

# The Epistle of Paul the Apostle to the Romans

## Chapter 1

### *Salutation*<sup>1</sup>

<sup>1</sup> PAUL,<sup>2</sup> a servant<sup>3</sup> of Jesus Christ, called *to be* an apostle,<sup>4</sup> separated<sup>5</sup> unto the gospel of God,<sup>6,2</sup> (Which he had promised afore by his prophets in the holy scriptures,)<sup>7,3</sup>

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<sup>1</sup> Letters in antiquity generally start with a salutation of the form “X to Y, greetings.” Paul’s salutations are generally more elaborate than this simple formula, but never so elaborate as in Romans, where the salutation occupies all of seven verses, six of which are used just to identify the author. Romans is unique in that Paul had not founded or even visited the Roman congregation (although he did know some Christians living in Rome, as witnessed by his greetings in ch. 16). He therefore is more fulsome in his opening here than elsewhere.

<sup>2</sup> Paul never uses any other name for himself. Were it not for Luke’s evidence in Acts, we would not know that his Jewish name was Saul. Upper-class Jews of Paul’s day would commonly have both Jewish and Roman or Greek names. Note that Paul does not identify a co-author as is typical in his epistles.

<sup>3</sup> δοῦλος *doulos* lit. *slave*. Modern attitudes towards slavery are colored by the brutal and racist form practiced in the United States before the Civil War. While never an honorable state in Greek and Roman thought, urban slaves were generally well-treated and had a surprising amount of social mobility. In Jewish thought, the term “God’s servant” (or slave) was used for prophets such as Abraham, Moses and Joshua (Ps. 105:42, 2 Kings 18:12, Judges 2:8). Paul probably uses the term to emphasize his own subjugation of his will to God’s. As a translation, “slave” would now be rather too strong a term (implying a humiliation that δοῦλος *doulos* does not), and “servant” too weak a one (implying a voluntary, contractual relationship). Faulconer uses “bondman.”

<sup>4</sup> ἀπόστολος *apostolos* lit. *emissary*. As explained in the introduction to Acts, the word has multiple meanings in the NT, and not all of them refer to members of the Quorum of the Twelve. It is generally assumed that Paul was one of the Twelve, but impossible to prove conclusively from the NT.

<sup>5</sup> ἀφωρισμένος *aphōrismenos* set apart, appointed.

<sup>6</sup> JST “Paul, an apostle, a servant of God, called of Jesus Christ, and separated to preach the gospel, “ This is mostly a reordering and does not change the meaning significantly, except to specify Paul’s calling was to preach the Gospel.

<sup>7</sup> Only here does Paul use the adjective “sacred” with reference to the OT writings. This is probably a part of his deliberately elaborate style here.

Concerning<sup>8</sup> his Son Jesus Christ<sup>9</sup> our Lord, which was made of the seed<sup>10</sup> of David according to the flesh;<sup>11 4</sup> And declared<sup>12</sup> *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.<sup>13 5</sup> By whom we have received grace<sup>14</sup> and apostleship, for obedience to the faith among all nations, for his name:<sup>15 6</sup> Among whom are ye also the called of Jesus Christ: <sup>7</sup> To<sup>16</sup> all that be in Rome,<sup>17</sup> beloved of God, called *to be* saints:<sup>18</sup> Grace to you and peace from God our Father, and the Lord Jesus Christ.

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<sup>8</sup> We usually shorten the phrase to “the gospel of Jesus Christ,” forgetting that the core meaning is “the good news *about* Jesus Christ,” that he came into the world to save us from our sins.

<sup>9</sup> Note that here, writing in the mid-50’s, Paul is already using “Christ” as a part of Jesus’ name, and not as a title.

<sup>10</sup> σπέρματος *spermatos* seed. The use of *sperm* to refer to male sex cells derives from the older belief that the semen was the seed which the male plants in the fertile soil of the female’s womb. *Seed* is also a common Hebrew metaphor for progeny.

<sup>11</sup> The contrast between “flesh” and “spirit” as found here is common in Paul’s writings. Usually it expresses a contrast between earthly and heavenly, but here is used to represent Jesus’ dual nature—fleshly, derived through Mary from David, and heavenly, derived from the Father.

<sup>12</sup> ὁρισθέντος *horisthentos* designated, demarked. The word is the root of our *horizon*, the line marking the boundary between earth and sky.

<sup>13</sup> JST “And declared the Son of God with power, by the Spirit according to the truth through the resurrection from the dead,” The JST clarifies what Paul means by “by the resurrection”—the resurrection is Christ’s ultimate *bona fides*, confirming Him to be what He claimed. Paul names here three ways in which Jesus is declared to be God’s son: His power, manifest in the miracles He performed in His ministry; the witness of the Spirit (of holiness, the Holy Ghost), and His Resurrection.

<sup>14</sup> χάρις *charin* a gift. This is a key word in Paul’s theology. He never forgot that his status as a former persecutor of the Church left him without any claim to have earned or deserved the second chance he was given on the road to Damascus.

<sup>15</sup> JST “By whom we have received grace and apostleship, through obedience, and faith in his name, to preach the gospel among all nations;” The Greek text as it stands implies that Paul’s commission—his apostleship—is to promote faith and obedience throughout the world. The JST shifts this to imply that his commission came through his own faith and obedience.

<sup>16</sup> The JST inserts “Wherefore I write” before “to”. Modern readers who are not aware of the ancient conventions for letter-writing might find the transition between verses 6 and 7 abrupt, and this change smooths it out.

<sup>17</sup> The words “in Rome” are omitted in some late MSS, implying that at one point there was a version of Romans circulating as a circular letter, one without any specific recipient named. The evidence is weak, however, and few scholars hold that the letter as originally written was not addressed to the Saints in Rome.

<sup>18</sup> ἅγιοις *hagiois* holy ones. The concept of “saint” has altered over the centuries, largely because of its Roman Catholic use to refer to individuals of unusual

*Paul's Desire to Visit Rome*

<sup>8</sup> First,<sup>19</sup> I thank my God through Jesus Christ for you all,<sup>20</sup> that your faith is spoken of throughout the whole world.<sup>21</sup> <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;<sup>22</sup> <sup>10</sup> Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.<sup>23</sup> <sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;<sup>24</sup> <sup>12</sup> That is,<sup>25</sup> that I may be comforted together with you by the mutual faith both of you and me. <sup>13</sup> Now I would not have you ignorant,<sup>26</sup> brethren, that oftentimes I purposed to come unto you, (but was let<sup>27</sup> hitherto,) that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> I am debtor both to the Greeks, and to the Barbarians;<sup>28</sup> both to the wise, and to the unwise. <sup>15</sup> So,<sup>29</sup> as much as in me is, I am ready to preach the gospel to you that are at Rome<sup>30</sup> also.

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personal sanctity. For Paul, it refers to a person called by God to be dedicated to Him. In the modern Church, we refer to ourselves as “Saints” in the same sense: we are “holy” because we are God’s and he has declared us to be such, not because we are of ourselves better or holier than others.

<sup>19</sup> Paul’s thoughts occasionally run faster than he is able to write (or, in the case of Romans, dictate) them. Ordinarily, one would expect a “secondly” or similar word somewhere later in the epistle to indicate what comes next. Paul evidently forgot that he started with a “first” which he never followed up on.

<sup>20</sup> JST “First, I thank my God through Jesus Christ, that you all are steadfast...”

<sup>21</sup> A bit of flattering hyperbole. Although the Roman congregation would receive more than its fair share of attention, being found in the Imperial Capital, it hardly reached “the whole world.”

<sup>22</sup> JST “For God is my witness, whom I serve, that without ceasing I make mention of you always in my prayers, that you may be kept through the Spirit, the gospel of his Son,” The GR here is clumsy and the flow awkward, but the overall gist is clear.

<sup>23</sup> JST “Making request of you, to remember me in your prayers, I now write unto you, that you will ask him in faith, that if by any means, at length, I may serve you with my labors, and may have a prosperous journey by the will of God, to come unto you.”

<sup>24</sup> JST, “that it may be established in you to the end;” The GR word rendered *established* is *στηριχθήναι* *stērichthēnai* set up, established.

<sup>25</sup> JST omits “That is.”

<sup>26</sup> One of Paul’s favorite phrases.

<sup>27</sup> JST “hindered.” Modern English no longer uses “let” with the meaning “hinder.”

<sup>28</sup> IE non-Greek. The Greeks considered anyone who wasn’t Greek a barbarian, including highly civilized cultures such as Egypt and Persia.

<sup>29</sup> JST “And”

<sup>30</sup> “that are at Rome” is omitted in some late MSS (see v. 7n).

### *The Power of the Gospel*

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.<sup>31</sup> <sup>17</sup> For therein is the righteousness of God<sup>32</sup> revealed from faith to faith.<sup>33</sup> as it is written, **The just shall live by faith.**<sup>34</sup>

### *The Guilt of Mankind*<sup>35</sup>

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;<sup>36</sup> <sup>19</sup> Because that which may be known of God is manifest in them; for God hath shewed<sup>37</sup> *it* unto them.<sup>38</sup> <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,<sup>39</sup> *even* his eternal power and Godhead; so that

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<sup>31</sup> Here by “Greek” Paul means “non-Jew” (see his dichotomies in v. 15).

<sup>32</sup> δικαιοσύνη θεοῦ *dikaïosunē theou*, which the KJV translates literally. What precisely Paul means by this is difficult to determine. Probably the best sense, given its link to “the Gospel of Christ”—that is, the good news regarding Jesus—is God’s righteous acts, specifically his fidelity to his covenants, his promises, and his people. God’s righteousness is revealed by the message Paul preaches about Jesus Christ because it shows that through the Atonement he has acted in accordance with His word to save us.

<sup>33</sup> JST “revealed through faith on his name”, which implies that only those who are faithful receive the revelation of God’s righteousness provided by the Gospel. The phrase “from faith to faith” is also ambiguous, but may refer to the fact that faith feeds on itself: as we act in accordance with the faith we have already received, we receive more faith.

<sup>34</sup> Hab. 2:4. Paul’s quotation here is slightly different from both the Hebrew MT and Greek LXX. The quotation nonetheless provides a theme for the letter as a whole: it is by our faith in God that we attain salvation. Note that the GR πίστις *pistis* “faith” encompasses far more than its English counterpart: faith is not only *belief* in God, but also *trust* in God.

<sup>35</sup> Having stated his basic theme in vv. 16-17, Paul now begins to develop his argument. He starts by arguing that all people stand condemned before God: first, the Gentiles, who cannot claim ignorance as an excuse (because they should have known better than to behave as they did), and then the Jews, who *definitely* should have known better.

<sup>36</sup> JST “who love not the truth, but remain in unrighteousness”

<sup>37</sup> Pronounced *showed*.

<sup>38</sup> JST “After that which may be known of God is manifest to them.”

<sup>39</sup> Paul’s position here—that the Gentiles should have been able to deduce basic qualities of God simply from observing nature—is called *natural theology*. Modern LDS, following Moroni, would say that the Gentiles had the light of Christ and therefore the

they are without excuse:<sup>40 21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations,<sup>41</sup> and their foolish heart was<sup>42</sup> darkened.<sup>22</sup> Professing themselves to be wise, they became fools,<sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.<sup>43</sup>

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:<sup>25</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.<sup>44 26</sup> For this cause God gave them up unto vile affections:<sup>45</sup> for even their women<sup>46</sup> did change the natural<sup>47</sup> use into that which is against nature:<sup>48 27</sup>

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basic ability to tell right from wrong, but Paul is arguing something more extensive than that.

<sup>40</sup> JST “For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made, through his eternal power and Godhead; so that they are without excuse;” This is basically just a clarification of the KJV text.

<sup>41</sup> ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν *emataiōthēsan en tois dialogismois autōn* they became useless in their reasoning. All of their intellectual effort was futile. Cranfield notes, “Paul no doubt means to indicate the futility which is the inevitable result of loss of touch with reality.”

<sup>42</sup> JST “hearts were.” This matches better the grammatical plural of the first half of the clause.

<sup>43</sup> Jewish condemnations of idolatry frequently noted the base nature of the objects the idols represented such as animals, and the base materials from which they were made.

<sup>44</sup> Paul occasionally inserts doxologies—praises of God—when he is particularly moved while dictating or writing. This is a happy characteristic of first century Jews which their twenty-first century Christian counterparts all too rarely imitate.

<sup>45</sup> εἰς πάθη ἀτιμίας *eis pathē atimias* to dishonorable passions.

<sup>46</sup> θήλειαι *thēleiai* females. Paul sees the Gentiles as behaving like animals, and uses the word for female animals to emphasize that fact.

<sup>47</sup> φυσικὴν *phusikēn* natural. The word is the root of English words such as *physics* and *physical*. Paul is not referring to what is found in nature, that is, among other animal species. Homosexual acts are far from unattested among other mammals. Paul is rather condemning the more extreme kinds of recreational sex among the Roman upper classes, which is unnatural because it is contrary to the parameters God has established for sexual expression: it is not intended to build strong family units, but simply to provide bodily pleasure.

