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Paulos's letter to the believers in

Romai

Introduction

Paulos's letter to the believers in Romai was sent to both Yehudim and non-Jews who believe in, and trust, Yeshua (Jesus) the messiah. He wrote to them so that they could be prepared for when he could visit them there. Paulos planned to work there with other Christians for a while, then with their help, he would travel to Spania. He wrote in order to explain his understanding of Christian faith and of day-to-day living as Christians.

Paulos greets the believers there in Romai and he tells them about his prayers for them. Then he tells them the theme of his letter, "how God makes us guiltless—by faith." (1:17a). All people, Jewish or not, need to become guiltless in God's sight by means of faith in Yeshua Messiah.

Next Paulos tells them about new life by means of unity with the messiah thereby forming a new relationship with God. Believers will have peace from God and the power of Spirit of God will save them from the power of sin and of death. In chapters 5-8, Paulos explains about the purpose of God's law and about the power of God's spirit working through believers.

Paulos answers the question about how Yehudim and non-Jews fit into God's plan for of all people. Paulos explains that the unbelief of Yehudim is part of God's plan for a time so that the good message can be proclaimed to non-Jews. But concerning God's choosing of Yehudim, he loved them very much due to his promise to their ancestors, and it's as a result of them that all people can receive the love and mercy of God through the messiah Yeshua.

In the ending, Paulos explains how to live as a Christian, with the main need being to accept and love each other. He also includes themes like serving God, the responsibility of Christians the government, and for each individual, questions concerning the conscience. Paulos ends his letter and greeting others, and by his praising God.

Main components of Paulos's letter

Introduction and theme *1:1-17*
All people need salvation *1:18–3:20*
God's way of saving people *3:21–4:25*
The new life in the messiah *5:1–8:39*
God's plan for Yisrael *9:1–11:36*
Christian living *12:1–15:13*
Concluding remarks and greetings *15:14–16:27*

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

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Readers' Version

1:1 This letter is from Paulos, a slave **of Messiah Yeshua** (Jesus; Grk. Yesus) and a **chosen** ambassador who's been set apart for **God's** good message, **2** which God had previously promised through the messages of his prophets in the holy scriptures.

3 This good message is about his son, who was conceived as a descendant of David, **4** and became known as **God's** son according to the **spirit** of holiness—demonstrating power by coming back to life from the dead. Yes, he's our **master**, **Yeshua Messiah**, **5** and it's through him that we received generous gifts, and also the assignment to faithfully, obediently take his name to all the non-Jews, **6** which also includes you non-Jews there who **Yeshua Messiah** invited.

7 This letter is written to all those in Romai that **God** loves and considers as holy. May you all experience generosity and peace from **God** our father and from **the master Yeshua Messiah**.

Paulos's wish to visit Romai

8 I'll start by thanking my **God** through **Yeshua (Jesus; Grk. Yesus) Messiah** for all of you, because the story about your faith has been told in many countries. **9** Yes, the **God** that I serve in my spirit, in the good message about his son, is my witness about how I never stop mentioning you Romaios **10** in my prayers—asking that somehow **God** will favour me by allowing me to come and visit you, **11** because I'm longing to see you so that I can share a particular spiritual gift with you in order to strengthen you. **12** I want all of us to be encouraged together by each other's faith—both me and you Romaios.

13 Brothers and sisters, I don't want you to be unaware that I'd planned several times to come to you,[1] but I was vetoed until recently so that I'd also have a harvest among you similar to those among the other non-Jews. **14** Whether it's Hellains (Greeks) or other foreigners, wise people or foolish, I have an obligation, **15** and so I'm also eager to talk about the good message to all of you there in Romai.

16 I'm not ashamed to talk about the good message,[2] because it conveys **God's** power to save everyone who believes it—first Yehudim (Jews) and then non-Jews. **17** It explains how **God** makes us guiltless—by faith leading to more faith—as it's been written: Godly people will live by faith.[3]

God's anger towards those who deny his existence

18 **God's** severe anger is being revealed from heaven on the ungodliness and disobedience of people who limit the truth by their disobedience, **19** because the fact that there is a **god** has been shown to them, because **God** himself has revealed it. **20** Ever since the creation of the world, God's invisible attributes have been clearly seen through his workmanship—both his eternal power and his divinity—so people have no excuse. **21** Even though they know about **God**, they didn't honour or thank him, but their theories made them incompetent and their minds turned from perception towards darkness.[4] **22** They claimed to be scientific, but instead they believed foolishness, **23** and so they changed the greatness of the eternal **God** into the likeness of an image of a mortal human, or birds or animals or reptiles.[5]

24 Therefore **God** reluctantly let their lusts lead to impurity and the dishonouring of their bodies among themselves, **25** as they exchanged **God's** truth for a lie, and worshipped and served the creation, instead of the creator, who should be praised throughout all time. May it be so.

26 Because of that, **God** reluctantly let them exercise their dishonourable passions, and their women exchanged natural behaviours for unnatural ones, **27** and similarly their men deserted the natural behaviours towards women, and stoked their lusts towards each other—man with man, and the shame that it produces, and then received back in themselves the payment which is appropriate for such deception.

28 They didn't want to know about **God**, and so he reluctantly let their depraved minds be filled with unhelpful thoughts, **29** and so they were filled with disobedience, wickedness, greed, and malice, and full of envy, murder, strife, and deceit, becoming malicious people, gossips, **30** slanderers, god-haters, abusers, proud people, braggers, and inventors of evil, unable to be persuaded by their parents, **31** unintelligent, untrustworthy, unloving, and unmerciful. **32** They know that **God** must exercise justice towards people doing such things, yet they not only practice those things which will lead to a death sentence, but they also approve when others do them.

Judgement even for those without the written law

2:1 So there's no excuse for anyone who judges others,[6] because you're condemning yourselves if you're doing those same things that you're judging others for, **2** because we know that **God's** judgement is based on the factual accounts **of** what each person is doing. **3** But maybe you're thinking that you can judge others doing these things and yet somehow escape **God's** judgement when you do them yourself? **4** Or maybe you're taking advantage **of God's** kindness and patience, without realising that his kindness was meant to lead you to turn away from your wrongdoing? **5** But it's your hardness and failure to turn away from wrongdoing

1 **RV 1:13 · Cross-ref.** Acts 19:21.

2 **RV 1:16 · Cross-ref.** Mrk 8:38.

3 **RV 1:17 · Cross-ref.** Hab 2:4.

4 **RV 1:21 · Cross-ref.** Eph 4:17-18.

5 **RV 1:23 · Cross-ref.** Deu 4:16-18.

6 **RV 2:1 · Cross-ref.** Mat 7:1; Luk 6:37.

that's causing severe anger to be stored up for **God's** judgement day, when all will be revealed, including his severe anger, 6 as each person will be judged by their actions.[7]
7 Those who've persistently done good, expecting praise and honour, and to escape destruction, will be given eternal life,
8 but those who've lived out their selfish ambition and refused to believe the truth, but let themselves get persuaded by disobedience, will meet with severe anger and rage. 9 For every person doing evil, there'll be trouble and distress—to Yehudim (Jews) first and then to non-Jews, 10 but for those who do good, there'll be praise and honour and peace—to Yehudim first and then to non-Jews, 11 because **God** doesn't indulge in favouritism.[8]

12 Those who weren't under the Jewish laws and yet sinned, they'll be judged without the law, and those who knew the laws and sinned will be judged by the law, 13 because listening to the law doesn't make people right with **God**, but rather it's those who obey the law who'll be declared guiltless. 14 Whenever other nations don't have the Jewish laws, but naturally obey what's in the laws, they show that even without our laws, they have their own law. 15 They demonstrate that they effectively have God's law written in their minds and agreeing with their consciences, and between the two they'll be either accused or defended 16 on the day when **God**, through **Messiah Yeshua** (Jesus; Grk. Yesus), judges people's private lives, as I've shared as part of the good message.

