

ROMANS

1:1 Paul, an apostle, a servant **of God**, called of Jesus Christ, **and** separated to **preach** the gospel,

1:2 Which he had promised **before** by his prophets in the holy scriptures,

1:3 Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh,

1:4 And declared the Son of God with power by the Spirit, according to the **truth, through** the resurrection from the dead;

1:5 By whom we have received grace and apostleship, **through** obedience **and** faith **in** his name, to **preach** the **gospel** among all nations,

1:6 Among whom ye also are called of Jesus Christ.

1:7 **Wherefore, I write** to all **who are** in Rome, beloved of God, called saints: Grace to you and peace from God, our Father, and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus

1 Παῦλος (Paul), δούλος (a servant) Χριστοῦ (of Christ) Ἰησοῦ (Jesus), κλητὸς (a called) ἀπόστολος (apostle) ἀφωρισμένος (having been set apart) εἰς (for) εὐαγγέλιον (the gospel) Θεοῦ (of God),

2 ὃ (which) προεπηγγείλατο (He promised beforehand) διὰ (through) τῶν (the) προφητῶν (prophets) αὐτοῦ (of Him) ἐν (in) γραφαῖς (the Scriptures) ἁγίαις (Holy),

3 περὶ (concerning) τοῦ (the) Υἱοῦ (Son) αὐτοῦ (of Him), τοῦ (-) γενομένου (having come) ἐκ (of the) σπέρματος (seed) Δαυὶδ (of David) κατὰ (according to) σάρκα (flesh),

4 τοῦ (-) ὀρισθέντος (having been declared) Υἱοῦ (Son) Θεοῦ (of God) ἐν (in) δυνάμει (power) κατὰ (according to the) πνεῦμα (Spirit) ἁγιωσύνης (of holiness) ἐξ (by) ἀναστάσεως (resurrection) νεκρῶν (from the dead), Ἰησοῦ (Jesus) Χριστοῦ (Christ), τοῦ (the) Κυρίου (Lord) ἡμῶν (of us);

5 δι' (through) οὗ (whom) ἐλάβομεν (we have received) χάριν (grace) καὶ (and) ἀποστολήν (apostleship) εἰς (unto) ὑπακοήν (obedience) πίστεως (of faith) ἐν (among) πᾶσιν (all) τοῖς (the) ἔθνεσιν (Gentiles) ὑπὲρ (on behalf of) τοῦ (the) ὀνόματος (name) αὐτοῦ (of Him),

6 ἐν (among) οἷς (whom) ἐστε (are) καὶ (also) ὑμεῖς (you) κλητοὶ (called) Ἰησοῦ (of Jesus) Χριστοῦ (Christ).

7 Πᾶσιν (To all) τοῖς (those) οὓσιν (being) ἐν (in) Ῥώμῃ (Rome), ἀγαπητοῖς (beloved) Θεοῦ (of God), κλητοῖς (called) ἁγίοις (saints): Χάρις (Grace) ὑμῖν (to you) καὶ (and) εἰρήνη (peace) ἀπὸ (from) Θεοῦ (God) Πατρὸς (the Father) ἡμῶν (of us) καὶ (and) Κυρίου (the Lord) Ἰησοῦ (Jesus) Χριστοῦ (Christ).

8 Πρῶτον (First) μὲν (indeed), εὐχαριστῶ (I thank) τῷ (the) Θεῷ (God) μου (of me) διὰ (through) Ἰησοῦ (Jesus)

1:1 Paul, a servant of **Jesus Christ**, called to **be an** apostle, separated **unto** the gospel of God,

1:2 (Which he had promised **before** by his prophets in the holy scriptures,)

1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

1:4 And declared **to be** the Son of God with power, according to the spirit **of holiness, by** the resurrection from the dead:

1:5 By whom we have received grace and apostleship, **for** obedience to the faith among all nations, **for** his name:

1:6 Among whom are ye also **the** called of Jesus Christ:

1:7 To all **that be** in Rome, beloved of God, called **to be** saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus

Christ, that you all **are steadfast and** your faith is spoken of throughout the whole world.

1:9 For God is my witness, whom I serve, that without ceasing I make mention of you always in my prayers, **that you may be kept through the** Spirit in the gospel of his Son,

1:10 Making request **of you to remember me in your prayers, I now write unto you, that you will ask him in faith, that** if by any means, at length, **I may serve you with my labors and may** have a prosperous journey by the will of God to come unto you.

1:11 For I long to see you, that I may impart unto you some spiritual gift, **that it** may be established **in you** to the end,

1:12 That I may be comforted together with you by the mutual faith, both of you and me.

1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was **hindered** hitherto) that I might have some fruit among

Χριστοῦ (Christ) περὶ (for) πάντων (all) ὑμῶν (of you), ὅτι (because) ἡ (the) πίστις (faith) ὑμῶν (of you) καταγγέλλεται (is being proclaimed) ἐν (in) ὅλῳ (all) τῷ (the) κόσμῳ (world).

9 μάρτυς (Witness) γάρ (for) μου (my) ἐστίν (is) ὁ (-) Θεός (God), ᾧ (whom) λατρεύω (I serve) ἐν (in) τῷ (the) πνεύματι (spirit) μου (of me) ἐν (in) τῷ (the) εὐαγγελίῳ (gospel) τοῦ (of the) Υἱοῦ (Son) αὐτοῦ (of Him), ὡς (how) ἀδιαλείπτως (unceasingly) μνησίαν (mention) ὑμῶν (of you) ποιῶμαι (I make),

10 πάντοτε (always) ἐπὶ (upon) τῶν (the) προσευχῶν (prayers) μου (of me) δεόμενος (imploring), εἰ (if) πως (perhaps) ἤδη (now) ποτὲ (at last) εὐδωθήσομαι (I will make a prosperous journey) ἐν (by) τῷ (the) θελήματι (will) τοῦ (-) Θεοῦ (of God), ἐλθεῖν (to come) πρὸς (to) ὑμᾶς (you).

11 ἐπιποθῶ (I long) γάρ (for) ἰδεῖν (to see) ὑμᾶς (you), ἵνα (that) τι (some) μεταδῶ (I may impart) χάρισμα (gift) ὑμῖν (to you) πνευματικὸν (spiritual), εἰς (to) τὸ (the) στηριχθῆναι (strengthening) ὑμᾶς (of you),

12 τοῦτο (that) δέ (now) ἐστίν (is), συμπαρακληθῆναι (to be encouraged together) ἐν (among) ὑμῖν (you), διὰ (through) τῆς (the) ἐν (among) ἀλλήλοις (one another) πίστεως (faith) ὑμῶν (of you) τε (both) καὶ (and) ἐμοῦ (of me).

13 Οὐ (Not) θέλω (I do want) δὲ (now) ὑμᾶς (you) ἀγνοεῖν (to be ignorant), ἀδελφοί (brothers), ὅτι (that) πολλάκις (many times) προεθέμην (I purposed) ἐλθεῖν (to come) πρὸς (to) ὑμᾶς (you), καὶ (and) ἐκωλύθην (was hindered), ἄχρι (until) τοῦ (the) δεῦρο (present), ἵνα (that) τινὰ (some) καρπὸν (fruit) σῶ (I might have) καὶ (also) ἐν (among) ὑμῖν (you),

Christ **for** you all, that your faith is spoken of throughout the whole world.

1:9 For God is my witness, whom I serve **with my** spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

1:10 Making request, if by any means **now** at length I **might** have a prosperous journey by the will of God to come unto you.

1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end **ye** may be established;

1:12 **That is**, that I may be comforted together with you by the mutual faith both of you and me.

1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was **let** hitherto,) that I might have some fruit among you

you also, even as among other Gentiles.

1:14 I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

1:15 **And**, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1:16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth--to the Jew first and also to the Greek.

1:17 For therein is the righteousness of God revealed **through faith on his name**; as it is written, The just shall live by faith.

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who **love not** the truth **but remain** in unrighteousness,

1:19 **After** that which may be known of God is manifest **to** them.

1:20 For **God hath revealed unto them** the invisible things

καθώς (as) καὶ (even) ἐν (among) τοῖς (the) λοιποῖς (other) ἔθνεσιν (Gentiles).

14 Ἑλλησίν (To Greeks) τε (both) καὶ (and) Βαρβάρους (to barbarians), σοφοῖς (to the wise) τε (both) καὶ (and) ἀνοήτοις (the foolish), ὀφειλέτης (a debtor) εἰμί (I am).

15 οὕτως (Thus) τὸ (-) κατ' (as to) ἐμὲ (me there is) πρόθυμον (readiness) καὶ (also) ὑμῖν (to you) τοῖς (who are) ἐν (in) Ῥώμῃ (Rome), εὐαγγελίσασθαι (to preach the gospel).

16 Οὐ (Not) γὰρ (for) ἐπαισχύνομαι (I am ashamed of) τὸ (the) εὐαγγέλιον (gospel), δύναμις (the power) γὰρ (for) Θεοῦ (of God) ἐστίν (it is), εἰς (unto) σωτηρίαν (salvation) παντὶ (to everyone) τῷ (-) πιστεύοντι (believing)— Ἰουδαίῳ (to Jewish) τε (both) πρῶτον (first) καὶ (and) Ἑλληνι (to Greek).