<sup>48</sup> Vv. 26 and 27 have become notorious in the past couple of decades as one of the surprisingly few scriptural references where homosexual acts are condemned. (It should be noted that Romans 1:26 is the only scriptural condemnation of female-female homosexual acts.) As with the other passages, it is often asserted that Paul is not condemning homosexuality *per se* (that is, sexual attraction), and that even the acts condemned are not so much sexual as cultic. The current practice of the Church allows

And likewise also the men,<sup>49</sup> leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.<sup>50 28</sup> And even as they did not like to retain God in *their* knowledge,<sup>51</sup> God gave them over to a reprobate mind, to do those things which are not convenient;<sup>52 29</sup> Being filled with all unrighteousness, fornication,<sup>53</sup> wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,<sup>54 30</sup> Backbiters,<sup>55</sup> haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,<sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:<sup>56 32</sup> Who<sup>57</sup> knowing

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accepting the former point, in that members are not disciplined for the specific temptations they endure but only for giving in to those temptations. The latter point should probably be rejected in the case of Romans 1; Paul's language may be euphemistic, but it is relatively straightforward and clear. (It must also be acknowledged that the history of modern LDS discourse on homosexuality and homosexual acts has not always been entirely consistent. As of the beginning of the 21<sup>st</sup> century, the Church does have a position of tolerance towards homosexuals while not tolerating homosexual acts which, if not widely known, is maintained by current leadership.)

<sup>49</sup> ἄρσενες *arsenes* males. Paul is using here the word appropriate for barnyard animals, not human beings.

<sup>50</sup> ἔδει *edei* necessary. The word is much stronger than the English *meet* (i.e., *appropriate*) would imply.

<sup>51</sup> JST "And even as they did not like to retain God according to some knowledge,"

<sup>52</sup> καθήκοντα *kathēkonta* proper, fitting. What follows is a list of vices. Lists of vices (and virtues) are common not only in the New Testament but in the hortatory literature of the first century. They are intended to be representative, not exhaustive, and while there is often some organizing principle (frequently sound-based), there is just as often not. Virtue and vice lists often have knotty textual problems, as words can drop in or out relatively easily inasmuch as the list makes perfect sense either way.

<sup>53</sup> πορνεία *porneia* "fornication" is missing in better GR MSS, but the different MSS show considerable variation in this passage and it is not at all certain what the correct reading should be. We should avoid the ungenerous assumption that the only reason why a textual scholar would omit the word is because they themselves are guilty of fornication. Rather, the feeling is that Paul, having made a point about sexual immorality in vv. 26–27 would not find it necessary to repeat that point here.

<sup>54</sup> ψιθυριστάς *psithuristas* whisperers, gossips.

<sup>55</sup> καταλάλους *katalalous* lit. back-talkers, slanderers.

<sup>56</sup> The GR of this verse (ἄσυνέτους, ἄσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας *asunetous, asunthetous, astorgous, aspondous, aneleēmonas* senseless, faithless, loveless, irreconcilable, merciless) shows well the use of sound as an organizing principle in a vice list: all five words begin with α- (in this case being used as a negative prefix, like the English *un-*), the first four being with ας-, and the first two with ασυν- (*without*). The fact that they all end with -ς and the first four with -ους strengthens the sound parallels,

the judgment of God, that they which commit such things are worthy of death,<sup>58</sup> not only do the same, but have pleasure in them that do them.

## Chapter 2

### *The Righteous Judgment of God*<sup>59</sup>

<sup>1</sup> THEREFORE thou art inexcusable, O man, whosoever thou art that<sup>60</sup> judgest:<sup>61</sup> for wherein thou judgest another, thou condemnest<sup>62</sup> thyself; for thou that judgest doest the same things.<sup>63</sup> <sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things. <sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?<sup>64</sup> <sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> Who will render to every man according to his deeds: <sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup> But unto them that are contentious, and do not obey the truth,

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although it is a result of their being grammatical parallels. Note that ἀσπόνδους *aspondous* is missing in better GR MSS.

<sup>57</sup> JST inserts “some.”

<sup>58</sup> JST inserts “are inexcusable.”

<sup>59</sup> Having provided a general condemnation of the Gentiles, who have ignored what they should know about God and let themselves slip into vice, Paul begins a conversation with an imaginary listener who has agreed with him hitherto. It’s easy for us to slip into self-satisfied condemnation of other people. More difficult is to recognize our *own* sins and take the necessary steps to repent of them.

<sup>60</sup> JST inserts “thus.”

<sup>61</sup> πᾶς ὁ κρίνων *pas ho krinōn* all who judge. Judgment in this case does not refer to discriminating between good and evil, but setting ourselves up as arbiters of those whom God *ought* to condemn and whom He *ought* to reward.

<sup>62</sup> κατακρίνεις *katakrineis* you (sing.) condemn. The verb κρίνω *krinō* refers to any kind of judgment or discrimination, whereas κατακρίνω refers specifically to condemnation.

<sup>63</sup> We do the same things in two senses: First, all the vices found among non-believers are also found among the believers (although hopefully not as extensively). Secondly, we are all as individuals guilty of some sin and therefore are sinners. Since God does not look upon sin with the least degree of allowance, we all stand condemned before Him. The fact that our own personal list of sins may be shorter or consist of less “serious” sins is irrelevant.

<sup>64</sup> That is, if God shows mercy to us we shouldn’t assume that means we can get away with anything; rather, God has graciously given us an opportunity to repent.

<sup>65</sup> but obey unrighteousness, indignation and wrath, <sup>9</sup> Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;<sup>66 10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:<sup>67 11</sup> For there is no respect of persons with God. <sup>12</sup> For as many as have sinned without law<sup>68</sup> shall also perish without law: and as many as have sinned in the law<sup>69</sup> shall be judged by the law;<sup>13</sup> (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.<sup>70 14</sup> For when the Gentiles,<sup>71</sup> which have not the law, do by nature<sup>72</sup> the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> Which shew the work of the law written in their hearts, their conscience

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<sup>65</sup> τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ *tois de ex eritheias kai apeithousi tē alētheia* but to those who from selfishness and disobedience to the truth. The word ἐριθεία *eritheia* was formerly derived from ἐρις *eris* (*anger*), hence the KJV translation “contentious,” but scholars now are not sure of this. The word is used in Aristotle for those who seek political office for selfish reasons and by unfair means. If Paul knew this, he may be contrasting those who “seek for glory and honour and immortality” for the right reasons (v. 7) and those who seek to satisfy their own ambitions.

<sup>66</sup> Ἕλληνας *Hellēnos* Greek, but here and in v. 10, Paul is using it to mean “Gentile.”

<sup>67</sup> Vv. 7–10 form a chiasm: (a) eternal life for the good, (b) wrath and fury for the wicked, (b) distress for those who do evil (both Jew and Gentile), (a) glory, honor, and peace for those who do good (both Jew and Gentile).

<sup>68</sup> This is the first mention of “law” in Romans. In general, when Paul refers to “the law,” it is unclear whether he means the Law of Moses specifically or any written list of rules and commandments. (The KJV is right to omit the article here, since the GR is ἀνόμως *anomōs* lawlessly. Paul is therefore not likely speaking specifically of the Mosaic Law.) Paul’s opposition to the Law of Moses is often overstated, but it cannot be denied that he realized (like the Book of Mormon prophets) that the Law was a means to an end, and that whenever we make rules ends in and of themselves, we’re not doing what God wants of us.

<sup>69</sup> ἐν νόμῳ *en nomō* in law. The contrast is with those who act lawlessly noted early in the verse; again, there is no specific law code in mind. “Law” is similarly anarthrous (lacking the article) through the middle of v. 14.

<sup>70</sup> This is the first occurrence of the word “justified” in Acts; Paul will have much to say about justification as the epistle progresses. (The GR here is δικαιωθήσονται *dikaiōthēsontai* from δικαιόω *dikaioō* to be made just, righteous.) There are two main schools of thought as to what Paul means by saying that someone is “justified before God,” either of which can be defended linguistically: to be *reckoned* as righteous, or to be *made* righteous. My own feeling is that the latter is more consonant with LDS theology, where our goal is to *become* like the Father, not merely be restored to his presence.

<sup>71</sup> ἔθνη *ethnē* lit. nations, the standard word for *Gentiles*, *non-Jews*. *Gentile* itself is a more-or-less equivalent term from Latin.

<sup>72</sup> See 1:26n. *Spontaneously* would be a good translation.



also bearing witness, and *their* thoughts the mean while<sup>73</sup> accusing or else excusing one another;)<sup>74</sup> <sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my<sup>75</sup> gospel.

### *Jews and the Law*

<sup>17</sup> Behold, thou art called<sup>76</sup> a Jew,<sup>77</sup> and retest in the law, and makest thy boast of God,<sup>18</sup> And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;<sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,<sup>20</sup> An instructor of the foolish,<sup>78</sup> a teacher of babes, which hast the form of knowledge and of the truth in the law.<sup>21</sup> Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?<sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?<sup>79</sup> <sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup> For **the name of**

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<sup>73</sup> “Meanwhile” would be the modern equivalent of “the mean while.”

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καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογοθημένων *kai metaxu allēkōn tōn logismōn katēgonountōn ē kai apologothēmenōn*, which is difficult to translate. The consensus is that Paul is referring to how the process of conscience works: nudging us towards right action when we start to drift astray, and confirming to us that we are doing right when we are holding to the right course. The AB renders it, “Their thoughts either accuse or defend them.” Alternatively, v. 15b can be taken as closely tied with v. 16—their thoughts will either accuse or excuse them on the day of judgment. The parentheses surrounding vv. 14–15 in the KJV are not present in the GR; it is possible to structure the logical relationship between the various statements here differently from the way the KJV does.

<sup>75</sup> JST “the.” The Prophet avoided the implication that there are valid distinctions between the gospel as preached by Paul and the gospel as preached by others.

<sup>76</sup> ἐπονομάζει *eponomazē* denominated. This is a different word from the one Paul uses for those who are called of God and separated by Him to His work.

<sup>77</sup> Paul now clarifies that his imaginary listener is Jewish. Paul characterizes the listener as smug and self-righteous, traits against which he warns us.

<sup>78</sup> Paul is here addressing those who in their self-righteousness look down on others; certainly Jews and Gentiles both had low opinions of one another. Paul himself did not think of such Jews as genuine “instructor[s] of the foolish.”

<sup>79</sup> ἱεροσυλεῖς *ierosuleis* rob temples. The ancients would often use temples as we use banks to keep their personal belongings secure, and, of course, temples were also the repositories of gifts to the gods. Temples were therefore tempting targets not only for thieves but also for greedy kings. The contrast here is unclear. Does he mean people who hate idols but covet what is contained in their temples? Does he mean people who feel contact with idols is defiling but do it anyway for the sake of material gain? Does he mean people who rob God’s temple by withholding tithes and offerings? Or does he mean committing sacreligious acts in general?

God is blasphemed among the Gentiles through you,<sup>80</sup> as it is written.<sup>25</sup> For circumcision verily profiteth, if thou keep<sup>81</sup> the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.<sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?<sup>82 27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?<sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:<sup>29</sup> But he *is* a Jew, which is one inwardly;<sup>83</sup> and circumcision *is that* of the heart, in the spirit, *and* not in the letter;<sup>84</sup> whose praise *is* not of men, but of God.

### Chapter 3

<sup>1</sup> WHAT advantage then hath the Jew? or what profit *is there* of circumcision?<sup>85 2</sup> Much every way: chiefly,<sup>86</sup> because that unto them were committed the oracles of God.<sup>87</sup> <sup>3</sup> For what if some did not believe?<sup>88</sup> shall their unbelief make the faith<sup>89</sup> of God without effect? <sup>4</sup> God forbid:<sup>90</sup> yea, let God be true, but every man a liar; as it is written,

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<sup>80</sup> Isaiah 52:5

<sup>81</sup> Note the rare English subjunctive (*if thou keep, if thou be* instead of *if thou keepest, if thou art*) in this verse. Note also the chiasm.

<sup>82</sup> The idea that circumcision would be meaningless if one disobeyed God's Law would probably have been acceptable to most Jews of Paul's day (although some did believe that circumcision alone would be sufficient for salvation). They would have been far less comfortable with his second conclusion, that the Gentile who *does* do God's will is as good as a circumcised Jew.

<sup>83</sup> ἐν τῷ κρυπτῷ *en tō kruptō* lit. in that which is hidden.

<sup>84</sup> The contrast between spirit-based righteousness and letter-based righteousness is found elsewhere in Paul. See, e.g., 2 Cor. 3:6.

<sup>85</sup> JST "What advantage then hath the Jew over the Gentile? or what profit of circumcision, who is not a Jew from the heart?" This continues Paul's previous point, as does the change in v. 2, that being a Jew is no advantage at all of one does not obey God.

<sup>86</sup> πρῶτον μὲν *prōton men* first of all. As with 1:8, Paul uses an expression which ordinarily would imply a second, related point is to follow; and as with 1:8, Paul gets distracted and fails to follow up. In this case, however, he will return to the subject of the spiritual advantages the Jews have—in chapter nine.

<sup>87</sup> JST "But he who is a Jew from the heart, I say hath much every way; chiefly because that unto them were committed the oracles of God."

<sup>88</sup> ἡπίσθησάν *ēpistēsan* were faithless, unfaithful. *Did not believe* is rather too weak a translation for the context (and fails to note the opposition between human infidelity and God's fidelity).

<sup>89</sup> τήν πίστιν τοῦ θεοῦ *tēn pistin tou theou* lit. the faith of God, but *God's faithfulness* (or *fidelity*) would probably be better translations here.

<sup>90</sup> μὴ γένοιτο *mē genoito* lit. let it not be!, using the rare optative mood. This is one of Paul's favorite expressions.