Yehudim who disobey their laws

17 But if you're a Yehudi (Jew), and trusting in the law, and boasting about being chosen by **God** 18 and knowing his will and knowing what's important because of familiarity with the law, 19 and if you've persuaded yourself that you're a guide for blind people and a light to people who are in darkness, 20 and that you're an instructor to foolish people and a teacher of children, and you appear to be knowledgeable about the truth of the law, 21 then why do you teach others when you haven't even taught yourself? You announce that stealing is wrong, but you're a thief. 22 You teach about not messing with other people's spouses, yet you do it yourself. You detest idols, but you sneak money out of the temple. 23 You boast about being a student of the law, but you dishonour **God** by breaking the laws. 24 Yes, it's been written: '**God's** name is slandered among the nations because of you people.'[9]

25 Circumcision is of value if you're keeping the law, but if you're breaking the laws, then your circumcision means just the same as if you're uncircumcised, 26 so if uncircumcised people groups behave justly according to the law, even though they're not physically circumcised, God will consider them as his people. 27 Yes, those people groups who aren't circumcised, but keep the law, will be judging you who were given the law in writing and are circumcised, yet break those laws. 28 A true Yehudi isn't just a Yehudi on the outside, and their circumcision isn't just on the outside of their body,
29 but they're a Yehudi even in their private life and through circumcision of their heart[10]—by **the spirit** and not by the letter of the law—earning praise not from people, but from **God**.

3:1 So what advantage is there in being a Yehudi (Jew), and what's the benefit of circumcision? 2 A lot, in every way. Firstly, Yehudim (Jews) were entrusted with the writing down **of God's** messages. 3 But what if some didn't believe? Wouldn't the unbelief of Yehudim make faith that comes from **God** worthless? 4 Absolutely not. Even if every person was a liar, **God** is truthful, just like it's been written about him:

'You will be proved right about what you say,
and you'll prevail when you're judged in court.'[11]

5 But if our sinfulness highlights **God's** sinlessness, what can we say about that? Isn't **God**, the one inflicting the severe anger, wrong to punish us? (Of course, this is reasoning from a human perspective.) 6 Of course not, otherwise how could **God** be able to judge the world?

7 But if my lie exposes **God's** truth and so brings him honour, why would he still judge me as a sinner? 8 Some people falsely accuse us of saying, 'Let's do evil things so that good might follow.' Those who say that deserve their punishment.

No person is guiltless

9 What then? Do Yehudim (Jews) have any advantage? Definitely not, because we showed earlier that both Yehudim and other nationalities are all under sin's shadow, 10 just like it was written long ago:

'No one is guiltless,
not even one person.
11 No one understands,
there's not even one person trying to find **God**.
12 Everyone has turned away,
it was a waste of time.
No one is being kind,
Not even one person.'[12]
13 'Their words lead to death,

7 **RV 2:6 · Cross-ref.** Psa 62:12; Prv 24:12.

8 **RV 2:11 · Cross-ref.** Deu 10:17.

9 **RV 2:24 · Cross-ref.** Isa 52:5 (LXX).

10 **RV 2:29 · Cross-ref.** Deu 30:6.

11 **RV 3:4 · Cross-ref.** Psa 51:4 (LXX).

12 **RV 3:10-12 · Cross-ref.** Psa 14:1-3 (LXX); Psa 53:1-3 (LXX).

their tongues are deceptive.'[13]
'Their lips spray out poison.'[14]
14 'Their mouths are full of cursing and bitterness.'[15]
15 'They rush off to go and shed blood.
16 They leave trails of destruction and misery—
17 they don't know the path that leads to peace.'[16]
18 Revering **God** isn't at the front of their minds.'[17]
19 We know that whatever the law says, it's for everyone that the law applies to, so that no one can speak against it, and the whole world will be bound by **God's** judgement.
20 No human will be declared guiltless in front of God by their keeping the law,[18] because it's the law that teaches what sin is.

Removing the guilt from sin

21 But now **God** has revealed a way to remove guilt that's not by rules—a way that Mosheh (Moses) and the prophets wrote **about**. 22 We can be made right with **God** through faith in **Yeshua (Jesus; Grk. Yesus) Messiah**.[19] This is for *everyone* who believes, because there's no distinction between Yehudim (Jews) and others, 23 because everyone has sinned and is unable to be honoured by **God**. 24 But even without deserving it, we can be declared guiltless by God's generosity, by being bought out of slavery to sin by **Messiah Yeshua**, 25 who **God** placed on the altar as a sacrifice for sin. This happens through faith in his blood, which was a sign of his sinlessness.
(God hasn't yet judged those who sinned in the past, 26 because **of** his patience, waiting for the present time to show his righteousness and to be fair, and to remove the guilt of those with faith **in Yeshua**.)
27 So where does that leave boasting? It's not in the picture. How come? Through obeying Mosheh's laws? No, through a law about faith. 28 So now we should expect that a person will be made guiltless by faith—not by obeying Mosheh's laws. 29 Or is **God** only god of the Yehudim? Isn't he also the **god** of others? Yes, he is the god of others. 30 Indeed, there's only one **God**,[20] and he declares people guiltless by faith whether they're circumcised Yehudim, or non-Jews.
31 So does this 'faith' cancel the law? Not on your life. In fact, it upholds the law.

Avraham's faith

4:1 So what did our physical ancestor, Avraham, discover about all this? 2 Because if Avraham was declared guiltless because of his actions, maybe he could boast? But not towards **God**, 3 because the scriptures say: 'Avraham believed **in God**, so he was considered guiltless.'[21]
4 Now for someone who's working, their wages are considered 'owed', not a gift. 5 However, someone who's not working, but having faith that God will declare disobedient people as guiltless, that person's faith is considered to make them guiltless. 6 It's just like what David said about blessing a person who **God** declares as guiltless despite their actions:
7 'Those who've been forgiven for their lawlessness will be happy,
whose sins have been covered over.
8 Anyone who **Yahweh** declares to have no sin will be happy.'[22]
9 Is this favour shown only to circumcised Yehudim (Jews), or is it also for non-Jews? After all, we were saying that Avraham was considered guiltless because of his faith. 10 So how did that happen? Because he was circumcised, or when he was still uncircumcised? No, it was before he was circumcised. 11 He received circumcision as a sign[23]—proof of the righteousness that he gained from his faith while he was still uncircumcised—becoming the father of everyone who's uncircumcised but believes so that they'll be declared guiltless.
12 So our ancestor Avraham is the ancestor of us as a circumcised people group, not just because we're circumcised, but also as we follow the steps of faith he took while uncircumcised.

