the same family do; and, you should be ◀the first ones/eager▶ to honor each other!

<sup>11</sup> Do not be lazy. *Instead, be eager to serve the Lord God!*

<sup>12</sup> Rejoice because you are confidently awaiting *what God will do for you!* When you suffer, be patient! Keep praying and never give up!

<sup>13</sup> If any of God's people lacks anything, share with them *what you have!* Readily take care of *travelers who need a place to stay!*

<sup>14</sup> *Ask God to be kind to those who ◀persecute you/cause you to suffer▶ because you believe in Jesus!* Ask him to be kind to them; do not ask him to cause bad things to happen to them.

<sup>15</sup> If someone is joyful, you should rejoice also! If someone is sad, you should also be sad!

<sup>16</sup> Desire for others what you desire for yourselves (OR, Live harmoniously with each other)! Do not do things because you want to be *famous!* Instead, be content to do *tasks that others consider that only unimportant people do* (OR, *to associate with unimportant people*). Do not consider yourselves wise.



<sup>17</sup> Do not do something evil to anyone *who has done* something evil to you. Act in a way that all people will recognize as good!

<sup>18</sup> Live peacefully with other people whenever it is possible, to the extent that you *can influence the situation*.

*Instead of avenging yourselves, allow God to avenge you; and instead of being overcome by something evil done to you, overcome evil deeds by doing good to those who do evil to you, because this is what the Scriptures command.*

*Romans 12:19-21*

<sup>19</sup> *My fellow believers* whom I love, do not do something evil in return when people do something evil to you! Instead, allow God to punish them [MTY], because it is {someone has} written *in the Scriptures that the Lord said*, “ ‘It is my responsibility to take revenge; I am the one who will punish *people who do something something evil to you* [DOU],’ says the Lord.”

<sup>20</sup> Instead of *doing something evil to those who have done something evil to you*, do as the Scriptures teach: “If your (sg) enemies are hungry, feed them! If they are thirsty, give them something to drink! By doing that, you (sg) will cause them to feel ashamed *and perhaps they will change their attitude toward you* [IDM].”

<sup>21</sup> Do not let evil *things that others have done to you* overcome you (sg) *by making you do evil things to them!* [PRS] Instead, overcome the evil *things that they have done* by doing good deeds to them!

# 13

*Be subject to civil authorities, because those who oppose them oppose what God has established and will bring punishment on themselves. Do what is good and then they will commend you. Give to all the authorities what you are obligated to give to them.*

*Romans 13:1-7*

<sup>1</sup> Every *believer* must be subject to the authorities. *Remember that* God is the only one *who gives officials their authority*. Furthermore, those officials that exist are ones who have been appointed by God {God has appointed}.

<sup>2</sup> So whoever resists the officials is resisting what God has established. Furthermore, those who resist officials will bring on themselves *from the officials* the punishment *that God considers fitting*.

<sup>3</sup> What rulers *do* is not *to cause people who* do good deeds to be afraid. Instead, *what they do is to cause people who do evil* to be afraid. So, if any of you [RHQ] wants to be unafraid of officials, do what is good! *If you(sg) do good*, they will commend you *instead of punishing you!*

<sup>4</sup> It is in order to serve God *by doing their work that every official exists*, in order that they may benefit each of you. If any of you does what is evil, you (sg) *will rightfully have reason* to be afraid, because the authority that they have to punish people [MTY] is very real [LIT]! The officials exist to serve God. That is, they act as God's agents as they punish those who do evil.

<sup>5</sup> So, it is necessary for you (*pl*) to be subject to *officials*, not only because they will punish you [MTY] *if you disobey them*, but also because you know *that you should be subject to them*

<sup>6</sup> It is for this reason that you also pay taxes, because the officials are ones who serve God as they continually do their work.

<sup>7</sup> Give to all *the officials* what you are supposed to give to them! Pay taxes to *those who require that you pay taxes*. Pay duties on goods to *those who require that you pay those duties*. Respect *those who ought to be respected*. Honor *those who ought to be honored*.