**That thou mightest be justified in thy sayings,  
and mightest overcome when thou art judged.<sup>91</sup>**

<sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man )<sup>92</sup> <sup>6</sup> God forbid: for then how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup> And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?<sup>93</sup> whose damnation is just.<sup>94</sup>

*There is None Righteous*

<sup>9</sup> What<sup>95</sup> then? are we better *than they*? No, in no wise:<sup>96</sup> for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup> As it is written,<sup>97</sup>

**There is none righteous, no, not one:<sup>98</sup>  
<sup>11</sup> There is none that understandeth,  
there is none that seeketh after God.**

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<sup>91</sup> Psalm 51:4. The final phrase, νικήσεις ἐν τῷ κρίνεσθαι σε *nikēseis en tō krinesthai se*, could be taken either as a middle (*might be victorious when you enter into judgment/engage in a lawsuit*) or passive (*might be victorious when you are judged*, as in the KJV). The NRSV and Cranfield incline to the former; the AB to the latter. Since the verse is about God, the middle voice is perhaps to be preferred, as otherwise one has the image of God as the defendant in a law court.

<sup>92</sup> JST ‘But if we remain in our unrighteousness and commend the righteousness of God, how dare we say, God is unrighteous who taketh vengeance? (I speak as a man who fears God.)’ The GR text as it stands implies that Paul is taking a deliberately untenable position (claiming that God is unrighteous for punishing human sins).

<sup>93</sup> There are some Christian sects which teach—or are accused of teaching—something along these lines, that we should sin in order to show the greater glory of God as he forgives us. This is certainly nothing Paul would have sanctioned.

<sup>94</sup> The JST changes vv. 7–8 to “For if the truth of God hath more abounded through my lie, (as it is called of the Jews,) unto his glory; why yet am I also judged as a sinner? and not received? Because we are slanderously reported? And some affirm that we say, (whose damnation is just,) Let us do evil that good may come. But this is false.”

<sup>95</sup> JST inserts “If not so;” before “what.”

<sup>96</sup> This appears to contradict vv. 1 and following, where Paul argues that the Jews *are* better off than the Gentiles, but the meaning is subtly different. Here Paul is speaking of their standing before God, not the advantages they enjoy as a member of God’s chosen people.

<sup>97</sup> What follows is not a single quotation but a series of quotations from various OT sources.

<sup>98</sup> Ecclesiastes 7:20

<sup>12</sup> They are all gone out of the way, they are together become unprofitable;  
there is none that doeth good,  
no, not one.<sup>99</sup>

<sup>13</sup> Their throat<sup>100</sup> is an open sepulchre;  
with their tongues they have used deceit;<sup>101</sup>  
the poison of asps<sup>102</sup> is under their lips:<sup>103</sup>  
<sup>14</sup> Whose mouth is full of cursing and bitterness:<sup>104</sup>  
<sup>15</sup> Their feet are swift to shed blood:<sup>105</sup>

<sup>16</sup> Destruction and misery are in their ways:<sup>106</sup>  
<sup>17</sup> And the way of peace have they not known:<sup>107</sup>  
<sup>18</sup> There is no fear of God before their eyes.<sup>108</sup>

<sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law:<sup>109</sup> that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.<sup>110</sup>

### *Righteousness through Faith*

<sup>21</sup> But now the righteousness<sup>111</sup> of God without the law<sup>112</sup> is manifested, being witnessed by the law and the prophets; <sup>22</sup> Even the righteousness of God *which is* by faith

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<sup>99</sup> Psalm 14:1–3

<sup>100</sup> λάρυγξ *larunx* throat, which is the root of our word *larynx*.

<sup>101</sup> Psalm 5:9

<sup>102</sup> ἰὸς ἀσπίδων *ios aspidōn* the poison of asps. The asp is the Egyptian cobra, *Naja haje*.

<sup>103</sup> Psalm 140:3

<sup>104</sup> Psalm 10:7

<sup>105</sup> Either Isaiah 59:7 or Proverbs 1:16

<sup>106</sup> Isaiah 59:7

<sup>107</sup> Isaiah 59:8

<sup>108</sup> Psalm 36:1

<sup>109</sup> IE if the OT condemns sin, it is because sin is found among God's own people, not because it is found among the Gentiles. Therefore Jews are also all under God's condemnation.

<sup>110</sup> The JST reverses the two clauses of this verse. Paul will argue this point—that being subject to the law by no means frees us from the bondage of sin—at greater length below.

<sup>111</sup> δικαιοσύνη *dikaïosunē* righteousness, justice, uprightness, equity.

<sup>112</sup> χωρὶς νόμου *chōris nomou* separately from the law. The AB has *independently of the law*. In this case, Paul is clearly referring to the specific Law of Moses.

of Jesus Christ<sup>113</sup> unto all and upon all them that believe: for there is no difference: <sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> Being justified freely<sup>114</sup> by his grace through the redemption that is in Christ Jesus: <sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.<sup>115</sup>

<sup>27</sup> Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith<sup>116</sup> without the deeds of the law.<sup>117</sup> <sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.<sup>118</sup> <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.<sup>119</sup>

## Chapter 4

### *The Example of Abraham*<sup>120</sup>

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<sup>113</sup> διὰ πίστεως Ἰησοῦ Χριστοῦ *dia pisteōs Iēsou Christou* through faith of Jesus Christ. As the AB puts it, “The sense of the gen. is disputed.” An objective sense—faith in Jesus Christ—is probably the best.

<sup>114</sup> JST adds “Therefore” at the beginning of the verse and changes “freely” to “only”.

<sup>115</sup> This is a difficult paragraph, but key to Paul’s argument. Since everybody is a sinner, whether or not they are under the Law, God’s justice is manifest by his offering salvation to all, whether or not they are under the Law. This offer of salvation is not dependent on the Law, but on faith in Christ. Paul will deal in later chapters with the nature of faith in Christ. The word δικαιοσύνη *dikaïosunē* and its related words permeate the paragraph: justice, justifier, righteousness, just.

<sup>116</sup> JST “faith alone”. Note that this change actually strengthens Paul’s theology of grace.

<sup>117</sup> Paul’s specific referent here is the Law of Moses, but his point generalizes to other covenant relationships. Our salvation does not *derive* from our fidelity to our covenants. If it did, it would indeed be something we could brag about. Rather our faith in Jesus (which leads us to be true to our covenants) opens the way for him to show his grace by saving us.

<sup>118</sup> JST “Seeing that God will justify the circumcision by faith, and uncircumcision through faith.”

<sup>119</sup> That is, the Law is put on a proper foundation.

<sup>120</sup> Paul’s argument that salvation comes from faith, not works, would not sit well with many Jews. They would point to Abraham, the prototype of covenant fidelity, the archetypal Jew. Paul short-circuits their argument by using Abraham as his own example.

<sup>1</sup> WHAT shall we say then that Abraham our father, as pertaining to the flesh,<sup>121</sup> hath found? <sup>2</sup> For if Abraham were justified by works,<sup>122</sup> he hath *whereof* to glory; but not before God.<sup>123</sup> <sup>3</sup> For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.**<sup>124</sup> <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt.<sup>125</sup> <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly,<sup>126</sup> his faith is counted for righteousness.<sup>127</sup> <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,<sup>128</sup> <sup>7</sup> *Saying,*

**Blessed<sup>129</sup> are they<sup>130</sup> whose iniquities<sup>131</sup> are forgiven,  
and whose sins are covered.**

<sup>8</sup> **Blessed is the man to whom the Lord will not impute<sup>132</sup> sin.**<sup>133</sup>

<sup>9</sup> *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.<sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in

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<sup>121</sup> Paul is still speaking to the Jews in his audience, who are descendants of Abraham.

<sup>122</sup> If anybody could claim salvation on the basis of works, it would be Abraham.

<sup>123</sup> JST “For if Abraham were justified by the law of works, he hath to glory in himself; but not of God.” The JST frequently alters “works” to “law of works.”

<sup>124</sup> Genesis 15:6. The context is significant. God has just promised Abraham “he that shall come forth out of thine own bowels shall be thine heir...Look now toward heaven, and tell the stars, if thou be able to number them:...So shall thy seed be.” (Gen. 15:4–5). Abraham trusted that God will keep His word; he put himself in God’s hands.

<sup>125</sup> JST “Now to him who is justified by the law of works, is the reward reckoned, not of grace, but of debt.” This clarifies Paul’s meaning, that if we were justified by our works, then it would mean that God *owed* us salvation and it would by no means be a gift.

<sup>126</sup> τὸν δικαιοῦνται τὸν ἀσεβῆ *ton dikaiountai ton asebe* who justifies the impious. We show impiety by sinning; but God is willing to justify us nonetheless.

<sup>127</sup> JST “But to him that seeketh not to be justified by the law of works, but believeth on him who justifieth not the ungodly, his faith is counted for righteousness.”

<sup>128</sup> JST “the law of works,” “Without” here means “independently of.”

<sup>129</sup> μακάριοι *makarioi* happy, fortunate.

<sup>130</sup> JST adds “through faith.”

<sup>131</sup> αἱ ἀνομίαι *hai anomiai* lawless acts.

<sup>132</sup> οὐ μὴ λογίσηται *ou mē logisētai* will not be reckoned/imputed. Note the double negative, which is intensive in GR: “will by no means be imputed.”

<sup>133</sup> Psalm 32:1–2. Paul would have assumed in general that the Psalms were by David, but this is in fact one of the Psalms which has the superscription, “of David,” implying Davidic authorship.

circumcision, but in uncircumcision.<sup>134 11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.<sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

<sup>13</sup> For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.<sup>14</sup> For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.<sup>15</sup> Because the law worketh wrath: for where no law is, *there is* no transgression.<sup>16</sup> Therefore *it is* of faith, that *it might be* by grace,<sup>135</sup> to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,<sup>17</sup> (As it is written, **I have made thee a father of many nations,**)<sup>136</sup> before him whom he believed, *even* God, who quickeneth<sup>137</sup> the dead, and calleth those things which be not as though they were.<sup>138 18</sup> Who against hope believed in hope,<sup>139</sup> that he might become the father of many nations, according to that which was spoken, **So shall thy seed be.**<sup>140 19</sup> And being not weak in faith, he considered

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<sup>134</sup> Abraham was not circumcised, as a sign of his covenant, until Genesis 17:23–24, *after* his faith was “counted unto him for righteousness.” Our covenants are not a reward for our fidelity in keeping our covenants—rather, they are a way of formalizing our faith in God and willingness to trust ourselves to His care and do His will. Each covenant we make simply puts us deeper in God’s debt, as we grow “from grace to grace.”

<sup>135</sup> JST “Therefore ye are justified of faith and works, through grace,” This does not entirely follow logically from what Paul has said hitherto, but the Prophet was trying to avoid a dangerous inference from Paul’s words—that our works are utterly irrelevant. For Paul, our works are a *manifestation* of our faith as we devote ourselves to God. Justification isn’t a matter of reward for our works; no matter how well we do, we never do well enough to put God into our debt and make Him *owe* us anything.

<sup>136</sup> Paul is here taking God’s promise to refer to more than just the Jewish nation. All the faithful are Abraham’s spiritual descendants, if not physical descendants.

<sup>137</sup> ζωοποιούντος *zōopoiontos* makes alive. The ENG *quick* has the archaic meaning *alive*, hence “the quick and the dead” are the living and the dead.

<sup>138</sup> καλοῦντος τὰ μὴ ὄντα ὡς ὄντα *kalountos ta mē onta hōs onta* summons the non-existent as though existing, a very pregnant phrase.

<sup>139</sup> Paul is here referring to the fact that when God promised them Isaac, Sarah was well past menopause and Abraham was himself old enough that fathering more children would be at best unlikely. Although there was no rational reason to hope that they could have a child, they did so hope because they believed what God told them.

<sup>140</sup> Gen 15:5. God is promising that Abraham’s descendants will be as the stars in the sky; prosaically, there are only a few thousand stars visible to the unaided eye, and Abraham’s physical descendants far outnumber them (unless we count the stars visible in the Milky Way and Andromeda Galaxy which cannot be resolved as individual stars, in which case the stars still are in the lead).

not his own body now dead,<sup>141</sup> when he was about an hundred years old, neither yet the deadness of Sara's womb:<sup>142</sup> <sup>20</sup> He staggered<sup>143</sup> not at the promise of God through unbelief; but was strong in faith, giving glory to God;<sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform.<sup>22</sup> And therefore it was imputed to him for righteousness.<sup>23</sup> Now it was not written for his sake alone, that it was imputed to him;<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;<sup>144</sup> <sup>25</sup> Who was delivered for our offences, and was raised again for our justification.<sup>145</sup>

## Chapter 5

### *Results of Justification*

<sup>1</sup> THEREFORE being justified by faith, we have<sup>146</sup> peace with God through our Lord Jesus Christ: <sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>3</sup> And not only so,<sup>147</sup> but we glory<sup>148</sup> in tribulations also: knowing that tribulation worketh patience; <sup>4</sup> And patience, experience; and experience, hope: <sup>5</sup> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>6</sup> For when we were yet without strength, in due time<sup>149</sup> Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.<sup>150</sup> <sup>8</sup> But

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<sup>141</sup> [ἤδη] νεκρωμένον [*ēdē*] *nenekrōmenon* [already] having died. [ἤδη] [*ēdē*] is missing from some important MSS, but its absence does not materially affect the meaning.

<sup>142</sup> μήτρας *mētras* womb, in GR clearly related to μήτηρ *mētēr* (genitive μητρός *mētros*) mother.

<sup>143</sup> διεκρίθη *diekrithē* doubt, waiver, a derivative of κρίνω *krinō* to judge.

<sup>144</sup> Abraham's faith was that despite all physical appearances, God would give him a son through Sarah. We might add similar instances, such as Joseph Smith's faith that God would answer his prayer, having never prayed before. In any event, few indeed are the people alive today who have direct experience of the resurrected Christ; our faith is that despite having never personally witnessed someone rising bodily from the dead, God has indeed done as He claims and will do as He says He will.

