

Romans One

- 1 παῦλος δοῦλος ἰησοῦ χριστοῦ κλητὸς ἀπόστολος ἀφωρισμένος
Paul, a slave of Jesus Christ called apostle, having been set apart
εἰς εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο διὰ τῶν
unto gospel of God which He previously promised through the
προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ
prophets of Him in Scriptures Holy concerning the Son of Him
τοῦ γενομένου ἐκ σπέρματος δαυὶδ κατὰ σάρκα 4 τοῦ
the one coming out of seed of David according to flesh the one
ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης
being appointed Son of God with power according to Spirit of holiness
ἐξ ἀναστάσεως νεκρῶν ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν
by resurrection of dead people, Jesus Christ the Lord of us,
5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως
through whom we received grace and apostleship for obedience of faith
ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ 6 ἐν οἷς
among all the Gentiles on behalf of the name of Him, among whom
ἐστε καὶ ὑμεῖς κλητοὶ ἰησοῦ χριστοῦ. 7 πᾶσιν τοῖς οὖσιν
are also you called of Jesus Christ. *I write* to all the ones being
ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ κλητοῖς ἁγίοις. χάρις ὑμῖν καὶ εἰρήνη
in Rome, beloved of God, called saints. Grace to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου ἰησοῦ χριστοῦ
from God Father of us and Lord Jesus Christ.
- 8 πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ ἰησοῦ χριστοῦ
First indeed I give thanks to the God of me through Jesus Christ
ὑπὲρ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ
for all of you, that the faith of you is declared in whole
τῷ κόσμῳ 9 μάρτυς γὰρ μοῦ ἐστὶν ὁ θεός ᾧ λατρεύω ἐν τῷ
the world. witness For of me is – God, whom I serve in the
πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ ὡς ἀδιαλείπτως
spirit of me in the gospel of the Son of Him as without ceasing
μνεῖαν ὑμῶν ποιῶμαι 10 πάντοτε ἐπὶ τῶν προσευχῶν μου
mention of you I make always during the prayers of me
δεόμενος εἴ πως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ
supplicating if somehow already finally I may successfully travel in the
θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς. 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς
will – of God to come to you. I long for to see you
ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ
in order that certain I may impart gift to you spiritual for –

Romans One

1 Paul, a slave of Jesus Christ, a called apostle, having been set apart unto the gospel of God ² which He previously promised through His prophets in the Holy Scriptures ³ concerning His Son who came out of the seed of David according to the flesh, ⁴ who was appointed Son of God with power according to the Spirit of holiness by the resurrection of dead people, Jesus Christ, our Lord, ⁵ through whom we received grace and apostleship for faithful obedience among all the Gentiles on behalf of His name, ⁶ among whom you are also called of Jesus Christ. ⁷ *I am writing* to all the ones who are in Rome, beloved of God, called saints. Grace *be* to you and peace from God our Father and the Lord Jesus Christ.

8 First, indeed, I give thanks to my God through Jesus Christ for all of you, that your faith is declared in the whole world. ⁹ For God is my witness, whom I serve in my spirit in the gospel of His Son, that without ceasing I make mention of you ¹⁰ always during my prayers, while supplicating if somehow now finally I may successfully travel in the will of God to come to you. ¹¹ For I long to see you, in order that I may impart a certain spiritual gift to you that

you might be established —
¹² and this is, *that I may* be encouraged together with you through the faith of both you and me in one another. ¹³ But I do not desire you to be ignorant, brothers, that I intended frequently to come to you (and I have been prevented so far) in order that some fruit I may have also among you, just as also among the rest of the Gentiles. ¹⁴ I am a debtor both to Greeks and to barbarians, both to wise and to ignorant. ¹⁵ Thus, as *much as is in* me, I am ready also to proclaim *the* gospel to you *who are* in Rome.

16 For I am not ashamed of the gospel of Christ, for it is *the* power of God for salvation, to *the* Jew first, and to *the* Greek ¹⁷ For God's righteousness is being revealed in it from faith to faith, just as it has been written, The just man shall live by faith.

18 For God's wrath from heaven is being revealed on all irreverence and unrighteousness of men, who are suppressing the truth in unrighteousness. ¹⁹ Therefore, the thing known about God is manifest in them, for God manifested it to them. ²⁰ For His invisible things from *the* creation of *the* world are clearly seen, being understood by the things which are made, both His eternal power and divine nature

στηριχθῆναι ὑμᾶς 12 τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν to be established you — this and is to be encouraged together with you διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 13 οὐ θέλω δὲ the the in one another faith of you both and me. not I desire But ὑμᾶς ἀγνοεῖν ἀδελφοί ὅτι πολλάκις προεθέμην ἔλθεῖν πρὸς ὑμᾶς you to be ignorant brothers that frequently I intended to come to you καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο ἵνα τινὰ καρπὸν σχῶ (and I was prevented until the present) in order that some fruit I may have καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἕλλησίν also among you, just as also among the rest of Gentiles. to Greeks τε καὶ βαρβάρους σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. both and to barbarians, to wise both and to ignorant debtor I am. 15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ Thus, the according to me I am ready also to you the ones in Rome εὐαγγελίσασθαι. to proclaim *the* gospel.

16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ χριστοῦ, δύνამις γὰρ θεοῦ not For I am ashamed of the gospel — of Christ, power for of God ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι ἰουδαίῳ τε it is for salvation to everyone the ones believing, to Jew both πρῶτον καὶ Ἕλληνι. 17 δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ first and to Greek. righteousness For of God in it ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν καθὼς γέγραπται is being revealed from faith to faith, just as it has been written, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. The but just man by faith shall live.¹

18 ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν is being revealed For wrath of God from heaven on all irreverence καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ and unrighteousness of men the ones the truth in unrighteousness κατεχόντων. 19 διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν suppressing. Therefore the thing known — of God manifest is in αὐτοῖς, ὃ γὰρ θεὸς αὐτοῖς ἐφάνερωσεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ them, — for God to them manifested *it*. the For invisible things of Him ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα from creation of world by the things being made being understood καθορᾶται ἢ τε αἰδίου αὐτοῦ δύνამις καὶ θειότης are clearly seen, the both eternal of Him power and divine nature,

εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι γνόντες τὸν θεὸν
unto – to be them inexcusable. Therefore having known – God

οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίστησαν ἀλλ' ἐματαιώθησαν
not as God they glorified nor were they thankful but they became useless

ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
in the deliberations of them and was darkened the senseless of them

καρδία. 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν 23 καὶ ἥλλαξαν
heart. Claiming to be wise, they were made foolish and exchanged

τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνοσ φθαρτοῦ
the glory of the incorruptible God for likeness of image of corruptible

ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.
man and of birds and four-footed beasts and reptiles.

24 διὸ καὶ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν
Therefore, also gave over them – God in the lusts of the

καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν
hearts of them to uncleanness – to dishonor the bodies of them

ἐν ἑαυτοῖς 25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
among themselves, who exchanged the truth – of God for the

ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν
lie and revered and served the creation rather than the one

κτίσαντα ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.
having created Who is blessed forever, amen.

26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας. αἱ τε
Because of this gave over them – God to passions of dishonor. the even

γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ
For females of them exchanged the natural use to the one against

φύσιν 27 ὁμοίως τε καὶ οἱ ἄρρενες ἀφέντες τὴν φυσικὴν χρῆσιν
nature, likewise and also the males, having left the natural use

τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους ἄρσενες
of the female, were inflamed by the craving of them for one another, males

ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν
with males, the shameless act exercising, and the recompense

ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς
which was necessary for the going astray of them among themselves

ἀπολαμβάνοντες.
receiving back.

28 καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει
and just as not they deemed worthy – God to have in full knowledge

so that they are inexcusable.

²¹ Therefore, having known God, they did not glorify *Him* as God, nor were they thankful, but they became useless in their deliberations, and their senseless heart was darkened. ²² Claiming to be wise, they were made foolish ²³ and exchanged the glory of the incorruptible God for a likeness of an image of corruptible man and of birds and four-footed beasts and reptiles.

24 Therefore, God also gave them over in the lusts of their hearts to uncleanness, so that they dishonored their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and revered and served the creation rather than the One Who created, Who is blessed forever, amen.

26 Because of this, God gave them over to passions of dishonor. For even their females exchanged the natural use to the one against nature, ²⁷ and likewise also the males, leaving the natural use of the female, were inflamed by their craving for one another, males with males, exercising the shameless act, and receiving back the recompense which was necessary for their going astray.

28 And just as they did not deem *it* worthy to have God in *their* full knowledge

God gave them over to a disapproved mind, to do the things which are not proper, ²⁹ having been filled with every kind of unrighteousness: fornication, evil, murder, strife, deceit, meanness; gossips, ³⁰ slanderers, God haters, impudent people, haughty people, boasters, contrivers of wrongs, disobedient to parents, ³¹ senseless people, contract breakers, people devoid of natural human affection, implacable, merciless; ³² who having fully known the judgment of God, that the ones who practice such things are worthy of death, not only are doing them, but are also consenting together with the ones who practice them.

Romans Two

1 Therefore, you are inexcusable, Oh man, everyone who judges, for in whatever thing you judge another person, you are condemning yourself, for the same things you, the one who judges, are practicing. ² But we know that the judgment of God on the ones who practice such things is according to truth. ³ But do you consider this, O man who judges the ones who practice such things and who does them, that you will escape the judgment of God? ⁴ Or do you disdain the wealth of His kindness and forbearance and long-suffering, not knowing that

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν ποιεῖν τὰ μὴ καθήκοντα 29 πεπληρωμένους πάσῃ ἀδικίᾳ πορνεία, being proper, having been filled with every kind of unrighteousness: fornication, πορνεία πλεονεξία κακία μεστοὺς φθόνου φόβου ἔριδος δόλου wickedness, greed, malice, full of envy, murder, strife, deceit, κακοηθείας ψιθυριστὰς 30 καταλάλους θεοστυγεῖς ὕβριστὰς meanness; gossips, slanderers, God haters, impudent people ὑπερηφάνους ἀλαζόνας ἐφευρετὰς κακῶν γονεῦσιν ἀπειθεῖς haughty people, boasters, contrivers of wrongs, to parents disobedient, 31 ἀσυνέτους ἀσυνθέτους ἀστόργους senseless people, contract breakers, people devoid of natural human affection, ἀσπόνδους, ἀνελεήμονας· 32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ implacable, merciless; who the judgment – of God ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου having fully known, that the ones – such things practicing worthy of death εἰσὶν οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς are, not only them are doing, but also consenting together with the ones πράσσουσιν. practicing them.

Romans Two

1 διὸ ἀναπολόγητος εἶ ὦ ἄνθρωπε πᾶς ὁ κρίνων, ἐν Therefore inexcusable you are, O man, every the one judging, in ὧ γὰρ κρίνεις τὸν ἕτερον σεαυτὸν κατακρίνεις τὰ γὰρ what for you judge the other person yourself you are condemning, the for αὐτὰ πράσσεις ὁ κρίνων. 2 οἶδαμεν δὲ ὅτι τὸ κρίμα same things you are practicing, the one judging. we know But that the judgment τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα – of God is according to truth on the ones – such things πράσσοντας. 3 λογίζῃ δὲ τοῦτο ὦ ἄνθρωπε ὁ κρίνων τοὺς practicing. do you consider But this O man, the one judging the ones τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ ὅτι σὺ ἐκφεύξῃ τὸ – such things practicing and doing them that you you will escape the κρίμα τοῦ θεοῦ; 4 ἢ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ judgment – of God? Or the wealth of the kindness of Him and τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς ἀγνοῶν ὅτι the forbearance and the long-suffering do you disdain, not knowing that

τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; 5 κατὰ δὲ
 the kindness – of God to change of mind you leads? according to But
 τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις
 the hardness of you and unchangeable heart you are treasuring up
 σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ
 for yourself wrath in day of wrath and revelation and
 δικαιοκρισίας τοῦ θεοῦ 6 ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ
 righteous judgment – of God Who will pay back each *person* according to the
 ἔργα αὐτοῦ 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
 works of him,² to the *people* on the one hand by endurance of work good,
 δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζῶν αἰώνιον
 glory and honor and incorruption are seeking, He will repay life eternal
 8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσιν
 to the *people* on the other hand of playing politics and disobeying
 μὲν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
 on the one hand the truth, obeying on the other hand – unrighteousness,
 θυμὸς καὶ ὀργὴ 9 θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν
 anger and wrath, tribulation and affliction upon every soul
 ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν Ἰουδαίου τε πρώτου
 of man the one working – evil thing, of Jew both first
 καὶ Ἑλλήνου; 10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ
 and of Greek; glory but and honor and peace to every the one
 ἐργαζομένῳ τὸ ἀγαθὸν Ἰουδαίῳ τε πρώτῳ καὶ Ἑλληνι.
 working the good thing, to *the Jew* both first and to *the Greek*.
 11 οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ
 no For *there* is favoritism with – God. as many as For
 ἀνόμῳς ἥμαρτον ἀνόμῳς καὶ ἀπολοῦνται καὶ ὅσοι ἐν νόμῳ
 without law sinned, without law also will perish and as many as in law
 ἥμαρτον διὰ νόμου κριθήσονται. 13 οὐ γὰρ οἱ ἀκροαταὶ τοῦ
 sinned, through law they will be judged. not For the hearers of the
 νόμου δίκαιοι παρὰ τῷ θεῷ ἀλλ' οἱ ποιηταὶ τοῦ νόμου
 law righteous with – God, but the doers of the law
 δικαιωθήσονται. 14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα
 will be justified. when For Gentiles the ones not law having,
 φύσει τὰ τοῦ νόμου ποιῆ, οὗτοι νόμον μὴ ἔχοντες
 by nature the things of the law do, these *people* law not having
 ἑαυτοῖς εἰσὶν νόμος,
 to themselves are law,

the kindness of God leads you to *a* change of mind? ⁵
 But according to your hardness and unchangeable heart, you are treasuring up for yourself wrath in *the* day of wrath and revelation and righteous judgment of God ⁶ who will pay back each *person* according to his works, ⁷ to the *people* on the one hand *who* are seeking glory and honor and incorruption by the endurance of good work, *He will repay* eternal life, ⁸ but on the other hand to the *people who are* playing politics and on the one hand disobeying the truth, but on the other hand obeying unrighteousness, anger and wrath, ⁹ tribulation and affliction who works the evil thing upon every soul of man, both of *the Jew* first, and of *the Greek*; ¹⁰ but glory and honor and peace to everyone who works the good thing, both to *the Jew* first and to *the Greek*. ¹¹ For there is no favoritism with God.

12 For as many as sinned without law will also perish without law, and as many as sinned in law, through law they will be judged. ¹³ For the hearers of the law *are* not righteous with God, but the doers of the law will be justified. ¹⁴ For when *the* Gentiles, who do not have law, do by nature the things of the law, these people, not having law, are *a* law to themselves,

15 who demonstrate the work of the law written in their hearts, their conscience witnessing together with *them* and between the considerations of one another, accusing or excusing *them*, 16 in *the* day when God judges the secret things of men according to my gospel through Jesus Christ.

17 Behold, you yourself are named *a Jew*, and are relying on the law and are boasting in God 18 and are knowing His will and are testing the things that differ, being instructed from the law, 19 and you have been persuaded that you are *a guide of blind people*, *a light of the people* in darkness, 20 *an instructor of ignorant people*, *a teacher of immature people*, having the form of the knowledge and of the truth in the law. 21 Therefore, the one who is teaching another, do you not teach yourself? The one who proclaims not to steal, do you steal? 22 The one who says not to commit adultery, do you commit adultery? The one who detests idols, do you rob temples? 23 You who boast in law, do you dishonor God through the transgression of the law? 24 For the name of God is being blasphemed through you among the Gentiles, just as it has been written.

15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις who demonstrate the work of the law written in the hearts αὐτῶν συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ of them witnessing together with of them the conscience and between ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων of one another the considerations accusing or even excusing *them* 16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων in day when judges – God the secret things – of men κατὰ τὸ εὐαγγέλιόν μου διὰ ἰησοῦ χριστοῦ. according to the gospel of me through Jesus Christ.

17 Ἴδε σὺ ἰουδαῖος ἐπινομάζῃ καὶ ἐπαναπαύῃ τῷ νόμῳ καὶ Behold, you Jew you are named and are relying on the law and

καυχᾶσαι ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις are boasting in God and are knowing the will and are testing τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου the things differing, being instructed from the law,

19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν you have been persuaded and yourself guide to be of blind *people*,

φῶς τῶν ἐν σκότει 20 παιδευτὴν ἀφρόνων διδάσκαλον light of the ones in darkness, *an instructor of ignorant people*, *a teacher*

νηπίων ἔχοντα τὴν μὀρφωσιν τῆς γνώσεως καὶ τῆς of immature *people*, having the form of the knowledge and of the

ἀληθείας ἐν τῷ νόμῳ. 21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ truth in the law. the one Therefore teaching another, yourself not

διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; 22 ὁ λέγων μὴ you teach? The one proclaiming not to steal, do you steal? The one saying not μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα to commit adultery, do you commit adultery? The one detesting – idols

ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ καυχᾶσαι διὰ τῆς παραβάσεως τοῦ do you rob temples? who in law You boast, through the transgression of the

νόμου τὸν θεὸν ἀτιμάζεις; 24 τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς law – God do you dishonor? the For name – of God through you

βλασφημεῖται ἐν τοῖς ἔθνεσιν καθὼς γέγραπται.³ is being blasphemed among the Gentiles, just as it has been written.

25 περιτομή μὲν γὰρ ὠφέλει ἐὰν νόμον πράσσης. ἐὰν δὲ
circumcision indeed For profits if law you practice. if But
παραβάτης νόμου ἢς ἡ περιτομή σου ἀκροβυστία
a transgressor of law you should be, the circumcision of you uncircumcision
γέγονεν. 26 ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου
has become. if Therefore the uncircumcision the requirements of the law
φυλάσσει οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομήν λογισθήσεται;
keep, not the uncircumcision of him for circumcision shall be reckoned?
27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα
And will judge the from nature uncircumcision, the law fulfilling,
σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.
you, the one with the letter and circumcision are a transgressor of law.
28 οὐ γὰρ ὁ ἐν τῷ φανερῷ ἰουδαῖός ἐστιν οὐδὲ ἡ
not For the one in the outward appearance Jew is, nor is the one
ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή 29 ἀλλ' ὁ ἐν τῷ
in the outward appearance in flesh circumcision, but the one in –
κρυπτῷ ἰουδαῖος καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ
secret Jew is, even having circumcision of heart by Spirit, not
γράμματι οὐδ' ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
in letter, of whom – praise not from men, but from – God.

Romans Three

1 τί οὖν τὸ περισσὸν τοῦ ἰουδαίου ἢ τίς ἡ ὠφέλεια τῆς
what Then – superiority has the Jew or what is the profit –
περιτομῆς; 2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι
of circumcision? much according to every way. first indeed For because
ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γὰρ εἰ ἠπίστησάν
they were entrusted with the statements – of God. what For if did not believe
τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;
some? not the unbelief of them the faithfulness – of God will eliminate?
4 μὴ γένοιτο. γινέσθω δὲ ὁ θεὸς ἀληθὴς πᾶς δὲ ἄνθρωπος ψεύστης,
not can it be. let be So – God true, every but man liar,
καθὼς γέγραπται ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις
just as it has been written in order that – you might be justified in the words
σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.
of you and may overcome in the to be judged you.⁴

25 For indeed, circumcision profits *if* you practice *the* law. But if you should be a transgressor of *the* law, your circumcision has become uncircumcision. 26 Therefore, if the uncircumcision should keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision? 27 And the people naturally uncircumcised, if they fulfill the law, will judge you, a transgressor of the law, *though you are* the one with the letter of *the law* and circumcision. 28 For one is not in outward appearance a Jew, nor is the one in the outward appearance of circumcision in *the* flesh, 29 but a Jew is one inwardly, even *having the* circumcision of *the* heart by *the* Spirit, not in *the* letter, for whom is praise, not from men, but from God.