*Do not leave any debt unpaid. Your only continual obligation is to love one another; because doing so fulfills all that God's law requires.*

*Romans 13:8-10*

<sup>8</sup> Pay all of your debts *when you are supposed to pay them*. The only thing *that is like* a debt that you should never stop paying is to love one another. Whoever loves others has fulfilled all that *God requires in his laws*.

<sup>9</sup> *There are many things that God commanded in his laws, such as do not commit adultery, do not murder anyone, do not steal, and do not desire anything that belongs to someone else. But the command by which they are all summed up {that includes them all} is this: Each of you must love the people with whom you come in contact, just like you (sg) love yourself.*

<sup>10</sup> If you love people with whom you come in contact [PRS], you will not do any evil to them

[LIT]. So, whoever loves *others* fulfills all that God's laws *require*.

*Because it is time for us to be fully alert and active, we must quit doing wicked deeds. We must do those things that will help us resist that which is evil, we must live properly, and we must be like Christ.*

*Romans 13:11-14*

<sup>11</sup> Do what I have just told you, especially since you know *the significance of the time in which we are living*. You know that it is time for you to be *fully alert and active* [MET], *like people who have awakened from sleeping* [MET], because *the time when Christ will finally deliver us from this world's pain/sin and sorrow is near*. That time ◀is closer than/was not so close▶ when we first believed in Christ.

<sup>12</sup> *Our time to live in this world* [MTY] *is almost ended* [MET], *like a night that is nearly ended*. The time *when Christ will return* [MTY] is near. So we must quit doing wicked deeds [MET] *such as people do in the darkness, and we must be doing the things that will help us resist Satan/evil* [MET], *as soldiers who put on their armor in the daytime get ready to resist their enemies*.

<sup>13</sup> We must behave properly, as though the time *when Christ will return* [MTY] *were already here*. We must not participate in drunken carousing [HEN]. We must not commit any kind of sexual immorality [MTY, DOU]. We must not quarrel. We must not be *jealous of other people*.

<sup>14</sup> On the contrary, you/we should *be like the Lord Jesus Christ so that others will see that*

*we belong to him, just as people put on special clothes so that others will see what group they belong to [MET]. You/We should stop thinking about doing the things that your/our self-directed nature desires.*

## 14

*Accept those who are not sure whether they are permitted to do certain things. Anyone who thinks that it is all right to eat all kinds of food must not despise those who do not think that, and those who do not think that it is all right to eat certain foods must not condemn those who do, because God has accepted them.*

*Romans 14:1-4*

<sup>1</sup> Accept those who are not sure *whether God will permit them to do certain things some people think are wrong*. But when you accept them, do not argue with them about what they think/their opinions.

<sup>2</sup> Some people believe that they may eat all kinds of food. Others believe that God does not want them to eat certain things, so they believe that they may not eat meat.

<sup>3</sup> Anyone who thinks that it is all right to eat all kinds of food must not despise those who think it is not all right to eat all kinds of food. Anyone who thinks it is not all right to eat all kinds of food must not ◀condemn/say that God will punish▶ those who think that it is all right to eat all kinds of food, because God himself has accepted those people.

<sup>4</sup> *God is the master of us all, so ◀he is the one who will decide whether those people have done wrong!/who are you to decide whether they have done wrong?▶ [RHQ] Therefore, you have no right [RHQ] to condemn those who eat everything, because they are also God's servants! And just like it is the servants' own master who accepts or condemns [MTY] his servants, it is God who accepts or condemns us. And believers will be accepted by the Lord {the Lord will accept believers} regardless of whether they eat meat or not, because he is able to keep them trusting in him.*

*Each person should be fully convinced about observing special days, thinking and deciding for himself and not for others. We should try to please God by everything we do.*