17 δικαιοσύνη (The righteousness) γὰρ (for) Θεοῦ (of God) ἐν (in) αὐτῷ (it) ἀποκαλύπτεται (is revealed), ἐκ (from) πίστεως (faith) εἰς (to) πίστιν (faith), καθὼς (as) γέγραπται (it has been written): “Ὁ (-) δὲ (And) δίκαιος (the righteous) ἐκ (by) πίστεως (faith) ζήσεται (will live).”

18 Ἀποκαλύπτεται (Is revealed) γὰρ (for) ὀργή (the wrath) Θεοῦ (of God) ἀπ' (from) οὐρανοῦ (heaven) ἐπὶ (upon) πᾶσαν (all) ἀσέβειαν (ungodliness) καὶ (and) ἀδικίαν (unrighteousness) ἀνθρώπων (of men), τῶν (-) τὴν (the) ἀλήθειαν (truth) ἐν (by) ἀδικία (unrighteousness) κατεχόντων (suppressing),

19 διότι (because) τὸ (the) γνωστὸν (known) τοῦ (-) Θεοῦ (of God) φανερόν (manifest) ἐστίν (is) ἐν (among) αὐτοῖς (them), ὁ (-) θεὸς (God) γὰρ (for) αὐτοῖς (to them) ἐφάνερωσεν (has revealed it).

20 τὰ (The) γὰρ (for) ἀόρατα (invisible qualities) αὐτοῦ (of Him) ἀπὸ (from) κτίσεως (the creation) κόσμου (of the world), τοῖς (by the) ποιήμασιν (things made)

also, even as among other Gentiles.

1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1:15 **So**, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1:17 For therein is the righteousness of God revealed **from faith to faith**: as it is written, The just shall live by faith.

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who **hold** the truth in unrighteousness;

1:19 **Because** that which may be known of God is manifest **in** them; **for God hath showed it unto them.**

1:20 For the invisible things of him from the creation of the

of him, from the creation of the world, **which** are clearly seen: **things which are not seen** being understood by the things that are made **through** his eternal power and Godhead, so that they are without excuse,

1:21 Because that, when they knew God, they glorified him not as God; neither were **they** thankful, but became vain in their imaginations; and their foolish **hearts were** darkened.

1:22 Professing themselves to be wise, they became fools,

1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

1:24 Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves,

1:25 Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

νοούμενα (being understood), καθαροῦται (are clearly seen), ἢ (the) τε (both) αἰδιος (eternal) αὐτοῦ (of Him) δύναμις (power) καὶ (and) θεϊότης (divinity), εἰς (for) τὸ (-) εἶναι (to be) αὐτοὺς (them) ἀναπολογίτους (without excuse).

21 Διότι (For) γνόντες (having known) τὸν (-) Θεὸν (God), οὐχ (not) ὡς (as) Θεὸν (God) ἐδόξασαν (they glorified Him), ἢ (or) ηὐχαρίστησαν (were thankful), ἀλλὰ (but) ἐματαιώθησαν (they became futile) ἐν (in) τοῖς (the) διαλογισμοῖς (thinking) αὐτῶν (of them), καὶ (and) ἐσκοτίσθη (was darkened) ἢ (the) ἀσύνετος (foolish) αὐτῶν (of them) καρδιά (heart).

22 φάσκοντες (Professing) εἶναι (to be) σοφοὶ (wise), ἐμωράνθησαν (they became fools),

23 καὶ (and) ἥλλαξαν (they changed) τὴν (the) δόξαν (glory) τοῦ (of the) ἀφθάρτου (immortal) Θεοῦ (God) ἐν (into) ὁμοιώματι (a likeness) εἰκόνης (of an image) φθαρτοῦ (of mortal) ἀνθρώπου (man) καὶ (and) πετεινῶν (birds) καὶ (and) τετραπόδων (quadrupeds) καὶ (and) ἑρπετῶν (creeping things).

24 Διὸ (Therefore) παρέδωκεν (gave up) αὐτοὺς (them) ὁ (-) Θεὸς (God) ἐν (in) ταῖς (the) ἐπιθυμίαις (desires) τῶν (of the) καρδιῶν (hearts) αὐτῶν (of them) εἰς (to) ἀκαθαρσίαν (impurity) τοῦ (-) ἀτιμάζεσθαι (to dishonor) τὰ (the) σώματα (bodies) αὐτῶν (of them) ἐν (between) αὐτοῖς (themselves),

25 οἵτινες (who) μετήλλαξαν (changed) τὴν (the) ἀλήθειαν (truth) τοῦ (-) Θεοῦ (of God) ἐν (into) τῷ (the) ψεύδει (falsehood), καὶ (and) ἐσεβάσθησαν (reverenced) καὶ (and) ἐλάτρευσαν (served) τῇ (the) κτίσει (created thing) παρὰ (beyond) τὸν (the One) Κτίσαντα (having created it), ὅς (who) ἐστίν (is) εὐλογητός (blessed) εἰς (to) τοὺς (the) αἰῶνας (ages)! ἀμήν (Amen).

world are clearly seen, being understood by the things that are made, **even** his eternal power and Godhead; so that they are without excuse:

1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish **heart was** darkened.

1:22 Professing themselves to be wise, they became fools,

1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

1:25 Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

1:26 For this cause, God gave them up unto vile affections; for even their women did change the natural use into that which is against nature;

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another-men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

1:28 And even as they did not like to retain God, according to some knowledge, God gave them over to a reprobate mind, to do those things which are not convenient,

1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

1:31 Without understanding,

26 Διὰ (Because of) τοῦτο (this) παρέδωκεν (gave up) αὐτούς (them) ὁ (-) Θεός (God) εἰς (to) πάθη (passions) ἀτιμίας (of dishonor). αἶ (-) τε (Even) γὰρ (for) θήλειαι (females) αὐτῶν (of them) μετήλλαξαν (changed) τὴν (the) φυσικὴν (natural) χρῆσιν (use) εἰς (into) τὴν (that) παρὰ (contrary to) φύσιν (nature).

27 ὁμοίως (Likewise) τε (then) καὶ (also) οἱ (the) ἄρσενες (males), ἀφέντες (having left) τὴν (the) φυσικὴν (natural) χρῆσιν (use) τῆς (of the) θηλείας (female), ἐξεκαύθησαν (were inflamed) ἐν (in) τῇ (the) ὀρέξει (desire) αὐτῶν (of them) εἰς (toward) ἀλλήλους (one another), ἄρσενες (males) ἐν (with) ἄρσεσιν (males), τὴν (the) ἀσχημοσύνην (shame) κατεργαζόμενοι (working out), καὶ (and) τὴν (the) ἀντιμισθίαν (recompense) ἣν (which) ἔδει (was fitting) τῆς (of the) πλάνης (error) αὐτῶν (of them), ἐν (in) ἑαυτοῖς (themselves) ἀπολαμβάνοντες (receiving).

28 Καὶ (And) καθὼς (as) οὐκ (not) ἔδοκίμασαν (they did see fit) τὸν (-) Θεὸν (God) ἔχειν (to have) ἐν (in their) ἐπιγνώσει (knowledge), παρέδωκεν (gave up) αὐτούς (them) ὁ (-) Θεός (God) εἰς (to) ἀδόκιμον (a depraved) νοῦν (mind), ποιεῖν (to do) τὰ (things) μὴ (not) καθήκοντα (being proper);

29 πεπληρωμένους (being filled with) πάση (all) ἀδικία (unrighteousness), πονηρία (wickedness), πλεονεξία (covetousness), κακία (malice); μεστοὺς (full) φθόνου (of envy), φόνου (murder), ἔριδος (strife), δόλου (deceit), κακοηθείας (maliciousness); ψιθυριστὰς (gossips),

30 καταλάλους (slanderers), θεοστυγεῖς (hateful to God), ὑβριστὰς (insolent), ὑπερηφάνους (arrogant), ἀλαζόνας (boastful); ἔφευρετὰς (inventors) κακῶν (of evil things), γονεῦσιν (to parents) ἀπειθεῖς (disobedient);

31 ἀσυνέτους (foolish), ἀσυνθέτους (untrustworthy), ἀστόργους (heartless), ἀνελεήμονας (unmerciful);

1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

1:31 Without understanding,

covenant breakers,
without natural
affection,
implacable,
unmerciful;

1:32 **And some** who,
knowing the
judgment of God,
that they which
commit such things
are worthy of death,
are inexcusable, not
only do the same,
but have pleasure in
them that do them.

2:1 Therefore, thou
art inexcusable, O
man, whosoever
thou art that **thus**
judgest; for wherein
thou judgest
another, thou
condemnest thyself;
for thou that judgest
doest the same
things.

2:2 But we are sure
that the judgment of
God is, according to
truth, against them
which commit such
things.

2:3 And thinkest
thou this, O man,
that judgest them
which do such things
and doest the same,
that thou shalt
escape the judgment
of God?

2:4 Or despisest
thou the riches of
his goodness, and
forbearance, and
long suffering, not
knowing that the
goodness of God
leadeth thee to
repentance?