Romans Three

1 Then what superiority *has* the Jew, or what *is* the profit of circumcision? 2 Much in every way. For indeed, first because they were entrusted with the statements of God. 3 For what if some did not believe? Their unbelief will not eliminate the faithfulness of God, will it? 4 It cannot be! So let God be true, but every man *be a* liar, just as it has been written, In order that you might be justified in your words and may overcome when you are judged.

5 But if our unrighteousness exhibits the righteousness of God, what shall we say? God, who brings His wrath, is not unrighteous, is He? I am speaking according to man. 6 It cannot be! Otherwise, how will God judge the world? 7 For if by my lie God's truth abounded unto His glory, why still am I also judged as a sinner? 8 And *why* not say, Let us perform evil things in order that good things might come — as we are falsely accused and some *people* declare that we say? Concerning whom their judgment is just.

9 What then? Are we better? Not at all! For we previously accused both the Jews and the Greeks that they are all under sin. 10 Just as it has been written, *There* is no righteous person, not even one; 11 *there* is not one who understands, there is not one who seeks God. 12 All have turned aside; together they became unprofitable. *There* is no one performing kindness, not so much as one. 13 Their throat *is an* open grave; they deceived with their tongues; the venom of asps *is* under their lips; 14 whose mouth is full of cursing and bitterness. 15 Their feet *are* swift to shed blood. 16 Destruction and misery *are* in their roads, 17 and they do not know *the* way of peace. 18 *The* fear of God is not before their eyes.

5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν
if But the unrighteousness of us of God righteousness exhibits

τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν;
what shall we say? not unrighteous – is God the one bringing on the wrath?

κατὰ ἄνθρωπον λέγω. 6 μὴ γένοιτο. ἐπεὶ πῶς κρινεῖ
According to man I am speaking. not can It be. Otherwise, how will judge

ὁ θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ
– God the world? if For the truth – of God by – my

ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ τί ἔτι καὶ γὰρ ὡς
lie abounded unto the glory of Him, why still I also as

ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασφημούμεθα καὶ
sinner am judged? And why not say (as we are falsely accused and

καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακὰ ἵνα
just as declare some us to say), – Let us perform – evil things in order that

ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστιν.
might come – good things? Of whom the judgment just is.

9 τί οὖν προεχόμεθα οὐ πάντως. προητιασάμεθα γὰρ Ἰουδαίους
What then? Are we better? Not at all! we previously accused For Jews

τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι. 10 καθὼς
both and Greek all under sin to be. Just as

γέγραπται ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς 11 οὐκ ἔστιν
it has been written⁵ – no is righteous *person*, not even one; not is

ὁ συνίων οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. 12 πάντες
the one understanding; not is the one seeking – God. All

ἐξέκλιναν ἅμα ἠχρειώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα
turned aside, together they became unprofitable. No one is doing kindness,

οὐκ ἔστιν ἕως ἑνός. 13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς
not is so much as one. grave *is an* open The throat of them, with the

γλώσσαις αὐτῶν ἐδολιούσαν· ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·
tongues of them they deceived; venom of asps *is* under the lips of them;

14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει. 15 ὀξεῖς οἱ πόδες
of whom – mouth of cursing and bitterness is full. swift *are* The feet

αὐτῶν ἐκχέαι αἷμα. 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς
of them to pour blood. Destruction and misery *are* in the roads

αὐτῶν 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 18 οὐκ ἔστιν φόβος
of them, and way of peace not they know. not is *The* fear

θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
of God before the eyes of them.

19 οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
 we know And that as many things as the law says, to the ones in⁶ the law
 λαλεῖ ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος
 it speaks that every mouth may be caused to stop and liable for judgment
 γένηται πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐξ ἔργων νόμου οὐ
 may become all the world – to God. Therefore by works of law not
 δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ διὰ γὰρ νόμου ἐπίγνωσις
 will be justified all flesh before Him, through for law knowledge
 ἁμαρτίας.
 of sin.

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται
 now But apart from law righteousness of God has been manifested
 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν 22 δικαιοσύνη δὲ
 being testified to by the law and the prophets, righteousness even
 θεοῦ διὰ πίστεως ἰησοῦ χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας
 of God through faith of Jesus Christ to all and upon all
 τοὺς πιστεύοντας. οὐ γὰρ ἐστὶν διαστολή 23 πάντες γὰρ ἥμαρτον
 the ones believing. not For is distinction. all For sinned
 καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ 24 δικαιούμενοι δωρεὰν τῇ
 and come short of the glory – of God, being justified gift by the
 αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν χριστῷ ἰησοῦ·
 of Him grace through the redemption the one in Christ Jesus,
 25 ὃν πρόθετο ὁ θεὸς ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ
 whom intended – God propitiation through – faith in the of Him
 αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
 blood unto showing forth of the righteousness of Him because of the
 πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ
 passing over of the having previously occurred sin acts, in the tolerance
 τοῦ θεοῦ 26 πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
 – of God for a showing forth of the righteousness of Him in the now
 καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ
 season for – to be Him righteous and the one justifying the one of
 πίστεως ἰησοῦ.
 faith of Jesus.

27 ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν
 Where then is the boasting? It was shut out. Through which law? The one
 ἔργων; οὐχὶ ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα οὖν πιστεῖ
 of works? No, but through law of faith. we reckon Therefore by faith
 δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου.
 to be justified man without works of law.

19 And we know that as many things as the law says, it speaks to the ones in the law, in order that every mouth may be stopped, and all the world may become liable to God for judgment. 20 Therefore, by the works of law not any flesh will be justified before Him, for through law *is the* recognition of sin.

21 But now apart from law, God's righteousness is manifest, being testified to by the law and the prophets, 22 even God's righteousness through faith in Jesus Christ, to all and upon all who believe. For there is no distinction. 23 For all have sinned and come short of the glory of God, 24 being justified freely by His grace through the redemption which *is* in Christ Jesus, 25 whom God intended *as a* propitiation through faith in His blood, unto *the* showing forth of His righteousness, because of *the* passing over of the sin acts which had previously occurred, 26 for a showing forth of His righteous at the present season, that He might be righteous, and be the *one* who justifies the one *who has* faith in Jesus.

27 Where then *is* the boasting? It was shut out. Through which law? The one of works? No, but through *the* law of faith. 28 Therefore, we reckon that *a* man is justified without works of law.

29 Or is He the God of Jews only? But is He not *the God* of Gentiles also? Yes, also of Gentiles, 30 since one God *exists* who will justify *the* circumcision by faith, and *the* uncircumcision through faith. 31 Therefore, do we abolish law through faith? Let it not be! Rather, we cause law to stand.

Romans Four

1 Therefore, what shall we say *that* Abraham our Father has found according to *the* flesh? 2 For if Abraham was justified by works, he has *a* ground for boasting, though not with God. 3 For what does the Scripture say? And Abraham believed God, and it was imputed to him for righteousness. 4 But to the one who works, the reward is not imputed according to grace, but according to debt. 5 But to the one who does not work, but believes on the one who justifies the irreverent, his faith is imputed for righteousness.

6 Just as David also says *of* the blessing of the man to whom God imputes righteousness apart from works, 7 Blessed *are the ones* whose lawless acts have been forgiven, and whose sins have been covered over. 8 Blessed is the man to whom the Lord in no way shall impute sin.

9 Therefore, is this blessing on the circumcision, or also on the uncircumcision? For we say that to Abraham his faith was imputed for righteousness.

29 ἢ ἰουδαίων ὁ θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, or of Jews the God only? not But also Gentiles? Yes, also of Gentiles, 30 ἐπεὶ περ εἷς ὁ θεὸς ὃς δικαιοῦσιν περιτομὴν ἐκ πίστεως καὶ since one – God, who will justify circumcision by faith and ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὖν καταργοῦμεν διὰ uncircumcision though – faith. law Therefore do we abolish through τῆς πίστεως; μὴ γένοιτο. ἀλλὰ νόμον ἰστώμεν. – faith? not Let it be. But law we cause to stand.

Romans Four

1 τί οὖν ἐροῦμεν ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι what Therefore shall we say Abraham the father of us to have found κατὰ σάρκα 2 εἰ γὰρ ἀβραὰμ ἐξ ἔργων ἐδικαιώθη ἔχει according to flesh? if For Abraham by works was justified he has καύχημα ἀλλ' οὐ πρὸς τὸν θεόν. 3 τί γὰρ ἡ γραφὴ λέγει; basis for boasting, but not with – God. what For the Scripture says? ἐπίστευσεν δὲ ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς believed And Abraham – God and it was reckoned to him for δικαιοσύνην. 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεταιι righteousness.⁷ to the one But working the reward not is reckoned κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα. 5 τῷ δὲ μὴ according to grace but according to debt. to the one But not ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ working, believing but on the one justifying the irreverent λογίζεταιι ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. is reckoned the faith of him for righteousness.

6 καθάπερ καὶ δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Just as also David says of the blessing of the man to whom – θεὸς λογίζεταιι δικαιοσύνην χωρὶς ἔργων, 7 μακάριοι ὧν God reckons righteousness without works, Blessed of whom ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι· are forgiven the lawless acts and of whom were covered over the sins.

8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσθηται κύριος ἁμαρτίαν. blessed man to whom not not shall reckon Lord sin.⁸

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν the blessing Therefore is this on the circumcision or also on the ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ ἀβραὰμ ἡ πίστις uncircumcision? we say For that was reckoned – to Abraham the faith εἰς δικαιοσύνην. unto righteousness.⁹

- 10 πῶς οὖν ἐλογίσθη ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; how Therefore was it reckoned? in circumcision being or in uncircumcision? οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ. 11 καὶ σημεῖον ἔλαβεν Not in circumcision but in uncircumcision. And sign he received περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν of circumcision seal of the righteousness of the faith the one in τῇ ἀκροβυστίᾳ εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν – uncircumcision for the to be him father of all the ones πιστευόντων δι' ἀκροβυστίας εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν believing through uncircumcision for the to be reckoned also to them the δικαιοσύνην, 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς righteousness, and father of circumcision to the ones not of circumcision μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς πίστεως only but also to the ones following in the footsteps of the faith τῆς ἐν τῇ ἀκροβυστίᾳ τοῦ πατρὸς ἡμῶν ἀβραάμ. the one in – uncircumcision of the father of us Abraham.
- 13 οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ ἀβραάμ ἢ τῷ σπέρματι not For through law the promise – to Abraham or to the seed αὐτοῦ τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου ἀλλὰ διὰ of him the heir him to be of the world¹⁰ but through δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι κεκένωται righteousness of faith. if For the by law heirs, is empty ἢ πίστις καὶ κατήρηται ἢ ἐπαγγελία. 15 ὁ γὰρ νόμος ὀργὴν the faith and has become useless the promise. the For law wrath κατεργάζεται. οὗ γὰρ οὐκ ἔστιν νόμος οὐδὲ παράβασις. 16 διὰ results in. where For not is law neither transgression. Because of τοῦτο ἐκ πίστεως ἵνα κατὰ χάριν εἰς τὸ εἶναι βεβαίαν this by faith *it is* in order that according to grace, for – to be firm τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι οὐ τῷ ἐκ τοῦ νόμου μόνον the promise to every – seed, not to the one of the law only ἀλλὰ καὶ τῷ ἐκ πίστεως ἀβραάμ ὅς ἐστιν πατὴρ πάντων ἡμῶν. but also to the one of faith of Abraham who is father of all of us.
- 17 καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, just as it has been written – father of many nations I have appointed you, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιούντος τοὺς in the presence of whom he believed, God, the one making alive the νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, dead and calling the things not being as though¹¹ being,

10 Therefore, how was it imputed? While he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received *the* sign of circumcision as a seal of the righteousness of his faith which *he had* in uncircumcision so that he might be a father of all the ones who believe while in uncircumcision, so that righteousness might also be imputed to them, 12 and a father of circumcision to the ones not only of circumcision, but also to the ones who follow in the footsteps of the faith which Abraham our father *had while* in uncircumcision.

13 For the promise to Abraham or to his seed *was* not through law that he should be heir of the world, but through *the* righteousness of faith. 14 For if the heirs are *so* by law, their faith is empty and the promise has become useless. 15 For the law results in wrath. For where no law is, neither *is there* transgression. 16 Because of this *it is* by faith in order that *it should be* according to grace, that the promise might be certain to every seed, not only to the one of the law, but also to the one of *the* faith of Abraham, who is *the* father of all of us. 17 Just as it is written, I have appointed you *the* father of many nations, in the presence *the one* whom he believed, God, the one who makes *the* dead alive, and calls the things which are not as though they exist,

18 who, *while* beyond hope, believed *based* on hope that he would become *the* father of many nations according to the thing spoken, Thus shall your seed be. 19 And not weakening in his faith, he did not carefully consider his own body as already dead, though existing about *a* hundred years, nor the deadness of Sarah's womb. 20 And he did not hesitate by unbelief at the promise of God, but was enabled by his faith, giving glory to God, 21 even being fully convinced that the thing which He promised, He is also able to do. 22 Therefore, it was also imputed to him for righteousness. 23 But it was not written because of him only that it was imputed to him, 24 but also because of us to whom it was about to be imputed, the ones who believe on the one who raised Jesus our Lord from dead people, 25 who was delivered because of our trespasses and was raised because of our justification.

Romans Five

1 Therefore, because we have been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have access by faith to this grace in which we stand, and we exult based on *the* hope of the glory of God, 3 and not only *this*, but also we exult in tribulations, knowing that the tribulation brings about endurance.

18 ὅς¹² παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον, οὕτως ἔσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη νεκρωμένον ἑκατονταετῆς πού ὑπάρχων καὶ τὴν νέκρωσιν τῆς μήτρας σάρρας. 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει δοῦς δόξαν τῷ θεῷ 21 καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. 22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 23 οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ 24 ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν 25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν. trespasses of us and was raised because of the justification of us.

Romans Five

1 δικαιωθέντες¹⁵ οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ 2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχῆκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ 3 οὐ μόνον δὲ ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται. brings about.

ἡ δὲ ὑπομονὴ δοκιμὴν ἢ δὲ δοκιμὴ ἐλπίδα 5 ἡ δὲ ἐλπίς οὐ
 – and endurance approval, – and approval hope, – and hope not
 καταισχύνει ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς
 disappoints because the love – of God has been poured out in the
 καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
 hearts of us through Spirit Holy the one having been given to us.

6 ἔτι γὰρ χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ
 still For Christ, being us weak according to season on behalf of
 ἀσεβῶν ἀπέθανεν. 7 μόλις γὰρ ὑπὲρ δικαίου τις
 irreverent died. rarely For on behalf of a righteous one someone
 ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
 will die, on behalf of though of the good perhaps someone even
 τολμᾷ ἀποθανεῖν. 8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς
 dares to die. exhibits But the of Himself love for us
 ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν
 – God, that still sinners being us, Christ on behalf of us
 ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον δικαιοθίντες νῦν ἐν τῷ αἵματι
 died. Much then more, having been justified now by the blood
 αὐτοῦ σωθῆσόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ γὰρ ἐχθροὶ
 of Him, we shall be saved through Him from – wrath. if For enemies
 ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ
 being, we were reconciled – to God through the death of the Son of Him,
 πολλῶ μᾶλλον καταλλαγέντες σωθῆσόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11
 much more having been reconciled, we will be saved by the life of Him.
 οὐ μόνον δὲ ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν
 not only And but also exulting in – God through the Lord of us,
 ἰησοῦ χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
 Jesus Christ, through whom now the reconciliation we received.

12 διὰ τοῦτο ὡς περ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν
 Because of this, just as through one man the sin into the
 κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος καὶ οὕτως εἰς
 world entered and through the sin, the death, and thus to
 πάντας ἀνθρώπους ὁ θάνατος διήλθεν ἐφ' ᾧ πάντες
 all men the death went through *him*,¹⁶ upon whom¹⁷ all
 ἥμαρτον. 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ ἁμαρτία δὲ οὐκ
 sinned.¹⁸ until For law sin was in *the* world, sin but not
 ἐλλογεῖται μὴ ὄντος νόμου. 14 ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ ἀδάμ
 is charged, not being law. But reigned – death from Adam
 μέχρι μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι
 until Moses, even on the ones not having sinned in the likeness

4 And endurance *brings about* approval, and approval *brings about* hope, 5 and hope does not disappoint because God's love has been poured out in our hearts through *the* Holy Spirit who has been given to us.

6 For while we were weak, Christ still died for the irreverent in the right season. 7 For rarely will someone die for a righteous person, though perhaps for the good someone *might* even dare to die. 8 But God exhibits His love for us, *in* that when we were still sinners, Christ died on our behalf. 9 Much more then, since we have been justified now by His blood, we shall be saved through Him from wrath. 10 For if, when we were enemies, we were reconciled to God through the death of His Son, much more, since we have been reconciled, shall we be saved by His life. 11 And not only this, but also we are exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Because of this, just as through one man, sin entered into the world, and through the sin, death, and thus the death went through *him* to all men, based on whom all sinned. 13 For until law, sin was in the world, but sin is not charged, because there is no law. 14 But death reigned from Adam until Moses, even over the ones who had not sinned in the likeness

of the transgression of Adam, who is a type of the one who was coming. 15 But the trespass is not like the grace gift, *is it?* For if by the trespass of one man many died, much more the grace of God and the gift by grace which is from the one man Jesus Christ abounded unto the many. 16 And the gift *is not like that which is* through the one man who sinned. For on the one hand, the judgment from one *trespass resulted* in condemnation, but on the other hand, the grace gift *resulted* in justification from many trespasses. 17 For if by the one *man's* trespass death reigned through the one *man*, much more the ones who receive the abundance of grace and the gift of righteousness will reign in life through the one *man*, Jesus Christ. 18 So then, as through one trespass *death came* to all men resulting in condemnation, so also through one righteous deed, acquittal came to all men resulting in justification of life. 19 For just like through the disobedience of the one man, the many were constituted sinners, so also, through the obedience of the one man, the many will be constituted righteous.

20 But law came along in order that the trespass might abound. But where sin abounded, grace superabounded, 21 in order that, just like sin reigned by death, so also grace might reign through righteousness unto life eternal through Jesus Christ our Lord.