God's promise is attained through faith

13 It wasn't because of his obeying the law that it was promised that Avraham or his descendants would inherit the world, but because of his righteousness that came from his faith,[24] 14 because if the ones obeying the law can become heirs, then faith would be declared as useless, and the promise would be invalidated,[25] 15 because the law produces severe anger, and where there's no law, there's nothing to break.
16 Because of this, the promise to the descendants is by

13 **RV 3:13 · Cross-ref.** Psa 5:9 (LXX).
14 **RV 3:13 · Cross-ref.** Psa 140:3.
15 **RV 3:14 · Cross-ref.** Psa 10:7 (LXX).
16 **RV 3:15-17 · Cross-ref.** Isa 59:7-8.
17 **RV 3:18 · Cross-ref.** Psa 36:1.
18 **RV 3:20 · Cross-ref.** Psa 143:2; Gal 2:16.
19 **RV 3:22 · Cross-ref.** Gal 2:16.
20 **RV 3:30 · Cross-ref.** Deu 6:4; Gal 3:20.
21 **RV 4:3 · Cross-ref.** Gen 15:6; Gal 3:6.
22 **RV 4:7-8 · Cross-ref.** Psa 32:1-2.
23 **RV 4:11 · Cross-ref.** Gen 17:10.
24 **RV 4:13 · Cross-ref.** Gen 17:4-6; 22:17-18; Gal 3:29.
25 **RV 4:14 · Cross-ref.** Gal 3:18.

faith—given not only to the 'descendants of the law', but also to the 'descendants of Avraham's faith'.[26] This promise is given as a gift, and has been confirmed, 17 as it's been written, 'I've appointed you as a father of many nations.'[27] He was appointed in front of the god he believed in—the god who brings the dead back to life, and who creates by speaking things into being that didn't previously exist. 18 Without any other evidence, he believed in hope itself, and thus he became the father of many nations, just like he'd been told: 'Your descendants will be like the sand and the stars.'[28] 19 He didn't falter in his faith, seeing that his body was already infertile, being about a hundred years old, and with Sarah being past menopause.[29] 20 He didn't show unbelief and doubt **God's** promise when it was given, but rather he was strengthened in his faith and praised **God**, 21 being quite certain that what God promises, he's also able to do. 22 Therefore his faith was credited to him and he was declared guiltless. 23 However, that statement wasn't written about Avraham only, 24 but about us, too, who are also going to receive the same credit, because of our faith in the God who brought our **master Yeshua** (Jesus; Grk. Yesus) back to life from the dead 25 after he was handed over to the executioners because of our sins, and he was brought back to life to make us guiltless.[30]

God showed his love to sinners

5:1 So now because we've been declared guiltless by our faith, we can have peace with **God** through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. 2 Through him we also have access by faith into this generosity that we depend on, and we're boasting in hope of **God's** glory. WHAT DOES THIS MEAN? 3 Not only that, but we're also boasting even though we're still being persecuted, because we know that difficulties produce endurance, 4 and endurance shows who we really are, and knowing that produces hope, 5 and we're not disgraced by that hope, because **God's** love has been poured out into our hearts through **the** holy **spirit** who's been given to us.

6 While we were still weak, and at the right time for ungodly people, **the messiah** died for us. 7 Now it's rare for someone to offer to die to save a guiltless person, although perhaps someone might offer for the greater good, 8 but **God** demonstrated his love towards us in that **the messiah** died for us *while we were still sinners*!

9 So now that we've been declared guiltless because of his blood, we'll certainly be spared from his severe anger, 10 because if we were reconciled **to God** through the *death* of his son *while we were still enemies*, now that we've been reconciled, how much more certain that we'll be saved by Yeshua's (Jesus'; Grk. Yesus') *life*! 11 And not only that, because of what our **master Yeshua Messiah** has done so that we might receive that reconciliation, we can now boast in **God** about it.

Death through Adam but life through Yeshua

12 Sin came into the world through one man,[31] and death came as a result of sin, so death spread to everyone because everyone has disobeyed God. 13 Sin was in the world before Mosheh's (Moses') law, but it wasn't being charged against them, because the law had not yet been given. 14 But death reigned from Adam's time until Mosheh's time, even over those who didn't sin in the way that Adam did—Adam[32] who was a pattern of the messiah who would eventually come.

15 But the gift is not like the disobedience, because if the disobedience of one man introduced death for many, **God's** generosity and the gift that comes from that generosity is much more. That gift is the one man **Yeshua (Jesus; Grk. Yesus) Messiah**, who's been given to very many people. 16 It only took one man who disobeyed to lead to condemnation, and one act of disobedience to lead to judgement, but the gift is to bring guiltlessness despite *many* acts of disobedience. 17 Because if the disobedience of one man led to death reigning over us through that one man, how much more will the ones receiving an abundance of generosity and the gift of righteousness be reigning in life through the one man **Yeshua Messiah**.

18 So just as one act of disobedience led all people to condemnation, so also one action brought all people to guiltlessness and hence to life. 19 The disobedience of one man caused many people to be made sinners, so also the obedience of one man caused many people to be made guiltless.

20 The law was introduced so that acts of disobedience would be plentiful, but where sin has been plentiful, generosity has overflowed, 21 so that just as sin reigned in death, so also generosity now reigns through righteousness, leading to eternal life through our **master Yeshua Messiah**.

Dying and coming back to life with Yeshua

6:1 So should we continue disobeying so that more of God's generosity will be displayed? 2 Not on your life! We who died to sin, how could we go back to living in it? 3 Or didn't you realise that when we were immersed into **Messiah Yeshua** (Jesus; Grk. Yesus), we were immersed into his death? 4 Therefore we were buried with him through the im-

26 **RV 4:16 · Cross-ref.** Gal 3:7.

27 **RV 4:17 · Cross-ref.** Gen 17:5.

28 **RV 4:18 · Cross-ref.** Gen 15:5.

29 **RV 4:19 · Cross-ref.** Gen 17:17.

30 **RV 4:25 · Cross-ref.** Isa 53:4-5.

31 **RV 5:12 · Cross-ref.** Gen 3:6.

32 **RV 5:14 · Note** Adam is called 'the son of God' in Luke 3:38.

mersion into death, so that just as **Messiah** was brought back to life by the father's power, so too we can live a new life.[33] 5 If we've taken part in the likeness of his death, then we'll also take part in the resurrection, 6 knowing that the old personality was executed with him so that sin would have no more power over our bodies, and hence we no longer need to serve it, 7 because the personality that's died has been declared free from sin. 8 So if we died with **Messiah**, we also believe that we'll live with him, 9 knowing that now that **Messiah** has come back to life from the dead, he won't die again—death has no more power over him. 10 When he died, he died to sin once and for all, but now that he lives, he lives **to** please **God**. 11 So too, you should consider yourselves dead to sin, and at the same time, alive **to God** in **Messiah Yeshua**.

12 So therefore don't let sin rule over your mortal bodies in such a way that you're submitting to its lusts. 13 Don't use any parts of your bodies to sin, as if they're weapons of disobedience, but instead present yourselves **to God** as if you came back to life from the dead, and use all your body parts for God, as if they're weapons of righteousness, 14 so that sin won't take control of you—because you're not under law, but under generosity.

Now we are slaves to righteousness

15 What could that mean? That we can sin freely because we're not under law but under generosity? Not on your life! 16 Don't you know who you're presenting yourselves to as obedient slaves? Yes, whoever you submit to, you're their slaves—either slaves of sin that leads to death, or slaves of obedience that leads to righteousness. 17 But be thankful **to God** that although you were slaves to sin, your hearts submitted to what was taught, 18 and so, having been freed from sin, you became slaves of righteousness. 19 I'm speaking from a human perspective because of your human weakness. Just as you previously used parts of your bodies as slaves to impurity and lawlessness, leading down to further lawlessness, so now present your body parts as slaves to righteousness, leading up to holiness.

20 When you were slaves of sin, you were immune to righteousness, 21 and so what was the fruit you had back then which you're now ashamed of? The end result of that lifestyle is death. 22 But now that you're free from slavery to sin, and are **God's** slaves instead, you bear the fruit of holiness, and the end result of that is living forever, 23 because the wages of sin are death, but **God** gives eternal life as a gift through our **master Yeshua (Jesus; Grk. Yesus) Messiah**.