<sup>145</sup> These are the two works which are truly prerequisites for our justification, and they have been done by the Son and the Father, not by us.

<sup>146</sup> The reading ἔχωμεν *echōmen* "let us have" is slightly better-attested. It is rejected in the UBS/Nestle text and most modern translators as more difficult to justify grammatically.

<sup>147</sup> JST "this,"

<sup>148</sup> καυχώμεθα *kauchōmetha* let us rejoice/exult.

<sup>149</sup> κατὰ καιρὸν *kata kairon* at the (appropriate) time.

<sup>150</sup> ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν *huper gar tou agathou tacha tis kai toma apothanein* for somebody might perhaps be willing to die on



God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.<sup>151 11</sup> And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.<sup>152</sup>

*Adam and Christ*<sup>153</sup>

<sup>12</sup> Wherefore, as<sup>154</sup> by one man<sup>155</sup> sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.<sup>156 13</sup> (For until the law sin was in

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behalf of someone good. This verse as a whole, and its second half in particular, have much vexed commentators because the two halves contradict one another. The example is awkward—it really is not hard to come up with examples who have been willing to die for the sake of others who are “just” or “good,” whatever Paul may mean by those words—but Paul’s rhetorical point is clear. While it is easy to think of someone sacrificing themselves to save the life of a good person, what Jesus did is much greater: He died to save even the vilest of sinners.

<sup>151</sup> Paul’s rhetoric throughout this chapter is heavy on parallelism, and here it involves an unusual image: being reconciled to God by Christ’s death, we are saved by his life, with the implication being that the latter is greater than the former. This is not what Paul is referring to here, but to the salvific history of each individual. We are first reconciled to God (as signaled by baptism and receipt of the gift of the Holy Ghost) and then—one hopes—saved. One could argue that the former is achieved through Christ’s death (interpreting that to include both his atoning sacrifice and his resurrection) and the latter as we follow the living Christ, both as manifest in his mortal ministry and as we follow His direction as conveyed through the Spirit; but this is probably pushing Paul’s rhetoric too far.

<sup>152</sup> This is the only use of the word in the NT of the KJV. “Atone” is a Middle English word referring to the process of reconciliation, making two things “at one.” The GR here is καταλλαγὴν *katallagēn*, which is derived from the verb καταλλάγω *katallagō*, translated “reconciled” in v. 10.

<sup>153</sup> This passage is Paul’s most extensive use of the symbolic relationship between Adam and Christ: Adam’s actions bring about a situation where we are alienated from God, whereas Christ’s actions reconcile us to God.

<sup>154</sup> As before, Paul starts a thought with “as”, implying he’ll follow up with a “just so” or something like that; and as before, he breaks the pattern he set up for himself.

<sup>155</sup> IE Adam. Technically, both Adam and Eve fell (see, e.g., Mosiah 16:3), although one typically refers simply to the Fall of Adam. Paul is here neglecting Eve because of the parallelism he is developing between Adam and Christ. Two centuries before Paul, Joshua Ben Sira put the blame on the other spouse: “From a woman sin had its beginning,/and because of her we all die.” (*Ecclesiasticus* 25:24, NRSV).

<sup>156</sup> LDS reject the doctrine of original sin, which this would seem to affirm. After all, even newly-born babies die. If (as Paul seems to imply) we die *because* we sin, they

the world: but sin is not imputed when there is no law.<sup>157</sup> <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,<sup>158</sup> who is the figure<sup>159</sup> of him that was to come.<sup>160</sup>

<sup>15</sup> But not as the offence,<sup>161</sup> so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.<sup>162</sup> <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift<sup>163</sup> *is* of many offences unto justification.<sup>164</sup> <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.<sup>19</sup> For as by one man's disobedience<sup>165</sup> many were made sinners, so by the obedience of one shall many be made righteous.<sup>20</sup> Moreover the law entered, that the offence might abound.<sup>166</sup> But where sin abounded, grace did much more

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must therefore have been born as sinners. Paul's intent here is to cement the parallel between Adam (and Eve) who brought about our deaths both physical and spiritual, and Jesus who undoes the effects of the Fall, both physical and spiritual. They brought about our physical deaths in a literal fashion, and our spiritual deaths symbolically—as Everyman and Everywoman, their sin typifies our own sins committed by ourselves in our own persons. It is, in fact, this verse which provides the classic “proof text” for the doctrine of original sin.

<sup>157</sup> JST “yet sin is not imputed to those who have no law.” This is simply a clarification of Paul's point.

<sup>158</sup> παραβάσεως *parabaseōs* lit. deviation. The word here refers to overstepping one's bounds.

<sup>159</sup> τύπος *tupos* lit. type.

<sup>160</sup> JST adds, “For I say, that through the offense, death reigned over all.”

<sup>161</sup> παράπτωμα *paraptōma* false step, blunder.

<sup>162</sup> JST “But the offense is not as the free gift, for the gift aboundeth. For, if through the offense of one, many be dead; much more the grace of God, and the gift by grace, hath abounded by one man, Jesus Christ, unto many.”

<sup>163</sup> χάρισμα *charisma* gift. The word is related to χάρις *charis*, translated as *grace* throughout the epistle.

<sup>164</sup> JST “And not as, by one that sinned, is the gift; for the judgment is by one to condemnation, but the free gift is of many offenses unto justification.”

<sup>165</sup> παρακοῆς *parakoēs* disobedience. Note that the parallelism isn't perfect here: Adam's transgression brought sin to *all*, but Christ's Atonement only brings exaltation to *many*. (The LDS understanding, of course, is that Christ does bring a free gift, the Resurrection, to all, but that He will not force His gift of exaltation on those who by their actions reject it.)

<sup>166</sup> Paul will deal later in more detail with the problem of the Law and sin. The most usual explanation of this verse is that he means that God gave Israel the Law to make it clearer which of them were sinners, not to make them sin. It is also possible to

abound: <sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## Chapter 6

### *Dead to Sin but Alive in Christ*

<sup>1</sup> WHAT shall we say then? Shall we continue in sin, that grace may abound?<sup>167</sup> <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein?<sup>168</sup> <sup>3</sup> Know ye not, that so many of us as were baptized<sup>169</sup> into Jesus Christ<sup>170</sup> were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death:<sup>171</sup> that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: <sup>6</sup> Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead<sup>172</sup> is freed from sin. <sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once:<sup>173</sup> but in

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take “that” here to mean “with the result that sin abounded” not “in order that sin might about,” but that’s something of a grammatical stretch.

<sup>167</sup> There are, in point of fact, occasionally those who preach essentially along these lines, that we should sin in order to bring greater glory to God. Grigori Yefimovich Rasputin (ca. 1870–1916) is one such.

<sup>168</sup> This is a key point in Paul’s argument, which he will develop at some length. If we do not obey God in order to obtain salvation or His love, why obey? Paul’s response is that when we were baptized, the old person who acted contrary to God’s will (that is, the sinner) died, and the new person who came out of the waters of baptism is dedicated to God and thus, as God’s slave, naturally does what God asks.

<sup>169</sup> Note that Paul assumes that all Christians have undergone baptism. At no point does he argue that ordinances are not required of a believer, only that they do not in and of themselves result in salvation.

<sup>170</sup> εἰς Χριστὸν Ἰησοῦν *eis Christon Iēsoun*, which the KJV translates literally. It is usually taken as synonymous with the phrase εἰς τὸ ὄνομα Χριστοῦ Ἰησοῦ *eis to onoma Christou Iēsou* (into the name of Christ Jesus), a formula which occurs elsewhere in the NT (EG Mt. 28:19, Acts 8:16, Acts 19:5). The particular phrasing used here, however, may be intended to stress the personal nature of the relationship with Christ resulting from the ordinance: we become, in essence, *part* of Christ. (This is probably easier to understand if we keep in mind the metaphor of the Church as a body—Christ’s body, in that the Church is Christ’s.)

<sup>171</sup> The symbolism Paul uses here of baptism as a spiritual death and rebirth is the reason why LDS baptismal fonts are built to be level with the ground.

<sup>172</sup> JST adds “to sin.”

<sup>173</sup> ἐφάπαξ *ephapax* one time.

that he liveth, he liveth unto God.<sup>11</sup> Likewise reckon ye also yourselves<sup>174</sup> to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.<sup>175</sup> <sup>13</sup> Neither yield ye your members<sup>176</sup> *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.<sup>177</sup> <sup>14</sup> For<sup>178</sup> sin shall not have dominion over you: for ye are not under the law, but under grace.<sup>179</sup>

### *Slaves of Righteousness*

<sup>15</sup> What then? shall we sin, because we are not under the law, but under grace?<sup>180</sup> God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants<sup>181</sup> to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were<sup>182</sup> the servants of sin, but<sup>183</sup> ye have obeyed from the heart that form of doctrine<sup>184</sup> which was delivered you.<sup>185</sup> <sup>18</sup> Being then

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<sup>174</sup> ὑμεῖς λογίζεσθε ἑαυτοὺς *humeis logizesthe heautous*, as for you, consider yourselves, with an emphatic pronoun present. We are not literally dead to sin—would that we were!—but we should act as if we were.

<sup>175</sup> The GR text here is unclear; the UBS text has εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ *eis to hupakouein tais epithymiais autou* (with the result that you obey its lusts/desires), which it marks as category C (meaning considerable uncertainty as to the correct reading).

<sup>176</sup> τὰ μέλη *ta melē* limbs.

<sup>177</sup> Note that Paul does *not* argue that we should do God's will in order to be saved; rather, for him, we obey God because we have chosen God as our master. He will develop this concept at some length later on in the chapter.

<sup>178</sup> JST adds “by so doing”.

<sup>179</sup> Our failure to keep God's law—whether the Mosaic Law or any other system of commandments God gives to his children—means that we *ought* to be under the dominion of sin. It is God's grace, manifest in the Atonement, that keeps this from actually happening.

<sup>180</sup> This echoes the rhetorical question in v. 1.

<sup>181</sup> δούλους *doulous* bondsmen, slaves. It is here that the translation “servants” does the most disservice to Paul's arguments. Here he argues very explicitly that we only have a choice of masters: God or sin. We are subject as slaves to one or the other.

<sup>182</sup> JST “are not”.

<sup>183</sup> JST “for”.

<sup>184</sup> τύπον διδαχῆς *tupon didachēs* type of teaching. The root meaning of τύπος *tupos* is a *blow*, and by extension *the mark left behind by a blow*. It thus came to mean *the impress left behind by a seal*, and so the *form* of something or its *prototype*. It is the root of our own word *type* in all its senses. Here *impress* might be a better translation; the teaching of the gospel has made an impression on the convert's heart, which was then obeyed.

<sup>185</sup> ὃν παρεδόθητε *hon paredothēte* which was handed on to you.

made free from sin, ye became the servants of righteousness.<sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have<sup>186</sup> yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.<sup>20</sup> For when ye were the servants of sin, ye were free from righteousness.<sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.<sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.<sup>23</sup> For the wages of sin *is* death; but the gift of God<sup>187</sup> *is* eternal life through Jesus Christ our Lord.

## Chapter 7

### *An Analogy from Marriage*

<sup>1</sup> KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as<sup>188</sup> long as he liveth? <sup>2</sup> For the woman which hath an husband<sup>189</sup> is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.<sup>3</sup> So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.<sup>4</sup> Wherefore, my brethren, ye also are become dead to the law<sup>190</sup> by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.<sup>5</sup> For when we were in the flesh, the motions<sup>191</sup> of sins, which were by the law,<sup>192</sup> did work in our members to bring forth fruit unto death.<sup>6</sup> But now we are delivered from the law, that being dead wherein we were held,<sup>193</sup> that we should serve in newness of spirit, and not *in* the oldness of the letter.<sup>194</sup>

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<sup>186</sup> JST adds “in times past.” This clarifies that Paul is referring to the pre-baptismal experience.

<sup>187</sup> Note the contrast. Sin pays its slaves a wage (a not uncommon practice for household slaves), namely death. God does not pay a wage but gives a gift, eternal life.

<sup>188</sup> JST “only as”. A similar change is made in the next verse.

<sup>189</sup> ἡ γὰρ ὑπανδρος γυνὴ *hē gar hupandros gunē* for the woman who is subject to a man.

<sup>190</sup> Here referring specifically to the Law of Moses.

<sup>191</sup> παθήματα *pathēmata* passions, sufferings, misfortunes.

<sup>192</sup> JST “which were not according to the law,” which clarifies the meaning. Paul is not referring here to law as making sinners of those who actually keep it; sins which are “by the law” are those which are committed as a result of the law—that is, because of the laws we fail to keep.

<sup>193</sup> JST “we are delivered from the law wherein we were held, being dead to the law,”.

### *The Problem of Indwelling Sin*

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I<sup>195</sup> had not known sin, but by the law: for I had not known lust, except the law had said, **Thou shalt not covet.**<sup>196</sup> <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.<sup>197</sup> For without the law sin *was* dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which *was ordained* to life, I found *to be* unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me*. <sup>12</sup> Wherefore the law *is* holy,<sup>198</sup> and the commandment holy, and just, and good.

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal,<sup>199</sup> sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> But I see another law in my members, warring against the law of my mind, and

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<sup>194</sup> The contrast between “spirit” and “letter” is common in Paul. He does not, however, ever contrast (as is popularly believed) “the spirit of the law” and “the letter of the law.”