τῆς παραβάσεως ἀδάμ ὅς ἐστιν τύπος τοῦ μέλλοντος. 15 ἀλλ' οὐχ ὡς τὸ παράπτωμα οὕτως καὶ τὸ χάρισμα; εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον πολλῷ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ trespass – many died, much more the grace – of God and ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου ἰησοῦ χριστοῦ εἰς the gift by grace which *is* from the one man Jesus Christ unto τοὺς πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος the many abounded. And not like through one having sinned τὸ δῶρημα. τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς the gift. the on one the hand For judgment from one *trespass resulted* in κατὰκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων condemnation, the one the other hand grace gift from many trespasses εἰς δικαίωμα. 17 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος *resulted* in justification.²⁰ if For by the of the one trespass – death ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῷ μᾶλλον οἱ τὴν περισσεΐαν reigned through the one, much more the ones the abundance τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ of grace and the gift – of righteousness receiving in life βασιλεύσουσιν διὰ τοῦ ἐνός, ἰησοῦ χριστοῦ. 18 ἄρα οὖν ὡς δι' will reign through the one *man*, Jesus Christ. So then, as through ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατὰκριμα οὕτως one trespass to all men resulting in condemnation, so καὶ δι' ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους also through one righteous deed *acquittal came* to all men εἰς δικαίωσιν ζωῆς. 19 ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός resulting in justification of life.²¹ just like For through the disobedience of the one ἀνθρώπου ἀμαρτωλοὶ καταστάθησαν οἱ πολλοὶ οὕτως καὶ διὰ τῆς man sinners were constituted the many, so also through the ὑπακοῆς τοῦ ἐνός δίκαιοι κατασταθήσονται οἱ πολλοί. obedience of the one man, righteous will be constituted²² the many.

20 νόμος δὲ παρεῖληθεν ἵνα πλεονάσῃ τὸ παράπτωμα. οὗ δὲ law But came in in order that might abound the trespass. where But ἐπλεόνασεν ἡ ἀμαρτία ὑπερεπερίσσευσεν ἡ χάρις, 21 ἵνα ὡς περ abounded – sin, superabounded the grace, in order that just as ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ οὕτως καὶ ἡ χάρις βασιλεύσῃ reigned – sin in – death, so also – grace might reign διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ ἰησοῦ χριστοῦ τοῦ κυρίου through righteousness unto life eternal²³ through Jesus Christ the Lord ἡμῶν.²⁴ of us.

Romans Six

- 1 τί οὖν ἐροῦμεν; ἐπιμένομεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς ἔτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς χριστὸν ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον ἵνα ὡσπερ ἠγέρθη χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι²⁵ γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, 6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8 εἰ δὲ ἀπεθάνομεν σὺν χριστῷ πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, 9 εἰδότες ὅτι χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. 10 ὃ γὰρ ἀπέθανεν τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῆ ζῆ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ ζώντας δὲ τῷ θεῷ ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν. Lord of us.
- 12 μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ, – to obey it in the lusts of it,

Romans Six

- 1 What shall we say then? Shall we continue in sin in order that grace might abound? 2 May it not be! How shall we who died to sin still live in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Then we were buried together with Him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, so we also may walk in newness of life. 5 For if we have come to be united in the likeness of His death, certainly we shall also be *united in the likeness* of His resurrection, 6 knowing this, that our old man was co-crucified *with Christ*, in order that the body of sin should be abolished, that we should no longer serve *as a slave* to sin. 7 For the one who has died has been liberated from sin. 8 But if we died with Christ, we believe that we shall also live together with Him, 9 knowing that Christ, having been raised from the dead, dies no longer, death no longer lords over Him. 10 For *the death* which He died, He died to sin once; but *the life* which He lives, He lives to God. 11 So you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.
- 12 Therefore, do not let sin reign in your mortal body so that you may obey it in its lusts,

13 nor present your members *as* weapons of unrighteousness to sin, but present yourselves to God as alive from the dead, and your members *as* weapons of righteousness to God. 14 For sin shall not lord over you; for you are not under law, but under grace.

15 What then? Shall we sin because we are not under law, but under grace? May *it* not be! 16 Do you not know that the one to whom you present yourselves as slaves for obedience, you are slaves to whom you obey, whether of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks *be* to God that you used to be slaves of sin, but you obeyed from *the* heart *the* type of doctrine to which you were delivered. 18 So, having been freed from sin, you were enslaved to righteousness. 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members *as* slaves to uncleanness, and to lawlessness resulting in lawlessness, so now present your members *as* slaves to righteousness resulting in sanctification. 20 For when you were slaves of sin, you were free in relation to righteousness. 21 Therefore, what fruit were you having then from things *of* which you are now ashamed? For the end of those things *is* death. 22 But now, having been freed from sin, and having been enslaved to God, you have your fruit, resulting in sanctification, and the end, life eternal.

13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα³⁰ ἀδικίας τῇ
nor present the members of you *as* weapons of unrighteousness –
ἀμαρτία ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζῶντας
to sin, but present yourselves – to God as from dead ones living
καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. 14 ἀμαρτία γὰρ
and the members of you *as* weapons of righteousness – to God. sin For
ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλ' ὑπὸ χάριν.
you not shall lord over; not for you are under law but under grace.
15 τί οὖν; ἀμαρτήσομεν ὅτι οὐκ ἐσμέν ὑπὸ νόμον ἀλλ' ὑπὸ χάριν;
What then? Shall we sin because not we are under law, but under grace?
μη γένοιτο. 16 οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους
not May *it* be. not Do you know that to whom you present yourselves as slaves
εἰς ὑπακοήν δοῦλοι ἐστε ᾧ ὑπακούετε ἤτοι ἀμαρτίας εἰς
unto obedience slaves you are to whom you obey, whether of sin unto
θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
death or of obedience unto righteousness? thanks But *be* – to God that
ἦτε δούλοι τῆς ἀμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν
you were slaves – of sin, you obeyed but from *the* heart to which
παρεδόθητε τύπον διδασχῆς. 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας
you were delivered *the* type of doctrine. having been freed So, from – sin
ἐδουλώθητε τῇ δικαιοσύνῃ. 19 ἀνθρώπινον λέγω διὰ
you were enslaved – to righteousness. in human terms I am speaking because of
τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη
the weakness of the flesh of you. just as For you presented the members
ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν
of you *as* slaves – to uncleanness, and – to lawlessness unto – lawlessness,
οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς
so now present the members of you *as* slaves – to righteousness unto
ἀγιασμόν. 20 ὅτε γὰρ δούλοι ἦτε τῆς ἀμαρτίας ἐλεύθεροι ἦτε
sanctification. when For slaves you were – of sin, free you were
τῇ δικαιοσύνῃ.³¹ 21 τίνα οὖν καρπὸν εἶχετε τότε ἐφ'
– in relation to righteousness. what Therefore, fruit were you having then on
οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος.
things which now you are ashamed? the For end of those things *is* death.
22 νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ
now But having been freed from – sin, having been enslaved and –
θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ τέλος ζωὴν
to God, you have the fruit of you unto sanctification, the and end life
αἰώνιον.
eternal.

23 τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος τὸ δὲ χάρισμα τοῦ θεοῦ
 the For wages – of sin is death, the but gift – of God is
 ζωὴ αἰώνιος ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν.
 life eternal in Christ Jesus the Lord of us.

23 For the wages of sin is death, but the gift of God is life eternal in Christ Jesus our Lord.

Romans Seven

Romans Seven

1 ἢ ἄγνοεῖτε, ἀδελφοί (γινώσκουσιν γὰρ νόμον λαλῶ), ὅτι ὁ
 Or do you not know, brothers (to the ones knowing for the law I speak), that the
 νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; 2 ἢ γὰρ
 law is the ruler – a man for as long as a time he lives? the For
 ὑπανδρὸς γυνῆ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ. ἐὰν δὲ
 married a woman to the living husband has been bound by law. if But
 ἀποθάνῃ ὁ ἀνὴρ κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 ἄρα
 should die the husband, she is discharged from the law of the husband. So
 οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει³² ἐὰν γένηται
 then while living the husband, an adulteress she will be styled if she becomes
 ἀνδρὶ ἑτέρῳ. ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ ἐλευθέρᾳ ἐστὶν
 married to a husband another. if But should die the husband, free she is
 ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην³³
 from the law – not to be her³⁴ an adulteress, having become married
 ἀνδρὶ ἑτέρῳ. 4 ὥστε ἀδελφοί μου καὶ ὑμεῖς ἐθανατώθητε
 to a husband another. Therefore, brothers of me, also you were put to death
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς
 to the law through the body – of Christ for – to become married you
 ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγεθῆντι ἵνα
 to another, to the one from dead ones having been raised, in order that
 καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἡμεῖς ἐν τῇ σαρκί τὰ
 you should produce fruit – for God. when For we were in the flesh the
 παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς
 passions – of sin the ones through the law, were working in the
 μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι³⁵ τῷ θανάτῳ. 6 νυνὶ δὲ
 members of us for – to produce fruit – for death. now But
 κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ
 we have been discharged from the law, having died³⁶ to that which
 κατεχόμεθα ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ
 we were held down, so that to serve as a slave us in newness of the Spirit and
 οὐ παλαιότητι γράμματος.
 not in oldness of the letter.

1 Or do you not know, brothers (for I am speaking to the ones who know the law), that the law is the ruler of a man for as long a time as he lives? 2 For the married woman is bound by law to her living husband. But if her husband should die, she is discharged from the law of her husband. 3 So then, while her husband is living, she will be styled an adulteress if she becomes married to a different husband. But if her husband should die, she is free from the law, so that she is not an adulteress, though having become married to a different husband. 4 Therefore, my brothers, you also were put to death to the law through the body of Christ so that you may become married to another, to the one who was raised from the dead, in order that you should produce fruit for God. 5 For when we were in the flesh, the passions of sin, the ones through the law, were working in our members in order to produce fruit for death. 6 But now we have been discharged from the law, by having died to that which we were held down, so that we should serve as a slave in the newness of the Spirit and not in the oldness of the letter.

7 What shall we say, then? Is the law sin? May it not be; but I did not know sin, except through law. For I would not even have known covetousness, except the law said, Do not covet. 8 But sin, having taken an occasion through the commandment, brought about in me every kind of covetousness. For sin without law is dead. 9 And formerly I was living without law. But after the commandment came, sin regained life, and I died. 10 And this commandment, which was to result in life, was found in me to result in death. 11 For sin, having taken an occasion through the commandment, deceived me, and through it, killed me. 12 Therefore, the law is certainly holy, and the commandment is holy and righteous and good.

13 Therefore, has the good thing in me become death? May it not be! But sin, in order that it should appear sin through the good thing, was bringing about death in me, in order that sin should become exceedingly sinful through the commandment. 14 For we know that the law is spiritual, but I am fleshly, having been sold into slavery under sin. 15 For the thing which I am bringing about I do not understand. For the thing which I do not desire, this thing I am practicing, but the thing which I hate, this thing I am doing. 16 But if the thing which I do not desire, this thing I am doing, I agree with the law that it is good.

7 τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν
What then shall we say? Is the law sin? not May it be; but –
ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου. τὴν τε γὰρ ἐπιθυμίαν οὐκ
sin not I did know, except through law. – even For covetousness not
ἤδειν εἰ μὴ ὁ νόμος ἔλεγεν οὐκ ἐπιθυμήσεις. 8 ἀφορμὴν δὲ
I would have known except the law said, not Do covet. an occasion But
λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ
having taken – sin through the commandment, brought about in me
πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ
every kind of covetousness. without For law, sin is dead. I And
ἔζων χωρὶς νόμου ποτέ. ἐλθοῦσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία
was living without law formerly. having come But the commandment, – sin
ἀνέζησεν ἐγὼ δὲ ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολή
regained life, I and died. And was found in me the commandment,
ἡ εἰς ζωὴν αὕτη εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν
the one unto life, this one was unto death. – For sin an occasion
λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς
having taken through the commandment, deceived me and through it
ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολή
killed me. Therefore, the certainly law is holy, and the commandment
ἅγια καὶ δικαία καὶ ἀγαθή.
is holy and righteous and good.

13 τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος; μὴ γένοιτο. ἀλλὰ ἡ
the Therefore good thing in me has become death? not May it be! But the
ἁμαρτία ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ
sin was, in order that it should appear to be sin through the good thing,
μοι κατεργαζομένη θάνατον ἵνα γένηται καθ' ὑπερβολὴν
in me bringing about death, in order that should become exceedingly
ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 οἶδαμεν γὰρ ὅτι ὁ νόμος
sinful – sin though the commandment. we know For that the law
πνευματικός ἐστίν ἐγὼ δὲ σὰρκικός εἰμι πεπραμένος ὑπὸ
spiritual is, I but fleshly am, having been sold into slavery under
τὴν ἁμαρτίαν. 15 ὃ γὰρ κατεργάζομαι οὐ γινώσκω. οὐ γὰρ ὃ
– sin. what For I am bringing about not I do know. not For which
θέλω³⁷ τοῦτο πράσσω ἀλλ' ὃ μισῶ³⁸ τοῦτο ποιῶ 16 εἰ δὲ
I desire, this thing I am practicing, but which I hate, this thing I am doing. if But
ὃ οὐ θέλω τοῦτο ποιῶ σύμφημι τῷ νόμῳ ὅτι καλός
which not I desire, this thing I am doing, I agree with the law that it is good.

17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλ' ἢ οἰκοῦσα ἐν ἐμοὶ
 now But no longer I am bring about it, but the dwelling in me
 ἀμαρτία 18 οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί τοῦτ' ἔστιν ἐν τῇ σαρκὶ
 sin. I know For that not dwells in me, this is in the flesh
 μου ἀγαθόν. τὸ γὰρ θέλειν παράκειται μοι τὸ δὲ
 of me, a good thing. – For to desire is present with me, – but *how*
 κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. 19 οὐ γὰρ ὃ θέλω ποιῶ
 to bring about the good thing not I find. not For what I desire I do
 ἀγαθόν ἀλλ' ὃ οὐ θέλω κακὸν τοῦτο πράσσω. 20 εἰ δὲ ὃ οὐ
 good, but what not I desire bad, this I practice. if But what not
 θέλω, ἐγὼ τοῦτο ποιῶ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλ' ἢ
 I desire, I this do, no longer I am bring about it, but the
 οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. 21 εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι
 dwelling in me sin. I find Thus – a law, the one desiring
 ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22
 for me to do the good thing that with me the bad thing is present.
 συνῆδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον.
 I delight For in the law – of God according to the inner man.
 23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον
 I see But a different law in the members of me fighting a war against
 τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς
 the law of the mind of me, and taking captive me by the law of the
 ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ
 sin, the one being in the members of me. wretched I am
 ἄνθρωπος. τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
 man. Who me will rescue from the body – of death this?
 25 εὐχάριστῳ τῷ θεῷ διὰ ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα
 I thank – God through Jesus Christ the Lord of us. So
 οὖν αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ θεοῦ
 then myself I with the on the one hand mind serve law of God,
 τῇ δὲ σαρκὶ νόμῳ ἀμαρτίας.
 with the on the other hand flesh the law of sin.

Romans Eight

1 οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ ἰησοῦ, μὴ
 not one Therefore now condemnation to the ones in Christ Jesus not
 κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 ὁ γὰρ
 according to the flesh walking, but according to the Spirit. the For
 νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ ἰησοῦ ἠλευθέρωσέν με
 law of the Spirit – of life in Christ Jesus freed me
 ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου.
 from the law – of sin and – of death.

17 But now I am no longer bringing it about, but the sin dwelling in me. 18 For I know that nothing good dwells in me, that is, in my flesh. For to desire is present with me, but *how* to bring about the good thing I do not find. 19 For *the* good which I desire, I do not, but *the* wrong which I do not desire, this I practice. 20 But if the thing which I do not desire, this I do, I am no longer bringing it about, *it is* the the sin dwelling in me. 21 Thus I find a law, that the wrong thing is present with me, the one who desires to do the good thing. 22 For I delight in the law of God according to the inner man. 23 But I see a different law in my members fighting a war against the law of my mind, and taking me captive by the law of the sin which is in my members. 24 I *am* a wretched man. Who will rescue me from this body of death? 25 I thank God through Jesus Christ our Lord. So then, on the one hand, I myself serve the law of God with my mind, but on the other hand, with the flesh *I serve* the law of sin.

Romans Eight

1 Therefore, *there is* not now any condemnation to the ones in Christ Jesus who are not walking according to *the* flesh, but according to *the* Spirit. 2 For the law of the Spirit of life in Christ Jesus freed me from the law of sin and death.

3 For the thing impossible for the law, in that it was weak through the flesh, God *did*, having sent His Son in the likeness of sinful flesh and concerning sin, He condemned sin in the flesh, 4 in order that the requirement of the law should be fulfilled in us, the ones walking not according to *the* flesh, but according to *the* Spirit. 5 For the ones who are according to *the* flesh direct their mind to the things of the flesh, but the ones who are according to *the* Spirit, the things of the Spirit. 6 For the mind of the flesh *is* death, but the mind of the Spirit *is* life and peace. 7 Therefore, the mind of the flesh is hatred toward God, for it is not subject to the law of God, nor indeed can it *be*. 8 And the ones who are in *the* flesh are not able to please God. 9 But you are not in *the* flesh, but in *the* Spirit, since *the* Spirit of God dwells in you. But if anyone does not have *the* Spirit of Christ, this one is not His. 10 But if the Spirit of Christ is in you, on the one hand, the body *is* dead because of sin, on the other hand, the Spirit *is* life because of righteousness. 11 But if the Spirit of the one who raised Jesus from *the* dead dwells in you, the one who raised Christ from *the* dead will also make your mortal bodies alive because of the indwelling of His Spirit in you.

12 So then, brothers, we are not debtors to the flesh, to live according to *the* flesh.

3 τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς
the thing For impossible for the law in which it was weak through the
σαρκός ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς
flesh, – God the of Himself Son having sent in likeness of flesh
ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί
of sin and concerning sin condemned – sin in the flesh
4 ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς
in order that the requirement of the law should be fulfilled in us the ones
μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. 5 οἱ γὰρ
not according to *the* flesh walking but according to *the* Spirit. the ones For
κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν οἱ δὲ
according to *the* flesh being, the things of the flesh direct the mind to, the ones but
κατὰ πνεῦμα τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα τῆς
according to *the* Spirit the things of the Spirit. the For mind of the
σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. 7
flesh *is* death, the but mind of the Spirit *is* life and peace.
διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν τῷ γὰρ νόμῳ τοῦ
Therefore, the mind of the flesh *is* hatred to God, to the for law –
θεοῦ οὐχ ὑποτάσσεται οὐδὲ γὰρ δύναται. 8 οἱ δὲ ἐν σαρκὶ
of God not it does subordinate, nor indeed can it. the ones But in the flesh
ὄντες θεῷ ἀρέσαι οὐ δύνανται. 9 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν
being, God to please not are able. you But not are in *the* flesh, but in
πνεύματι εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα
the Spirit, since *the* Spirit of God dwells in you. if But anyone *the* Spirit
χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν
of Christ not has, this one not is of Him. if But Christ *is* in you
τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ
the on the one hand body *is* dead because of sin, the on the other hand
πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
Spirit *is* life because of righteousness. if But the Spirit of the one
ἐγείραντος ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν ὁ ἐγείρας τὸν
having raised Jesus from dead ones dwells in you, the one having raised –
χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ
Christ from dead ones will make alive also the mortal bodies of you because of
τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.
the indwelling of Him the Spirit in you.
12 ἄρα οὖν ἀδελφοί ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα
So then, brothers, debtors we are not to the flesh, – according to *the* flesh
ζῆν.
to live.