Becoming dead to the Law

7:1 Brothers and sisters, you know the Law well that I'm talking about, so surely you realise that the law acts as a person's master for as long as they live? 2 For example, a woman who's married to her husband is bound by the law, but if her husband dies then she's released from the law concerning her husband. 3 So while her husband was still living, he'd call her an adulteress if she slept with another man, but after her husband is deceased, she's free from the law and doesn't become an adulteress if she marries another man. 4 So, my brothers and sisters, you, too, were made dead to the law through the body of the **messiah** so that you could join to another—to the **one** who came back to life from the dead—so that we can bear fruit for **God**. 5 When we were still focused on the physical, the passions aroused by sinning against the law were working in our body parts so that the fruit would be death, 6 but now that we're released from the law which held us—released by dying to it—we can serve in new ways guided by the **spirit** instead of by the letter of the law.

God's Law reveals our sin

7 So what will we say then? That the law is sin? Not on your life! I wouldn't have known what sin was if it wasn't for the Law. For example, I wouldn't have known what coveting was if the Law hadn't told me not to covet.[34] 8 But sin took the opportunity from that command to produce covetousness in me, because sin would be dead without the Law. 9 For a time I was living without the Law, but once God's command came, sin revived 10 and I died, and I discovered that the command, which should lead to life, led to death. 11 Sin deceived me[35] when the command gave it an opportunity, and in doing so, it killed me.

12 Now the Law is indeed holy, and God's command is holy and righteous and good, 13 so did what's good turn into death? Not on your life! Rather, it was the good Law that allowed me to see sin as sin and a producer of death, and the command showed me how completely sinful sin really is.

Doing what we know is wrong

14 We know that God's law is spiritual, but I am physical, having been born[36] into sin. 15 I don't know what's going on, because I do what I don't want to do, and I end up doing what I hate.[37] 16 So if I do something that I didn't want to do, then I'm agreeing with the Law that it's good, 17 and it's no longer me that's doing it, but the sin that's in me. 18 I'm aware that good isn't in my physical body, because I want to do good but I can't. 19 I don't do the good that I want to do, but rather I do the evil that I don't want to do, 20 so if I'm doing what I don't want to do, then it's not me doing it, but it's the sin in

33 **RV 6:4 · Cross-ref.** Col 2:12.

34 **RV 7:7 · Cross-ref.** Exo 20:17; Deu 5:21.

35 **RV 7:11 · Cross-ref.** Gen 3:13.

36 **RV 7:14 · Note** Paul actually talks about 'being sold into sin' here which is slavery language.

37 **RV 7:15 · Cross-ref.** Gal 5:17.

me that does it.
21 As a result, I've discovered the principle that when I
want to do good, actually there's evil in me, 22 because I'm
happily accepting **God's** Law on the inside, 23 but I'm observ-
ing another law in my body parts, fighting against my mind
and keeping me imprisoned in sin's law, which is in my body
parts. 24 I'm a miserable person. Who'll rescue me from this
body that's full of death? 25 Thankfully, it's **God**, through our
master Yeshua (Jesus; Grk. Yesus) Messiah. So I end up
with my mind wanting to serve **God's** Law, but on the other
hand, my body wants to serve sin's law.

Being spiritually aware

8:1 So now those who are in **Messiah
Yeshua** (Jesus; Grk. Yesus) cannot be
condemned,[38] 2 because the law of the **spirit** of life in him
freed you from the law of sin and death. 3 The law was pow-
erless in that it was faltering through our bodies. **God** sent
his son in a body just like our sinful bodies, and concerning
sin, he condemned sin itself in the body, 4 so that for those of
us who are no longer governed by physical desires, but by
the spirit, the law's just action will be fulfilled in us. 5 People
who are governed by their physical desires think about
physical things, but those who are governed by the **spirit**
think about **spiritual** things. 6 The worldly mindset leads to
death, but the **spiritual** mindset leads to life and peace.
7 The worldly mindset is making **God** your enemy because
it's not being subjected to **God's** law, in fact it's not even able
to, 8 and those who are worldly aren't able **to** do what
pleases **God**.
9 And you, brothers and sisters, aren't worldly, but are in
the **spirit**, if indeed **God's** spirit is living in you, but anyone
who doesn't have **Messiah's** spirit doesn't belong to him.
10 But if **Messiah is** in you, while your body is dead because
of sin, your **spirit** has life because it's been declared guilt-
less. 11 Yes, if the **spirit** of the one who brought Yeshua (Je-
sus; Grk. Yesus) back to life is living in you, then the **one** who
brought **Messiah** Yeshua back to life will also give life to
your mortal bodies by means of his **spirit** living inside you.[39]
12 So then, brothers and sisters, we don't owe anything to
our sinful natures, nor do we need to live in worldly ways.
13 If your lives, brothers and sisters, are governed by your
sinful natures, you'll die, but if you put bodily practices to
death with the help of the **spirit**, you'll live, 14 because ev-
eryone who's led **by God's spirit** becomes one of **God's** chil-
dren. 15 You didn't receive a spirit of slavery to fear again,
but rather it was **the spirit** of adoption as children that you
received, and with his help we call out, 'Dad, dad!'[40] 16 God's
spirit himself agrees together with our **spirit** that we are
God's children, 17 and if we're his children, then we're also
heirs, so we'll receive an inheritance from **God**. That makes
us fellow-heirs along with **Messiah**—if we're suffering with
him then we'll also be honoured along with him.

Even creation itself is waiting

18 I'm sure that any sufferings we ex-
perience in this age are nothing in
comparison with the coming splendour that's going to be re-
vealed to us, 19 because all of creation is eagerly expecting
and waiting for **God's** children to be revealed. 20 Yes, all of
creation has been subjected to lack of purpose, not willingly,
but because it was decided by the one who subjected it, but it
remains with the hope[41] 21 that it too will be freed from the
slavery of corruption, and then released into the freedom of
the splendour of **God's** children, 22 because we're aware that
all of creation is groaning and suffering[42] along with us right
through to the present time. 23 And not only that, but we
ourselves who have the initial tastes of the **spirit** life, we're
also groaning and waiting like children for our bodies to be
set free from slavery,[43] 24 because we were saved, having
hope, but if you can see it then it's not hope, because you
don't need to hope for something you can already see. 25 So
we hope for what we can't yet see, and so we have to pa-
tiently keep waiting.
26 Similarly, the **spirit** also helps us with our weaknesses,
because we don't even know what to pray for, but the **spirit**
intercedes with groanings that we can't put into words.
27 The one who searches our hearts knows the mindset of
the **spirit**, because the spirit intercedes for the believers as
God desires.
28 We know that **God** makes all things work together for
good for everyone who loves him—those who are being in-
vited according to his purpose. 29 After all, those he knew in
advance, he also determined in advance to be similar to his
son's image, so that his son would become the eldest of
many siblings. 30 The ones he'd determined in advance he
also invited, and the ones he'd invited, he also declared
guiltless, and the ones he declared guiltless, he also hon-
oured in heaven.

Nothing can separate us from God's love

31 So then, what can we say about all
this? If **God is** for us, who's against us?
32 If he didn't spare his own son, but
gave him to be executed for us, won't they together also give
us everything else? 33 Who'll bring charges against people

38 **RV 8:1 · Note** Note that many older translations included text here that came from manuscripts from later centuries and that isn't there in the oldest manuscripts, i.e., the additional text appears to have been added by 'helpful' copyists but was not original to Shaul/Paul.

39 **RV 8:11 · Cross-ref.** 1Cor 3:16.

40 **RV 8:15-17 · Cross-ref.** Gal 4:5-7.

41 **RV 8:20 · Cross-ref.** Gen 3:17-19.

42 **RV 8:22 · Note** The word picture here is one of childbirth.

