

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1

ROMANS 1

NLET

THE AUTHOR OF THIS LETTER

¹ Παῦλοςδοῦλος Ἰησοῦ Χριστοῦ¹,

κλητὸς

ἀπόστολος,

ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ ² ὃ

προεπηγγέλατο διὰ τῶν Προφητῶν αὐτοῦ

ἐν γραφαῖς ἀγίαις ³ περὶ

τοῦ Υἱοῦ αὐτοῦ,

τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ

σάρκα,

⁴ τοῦ ὀρισθέντος Υἱοῦ Θεοῦ

ἐν δυνάμει,

κατὰ πνεῦμα ἁγιωσύνης,

ἐξ ἀναστάσεως νεκρῶν,

Ἰησοῦ,

Χριστοῦ,

τοῦ Κυρίου ἡμῶν,

⁵ δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς

ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ

τοῦ ὀνόματος αὐτοῦ,

⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ

Χριστοῦ,

⁷ Πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ

ἀγαπητοῖς Θεοῦ,

κλητοῖς,

ἀγίοις.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ

Θεοῦ πατρὸς ἡμῶν καὶ

Κυρίου, Ἰησοῦ Χριστοῦ.

1 From Paul –

➤ a slave of Jesus the Anointed²,➤ 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 holy³ 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 holiness⁴,

* 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 ADDRESSEES OF THIS EPISTLE

⁷ To: All the ones who are in Rome, that is,➤ *ones* beloved by God,➤ called *ones*,➤ holy *ones*⁵.

PAUL BLESSES THE DISCIPLES IN ROME

Grace to you and peace from

➤ God, a father that is ours and

➤ YaHWeH⁶, Jesus *the* Anointed!

¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ *instead of* Χριστοῦ Ἰησοῦ.

² 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’.

³ ‘holy’ – referring to something or someone that has

been set aside for God and His purposes

⁴ ‘holiness’ – in other words, ‘the attribute of being set apart for God and His purposes.’

⁵ ‘holy ones’ – in other words, ‘those set apart for God and His purposes.’

⁶ ‘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 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.

PAUL RELATES THE CONTENT OF HIS PRAYERS

IN REGARD TO THE DISCIPLES IN ROME

⁸ Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ⁷ πάντων ὑμῶν, ὅτι ἡ Πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ Κόσμῳ. ⁹ Μάρτυς γάρ μου ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ Εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι ¹⁰ πάντοτε ἐπὶ τῶν Προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐδοωθήσομαι ἐν τῷ Θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

¹¹ Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, ¹² τοῦτο δὲ ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις Πίστεως ὑμῶν τε καὶ ἐμοῦ.

¹³ Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς Ἔθνεσιν. ¹⁴ Ἑλλησὶν τε καὶ Βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. ¹⁵ Οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

¹⁶ Οὐ γὰρ ἐπαισχύνομαι τὸ Εὐαγγέλιον τοῦ Χριστοῦ⁸, δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι·

⁸ First, on the one hand, I return thanks to the God *Who* is mine by agency of Jesus *the* Anointed, concerning⁹ 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* charisma¹⁰ 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), in order that I might also have some fruit amongst you, just as also amongst the rest of *the* Ethnicities. ¹⁴ To both Ethnicities and Barbarians¹¹, to both wise *ones* and ignorant *ones*, I am a debtor. ¹⁵ Thus, as far as I am concerned, the 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 *One*¹², 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.

⁷ 84% of the Greek manuscripts, including the best line of transmission (f35), have ὑπὲρ instead of περὶ.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun phrase τοῦ Χριστοῦ here.

⁹ 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'.

¹⁰ '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.

¹¹ 'Barbarians' – that is, with emphasis of being 'non-Greeks'.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun phrase translated as 'from the Anointed One'.