13 εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν· εἰ δὲ
 if For according to *the* flesh you live, you are about to die; if but
 πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε. 14
 by *the* Spirit the practices of the body you put to death, you will live.
 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται οὗτοι εἰσιν υἱοὶ θεοῦ. 15
 as many as For by *the* Spirit of God are being led, these are sons of God.
 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλ' ἐλάβετε
 not For you received a spirit of slavery again unto fear but you received
 πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν ἀββα ὁ πατήρ. 16 αὐτὸ τὸ
 the Spirit of adoption by which we cry out, Abba, – Father! Himself the
 πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ. 17
 Spirit testifies with the spirit of us that we are children of God.
 εἰ δὲ τέκνα καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ
 if And children also heirs; heirs on the one hand of God,
 συγκληρονόμοι δὲ χριστοῦ εἴπερ συμπάσχομεν ἵνα
 co-heirs on the other hand of Christ, since we co-suffer in order that
 καὶ συνδοξασθῶμεν.
 also we may be co-glorified.

- 18 λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
 I consider For that not *are* worthy the sufferings of the now season
 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 ἡ
 with reference to the coming to be glory to be revealed in us. the
 γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ
 For ardent expectancy of the creation the revelation of the sons –
 θεοῦ ἀπεκδέχεται. 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη οὐχ
 of God eagerly awaits. – For to futility the creation was subjected, not
 ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι 21 ὅτι καὶ
 willingly but because of the one having subjected on hope, because also
 αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς
 itself the creation will be freed from the slavery – of corruption into
 τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οἶδαμεν γὰρ ὅτι
 the freedom of the glory of the children – of God. we know For that
 πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.
 all the creation groans together and suffers birth pangs together until the now.
 23 οὐ μόνον δὲ ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος
 not only And, but also, ourselves, the firstfruit of the Spirit
 ἔχοντες καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν
 having, even we ourselves in ourselves groan, adoption
 ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
 eagerly awaiting, the redemption³⁹ of the bodies of us.

13 For if you live according to *the* flesh, you are about to die; but if by *the* Spirit you put to death the practices of the body, you will live. 14 For as many as are being led by *the* Spirit of God, these are sons of God. 15 For you did not receive a spirit of slavery again unto fear, but you received *the* Spirit of adoption, by which we cry out, Abba, Father! 16 The Spirit Himself testifies with our spirit that we are children of God. 17 And if children, also heirs; on the one hand heirs of God, on the other hand co-heirs of Christ, since we co-suffer, in order that we also may be co-glorified.

18 For I consider that the sufferings of the present season are not worthy to *be* compared with the coming glory to be revealed in us. 19 For the ardent expectancy of the creation eagerly awaits the revelation of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of the one who subjected *it* based on hope, 21 because the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. 22 For we know that all the creation groans together and suffers birth pangs together until the present. 23 And not only *this*, but also *we* ourselves, having the firstfruit of the Spirit, even we ourselves groan in ourselves, eagerly awaiting adoption, the redemption of our bodies.

24 For we were saved by the *previously mentioned* hope. But hope being seen is not hope; for, why does one even hope *for* that which he sees? 25 But if we hope *for* what we do not see, we eagerly wait for *it* with endurance. 26 And likewise, the Spirit also helps us with our weaknesses. For we do not know what we must pray, but the Spirit Himself intercedes on our behalf with groanings which cannot be spoken. 27 But the one who searches the hearts knows what the thinking of the Spirit is, because He intercedes according to God on behalf of *the* saints.

28 And we know that for the ones who love God all things work together for good, for the ones who are called according to *His* purpose, 29 because whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be *the* firstborn among many brothers, 30 and whom He predestined, these He also called, and whom He called, these He also justified, and whom He justified, these He also glorified.

31 What then do we say to these things? If God *is* for us, who *is* against us? 32 He who indeed did not spare His own Son, but on behalf of all of us gave Him up, how shall He not also give to us with Him all things? 33 Who will bring a charge against God's elect ones? God *is* the one who justifies.

24 τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη οὐκ ἔστιν
by the For hope we were saved. hope But being seen, not is
ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 εἰ δὲ ὃ οὐ
hope; which for sees someone, why even does he hope? if But what not
βλέπομεν ἐλπίζομεν δι' ὑπομονῆς ἀπεκδεχόμεθα 26 ὡσαύτως δὲ καὶ
we do see we hope *for*, by endurance we eagerly await *it*. likewise And also
τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν. τὸ γὰρ τί
the Spirit helps with the weaknesses of us. the For what
προσευξόμεθα καθὼς δεῖ οὐκ οἶδαμεν ἀλλ' αὐτὸ τὸ πνεῦμα
we shall pray as it is necessary not we know, but Himself the Spirit
ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. 27 ὁ δὲ
intercedes on behalf of us with groanings unutterable. the one But
ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος ὅτι
searching the hearts knows what the thinking of the Spirit *is* because
κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. 28 οἶδαμεν δὲ ὅτι
according to God He intercedes on behalf of *the* saints. we know And that
τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν τοῖς
to the ones loving – God all things work together for good for the ones
κατὰ πρόθεσιν κλητοῖς οὖσιν, 29 ὅτι οὓς προέγνω καὶ
according to purpose called being, because whom He foreknew also
προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ εἰς τὸ εἶναι
He predestined *to be* conformed of the image of the Son of Him for – to be
αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, 30 οὓς δὲ προώρισεν
Him *the* firstborn among many brothers, whom and He predestined
τούτους καὶ ἐκάλεσεν, καὶ οὓς ἐκάλεσεν τούτους καὶ ἐδικαίωσεν, οὓς
these also He called, and whom He called, these also He justified, whom
δὲ ἐδικαίωσεν τούτους καὶ ἐδόξασεν.
and He justified, these also He glorified.

31 τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν τίς καθ'
What then do we say to these things? If – God *is* for us, who *is* against
ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ
us? He who indeed the own Son not did spare, but on behalf of
ἡμῶν πάντων παρέδωκεν αὐτόν πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα
us all gave up Him, how not also with Him – all things
ἡμῖν χαρίζεται; 33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς
to us He shall give? Who will bring a charge against elect ones of God? God *is*
ὁ δικαίων.
the one justifying.

34 τίς ὁ κατακρινῶν; χριστὸς ὁ ἀποθανῶν μᾶλλον δὲ καὶ
 Who is the one condemning? Christ is the one dying, rather but also
 ἐγεγερθεὶς ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ ὃς καὶ
 having been raised who also is at the right – of God, who also
 ἐντυγχάνει ὑπὲρ ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
 is interceding on behalf of us. Who us will separate from the love
 τοῦ χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ
 – of Christ? Shall tribulation or calamity or persecution or famine or
 γυμνότης ἢ κίνδυνος ἢ μάχαιρα; 36 καθὼς γέγραπται ὅτι
 nakedness or danger or sword? Just as it has been written, –
 ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν
 For the sake of you we have been put to death whole the day,
 ἐλογίσθημεν ὡς πρόβατα σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
 we are considered like sheep of slaughter.⁴⁰ But in these all
 ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38
 we do more than conquer through the one having loved us.
 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε
 I have been persuaded For that neither death nor life nor angels nor
 ἀρχαὶ οὔτε δυνάμεις οὔτε ἐνεστώτα οὔτε μέλλοντα 39 οὔτε ὕψωμα
 rulers nor powers nor present things nor coming things nor height
 οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ
 nor depth nor anything created other will be able us to separate from
 τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν.
 the love – of God the one in Christ Jesus the Lord of us.

Romans Nine

1 ἀλήθειαν λέγω ἐν χριστῷ οὐ ψεύδομαι συμμαρτυρούσης μοι
 the truth I am speaking in Christ, not I am lying, co-testifying with me
 τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ 2 ὅτι λύπη μοί ἐστιν
 the conscience of me in the Spirit Holy, that grief to me is
 μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. 3 εὐχόμεν γὰρ αὐτὸς
 great and without ceasing pain in the heart of me. I wish For myself
 ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου
 I cursed to be from – Christ on behalf of the brothers of me,
 τῶν συγγενῶν μου κατὰ σάρκα 4 οἵτινές εἰσιν ἰσραηλῖται
 the relatives of me according to the flesh, who are Israelites,
 ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία
 of whom are the adoption and the glory and the covenants and the giving of law
 καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι 5 ὧν οἱ πατέρες καὶ ἐξ
 and the service⁴¹ and the promises, of whom are the fathers and from
 ὧν ὁ χριστὸς τὸ κατὰ σάρκα,
 whom is the Christ – according to the flesh,

34 Who is the one who condemns? Christ is the one who died, but also rather who has been raised, who is also at the right side of God, who is also interceding on behalf of us. 35 Who will separate us from the love of Christ? Will tribulation or calamity or persecution or famine or nakedness or danger or sword? 36 Just as it is written, For your sake we have been put to death the whole day long, we are considered like sheep for slaughter. 37 But in all these things, we do more than conquer through the one who loved us. 38 For I have been persuaded that neither death nor life nor angels nor rulers nor powers nor present things nor coming things 39 nor height nor depth nor any other created thing will be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans Nine

1 I am speaking the truth in Christ, I am not lying, my conscience co-testifying with me in the Holy Spirit, 2 that I have great grief and pain without ceasing in my heart. 3 For I wish I myself to be accursed from Christ on behalf of my brothers, my relatives according to the flesh, 4 who are Israelites, of whom are the adoption and the glory and the giving of the law and the covenants and the giving of the law and the service and the promises, 5 of whom are the fathers, and from whom is the Christ according to the flesh,

the one who is over all, God blessed forever. Amen.

6 For not all the ones out of Israel are Israel, 7 nor because they are the seed of Abraham are they all children, but In Isaac shall your seed be called. 8 This is to say, *the ones who are* the children of the flesh, these are not the children of God, but the children of the promise are reckoned as *the* seed. 9 For this is the word of promise, At the right time I will come and there will be *a* son for Sarah. 10 And not only *this*, but also, Rebecca conceived from one man, Isaac, our father. 11 For *the children* not yet having been born, nor having practiced anything good or bad, in order that the purpose of God according to election should remain, not of works, but of the one who calls, 12 it was said to her that the greater will serve the lesser, 13 just as it is written, Jacob I loved, but Esau I hated.

14 What then shall we say? *There is* not unrighteousness with God, *is there?* May it not be! 15 For to Moses He says, I will be merciful *to* whomever I may be merciful, and I will have compassion *for* whomever I may have compassion. 16 So then, *it is* not of the one who wills, nor of the one who runs, but of God who is merciful. 17 For the Scripture says to Pharaoh, I raised you up for this itself, that I might show My power in you, and that My name might be announced in all the earth.

ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.
the one being over all, God blessed forever. Amen.

οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ ἰσραήλ οὗτοι ἰσραήλ, 7 οὐδ' ὅτι εἰσὶν σπέρμα ἀβραάμ πάντες τέκνα ἀλλ' ἐν ἰσαὰκ κληθήσεται σοι σπέρμα. 8 τοῦτ' ἔστιν οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῆ σάρρα υἱός. 10 οὐ μόνον δὲ ἀλλὰ καὶ ρεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα ἰσαὰκ τοῦ πατρὸς ἡμῶν. 11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ ἐκλογόντος, 12 ἐρρήθη αὐτῇ ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι, 13 καθὼς γέγραπται τὸν ἰακώβ ἠγάπησα τὸν δὲ ἡσαὺ ἐμίσησα. 14 τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο. 15 τῷ γὰρ μωϋσῆ λέγει ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. 16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεοῦντος θεοῦ. 17 λέγει γὰρ ἡ γραφὴ τῷ φαραῶ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.

- 18 ἄρα οὖν ὃν θέλει ἐλεεῖ ὃν δὲ θέλει σκληρύνει.
So then whom He desires He is merciful, whom and He desires He hardens.
- 19 ἐρεῖς⁴⁵ οὖν μοι τί ἔτι μέμφεται; τῷ γὰρ βουλήματι⁴⁶
You will say then to me, Why still does He place blame? the For will
αὐτοῦ τίς ἀνθέστηκεν; 20 μενοῦνγε ὧ ἄνθρωπε σὺ τίς εἶ ὁ
of Him who has resisted? On the contrary Oh man, you who are the one
ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ
contradicting – God? not will say the formed thing to the one
πλάσαντι τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει ἐξουσίαν
having formed it, Why me you did make thus? Or not does have authority
ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ
the potter of the clay out of the same mixture⁴⁷ to make one which
μὲν εἰς τιμὴν σκευῶς ὁ δὲ εἰς
on the one hand is for honor vessel, one which on the other hand is for
ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ
dishonor? if And desiring – God to show the wrath and
γνωρίσαι τὸ δυνατόν αὐτοῦ ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ
to make known the power of Him bore with much longsuffering
σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, 23 καὶ ἵνα
vessels of wrath having been completed for destruction, and in order that
γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους
He might make known the riches of the glory of Him on vessels of mercy
ἃ προητοίμασεν εἰς δόξαν 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
which He previously prepared for glory, whom even He called us, not
μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἔθνων;
only from the Jews but also from the Gentiles?
- 25 ὡς καὶ ἐν τῷ ὡσπὲρ λέγει καλέσω τὸν οὐ λαόν μου λαόν
As also in – Hosea it says, I will call the one(s) not people of Me people
μου καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην. 26 καὶ ἔσται
of Me, and the one not having been loved, having been loved.⁴⁸ And it will be
ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς οὐ λαός μου ὑμεῖς, ἐκεῖ
in the place where it was said to them, not people of Me You are, there
κληθήσονται υἱοὶ θεοῦ ζῶντος. 27 ἡσαΐας δὲ κράζει ὑπὲρ
they will be called, sons of God living.⁴⁹ Isaiah And cries on behalf of
τοῦ Ἰσραὴλ ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος
– of Israel, If should be the number of the sons of Israel as the sand
τῆς θαλάσσης τὸ κατάλειμμα σωθήσεται,
of the sea, the remnant will be saved.⁵⁰

18 So then, He is merciful to the one whom He desires, and He hardens the one whom He desires.

19 You will say to me then, Why does He still place blame? For who has resisted His will? 20 On the contrary, O man, who are you who contradicts God? Will the thing formed say to the one who formed it, Why did you make me thus? 21 Or does not the potter have authority over the clay, out of the same mixture, to make on the one hand a vessel which is for honor, but on the other hand one which is for dishonor? 22 And what if God, desiring to show His wrath and to make known His power, bore with much longsuffering vessels of wrath which had been completed for destruction, 23 and in order that He might make known the riches of His glory on vessels of mercy, which He previously prepared for glory, 24 even us, whom He called not only from the Jews, but also from the Gentiles?

25 As it also says in Hosea, I will call the ones not My people, My people, and the one who has not been loved, one who has been loved. 26 And it will be in the place where it was said to them, You are not My people, there they will be called, sons of the living God. 27 And Isaiah cried out on behalf of Israel, If the number of the sons of Israel should be as the sand of the sea, the remnant will be saved,

28 for *He* is completing *His* work and it is being cut short in righteousness because the Lord will make *His* shortened work on the earth. 29 And just as Isaiah predicted, Except the Lord of hosts had left a seed for us, we would have come to be like Sodom and would have been likened to Gomorrah.

30 What shall we say then, that Gentiles who were not pursuing righteousness acquired righteousness, even *the* righteousness which is by faith? 31 But Israel, while pursuing a law of righteousness, did not arrive at a law of righteousness. 32 Why? Because *they pursued it* not by faith, but as *though it were acquired* by works of law. 33 Just as it is written, Behold, I place in Sion a stone of stumbling and a rock of offence, and everyone who believes on Him will not be put to shame.

Romans Ten

1 Brothers, the good pleasure of my heart and my supplication to God on behalf of Israel is for salvation. 2 For I testify about them that they have zeal for God, but not according to full knowledge. 3 For not knowing the righteousness of God and seeking to establish their own righteousness, they did not submit to the righteousness of God. 4 For Christ is *the* end of law for righteousness to all who believe.

28 λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσυνῇ ὅτι
word for being completed and being cut short in righteousness because
λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς
word having been cut short will make the Lord upon the earth.⁵¹ And just as
προεῖρηκεν ἡσαΐας εἰ μὴ κύριος σαβαώθ⁵² ἐγκατέλιπεν ἡμῖν σπέρμα
predicted Isaiah, Except *the* Lord of hosts had left for us a seed,⁵³
ὡς σόδομα ἂν ἐγενήθημεν καὶ ὡς γόμορρα ἂν
like Sodom – we would have come to be and like Gomorrah –
ὠμοιώθημεν.
we would have been likened.

30 τί οὖν ἐροῦμεν ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην
What then shall we say, that Gentiles the ones not pursuing righteousness
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως; 31 Ἰσραὴλ
acquired righteousness, righteousness even the one by faith? Israel
δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασεν.
But pursuing a law of righteousness, at a law of righteousness not did arrive.
32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ
On account of what? Because *they pursued it* not by faith, but as by
ἔργων νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος. 33
works of law. they stumbled For on the stone – of stumbling.⁵⁴
καθὼς γέγραπται ἰδοὺ τίθημι ἐν σιών λίθον προσκόμματος καὶ
Just as it has been written, Behold, I place in Sion a stone of stumbling and
πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ
a rock of offence, and every the one believing on Him not
καταισχυθήσεται.
will be put to shame.

Romans Ten

1 ἀδελφοί ἡ μὲν εὐδοκία⁵⁵ τῆς ἐμῆς καρδίας καὶ ἡ δέησις⁵⁶ ἡ
Brothers, the – good pleasure of the my heart and the supplication the one
πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν. 2 μαρτυρῶ
to – God on behalf of – Israel is for salvation. I testify
γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν.
For to them that zeal of God they have but not according to full knowledge.
3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν δικαιοσύνην
not knowing For the – of God righteousness and the own righteousness
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 4
seeking cause to stand, to the righteousness – of God not did they submit.
τέλος γὰρ νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
the end For of law Christ is for⁵⁷ righteousness to all the ones believing.

5 μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὅτι ὁ
 Moses For writes of the righteousness – from the law that the
 ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 6 ἡ δὲ ἐκ
 having done these things man shall live by them.⁵⁸ the But from
 πίστεως δικαιοσύνη οὕτως λέγει, μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς
 faith righteousness thus says, not Do say in the heart of you, Who
 ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ' ἔστιν χριστὸν καταγαγεῖν) 7 ἢ τίς
 will go up into – heaven?⁵⁹ (this is Christ to bring down) or, Who
 καταβήσεται εἰς τὴν ἄβυσσον; (τοῦτ' ἔστιν χριστὸν ἐκ νεκρῶν
 will go down into the abyss?⁶⁰ (this is Christ from the dead
 ἀναγαγεῖν). 8 ἀλλὰ τί λέγει; ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ
 to bring up). But what does it say? near you The utterance is in the
 στόματί σου καὶ ἐν τῇ καρδίᾳ σου (τοῦτ' ἔστιν τὸ ῥῆμα τῆς
 mouth of you and in the heart of you (this is the utterance of the
 πίστεως ὃ κηρύσσομεν), 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ
 faith which we are proclaiming,) that if you should confess with the
 στόματί σου κύριον ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι
 mouth of you the Lord Jesus and should believe in the heart of you that
 ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν σωθήσῃ 10 καρδίᾳ γὰρ
 – God Him raised from the dead you shall be saved. with the heart For
 πιστεύεται εἰς δικαιοσύνην στόματι δὲ ὁμολογεῖται εἰς
 one believes unto⁶¹ righteousness, with the mouth but one confesses unto
 σωτηρίαν. 11 λέγει γὰρ ἡ γραφή πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ
 salvation. says For the Scripture, Everyone believing on Him not
 καταισχυθήσεται. 12 οὐ γὰρ ἐστὶν διαστολή ἰουδαίου
 will be caused to be ashamed.⁶² not For is a difference between Jew
 τε καὶ Ἕλληνας, ὁ γὰρ αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας
 and also Greek, the for same Lord of all being rich to all
 τοὺς ἐπικαλουμένους αὐτόν. 13 πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται
 the ones calling upon Him. everyone For who ever should call on
 τὸ ὄνομα κυρίου σωθήσεται.
 the name of the Lord will be saved.⁶³

- 14 πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ
 How then will they call on in whom not they believed? how And
 πιστεύσουσιν οὐδὲ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσιν
 will they believe of the one whom not they did hear? how And will they hear
 χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν;
 without proclaiming? how And will they proclaim unless they were sent?
 καθὼς γέγραπται ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
 Just as it has been written, How beautiful the feet of the one evangelizing⁶⁴
 εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.⁶⁵
 peace, the ones evangelizing – good things.