32 οἵτινες (who) τὸ (the) δικαίωμα (righteous decree) τοῦ (-) Θεοῦ (of God) ἐπιγνόντες (having known), ὅτι (that) οἱ (those) τὰ (such) τοιαῦτα (things) πράσσοντες (doing), ἄξιοι (worthy) θανάτου (of death) εἰσίν (are), οὐ (not) μόνον (only) αὐτὰ (them) ποιοῦσιν (are practicing), ἀλλὰ (but) καὶ (also) συνευδοκοῦσιν (are approving of) τοῖς (those) πράσσουσιν (practicing them).

1 Διὸ (Therefore) ἀναπολόγητος (inexcusable) εἶ (you are), ὦ (O) ἄνθρωπε (man), πᾶς (each one) ὁ (who) κρίνων (is judging). ἐν (In) ᾧ (that which) γὰρ (for) κρίνεις (you judge) τὸν (the) ἕτερον (other), σεαυτὸν (yourself) κατακρίνεις (you are condemning); τὰ (-) γὰρ (for) αὐτὰ (the same things) πράσσεις (you do), ὁ (the one) κρίνων (judging).

2 οἶδαμεν (We know) δὲ (however) ὅτι (that) τὸ (the) κρίμα (judgment) τοῦ (-) Θεοῦ (of God) ἐστίν (is) κατὰ (according to) ἀλήθειαν (truth), ἐπὶ (upon) τοὺς (those) τὰ (-) τοιαῦτα (such things) πράσσοντας (practicing).

3 λογίζη (Suppose you) δὲ (now) τοῦτο (this), ὦ (O) ἄνθρωπε (man), ὁ (the one) κρίνων (judging) τοὺς (those) τὰ (-) τοιαῦτα (such things) πράσσοντας (practicing), καὶ (and) ποιῶν (doing) αὐτὰ (them yourself), ὅτι (that) σὺ (you) ἐκφεύξῃ (will escape) τὸ (the) κρίμα (judgment) τοῦ (-) Θεοῦ (of God)?

4 ἢ (Or) τοῦ (the) πλούτου (riches) τῆς (of the) χρηστότητος (kindness) αὐτοῦ (of Him), καὶ (and) τῆς (the) ἀνοχῆς (forbearance), καὶ (and) τῆς (the) μακροθυμίας (patience) καταφρονεῖς (despise you), ἀγνοῶν (not knowing) ὅτι (that) τὸ (the) χρηστὸν (kindness) τοῦ (-) Θεοῦ (of God) εἰς (to) μετάνοιαν (repentance) σε (you) ἄγει (leads)?

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2:4 Or despisest
thou the riches of his
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goodness of God
leadeth thee to
repentance?

2:5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God,

2:6 Who will render to every man according to his deeds:

2:7 To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life;

2:8 But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath,

2:9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2:10 But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

2:11 For there is no respect of persons with God.

2:12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

5 Κατὰ (Because of) δὲ (however) τὴν (the) σκληρότητα (hardness) σου (of you) καὶ (and) ἀμετανόητον (unrepentant) καρδίαν (heart), θησαυρίζεις (you are treasuring up) σεαυτῷ (to yourself) ὀργὴν (wrath) ἐν (in) ἡμέρᾳ (the day) ὀργῆς (of wrath) καὶ (and) ἀποκαλύψεως (revelation) δικαιοκρισίας (of righteous judgement) τοῦ (-) Θεοῦ (of God),

6 ὅς (who) "Ἀποδώσει (will give) ἐκάστῳ (to each), κατὰ (according to) τὰ (the) ἔργα (works) αὐτοῦ (of him),"

7 τοῖς (to those who) μὲν (indeed) καθ' (with) ὑπομονὴν (endurance) ἔργου (in work) ἀγαθοῦ (good), δόξαν (glory) καὶ (and) τιμὴν (honor) καὶ (and) ἀφθαρσίαν (immortality) ζητοῦσιν (are seeking), ζωὴν (life) αἰώνιον (eternal);

8 τοῖς (to those) δὲ (however) ἐξ (of) ἐριθείας (self-interest) καὶ (and) ἀπειθοῦσι (disobeying) τῇ (the) ἀληθείᾳ (truth), πειθομένοις (being persuaded about) δὲ (however) τῇ (-) ἀδικίᾳ (unrighteousness), ὀργὴν (wrath) καὶ (and) θυμὸς (anger);

9 θλίψις (tribulation) καὶ (and) στενοχωρία (distress) ἐπὶ (upon) πᾶσαν (every) ψυχὴν (soul) ἀνθρώπου (of man) τοῦ (-) κατεργαζομένου (working) τὸ (-) κακόν (evil), Ἰουδαίου (of Jewish) τε (both) πρῶτον (first), καὶ (and also) Ἑλληνος (of Greek);

10 δόξα (glory) δὲ (however), καὶ (and) τιμὴ (honor), καὶ (and) εἰρήνη (peace) παντὶ (to everyone) τῷ (-) ἐργαζομένῳ (doing) τὸ (-) ἀγαθόν (good), Ἰουδαίῳ (to Jewish) τε (both) πρῶτον (first), καὶ (and) Ἑλληνι (to Greek).

11 οὐ (Not) γὰρ (for) ἐστὶν (there is) προσωποληψία (partiality) παρὰ (with) τῷ (-) Θεῷ (God).

12 Ὅσοι (As many as) γὰρ (for) ἀνόμως (without the Law) ἥμαρτον (have sinned), ἀνόμως (without the Law) καὶ (also) ἀπολοῦνται (will perish); καὶ (and) ὅσοι (as many as) ἐν (in) νόμῳ (the Law) ἥμαρτον (have sinned), διὰ (by) νόμου (the Law) κριθήσονται (will be judged);

2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

2:6 Who will render to every man according to his deeds:

2:7 To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2:10 But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

2:11 For there is no respect of persons with God.

2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves,

2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another,

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to **the** gospel.

2:17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law,

2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

13 οὐ (not) γὰρ (for) οἱ (the) ἀκροαταὶ (hearers) νόμου (of the law are) δίκαιοι (righteous) παρὰ (with) τῷ (-) Θεῷ (God), ἀλλ' (but) οἱ (the) ποιηταὶ (doers) νόμου (of the law) δικαιοθήσονται (will be justified).

14 Ὄταν (When) γὰρ (for) ἔθνη (Gentiles), τὰ (-) μὴ (not) νόμον (the law) ἔχοντα (having), φύσει (by nature) τὰ (the things) τοῦ (of the) νόμου (law) ποιῶσιν (do), οὗτοι (these) νόμον (the Law) μὴ (not) ἔχοντες (having) ἑαυτοῖς (to themselves) εἰσιν (are) νόμος (a law),

15 οἵτινες (who) ἐνδείκνυνται (show) τὸ (the) ἔργον (work) τοῦ (of the) νόμου (law), γραπτὸν (written) ἐν (in) ταῖς (the) καρδίαις (hearts) αὐτῶν (of them), συμμαρτυρούσης (bearing witness) αὐτῶν (their) τῆς (-) συνειδήσεως (conscience), καὶ (and) μεταξὺ (between) ἀλλήλων (one another), τῶν (the) λογισμῶν (thoughts) κατηγορούντων (accusing) ἢ (or) καὶ (also) ἀπολογουμένων (defending them)

16 ἐν (on) ἡμέρᾳ (that) ἡμέρα (day) ὅτε (when) κρίνει (will judge) ὁ (-) Θεὸς (God) τὰ (the) κρυπτὰ (secrets) τῶν (-) ἀνθρώπων (of men), κατὰ (according to) τὸ (the) εὐαγγέλιόν (gospel) μου (of me), διὰ (by) Χριστοῦ (Christ) Ἰησοῦ (Jesus).

17 Εἰ (If) δὲ (however) σὺ (you) Ἰουδαῖος (a Jew) ἐπονομάζῃ (are called), καὶ (and) ἐπιναπαύῃ (rely on) νόμῳ (the law), καὶ (and) καυχᾶσαι (boast) ἐν (in) Θεῷ (God);

18 καὶ (and) γινώσκεις (know) τὸ (the) θέλημα (will), καὶ (and) δοκιμάζεις (approve) τὰ (the things) διαφέροντα (being superior), κατηχούμενος (being instructed) ἐκ (out of) τοῦ (the) νόμου (law);

19 πέποιθᾶς (are persuaded that) τε (then) σεαυτὸν (you yourself) ὁδηγὸν (a guide) εἶναι (are), τυφλῶν (of the blind), φῶς (a light) τῶν (to those) ἐν (in) σκότει (darkness),

2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;)

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to **my** gospel.

2:17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

2:21 Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?

2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?

2:23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

2:25 For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2:26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

20 παιδευτήν (an instructor) ἀφρόνων (of the foolish), διδάσκαλον (a teacher) νηπίων (of infants), ἔχοντα (having) τὴν (the) μὴρῶσιν (embodiment) τῆς (-) γνώσεως (of knowledge) καὶ (and) τῆς (of the) ἀληθείας (truth) ἐν (in) τῷ (the) νόμῳ (law) —

21 ὁ (you) οὖν (then) διδάσκων (teaching) ἕτερον (another), σεαυτὸν (yourself) οὐ (not) διδάσκεις (do you teach)? ὁ (You) κηρύσσων (preaching) μὴ (not) κλέπτειν (to steal), κλέπτεις (do you steal)?