PAUL EXPLAINS WHY PEOPLE DESPARATELY NEED 'A SALVATION'

¹⁷ Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ
ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς
γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

¹⁸ Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ’
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν
ἀνθρώπων τῶν τὴν Ἀλήθειαν ἐν ἀδικίᾳ
κατεχόντων, ¹⁹ διότι τὸ γνωστὸν τοῦ Θεοῦ
φανερὸν ἐστὶν ἐν αὐτοῖς, ὁ γὰρ Θεὸς¹³
αὐτοῖς ἐφανερώσεν. ²⁰ Τὰ γὰρ ἀόρατα αὐτοῦ
ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
νοούμενα καθορᾶται, ἥ τε ἀϊδιος αὐτοῦ
δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς
ἀναπολογήτους.

²¹ Διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν
ἐδόξασαν ἢ εὐχαρίστησαν¹⁴. Ἀλλὰ
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
καρδιά. ²² Φάσκοντες εἶναι σοφοὶ
ἐμωράνθησαν.

²³ Καὶ ἠλλάξαντο¹⁵ τὴν Δόξαν τοῦ
ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος
φθαρμοῦ ἀνθρώπου καὶ
πετεινῶν καὶ
τετραπόδων καὶ
ἐρπετῶν.

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.**”¹⁶

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 glorify¹⁷ *Him* nor are they giving thanks¹⁸ *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 themselves¹⁹ 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.

¹³ 84% of the Greek manuscripts, including the best line of transmission (f35), have the word order τὰρ Θεὸς instead of Θεὸς γὰρ.

¹⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), have εὐχαρίστησαν (a present tense verb) instead of ἠεὐχαρίστησαν (an aorist verb).

¹⁵ 26% of the Greek manuscripts, including the best line of transmission (f35), ἠλλάξαντο (an aorist, middle verb) instead of ἠλλάξαν (an aorist, active verb).

¹⁶ A reference to Habbakkuk 2:4

¹⁷ ‘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’

¹⁸ 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).

¹⁹ 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).

²⁴ Διὸ καὶ²⁰ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς²¹, ²⁵ οἵτινες μετήλλαξαν τὴν Ἀλήθειαν τοῦ Θεοῦ ἐν τῷ Ψεύδει. Καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν Κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς Αἰῶνας. Ἀμήν.

²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἷ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν.

²⁷ Ὅμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς Πλάνης αὐτῶν ἐν ἑαυτοῖς Ἀπολαμβάνοντες.

24 On which account also²², 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 themselves²³, 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 Appetency²⁴ *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.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

²¹ 92% of the Greek manuscripts, including the best line of transmission (f35), have ἑαυτοῖς (a reflexive pronoun) here. On the basis of 5% the NU has αὐτοῖς (a personal pronoun).

²² 98% of the Greek manuscripts, including the best

line of transmission (f35), include 'also' here.

²³ 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).

²⁴ 'the appetency' – in other words, 'the fixed and strong desire'

²⁸ Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν
ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ
Θεὸς ἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
καθήκοντα, ²⁹ πεπληρωμένους πάση
ἀδικία,
πονηρεία²⁵,
πονηρία,
πλεονεξία,
κακία,
μεστοὺς
φθόνου
φόνου
ἔριδος
δόλου
κακοηθείας,

ψιθυριστάς,
³⁰ καταλάλους,
θεοσυγεῖς,
ὕβριστάς,
ὕπερηφάνους,
ἀλαζόνας,
ἐφευρετὰς κακῶν,
γονεῦσιν ἀπειθεῖς,
³¹ ἄσυνέτους,
ἄσυνθέτους,
ἀστόργους,
ἀσπόνδους²⁶,
ἀνελεήμονας·

³² οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες,
ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ
συνευδοκοῦσιν τοῖς πράσσουσιν.

28 And, just as they did not deem to take the God into
consideration, the God handed them over to a mind deemed
unsatisfactory, to do the things which are not appropriate, 29
having been lastingly filled with all –

- unrighteousness,
- fornication²⁷,
- 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,
- implacable²⁸
- 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*.

²⁵ 95% of the Greek manuscripts, including the best
line of transmission (f35), include the word *πονηρεία*
here.

²⁶ 98% of the Greek manuscripts, including the best

line of transmission (f35), include the word *ἀσπόνδους* here.

²⁷ 95% of the Greek manuscripts, including the best line of transmission (f35),
include the word 'fornication' here.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35),
include the word 'implacable' here.