5 For Moses wrote of the righteousness from the law that the man who has done these things shall live by them. 6 But the righteousness from faith says thus, Do not say in your heart, Who will go up into heaven? (that is, to bring Christ down) 7 or, Who will go down into the abyss? (that is, to bring Christ up from the dead). 8 But what does it say? The word is near you, in your mouth and in your heart (this is the word of the faith which we are proclaiming), 9 that if you should confess with your mouth the Lord Jesus and should believe in your heart that God raised Him from the dead, you shall be saved. 10 For with the heart one believes unto righteousness, but with the mouth one confesses unto salvation. 11 For the Scripture says, Everyone who believes on Him will not be put to shame. 12 For there is no difference between Jew and Greek, for the same Lord of all is rich to all the ones who call upon Him. 13 For everyone who shall call on the name of the Lord will be saved.

14 How then will they call on the one in whom they did not believe? And how will they hear the one of whom they did not hear? And how will they hear without one proclaiming? 15 And how will they proclaim unless they were sent? Just as it is written, How beautiful are the feet of the ones proclaiming a good message of peace, proclaiming a good message of good things.

16 But not all believed the gospel. For Isaiah says, Lord, who has believed our report? 17 So, faith *comes* from hearing, and hearing *is* through *the* word of God. 18 But I say, They certainly did not hear, *did they?* Indeed, *they did!* Their sound went out into all the earth, and their words to the extremities of the inhabited world.

19 But I say, Israel certainly did not know, *did they?* First, Moses says, I will cause you to be jealous by *ones* not *a* nation. I will rouse you to wrath by *a* nation without understanding.

20 But Isaiah is bold and says, I was found by the ones not seeking Me, I have become visible to the ones who did not make *an* inquiry for Me.

21 But he says to Israel, The whole day I have stretched out My hands to *an* unpersuadable and contradictory people.

Romans Eleven

1 I say then, God did not repudiate His people, *did He?* May it not be so! For I am also *an* Israelite, from *the* seed of Abraham, of *the* tribe of Benjamin. 2 God did not repudiate His people whom He foreknew. Or do you not know what the Scripture says about Elijah, how he appeals to God against Israel, saying, 3 They killed Your prophets, and they demolished your altars, and I was left alone, and they are seeking my life?

16 ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. ἡσαΐας γὰρ λέγει κύριε τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ πίστις ἐξ ἀκοῆς ἢ δὲ ἀκοὴ διὰ ῥήματος θεοῦ. 18 ἀλλὰ λέγω μὴ οὐκ ἤκουσαν; μὲν οὖν γε. εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. the extremities of the inhabited world the words of them.⁶⁹

19 ἀλλὰ λέγω, μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος μωϋσῆς λέγει ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη. ἐπὶ ἔθνη ἀσυνέτω παροργισθῶ ὑμᾶς.⁷⁰ I will rouse to wrath you.

20 ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἔμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν manifest I became to the ones Me not making an inquiry for.⁷¹

21 πρὸς δὲ τὸν Ἰσραὴλ λέγει, ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα of Me to a people being unpersuadable and being contradictory.⁷²

Romans Eleven

1 λέγω οὖν μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί ἐκ σπέρματος ἀβραάμ φυλῆς βενιαμίν. 2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἶδατε ἐν ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ λέγων, 3 κύριε τοὺς προφῆτας σου ἀπέκτειναν καὶ τὰ θυσιαστήρια σου κατέσκαψαν καὶ ἐγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου; they are seeking the soul of me?⁷³

4 ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; κατέλιπον ἑμαυτῷ
 But what says to him the divine answer? I left for Myself
 ἑπτακισχιλίουσ ἄνδρας οἵτινες οὐκ ἔκαμψαν γόνυ τῇ βάαλ. 5 οὕτως
 seven thousand men who not did bend a knee – to Ba'al. So
 οὖν καὶ ἐν τῷ νῦν καιρῷ, λείμμα κατ' ἐκλογὴν χάριτος
 then, also in the now season, a remnant according to election of grace
 γέγονεν. 6 εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις
 has come to be. if And by grace, it is no longer by works, since the grace
 οὐκέτι γίνεται χάρις. εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ
 no longer becomes grace. if And by works, no longer is it grace, since the
 ἔργον οὐκέτι ἐστὶν ἔργον. 7 τί οὖν; ὃ ἐπιζητεῖ
 work no longer is work. What then? The thing which seeks
 Ἰσραὴλ τοῦτο οὐκ ἐπέτυχεν ἡ δὲ ἐκλογὴ ἐπέτυχεν. οἱ δὲ
 Israel, this thing not it gained, the but election⁷⁴ did gain it. the ones But
 λοιποὶ ἐπωρώθησαν. 8 καθὼς γέγραπται ἔδωκεν αὐτοῖς ὁ θεὸς
 remaining were hardened. Just as it has been written, gave them – God
 πνεῦμα κατανύξεως ὀφθαλμοῦσ τοῦ μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν
 a spirit of slumber, eyes – not to see, and ears – not to hear
 ἕως τῆσ σήμερον ἡμέρασ. 9 καὶ δαυὶδ λέγει γενηθήτω ἡ τράπεζα
 until the today day.⁷⁵ And David says, Let become the table
 αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς
 of them for a snare and for a ruin⁷⁶ and for an offense and for
 ἀνταπόδομα αὐτοῖσ. 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ
 a pay back to them. Let become darkened the eyes of them –
 μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντός σύγκαμψον.
 not to see and the back of them through all bend.⁷⁷

11 λέγω οὖν μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο.
 I say then, not They did stumble so that they might fall, *did they?* not May it be!
 ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖσ ἔθνεσιν εἰς τὸ
 But by the of them trespasses, – salvation for the Gentiles in order –
 παραζηλώσαι αὐτούσ. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος
 to provoke to jealousy them. if But the trespass of them is wealth
 κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν πόσῳ
 of the world and the failure of them is weath of the Gentiles, how much
 μάλλον τὸ πλήρωμα αὐτῶν;
 more the fullness of them?

13 ὑμῖν γὰρ λέγω τοῖσ ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ
 to you For I am speaking – Gentiles:⁷⁸ Inasmuch as indeed I am myself
 ἐθνῶν ἀπόστολος τὴν διακονίαν μου δοξάζω. 14 εἴ πως
 of Gentiles the apostle, the ministry of me I glorify. If somehow
 παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.
 I might provoke to jealousy of me the flesh also I may save some of them.

4 But what did the divine answer say to him? I have left for Myself seven thousand men who have not bent a knee to Ba'al. 5 So then, in the present season, there has come to be a remnant according to the election of grace. 6 And if by grace, it is no longer by works, since the grace is no longer grace. And if by works, it is no longer grace, since the work is no longer work. 7 What then? The thing which Israel seeks, this thing it did not gain, but the election did gain it. But the rest were hardened. 8 Just as it is written, God gave them a spirit of slumber, eyes which do not see, and ears which do not hear, until the present day. 9 And David said, Let their table become a snare and a ruin and an offense and a pay-back to them. 10 Let their eyes become darkened so that they do not see, and always bend their back.

11 I say then, They did not stumble so that they might fall, *did they?* May it not be! But by their trespasses, salvation for the Gentiles has come, in order to provoke them to jealousy. 12 But if their trespass is wealth for the world and their failure is wealth for the Gentiles, how much more will their fullness be?

13 For I am speaking to you Gentiles: Inasmuch as I myself am indeed the apostle of Gentiles, I glorify my ministry. 14 If somehow I might provoke those of my flesh to jealousy, I may also save some of them.

15 For if their casting away *is* the reconciliation of the world, what *is* their acceptance, except life from *the* dead? 16 And if the first-fruits *is* holy, the lump of dough *is* also; and if the root *is* holy, the branches *are* also.

17 But if some of the branches were broken off, and you, being *a* wild olive tree, were grafted in with them, and became *a* sharer of the root and the fatness of the olive tree, 18 do not boast against the branches. But if you do boast, *keep in mind that* you do not bear the root, but the root *bears* you. 19 You will say then, *The* branches were broken off in order that I could be grafted in. 20 Correct! By a lack of faith they were broken off, but you stand by faith. Do not be high minded, but fear. 21 For if God did not spare the natural branches, perhaps He will not spare you. 22 See then God's kindness and harshness; on the one hand, *to* the ones who have fallen, harshness, but *to* you on the other hand, kindness, if you remain in His kindness. 23 And also those, if they do not remain in unbelief, will be grafted in, for God is able to graft them in again. 24 For if you were cut out of the naturally wild olive tree, and contrary to nature, were grafted into *a* cultivated olive tree, how much more will these, who are natural, be grafted in to their own olive tree?

15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου τίς
if For the casting away of them *is* reconciliation of the world, what *is*
ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ ἁγία
the reception except life from dead ones? if And the firstfruits *is* holy,
καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία καὶ οἱ κλάδοι.
also the lump of dough; and if the root *is* holy, also the branches.
17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν σὺ δὲ ἀγριέλαιος ὢν
if But some of the branches were broken off, you and *a* wild olive tree being,
ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς
were grafted in with them and *a* sharer of the root and of the
πιότητος τῆς ἐλαίας ἐγένου, 18 μὴ κατακαυχῶ τῶν κλάδων. εἰ δε
fatness⁷⁹ of the olive tree became, not boast against the branches. if But
κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βασταῖς ἀλλ' ἡ ῥίζα σέ. 19
you do boast, not you the root bear, but the root you.
ἐρεῖς οὖν ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.
You will say then, were broken off *The* branches in order that I could be grafted in.
20 καλῶς. τῇ ἀπιστίᾳ ἐξεκλάσθησαν σὺ δὲ τῇ πίστει ἕστηκας. μὴ
Well! – By unbelief they were broken off, you but – in belief have stood. not
ὕψηλόφρονει, ἀλλὰ φοβοῦ. 21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν
Do be high minded but fear. if For – God the according to nature
κλάδων οὐκ ἐφείσατο μὴ πως οὐδὲ σοῦ φείσεται. 22 ἴδε οὖν
branches not did spare, perhaps neither you will He spare. See then
χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας
kindness and harshness of God; on the one hand the ones having fallen
ἀποτομίαν ἐπὶ δὲ σέ χρηστότητα ἐὰν ἐπιμείνης τῇ
harshness, on the other hand you kindness, if you remain the
χρηστότητι. ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 καὶ ἐκεῖνοι δὲ ἐὰν μὴ
kindness. Else also you will be cut off. also those And if not
ἐπιμείνωσιν τῇ ἀπιστίᾳ ἐγκεντρισθήσονται δυνατὸς γὰρ ὁ θεὸς
they should remain – in unbelief, they will be grafted in, able for – God
ἐστὶν πάλιν ἐγκεντρίσαι αὐτούς. 24 εἰ γὰρ σὺ ἐκ τῆς κατὰ
is again to graft in them. if For you out of the according to
φύσιν ἐξεκόπησ ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης
nature were cut out of the wild olive tree, and contrary to nature you were grafted in
εἰς καλλιέλαιον πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν
to *a* cultivated olive tree, how much more these, the ones according to nature,
ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;
will be grafted in to the own olive tree?

25 οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν ἀδελφοί τὸ μυστήριον τοῦτο
 not For I desire you to be ignorant, brothers, – of mystery this
 ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι ὅτι πώρως ἀπὸ
 in order that not you may be beside yourselves intelligent⁸⁰ that hardening from
 μέρος τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ⁸¹ τὸ πλήρωμα τῶν ἔθνῶν
 a part – to Israel has happened until which time the fullness of the Gentiles
 εἰσέλθῃ. 26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται
 comes in. And so all Israel will be saved, just as it has been written,
 ἥξει ἐκ Σιών ὁ ρυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ
 will come out of Sion the one delivering and He will turn away impiety from
 Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη ὅταν ἀφέλωμαι
 Jacob. And this *is* with them the from Me covenant when I remove
 τὰς ἀμαρτίας αὐτῶν.
 the sins of them.

28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι'
 with respect to On the one hand the gospel, enemies *they are* on account of
 ὑμᾶς κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ
 you, with respect to on the other hand the election, loved ones *they are*
 διὰ τοὺς πατέρας. 29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ
 on account of the fathers. unrepented of For the grace gifts and the
 κλήσις τοῦ θεοῦ. 30 ὡς περ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ
 calling – God. just as For also you once you were disobedient –
 θεῷ νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, 31 οὕτως καὶ
 to God, now but you found mercy by the of these disobedience, so also
 οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει⁸² ἵνα καὶ αὐτοὶ
 these now were disobedient, – by your mercy in order that also they
 ἐλεθῶσιν. 32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς
 they might find mercy. enclosed For – God – all in
 ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσῃ. 33 ὦ βάθος πλούτου
 disobedience in order that – all might find mercy. Oh, depth of riches
 καὶ σοφίας καὶ γνώσεως θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα
 and wisdom and knowledge of God! How unsearchable *are* the judgments
 αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἔγνω νοῦν
 of Him and inscrutable the ways of Him. who For knew *the* mind
 κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν
 of the Lord? Or who adviser of Him became? Or who paid beforehand
 αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ καὶ δι'
 Him and it shall be repaid to him? Because from Him and through
 αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.
 Him and for Him are – all things; To Him *be* the glory forever.
 ἀμήν.
 Amen.

25 For I do not desire you to be ignorant, brothers, about this mystery, in order that you might not be turned inward intellectually, that hardening in part has happened to Israel until which time the fullness of the Gentiles comes in. 26 And so all Israel will be saved, just as it is written, The one who delivers will come out of Sion, and He will turn impiety away from Jacob. 27 And this *is* My covenant with them when I remove their sins.

28 On the one hand with respect to the gospel, *they are* enemies on account of you; on the other hand with respect to the election, *they are* loved ones on account of the fathers. 29 For the grace gifts and the calling of God are not regretted. 30 For just as you were once also disobedient to God, and now you have found mercy by the disobedience of these, 31 so also, these have now also been disobedient in order that by your mercy they also might find mercy. 32 For God enclosed all in disobedience in order that all might find mercy. 33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable *are* His judgments and inscrutable His ways. 34 For who knew *the* Lord's mind? Or who became His adviser? 35 Or who paid Him beforehand, and it shall be repaid to him? 36 Because all things are from Him and through Him and for Him; to Him *be* the glory forever. Amen.

1 Therefore, I encourage you, brothers, through the compassions of God, to present your bodies as a living sacrifice, holy, well pleasing to God, which is your reasonable worship act. 2 And be not conformed to this age, but be transformed by the renewing of your mind that you may prove what the good and well pleasing and perfect desire of God is.

3 For I say through the grace which was given to me, to everyone who is among you, not to think highly of himself beyond what is necessary to think, but to think sensibly, as God has distributed to each one a measure of faith. 4 For just as we have many members in one body, but the members do not all have the same function, 5 so we the many are one body in Christ, and individually members of one another. 6 And since we have differing gifts according to the grace which has been given to us, let us use them, whether prophecy, let us prophesy according to the proportion of faith, 7 whether service, in the service, whether the one who teaches, in the teaching, 8 whether the one who exhorts, in the exhortation, the one who gives, with generosity, the one who leads, with diligence, the one who is being merciful, with cheerfulness.

9 Let love be un hypocritical, while loathing utterly the evil thing, and clinging to the good thing.

Romans Twelve

1 παρακαλῶ οὖν ὑμᾶς ἀδελφοί διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
I encourage therefore you, brothers, through the compassions – of God
παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ
to present the bodies of you a sacrifice living holy well pleasing – to God
τὴν λογικὴν λατρείαν ὑμῶν. 2 καὶ μὴ συσχηματίζεσθαι τῷ αἰῶνι
the reasonable worship act⁸³ of you. And not be conformed – age
τούτῳ ἀλλὰ μεταμορφοῦσθαι τῇ ἀνακαινώσει τοῦ νοός ὑμῶν, εἰς
this, but be transformed by the renewing⁸⁴ of the mind of you for
τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ
– to prove you what is the desire⁸⁵ – of God the good and
εὐάρεστον καὶ τέλειον.
well pleasing and perfect.

3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ
I say For through the grace the one having been given to me, to every the one
ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ
being among you not to think highly beyond what is necessary to think but
φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον
to think – – to think sensibly, to each⁸⁶ as – God distributed a measure
πίστεως. 4 καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν τὰ δὲ
of faith. just as For in one body members many we have, the but
μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν, 5 οὕτως οἱ πολλοὶ ἐν σώματι
members all not the same have function, so the many one body
ἐσμεν ἐν χριστῷ ὁ δὲ καθ' εἰς⁸⁷ ἀλλήλων μέλη. 6 ἔχοντες δὲ
we are in Christ, – and individually of one another members. Having And
χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα
gifts according to the grace the one having been given to us differing,
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως 7 εἴτε
whether prophecy, according to the proportion – of faith, whether
διακονίαν ἐν τῇ διακονίᾳ εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ 8
service, in the service, whether the one teaching in the teaching,
εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν
whether the one exhorting in the exhortation, the one giving with
ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ ὁ ἐλεῶν ἐν
generosity, the one leading with diligence, the one being merciful with
ἰλαρότητι.
cheerfulness.

9 ἡ ἀγάπη ἀνυπόκριτος ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι
– love Let be un hypocritical, loathing utterly the evil thing, clinging
τῷ ἀγαθῷ.
to the good thing.

10 τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι τῇ τιμῇ
 – with brotherly love to one another *Be affectionate*, – in honor
 ἀλλήλους προηγούμενοι 11 τῇ σπουδῇ μὴ ὀκνηροὶ τῷ πνεύματι
 one another preferring, – in diligence not lacking, – in spirit
 ζέοντες⁸⁸ τῷ κυρίῳ δουλεύοντες 12 τῇ ἐλπίδι χαίροντες τῇ
 being enthusiastic, the Lord serving, – in hope rejoicing, –
 θλίψει ὑπομένοντες τῇ προσευχῇ προσκαρτεροῦντες 13 ταῖς χρεΐαις
 tribulation enduring, – in prayer persevering, in the needs
 τῶν ἁγίων κοινωνοῦντες τὴν φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
 of the saints sharing, – hospitality pursuing. Bless
 τοὺς διώκοντας ὑμᾶς εὐλογεῖτε καὶ μὴ καταρᾶσθε. 15 χαίρειν⁸⁹
 the ones persecuting you, bless and not do curse. to Rejoice
 μετὰ χαιρόντων καὶ κλαίειν μετὰ κλαιόντων. 16 τὸ αὐτὸ εἰς
 with rejoicing ones and to weep with weeping ones. the same thing to
 ἀλλήλους φρονοῦντες. μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς
 one another Thinking.⁹⁰ not the high things Thinking, but with the
 ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
 humble people associating not Do become intelligent by yourselves.
 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοοῦμενοι καλὰ
 to no one wrong for wrong Repaying. Caring for good things
 ἐνώπιον πάντων ἀνθρώπων. 18 εἰ δυνατόν τὸ ἐξ ὑμῶν μετὰ
 in the presence of all men. If possible, the thing from you, with
 πάντων ἀνθρώπων εἰρηνεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες
 all men being at peace. not yourselves Avenging,
 ἀγαπητοὶ ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ ἐμοὶ
 loved ones, but give place – to wrath, it has been written for to Me is
 ἐκδίκησις ἐγὼ ἀνταποδώσω λέγει κύριος. 20 ἐὰν οὖν πεινᾷ
 Vengeance, I will repay, says the Lord. if Therefore should hunger
 ὁ ἐχθρὸς σου ψάμιζε αὐτόν· ἐὰν διψᾷ πότιζε αὐτόν· τοῦτο
 the enemy of you, feed him; if he should thirst give drink him this
 γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.
 for doing coals of fire you will pile on the head of him.
 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ
 not Do be overcome by – wrong, but overcome by the good thing the
 κακόν.
 wrong thing.

