

ROMANS 1 NLET

THE IDENTITY OF THE WRITER OF THIS EPISTLE

1 From Paul –

- a slave of Jesus the Anointed¹,
- a called one,
- an apostle,
- one who has been lastingly appropriated for making an excellent announcement from God, 2 which He announced beforehand by agency of the Prophets *that were* His by means of holy² writings 3 concerning –
 - the Son Who is His,
 - the One Who came to be from a seed of David according to flesh,
 - 4 the One Who was determined to be ‘Son of God’
 - * with respect to power,
 - * in relation to a spirit characterized by holiness³,
 - * according to a resurrection of dead ones,
 - Jesus,
 - an anointed One,
 - the Lord Who is ours,
 - 5 through Whom we have received grace and a commissioning to end in a faithful hearkening amongst all the Ethnicities for the sake of the Name that is His, 6 among whom you, *for your parts*, also are ones called out, belonging to Jesus the Anointed.

THE IDENTITY OF THE ADDRESSEES OF THIS EPISTLE

7 To: All the ones who are in Rome, that is,

- ones beloved by God,
- called ones,
- holy ones⁴.
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¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Jesus the Anointed’ instead of ‘an anointed One – namely Jesus’.

² ‘holy’ – referring to something or someone that has been set aside for God and His purposes

³ ‘holiness’ – in other words, ‘the attribute of being set apart for God and His purposes.’

⁴ ‘holy ones’ – in other words, ‘those set apart for God and His purposes.’

⁵ ‘YaHWeH’ – Often the New Testament writers used the unarticulated word which means ‘lord’ to indicate this Old Testament name for the God Who truly exists. This is especially

PAUL BLESSES THE DISCIPLES IN ROME

Grace to you and peace from

- God, a father that is ours and
- YaHWeH⁵, Jesus the Anointed!

PAUL RELATES THE CONTENT OF HIS PRAYERS

IN REGARD TO THE DISCIPLES IN ROME

8 First, on the one hand, I return thanks to the God *Who is* mine by agency of Jesus *the* Anointed, concerning⁶ all of you, because the Faith *that is* yours is being proclaimed in the whole *Created* Order. 9 For, the God is my witness, to Whom I am subject by means of the spirit *that is* mine in connection with the Excellent Announcement of the Son *that is* His, as I unintermittingly make mention of you, 10 always on the occasion of the Prayers *that are* mine begging *that*, if by any means, I shall immediately at last succeed in coming to you by the Will of the God.

11 For, I yearn to see you, in order that I might impart some spiritual charisma⁷ to you, in order that you be made fast – 12 now, that is, in order that I be exhorted together with you by means of the Faith *that is* yours with respect to one another – and also *the Faith* that is mine.

PAUL EXPRESSES HIS INTENTIONS

IN REGARD TO THE DISCIPLES IN ROME

13 Now, I do not want you to be ignorant, brothers, that many times I set before myself *the goal* to come to you (and, I was prevented until now), that I might have some fruit amongst you, just as also amongst the rest of the Ethnicities. 14 To both Ethnicities and Barbarians⁸, to both wise *ones* and ignorant *ones*, I am a debtor. 15 Thus, as far as I am concerned, the

evident in passages from the Old Testament that are quoted in the New Testament which passages include this name, as you shall see later in this letter.

⁶ 84% of the Greek manuscripts, including the best line of transmission (f35), have a different preposition than the NU, but both in this context can mean ‘concerning’.

⁷ ‘charism’ – a transliteration of a special Greek word which means ‘grace; or ‘favor,’ at times used in the New Testament to refer to spiritual gifts.

⁸ ‘Barbarians’ – that is, with emphasis of being ‘non-Greeks’.

eagerness *is there* to make the Excellent Announcement also to you – *that is*, to the *ones* in Rome.

PAUL DEFINES THE EXCELLENT ANNOUNCEMENT
AS A POWER AND A FAITH

16 For, I am not ashamed of the Excellent Announcement from the Anointed One⁹, for it is a power from God to end in a salvation for all the ones who are believing – both to Jews and to Greeks.