*Romans 14:5-9*

<sup>5</sup> *Some people regard certain days as holy and think that the other days are not holy. Other people regard all days as equally suitable for worshipping God. Each person should be fully convinced about such matters, thinking and deciding for himself and not for others.*

<sup>6</sup> *As for those who believe that they should worship on a certain day of the week, it is to honor the Lord that they worship on that day. And as for those who think that it is all right to eat all kinds of food, it is to honor the Lord that they eat those foods, as is clear from their thanking God for the food that they eat. As for those who abstain from eating certain kinds of food, it is to*

*honor the Lord that they do not eat those foods, and they also thank God for the food that they do eat. So doing either of those things is not wrong in itself.*

<sup>7</sup> None of us should live *merely to please ourselves*, and none of us *should choose when or how we will die, merely to please ourselves.*

<sup>8</sup> While we live, it is the Lord whom we belong to *and should be trying to please, and not just ourselves.* And when we die, it is the Lord whom we should *be trying to please.* So, while we live and also when we die, we should be trying to please the Lord to whom we belong, *not just ourselves,*

<sup>9</sup> because the very purpose for which Christ died and became alive again is that he might be Lord whom all people should try to please, both of those who have already died and of those who are still living.

*You should neither condemn nor despise your fellow believers who believe differently about religious regulations than you do, because it is God who will say whether he approves of what we have done.*

*Romans 14:10-12*

<sup>10</sup> ◀It is disgraceful that you *who practice certain religious regulations* say that God will punish your fellow believers *who do not practice those regulations!* Why do you *who practice certain religious regulations* say God will punish your fellow believers *who do not practice such regulations?* ▶ [RHQ] *I say this because the time will come when all of us will stand before God in*

order that he will say whether or not he approves [MTY] *of what we have done*. So you *who do not practice such regulations*, ◀should not despise your fellow believers *who practice them!*/why do you despise your fellow believers *who practice them?*▶ [RHQ]

<sup>11</sup> We know this because it is written {a prophet/Isaiah wrote} *what God has said*:

Everyone will bow down before me! That is as *certain as the fact that I live* [IDM]! Everyone [SYN] will acknowledge *that because I am God, I have the right to judge and punish people*.

<sup>12</sup> So it is clear that it is God who will decide *whether or not he approves of* what each of us has done.

*Instead of condemning each other, decide not to do anything that might lead your fellow believer to sin by following your example and which would then cause others to speak evil of you.*

*Romans 14:13-18*

<sup>13</sup> Since it is God who will judge everyone, we must stop saying that *God should* punish some of our fellow believers! Instead, you/we should decide that you/we will not do anything that would *be an example that might cause* fellow believers to stop trusting in God [DOU].

<sup>14</sup> I am absolutely certain [DOU] because of *my close relationship with* (OR, *my belonging to*) the Lord Jesus that there is nothing that by itself is wrong *to eat*. But if people think it is wrong to eat something, then to them it is wrong to eat it. *So you should not encourage them to eat it.*



<sup>15</sup> If you *eat* food [MET] that anyone for whom Christ died *thinks that it is wrong to eat, that person might be encouraged {you might be encouraging that person} to do something that he believes is wrong. As a result, you might cause that fellow believer to stop trusting in God.* In that way he would be ruined *spiritually* just because you have stopped behaving as one who *loves others should behave!*

<sup>16</sup> Similarly, do not *do something that you think is good if, as a result, your fellow believer would sin and then others would speak evil of you who say that you are Christians.*

<sup>17</sup> Letting God rule our lives [MET] does not mean *that we must obey regulations about eating or drinking something!* Instead, *it means we must live righteously, act peacefully towards others, and be joyful by the power of the Holy Spirit.*

<sup>18</sup> Those who serve Christ *by acting* in such ways please God, and others will also respect them.