22 ὁ (You) λέγων (saying) μὴ (not) μοιχεύειν (to commit adultery), μοιχεύεις (do you commit adultery)? ὁ (You) βδελυσσόμενος (abhorring) τὰ (-) εἰδωλα (idols), ἱεροσυλεῖς (do you rob temples)?

23 ὃς (You who) ἐν (in) νόμῳ (law) καυχᾶσαι (boast), διὰ (through) τῆς (the) παραβάσεως (transgression) τοῦ (of the) νόμου (law), τὸν (-) Θεὸν (God) ἀτιμάζεις (dishonor you)?

24 τὸ (-) γὰρ (For), “Ὄνομα (The name) τοῦ (-) Θεοῦ (of God) δι’ (through) ὑμᾶς (you) βλασφημεῖται (is blasphemed) ἐν (among) τοῖς (the) ἔθνεσιν (Gentiles),” καθὼς (as) γέγραπται (it has been written).

25 Περιτομὴ (Circumcision) μὲν (indeed) γὰρ (-) ὠφελεῖ (profits), ἐὰν (if) νόμον (the law) πράσσης (you do); ἐὰν (if) δὲ (however) παραβάτης (a transgressor) νόμου (of law) ᾦς (you are), ἢ (the) περιτομὴ (circumcision) σου (of you) ἀκροβυστία (uncircumcision) γέγονεν (has become).

26 ἐὰν (If) οὖν (therefore) ἢ (the) ἀκροβυστία (uncircumcision), τὰ (the) δικαιώματα (requirements) τοῦ (of the) νόμου (law) φυλάσσει (keeps), οὐχ (not) ἢ (the) ἀκροβυστία (uncircumcision) αὐτοῦ (of him) εἰς (for) περιτομὴν (circumcision) λογισθήσεται (will be reckoned)?

2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

2:23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

2:27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?

2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh;

2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

3:1 What advantage then hath the Jew over the Gentile? Or what profit of circumcision, who is not a Jew from the heart?

3:2 But he who is a Jew from the heart, I say, hath much every way, chiefly because that unto them were committed the oracles of God.

3:3 For what if some did not believe? Shall their unbelief make the faith of God without effect?

3:4 God forbid; yea, let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings and mightest

27 καὶ (And) κρινεῖ (will judge) ἢ (the) ἐκ (by) φύσεως (nature) ἀκροβυστία (uncircumcision), τὸν (the) νόμον (law) τελοῦσα (fulfilling), σὲ (you) τὸν (who) διὰ (with) γράμματος (the letter) καὶ (and) περιτομῆς (circumcision) παραβάτην (are a transgressor) νόμου (of law).

28 Οὐ (Not) γὰρ (for) ὁ (the one) ἐν (on) τῷ (the) φανερῷ (outward) Ἰουδαῖος (a Jew) ἐστιν (is); οὐδὲ (neither) ἢ (the one) ἐν (outwardly), τῷ (the) φανερῷ (outward) ἐν (in) σαρκὶ (flesh), περιτομῆ (is circumcision);

29 ἀλλ' (but) ὁ (he who is) ἐν (on) τῷ (the) κρυπτῷ (inward) Ἰουδαῖος (a Jew is one); καὶ (and) περιτομῆ (circumcision is) καρδίας (of heart), ἐν (in) πνεύματι (spirit), οὐ (not) γράμματι (in letter); οὗ (of whom) ὁ (the) ἔπαινος (praise) οὐκ (is not) ἐξ (of) ἀνθρώπων (men), ἀλλ' (but) ἐκ (of) τοῦ (-) Θεοῦ (God).

1 Τί (What) οὖν (then is) τὸ (the) περισσὸν (superiority) τοῦ (of the) Ἰουδαίου (Jew)? ἢ (Or) τίς (what is) ἢ (the) ὠφέλεια (benefit) τῆς (of the) περιτομῆς (circumcision)?

2 πολὺ (Much) κατὰ (in) πάντα (every) τρόπον (way). πρῶτον (Chiefly) μὲν (indeed) γὰρ (for) ὅτι (that) ἐπιστεύθησαν (they were entrusted with) τὰ (the) λόγια (oracles) τοῦ (-) Θεοῦ (of God).

3 Τί (What) γὰρ (for) εἰ (if) ἠπίστησάν (disbelieved) τινες (some)? μὴ (Not) ἢ (the) ἀπιστία (unbelief) αὐτῶν (of them), τὴν (the) πίστιν (faithfulness) τοῦ (-) Θεοῦ (of God) καταργήσει (will nullify)?

4 μὴ (Never) γένοιτο (may it be)! γινέσθω (Let be) δὲ (however) ὁ (-) Θεὸς (God) ἀληθῆς (true), πᾶς (every) δὲ (now) ἄνθρωπος (man) ψεύστης (a liar), καθὼς* (as) γέγραπται (it has been written): "Ὅπως (That) ἂν (-) δικαιωθῆς (You may be justified) ἐν (in) τοῖς (the) λόγοις (words) σου (of You), καὶ (and)

2:27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?

2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3:1 What advantage then hath the Jew? or what profit is there of circumcision?

3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

3:4 God forbid; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and

overcome when
thou art judged.

3:5 But if **we remain**
in our
unrighteousness **and**
commend the
righteousness of
God, **how dare** we
say God is
unrighteous who
taketh vengeance? (I
speak as a man **who**
fears God.)

3:6 God forbid. For
then how shall God
judge the world?

3:7 For if the truth of
God hath more
abounded through
my lie (**as it is called**
of the Jews) unto his
glory; why yet am I
also judged as a
sinner

and not received?
Because we are
slanderosly
reported;
3:8 And some affirm
that we say (whose
damnation is just),
Let us do evil that
good may come. **But**
this is false.

3:9 **If not so**, what
then? Are we better
than they? No, in no
wise; for we have
proved before that
Jews and Gentiles
are all under sin.

3:10 As it is written,
There is none
righteous, no, not
one.

νικήσεις (will prevail) ἐν (in) τῷ (-) κρίνεσθαί (being judged)
σε (Your)."

5 Εἰ (If) δὲ (however) ἡ (the) ἀδικία (unrighteousness)
ἡμῶν (of us), Θεοῦ (God's) δικαιοσύνην (righteousness)
συνίστησιν (shows), τί (what) ἐροῦμεν (shall we say)? μὴ (Is)
ἄδικος (unrighteous) ὁ (-) Θεὸς (God), ὁ (-)
ἐπιφέρων (inflicting) τὴν (the) ὀργήν (wrath)?
κατὰ (According to) ἄνθρωπον (man) λέγω (I speak).

6 μὴ (Never) γένοιτο (may it be)! ἐπεὶ (Otherwise),
πῶς (how) κρίνει (will judge) ὁ (-) Θεὸς (God) τὸν (the)
κόσμον (world)?

7 εἰ (If) δὲ (however) ἡ (the) ἀλήθεια (truth) τοῦ (-)
Θεοῦ (of God), ἐν (in) τῷ (-) ἐμῷ (my) ψεύσματι (lie),
ἐπερίσσευσεν (abounded) εἰς (to) τὴν (the) δόξαν (glory)
αὐτοῦ (of Him), τί (why) ἔτι (still) καὶ γὰρ (also I) ὡς (as)
ἁμαρτωλὸς (a sinner) κρίνομαι (am judged)?

8 καὶ (And is it) μὴ (not), καθὼς (as)
βλασφημούμεθα (we are slanderously charged), καὶ (and)
καθὼς (as) φασίν (affirm) τινες (some that) ἡμεῖς (us)
λέγειν (to say) ὅτι (-), "Ποιήσωμεν (Let us do) τὰ (things)
κακὰ (evil), ἵνα (that) ἔλθῃ (may come) τὰ (the)
ἀγαθὰ (good things)?" ὧν (Their) τὸ (-)
κρίμα (condemnation) ἔνδικόν (just) ἔστιν (is).

9 Τί (What) οὖν (then)? προεχόμεθα (Are we better)?
οὐ (Not) πάντως (at all).
προητιασάμεθα (We have already charged) γὰρ (for)
Ἰουδαίους (Jews) τε (both) καὶ (and) Ἕλληνας (Greeks)
πάντας (all) ὑφ' (under) ἁμαρτίαν (sin) εἶναι (to be).

10 καθὼς (As) γέγραπται (it has been written) ὅτι (-):
"Οὐκ (None) ἔστιν (there is) δίκαιος (righteous),
οὐδὲ (not even) εἷς (one);

mightest overcome
when thou art
judged.

3:5 But if our
unrighteousness
commend the
righteousness of
God, **what shall** we
say? Is God
unrighteous who
taketh vengeance? (I
speak as a man)

3:6 God forbid: for
then how shall God
judge the world?

3:7 For if the truth of
God hath more
abounded through
my lie unto his glory;
why yet am I also
judged as a sinner?

3:8 And not **rather**,
as we be
slanderosly
reported, and **as**
some affirm that we
say,) Let us do evil,
that good may
come? whose
damnation is just.