43 **RV 8:23 · Cross-ref.** 2Cor 5:2-4.

chosen by **God**? **God is** the one declaring us guiltless. 34 So who's the one condemning us? **Messiah Yeshua** (Jesus; Grk. Yesus) (the one who died but came back to life and who's now sitting beside **God**) is also pleading *for* us.[44] 35 Who will separate us from **Messiah's** love? Troubles or distress or persecution or famine or poverty or danger or execution? 36 As it's been written:

'We are being put to death all day
on your account.
We were counted like sheep ready to be slaughtered.'[45]

37 But in all that, we're more than conquerors through the one who loved us. 38 Yes, I've been persuaded that neither death or life, angels or rulers, present or future events, powers, 39 height or depth, or anything else in creation, will be able to separate us from **God's** love that's revealed in our **master Messiah Yeshua**.

God's right to choose

9:1 I'm not lying—I'm speaking truthfully in **Messiah**, and both my conscience and **the** holy **spirit** agree 2 that my sorrow is extensive, and the sorrow in my heart just won't stop, 3 because I was hoping that I myself would be a sacrifice from the **messiah** for my brothers and sisters, my fellow-citizens in this world. 4 They're the descendants of Yisrael (Israel) who've been adopted as God's children,[46] and who God revealed his power to, as well as the agreements, the Law, the temple worship, and the promises. 5 The patriarchs are Jewish, and the **messiah**, who has authority over everything, physically came from them. May **God** be blessed throughout the ages. May it be so.

6 But it's not that **God's** message has failed. Yisrael doesn't include all of Yisrael's descendants, 7 nor are all of Avraham's descendants his children, but, 'It's through Yitshak (Isaac) that your descendants will be counted.'[47] 8 That isn't talking about biological children—these are **God's** children, but the children of the promise are being counted as descendants. 9 After all, this message is the promise: 'I'll come back, and Sarah will have a son.'[48]

10 And not only that, but also Rivkah (Rebecca), from one pregnancy to our ancestor Yitshak, delivered twins. 11 Before they were born, and so before they could do anything good or bad, in order that **God's** deliberate choice would stand 12 (not as a result of effort, but by God's announcement), she was told, 'The older child will serve the younger one.'[49] 13 As it was written: 'I loved Ya'akov (Jacob) but I hated Esav (Esau).'[50]

14 So what should we say then? **Is God** unfair? Of course not, 15 because he said to Mosheh (Moses): 'I'll be merciful to whoever I want to, and I'll have pity on anyone I want to.'[51] 16 In other words, it doesn't depend on the willingness or activities of the person, but on **God's** mercy. 17 After all, in the scriptures, God says to the king of Mitsrayim (Egypt): 'I chose you as king so that I can demonstrate my power through you, and so that my name will be talked about all over the world.'[52] 18 In other words, God will be merciful to whoever he wants to, but he hardens whoever he wants to.

God's anger and his mercy

19 So now you'll ask me: Then how can God blame us, because how could anyone resist whatever he wants to do? 20 Oh human, are you talking back **to God**? Can the creature that was made talk back to the maker and ask: 'Why did you make me like this?'[53] 21 Doesn't the potter have the right to split the lump of clay and make a beautiful bowl out of half and a chamber pot out of the other half?

22 What if **God** wanted to display his severe anger and to demonstrate his power, but then showed great patience to the objects of his severe anger that he'd prepared for destruction? 23 What if he did that in order to make the riches of his greatness known to the objects of his mercy that he'd prepared for honour? 24 Yes, he even called us, not only from among the Yehudim (Jews) but also from non-Jews. 25 The prophet Hoshea (Hosea) even wrote:

"Those who aren't my people
I will call 'my people',
and the woman who was never loved
is the one I'll call 'my love'.[54]
26 In the place where they said,
'You're not my people'
that's where they'll be called 'children **of** the living **God**'."[55]

27 The prophet Yeshayah (Isaiah) announced about Yisrael (Israel): 'Even though the Israelis are as numerous as grains

44 **RV 8:34 · Cross-ref.** Heb 7:25.
45 **RV 8:36 · Cross-ref.** Psa 44:22.
46 **RV 9:4 · Cross-ref.** Exo 4:22.
47 **RV 9:7 · Cross-ref.** Gen 21:12.
48 **RV 9:9 · Cross-ref.** Gen 18:10.
49 **RV 9:12 · Cross-ref.** Gen 25:23.
50 **RV 9:13 · Cross-ref.** Mal 1:2-3.
51 **RV 9:15 · Cross-ref.** Exo 33:19.
52 **RV 9:17 · Cross-ref.** Exo 9:16 (LXX).
53 **RV 9:20 · Cross-ref.** Isa 29:16; 45:9.
54 **RV 9:25 · Cross-ref.** Hos 2:23.
55 **RV 9:26 · Cross-ref.** Hos 1:10.

of sand, only a minority of them will be saved, 28 because **Yahweh** will be abbreviating and terminating his message on the earth.'[56] 29 As Yeshayah had previously written: 'If Commander-in-chief **Yahweh** hadn't left us some descendants, we would have become like Sedom and Amorah's (Gomorrah's) people groups.'[57]

The Yehudim' failure to believe

30 So then, what should we say? That non-Jews who weren't godly reached out by faith to achieve righteousness, 31 but Yehudim (Jews) who chased after righteousness by obeying The Law didn't achieve it? 32 How come? Because they tried to reach it by actions and not by faith. They tripped over the stumbling stone, 33 as it's written:

'Look, I'm laying down a stumbling stone in Tsiyon (Zion),
a rock that causes offence.
Anyone who believes in him
won't be disgraced.'[58]

10:1 Brothers and sisters, my heart would be very pleased indeed if Israelis would get rescued, and that's what I request from **God**. 2 I keep telling them that they're very zealous **for God**, yet they lack know-how. 3 Because they didn't know what **God's** righteousness is, and they tried to establish their own system, they weren't covered by his righteousness. 4 The fulfilment of The Law is **Messiah**, leading to righteousness for everyone who believes.

Salvation is for all peoples

5 Mosheh (Moses) wrote this about the Law's righteousness: 'The person who practices it will live because of it.'[59] 6 But the righteousness based on faith says: 'Don't speculate in your mind about who'll go up to heaven in order to bring **Messiah** down, 7 and don't ask about who'll go down to the pit in order to bring **Messiah** up.' 8 So what does the righteousness based on faith say? It says: 'The message is close to you—it's in your mouth and heart.'[60] That's the message of faith that we've been preaching: 9 That if you speak out and acknowledge that **Yeshua** (Jesus; Grk. Yesus) is **Yahweh**, and you believe in your heart that **God** brought him back to life from the dead, you will be rescued, 10 because it's the belief in your mind that leads to righteousness, and it's the acknowledgement from your mouth that leads to rescue. 11 As the scriptures say: 'Anyone who believes in him won't end up disgraced.'[61] 12 There's no distinction between Yehudi (Jew) and non-Jew, because we all have the same **master** who gives generously to everyone who makes an appeal to him, 13 because everyone who appeals to **Yahweh's** authority will be rescued.[62]

14 But how could they appeal to a god that they don't even believe in? And how could they believe if they haven't even heard about him? And how would they hear if no one told them? 15 And who would be there telling them if no one was sent out? Compare what was written: 'It's so wonderful that these people came and announced the good message.'[63] 16 But not everyone accepted the good message, just like the prophet Yeshayah (Isaiah) wrote: '**Yahweh**, who believed our report?'[64] 17 And so faith comes by hearing—listening to **Messiah's** message.