*Try to do what will help fellow believers to be at peace with each other and to grow spiritually. Do not destroy what God has done in others' lives as a result of your eating certain things.*

*Romans 14:19-23*

<sup>19</sup> So we should always eagerly try to live *in a way that will cause peace among fellow Christians,* and we should try to do what will help each other to *mature spiritually.*

<sup>20</sup> Do not destroy what God has done *in the life of any believer* just because of *your eating certain kinds of food [MET] which that person considers*

*wrong to eat! God permits us to eat every kind of food. But if, by your eating certain kinds of food, you encourage another person to sin by doing what he believes is wrong, you are doing wrong.*

<sup>21</sup> It is good neither to eat meat nor to drink wine, nor *to do anything else at any time if it will cause one of your fellow believers to stop trusting in God.*

<sup>22</sup> Let God tell you *what things are right for you to do, but do not try to force others to accept what you believe. God is pleased with those who do what they know is right and as a result do not feel guilty concerning what they have done, because they have done only those things that they believe are right.*

<sup>23</sup> But some believers are not certain *that God will approve of their eating a certain kind of food. So if they eat it, they think that God will punish them. And they truly will be punished {God truly will punish them}, because they have done things that they believe are not right. Those who do anything without being certain that God considers it to be right are sinning.*

## 15

*We should not be irritated by the practices of those who are uncertain whether God will condemn them for doing certain things that the Mosaic laws forbid. Instead, we should do things that please our fellow Christians, because Christ has set us an example.*

*Romans 15:1-4*

<sup>1</sup> Most of us are sure *that God will not punish us for doing certain things that the laws and rituals God gave Moses said the Jews should not do.* But we should be patient with those who are uncertain *about such things*, and we should not let them irritate us. We should not *simply* please ourselves.

<sup>2</sup> Each of us should *do the things that* please the fellow *believers with whom we come in contact, and things that will* benefit them. We should *do those things* in order to help them mature *spiritually.*

<sup>3</sup> We should *please our fellow believers*, since Christ *has set us an example.* He did not *do things* to please himself. On the contrary, *he tried to please God even when others insulted him.* That was as it is written {as *◀someone/the Psalmist▶* wrote} *in Scripture that the Messiah said to God:* “When people insulted you (sg), *it was as though* they were also insulting me.”

<sup>4</sup> And you *need to remember that* what was written previously {what *God’s servants* previously wrote} *in the Scriptures*, was written {*they* wrote} to teach us in order that we would be patient and be encouraged by *reading/believing* what they wrote. If we do that, we can confidently expect *God to do for us all he has promised.*

*May God enable you all to live harmoniously with each other.*

*Romans 15:5-6*

<sup>5</sup> God is the one who enables us to be patient and encourages us. *◀Ask/Pray to▶ him that he*

would enable you *all* to live harmoniously with each other, doing as Christ Jesus *did*.

<sup>6</sup> Then, as you are united in what you think and say [MTY], you will praise God, *who is the heavenly father* [MET] of our Lord Jesus Christ.

*Accept each other as Christ has accepted you, remembering that what Christ has done was both to help the Jews and to cause non-Jews to praise God.*

*Romans 15:7-12*

<sup>7</sup> So I say to all of you believers at Rome, accept each other. *If you do that*, people will praise God as they see you behaving like Christ. Accept each other just like Christ accepted you!

<sup>8</sup> I want you to remember that Christ helped us Jews [MTY] by what he did, in order to show that God ◀is faithful/does what he says he will do▶. That is, *his coming as our Messiah* fulfilled what God promised to our Jewish ancestors.

<sup>9</sup> And by acting mercifully to them, he also caused non-Jews to praise him. *What he has done for non-Jews* fulfills what is written in the Scriptures that David said to God: "So I will praise you (sg) when I am among the non-Jews, and I will sing to you [MTY]."

<sup>10</sup> David also wrote, "You non-Jews, rejoice with us who are God's people."

<sup>11</sup> And Moses wrote in the Scriptures, "Praise the Lord, all you non-Jews, and may everyone praise him [DOU]."