3:9 What then? are
we better than they?
No, in no wise: for
we have before
proved both Jews
and Gentiles, that
they are all under
sin;

3:10 As it is written,
There is none
righteous, no, not
one:

3:11 There is none that understandeth; there is none that seeketh after God.

3:12 They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one.

3:13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips,

3:14 Whose mouth is full of cursing and bitterness.

3:15 Their feet are swift to shed blood;

3:16 Destruction and misery are in their ways;

3:17 And the way of peace have they not known;

3:18 There is no fear of God before their eyes.

3:19 Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

3:20 For by the law is the knowledge of sin; therefore, by the

11 οὐκ (none) ἔστιν (there is) ὁ (-) συνίων (understanding); οὐκ (none) ἔστιν (there is) ὁ (-) ἐκζητῶν (seeking after) τὸν (-) Θεόν (God).

12 πάντες (All) ἐξέκλιναν (have turned away), ἅμα (together they) ἠχρεώθησαν (have become worthless); οὐκ (none) ἔστιν (there is) ὁ (who) ποιῶν (is practicing) χρηστότητα (good), οὐκ (not) ἔστιν (there is) ἕως (so much as) ἑνός (one).

13 τάφος (A grave) ἀνεωγμένος (having been opened) ὁ (the) λάρυγξ (throat) αὐτῶν (of them is); ταῖς (with the) γλώσσαις (tongues) αὐτῶν (of them) ἐδολιούσαν (they keep practicing deceit); ἰὸς (the venom) ἀσπίδων (of vipers) ὑπὸ (is under) τὰ (the) χεῖλη (lips) αὐτῶν (of them),

14 ὧν (of whom) τὸ (the) στόμα (mouth) ἀρᾶς (of cursing) καὶ (and) πικρίας (of bitterness) γέμει (is full);

15 ὄξεῖς (swift are) οἱ (the) πόδες (feet) αὐτῶν (of them) ἐκχέαι (to shed) αἷμα (blood);

16 σύντριμμα (ruin) καὶ (and) ταλαιπωρία (misery) ἐν (are in) ταῖς (the) ὁδοῖς (paths) αὐτῶν (of them);

17 καὶ (and) ὁδὸν (the way) εἰρήνης (of peace) οὐκ (not) ἔγνωσαν (they have known).

18 οὐκ (Not) ἔστιν (there is) φόβος (fear) Θεοῦ (of God) ἀπέναντι (before) τῶν (the) ὀφθαλμῶν (eyes) αὐτῶν (of them)."

19 Οἶδαμεν (We know) δὲ (now) ὅτι (that) ὅσα (whatever) ὁ (the) νόμος (law) λέγει (says), τοῖς (to those) ἐν (under) τῷ (the) νόμῳ (law) λαλεῖ (it speaks), ἵνα (so that) πᾶν (every) στόμα (mouth) φραγῆ (may be stopped), καὶ (and) ὑπόδικος (under judgment) γένηται (may be) πᾶς (all) ὁ (the) κόσμος (world) τῷ (-) Θεῷ (to God).

20 διότι (Therefore) ἐξ (by) ἔργων (works) νόμου (of the Law) οὐ (not) δικαιωθήσεται (will be justified) πᾶσα (any) σὰρξ (flesh) ἐνώπιον (before) αὐτοῦ (Him);

3:11 There is none that understandeth, there is none that seeketh after God.

3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

3:13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:

3:14 Whose mouth is full of cursing and bitterness:

3:15 Their feet are swift to shed blood:

3:16 Destruction and misery are in their ways:

3:17 And the way of peace have they not known:

3:18 There is no fear of God before their eyes.

3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

3:20 Therefore by the deeds of the law **there** shall no flesh

deeds of the law shall no flesh be justified in his sight.

διὰ (through) γὰρ (for) νόμου (the Law) ἐπίγνωσις (is knowledge) ἁμαρτίας (of sin).

be justified in his sight: for by the law is the knowledge of sin.

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets,

21 Νυνὶ (Now) δὲ (however), χωρὶς (apart from) νόμου (law), δικαιοσύνη (the righteousness) Θεοῦ (of God) πεφανερωται (has been revealed), μαρτυρουμένη (being borne witness to) ὑπὸ (by) τοῦ (the) νόμου (Law) καὶ (and) τῶν (the) προφητῶν (Prophets),

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference;

22 δικαιοσύνη (the righteousness) δὲ (now) Θεοῦ (of God) διὰ (through) πίστεως (faith) Ἰησοῦ (from Jesus) Χριστοῦ (Christ) εἰς (toward) πάντας (all) τοὺς (those) πιστεύοντας (believing). οὐ (Not) γὰρ (for) ἐστὶν (there is) διαστολή (distinction).

3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

3:23 For all have sinned and come short of the glory of God.

23 πάντες (All) γὰρ (for) ἥμαρτον (have sinned) καὶ (and) ὑστεροῦνται (fall short) τῆς (of the) δόξης (glory) τοῦ (-) Θεοῦ (of God),

3:23 For all have sinned, and come short of the glory of God;

3:24 **Therefore**, being justified **only** by his grace through the redemption that is in Christ Jesus,

24 δικαιούμενοι (being justified) δωρεάν (freely) τῇ (by the) αὐτοῦ (of Him) χάριτι (grace) διὰ (through) τῆς (the) ἀπολυτρώσεως (redemption) τῆς (that) ἐν (is in) Χριστῷ (Christ) Ἰησοῦ (Jesus),

3:24 Being justified **freely** by his grace through the redemption that is in Christ Jesus:

3:25 Whom God **has** set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God,

25 ὃν (whom) προέθετο (set forth as) ὁ (-) Θεὸς (God) ἱλαστήριον (a propitiation), διὰ (through) [τῆς] (-) πίστεως (faith) ἐν (in) τῷ (-) αὐτοῦ (His) αἵματι (blood), εἰς (for) ἔνδειξις (a showing forth) τῆς (of the) δικαιοσύνης (righteousness) αὐτοῦ (of Him), διὰ (because of) τὴν (the) πάρεσιν (forbearance) τῶν (of the) προγεγονότων (having taken place beforehand) ἁμαρτημάτων (sins) —

3:25 Whom God **hath** set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

3:26 To declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus.

26 ἐν (in) τῇ (the) ἀνοχῇ (forbearance) τοῦ (-) Θεοῦ (of God); πρὸς (for) τὴν (of) ἔνδειξιν (the showing forth) τῆς (the) δικαιοσύνης (righteousness) αὐτοῦ (of Him) ἐν (in) τῷ (the) νῦν (present) καιρῷ (time), εἰς (for) τὸ (-) εἶναι (to be) αὐτὸν (Him) δίκαιον (just) καὶ (and) δικαιῶντα (justifying) τὸν (the one) ἐκ (of) πίστεως (faith) Ἰησοῦ (of Jesus).

3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3:27 Where is boasting then? It is excluded. By what law? of works? Nay,

27 Ποῦ (Where) οὖν (then is) ἡ (the) καύχησις (boasting)? ἐξεκλείσθη (It has been excluded). διὰ (Through) ποίου (what) νόμου (principle)? τῶν (That)

3:27 Where is boasting then? It is excluded. By what law? of works? Nay:

but by the law of faith.

ἔργων (of works)? οὐχί (No), ἀλλὰ (but) διὰ (through) νόμου (the principle) πίστεως (of faith).

but by the law of faith.

3:28 Therefore, we conclude that a man is justified by faith alone without the deeds of the law.

28 λογιζόμεθα (We reckon) γὰρ (therefore) δικαιούσθαι (to be justified) πίστει (by faith) ἄνθρωπον (a man), χωρὶς (apart from) ἔργων (works) νόμου (of the Law).

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

3:29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also,

29 Ἡ (Or) Ἰουδαίων (of Jews) ὁ (is He the) Θεός (God) μόνον (only), οὐχί (not) καὶ (also) ἐθνῶν (of Gentiles)? ναὶ (Yes), καὶ (also) ἐθνῶν (of Gentiles),

3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

3:30 Seeing that God will justify the circumcision by faith and uncircumcision through faith.

30 εἶπερ (since indeed) εἷς (One) ὁ (-) Θεός (God is), ὃς (who) δικαιώσει (will justify) περιτομῆν (the circumcision) ἐκ (by) πίστεως (faith) καὶ (and) ἀκροβυστίαν (the uncircumcision) διὰ (through) τῆς (the same) πίστεως (faith).

3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

3:31 Do we then make void the law through faith? God forbid. Yea, we establish the law.

31 Νόμον (Law) οὖν (then) καταργοῦμεν (do we nullify) διὰ (through) τῆς (-) πίστεως (faith)? μὴ (Never) γένοιτο (may it be)! ἀλλὰ (Instead), νόμον (law) ἱστάνομεν (we uphold).

3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4:1 What shall we say then that Abraham, our father, as pertaining to the flesh, hath found?

1 Τί (What) οὖν (then) ἐροῦμεν (shall we say) εὐρηκέναι (discovered) Ἀβραάμ (Abraham), τὸν (the) πατέρα (father) ἡμῶν (of us), κατὰ (according to) σάρκα (the flesh)?