PAUL EXPLAINS

WHY PEOPLE DESPARATELY NEED 'A SALVATION'

17 For, a righteousness from God in connection with Him is being revealed by means of a faith to end in faith – just as it has been

lastingly written: **“The righteous one shall live by means of faith.”**¹⁰

18 For, God’s wrath is being revealed from heaven against all ungodliness and unrighteousness of people – *that is*, of the ones who are holding back the Truth with unrighteousness; 19 for the reason that the knowable *thing* about the God is manifest in connection with them, for the God manifested *it* to them. 20 For, the unseen things *that are* His, being observed from *the* creation of *a* created order by the things made, are being seen distinctly – both the everlasting power *that is* His and divinity – in order that they be inexcusable.

21 Because, although having come to know the God, they did not glorify¹¹ *Him* nor are they giving thanks¹² *to Him* as God. Rather, they were brought to nothingness by the arguments *that are* theirs; and the witless heart *that is* theirs was darkened. 22 While

deeming themselves to be wise *ones*, they were made morons.

23 And, they exchanged for themselves¹³ the Glory of the imperishable God for a likeness of an image

- of a perishable person, and
- of flying things, and
- of four-footed things, and
- of snakes.

24 On which account also¹⁴, the God handed them over by means of the yearnings of the hearts *that are* theirs, in order that uncleanness be dishonoring the bodies *that are* theirs by agency of themselves¹⁵, 25 who exchanged the Truth from the God with the Lie. And, they were afraid of and were in servitude to the creature as opposed to the One Who created – Who is a blessed *One* as long as the Ages! Amen!

PAUL DESCRIBES THE DEPRAVITY

THAT RESULTS FROM MANKIND’S REJECTION OF THE GOD

26 For this reason the God handed them over to end in dishonorable experiences. For the females *who are* theirs exchanged the natural intimacy for the *intimacy* contrary to nature.

27 In the same way also, the males, having left the natural intimacy of the females, have been burned out by the Appetency¹⁶ *that is* theirs for one another – males with males who are earning the Disgracefulness and the Requittal which the ones who are receiving what is due are necessarily *receiving* within themselves from the Wandering Off *that is* their own.

28 And, just as they did not deem to take the God into consideration, the God handed them over to a mind

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun phrase translated as ‘from the Anointed One’.

¹⁰ A reference to Habbakkuk 2:4

¹¹ ‘glorify’ – a verb form from the ‘glory’ word family, meaning here to ‘esteem someone (or something) highly in view of the brilliant attributes beaming forth from that person or thing’

¹² 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘are they giving thanks’ (a present tense verb) instead of ‘did they give thanks’ (an aorist verb).

¹³ 26% of the Greek manuscripts, including the best line of

transmission (f35), have ‘they exchanged for themselves’ (an aorist, middle verb) instead of ‘they exchanged’ (an aorist, active verb).

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

¹⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘themselves’ (a reflexive pronoun) here. On the basis of 5% the NU has ‘them’ (a personal pronoun).

¹⁶ ‘the appetency’ – in other words, ‘the fixed and strong desire’

deemed unsatisfactory, to do the things which are not appropriate, 29 having been lastingly filled with all –

- unrighteousness,
- fornication¹⁷,
- wickedness,
- greediness,
- badness;

full –

- of jealousy,
- of murder,
- of quarreling,
- of deceit,
- of malignity.

They are –

- slandererous whisperers,
- 30 reporters of evil,
- haters of God,
- wanton ones,
- arrogant ones,
- braggarts,
- inventors of bad *things*;
- unpersuaded by parents,
- 31 witless,
- bound by no covenants,
- without natural affection,
- implacable¹⁸
- merciless,

32 who, although having discovered the judgment from the God – *namely*, that those who practice such things are worthy of death, they not only continue to do them; rather, they even join in approving those who practice *them*.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word 'fornication' here.

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word 'implacable' here.