<sup>12</sup> And Isaiah wrote in the Scriptures, "There will be a descendant [MET] of King David who

will begin to rule the non-Jews. They will confidently expect him *to fulfill what he has promised.*"

*May God make you completely joyful and peaceful in order that you may confidently expect him to do what he has promised.*

*Romans 15:13*

<sup>13</sup> God is the one who causes you to confidently expect *him to do what he has promised. I pray/ask* that he will cause you to be completely joyful and peaceful as you trust *in him*. As you do that, the Holy Spirit will enable you to more and more confidently expect *to receive what God has promised you.*

*I have written frankly to you in this letter because of what God has kindly commissioned me to do among non-Jews.*

*Romans 15:14-16*

<sup>14</sup> My fellow believers, I myself am *completely* sure that you yourselves *have acted toward others* in a completely good way. You have done that because you have known *completely all that God wants you to know* [HYP], and because you are able to teach each other.

<sup>15</sup> However, I have written to you quite frankly *in this letter* about some things in order to remind you *about those things. I have written this letter* because I have been appointed by God {God has *appointed me*}, which I did not deserve,

<sup>16</sup> in order that I would work for Jesus Christ among non-Jews. *God has appointed me* to act

like a priest as I *proclaim* his good message in order that he will accept the non-Jews *who believe in Christ*. They will be like an offering [MET] to God as a result of their being dedicated to him by the Holy Spirit {the Holy Spirit dedicating them to God}.

*I am happy about my work for God that I have now completed in this region by proclaiming the gospel in places where people have not heard about Christ.*

*Romans 15:17-21*

<sup>17</sup> It follows that, because of my relationship with (OR, because I belong to) Christ Jesus, I am happy about my work for God.

<sup>18</sup> I will speak boldly only [LIT] about the work that Christ has enabled me to do. *I do that work* in order that non-Jews might pay attention to the message about Christ as a result of what I have said and done,

<sup>19</sup> specifically, by my performing many powerful miracles [DOU]. *I have done those things* as a result of God's Spirit powerfully enabling me. As a result of doing those things, while traveling all the way around from Jerusalem to Illyricum province, I have completed my work of proclaiming the message about Christ in those places.

<sup>20</sup> As I *proclaim* that message, I am always eagerly trying to proclaim it in places where people have not already heard about Christ. I do that in order that as I work for God I might not be continuing the work for him that someone else already started [MET]. I do not want to be

*like a man who builds a house on someone else's foundation.*

<sup>21</sup> On the contrary, *I teach non-Jews, so that what happens may be like what was written {the prophet Isaiah wrote} in the Scriptures about the Messiah: "Those who did not hear about him previously will know the truth about him. Truly, those who have not heard about him will hear and understand his message [DOU]."*

*Because of this work, I have often been hindered from visiting you, but I hope to see you as I journey through your area and I hope that you will give me what I need for my next journey. But now I am about to go to Jerusalem to take funds to God's people there. So later I will visit you in Rome, and I know that Christ will bless us there.*

*Romans 15:22-29*

<sup>22</sup> Because *I have attempted to preach the message about Christ in places where they have not heard about him, I have been hindered {things have hindered me} many times from being able to visit you.*

<sup>23</sup> But now there are no more places in these regions *where people have not heard about Christ.* Furthermore, for several years I have wanted to visit you.

<sup>24</sup> *So I hope to go/come to see you. I hope to do that as soon as I am on my way to the provinces in Spain. I hope to see you as I journey through your area, and I hope that by whatever you give me [EUP] you will help me on my journey to Spain. But before I go there, I want to enjoy being*

with you for a little while, although *I would like to stay with you longer.*

<sup>25</sup> But *I cannot visit you now*, because I am about to go to Jerusalem in order to take money [EUP] for God's people *there.*

<sup>26</sup> *The believers in Macedonia and Achaia provinces* [MTY] decided to contribute some money [EUP] for those of God's people in Jerusalem who are poor.