<sup>195</sup> The remainder of the chapter uses the first person singular extensively. Commentators are divided as to whether this should be considered autobiographical or refers to a typical, Everyman-like experience, and whether it refers to the experience of the Christian before or after baptism. The changes in the JST clearly refer to the experiences of the Christian post-baptism, and it strongly implies that Paul is here using himself as a prototypical Christian and not referring to anything specific in his own experience.

<sup>196</sup> Exo. 20:17, Dt. 5:21. There are commentators who suggest that Paul singles out this commandment because it was the one he personally had trouble with. Dante in his *Divine Comedy* similarly singles out pride as the one Deadly Sin to which he was himself particularly subject by subjecting himself to its punishment in Purgatory.

<sup>197</sup> ἐπιθυμίαν *epithumian* lust/desire. Paul is here referring to the lure of the forbidden: the law calls our attention to what we should not do and so indirectly tempts us to do it.

<sup>198</sup> The law is holy because it comes from God.

<sup>199</sup> σάρκινός *sarkinos* fleshly, made of flesh.

bringing me into captivity to the law of sin which is in my members.<sup>200 24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.<sup>201</sup>

## Chapter 8

### *Life in the Spirit*

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<sup>200</sup> Vv. 22-23 are Paul's way of saying that the spirit is willing but the flesh is weak.

<sup>201</sup> Vv. 9-25 are substantially changed in the JST. The entire passage reads: "<sup>9</sup> For once I was alive without transgression of the law, but when the commandment of Christ came, sin revived, and I died. <sup>10</sup> And when I believed not the commandment of Christ which came, which was ordained to life, I found it condemned me unto death. <sup>11</sup> For sin, taking occasion, denied the commandment, and deceived me; and by it I was slain. <sup>12</sup> Nevertheless, I found the law to be holy, and the commandment to be holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin by that which is good working death in me; that sin, by the commandment, might become exceeding sinful. <sup>14</sup> For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin. <sup>15</sup> But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. <sup>16</sup> For what I know is not right, I would not do; for that which is sin, I hate. <sup>17</sup> If then I do not that which I would not allow, I consent unto the law, that it is good; and I am not condemned. <sup>18</sup> Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me. <sup>19</sup> For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ. <sup>20</sup> For the good that I would have done when under the law, I find not to be good; therefore, I do it not. <sup>21</sup> But the evil which I would not do under the law, I find to be good; that, I do. <sup>22</sup> Now if I do that, through the assistance of Christ, I would not do under the law, I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me. <sup>23</sup> I find then that under the law, that when I would do good evil was present with me; for I delight in the law of God after the inward man. <sup>24</sup> And now I see another law, even the commandment of Christ, and it is imprinted in my mind. <sup>25</sup> But my members are warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>26</sup> And if I subdue not the sin which is in me, but with the flesh serve the law of sin; O wretched man that I am! who shall deliver me from the body of this death? <sup>27</sup> I thank God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God." (Note the altered verse division.)

<sup>1</sup> *THERE* is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.<sup>202 2</sup> For the law of the Spirit of life in Christ Jesus hath made me<sup>203</sup> free from the law of sin and death.<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:<sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.<sup>5</sup> For they that are after the flesh do mind<sup>204</sup> the things of the flesh; but they that are after the Spirit the things of the Spirit.<sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.<sup>7</sup> Because the carnal mind *is* enmity against<sup>205</sup> God:<sup>206</sup> for it is not subject to the law of God, neither indeed can be.<sup>8</sup> So then they that are in<sup>207</sup> the flesh cannot please God.<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.<sup>208 10</sup> And if Christ *be* in you, the body *is* dead<sup>209</sup> because of sin; but the Spirit *is* life because of righteousness.<sup>11</sup> But<sup>210</sup> if the Spirit of him that raised up Jesus<sup>211</sup> from the dead dwell in you, he that raised up Christ from the dead shall also quicken<sup>212</sup> your mortal bodies by his Spirit that dwelleth in you.

<sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.<sup>213 13</sup> For if ye live after the flesh,<sup>214</sup> ye shall die: but if ye through the Spirit do mortify<sup>215</sup> the deeds of the body, ye shall live.<sup>216 14</sup> For as many as are led by the Spirit of God, they are the sons of God.<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba,<sup>217</sup> Father.<sup>16</sup> The Spirit itself

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<sup>202</sup> The earliest mss. end v. 1 after “Christ Jesus” and omit “who walk not after the flesh, but after the Spirit.”

<sup>203</sup> Some mss. read “you” [singular].

<sup>204</sup> φρονουσιν *phronousin* think about.

<sup>205</sup> OR hostile toward.

<sup>206</sup> Cf. 2 Nephi 2:11.

<sup>207</sup> JST “after.” A similar change is made twice in v. 9.

<sup>208</sup> IE he does not belong to him.

<sup>209</sup> JST “shall die”.

<sup>210</sup> JST “And”.

<sup>211</sup> IE the Father. “The Spirit of him that raised up Jesus” is the Holy Ghost.

<sup>212</sup> ζωοποιήσει *zōopoiēsei* makes alive.

<sup>213</sup> Paul leaves unsaid the parallel, that we are debtors to Christ to live after the Spirit.

<sup>214</sup> JST adds “unto sin,” making Paul’s meaning explicit.

<sup>215</sup> OR put to death.

<sup>216</sup> JST adds “unto Christ,” again making Paul’s meaning explicit.

<sup>217</sup> Aramaic for *papa*, a tender and intimate way to refer to one’s father. It occurs also in the NT in Mark 14:36 (as part of Christ’s prayer in the Garden of Gethsemane) and Gal. 4:6. It was not typically used in synagogue worship at the time, but from Paul’s casual use it would appear that it was common in the primitive Church. As such, it is usually assumed by commentators that it was characteristic of Jesus’ own prayers and hence became part of the Christian experience.



bear[eth] witness with our spirit, that we are the children of God: <sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, <sup>218</sup> that we may be also glorified together.

### *The Glory That is to be*

<sup>18</sup> For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature <sup>219</sup> waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, <sup>220</sup> not willingly, but by reason of him who hath subjected *the same* <sup>221</sup> in hope, <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together <sup>222</sup> until now. <sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. <sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see not, *then* do we with patience wait for *it*.

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*. <sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. <sup>29</sup> For whom he did foreknow, he also did predestinate <sup>223</sup> *to be* conformed to the image of his Son, <sup>224</sup> that he might be the firstborn among many brethren. <sup>30</sup> Moreover whom he did predestinate, <sup>225</sup> them <sup>226</sup> he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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<sup>218</sup> IE endure the sufferings and pain of this life. We do not have to experience the same things that Jesus did if we repent (D&C 19:16–17).

<sup>219</sup> OR creation (as in v. 22).

<sup>220</sup> JST “tribulation”. “Vanity” in the KJV does not have its modern meaning but refers to something useless and empty.

<sup>221</sup> JST “it”.

<sup>222</sup> συνωδίνει *sunōdinei* suffers agony together. The verb refers to suffering birthpains (hence the KJV use of the verb *travail*, which it regularly uses to refer to childbirth, what we now call *labor*).

<sup>223</sup> προώρισεν *proōrisen* set apart in advance, foreordain.

<sup>224</sup> JST “his own image”. The GR here is συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ *summorphous tēs eikonos tou huiou autou* having the same appearance as the image of his son. GR εἰκών *eikōn* (image) is the root of the English word “icon.”

<sup>225</sup> As in the previous verse, this means “foreordain.”

<sup>226</sup> The JST changes “whom” to “him whom” and “them” to “him” throughout this verse.

## *God's Love*<sup>227</sup>

<sup>31</sup> What shall we then say to these things? If God *be* for us, who *can be*<sup>228</sup> against us?<sup>229</sup> <sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup> Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. <sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?<sup>230</sup> <sup>36</sup> As it is written,

**For thy sake we are killed all the day long;  
we are accounted as sheep for the slaughter.**<sup>231</sup>

<sup>37</sup> Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,<sup>232</sup> nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## **Chapter 9**

### *God's Election of Israel*<sup>233</sup>

<sup>1</sup> I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>2</sup> That I have great heaviness and continual sorrow in my heart. <sup>3</sup> For I could

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<sup>227</sup> The remainder of the chapter is a beautiful summary of Christian hope. We don't need to earn God's love; we already have it. More than that, so great is God's love that he "spared not his own Son."

<sup>228</sup> JST "prevail".

<sup>229</sup> Cf. Isa. 50:8-9.

<sup>230</sup> Metonymy for threats or acts of violence.

<sup>231</sup> Psalm 44:22

<sup>232</sup> Principalities and powers are allusions to classes of heavenly beings.

<sup>233</sup> Romans 9 is a key chapter in Calvinism, the belief that our salvation is entirely a matter of God's choice and not of our own wills, a doctrine rejected by Latter-day Saints. We accept that we might be "called but not chosen" or elected (chosen by God) but not accepted (rejected) because of our actions. God's election is a matter of grace and does not guarantee our futures; what we do with that election is up to us. Chapters 9–11 are in general a digression from Paul's main argument in Romans; some commentators going so far as to suggest that if they were to be omitted, nobody would notice it. It is nonetheless a digression dear to Paul's heart, dealing with God's election and the fate of Israel.

wish that myself were accursed<sup>234</sup> from Christ for my brethren,<sup>235</sup> my kinsmen according to the flesh: <sup>4</sup> Who are Israelites; to whom *pertaineth* the adoption,<sup>236</sup> and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; <sup>5</sup> Whose *are* the fathers, and of whom as concerning the flesh Christ *came*,<sup>237</sup> who is over all, God blessed for ever.<sup>238</sup> Amen.<sup>239</sup>

<sup>6</sup> Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: <sup>7</sup> Neither, because they are the seed of Abraham, *are they* all children:<sup>240</sup> but, **In Isaac shall thy seed be called.**<sup>241</sup> <sup>8</sup> That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. <sup>9</sup> For this *is* the word of promise, **At this time will I come, and Sara shall have a son.**<sup>242</sup> <sup>10</sup> And not only *this*,<sup>243</sup> but when Rebecca also had conceived by one, *even* by our father Isaac; <sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)<sup>244</sup> <sup>12</sup> It was said unto her, **The elder shall serve the younger.**<sup>245</sup> <sup>13</sup> As it is written,

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<sup>234</sup> ἀνάθεμα *anathema*, whose root meaning is *something devoted (to a god), a votive offering*, but in the NT is used consistently for *something devoted to evil, something accursed*.

<sup>235</sup> JST “(For once I could have wished that myself were accursed from Christ,) for my brethren,”

<sup>236</sup> JST “of whom are the adoption,”

<sup>237</sup> Paul anticipates his argument which follows in the chapter by restricting Christ’s association with the Jews as “concerning the flesh” (GR κατὰ σάρκα *kata sarka* according to the flesh). The true, spiritual Israel does not consist of all the descendants of Jacob, nor only of his descendants (vv. 6-7).

<sup>238</sup> The JST transfers “and the promises” from the end of v. 4 to the beginning of v. 5 and continues, “which are made unto the fathers; and of whom, as concerning the flesh, Christ was, who is God over all, blessed for ever.”

<sup>239</sup> Typically, Paul adds an “amen” after a doxology.

<sup>240</sup> JST “because they are all children of Abraham, are they the seed;” This makes consistent the use of “children” to refer to Abraham’s physical progeny and “seed” to refer to his spiritual progeny.

<sup>241</sup> Genesis 21:12

<sup>242</sup> Genesis 18:10, 14

<sup>243</sup> JST “Sarah;”

<sup>244</sup> This verse, perhaps, is the crux. The roles we are called to play in this life are up to God. Among the factors He uses are our abilities and talents as demonstrated in the pre-existence (Abr. 3:23-24). (Note that there is a difference between being chosen to assume a particular responsibility because of one’s proven abilities and being given a reward for good service.) God, moreover, frequently fails to choose according to *our* criteria, as when he chooses the younger son (Isaac, Jacob, Nephi) over the older son (Ishmael, Esau, Laman), or when he chooses a poor farmer from rural New York to restore His Gospel. The other point to note is by “works” here, Paul is referring to our works in this life. Whatever they may have done one way or the other in the pre-

**Jacob have I loved,  
but Esau have I hated.**<sup>246</sup>

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses,

**I will have mercy on whom I will have mercy,  
and I will have compassion on whom I will have compassion.**<sup>247</sup>

<sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith unto Pharaoh, **Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.**<sup>248</sup> <sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

#### *God's Wrath and Mercy*

<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?<sup>249</sup> <sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? <sup>21</sup> Hath not the potter<sup>250</sup> power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup> And that he

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existence, Jacob and Esau started off this life with a blank slate, and God having chosen Jacob to be the heir of the covenant antedates anything being written on that slate one way or the other.

<sup>245</sup> Genesis 25:23

<sup>246</sup> Malachi 1:2–3. Note the typically Semitic use of “loved” and “hated”; we would express the same thought by “Jacob have I chosen/and Esau have I rejected.”

<sup>247</sup> Exo. 33:19

<sup>248</sup> Exo. 9:16

<sup>249</sup> This section follows naturally from what preceeded. The Pharaoh of the Exodus would be the prototypical evil ruler for Paul's audience (just as we would naturally think of Adolf Hitler). If he was doing God's will in that he played the role God chose for him, can't he excuse himself? Can't he just claim that God was setting him up? that his wickedness was just a result of God's choice, not his? Paul's response—that we are not in a position to question God's decisions, either in the background into which He has us born, or in the matter of how He will judge us at the Last Day—is not entirely satisfying emotionally, although true. The philosophical questions of how God's foreknowledge interacts with our agency are complex, and in the end still have to deal with the point that Paul is making here. God's judgments are His to make, not ours.