10 *Be affectionate* to one another with brotherly love, preferring one another in honor, 11 not lacking in diligence, being enthusiastic in spirit, serving the Lord, 12 rejoicing in hope, enduring tribulation, persevering in prayer, 13 sharing in the needs of the saints, pursuing hospitality. 14 Bless the ones who persecute you, bless and do not curse. 15 Rejoice with ones who rejoice, weep with ones who weep. 16 Think the same thing toward one another. Do not think on high things, but associate with the humble. Do not become opinionated within yourselves. 17 Pay back no one wrong for wrong. Care for good things in the presence of all men. 18 If *it is* possible, when the thing *is* up to you, be at peace with all men. 19 Do not avenge yourselves, loved ones, but give place to wrath, for it is written, Vengeance is Mine, I will repay, says the Lord. 20 Therefore, if your enemy should hunger, feed him; if he should thirst, give him *a* drink. For by doing this, you will pile coals of fire on his head. 21 Do not be overcome by wrong, but overcome the wrong thing by the good thing.

Romans Thirteen

1 πᾶσα ψυχὴ ἕξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν
 every soul to authorities being higher Let be subject, not for *there is*
 ἕξουσία ἐν μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαι ἕξουσίαι ὑπὸ τοῦ θεοῦ
 authority except by God, the and being authorities by – God
 τεταγμέναι⁹¹ εἰσίν.
 having been put in place are.

Romans Thirteen

1 Let every soul be subject to higher authorities, for there is no authority except from God, and the authorities that exist are put in place by God.

2 Therefore, the one who opposes the authority has resisted the ordinance of God, and the ones who have resisted will receive to themselves judgment. 3 For the ones who rule are not *a cause of* fear for the good works, but for the bad ones. And do you desire to not fear the authority? Do good and you will have praise from him. 4 For he is *a servant of* God to you for good. But if you should do wrong, fear! For he does not bear the sword in vain, for he is *a servant of* God, *an avenger for* wrath to the one who practices wrong. 5 For this reason, there is *a need to be* subject, not only because of the wrath, but for the sake of your conscience. 6 For because of this you also pay taxes. For they are servants of God, paying constant attention to this same thing. 7 Therefore, pay to all people the things you owe, to the one taxes *are due*, pay the taxes, to the one customs *are owed*, the customs, to the one fear *is due*, the fear, to the one honor *is due*, the honor.

8 Owe no one anything except to love one another, for the one who loves the other has fulfilled the law. 9 For you shall not commit adultery, you shall not murder, you shall not steal, you shall not covet, and if there is any other commandment, it is summed up in this word, namely, You shall love your neighbor as your-

2 ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ
Therefore the one opposing the authority, the – of God ordinance
ἀνθέστηκεν οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται.
has resisted, the ones and having resisted to themselves judgment will receive.
3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ
the ones For ruling not are a fear of the good works but
τῶν κακῶν. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
of the bad ones. do you desire And not to fear the authority? the good thing
ποίει καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. 4 θεοῦ γὰρ διάκονός ἐστιν
Do and you will have praise from him. of God For a servant he is
σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς φοβοῦ. οὐ γὰρ εἰκῆ
to you for – good. if But – wrong you should do, fear! not For in vain
τὴν μάχαιραν φορεῖ, θεοῦ γὰρ διάκονός ἐστιν ἔκδικος εἰς ὀργὴν
the sword does he bear, of God for a servant he is, an avenger for wrath
τῷ τὸ κακὸν πράσσοντι. 5 διὸ ἀνάγκη ὑποτάσσεσθαι οὐ
to the one – wrong practicing. For this reason a necessity to be subject, not
μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6
only because of the wrath but also for the sake of the conscience.
διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ θεοῦ εἰσιν
because of this For also taxes you pay. servants For of God they are
εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. 7 ἀπόδοτε οὖν πᾶσιν τὰς
to same thing this paying constant attention. pay Therefore to all the
ὀφειλάς τῷ τὸν φόρον τὸν φόρον τῷ τὸ
things owed, to the one the taxes are *due*, pay the taxes, to the one –
τέλος τὸ τέλος τῷ τὸν φόβον τὸν φόβον τῷ
customs *are owed*, pay the customs, to the one – fear *is due*, the fear, to the one
τὴν τιμὴν τὴν τιμὴν.
– honor *is due*, the honor.
8 μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους ὁ γὰρ ἀγαπῶν
no one nothing Owe except – to love one another, the one for loving
τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ γὰρ οὐ μοιχεύσεις οὐ
the other the law has fulfilled. – For not you shall commit adultery, not
φονεύσεις οὐ κλέψεις οὐκ ἐπιθυμήσεις καὶ εἴ τις ἕτέρα
you shall murder, not you shall steal,⁹² not you shall covet, and if *there is* any other
ἐντολή ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται ἐν τῷ ἀγαπήσεις
commandment, in this – word it is summed up, in this one, you shall love
τὸν πλησίον σου ὡς σεαυτόν.
the neighbor of you as yourself.

10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
 – love for the neighbor harm not does work; the fulfillment therefore of law – love is.

10 Love for your neighbor does not produce harm; therefore, love is the fulfillment of law.

11 καὶ τοῦτο εἰδότες τὸν καιρὸν ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοψεν ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν μὴ κώμοις καὶ μέθαις μὴ κοίταις καὶ ἀσελείαις μὴ ἔριδι καὶ ζήλῳ. 14 ἀλλ' ἐνδύσασθε τὸν κύριον ἰησοῦν χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας.
 Now this, having known the season that the hour us already out of sleep to be raised, now for is nearer of us the salvation than when believed. The night advanced, the and day has come near. let us put off Therefore the works of the darkness and let us put on the weapons of the light. As in the day decently let us walk, not in carousal and drunken bouts, not in orgies and licentious acts, not in arguments and jealousy. But put on the Lord Jesus Christ and for the flesh a provision not do make for lusts.

11 Now this, know the season, that it is the hour already for us to be raised from sleep, for our salvation is nearer than when we believed. 12 The night has advanced, and the day has drawn near. Therefore, let us put off the works of the darkness, and let us put on the weapons of the light. 13 As in the day, let us walk decently, not in carousals and drunkenness, not in orgies and licentiousness, not in arguments and jealousy. 14 But put on the Lord Jesus Christ, and do not make a provision for the flesh or for its lusts.

Romans Fourteen

Romans Fourteen

1 τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε μὴ εἰς διακρίσεις διαλογισμῶν. 2 ὃς μὲν πιστεύει φαγεῖν πάντα ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δέ, δυνατὸς γὰρ ἐστὶν ὁ θεὸς στήσαι αὐτόν. 5 ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω.
 the one But being weak in the faith receive, not for disputes of doubtful things. one who On one hand believes to eat all things, the one on the other hand being weak vegetables eats. the one eating the one not eating not Let him despise, and the one not eating the one eating not let him judge, – God for him received. you Who are, the one judging another person's house servant? – to his own master He stands or falls. he will stand But, able for is – God to cause to stand him. one Indeed judges a day above a day, one but judges every day alike. each in – his own mind Let be certain.

1 But receive the one who is weak in the faith, though not for disputes about doubtful things. 2 On the one hand, there is one who believes he may eat all things, but on the other hand, the one who is weak eats vegetables. 3 Let not the one who eats despise the one who does not eat, and let not the one who does not eat judge the one who eats, for God has received him. 4 Who are you, the one who judges another person's house servant. He stands or falls to his own master. But he will stand, for God is able to cause him to stand. 5 Indeed, one person judges one day above another day, but another one judges every day alike. Let each be certain in his own mind.

6 The one who respects the day respects *it* to the Lord, and the one who does not respect the day, to the Lord he does not respect *it*. And the one who eats, to the Lord he eats, for he gives thanks to God; and the one who does not eat, to *the* Lord he does not eat, and he gives thanks to God. 7 For none of us lives to himself, and no one dies to himself. 8 For if we should live, we live to the Lord, and if we should die, to the Lord we die. Both then, if we should live, and if we should die, we are the Lord's. 9 For, Christ also died, and rose, and lived for this purpose, in order that He should be Lord of both the dead and of the living. 10 But you, why do you judge your brother? Or you also, why do you despise your brother? For we shall all stand before the Bema of Christ. 11 For it is written, I Myself live, says the Lord, for every knee shall bow to Me, and every tongue shall confess to God. 12 So then, each of us will give a statement concerning himself to God.

13 Therefore, let us no longer judge one another, but rather this, that we should not place a stumbling block or snare before our brother.

14 I know and have been persuaded by *the* Lord Jesus, that nothing *is* common of itself, except to the one who considers something to be common, to that one, *it is* common.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8 ἂν τε γὰρ ζῶμεν τῷ κυρίῳ ζῶμεν ἂν τε ἀποθνήσκωμεν τῷ κυρίῳ ἀποθνήσκομεν. ἂν τε οὖν ζῶμεν, ἂν τε ἀποθνήσκωμεν τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. 10 σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι⁹³ τοῦ χριστοῦ. 11 γέγραπται γὰρ ζῶ ἐγὼ λέγει κύριος ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. 12 ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ. 13 μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. – ἢ οὐκ ἐπιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ ἰησοῦ ὅτι οὐδὲν κοινὸν δι' αὐτοῦ ἐκ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι ἐκείνῳ κοινόν. – ἢ οὐκ ἐπιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ ἰησοῦ ὅτι οὐδὲν κοινὸν δι' αὐτοῦ ἐκ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι ἐκείνῳ κοινόν. – ἢ οὐκ ἐπιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

15 εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται οὐκέτι
 if But because of food the brother of you is grieved, no longer
 κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον
 according to love you are walking. not with the food of you that one
 ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. 16 μὴ βλασφημείσθω
 Do destroy, on behalf of whom Christ died. not do let be slandered
 οὖν ὑμῶν τὸ ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ
 Therefore of you the good. not For is the kingdom – of God
 βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
 eating and drinking, but righteousness and peace and joy in the Spirit
 ἁγίῳ. 18 ὁ γὰρ ἐν τούτοις δουλεύων τῷ χριστῷ εὐάρεστος τῷ
 Holy. the one For in these serving – Christ is well pleasing –
 θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης
 God and approved – by men. So then, the things – of peace
 διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ
 let us pursue and the things – of edification – for one another. not
 ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν
 for the sake of food Do demolish the work – of God. all things Indeed
 καθαρὰ ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος
 are clean but are wrong for the man the one through stumbling
 ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα μὴδὲ πιεῖν οἶνον μὴδὲ
 eating. It is a good thing – not to eat meats nor to drink wine nor
 ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ
 by which the brother of you stumbles or is offended or
 ἀσθενεῖ. 22 σὺ πίστιν ἔχεις; κατὰ σεαυτὸν ἔχε ἐνώπιον
 becomes weak. you faith Do have? according to yourself Have it in the presence
 τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23
 – of God. Blessed is the one not judging himself in what he approves.
 ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται ὅτι οὐκ
 the one But doubting, if he should eat is condemned because it is not
 ἐκ πίστεως. πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἀμαρτία ἐστίν.
 from faith. everything And which is not from faith sin is.
 24⁹⁶ τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιον
 to the one Now being able you to cause to stand according to the gospel
 μου καὶ τὸ κήρυγμα ἰησοῦ χριστοῦ κατὰ ἀποκάλυψιν
 of me and the proclamation of Jesus Christ according to the revelation
 μυστηρίου χρόνοις αἰωνίοις σεσιγημένου 25 φανερωθέντος
 of the mystery in times eternal having been kept silent, having been manifested
 δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ
 but now through and writings prophetic according to the command the
 αἰωνίου θεοῦ
 eternal God

15 But if your brother is grieved because of food, you are no longer walking according to love. Do not destroy that one on behalf of whom Christ died with your food. 16 Therefore, do not let your good be slandered. 17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For the one who serves Christ in these things is well pleasing to God and approved by men. 19 So then, let us pursue the things of peace and the things of edification for one another. 20 Do not demolish the work of God for the sake of food. Indeed, all things are clean, but are wrong for the man who eats with stumbling. 21 It is a good thing to not eat meats nor to drink wine nor to do anything by which your brother stumbles, or is offended, or becomes weak. 22 Do you have faith? Have it to yourself in the presence of God. 23 But the one who doubts is condemned if he should eat, because it is not from faith. And everything which is not from faith is sin.

24 Now to the one who is able to cause you to stand according to my gospel and the proclamation of Jesus Christ according to the revelation of the mystery having been kept silent in times eternal, 25 but now having been manifested and through the command of the eternal God

having been made known to all the nations for *the* obedience of faith, 26 to *the* only wise God through Jesus Christ, to whom *be* glory forever. Amen.

Romans Fifteen

1 But we, the powerful, ought to bear the weakness of the powerless. 2 Let each of us please his neighbor for the thing *that is* good, producing edification. 3 For even Christ did not please Himself, but just as it is written, The insults of the ones who insulted you fell on Me. 4 For as many things as were written before, were previously written for our instruction, in order that we may have hope through the endurance and through the exhortation of the Scriptures. 5 But may the God of endurance and exhortation give you to have the same opinion among yourselves according to Christ Jesus, 6 in order that by common consent with one voice you may glorify the God and Father of our Lord Jesus Christ.

7 Therefore, accept one another, just as Christ also accepted you to *the* glory of God. 8 And I say, Christ Jesus has become *a* servant of *the* circumcision on behalf of *the* truth of God, in order to confirm the promises to the fathers, 9 and *that* the Gentiles on behalf of mercy shall glorify God, just as it is written, For this *reason* I will fully confess You among the Gentiles and I will sing *a* psalm to Your name.

εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
for *the* obedience of faith to all the nations having been made known
26 μόνῳ σοφῷ θεῷ διὰ ἰησοῦ χριστοῦ ᾧ ἡ δόξα
to *the* only wise God through Jesus Christ to whom *be* the glory
εἰς τοὺς αἰῶνας. ἀμήν.
forever. Amen.

Romans Fifteen

1 ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων
ought But we the powerful the weaknesses of the powerless
βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 ἕκαστος ἡμῶν τῷ πλησίον
to bear and not ourselves to please. each of us the neighbor
ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. 3 καὶ γὰρ ὁ χριστὸς οὐχ
Let please for the good thing to edification. even For – Christ not
ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται οἱ ὀνειδισμοὶ τῶν
Himself did please, but just as it has been written, The insults of the ones
ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ. 4 ὅσα γὰρ προεγράφη
insulting you fell on Me.⁹⁷ as many things as For were written before
εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς
for – our instruction were written previously in order that through the
ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα
endurance and through the exhortation of the Scriptures – hope
ἔχωμεν. 5 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη
we may have. the But God – of endurance and – exhortation may give
ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ χριστὸν
to you the same thing to understand among one another according to Christ
ἰησοῦν 6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν
Jesus, in order that by common consent with one mouth you may glorify the
θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ.
God and Father of the Lord of us, Jesus Christ.
7 διὸ προσλαμβάνεσθε ἀλλήλους καθὼς καὶ ὁ χριστὸς προσελάβετο
Therefore, accept one another just as also – Christ accepted
ὑμᾶς εἰς δόξαν θεοῦ. 8 λέγω δε χριστὸν ἰησοῦν διάκονον γεγενῆσθαι
you to *the* glory of God. I say And Christ Jesus *a* servant has become
περιτομῆς ὑπὲρ ἀληθείας θεοῦ εἰς τὸ βεβαιῶσαι τὰς
of *the* circumcision on behalf of *the* truth of God in order – to confirm the
ἐπαγγελίας τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι
promises of the fathers, the and Gentiles on behalf of mercy to glorify
τὸν θεόν καθὼς γέγραπται διὰ τοῦτο ἔξομολογήσομαί σοι
– God, just as it has been written, Because of this I will fully confess You
ἐν ἔθνεσιν καὶ τῷ ὀνοματί σου ψαλῶ.
among *the* Gentiles and to the name of You I will sing *a* psalm.⁹⁸

10 καὶ πάλιν λέγει εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. 11
And again he says, Be cheerful Gentiles with the people of Him.⁹⁹

καὶ πάλιν αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη καὶ ἐπαινέσατε
And again, Praise the Lord all the Gentiles and greatly praise
αὐτὸν πάντες οἱ λαοί 12 καὶ πάλιν ἠσαΐας λέγει ἔσται ἡ ῥίζα
Him all the people.¹⁰⁰ And again Isaiah says, *There* will be the root
τοῦ ἰεσσαΐ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν. ἐπ' αὐτῷ ἔθνη
– of Jesse, and the one rising to rule Gentiles. On Him Gentiles
ἐλπιούσιν. 13 ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς
will hope.¹⁰¹ the Now God – of hope may fill you of all joy
καὶ εἰρήνης ἐν τῷ πιστεύειν εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι
and peace by – to believe, for – to abound you in – hope
ἐν δυνάμει πνεύματος ἁγίου.
by *the* power of the Spirit Holy.

14 πέπεισμαι δὲ ἀδελφοί μου καὶ αὐτὸς ἐγὼ περὶ ὑμῶν
I have been persuaded Now brothers of me, even myself I concerning you
ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης πεπληρωμένοι πάσης
that also yourselves full you are of goodness having been filled with all
γνώσεως δυνάμενοι καὶ ἄλλους νουθετεῖν. 15 τολμηρότερον δὲ
knowledge, being able also others to instruct. with some boldness But
ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ
I wrote to you brothers, from parts, as reminding you because of
τὴν χάριν τὴν δοθείσάν μοι ὑπὸ τοῦ θεοῦ 16 εἰς τὸ εἶναί
the grace the one having been given to me by – God, for – to be
με λειτουργὸν ἰησοῦ χριστοῦ εἰς τὰ ἔθνη ἱερουροῦντα τὸ
me *a* servant of Jesus Christ to the Gentiles serving as *a* priest the
εὐαγγέλιον τοῦ θεοῦ ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν
gospel – of God so that might be the offering of the Gentiles
εὐπρόσδεκτος ἡγιασμένη ἐν πνεύματι ἁγίῳ. 17 ἔχω οὖν
acceptable, having been sanctified by *the* Spirit Holy. I have Therefore
καύχησιν ἐν χριστῷ ἰησοῦ τὰ πρὸς τὸν θεόν. 18 οὐ γὰρ
a boasting in Christ Jesus the things for – God. not For
τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο χριστὸς δι'
shall dare to speak anything of which things not accomplished Christ through
ἐμοῦ εἰς ὑπακοὴν ἐθνῶν λόγῳ καὶ ἔργῳ, 19 ἐν
me resulting in *the* obedience of the Gentiles in word and in work, by
δυνάμει σημείων καὶ τεράτων ἐν δυνάμει πνεύματος θεοῦ· ὥστε
the power of signs and miracles by *the* power of *the* Spirit of God; so that
με ἀπὸ ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ ἰλλυρικοῦ πεπληρωκέναι
me from Jerusalem and round as far as – Illyricum to have fulfilled

10 And again he says, Be cheerful, Gentiles, with His people. 11 And again, All you Gentiles praise the Lord, and all you people greatly praise Him. 12 And again Isaiah says, *There* will be the root of Jesse, and the one who rises to rule Gentiles. On Him Gentiles will hope. 13 Now, may the God of hope fill you with all joy and peace by faith, so that you might abound in hope by *the* power of *the* Holy Spirit.