<sup>27</sup> They themselves decided *to do this, but truly they owe something to God's people in Jerusalem. The non-Jewish believers benefited spiritually from Jewish believers as a result of hearing the message about Christ from them,* so the non-Jews should also help the Jewish believers *in Jerusalem by giving them material things* (OR, money) [EUP].

<sup>28</sup> So when I have finished this *task* by safely delivering all this money [MET, EUP] *that the believers in Macedonia and Achaia have given,* I will leave *Jerusalem and visit you in Rome while I am on my way to Spain.*

<sup>29</sup> And I know that when I visit you, Christ will abundantly bless us (OR, enable me to bless you).

*I urge you to pray fervently that God will protect me from the unbelieving Jews in Judea and that God's people there will accept the money that I take to them, and also that I may be refreshed by visiting you. May God be with you all.*

*Romans 15:30-33*

<sup>30</sup> Because *we belong to our Lord Jesus Christ* and because the Spirit of God causes us to love



*each other, I urge you all that you help me by fervently/intensely praying to God for me.*

<sup>31</sup> *Pray that I will be protected {that God will protect me} so that the Jews in Judea who do not believe the message about Christ will not harm me. Also pray that God's people in Jerusalem will accept the money [EUP] that I take to them.*

<sup>32</sup> *Pray these things in order that I may go/come to you if God wants me to go/come, and that I may go/come joyfully, and that then God will refresh my spirit as a result of my visiting/being with you.*

<sup>33</sup> *I pray that God, who causes us to have inner peace, will be with all of you and will help you. ◀May it be so!/Amen!▶*

## 16

*I am introducing and commending Phoebe to you, and I ask that you receive her as a fellow believer and that you give her whatever she needs.*

*Romans 16:1-2*

<sup>1</sup> *By means of this letter I am introducing and recommending to you our fellow believer Phoebe, who will be taking this letter to you. She is a deacon in the congregation in Cenchrea city.*

<sup>2</sup> *I request that you receive her because of her relationship with the Lord. You should do that because those who are God's people ought to receive their fellow believers. I am also requesting that you help her by giving her [EUP] whatever she needs, because she has helped many people, including me.*

*I send my greetings to many individuals among the believers there. All the congregations in this area also send their greetings to you.*

*Romans 16:3-16*

<sup>3</sup> Tell Priscilla and *her husband* Aquila that I ◀send greetings to/am thinking fondly of▶ them. They worked with me for Christ Jesus,

<sup>4</sup> and they were even willing to die [IDM] in order *to save* my life. It is not only I who thank them *for helping me*, but the people in all [HYP] the non-Jewish congregations also *thank them for saving my life*.

<sup>5</sup> Also tell the congregation *that meets* in their house that I ◀send my greetings to/am thinking fondly of▶ them. Tell my dear friend Epaphroditus the same thing. He is the first man in Asia *province* who *believed* in Christ.

<sup>6</sup> Tell Mary, who has worked hard *for Christ* in order to *help* you, that I ◀send my greetings to/am thinking fondly of▶ her.

<sup>7</sup> Tell the same thing to Andronicus and *his wife* Junia (OR, and *his sister* Junia) who are my fellow Jews and who were also *previously* in prison with me. They are well-known/respected (OR, respected by the) apostles, and they became Christians before I did.

<sup>8</sup> I also send my greetings to Ampliatus, who is a dear friend because of his relationship with the Lord.

<sup>9</sup> I also send my greetings to Urbanus, who works for Christ with us, and to my dear friend Stachys.

<sup>10</sup> I also send my greetings to Apelles, whom

Christ has approved *because Apelles successfully endured trials*. Tell the *believers* who *live in the house* of Aristobulus that I send my greetings to them.

<sup>11</sup> Also tell Herodion, who is my fellow Jew, that I send my greetings to him. Tell the same thing to those who *live in the house* of Narcissus who belong to the Lord.

<sup>12</sup> Tell the same thing to Tryphaena and *her sister* Tryphosa, who work hard for the Lord. I also send my greetings to Persis. *We all* love her and she has worked very hard for the Lord.