<sup>250</sup> κεραμεὺς *kerameus* potter, related to the root of the English *ceramics*.

might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup> As he saith also in Osee, <sup>251</sup>

**I will call them my people, which were not my people;  
and her beloved, which was not beloved.** <sup>252</sup>

<sup>26</sup> **And it shall come to pass, *that* in the place where it was said unto them, Ye  
are not my people;**

**there shall they be called the children of the living God.** <sup>253</sup>

<sup>27</sup> Esaias <sup>254</sup> also crieth concerning Israel, **Though the number of the children of  
Israel be as the sand of the sea, a remnant shall be saved:** <sup>28</sup> **For he will finish the  
work, and cut *it* short in righteousness: because a short work will the Lord make  
upon the earth.** <sup>255</sup> <sup>29</sup> And as Esaias said before,

**Except the Lord of Sabaoth <sup>256</sup> had left us a seed,  
we had been as Sodoma,  
and been made like unto Gomorrha.** <sup>257</sup>

### *Israel and the Gospel*

<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>31</sup> But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. <sup>32</sup> Wherefore? <sup>258</sup> Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, <sup>259</sup> <sup>33</sup> As it is written,

**Behold, I lay in Sion a stumblingstone and rock of offence:  
and whosoever believeth on him shall not be ashamed.** <sup>260</sup>

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<sup>251</sup> GR for Hosea. God used Hosea and his unfaithful wife as a type of the Lord and his unfaithful people. Paul takes his reference to God restoring to favor the people who had abandoned Him, and extends it to refer to God adopting in those who had not been His people in the first place.

<sup>252</sup> Hosea 2:25

<sup>253</sup> Hosea 2:1

<sup>254</sup> The GR form of the name Isaiah.

<sup>255</sup> Isaiah 10:22-23, 28:22.

<sup>256</sup> HEB for “hosts, armies” (not to be confused with “Sabbath”).

<sup>257</sup> Isaiah 1:9

<sup>258</sup> OR why?

<sup>259</sup> JST “Wherefore they stumbled at that stumbling-stone, not by faith, but as it were by the works of the law;”

<sup>260</sup> Isaiah 28:16, 8:14.

## Chapter 10

<sup>1</sup> BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.<sup>261</sup> <sup>2</sup> For I bear them record that they have a zeal of God,<sup>262</sup> but not according to knowledge. <sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.<sup>263</sup> <sup>4</sup> For Christ *is* the end<sup>264</sup> of the law for righteousness to every one that believeth.

### *Salvation for All*

<sup>5</sup> For Moses describeth the righteousness which is of the law, That **the man which doeth those things shall live by them.**<sup>265</sup> <sup>6</sup> But the righteousness which is of faith speaketh on this wise,<sup>266</sup> **Say not in thine heart, Who shall ascend into heaven?**<sup>267</sup> (that is, to bring Christ down *from above*;) <sup>7</sup> Or, **Who shall descend into the deep?**<sup>268</sup> (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it?

**The word is nigh thee,  
even in thy mouth, and in thy heart:**<sup>269</sup>

that is, the word of faith, which we preach; <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, **Whosoever believeth**

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<sup>261</sup> Despite Israel's collective rejection of Jesus, Paul continues to pray and hope for their reformation. Contrast this with the historical anti-semitism of Christians, but compare it with the attitude of the Nephites towards the Lamanites (e.g., Enos 20, Mosiah 28:1-3).

<sup>262</sup> ζήλον θεοῦ *zēlon theou* godly zeal, zeal for the (things of) God.

<sup>263</sup> An interesting observation, one doubtless born from personal experience as a Pharisee. Paul sees the Jews as being more concerned with proving their own righteousness than praising God for His.

<sup>264</sup> Both in the sense of "termination" and of "goal."

<sup>265</sup> Leviticus 18:5

<sup>266</sup> OR in this way.

<sup>267</sup> Dt. 30:12

<sup>268</sup> Dt. 30:13. See also Psalm 107:26

<sup>269</sup> Dt. 30:14. Moses in Dt. 30:12-14 is referring to the Law, telling Israel that it is not far away. They cannot claim that they could not obey the Law because it was too distant. Indeed (v. 14), "But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Significantly, Paul omits "that thou mayest do it" from his quotation.

**on him shall not be ashamed.**<sup>270 12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.<sup>13</sup> For **whosoever shall call upon the name of the Lord shall be saved.**<sup>271</sup>

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?<sup>15</sup> And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**<sup>272 16</sup> But they have not all obeyed the gospel. For Esaias<sup>273</sup> saith, **Lord, who hath believed our report?**<sup>274 17</sup> So then faith *cometh* by hearing, and hearing by the word of God.<sup>18</sup> But I say, Have they not heard? Yes verily,<sup>275</sup>

**their sound went into all the earth,  
and their words unto the ends of the world.**<sup>276</sup>

<sup>19</sup> But I say, Did not Israel know? First<sup>277</sup> Moses saith,  
**I will provoke you to jealousy by *them that are no people,*  
and by a foolish nation I will anger you.**<sup>278</sup>

<sup>20</sup> But Esaias is very bold, and saith,

**I was found of them that sought me not;  
I was made manifest unto them that asked not after me.**<sup>279</sup>

<sup>21</sup> But to Israel he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying**<sup>280</sup> **people.**<sup>281</sup>

## Chapter 11

### *The Remnant of Israel*

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<sup>270</sup> Isaiah 28:16

<sup>271</sup> Joel 2:32

<sup>272</sup> Isaiah 52:7

<sup>273</sup> IE Isaiah.

<sup>274</sup> Isaiah 53:1

<sup>275</sup> μενοῦνγε *menounge*, a triple particle (μεν + ουν + γε), meaning something like *yes, indeed*.

<sup>276</sup> Psalm 18:5

<sup>277</sup> JST “Now”.

<sup>278</sup> Dt. 32:21

<sup>279</sup> Isaiah 65:1

<sup>280</sup> ἀντιλέγοντα *antilegonta* opposing, defiant.

<sup>281</sup> Isaiah 65:2

<sup>1</sup> I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.<sup>282</sup> <sup>2</sup> **God hath not cast away his people<sup>283</sup>** which he foreknew. Wot<sup>284</sup> ye not what the scripture saith of Elias?<sup>285</sup> how he maketh intercession to God against Israel, saying, <sup>3</sup> **Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.**<sup>286</sup> <sup>4</sup> But what saith the answer of God unto him? **I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.**<sup>287</sup> <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace.<sup>288</sup> But if *it be* of works, then is it no more grace: otherwise work is no more work.<sup>289</sup> <sup>7</sup> What then? Israel hath not obtained that which he seeketh<sup>290</sup> for; but the election hath obtained it, and the rest were blinded <sup>8</sup> (According as it is written,

**God hath given them the spirit of slumber,<sup>291</sup>  
eyes that they should not see,**

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<sup>282</sup> Jerusalem was within the territory of Benjamin (Josh. 18:21, 28). After Solomon's kingdom split into Israel and Judah, the Benjaminite territory remained with the capital city as part of the southern kingdom and the tribe of Benjamin was, essentially, absorbed by Judah. It is therefore not terribly surprising to find a Benjaminite among the Jews of Paul's day. (From the fact that Lehi was of the tribe of Joseph [1 Ne. 5:14], we know that some remnants of the remaining tribes were also living in Jerusalem at least through the beginning of the Babylonian Captivity.) Note that Paul bears the Hebrew name of Benjamin's greatest hero, Israel's first King. See also Phil. 3:5.

<sup>283</sup> Psalm 94:14

<sup>284</sup> JST changes the archaic "wot" to the current "know".

<sup>285</sup> ἐν Ἠλίᾳ *en Ēlia* lit. in Elias. Elias here is the GR form of the name Elijah; by "in Elijah," Paul means the section of Scripture dealing with Elijah's ministry.

<sup>286</sup> 1 Kings 19:10.

<sup>287</sup> 1 Kings 19:18. Paul is referring to an incident from the life of Elijah. Ahab, King of Israel, and his Phoenician wife, Jezebel, were aggressively pushing the worship of Baal instead of Jehovah. Even the prophet Elijah was forced into hiding, thinking that he alone was left of the worshippers of Jehovah. In the revelation given him through the "still, small voice" (1 Kings 19:12), the Lord tells Elijah that other remnants were left faithful to Him. By analogy, even though the Jews as a whole rejected Jesus, some accepted Him and became Christians.

<sup>288</sup> IE if you earn it by your works, it is not a gift.

<sup>289</sup> The second half of this verse ("But if *it be* of works..." through the end of the verse) is missing from many GR MSS. Because there are numerous variants in those MSS where it does occur, it is generally felt to be a later addition, although what precisely it is intended to convey is unclear.

<sup>290</sup> JST "they seek", making it clear that this refers to Israel in the collective sense. What Israel sought was, of course, a holiness based on their works and their bloodlines.

<sup>291</sup> κατανύξω *katanuxeōs* numbness, stupor. The word literally refers to a pricking or sting, and hence the numbness which results from certain insect stings.



and ears that they should not hear;)<sup>292</sup>

unto this day.

<sup>9</sup> And David saith,

**Let their table be made a snare, and a trap,  
and a stumblingblock, and a recompence unto them:**

<sup>10</sup> **Let their eyes be darkened, that they may not see,  
and bow down their back alway.**<sup>293</sup>

### *The Salvation of the Gentiles*

<sup>11</sup> I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. <sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.<sup>294</sup> <sup>14</sup> If by any means I may provoke to emulation<sup>295</sup> *them which are* my flesh, and might save some of them. <sup>15</sup> For if the casting away of them *be*<sup>296</sup> the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? <sup>16</sup> For if the firstfruit *be* holy, the lump<sup>297</sup> *is* also *holy*: and if the root *be* holy, so *are* the branches.

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<sup>292</sup> A conflation of Dt. 29:3, Isaiah 29:10, and Ps. 69:23–24

<sup>293</sup> Psalm 69:23–24.

<sup>294</sup> τὴν διακονίαν μου δοξάζω *tēn diakonian mou doxazō*, lit. I make my ministry glorious. GR διακονία *diakonia* refers originally to the work done by a servant waiting tables and is related to the English *deacon*. GR δοξάζω *doxazō* can mean *to praise or honor*, but here is closer to its root meaning *to bring glory to, make glorious*. Paul is bringing glory to his office, calling attention to it, so that other Jews might become jealous of the salvation that Gentiles were winning and act to win it themselves (v. 14).

<sup>295</sup> παραζηλώσω *parazēlōsō* I might make jealous.

<sup>296</sup> JST “is,” changing the archaic subjunctive to an indicative.

<sup>297</sup> τὸ φύραμα *to phurama* lit. something mixed/kneaded, and so *a batch of dough/bread*, in this case the batch from which the firstfruit is taken, the firstfruit being the portion set aside for or offered to God (Num. 15:17-21; see also Lev. 23:9-14). Paul extends slightly what the Law actually says on this point, in that Israel was required to sacrifice the best part of the harvest to God before they consumed any themselves; the Law does not directly say that offering the firstfruit actually makes that from which it is derived holy. The extension is necessary, however, to emphasize Paul’s point. Note also that this analogy does not exactly line up with that starting in the second half of v. 16. The firstfruit which sanctifies is derived *from* the lump, after all; whereas the branches are derived from the root which sanctifies.

<sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted<sup>298</sup> in among them, and with them partakest of the root and fatness of the olive tree,<sup>299</sup> <sup>18</sup> Boast not against the branches. But if thou boast,<sup>300</sup> thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded,<sup>301</sup> but fear: <sup>21</sup> For if God spared not the natural branches, *take heed* lest he also spare not thee.<sup>302</sup> <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

### *The Restoration of Israel*

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery,<sup>303</sup> lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so<sup>304</sup> all Israel shall be saved: as it is written,

**There shall come out of Sion the Deliverer,  
and shall turn away ungodliness from Jacob:**

<sup>27</sup> **For this is my covenant unto them,  
when I shall take away their sins.**<sup>305</sup>

<sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are*

<sup>298</sup> ἐνεκεντρίσθης *enekentristhēs* you were grafted in. *Grafted* is an archaic form.

<sup>299</sup> Cf. Jacob 5 and Zenos' extended parable of the tame and wild olive-trees. The image is a natural one in areas where olives are grown, and so this does not necessarily mean that Zenos' writings survived to Paul's day and were known to him.

<sup>300</sup> JST "Boast not against the branches, for". The phrase "But if thou boast" is changed to "For if thou boast" and moved to the beginning of v. 19.

<sup>301</sup> μὴ ὑψηλὰ φρόνει *mē hupsēla phronei* don't think in a haughty/proud way.

<sup>302</sup> Strangely, Christianity has managed two thousand years of antisemitism despite this passage.

<sup>303</sup> The term *mystery* (μυστήριον *mustērion* in GR) derives from so-called mystery cults, the details of whose worship was known only to initiates. It came to mean something known to or understood by only insiders or, indeed, God Himself. In LDS parlance, *the mysteries* generally refers to speculative doctrine formerly taught by some Church leaders which is not part of official Church doctrine today.

<sup>304</sup> JST "then."

<sup>305</sup> Isaiah 59:21, 27:9

without repentance.<sup>306 30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.<sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy.<sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.<sup>307</sup>

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

<sup>34</sup> For who hath known the mind of the Lord?

or who hath been his counsellor?<sup>308</sup>

<sup>35</sup> Or who hath first given to him,

and it shall be recompensed unto him again?<sup>309</sup>

<sup>36</sup> For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

## Chapter 12

*The New Life in Christ*<sup>310</sup>

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,<sup>311</sup> holy, acceptable unto God, *which is* your reasonable service.<sup>312 2</sup> And be not conformed<sup>313</sup> to this world: but be ye transformed<sup>314</sup> by the

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<sup>306</sup> ἀμεταμέλητα *ametamelēta*, which can mean either *without regret* or *irrevocable* (something one does not take back). The KJV takes it in the former sense, but the latter makes more sense in this context, since God's promises to Israel are not being revoked despite Israel's collective rejection of God.