14 Now, I have been persuaded, my brothers, even I myself, concerning you that you yourselves are also full of goodness, having been filled with all knowledge, also being able to instruct others. 15 But I have written rather boldly to you, brothers, about some points, as reminding you, because of the grace which was given to me by God, 16 that I should be *a* servant of Jesus Christ to the Gentiles, serving as *a* priest the gospel of God, so that the offering of the Gentiles might be acceptable, having been sanctified by *the* Holy Spirit. 17 Therefore, I have *a* boast in Christ Jesus *about* the things pertaining to God. 18 For I will not dare to speak anything of the things which Christ did not accomplish through me resulting in the obedience of the Gentiles in word and deed, 19 by *the* power of signs and miracles, by *the* power of *the* Spirit of God; so that from Jerusalem and around about to Illyricum have fully proclaimed

the gospel of Christ, 20 and so, earnestly striving to evangelize where Christ was not named, in order that I should not build on another person's foundation. 21 But just as it is written, The ones to whom it was not announced about Him, they shall see, and the ones who have not heard shall understand.

22 Therefore, I was also hindered many times from coming to you. 23 But now, no longer having a place in these regions, but having a strong desire for many years to come to you, 24 whenever I go to Spain, I will come to you. For I hope to see you when I pass through, and there to be sent forward by you, if I might be filled by you in part. 25 But now I am going to Jerusalem to minister to the saints. 26 For Macedonia and Achaia were well pleased to make some contribution for the poor among the saints in Jerusalem. 27 For they were well pleased, and they are their debtors. For if the Gentiles shared in their spiritual things, they are also indebted to minister to them in the things of the flesh. 28 Therefore, after I have finished and have sealed this fruit to them, I will depart to Spain by way of you. 29 And I know that when I come to you, I will come in the fullness of the blessing of the gospel of Christ.

30 And I exhort you, brothers, through our Lord Jesus Christ,

τὸ εὐαγγέλιον τοῦ χριστοῦ 20 οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι
the gospel – of Christ, so and earnestly striving to evangelize
οὐχ ὅπου ὠνομάσθη χριστός ἵνα μὴ ἐπ' ἄλλότριον θεμέλιον
not where was named Christ, in order that not on another person's foundation
οἰκοδομῶ. 21 ἀλλὰ καθὼς γέγραπται οἷς οὐκ
I should build. But just as it has been written, the ones to whom not
ἀνηγγέλη περὶ αὐτοῦ ὄψονται καὶ οἱ οὐκ ἀκηκόασιν
it was announced about Him shall see, and the ones who not have heard
συνήσουσιν.
they shall understand.¹⁰²

22 διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 νυνὶ
Therefore also I was hindered – many times – to come to you. now
δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις ἐπιποθίαν δὲ
But no longer a place having in – regions these a strong desire and
ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, 24 ὡς ἂν πορεύωμαι
having – to come to you from many years, whenever I should go
εἰς τὴν σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. ἐλπίζω γὰρ διαπορευόμενος
to – Spain, I will come to you. I hope for passing through
θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον
to see you, and by you to be sent forward there, if from you first
ἀπὸ μέρους ἐμπλησθῶ. 25 νυνὶ δὲ πορεύομαι εἰς ἱερουσαλήμ
from a part I might be filled. now But I am going to Jerusalem
διακονῶν¹⁰³ τοῖς ἁγίοις. 26 εὐδόκησαν γὰρ μακεδονία καὶ ἀχαΐα
ministering to the saints. were well pleased For Macedonia and Achaia
κοινωνίαν τινα ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν
contribution some to make for the poor of the saints of the ones
ἐν ἱερουσαλήμ. 27 εὐδόκησαν γὰρ καὶ ὀφειλέται αὐτῶν
in Jerusalem. they were well pleased For and debtors of them
εἶσιν.¹⁰⁴ εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη,
they are. if For in the spiritual things of them shared the Gentiles,
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28 τοῦτο
they are debtors also in the fleshly things to minister to them. this
οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτου
Therefore having finished and having sealed to them – fruit this
ἀπελεύσομαι δι' ὑμῶν εἰς τὴν σπανίαν. 29 οἶδα δὲ ὅτι ἐρχόμενος
I will depart through you to – Spain. I know And that coming
πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ χριστοῦ
to you, in fullness of blessing of the gospel – of Christ
ἐλεύσομαι.
I will come.

30 παρακαλῶ δὲ ὑμᾶς ἀδελφοί διὰ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ
I exhort And you, brothers, through the Lord of us Jesus Christ,

καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν
 and through the love of the Spirit, to join together eagerly with me in
 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν 31 ἵνα
 the prayers on behalf of me to – God, in order that
 ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἵνα ἡ
 I might be rescued from the disobedient in – Judea and in order that the
 διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἀγίοις,
 ministry of me – for Jerusalem acceptable might be to the saints,
 32 ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ καὶ
 so that in joy I might come to you through the will of God and
 συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων
 I might find rest with you. the And God – of peace be with all
 ὑμῶν. ἀμήν.
 you. Amen.

Romans Sixteen

- 1 συνίστημι δὲ ὑμῖν φοίβην τὴν ἀδελφὴν ἡμῶν οὖσαν διάκονον
 I commend Now to you Phoebe the sister of us, being a servant
 τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς 2 ἵνα αὐτὴν προσδέξησθε ἐν
 of the assembly the one in Cenchrea,¹⁰⁵ so that her you may receive in
 κυρίῳ ἀξίως τῶν ἀγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν
 the Lord worthy of the saints and may stand by her in whatever from you
 χρήζη πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ
 she may need thing, indeed for she a helper of many became and
 αὐτοῦ ἐμοῦ.
 myself of me.
- 3 ἀσπάσασθε πρίσκαν καὶ ἀκύλαν τοὺς συνεργοὺς μου ἐν χριστῷ
 Greet Prisca and Aquila the fellow workers of me in Christ
 Ἰησοῦ, 4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον
 Jesus, who on behalf of the soul of me – of themselves neck
 ὑπέθηκαν οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
 risked, to whom not I alone give thanks, but also all the
 ἐκκλησίαι τῶν ἐθνῶν 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.
 assemblies of the Gentiles, and the in house of them assembly.
- ἀσπάσασθε ἐπαίνετον τὸν ἀγαπητόν μου ὃς ἐστὶν ἀπαρχὴ τῆς
 Greet Epaenetus the loved one of me, who is the firstfruits –
 ἀχαΐας εἰς χριστόν.
 of Achaia for Christ.
- 6 ἀσπάσασθε μαρίαμ, ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.
 Greet Mary, who many things labored for us.
- 7 ἀσπάσασθε ἀνδρόνικον καὶ ἰουνιᾶν τοὺς συγγενεῖς μου καὶ
 Greet Andronicus and Junia the relatives of me and
 συναιχμαλώτους μου οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
 fellow prisoners of me who are well known among the apostles,

and through the love of the Spirit, to join eagerly with me in your prayers to God on my behalf, 31 in order that I might be rescued from the disobedient in Judea, and in order that my ministry for Jerusalem might be acceptable to the saints, 32 so that I might come to you in joy through the will of God and I might find rest with you. 33 And the God of peace be with you all. Amen.

Romans Sixteen

1 Now I commend to you Phoebe, our sister, who is a servant of the assembly which is in Cenchrea, 2 so that you may receive her in the Lord as is worthy of the saints, and may stand by her in whatever from you she may need from you, for indeed, she became a helper of many, and of my myself.

3 Greet Prisca and Aquila, my fellow workers in Christ, 4 who risked their own neck on behalf of my life, to whom not only I alone give thanks, but also all the assemblies of the Gentiles, 5 and greet the assembly in their house.

Greet my beloved Epaenetus, who is the firstfruits of Achaia for Christ.

6 Greet Mary, who labored for us in many ways.

7 Greet Andronicus and Junia, my relatives, and my fellow prisoners, who are well known among the apostles,

- who had also come to be in Christ before me.
- 8 Greet Amplias, my beloved in the Lord.
- 9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.
- 10 Greet Apelles, who is approved in Christ.
Greet those of the *family* of Aristobulus.
- 11 Greet Herodion, my relative.
Greet those of the *family* of Narcissus who are in *the* Lord.
- 12 Greet Tryphena and Tryphosa who have labored in *the* Lord.
- Greet beloved Persis, who labored in *the* Lord in many ways.
- 13 Greet Rufus, the chosen one in *the* Lord, and his mother and mine.
- 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them.
- 15 Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.
- 16 Greet one another with a holy kiss.
- The assemblies of Christ greet you.
- 17 Now, I exhort you, brothers, to watch out for the ones who cause divisions and offenses, *distinct* from the doctrine which you learned, and turn away from them.
- οὐ καὶ πρὸ ἐμοῦ γέγονασιν ἐν χριστῷ.
who also before me have become in Christ.
- 8 ἀσπάσασθε ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ.
Greet Amplias the loved one of me in *the* Lord.
- 9 ἀσπάσασθε οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν χριστῷ καὶ στάχυν τὸν ἀγαπητόν μου.
Greet Urbanus the fellow worker of us in Christ, and Stachys the loved one of me.
- 10 ἀσπάσασθε ἀπελλῆν τὸν δόκιμον ἐν χριστῷ.
Greet Apelles, the approved in Christ.
ἀσπάσασθε τοὺς ἐκ τῶν ἀριστοβούλου.
Greet the ones of the *family* of Aristobulus.
- 11 ἀσπάσασθε ἠρωδίωνα τὸν συγγενῆ μου.
Greet Herodion the relative of me.
- ἀσπάσασθε τοὺς ἐκ τῶν ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.
Greet the ones of the *family* of Narcissus the ones being in *the* Lord.
- 12 ἀσπάσασθε τρυφαιναν καὶ τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
Greet Tryphena and Tryphosa the ones having labored in *the* Lord.
ἀσπάσασθε περσίδα τὴν ἀγαπητὴν ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ
Greet Persis the loved one who many things labored in *the* Lord.
- 13 ἀσπάσασθε ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Greet Rufus the chosen in *the* Lord and the mother of him and of me.
- 14 ἀσπάσασθε ἀσύγκριτον φλέγοντα ἐρμᾶν πατροβᾶν ἐρμῆν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the with them brothers.
- 15 ἀσπάσασθε πιλόλογον καὶ ἰουλίαν νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ καὶ ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.
Greet Philologus and Julia, Nereus and the sister of him, and Olympas and the with them all saints.
- 16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet one another with a kiss holy.
ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ χριστοῦ.
greet you The assemblies – of Christ.
- 17 παρακαλῶ δὲ ὑμᾶς ἀδελφοί σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας καὶ – offenses from the doctrine which you learned making, and ἐκκλίνατε ἀπ' αὐτῶν.
turn away from them.

- 18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν ἰησοῦ χριστῷ οὐ δουλεύουσιν
 – For such people the Lord of us Jesus Christ not do serve
 ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας
 but the of themselves stomach, and through – plausible speech and flattery
 ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν ὑπακοὴ
 they delude the hearts of the naïve. the For of you obedience
 εἰς πάντα ἀφίκετο. χαίρω οὖν τὸ ἐφ' ὑμῖν, θέλω δὲ
 to all people reached. I am rejoicing therefore – over you, I desire but
 ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν ἀκεραίους
 you wise on the one hand to be in the good thing, innocent
 δὲ εἰς τὸ κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
 on the other hand in the bad thing. the And God – of peace will crush –
 σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
 Satan under the feet of you with speed.
 ἡ χάρις τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ μεθ' ὑμῶν.
 The grace of the Lord of us, Jesus Christ *be* with you.
- 21 ἀσπάζονται ὑμᾶς τιμόθεος ὁ συνεργός μου καὶ λούκιος καὶ ἰάσων
 greets you Timothy, the co-worker of me, and Lucius and Jason
 καὶ σωσίπατρος οἱ συγγενεῖς μου.
 and Sosipater, the relatives of me.
- 22 ἀσπάζομαι ὑμᾶς ἐγὼ τρίτος ὁ γράψας τὴν ἐπιστολὴν ἐν
 I greet you myself Tertius, the one having written the epistle in
 κυρίῳ.
the Lord.
- 23 ἀσπάζεται ὑμᾶς γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης.
 greets you Gaius the host of me, and the assembly whole.
 ἀσπάζεται ὑμᾶς ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ κούαρτος ὁ
 greets you Erastus the treasurer of the city¹⁰⁶ and Quartus, the
 ἀδελφός.
 brother.
- 24 ἡ χάρις τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.
 The grace of the Lord of us Jesus Christ *be* with all you. Amen.

18 For such people do not serve our Lord Jesus Christ, but their own stomach, and through plausible speech and flattery, they delude the hearts of the naïve. 19 For your obedience has reached all people. Therefore, I am rejoicing over you, but on the one hand I desire you to be wise in *regards to* the good thing, but on the other hand, *to be* innocent in *regards to* the bad thing. 20 And the God of peace will quickly crush Satan under your feet.

The grace of our Lord Jesus Christ *be* with you.

21 Timothy, my co-worker, greets you, and Lucius and Jason and Sosipater, my relatives.

22 I myself greet you, Tertius, the one who wrote the epistle in *the* Lord.

23 Gaius, my host, greets you, and the whole assembly.

Erastus, the city treasurer, greets you, and Quartus, the brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

Endnotes

- 1 Habakkuk 2:4. This statement was misunderstood by Luther and others to teach justification by faith. It is actually teaching the daily living by faith of a person who was previously justified by faith.
- 2 Psalm 62:12. See also Proverbs 24:12.
- 3 Ezekiel 36:22. See also Isaiah 52:5.
- 4 Psalm 51:4.
- 5 Here begins a series of references to the Hebrew Scriptures: Romans 3:10-12 comes from Psalm 14:1-3; Romans 3:13 is taken from two Psalms, 4:9 and 140:3; Romans 3:14 is from Psalm 10:7; Romans 3:15-17 Paul alludes indirectly to Isaiah 59:7; and Romans 3:18 is from Psalm 36:1.
- 6 Virtually every commercial translation wrongly translates ἐν “under” rather than “in.” In fact, it is not referring to people under the law, though it must seem that way to some, because people who are “in the law” are also “under the law.” But to be under the law is a technical phrase used by Paul meaning to use the law as a method of righteous living. It implies self-effort, which must come when one is under the Mosaic law, as there is no grace to perform the requirements of that law, so one must rely on oneself to perform.
But the phrase “in the law” is a locative of sphere, and the emphasis is quite different that being “under the law.” A locative of sphere is a way of placing a person in an association to something in a particular way. That association may be one of simple identification with the thing or person for some reason, or it may be that the one “in” the person or thing is subordinate to the authority of that person or thing. In fact, there are several relationships that are indicated by the locative of sphere, and only the context can determine what the specific association is.
In the case of being “in the law” the association is one of subordination to authority. A person “in the law” is obligated to keep the law in all its particular. They are to subordinate their activities to its requirements.
- 7 Genesis 15:6. Unlike the reference to Habakkuk 2:4 in Romans 1:17, the reference to Genesis 15:6 is dealing with justification by faith.
- 8 Psalm 32:1, 2.
- 9 The logic is simple. Abraham was justified in Genesis 15, but he wasn’t circumcised until Genesis 17, some 13 years later. Therefore, justification does not depend on work of circumcision, but on faith alone. See the next verse.
- 10 How was Abraham heir to the world through God’s promises to him? This is probably a reference to the several times that God promised that all the families of the earth would be blessed through him. See Genesis 12:3; 18:18; 22:18.
- 11 This is the concessive use of ὡς.
- 12 The antecedent of ὃς is Abraham.
- 13 Genesis 15:5.
- 14 ὑπάρχων is a concessive participle.
- 15 δικαιωθέντες is a causal participle. Because we have been justified, we have peace with God.
- 16 That is, through Adam.
- 17 That is, upon Adam.
- 18 Romans 5:12 is a vital pivot in Paul’s discussion of God’s program dealing with mankind. Many believe that Paul started the comparison between Christ and Adam in vs. 12, which he continued in vs. 15. It is as though something side-tracked him, and he had to come back to his real purpose later, which makes verse 12-14 a parenthesis in his discussion. *This is simply not so.* Verse 12 begins the paragraph in which he is explaining an important and pivotal point, without which verses 15 and following could not have been stated, and which, because of the difficulty of translation, some miss.
There were great periods of time in God’s program where God imputed no sin to an individual, because there was no forensic violation. This is clearly stated in 5:13. The question is simple: If physical death is the result of sinning, why do all men die? Given Paul’s definition of sin, that without law a person cannot commit an act of sin, this is a vital question.
In vs. 14, having defined sin in the forensic sense, he points out that from Adam to Moses, a period of time in which God did not require obedience to any law, people still died. Why is this? After all, they had not sinned in the likeness to Adam’s transgression.
The answer was already presented by Paul in vs. 12. When one man, Adam, sinned (and we all know what that sin was, don’t we?) this sealed the fate of the human race. Why? Because when Adam sinned, because of him, sin entered into the world, and through Adam’s act of sin, death also entered. The result of all this is found in the words, “and thus the

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death went through him to all men, based on whom all sinned.” Let me fill it out: The death, physical death, went through Adam to all men. Why? Because based on Adam, all sinned.” Even those who had never sinned from Adam to Moses were counted guilty by God of Adam’s sin. Knowledgeable theologians call this “sin guilt,” because every member of the human race was included “in Adam” when Adam sinned. Paul mentions this same truth in 1 Corinthians 15:22, “For as in Adam all die, even so in Christ all shall be made alive.” Undoubtedly Paul had taught the great truth found in Romans 5:12-14 during the period of time he was in Corinth. But he had not, at the time of writing, been to Rome, so he includes this teaching in Romans 5:12-14.

But how can a righteous God apply Adam’s sin to all mankind, even though some could not have sinned in the same way Adam did, that is, forensically? The answer is found in the concept of imputation. God laid to the account of (imputed to) all mankind the consequences of Adam’s sin. Lest this seem unrighteous, one must realize that He also laid to all mankind’s account something else. That something else is the Lord’s resurrection from the dead.

Make no mistake. In once sense, all men, believer and unbeliever alike, are included the imputation of Christ’s resurrection. Physical death has been overcome for all persons, from the most righteous to the most vile. “In Christ, all will be made alive.” Note the future tense. Paul’s doctrine is that God is righteous in imputing Adam’s sin to all men, because He also imputed one aspect of Christ’s activity to all men, the fact of physical resurrection. All humanity will rise from the dead!

Based on this teaching, then, starting in Romans 5:15, Paul began to make a now understandable comparison between Adam and Christ.