4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

4:2 For if Abraham were justified by the law of works, he hath to glory in himself, but not of God.

2 εἰ (If) γὰρ (for) Ἀβραάμ (Abraham) ἐξ (by) ἔργων (works) ἐδικαιώθη (was justified), ἔχει (he has) καύχημα (ground of boasting), ἀλλ' (but) οὐ (not) πρὸς (toward) Θεόν (God).

4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

3 τί (What) γὰρ (for) ἡ (the) γραφή (Scripture) λέγει (says)? "Ἐπίστευσεν (Believed) δὲ (then) Ἀβραάμ (Abraham) τῷ (-) Θεῷ (God), καὶ (and) ἐλογίσθη (it was reckoned) αὐτῷ (to him) εἰς (for) δικαιοσύνην (righteousness)."

4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4:4 Now to him who is justified by the law of works is the reward reckoned,

4 Τῷ (To the one) δὲ (now) ἐργαζομένῳ (working), ὁ (the) μισθός (reward) οὐ (not) λογίζεται (is reckoned) κατὰ (according to) χάριν (grace), ἀλλὰ (but) κατὰ (according to) ὀφείλημα (debt).

4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

not of grace, but of debt.

4:5 But to him that **seeketh** not **to be justified by the law of works**, but believeth on him **who** justifieth **not** the ungodly, his faith is counted for righteousness,

4:6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without **the law of works**,

4:7 Saying, Blessed are they, **through faith**, whose iniquities are forgiven and whose sins are covered.

4:8 Blessed is the man to whom the Lord will not impute sin.

4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

4:10 How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 And he received the sign of circumcision, a seal

5 τῷ (To the one) δὲ (however) μὴ (not) ἐργαζομένῳ (working), πιστεύοντι (believing) δὲ (however) ἐπὶ (on) τὸν (the One) δικαιούντα (justifying) τὸν (the) ἀσεβῆ (ungodly), λογίζεται (is reckoned) ἢ (the) πίστις (faith) αὐτοῦ (of him) εἰς (for) δικαιοσύνην (righteousness),

6 καθάπερ (just as) καὶ (also) Δαβὶδ (David) λέγει (declares) τὸν (the) μακαρισμὸν (blessedness) τοῦ (of the) ἀνθρώπου (man) ᾧ (to whom) ὁ (-) Θεὸς (God) λογίζεται (credits) δικαιοσύνην (righteousness) χωρὶς (apart from) ἔργων (works):

7 “Μακάριοι (Blessed) ὧν (are they of whom) ἀφέθησαν (are forgiven) αἱ (the) ἀνομίαι (lawless deeds), καὶ (and) ὧν (of whom) ἐπεκαλύφθησαν (are covered) αἱ (the) ἁμαρτίαι (sins);

8 μακάριος (blessed) ἀνὴρ (the man) οὗ (against whom) οὐ (no) μὴ (not) λογίσθεται (will reckon) Κύριος (the Lord) ἁμαρτίαν (sin).”

9 Ὁ (Is the) μακαρισμὸς (blessing) οὖν (then) οὗτος (this) ἐπὶ (on) τὴν (the) περιτομὴν (circumcision), ἢ (or) καὶ (also) ἐπὶ (on) τὴν (the) ἀκροβυστίαν (uncircumcision)? λέγομεν (We are saying) γὰρ (for) Ἐλογίσθη (was credited) τῷ (-) Ἀβραάμ (to Abraham) ἢ (the) πίστις (faith) εἰς (as) δικαιοσύνην (righteousness).

10 πῶς (How) οὖν (then) ἐλογίσθη (was it credited)? ἐν (In) περιτομῇ (circumcision) ὄντι (being), ἢ (or) ἐν (in) ἀκροβυστίᾳ (uncircumcision)? οὐκ (Not) ἐν (in) περιτομῇ (circumcision), ἀλλ’ (but) ἐν (in) ἀκροβυστίᾳ (uncircumcision).

11 Καὶ (And) σημεῖον (the sign) ἔλαβεν (he received) περιτομῆς (of circumcision), σφραγίδα (a seal) τῆς (of the)

4:5 But to him that **worketh** not, but believeth on him **that** justifieth the ungodly, his faith is counted for righteousness.

4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

4:8 Blessed is the man to whom the Lord will not impute sin.

4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 And he received the sign of circumcision, a seal

of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also,

4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised.

4:13 For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect,

4:15 Because the law worketh wrath; for where no law is, there is no transgression.

4:16 Therefore, **ye are justified of faith and works, through grace**, to the end the promise might be sure to all the seed-- not to **them** only **who are** of the law, but to **them** also

δικαιοσύνης (righteousness) τῆς (of the) πίστεως (faith) τῆς (that he had) ἐν (while in) τῇ (the) ἀκροβυστία (uncircumcision), εἰς (for) τὸ (the) εἶναι (to be) αὐτὸν (him) πατέρα (father) πάντων (of all) τῶν (those) πιστευόντων (believing), δι' (in) ἀκροβυστίας (uncircumcision), εἰς (for) τὸ (-) λογισθῆναι (to be credited) [καὶ] (also) αὐτοῖς (to them) τὴν (the) δικαιοσύνην (righteousness),

12 καὶ (and) πατέρα (father) περιτομῆς (of circumcision) τοῖς (to those) οὐκ (not) ἐκ (of) περιτομῆς (circumcision) μόνον (only), ἀλλὰ (but) καὶ (also) τοῖς (to those) στοιχοῦσιν (walking) τοῖς (in the) ἵχνεσιν (steps) τῆς (of the) ἐν (during) ἀκροβυστία (uncircumcision) πίστεως (faith) τοῦ (of the) πατρὸς (father) ἡμῶν (of us), Ἀβραάμ (Abraham).

13 Οὐ (Not) γὰρ (for) διὰ (through) νόμου (the Law) ἢ (the) ἐπαγγελία (promise was) τῷ (-) Ἀβραάμ (to Abraham) ἢ (or) τῷ (the) σπέρματι (descendants) αὐτοῦ (of him) τὸ (that) κληρονόμον (heir) αὐτὸν (he) εἶναι (should be) κόσμου (of the world), ἀλλὰ (but) διὰ (through) δικαιοσύνης (the righteousness) πίστεως (of faith).

14 εἰ (If) γὰρ (for) οἱ (those) ἐκ (of) νόμου (the Law are) κληρονόμοι (heirs), κεκένωται (has been made void) ἢ (-) πίστις (faith), καὶ (and) κατήργηται (made of no effect) ἢ (the) ἐπαγγελία (promise).

15 ὁ (-) γὰρ (For) νόμος (law) ὀργὴν (wrath) καταργάζεται (brings); οὐ (where) δὲ (now) οὐκ (no) ἔστιν (there is) νόμος (law), οὐδὲ (neither is) παράβασις (transgression).

16 Διὰ (Therefore) τοῦτο (it is) ἐκ (of) πίστεως (faith), ἵνα (that it may be) κατὰ (according to) χάριν (grace), εἰς (for) τὸ (-) εἶναι (to be) βεβαίαν (sure) τὴν (the) ἐπαγγελίαν (promise) παντὶ (to all) τῷ (the) σπέρματι (seed), οὐ (not) τῷ (to that) ἐκ (of) τοῦ (the) νόμου (law) μόνον (only), ἀλλὰ (but) καὶ (also) τῷ (to that) ἐκ (of the) πίστεως (faith) Ἀβραάμ (of Abraham), ὅς (who) ἔστιν (is) πατὴρ (the father) πάντων (of all) ἡμῶν (of us) —

of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

4:15 Because the law worketh wrath: for where no law is, there is no transgression.

4:16 Therefore **it is** of faith, **that it might be by** grace; to the end the promise might be sure to all the seed; not to **that** only **which is** of the law, but to **that** also

who are of the faith of Abraham; who is the father of us all,

4:17 (As it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead and calleth those things which be not as though they were,

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken: So shall thy seed be.

4:19 And being not weak in faith, he considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb.

4:20 He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God,

4:21 And being fully persuaded that what he had promised he was able also to perform.

4:22 And, therefore, it was imputed to him for righteousness.

17 καθὼς (as) γέγραπται (it has been written) ὅτι (-): “Πατέρα (A father) πολλῶν (of many) ἐθνῶν (nations) τέθεικά (I have made) σε (you).” — κατέναντι (before) οὗ (whom) ἐπίστευσεν (he believed) Θεοῦ (God), τοῦ (the One) ζωοποιούντος (giving life) τοὺς (to the) νεκροὺς (dead) καὶ (and) καλούντος (calling) τὰ (the things) μὴ (not) ὄντα (into being) ὡς (even) ὄντα (existing),

18 ὃς (who) παρ’ (against) ἐλπίδα (hope), ἐπ’ (in) ἐλπίδι (hope) ἐπίστευσεν (believed), εἰς (for) τὸ (-) γενέσθαι (to become) αὐτὸν (him) πατέρα (the father) πολλῶν (of many) ἐθνῶν (nations), κατὰ (according to) τὸ (that) εἰρημένον (having been spoken), “Οὕτως (So) ἔσται (shall be) τὸ (the) σπέρμα (offspring) σου (of you).”