18 But then I'd ask: Haven't they heard it? Indeed they have. It's written:

'Their voice went out into all the earth,
and their messages went across all the world.'[65]

19 But again I'd ask: Didn't the Israelis know? Well, firstly Mosheh (Moses) wrote:

'I'll be making you all jealous
using people who are not even a nation.
Then using a foolish nation,
I'll be making you all angry.'[66]

20 And Yeshayah (Isaiah) dared to write:

'The ones who weren't looking for me found me.
I showed myself to the ones not asking about me.'[67]

21 But to Yisrael (Israel) he wrote: 'All day I stretched out my hands to a people who won't believe and who speak against me.'[68]

God's mercy on the Yehudim

11:1 Therefore I'm asking: Did **God** push his chosen people away? Not at all, because I'm an Israeli, too, a descendant of Avraham in the tribe of Benyamin.[69] 2 No, **God** didn't push away his peo-

56 **RV 9:27-28 · Cross-ref.** Isa 10:22-23 (LXX).
57 **RV 9:29 · Cross-ref.** Isa 1:9 (LXX).
58 **RV 9:33 · Cross-ref.** Isa 28:16 (LXX).
59 **RV 10:5 · Cross-ref.** Lev 18:5.
60 **RV 10:6-8 · Cross-ref.** Deu 30:12-14.
61 **RV 10:11 · Cross-ref.** Isa 28:16 (LXX).
62 **RV 10:13 · Cross-ref.** Yoel 2:32.
63 **RV 10:15 · Cross-ref.** Isa 52:7.
64 **RV 10:16 · Cross-ref.** Isa 53:1 (LXX).
65 **RV 10:18 · Cross-ref.** Psa 19:4 (LXX).
66 **RV 10:19 · Cross-ref.** Deu 32:21.
67 **RV 10:20 · Cross-ref.** Isa 65:1 (LXX).
68 **RV 10:21 · Cross-ref.** Isa 65:2 (LXX).
69 **RV 11:1 · Cross-ref.** Php 3:5.

ple, who he knew before he chose them. Or don't you know what scripture says about Eliyah (Elijah) pleading **with God** to deal with Yisrael (Israel)? He said: 3 '**Yahweh**, they killed your prophets and tore down your altars, and I was left alone, and now they want to kill me!'[70] 4 But what was revealed to him? God said: 'I've kept aside seven thousand others who haven't worshipped Ba'al.'[71] 5 So too, at the present time, there's a small proportion who've been chosen by God's generosity. 6 So if it's by generosity, then it's no longer by their actions, otherwise the generosity wouldn't be generosity at all.

7 What's the conclusion then? The Israelis didn't find what they were looking for. Only the chosen ones reached it, and the rest were hardened, 8 just like it was written:

'**God** gave them a lethargic spirit:
Eyes which can't see and ears which can't hear,
even to this very day.'[72]
9 And as David wrote:
'Let their table become a trap for them—
a temptation that will pay them back.
10 Let their eyes be darkened so they can't see,
and their backs be bent through all time.'[73]

11 So now I ask: didn't they stumble so that they would fall? Not at all. But because of their disobedience, salvation came to non-Jews in order to make Yehudim (Jews) envious. 12 But if their disobedience led to gain for the rest of the world, and if their loss led to gain for the non-Jews, how much more their fullness?

The grafting in of non-Jews

13 But now I'm speaking to you non-Jews. Since I am indeed an ambassador to the non-Jews, I take pride in my service, 14 hoping that somehow I might make my fellow Yehudim (Jews) envious and might save some of them. 15 After all, if their rejection of the messiah meant that the rest of the world would be reconciled, what else could their acceptance bring other than coming back to life from the dead?

16 If the first portion of dough is holy, so is the lump, and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and you non-Jews, who are like a wild olive tree, were grafted into them, and so you too were able to share in the olive tree's growth, which came from the root, 18 then don't brag that you're better than the branches. If you must boast, remember that you're not supporting the root, but the root is supporting you.

19 Ah, but then you'll say, 'Branches were broken off so that we could be grafted in.' 20 Well you're right. They were broken off because of their disbelief, and it's true that you're there because of your faith. But don't get a big head—maintain your reverence for God, 21 because if he didn't spare the natural branches when they showed disbelief, then he won't spare you either. 22 So you can see both **God's** kindness and his severity—those who disobeyed experienced his severity, but you experienced his kindness. Otherwise you'll be pruned off, too, 23 and also, if they turn away from their disbelief, they'll be grafted back in, because **God** has the power to do that. 24 If you were cut off an olive tree that's *wild* by nature, and contrary to normal practice were grafted into a *cultivated* olive tree, how much more easily would those who naturally belong be grafted into their own olive tree!

God's mercy is for everyone

25 Brothers and sisters, I don't want you to be ignorant of this mystery, otherwise you might end up becoming proud: There's a partial hardening coming to the Yehudim (Jews) until the fullness of the non-Jews comes, 26 and then all the Yehudim will be saved, as it's been written:

'The rescuer will be coming out of Tsiyon (Zion).
He will drive ungodliness away from Ya'akov (Jacob).
27 And this is my agreement with them,[74]
whenever I might take away their sins.'[75]

28 Concerning the good message, the Yehudim are enemies for your sake, but concerning being chosen, they're loved because of their ancestors, 29 because **God's** gifts and his invitation are irrevocable. 30 You non-Jews didn't originally believe **in God**, but now you've been shown mercy because of the disbelief of these Yehudim. 31 Those Yehudim disbelieved so that as you receive mercy, they can also now be shown mercy, 32 because **God** imprisoned them all in disbelief so that he could show mercy to everyone.

Everything comes from God

33 Yes, **God's** wisdom and knowledge are both so richly deep. His judgements can't be understood and his paths can't be mapped,[76] 34 because:

'Who can know **Yahweh's** mind
or become his counsellor?'[77]
35 'Who has been able to give him something,
so that God now needs to repay them?'[78]

70 **RV 11:3 · Cross-ref.** 1Ki 19:10,14.
71 **RV 11:4 · Cross-ref.** 1Ki 19:18.
72 **RV 11:8 · Cross-ref.** Deu 29:4; Isa 29:10.
73 **RV 11:9-10 · Cross-ref.** Psa 69:22-23 (LXX).
74 **RV 11:26-27 · Cross-ref.** Isa 59:20-21 (LXX).
75 **RV 11:27 · Cross-ref.** Isa 27:9 (LXX).
76 **RV 11:33 · Cross-ref.** Isa 55:8.
77 **RV 11:34 · Cross-ref.** Isa 40:13 (LXX).
78 **RV 11:35 · Cross-ref.** Yob 41:11.

36 Yes, because everything comes from God, and everything
comes through him and to him.[79] May he be honoured
throughout the ages. May it be so.

Different ways to serve 'the body'

12:1 So then, brothers and sisters,
with compassion from **God** I urge you
to present your bodies as a living sacrifice—holy and pleas-
ing **to God**—your logical and sacred service. 2 Don't conform
to the norms of this age, but be transformed by the renewing
of your minds, then you'll be able to accept and approve
God's good, pleasing, and perfect intentions.

3 Because of the generosity which has been shown to me,
I'm saying that none of you should think of yourself more
highly than what's appropriate, but rather you should be
sensible about what you think of yourselves according to
how much faith **God's** allotted to each of you. 4 Just like one
body has many components, and each individual component
works differently,[80] 5 so too we're all part of one body in
Messiah and we're all parts of each other. 6 We have gifts ac-
cording to the special generosity that was shown to us:[81] if
it's prophecy, then do it in proportion to your faith, 7 or if
it's service, then serve, or teaching, then teach, 8 or encour-
aging, then encourage, or sharing, then be generous, or lead-
ing, then do it earnestly, or showing mercy, then do it cheer-
fully.

9 Your love is to be free from hypocrisy. Deplore evil, and
be united in doing good. 10 Be devoted to one another in
brotherly love, preferring to honour one another above
yourselves. 11 Be diligent, rather than reluctant, with a spirit
that's zealous to serve the **master**. 12 Be cheerful about your
hope, enduring persecution and consistently praying.
13 Contribute to the needs of the believers and practice hos-
pitality.