Vs. 15 continues the discussion began in vs. 12, indicating the implications of the previous teaching. Without vs. 12-14 one might well think that Paul, from vs. 15 on, is talking about people who are unbelievers versus people who are believers, but this is not Paul’s presentation at all. He is viewing all humanity through the lens of the two acts of Adam and Christ, and how it relates to the question of physical death and physical life, the life being that of the resurrection from the dead, which in turn, for some people, those justified by faith, results in the continuation of eternal life.

- 19 My immediate thought was to make this sentence into a question, though it is rarely viewed this way. I found only one translation that does so, and that’s the one by John Nelson Darby.
- 20 This is not referring to justification by faith in Romans 4:3 (δικαίωσω), which carries the idea of being declared righteous by imputation. Rather, δικαίωμα refers to a judicial justification as the result of being put on trial. It could be translated *acquittal*. In this passage, the result is a quality of life granted by a gift, and is applicable to all, even unbelievers. The ultimate reference is to the physical resurrection from death.
- 21 This is not eternal life, but resurrection life. Paul does not refer to eternal life until verse 21. This verse is proclaiming the acquittal for all men, including unbelievers, of the sin guilt of Adam. Christ’s death and resurrection provided a justification for life, meaning that even unbelievers will be resurrected to life. The only true application of the death and resurrection of Christ for *all men* is the resultant physical resurrection. Again, this is not the justification by faith proclaimed in Romans 4:3, which applies Christ’s righteousness to the believer alone.
- 22 To be constituted righteous is not the same as being declared righteous. This constitution of righteousness is for the purpose of providing physical life for all men in the resurrection. The declaration of righteousness is the applying of Christ’s righteousness by faith, and is only applied to those who believe.
- 23 Eternal life is in view starting in vs. 20, rather than resurrection life as presented in the previous paragraph. As one studies the doctrine of eternal life in Scripture, it becomes clear that eternal life is not a duration of life (though in some contexts the word eternal can mean duration or perpetuity), but rather a quality of life applied to the believing Christian as a result of the act of regeneration that took place at the moment of faith.
- 24 The discussion of comparison of mankind from the perspective of the two heads of the race, Adam and Christ, ends at vs. 19. Vs. 20 should actually start Romans Six, because the topic has changed to the doctrine of sin as it applies in practice, rather than it applies through imputation from Adam. In other words, verse 20 begins a discussion of the specific topic of overcoming sin in the Christian life.
- 25 Literally, *planted together*. It is often translated *united with*, but that seems weak to me. The context argues for the strong phrase *identified with*. Nevertheless, I have used *united* as the translation in the column to the right. It gives me something to talk about when I teach this passage.
- 26 This is the emphatic use of ἀλλά. The N.T. writers use it several times in the sense: See 1 Corinthians 4:5 & 9:2 where it should be translated *certainly*. See also Acts 19:2, Ephesians 5:24, and 1 Corinthians 3:3, where it could easily be translated by the emphatic *in fact*.

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- 27 Technically, the infinitive δουλεύειν refers to serving as a slave, which I have included in the finalized translation in the column.
- 28 Justified in the sense that a person is beyond the bonds of slavery after having died. Hence, one is liberated, usually translated *set free*. Here it means to be liberated from the requirements of being a slave to sin.
- 29 This word is often translated *reckon*, a word that has lost some of its power in modern English. *Consider* is just as good, and means basically the same thing. However, the present imperative is used to emphasize the continuity of the action. “Go on considering,” or “keep on considering,” seems to be the idea. At this point, and with this mental act, the believer enters into a state of being controlled by the Holy Spirit. The following verses depend on this act of consideration, and cannot be performed biblically without it. Otherwise, one is relying on one’s own abilities to perform the following requirements.
- 30 The noun ὄπλα is generally translated *instruments*; however, the noun in the plural is regularly translated *weapons*, as I have done here. It does seem to fit the concept of victory more strongly.
- 31 This is a dative of personal relationship. Paul is using an intimate Greek idiom to emphasize how much unrelated to righteousness the believers were while they were enslaved to sin. Until one learns and applies the grace teaching for Christian living, he is free from righteousness, that is, he has no personal way to apply righteousness in his life apart from self effort, which is not doing things God’s way, and is therefore unholy.
- 32 I translated the phrase μοιχαλῖς χρηματίσει: *an adulteress she will be styled*. The verb χρηματίσει (*she will be styled*) is a state-of-being verb, much like our verb *appeared* is sometimes used, as in the statement, “He appeared tall on that platform.” This explains why the noun μοιχαλῖς (*adulteress*) is in the nominative form rather than the accusative. Note the accusative form of the same noun, μοιχαλίδα, later in the same sentence. It is used as an accusative of general reference with the infinitive εἶναι, the normal construction in both Greek and English.
- 33 γενομένην is an anarthrous concessive participle, hence the translation using *though*.
- 34 The articular infinitive phrase, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, is an infinitive clause of result, or perhaps, of conceived result. Hence the translation in the column at the right uses the introductory “so that,” a phrase in English that can indicate either purpose, result, or conceived result.
- 35 καρποφορῆσαι is an articular infinitive of purpose.
- 36 ἀποθανόντες is an aorist participle of means, referring to the means by which the verb κατηργήθημεν was accomplished.
- 37 Many translations confuse this statement. The word *not*, which in the Greek text is the first word in the sentence, goes with the verb *I desire*. But many versions put the word *not* with the verb *I am practicing*. It appears that both Darby and the old American Standard Version get it right, but the NKJV, the NASB, and the NIV all follow the incorrect translation of the KJV.
- 38 This word for hate, μισέω, conveys the idea of strong dislike or the detesting of something or someone, but not *necessarily* to the point of doing harm to the object of hatred, though it can cross that line. It is acceptable for the spiritual Christian to hate in this limited non-harmful way, especially of wrong-doing. The nouns ἔχθρα and ἔχθος, however, refer to actively seeking to do harm to the object of the hatred. See Luke 23:12, Ephesians 2:14-16, and Galatians 5:20 for examples. The verb form of those words (ἐχθαίνω) does not occur in the New Testament, but the adjective forms (ἐχθρός, ἔχθρα, ἐχθρόν meaning *hateful, hostile*) do. These adjectives can be used as substantives, and therefore function as nouns. See Romans 11:28, 1 Corinthians 15:25, and James 4:4, for examples of the adjective.
- 39 In this context, the word ἀπολύτρωσις returns to its basic meaning of deliverance. This is future redemption, the deliverance of the body when it goes through the change at the time the believer of this age is resurrected.
- 40 Taken from Psalm 44:22.
- 41 In the Israelite context, this word refers to the service of the priests and Levites in the temple.
- 42 This is from Genesis 18:10.
- 43 Taken from Genesis 25:23. This passage predicts that two nations will come forth from Sarah’s womb, and it is in this context that the greater (the nation from Esau, the Edomites) will serve the lesser (the nation of Jacob). The person of Esau did not actually serve the person of Jacob. It is for this reason that I object to the traditional translation, the elder shall serve the younger. Of all the commercial versions I have read, only Darby’s version has it correctly translated.
- 44 This is from Malachi 1:2-3, which was a post-exilic prophet, and wrote long after Jacob and Esau lived. Like Genesis 25:23, Malachi is referring to the nations that came from the two brothers.
- 45 Over the years, several students have asked about this verb form, ἔρεις. It is the future of λέγω, I tell them. The problem

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is, it doesn't look like a future, so I tell them it's a 2nd future. In fact, it's developed from the 2nd aorist form of λέγω, εἶπον. Both the future and the aorist are considered non-linear tenses, and if you remember, both the 1st aorist, and the regular future use a sigma tense suffix, which indicates that both are aoristic tenses.

- 46 The noun βουλήματι is from βούλημα, which in turn, is related to the verb βούλομαι, which, contrary to many lexicons does not carry the idea of desire (which is θέλω), but rather determination. Thayer gives the meaning of βούλημα as *counsel, purpose*. *Counsel* is accurate, *purpose* is not, because Greek has a different word for purpose. The word counsel means a determined plan, and refers to the determinative will of God.
- 47 This word is usually translated lump, or lump of clay. In fact, the word is derived from the verb φυράω, meaning to mix, and refers to anything mixed with water. In this case the mixture is clay. It was also used of mixing dough for bread as in I Corinthians 5:6-7 and Galatians 5:9. I translated it simply mixture in the column translation.
- 48 Hosea 2:23.
- 49 Hosea 1:10.
- 50 Paul is introducing the doctrine of the ultimate salvation of the nation of Israel. Ultimately only a remnant will be saved.
- 51 Isaiah 10:22, 23. Romans 9:27-28 is not a quote from the Greek Old Testament, though it may have been influenced by it. It appears that Paul had re-translated from the Hebrew, and incorporated some of the LXX translation. It is also very difficult to translate into English, which is shown by its great variety of translations.
- 52 The word σαβαώθ is Hebrew meaning "of the armies," which is generally translated "of hosts," as I have done here. There are generally two views as to the word's meaning in this verse: 1) the armies, or hosts, consist of the multitude of the armies of Israel, or 2) the hosts refer to the armies of spirit beings. Of the two, the second seems most likely. While it is true that in the theocratic view, when Israel was in obedience to the Lord, it was the Lord doing the fighting, and therefore leading Israel's armies, the more sublime view is that God's power is not limited to human armies, but to spirit being hosts. God, of course, needs no armies, but as a presentation of His visible power, He uses such, both material (human) and immaterial (spirits) to perform His tasks.
- 53 The seed is the remnant, which will be preserved by God during the time of Israel's ultimate future judgment. Paul's teaching is that except for God's electing grace, no Israelite would be left on the earth, like Sodom and Gomorrah. But God will preserve a seed, that is, a small part of the nation to populate the future kingdom of God on the earth.
- 54 The stone which caused Israel to stumble was the idea that by keeping the law they would gain righteousness. In Paul's view, however, righteousness is an absolute. Therefore, it cannot be partially gained by partial compliance to law. Only perfect righteousness gains true righteousness, a state which man is unable to come close to.
- 55 All the commercial NT translations in my library translate the noun εὐδοκία as "desire." The word occurs nine times in the Greek. ATR (WP) says, "No papyri examples of this word, though *eudokēsis* occurs, only in lxx and N.T., but no example for "desire" unless this is one, though the verb *eudokeō* is common..." It is only translated *desire* in Romans 10:1. Otherwise it's usually translated *good pleasure*, or perversely, by the KJV simply *good*. It seems strange that it would usually be translated *desire*, when it clearly means something else. The verb from which the noun is derived, εὐδοκέω, is used by the biblical writers to mean *to be well pleased with, take pleasure in*. It seems almost that English translators cannot figure out how to translate it in the Romans passage, and so accept that translation which has gone before.

The problem is undoubtedly cultural as well as linguistic. The meaning expressed in the phrase ἡ εὐδοκία τῆς ἐμῆς καρδίας must be examined carefully in the light of the context, and the regular meaning of the words. The key, it seems to me, is the word καρδίας, the genitive singular of the noun καρδιά. The word "heart" does not carry the cultural baggage in the NT culture that it does today. The idea of "emotion" is rarely if ever the denotation or connotation of this word. Rather it relates to the seat of the thinking, the rational mind. The use of the more correct translation "good pleasure" is consistent with the use of the word καρδιά. Paul is referring to the mental attitude of being well pleased.

Taken in that light, we must understand Paul to mean that mentally he would have good pleasure in the salvation of Israel. Some may object that *good pleasure* is too weak a translation for εὐδοκία, and we would agree, if taken in its modern simplistic meaning. But in Paul's writing the word carried deep theological significance. He referred it to God's mental attitude as the result of the Trinitarian counsel creation. See Ephesians 1:5-9 for example. Taken in this sense, his use of good pleasure of his own heart must be taken to mean that he recognizes the plan that God has for the national salvation of Israel.

The word "supplication" used next in Paul's statement does not mean that Paul was begging for the salvation of Israel, as we will see when we observe the use of that word more carefully. Rather, Paul is recognizing and has mental good pleasure in the outcome of God's salvation program for Israel.

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- 56 Supplication does not refer to prayer (an act of almost pure worship), per se, but to Paul's request for help for his ministry to Israel. Paul desired to be of use to God in the salvation program for his nation, but had no doubt that God would ultimately save Israel, as he makes clear in Romans 11:25-27. It is a great doctrinal error to understand Romans 10:1 to say that Paul was begging for God to save Israel. The Old Testament is full of predictions that Israel would ultimately be saved. Paul will continue immediately to explain why Israel has stumbled, as stated at the end of Chapter Nine.
- 57 The best understanding of εἰς in this place is "resulting in."
- 58 Leviticus 18:5.
- 59 Deuteronomy 30:12.
- 60 Deuteronomy 30:13.
- 61 Both times εἰς occurs in this sentence, it could be legitimately paraphrased "resulting in," one of the most common meanings of this preposition.
- 62 Isaiah 28:16.
- 63 Joel 2:32.
- 64 The verb εὐαγγελίζω (to proclaim a good message, to evangelize) is often limited by the unwary to proclaiming the gospel of salvation, but that is not so here. This is an Old Testament reference for Israel about peace and good things when Messiah returns to Israel. It is from Isaiah 52:7, and is looking forward to the future kingdom of God on earth.
- 65 See also Nahum 1:15 where a similar statement is made.
- 66 The gospel is the Old Testament message to Israel, which is shown by Paul's quoting Isaiah, et. al.
- 67 The word ῥήμα generally refers to an utterance or statement about a specific topic. It emphasizes the content of the message rather than the communication (λόγος) of the message.
- 68 Liddell and Scott say that φθόγγος means "*any clear, distinct sound, esp. the voice of men...*" (Henry George Liddell, Robert Scott, *A Greek-English Lexicon*, Electronic edition, under the word, Bibleworks.)
- 69 Psalm 19:4.
- 70 Deuteronomy 32:21.
- 71 Isaiah 65:1.
- 72 Isaiah 65:2.
- 73 1 Kings 19:10-14.
- 74 The word ἐκλογὴ is a collective noun referring to the Israelites who were chosen by God.
- 75 This is an allusion to Isaiah 29:10. See also Deuteronomy 29:4.
- 76 The word θήρα refers to the hunting of wild beasts, and metaphorically came to mean anything that brings about a destruction or ruin. See Freiberg's Lexicon.
- 77 Psalm 62:22-23.
- 78 Paul uses the word ἔθνος in a variety of ways. First, he uses the word in the purely ethnic sense, as here, where it is generally translated Gentile(s). The Roman assembly was primarily ethnic Gentile Christians, but there were some Jewish Christians, as well. The second way Paul uses ἔθνος is in the general sense of a nation. See Romans 4:17 for this use. Paul uses the word in a third sense for Gentiles as a prophetic people as distinct from Israel in Romans 11:25. Fourth, as in 1 Corinthians 5:1, for instance, Paul uses the word in a derogatory sense of pagan unbelievers.
- 79 Fatness is used metaphorically to indicate the high value of a plant.
- 80 This word (πώρωσις) was regularly incorrectly translated *wise* by the KJV translators. It actually means *intelligent*, or *sensible*, especially in the area of abstract knowledge. The whole phrase παρ' ἑαυτοῖς φρόνιμοι seems to refer to the intellectual ignorance that occurs when someone tries to figure out something without having all the facts. One ponders an idea within one's own intellect, and perhaps comes to incorrect conclusions.
- 81 Find the function of ἄχρις οὗ in Thayer under ἄχρι 1.d., where he states concerning ἄχρι, "when joined to the relative οὗ (ἄχρις οὗ for ἄχρι τούτου, ᾧ) it has the force of a conjunction, *until, to the time that...*" He lists Romans 11:25 as an example.
- 82 Robertson says that τῷ ὑμετέρῳ ἔλλει is a proleptic (viewing something further along), and that the phrase goes with ἐλεηθῶσιν.
- 83 The Greek word λατρείαν refers to the worship activity of the priest. This was done through ritual in the Old Testament temple, while today it is done through other activities of the believer. In the context of Romans 12, the specific acts of worship are the expression of the believer's spiritual gift.

Endnotes

- 84 The renewing of the mind is not something that the believer does as he goes through life, but that which God did at the moment of faith. The believer is to use his renewed mind in study of Scripture to determine the desirous will of God, which can only be found in the Bible.
- 85 The word θέλημα refers to the desirous will of God. It must be distinguished from the determinative word of God, which is the result of the Trinitarian counsel.
- 86 This is a proleptic use of ἐκάστῳ|. It is the dative of indirect object of the following verb ἐμέρισεν.
- 87 See BDAG Third Edition, pg. 512, 3,a. (bottom of left hand column.)
- 88 The verb ζέω means to boil. It is sometimes made to mean glow metaphorically, which seems unlikely to me. Friberg indicates that the metaphorical meaning is “be very eager, show enthusiasm.”
- 89 This sentence contains two independent uses of the infinitive as a finite verb, best taken as imperatives, though some postulate an elliptical λέγω. See Burton, *Moods and Tenses*, pg. 146, section 365.
- 90 Note the series of participles used as imperatives.
- 91 A perfect passive participle of τάσσω used in a periphrastic verbal phrase. The idea can be paraphrased as “are in a state of having been put in place.”
- 92 The TR adds οὐ ψευδομαρτυρήσεις, “you shall not testify falsely.”
- 93 Most translate the Greek word βῆμα as *judgment seat*. The word has more than one use. It is derived from the idea of a single stride, and simply refers to a raised platform on which one stood. It can refer to a judicial platform, and is used of Pilate’s place of judgment during his interview with the Lord Jesus (Matthew 27:19; John 19:13). See also Acts 18:12-17 and Acts 25:6-17, where in both cases it refers to Paul being brought before Roman authorities. It was also used of the platform which Herod built in the theater at Caesarea, and from which he used to view the games and make speeches to the people (Thayer). See Acts 12:21. The Bema of Christ refers to the future time when the believer will give an account of himself before the Lord, and will, at that point receive (or not receive) whatever rewards God sees fit to bestow. See 2 Corinthians 5:10.
- 94 The critical text reads τοῦ θεοῦ, of God.
- 95 Isaiah 45:23.
- 96 The Received Text places verses 24-26 after 16:24, where it is found in the King James Version. However, the preponderance of manuscript evidence places it at the end of chapter fourteen, as I have done. There are many arguments, some of them purely stylistic that are based on no actual manuscript evidence at all, as to why some manuscripts place this pericope at the end of Romans and some at the end of chapter fourteen. (Some even think that Paul circulated two epistles, one without chapters fifteen and sixteen, sent to Ephesus, and one with those chapters, sent to Rome. However, this benediction works either place without such vain speculation.)
- 97 Psalm 69:9.
- 98 2 Samuel 22:50, cf. Psalm 18:49.
- 99 Deuteronomy 32:43.
- 100 Psalm 117:1.
- 101 Isaiah 11:10.
- 102 Isaiah 52:15.
- 103 This is an unusual use of the present participle to indicate purpose. More often, telic participles are future, but in a few cases they can be present. See D&M, page 226, (1) *The Telic Participle*.
- 104 Read this first short sentence in vs. 27 this way: “For they (the Gentiles, specifically the ones in Macedonia and Achaia) were well pleased, and they (those same Gentiles) are their (the Jews) debtors.” Be certain to read the next sentence in vs. 27 for Paul’s reasoning.
- 105 Cenchræa was the eastern harbor of Corinth, a city situated on a peninsula. Corinth was a large city when Paul was there, with two harbors, one on each side of the peninsula.
- 106 The city in question was Corinth, from where Paul wrote the epistle.