19 καὶ (And) μὴ (not) ἀσθενήσας (having become weak) τῇ (in the) πίστει (faith), κατενόησεν (he considered) τὸ (-) ἑαυτοῦ (of himself) σῶμα (the body) [ἤδη] (already) νεκρωμένον (having become dead), ἑκατονταετῆς (a hundred years old) πού (about) ὑπάρχων (being), καὶ (and) τὴν (the) νέκρωσιν (lifelessness) τῆς (of the) μήτρας (womb) Σάρρας (of Sarah).

20 εἰς (At) δὲ (however) τὴν (the) ἐπαγγελίαν (promise) τοῦ (-) Θεοῦ (of God), οὐ (not) διεκρίθη (he did waver) τῇ (-) ἀπιστίᾳ (through unbelief), ἀλλὰ (but) ἐνεδυναμώθη (was strengthened) τῇ (-) πίστει (in faith), δοὺς (having given) δόξαν (glory) τῷ (-) Θεῷ (to God),

21 καὶ (and) πληροφορηθεὶς (having been fully assured) ὅτι (that) ὁ (what) ἐπήγγελται (He had promised), δυνατός (able) ἐστίν (He is) καὶ (also) ποιῆσαι (to do).

22 διὸ (Therefore) καὶ (also) “Ἐλογίσθη (it was credited) αὐτῷ (to him) εἰς (unto) δικαιοσύνην (righteousness).”

which is of the faith of Abraham; who is the father of us all,

4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

4:19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

4:21 And being fully persuaded that, what he had promised, he was able also to perform.

4:22 And therefore it was imputed to him for righteousness.

4:23 Now it was not written for his sake alone, that it was imputed to him,

4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

4:25 Who was delivered for our offenses and was raised again for our justification.

5:1 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ,

5:2 By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

5:3 And not only **this**, but we glory in tribulations also, knowing that tribulation worketh patience;

5:4 And patience, experience; and experience, hope;

5:5 And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

5:6 For when we were yet without

23 Οὐκ (Not) ἐγράφη (it was written) δὲ (now) δι' (on account of) αὐτὸν (him) μόνον (alone) ὅτι (that) "Ἐλογίσθη (it was credited) αὐτῷ (to him),"

24 ἀλλὰ (but) καὶ (also) δι' (on account of) ἡμᾶς (us), οἷς (to whom) μέλλει (it is about) λογίσεσθαι (to be credited), τοῖς (to those) πιστεύουσιν (believing) ἐπὶ (on) τὸν (the One) ἐγείραντα (having raised) Ἰησοῦν (Jesus) τὸν (the) Κύριον (Lord) ἡμῶν (of us) ἐκ (out from) νεκρῶν (the dead),

25 ὃς (who) παρεδόθη (was delivered over) διὰ (for) τὰ (the) παραπτώματα (trespasses) ἡμῶν (of us), καὶ (and) ἠγέρθη (was raised) διὰ (for) τὴν (the) δικαίωσιν (justification) ἡμῶν (of us).

1 Δικαιωθέντες (Having been justified) οὖν (therefore) ἐκ (by) πίστεως (faith), εἰρήνην (peace) ἔχομεν* (we have) πρὸς (with) τὸν (-) Θεόν (God), διὰ (through) τοῦ (the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ),

2 δι' (through) οὗ (whom) καὶ (also) τὴν (-) προσαγωγὴν (access) ἐσχίκαμεν (we have) τῇ (by the) πίστει (faith) εἰς (into) τὴν (the) χάριν (grace) ταύτην (this) ἐν (in) ἣ (which) ἐστήκαμεν (we stand); καὶ (and) καυχώμεθα (we boast) ἐπ' (in) ἐλπίδι (hope) τῆς (of the) δόξης (glory) τοῦ (-) Θεοῦ (of God).

3 Οὐ (Not) μόνον (only so) δέ (now), ἀλλὰ (but) καὶ (also) καυχώμεθα (we glory) ἐν (in) ταῖς (-) θλίψεσιν (tribulations), εἰδότες (knowing) ὅτι (that) ἡ (-) θλίψις (tribulation), ὑπομονὴν (perseverance) κατεργάζεται (produces);

4 ἡ (-) δὲ (And) ὑπομονὴ (perseverance), δοκιμὴν (character); ἡ (-) δὲ (and) δοκιμὴ (character), ἐλπίδα (hope).

5 ἡ (-) δὲ (And) ἐλπίς (hope) οὐ (not) καταισχύνει (does make us ashamed), ὅτι (because) ἡ (the) ἀγάπη (love) τοῦ (-) Θεοῦ (of God) ἐκκέχυται (has been poured out) ἐν (into) ταῖς (the) καρδίαις (hearts) ἡμῶν (of us) διὰ (through) Πνεύματος (the Spirit) Ἁγίου (Holy), τοῦ (the One) δοθέντος (having been given) ἡμῖν (to us).

6 Ἐτι (Yet) γὰρ (indeed) Χριστὸς (Christ), ὄντων (being) ἡμῶν (of us) ἀσθενῶν (without strength) ἔτι (still),

4:23 Now it was not written for his sake alone, that it was imputed to him;

4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

4:25 Who was delivered for our offenses, and was raised again for our justification.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:3 And not only **so**, but we glory in tribulations also: knowing that tribulation worketh patience;

5:4 And patience, experience; and experience, hope:

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

5:6 For when we were yet without

strength, in due time Christ died for the ungodly.

5:7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

5:8 But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

5:12 Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned.

5:13 For, **before** the law, sin was in the world; **yet** sin is not

κατὰ (according to) καιρὸν (the right time), ὑπὲρ (for) ἀσεβῶν (the ungodly) ἀπέθανεν (died).

7 μόλις (Rarely) γὰρ (indeed) ὑπὲρ (for) δικαίου (a righteous man) τις (anyone) ἀποθανεῖται (will die); ὑπὲρ (on behalf of) γὰρ (though) τοῦ (the) ἀγαθοῦ (good man), τάχα (perhaps) τις (someone) καὶ (even) τολμᾷ (would dare) ἀποθανεῖν (to die).

8 συνίστησιν (Demonstrates) δὲ (however) τὴν (the) ἑαυτοῦ (of Himself) ἀγάπην (love) εἰς (to) ἡμᾶς (us) ὁ (-) Θεὸς (God), ὅτι (that) ἔτι (still) ἁμαρτωλῶν (sinners) ὄντων (being) ἡμῶν (of us), Χριστὸς (Christ) ὑπὲρ (for) ἡμῶν (us) ἀπέθανεν (died).

9 Πολλῶ (Much) οὖν (therefore) μᾶλλον (more), δικαιωθέντες (having been justified) νῦν (now) ἐν (by) τῷ (the) αἵματι (blood) αὐτοῦ (of Him), σωθησόμεθα (we will be saved) δι' (by) αὐτοῦ (Him) ἀπὸ (from) τῆς (the) ὀργῆς (wrath)!

10 εἰ (If) γὰρ (for), ἐχθροὶ (enemies) ὄντες (being), κατηλλάγημεν (we were reconciled) τῷ (-) Θεῷ (to God) διὰ (through) τοῦ (the) θανάτου (death) τοῦ (of the) Υἱοῦ (Son) αὐτοῦ (of Him), πολλῶ (much) μᾶλλον (more), καταλλαγέντες (having been reconciled), σωθησόμεθα (shall we be saved) ἐν (in) τῇ (the) ζωῇ (life) αὐτοῦ (of Him)!

11 οὐ (Not) μόνον (only so) δέ (now), ἀλλὰ (but) καὶ (also) καυχώμενοι (we are rejoicing) ἐν (in) τῷ (-) Θεῷ (God) διὰ (through) τοῦ (the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ), δι' (through) οὗ (whom) νῦν (now) τὴν (the) καταλλαγὴν (reconciliation) ἐλάβομεν (we have received).

12 Διὰ (Because of) τοῦτο (this), ὡσπερ (just as) δι' (through) ἑνὸς (one) ἀνθρώπου (man) ἢ (-) ἁμαρτία (sin) εἰς (into) τὸν (the) κόσμον (world) εἰσῆλθεν (entered), καὶ (and) διὰ (through) τῆς (-) ἁμαρτίας (sin), ὁ (-) θάνατος (death); καὶ (also) οὕτως (thus) εἰς (to) πάντας (all) ἀνθρώπους (men) ὁ (-) θάνατος (death) διήλθεν (passed), ἐφ' (for) ᾧ (that) πάντες (all) ἥμαρτον (sinned).

13 ἄχρι (Until) γὰρ (for) νόμου (the law), ἁμαρτία (sin) ἦν (was) ἐν (in the) κόσμῳ (world); ἁμαρτία (sin)

strength, in due time Christ died for the ungodly.

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

5:13 (For **until** the law sin was in the world: **but** sin is not

imputed **to those who have** no law.

5:14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

For I say that through the offense, death reigned over all.

5:15 But the offense is not as the free gift, **for the gift abounded**. For, if through the offense of one, many be dead, much more the grace of God and the gift by grace hath abounded by one man, Jesus Christ, unto many.