<sup>307</sup> That is, God set things up so that the Jews would reject the Gospel at first, making its extension to the Gentiles inevitable. At some future point, Israel will return to God, accept Jesus and the Gospel, and be saved (v. 26).

<sup>308</sup> Isaiah 40:13

<sup>309</sup> Possibly a quote from Job 41:3

<sup>310</sup> The theological section of Romans behind him, Paul now turns to the practical realities of the Christian life.

<sup>311</sup> Now that Christ has accomplished the Atonement and animal sacrifices have ceased, the sacrifice we are to offer to God is ourselves. Cf. D&C 59:8.

<sup>312</sup> τὴν λογικὴν λατρείαν ὑμῶν *tēn logikēn latreian humōn* your rational worship/service. The adjective λογικός *logikos* is related to the English *logical* (hence the KJV translation), but might also mean *spiritual*. GR λατρεία *latreia* means the kind of service one performs to a god, that is, worship. What Paul means by combining the two is unclear; while some commentators take it as meaning *inward worship*, that done with the mind, it should probably be taken as in the KJV: the reasonable way to worship God, which is to offer our bodies as a living sacrifice.

renewing of your mind, that ye may prove<sup>315</sup> what *is*<sup>316</sup> that good, and acceptable, and perfect, will of God.

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.<sup>317</sup> <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, *being* many, are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

### *Rules of the Christian Life*

<sup>9</sup> *Let* love be without dissimulation. Abhor that which is evil;<sup>318</sup> cleave to that which is good. <sup>10</sup> *Be* kindly affectioned one to another with brotherly love;<sup>319</sup> in honour preferring one another;<sup>320</sup> <sup>11</sup> Not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup> Rejoicing in hope; patient in tribulation; continuing instant in prayer;<sup>321</sup> <sup>13</sup> Distributing to the necessity of saints; given to hospitality. <sup>14</sup> Bless them which persecute you: bless, and curse not. <sup>15</sup> Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup> *Be* of the same mind one toward another.<sup>322</sup> Mind not high things,<sup>323</sup> but condescend to men of

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<sup>313</sup> μὴ συσχηματίζεσθε *mē suschēmatizesthe* don't mold yourselves upon. The implication is that conforming to this world involved distorting our true form or nature.

<sup>314</sup> μεταμορφοῦσθε *metamorphousthe* be transformed. The same verb is used to describe the Transfiguration (Matt. 17:2, Mark 9:2). Its only other occurrence in the NT is 2 Cor. 3:18.

<sup>315</sup> δοκιμάζειν *dokimazein* to test. We test God's will by determining what it is and what it is not. The AB therefore uses "discern."

<sup>316</sup> JST moves "is" to the end of the verse.

<sup>317</sup> IE faith itself is a gift from God. Here Paul segues to a discussion of the fact that God deals different spiritual gifts to different people; in ch. 14-15, he will deal more specifically with the problem that some in the Church are strong and some weak in faith.

<sup>318</sup> JST replaces the semicolon with "and".

<sup>319</sup> τῇ φιλαδελφίᾳ *tē philadelphia* in brotherly love. The American city of Philadelphia was deliberately named in the hopes that it would exemplify this virtue.

<sup>320</sup> τῇ τιμῇ ἀλλήλους προηγούμενοι *tē timē allēlous proēgoumenoi* esteeming one another greater in honor. We should show more respect to others than we demand from them.

<sup>321</sup> τῇ προσευχῇ προσκαρτεροῦντες *tē proseuchē proskarterountes* busily engaged in prayer.

<sup>322</sup> Usually taken as meaning "Think in harmony with one another" (so AB), but many commentators take it to mean, "Care as much about each other as about yourselves" (so NEB, but not REB, which has "Live in agreement with one another").

low estate. Be not wise in your own conceits.<sup>324 17</sup> Recompense to no man evil for evil. Provide things honest in the sight of all men.<sup>18</sup> If it be possible, as much as lieth in you, live peaceably with all men.<sup>19</sup> Dearly beloved, avenge not yourselves, but *rather* give place unto wrath:<sup>325</sup> for it is written, **Vengeance is mine; I will repay,**<sup>326</sup> saith the Lord.<sup>20</sup> Therefore **if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.**<sup>327 21</sup> Be not overcome of evil, but overcome evil with good.

## Chapter 13

### *Obedience to Rulers*

<sup>1</sup> LET every soul be subject unto the higher powers. For there is no power<sup>328</sup> but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword<sup>329</sup> in vain: for he is the minister of God, a revenger<sup>330</sup> to *execute* wrath upon him that doeth evil. <sup>5</sup> Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For for this cause pay ye tribute also.<sup>331</sup> for they

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<sup>323</sup> μὴ τὰ ὑψηλὰ φρονοῦντες *mē to hupsēla phronountes* not thinking haughty things.

<sup>324</sup> μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς *mē giesthe phronimoi par' heathtoīs* don't be wise in your own estimation.

<sup>325</sup> IE, leave room for [God's] wrath.

<sup>326</sup> Dt. 32:35.

<sup>327</sup> Prov. 25:21–22. The precise meaning of the verses in Proverbs is unclear. It probably means that your enemy will burn with shame because of your generous nature. Significantly, Paul leaves off the end of Prov. 25:22, “and the LORD shall reward thee.”

<sup>328</sup> JST inserts “in the church”. This section of the chapter is universally taken in secular scholarship to refer to the powers of the state. The Church had yet to experience any persecution at the hands of the Roman authorities, and so Paul advising the members to be subject to them is not unreasonable. The issue of obeying unjust rulers would then be left unaddressed as unnecessary to address. The JST shifts this to refer specifically to Church authorities whom one can take as never acting in a violent fashion against the membership.

<sup>329</sup> JST “rod.” This conforms with the change of this passage from dealing with secular authorities to spiritual ones; spiritual authorities do not have the power of life and death.

<sup>330</sup> ἐκδικος *ekdikos* executor of justice.

<sup>331</sup> JST “pay ye your consecrations also unto them;”, again referring to Church authorities.

are God's ministers, attending continually upon this very thing. <sup>7</sup> Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.<sup>332</sup>

### *Brotherly Love*

<sup>8</sup> Owe<sup>333</sup> no man any thing, but to love one another: for he that loveth another hath fulfilled the law. <sup>9</sup> For this, **Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet,**<sup>334</sup> and if *there be* any other commandment, it is briefly comprehended in this saying, namely, **Thou shalt love thy neighbour as thyself.**<sup>335</sup> <sup>10</sup> Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

### *The Approach of the Day of Christ*

<sup>11</sup> And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. <sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>13</sup> Let us walk honestly, as in the day; not in rioting<sup>336</sup> and drunkenness, not in chambering<sup>337</sup> and wantonness,<sup>338</sup> not in strife and envying. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil*<sup>339</sup> the lusts *thereof*.

## Chapter 14

### *Do Not Judge Your Brother*

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<sup>332</sup> JST “But first, render to all their dues, according to custom, tribute to whom tribute, custom to whom custom, that your consecrations may be done in fear of him to whom fear belongs, and in honor of him to whom honor belongs.” This would be the first mention in the JST of secular authorities—the people who receive tribute and custom (that is, tolls). The implication is that the one to whom fear and honor belongs refers to God, however, and not the secular or Church authorities.

<sup>333</sup> JST inserts “Therefore” before “Owe”.

<sup>334</sup> Dt. 5:17-19, 21; Ex. 20:13–17

<sup>335</sup> Leviticus 19:18

<sup>336</sup> μὴ κώμοις *mē kōmois* not carousing.

<sup>337</sup> μὴ κοίταις *mē koitais* lit. not bedding, here meaning *not indulging in sexual intercourse*.

<sup>338</sup> ἀσελγείαις *aselgeiais* debauchery, sensuality.

<sup>339</sup> JST “gratify”.

<sup>1</sup> HIM that is weak in the faith<sup>340</sup> receive ye, *but* not to doubtful disputations.<sup>341</sup> <sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup> Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup> Who art thou that judgest another man's servant?<sup>342</sup> to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. <sup>5</sup> One man esteemeth one day above another: another esteemeth every day *alike*.<sup>343</sup> Let every man be fully persuaded in his own mind. <sup>6</sup> He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. <sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written,

**As I live, saith the Lord, every knee shall bow to me,  
and every tongue shall confess to God.**<sup>344</sup>

<sup>12</sup> So then every one of us shall give account of himself to God.

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<sup>340</sup> What Paul means by "him that is weak in the faith" is not entirely clear. It clearly has to do with disputes over Jewish dietary laws, with some Christians feeling they should continue to eat only kosher foods and other Christians eating according to a more relaxed set of rules; but it is puzzling that vegetarianism enters into it (v. 1b). In some sense, the precise nature of the division among the Roman Christians between the "weak" and the "strong" is irrelevant, because similar divisions plague the Church even today. Members have differing views on the Word of Wisdom, on politics, on science, even on grooming, with each thinking himself "strong" and those who hold to a contrary opinion "weak."

<sup>341</sup> διακρίσεις διαλογισμῶν *diakriseis dialogismōn* quarrels over opinions.

<sup>342</sup> οἰκέτην *oiketēn* household slave. The word emphasizes the intimate relationship between the Christian and Christ. Inasmuch as all members of the Church are Christ's servants, when we criticize one another we are criticizing people who belong to Him.

<sup>343</sup> Paul is here referring to another holdover from Judaism which some Christians would have continued to observe, the various holy days, feasts, new moons, and possibly even jubilee years.

<sup>344</sup> A conflation of Isaiah 49:18 and 45:23. The JST changes the quotation to read, "For I live, saith the Lord, as it is written. And every knee shall bow to me, and every tongue shall swear to God." The change here is not paralleled by changes to the JST of Isaiah.

## *Do Not Make Your Brother Stumble*

<sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock<sup>345</sup> or an occasion to fall<sup>346</sup> in *his* brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean<sup>347</sup> of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. <sup>15</sup> But if thy brother be grieved with *thy* meat,<sup>348</sup> now walkest thou not charitably. Destroy<sup>349</sup> not him with thy meat, for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup> For he that in these things serveth Christ *is* acceptable to God, and approved of men. <sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify<sup>350</sup> another. <sup>20</sup> For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.<sup>351</sup> <sup>21</sup> *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. <sup>22</sup> Hast thou faith? have *it* to thyself before God. Happy<sup>352</sup> *is* he that condemneth not himself in that thing which he alloweth. <sup>23</sup> And he that doubteth is damned<sup>353</sup> if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.<sup>354</sup>

## **Chapter 15**

### *Please Your Fellow Men, Not Yourself*

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<sup>345</sup> πρόσκομμα *proskomma* obstacle.

<sup>346</sup> σκάνδαλον *skandalon* usually translated by the KJV as *offense*, meaning a *trap, snare*.

<sup>347</sup> κοινὸν *koinon* lit. common, but used as a synonym for ritually unclean in the NT (e.g., Acts 10:14-15). Ritual purity would be one area where it would be difficult for life-long Jews to form new habits, or even accept them in others.

<sup>348</sup> IE food.

<sup>349</sup> JST “But if thy brother be grieved with thy meat, thou walkest not charitably if thou eatest. Therefore”.

<sup>350</sup> τὰ τῆς οἰκοδομῆς *ta tēs oikodomēs* lit. the things of house-building.

<sup>351</sup> As usual, “offense” here means a trap or a snare; Paul is saying that if we take advantage of our Christian freedom to do things which hinder the spiritual development of others, we are doing evil.

<sup>352</sup> μακάριος *makarios* happy, fortunate. The word is translated *blessed* by the KJV in the Beatitudes.

<sup>353</sup> JST “condemned”, which does not change the meaning but makes it less offensive to modern ears.

<sup>354</sup> There is some evidence that there was once in circulation a version of Romans which ended at this point, possibly with the doxology of 16:25-27.



<sup>1</sup> WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let every one of us please *his* neighbour for *his* good to edification. <sup>3</sup> For even Christ pleased not himself; but, as it is written, **The reproaches of them that reproached thee fell on me.**<sup>355</sup> <sup>4</sup> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: <sup>6</sup> That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

*The Gospel for Jews and Gentiles Alike*

<sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glory of God. <sup>8</sup> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: <sup>9</sup> And that the Gentiles might glorify God for *his* mercy; as it is written,

**For this cause I will confess to thee among the Gentiles,  
and sing unto thy name.**<sup>356</sup>

<sup>10</sup> And again he saith,

**Rejoice, ye Gentiles, with his people.**<sup>357</sup>

<sup>11</sup> And again,

**Praise the Lord, all ye Gentiles;  
and laud him, all ye people.**<sup>358</sup>

<sup>12</sup> And again, Esaias saith,

**There shall be a root of Jesse,  
and he that shall rise to reign over the Gentiles;  
in him shall the Gentiles trust.**<sup>359</sup>

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*Paul's Missionary Commission*

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<sup>355</sup> Psalm 69:10

<sup>356</sup> Psalm 18:50, 2 Sam. 22:50

<sup>357</sup> Dt. 32:43

<sup>358</sup> Psalm 117:1

<sup>359</sup> Isaiah 11:10

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, <sup>16</sup> That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. <sup>17</sup> I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup> Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, <sup>360</sup> I have fully preached the gospel of Christ. <sup>20</sup> Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: <sup>21</sup> But as it is written,

**To whom he was not spoken of, they shall see:  
and they that have not heard shall understand.** <sup>361</sup>

#### *Paul's Plan to Visit Rome*

<sup>22</sup> For which cause also I have been much hindered from coming to you. <sup>23</sup> But now having no more place in these parts, and having a great desire these many years to come unto you; <sup>24</sup> Whensoever <sup>362</sup> I take my journey into Spain, <sup>363</sup> I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. <sup>364</sup> <sup>25</sup> But now I go unto Jerusalem to minister unto the saints. <sup>26</sup> For it hath pleased them of Macedonia <sup>365</sup> and Achaia <sup>366</sup> to make a

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<sup>360</sup> Illyricum is the region on the east coast of the Adriatic Sea. Technically, at this point, Illyricum had ceased to exist as a province, having been split into Dalmatia and Pannonia. There is no record in Acts of Paul having preached in this region. He may be indulging in a bit of hyperbole, thinking of his ministry as covering the entire eastern Mediterranean which would include Illyricum. It is also possible that he made a quick detour to Illyricum while preaching in Macedonia and Thrace (EG Acts 16-17 or, more likely, Acts 20:1-6).