14 Bless anyone who persecutes you—be a blesser and not a
curser.[82] 15 Be cheerful along with others who are happy, but
weep along with those who are weeping. 16 Treat others
equally—not treating some as higher, and being condescend-
ing to those who are poorer. Don't act in a calculating way.[83]

17 Don't pay back anyone's evil with evil, but do good to ev-
eryone. 18 If it's possible for you, brothers and sisters, be at
peace with everyone. 19 Dear friends, don't take revenge on
others, but leave it to God's severe anger, because it's writ-
ten: '**Yahweh** says, Vengeance belongs to me—I'll be **the** one
to repay.'[84] 20 But if your enemies are hungry, then feed
them, and if they're thirsty, then give them a drink, because
you'll be leaving them to their own shame and judgement.[85]
21 Don't be overcome by evil, but overcome evil with good.

Respect authorities and pay tax

13:1 Everyone should be subject to
the authorities who are over them, be-
cause there's no authority except through **God**, and they're
appointed by **God**. 2 So anyone opposing authority has re-
belled against what **God** has instituted, and everyone who
rebels is bringing judgement on themselves, 3 because rulers
don't evoke fear in people doing good, just those doing evil.
Oh, so you don't want to be afraid of the authorities? Then
do good, and you'll receive praise from them instead, 4 be-
cause they're **God's** servants for your good. But if you're do-
ing evil, then you should rightly be afraid, because the au-
thorities aren't armed without reason—they're **God's** ser-
vants to dispense severe anger to people doing evil. 5 Hence
it's necessary to be subject to them, not only to avoid their
severe anger, but also because of your consciences.

6 That's also why you believers should pay the taxes that
you owe,[86] because the authorities are **God's** servants, and
they work hard at it. 7 So fulfil all of your obligations: if it's
tax then pay it, or revenue then give it, or if it's respect then
show it, or giving honour then do it.

Love and obedience

8 Don't be in debt to anyone, other
than the debt of love to each other, because people who love
each other have fulfilled God's law, 9 which is: Don't commit
adultery.[87] Don't murder.[88] Don't steal.[89] Don't covet what
others have.[90] All of those, plus any other commands, can be
summarised as: Love your neighbour like you love yourself.[91]
10 If you love people near to you, you won't do evil to them,
thus love fulfills God's law.

11 And since you believers understand current events, it's
now time to get up from your sleep, because the time for our
rescue is nearer now than it was when we first believed.
12 The night has progressed and the day is getting closer, so

79 **RV 11:36 · Cross-ref.** 1Cor 8:6.
80 **RV 12:4-5 · Cross-ref.** 1Cor 12:12.
81 **RV 12:6-8 · Cross-ref.** 1Cor 12:4-11.
82 **RV 12:14 · Cross-ref.** Mat 5:44; Luk 6:28.
83 **RV 12:16 · Cross-ref.** Prv 3:7.
84 **RV 12:19 · Cross-ref.** Deu 32:35.
85 **RV 12:20 · Cross-ref.** Prv 25:21-22 (LXX).
86 **RV 13:6-7 · Cross-ref.** Mat 22:21; Mrk 12:17; Luk 20:25.
87 **RV 13:9 · Cross-ref.** Exo 20:14; Deu 5:18.
88 **RV 13:9 · Cross-ref.** Exo 20:13; Deu 5:17.
89 **RV 13:9 · Cross-ref.** Exo 20:15; Deu 5:19.
90 **RV 13:9 · Cross-ref.** Exo 20:17; Deu 5:21.
91 **RV 13:9 · Cross-ref.** Lev 19:18.

turn away from actions done in darkness and put on the armour of the light. 13 In the daytime we have to walk decently—not carousing on the street and being drunk, not having sex and acting lustfully, and not causing strife and acting jealously. 14 Instead, dress yourselves in the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and don't give in to physical lusts and desires.

Don't condemn each other

14:1 Accept others who are faltering in their faith, without highlighting their wrong ideas.[92] 2 Some people think it's ok to eat anything, while others who are faltering will only eat vegetables. 3 The one who eats anything shouldn't despise the other, and the one who doesn't eat meat shouldn't condemn the other, because both are accepted by **God**. 4 Who are you to judge someone else's house servants? Their own master will judge if they stand or fall, and they'll stand because the master is able to help them.

5 Similarly, some people consider one day to be more important than some other day, yet others consider every day to be alike. Each person should be fully convinced in their own mind. 6 Anyone who considers a certain day to be special is thinking about **Yahweh**. Likewise, anyone who's eating meat is eating to serve Yahweh, and gives thanks to **God**. The person who doesn't eat meat is declining it in order to serve Yahweh, and gives thanks **to God**. 7 After all, we don't live for ourselves, and we don't die for ourselves. 8 If we keep living, then we're living for the **master**, and if we die, then we're dying for the **master**, so whether we live or die, we belong to the **master**, 9 because **Messiah** died and came back to life in order to be master of both the dead and the living. 10 So why are you judging fellow believers? And why are you also scorning them? After all, we'll all end up standing in **God's** court **of** judgement.[93] 11 As it's been written:

"**Yahweh** is telling me, 'I am alive
and every person will bow to me,
and each one will confess **to God**.' "[94]

12 So consequently, each of us will need to give an account of ourselves **to God**.

Taking care not to make others fall

13 So we shouldn't be judging each other, but instead we should be judging ourselves—that we're not causing another believer to stumble or fall into temptation. 14 I know (and I'm totally persuaded) that in **master Yeshua** (Jesus; Grk. Yesus) there's no object that's 'immoral'[95] in itself, but it only becomes 'immoral' to the person who evaluates it as such. 15 If a fellow believer is upset because of the food you eat, then you're no longer acting in love. Don't destroy the faith of **someone** that **Messiah** died for, just for the sake of food. 16 Don't let anyone slander the good that you do. 17 **God's** kingdom doesn't consist of food and drink, but of righteousness, peace, and happiness in the holy **spirit**, 18 so **anyone** serving the **messiah** in those ways pleases **God** and **is** approved by the people.

19 So then, we should be pursuing actions that lead to peace and things that build each other up— 20 don't tear down **God's** work just on account **of** food. Indeed, all foods are 'clean,'[96] but it's wrong for a person to eat anything that causes someone else to stumble. 21 It's good to avoid eating meat or drinking wine or doing anything else that might cause your fellow believer to stumble or be offended or fall. 22 That way, you keep your faith privately, between yourself and God. God will bless anyone who doesn't bring guilt on themselves by doing something that they've determined to be right. 23 But for anyone who doubts that it's ok, if they eat it, then they've condemned themselves, because they're not acting in faith, and everything that's not done in faith is sin.

Living to please others

15:1 We who are powerful should be carrying the weaknesses of the powerless, rather than just trying to please ourselves. 2 Each one of us should be pleasing those near us—displaying goodness and building them up, 3 because even the **messiah** didn't please himself, but, as it was written: 'Those who were insulting you, their insults landed on me.'[97] 4 Everything that was written in the past was written for teaching us, so that through endurance and through encouragement from the scriptures, we would have hope. 5 May the **God** of endurance and encouragement help you all to think likewise, just like **Yeshua (Jesus; Grk. Yesus) Messiah** did, 6 so that you'll be united in your purpose and your teaching, thus honouring the **God** and father of our **master**, **Yeshua Messiah**.

The good message for non-Jews

7 So then, accept each other just as the **messiah** accepted you, so that **God** will be honoured. 8 I can tell you that **Messiah** became a servant of the circumcised Yehudim (Jews) so that **God's** truth will be seen by the confirmation **of** the promises that were made to our ancestors, 9 and also a servant for the non-Jews so that they'll honour **God** for his mercy, as it was written:

'Because of this I'll be telling the pagans about you,
and I'll be singing praises to your name.'[98]

10 In a different place it's written:

92 **RV 14:1-6 · Cross-ref.** Col 2:16.