<sup>13</sup> Tell Rufus, who is an outstanding Christian, that I send my greetings to him. *Tell the same thing* to his mother, *who has treated me as though I were her son* [MET].

<sup>14</sup> Tell Asyncritus and Phlegon and Hermes and Patrobas and Hermas and the fellow believers who *meet* with them that I am sending my greetings to them.

<sup>15</sup> I also send my greetings to Philologus, to *his wife* Julia (OR, *his sister* Julia), to Nereus and his sister, and to Olympas, and to all God's people who *meet* with them.

<sup>16</sup> Greet one another affectionately, but in a pure way, *when you gather together*. The *believers* in all the Christian congregations [HYP] *in this area* ◀send their greetings to/say they are thinking fondly of▶ you.

*Note those who are causing quarrels among you and those who cause people to turn away from God. Avoid them, because they only want to satisfy their own desires and deceive those who*

*do not suspect their motives. If you avoid such people, God will soon crush Satan under your feet.*

*Romans 16:17-20*

<sup>17</sup> My fellow believers, I exhort you that you beware of those people who are causing divisions among you and who cause people to turn away from God [MTY] *because they teach things that* are contrary to the message *about Christ* that you have learned (OR, that others taught you). Keep away from such people!

<sup>18</sup> They do not serve our Lord Christ! On the contrary, they only want to satisfy their own desires [MTY]! Also, by all the eloquent things that they say [DOU] they deceive those people who do not realize *that their teaching is false.*

<sup>19</sup> *Believers* everywhere know that you have paid attention to *the good message about Christ*, with the result that I rejoice about you. But I also want you to be wise, *with the result that you do* what is good. I also want you to avoid doing what is evil.

<sup>20</sup> *If you avoid people who teach what is false*, what will *soon happen* [MET] *will be as though* God, who causes us to be peaceful, will be crushing Satan under your feet! *I pray that* our Lord Jesus will continue to act kindly towards you.

*Several of those who are with me send their greetings.*

*Romans 16:21-23*

<sup>21</sup> Timothy, who works with me, and Lucius and Jason and Sosipater, who are my fellow Jews,

want you to know that they are ◀sending their greetings to/thinking fondly of▶ you.

<sup>22</sup> I, Tertius, one who belongs to the Lord, also want you to know that I am ◀sending my greetings to/thinking fondly of▶ you. I am writing this letter as Paul tells me what to write for him.

<sup>23-24</sup> I, Paul, am staying in the house of Gaius, and the whole congregation *here meets* in his house. He also wants you to know that he is ◀sending his greetings to/thinking fondly of▶ you. Erastus, the treasurer of *this city*, also wants you to know that he is ◀sending his greetings to/thinking fondly of▶ you. Our fellow believer Quartus also ◀sends his greetings to you./says he is thinking fondly of you.▶\*

*We should forever praise the One who alone is God, who alone is truly wise.*

*Romans 16:25-27*

<sup>25</sup> As I proclaim the good message about Jesus Christ, I tell about God, the one who is able to strengthen you *spiritually*. I also proclaim the *truth* that was not revealed {which God did not reveal} in all previous ages/times

<sup>26</sup> but which has now been {which he has now} revealed. I, along with others, have proclaimed what the prophets wrote about Christ. We are doing what the eternal God commanded us(exc)/me to do. We want people in all ethnic groups to

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\* **16:23-24** Some Greek manuscripts add v. 24, "May the Lord Jesus Christ continue to act kindly toward you all. Amen!/May it be so!"

know *Christ* so that they can believe *in him* and obey *him*.

<sup>27</sup> *I desire that by Jesus Christ enabling us, we will forever praise the one who alone is God, who alone is truly wise. ◀May it be so!/Amen!▶*

## **Translation for Translators**

**A Bible Translation for Bible Translators which makes implied information explicit in the text as an aid to the translator who may need that information to correctly translate into a particular language.**

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