<sup>361</sup> Isaiah 52:15

<sup>362</sup> JST "When".

<sup>363</sup> The uttermost west of the Roman world. This is the first mention in Romans of Paul's hope to travel there and preach the Gospel. It is not known whether he ever made it there or not; if he did, it was after the end of Acts and during the period of his life for which there are no fully reliable records. There are traditions that he did eventually reached Spain.

<sup>364</sup> JST "filled through your prayers."

<sup>365</sup> Macedonia is the region north of the Aegean Sea. The region is still called Macedonia today, although the name has become extremely controversial as many Greeks insist that the term should not be used for non-Greek Slavs who currently live there or their language.

certain contribution for the poor saints which are at Jerusalem.<sup>367</sup> <sup>27</sup> It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. <sup>28</sup> When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. <sup>29</sup> And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

<sup>30</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; <sup>31</sup> That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints; <sup>32</sup> That I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup> Now the God of peace *be* with you all. Amen.<sup>368</sup>

## Chapter 16

### *Personal Greetings*<sup>369</sup>

<sup>1</sup> I commend unto you Phebe<sup>370</sup> our sister, which is a servant<sup>371</sup> of the church which is at Cenchrea.<sup>372</sup> <sup>2</sup> That ye receive her in the Lord, as becometh saints, and that ye

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<sup>366</sup> The Roman province corresponding to what is now southern Greece, consisting primarily of the Peloponessus and regions immediately to the north across the Gulf of Corinth and on the Isthmus of Corinth.

<sup>367</sup> Paul's collection for the Judean poor was a major project at this point in his ministry (see 1 Cor. 16:1-4, 2 Cor. 8-9).

<sup>368</sup> Some MSS of Romans end at this point. There has been speculation that chapter 16 is therefore a later addition. The consensus of scholars, however, is that the epistle as we have it is essentially what Paul wrote.

<sup>369</sup> Paul typically ends his epistles with a series of greetings. Nowhere is this section of the epistle as elaborate as in Romans. As with the elaborate salutation, this is probably because Paul had never personally ministered in Rome. Some scholars find it suspicious that Paul would know so many people in a congregation where he had never labored, but given Rome's prominence, this is not entirely unexpected. (A modern Apostle who had never visited Washington, D.C., might nonetheless know many Saints there.) Many of the people mentioned here are otherwise unknown. Note that of the over two dozen people mentioned, fully one-third are women, showing the prominence of women in the primitive Church.

<sup>370</sup> Phoebe is otherwise unknown. The name is derived from Greek mythology (Phoebe was a Titaness, the grandmother of Apollo [Phoebus] and Artemis), implying that she had a pagan background. It has also been suggested that she was a freed slave.

<sup>371</sup> *διάκονον diakonon*, which literally refers to a servant who waits on tables. Because it is also used in the NT for those who hold the priesthood office of *deacon* (a word which derives from *διάκονος diakonos*; see Phil. 1:1, 1 Tim. 3:8-13), it is sometimes asserted that this reference proves the existence of women holding the

assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

<sup>3</sup> Greet Priscilla and Aquila<sup>373</sup> my helpers in Christ Jesus: <sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise *greet* the church that is in their house.<sup>374</sup> Salute my wellbeloved Epānetus, who is the firstfruits of Achaia<sup>375</sup> unto Christ. <sup>6</sup> Greet Mary,<sup>376</sup> who bestowed much labour on us. <sup>7</sup> Salute Andronicus<sup>377</sup> and Junia,<sup>378</sup> my kinsmen,<sup>379</sup> and my fellowprisoners, who are of note among the apostles,<sup>380</sup> who also were in Christ before me. <sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urbane,<sup>381</sup> our helper in Christ, and

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priesthood office of deacon. However, the word is also used in the NT in a more generic sense (e.g., 2 Cor. 11:23), so it is impossible to prove from this reference alone whether that assertion is true. Nor is the fact that Paul is using a masculine noun here to refer to a woman necessarily significant; the term can be used in a gender-inclusive way.

<sup>372</sup> There were numerous Cenchreas in the ancient world. The one probably meant is the one which served as a port for Corinth.

<sup>373</sup> Priscilla (the better MSS support is for the more formal form of her name, Prisca) and Aquila are also mentioned in Acts (Paul meets them in Corinth, according to Acts 18:1-3). Luke tells us that they were from Rome and had to leave because of imperial decree; it would seem from this that they were able to migrate back. Priscilla is usually mentioned first when the two are named.

<sup>374</sup> Church meetings at this time would typically be held in members' homes, rather than in dedicated buildings.

<sup>375</sup> Other MSS have here "Asia," meaning the Roman province, which occupied the western third of what we now call Asia Minor.

<sup>376</sup> A common name among Jews, and not unknown among Gentiles (it is the feminine form of the good Roman name, Marius). Some MSS call her Μαριάμ, an archaic form of the name, instead of Μαρία. It is not likely that this Mary is to be identified with any of the other Marys mentioned in the NT.

<sup>377</sup> Otherwise unknown. Andronicus was a common Greek name of the period.

<sup>378</sup> Otherwise unknown, but possibly Andronicus' wife.

<sup>379</sup> συγγενεῖς *sungeneis* lit. relatives, but they may have been Paul's relatives only in the sense of being fellow Jews.

<sup>380</sup> The KJV artfully preserves the ambiguity of the Greek, which can be taken either to mean that Andronicus and Junia were noteworthy apostles, or that they were highly esteemed by the apostles. This is sometimes used to argue that the primitive Church had women among the Twelve, which is most unlikely. It is possible that the pair are both male (Andronicus and Junias), but this is unlikely as the name Junias is otherwise unattested. More probable is that Paul is using "apostle" in a generic sense as one who is a formal emissary (e.g., 2 Cor. 8:23), and not in the technical sense of one who holds the Priesthood office of Apostle and is a member of the Twelve. They might, in effect, be what we would now term a missionary couple.

<sup>381</sup> Meaning "of the city" (*urbs* in Latin, the "city" being of course Rome itself). This was a very common Roman name.

Stachys my beloved.<sup>10</sup> Salute Apelles approved<sup>382</sup> in Christ. Salute them which are of Aristobulus' household.<sup>383 11</sup> Salute Herodion<sup>384</sup> my kinsman. Greet them that be of the household of Narcissus,<sup>385</sup> which are in the Lord.<sup>12</sup> Salute Tryphena and Tryphosa,<sup>386</sup> who labour in the Lord. Salute the beloved Persis,<sup>387</sup> which laboured much in the Lord.<sup>13</sup> Salute Rufus<sup>388</sup> chosen in the Lord, and his mother and mine.<sup>389 14</sup> Salute Asyncritus, Phlegon, Hermas,<sup>390</sup> Patrobas, Hermes,<sup>391</sup> and the brethren which are with them.<sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and Olympas,<sup>392</sup> and all the saints which are with them.<sup>16</sup> Salute one another with an holy kiss.<sup>393</sup> The churches of Christ salute you.

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<sup>382</sup> δόκιμον *dokimon* tested.

<sup>383</sup> JST "church." The Prophet made a similar change in v. 11. Since Paul was probably referring to the members who met in a private home (that is, they constituted what scholars call a "household church"), the meaning would be the same. There is an Aristobulus who was the brother of King Herod Agrippa I and had been resident at Rome but who was by this point dead. There has been some speculation that Paul's greeting here is to the Christians who had been among his servants and slaves, but this seems unlikely given the implication of the JST. In any event, the name Aristobulus was not uncommon.

<sup>384</sup> Probably a freedman, a former slave of one of the many Herods who had spent some time in Rome.

<sup>385</sup> There was a well-known Narcissus of the time, a freedman and former secretary of the Emperor Claudius. After Claudius' death in 54 he was arrested and forced to commit suicide. There may have been Christians among his household who formed a branch of the Church. Again, however, the change in the JST to refer to Narcissus church and not household implies that this is not the case.

<sup>386</sup> Two women, otherwise unknown, who were probably sisters and possibly, judging by their names, even twins.

<sup>387</sup> A name often used for a female slave.

<sup>388</sup> An Italic name meaning "Red," not at all uncommon. This may be the same Rufus mentioned in Mark 15:21 as a son of Simon of Cyrene. Only Mark mentions Simon's children. Since his Gospel is usually believed to be written for a Roman audience, it would make sense that he would mention them if they were prominent in the Church in Rome.

<sup>389</sup> This is not to be taken literally, that Rufus and Paul were at least half-brothers.

<sup>390</sup> There is an apocryphal book accepted by some branches of Christianity called the *Shepherd of Hermas*; both Origen and Eusebius ascribe the *Shepherd* to this Hermas. The identification is unlikely, as the *Shepherd* was probably not written until the mid-second century.

<sup>391</sup> The name of the Greek god of luck, among other things, the equivalent of the Roman Mercury. This was a very common slave name.

<sup>392</sup> This may be a family unit, with husband Philologus, wife Julia, and children Nereus, Olympas and another unnamed sister. The GR can also be taken as meaning "Nereus and his sister, even Olympas." It's also possible to take this as two brother-sister pairs (Philologus and Julia, Nereus and his sister) with Olympas either being Nereus'

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.<sup>394</sup> <sup>18</sup> For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. <sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.<sup>395</sup>

<sup>21</sup> Timotheus<sup>396</sup> my workfellow, and Lucius,<sup>397</sup> and Jason,<sup>398</sup> and Sosipater,<sup>399</sup> my kinsmen, salute you. <sup>22</sup> I Tertius,<sup>400</sup> who wrote *this* epistle, salute you in the Lord.<sup>401</sup> <sup>23</sup> Gaius<sup>402</sup> mine host, and of the whole church, saluteth you. Erastus<sup>403</sup> the chamberlain of the city saluteth you, and Quartus a brother. <sup>24</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

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sister or a different woman. The name Julia implies some sort of connection with the imperial (Julian) clan.

<sup>393</sup> JST “a holy salutation.” Kissing, even between people of the same sex, was a common way of greeting; this change avoids the awkward implications for our modern culture, where it is not. The “holy kiss” is still a part of Eastern Orthodox worship.

<sup>394</sup> Paul does not specify what divisions he’s referring to, but it would seem to be something more disruptive than the disagreements between the strong and the weak he discussed in chapters 14 and 15.

<sup>395</sup> A typical closing for a Pauline epistle, but Paul continues for several more verses.

<sup>396</sup> Timothy, Paul’s frequent coworker and addressee of 1 and 2 Timothy. He is the coauthor of four of Paul’s epistles: 2 Corinthians, 1 Thessalonians, Philippians, and Philemon.

<sup>397</sup> Possibly the Lucius of Cyrene mentioned in Acts 13:1. Some commentators have identified him with Luke, the physician and author of Luke and Acts, whose name is a form of “Lucius.” This identification is very unlikely.

<sup>398</sup> Possibly the Jason who was Paul’s host in Thessalonica (Acts 17:5-9). The name Jason was popular from Greek mythology.

<sup>399</sup> Possibly the Sosipater/Sopater who accompanied Paul to Jerusalem before his arrest (Acts 20:4).

<sup>400</sup> It is well-known that Paul usually used a scribe when composing his epistles; this is the only one where the scribe added something of his own. Tertius is otherwise unknown, but his name means “third.” (Giving children number names—Quintus, Sextus, Septimus, Octavius, Decimus—was common among the Romans.) It is possible that his brother is the Quartus (“fourth”) mentioned in v. 23.

<sup>401</sup> ἐν κυρίῳ *en kuriō*, which might mean either “in the Lord” (as in the KJV) or “in my lord/master,” meaning Paul.

<sup>402</sup> Possibly the Gaius whom Paul admits to having baptized in 1 Cor. 1:14.

<sup>403</sup> Possibly the same Erastus who is mentioned in Acts 19:22 and 2 Tim. 4:20.

*Doxology*<sup>404</sup>

<sup>25</sup> Now to him that is of power to stablish you according to my<sup>405</sup> gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: <sup>27</sup> To God only wise, *be* glory through Jesus Christ for ever. Amen.

*Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.*<sup>406</sup>

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<sup>404</sup> The final doxology is missing or located elsewhere in several MSS.

<sup>405</sup> JST “the”. Paul means, of course, the gospel message as he conveyed it; the JST avoids the implication that there are other valid gospel messages.

<sup>406</sup> As with all the Pauline epistles, the subscription is not original but dates from centuries later. In this case, the location where Paul wrote it is deduced from 16:1-2.