93 **RV 14:10 · Cross-ref.** 2Cor 5:10.

94 **RV 14:11 · Cross-ref.** Isa 45:23 (LXX).

95 **RV 14:14 · Note** Or (traditionally) 'unclean'.

96 **RV 14:20 · Note** In Hebrew, 'kosher'.

97 **RV 15:3 · Cross-ref.** Psa 69:9.

98 **RV 15:9 · Cross-ref.** 2Sam 22:50; Psa 18:49.

Readers' Version

'You non-Jews, be happy along with his people.'[99]
11 And again:
'Praise **Yahweh** you non-Jews,
and let all the peoples of the world praise him.'[100]
12 Also Yeshayah (Isaiah) wrote:
'There will be a descendant of Yishay (Jesse),
and the one coming to rule over non-Jews—
the non-Jews will put their hope in him.'[101]
13 May the **God** of hope that you believe in fill you believers with happiness and peace, so that your hope in the power **of the** holy **spirit** will grow to be plentiful.

Paulos as missionary to non-Jews

14 My brothers and sisters, I've also been persuaded about you myself, that having been filled with knowledge, you're also full of goodness and able to rebuke each other. 15 But I wrote to you more boldly, partly to remind you, brothers and sisters, because of the generosity **God** showed me 16 so that I'd serve the non-Jews for **Messiah Yeshua** (Jesus; Grk. Yesus), sharing **God's** good message so that the offering of the non-Jews would be acceptable to him, having been purified by **the** holy **spirit**. WHAT DOES THIS MEAN? 17 Therefore I'm boasting in **Messiah Yeshua** about things to do with **God**. 18 I wouldn't dare to speak about anything except what **Messiah** did through me, which led to the obedience of non-Jews through my message and through my doing 19 powerful miracles and amazing things in the power **of God's spirit**, so that from Yerushalem (Jerusalem) all the way around to Illurikon, I've obeyed the **Messiah's** good message. 20 I was eager to be preaching the good message wherever **Messiah** wasn't known about, so that I wouldn't be building on **someone** else's foundations, 21 but as it was written:
'Anyone who hasn't been told about him,
they will be seeing,
and anyone who hasn't heard about him,
they will be understanding.'[102]

Paulos's desire to visit Romai

22 That's also why I wasn't able to come to see you Romaios,[103] 23 but now I no longer have a role in those regions. I've been wanting to come there for many years now— 24 whenever I'm able to go to Spania next, I'm hoping to see you on my way, and then after spending time with you Romaios, you'll be able to send me on to my destination. 25 But for now, I'm going to Yerushalem (Jerusalem) to serve the believers there.[104] 26 The believers in Makedonia and Akaia took pleasure in making a contribution for the poor people among the believers there in Yerushalem. 27 They took pleasure, but they're also in debt to them, because if the non-Jews have shared in Jewish spiritual things, then they should also support them with material things.[105] 28 So then, having done that, and having guaranteed heavenly rewards for them, I'll go to Spania by way of your place, 29 and I know that when I come, I'll come bearing **Messiah's** full blessing.
30 So brothers and sisters, I'm urging you by our **master Yeshua (Jesus; Grk. Yesus) Messiah** and by the **spirit's** love, to strive along with me in praying to **God** for me— 31 that I'll escape from the schemes of those in Yehudah (Judea) who refuse to believe. Also pray that my service in Yerushalem would be acceptable to the believers there 32 so that by **God's** will, I can happily come to your place and be refreshed there with you, brothers and sisters. 33 May the **God** of peace be with all of you. May it be so.

Various personal greetings

16:1 I'm commending our sister Foibe (Phoebe) to you, brothers and sisters—she's a servant in the assembly at Kegkreai. 2 You can accept her in **the master** as worthy among godly people, and help her with anything she needs, because she's been a supporter of many of us, including myself.
3 Greet Priskilla and Akulas (Aquila),[106] my workmates in **Messiah Yeshua** (Jesus; Grk. Yesus), 4 who risked their lives to save mine. It's not just me who's thankful for them, but also all the assemblies of the non-Jews 5 and the assembly that meets in their house.
Greet my dear friend Epainetos, who was **one** of the first in the province of Asia Minor to follow **Messiah**. 6 Greet Miryam (Grk. Maria/Mariam), who worked hard for you, brothers and sisters. 7 Greet Andronikos and our sister Yunia, my fellow citizens and fellow prisoners with me, who are notable among the ambassadors in **Messiah** who started before me.
8 Greet Ampliatos, my dear friend in **the master**. 9 Greet Urbanos, our fellow worker in **Messiah**, and my dear friend Stakus. 10 Greet Apelles, who's a proven follower of **Messiah**. Greet those from Aristobulos's household. 11 Greet Herodion, my fellow citizen. Greet those in Narkissos's household who are in **the master**.
12 Greet Trufaina and Trufosa, those women who are working for **the master**. Greet my dear friend Persis, another

99 **RV 15:10 · Cross-ref.** Deu 32:43.
100 **RV 15:11 · Cross-ref.** Psa 117:1.
101 **RV 15:12 · Cross-ref.** Isa 11:10 (LXX).
102 **RV 15:21 · Cross-ref.** Isa 52:15 (LXX).
103 **RV 15:22 · Cross-ref.** Rom 1:13.
104 **RV 15:25-26 · Cross-ref.** 1Cor 16:1-4.
105 **RV 15:27 · Cross-ref.** 1Cor 9:11.
106 **RV 16:3 · Cross-ref.** Acts 18:2.

woman who's worked for **the master** a lot. 13 Greet Rufos,[107] who's chosen by **the master**, and his mother, who also mothered me. 14 Greet Asunkritos, Flegon, Hermes, Patrobas, Hermas, and the other brothers and sisters with them. 15 Greet Filologos, Yulia, Nereus and his sister, and Olumpas, and all the godly people there with them.

16 Greet each other with a traditional kiss. All the **messiah's** assemblies here send their greetings to you, brothers and sisters.

The ending warnings

17 Brothers and sisters, I urge you to beware of those who are always talking about faults and tempting you with things that are against what you've been taught. Turn away from them, 18 because such people are serving their own bellies instead of our **master Messiah**, and they're deceiving innocent people with their smooth speech and 'blessings'. 19 I'm excited because the story of your obedience has travelled far, but I want you believers to remain wise about what's good, and innocent about evil, 20 then the **God** of peace will quickly crush Satan under your feet.[108]

Final greetings

May our **master Yeshua's** (Jesus'; Grk. Yesus') generosity be with you believers.

21 My co-worker Timotheos[109] sends his greetings, as do my fellow citizens Lukas (Luke), Yason, and Sosipatros.

22 I, Tertios, the one writing down this letter, greet you believers in **the master**.

23 My host Gaios[110] and the whole assembly here greet you believers.[111]

Closing

24 ◘ 25 There's **someone** who, in keeping with my preaching of the good message and the declaration **about Yeshua (Jesus; Grk. Yesus) Messiah**, is able to strengthen you believers in keeping with the revelation of the mystery that had been kept secret through the ages. 26 But he's been there in the prophetic scriptures, and now he's been revealed in keeping with the eternal **God's** command, and been made known to all the nations for faithful obedience. 27 Now may the only wise **God** be honoured through **Yeshua Messiah** throughout the remaining ages. May it be so.

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107 RV 16:13 · Cross-ref. Mrk 15:21.

108 RV 16:20 · Cross-ref. Gen 3:15.

109 RV 16:21 · Cross-ref. Acts 16:1.

110 RV 16:23 · Cross-ref. Acts 19:29; 1Cor 1:14.

111 RV 16:23 · Cross-ref. 2Tim 4:20.