5:16 And not as by one that sinned is the gift; for the judgment **is** by one to condemnation; but the free gift is of many offenses unto justification.

5:17 For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

5:18 Therefore, as by the offense of one, judgment came

δὲ (however) οὐκ (not) ἐλλογεῖται (is imputed), μὴ (not) ὄντος (there being) νόμου (law).

14 ἀλλὰ (Nevertheless) ἐβασίλευσεν (reigned) ὁ (-) θάνατος (death) ἀπὸ (from) Ἀδὰμ (Adam) μέχρι (until) Μωϋσέως (Moses), καὶ (even) ἐπὶ (over) τοὺς (those) μὴ (not) ἁμαρτήσαντας (having sinned) ἐπὶ (in) τῷ (the) ὁμοιώματι (likeness) τῆς (of the) παραβάσεως (transgression) Ἀδὰμ (of Adam), ὅς (who) ἐστὶν (is) τύπος (a type) τοῦ (of the) μέλλοντος (coming One).

15 Ἀλλ' (But) οὐχ (is not) ὡς (like) τὸ (the) παράπτωμα (trespass) οὕτως (so) καὶ (also) τὸ (the) χάρισμα (gift). εἰ (If) γὰρ (for) τῷ (by the) τοῦ (of the) ἑνός (one) παραπτώματι (trespass), οἱ (the) πολλοὶ (many) ἀπέθανον (died), πολλῶ (how much) μᾶλλον (more) ἢ (the) χάρις (grace) τοῦ (-) Θεοῦ (of God) καὶ (and) ἡ (the) δωρεὰ (gift) ἐν (in) χάριτι (grace) τῇ (which is) τοῦ (of the) ἑνός (one) ἀνθρώπου (man), Ἰησοῦ (Jesus) Χριστοῦ (Christ), εἰς (to) τοὺς (the) πολλοὺς (many) ἐπερίσσευσεν (did abound)!

16 καὶ (And) οὐχ (is not) ὡς (as) δι' (through) ἑνός (one) ἁμαρτήσαντος (having sinned), τὸ (the) δῶρημα (gift). τὸ (The) μὲν (truly) γὰρ (for) κρίμα (judgment was), ἐξ (of) ἑνός (one) εἰς (was unto) κατάκριμα (condemnation); τὸ (-) δὲ (but) χάρισμα (the gift) ἐκ (is out of) πολλῶν (many) παραπτωμάτων (trespasses), εἰς (unto) δικαίωμα (justification).

17 εἰ (If) γὰρ (for), τῷ (by the) τοῦ (of the) ἑνός (one) παραπτώματι (trespass), ὁ (-) θάνατος (death) ἐβασίλευσεν (reigned) διὰ (through) τοῦ (the) ἑνός (one), πολλῶ (how much) μᾶλλον (more) οἱ (those) τὴν (the) περισσείαν (abundance) τῆς (-) χάριτος (of grace), καὶ (and) τῆς (of the) δωρεᾶς (gift) τῆς (-) δικαιοσύνης (of righteousness) λαμβάνοντες (receiving), ἐν (in) ζωῇ (life) βασιλεύσουσιν (will reign) διὰ (through) τοῦ (the) ἑνός (one), Ἰησοῦ (Jesus) Χριστοῦ (Christ)!

18 Ἄρα (So) οὖν (then), ὡς (just as) δι' (by) ἑνός (one) παραπτώματος (trespass), εἰς (to) πάντα (all)

imputed **when there is** no law.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

5:15 But not as the offense, **so also** is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, **which is by** one man, Jesus Christ, hath abounded unto many.

5:16 And not as **it was** by one that sinned, **so** is the gift: for the judgment **was** by one to condemnation, but the free gift is of many offenses unto justification.

5:17 For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

5:18 Therefore as by the offense of one judgment came

upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life.

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound,

5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6:1 What shall we say then? Shall we continue in sin that grace may abound?

6:2 God forbid. How shall we that are dead to sin live any longer therein?

6:3 Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore, we are buried with him by baptism into

ἀνθρώπους (men) εἰς (it is unto) κατάκριμα (condemnation), οὕτως (so) καὶ (also) δι' (by) ἑνός (one) δικαιομάτος (act of righteousness), εἰς (to) πάντας (all) ἀνθρώπους (men) εἰς (it is unto) δικαίωσιν (justification) ζωῆς (of life).

19 ὥσπερ (For as) γὰρ (for) διὰ (through) τῆς (the) παρακοῆς (disobedience) τοῦ (of the) ἑνός (one) ἀνθρώπου (man), ἁμαρτωλοὶ (sinners) κατεστάθησαν (were made) οἱ (the) πολλοί (many), οὕτως (so) καὶ (also) διὰ (through) τῆς (the) ὑπακοῆς (obedience) τοῦ (of the) ἑνός (One), δίκαιοι (righteous) κατασταθήσονται (will be made) οἱ (the) πολλοί (many).

20 Νόμος (The law) δὲ (now) παρεισηλθεν (entered), ἵνα (so that) πλεονάσῃ (might abound) τὸ (the) παράπτωμα (trespass); οὐ (where) δὲ (however) ἐπλεόνασεν (abounded) ἡ (-) ἁμαρτία (sin), ὑπερεπερίσσευσεν (overabounded) ἡ (-) χάρις (grace),

21 ἵνα (so that) ὥσπερ (just as) ἐβασίλευσεν (reigned) ἡ (the) ἁμαρτία (sin) ἐν (in) τῷ (-) θανάτῳ (death), οὕτως (so) καὶ (also) ἡ (-) χάρις (grace) βασιλεύσῃ (might reign) διὰ (through) δικαιοσύνης (righteousness), εἰς (unto) ζωῆν (life) αἰώνιον (eternal), διὰ (through) Ἰησοῦ (Jesus) Χριστοῦ (Christ) τοῦ (the) Κυρίου (Lord) ἡμῶν (of us).

1 Τί (What) οὖν (then) ἐροῦμεν (will we say)? ἐπιμένωμεν (Shall we continue) τῇ (-) ἁμαρτίᾳ (in sin), ἵνα (that) ἡ (-) χάρις (grace) πλεονάσῃ (may abound)?

2 μὴ (Never) γένοιτο (may it be)! οἵτινες (Who) ἀπεθάνομεν (we died) τῇ (-) ἁμαρτίᾳ (to sin), πῶς (how) ἔτι (still) ζήσομεν (shall we live) ἐν (in) αὐτῇ (it)?

3 ἢ (Or) ἀγνοεῖτε (are you unaware) ὅτι (that) ὅσοι (as many as) ἐβαπτίσθημεν (have been baptized) εἰς (into) Χριστὸν (Christ) Ἰησοῦν (Jesus), εἰς (into) τὸν (the) θάνατον (death) αὐτοῦ (of Him) ἐβαπτίσθημεν (have been baptized)?

4 συνετάφημεν (We were buried) οὖν (therefore) αὐτῷ (with Him) διὰ (through) τοῦ (-)

upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore we are buried with him by baptism into death:

death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,

6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

6:7 For he that is dead **to sin** is freed from sin.

6:8 Now if we be dead with Christ, we believe that we shall also live with him,

6:9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

βαπτίσματος (baptism) εις (into) τὸν (-) θάνατον (death), ἵνα (so that) ὥσπερ (just as) ἠγέρθη (was raised up) Χριστὸς (Christ) ἐκ (out from) νεκρῶν (the dead) διὰ (by) τῆς (the) δόξης (glory) τοῦ (of the) Πατρὸς (Father), οὕτως (so) καὶ (also) ἡμεῖς (we) ἐν (in) καινότητι (newness) ζωῆς (of life) περιπατήσωμεν (should walk).

5 Εἰ (If) γὰρ (for) σύμφυτοι (united) γεγόναμεν (we have become) τῷ (in the) ὁμοιώματι (likeness) τοῦ (of the) θανάτου (death) αὐτοῦ (of Him), ἀλλὰ (certainly) καὶ (also) τῆς (of the) ἀναστάσεως (resurrection) ἐσόμεθα (we will be);

6 τοῦτο (this) γινώσκοντες (knowing), ὅτι (that) ὁ (-) παλαιὸς (old) ἡμῶν (of us) ἄνθρωπος (self) συνεσταυρώθη (was crucified with Him), ἵνα (so that) καταργηθῆ (might be annulled) τὸ (the) σῶμα (body) τῆς (-) ἁμαρτίας (of sin), τοῦ (that) μηκέτι (no longer) δουλεύειν (are enslaved) ἡμᾶς (we) τῇ (-) ἁμαρτίᾳ (to sin).

7 ὁ (The one) γὰρ (for) ἀποθανῶν (having died) δεδικαίωται (has been freed) ἀπὸ (from) τῆς (-) ἁμαρτίας (sin).

8 Εἰ (If) δὲ (now) ἀπεθάνομεν (we died) σὺν (with) Χριστῷ (Christ), πιστεύομεν (we believe) ὅτι (that) καὶ (also) συζήσομεν* (we will live with) αὐτῷ (Him),

9 εἰδότες (knowing) ὅτι (that) Χριστὸς (Christ), ἐγεγέρθει (having been raised up) ἐκ (out from) νεκρῶν (the dead), οὐκέτι (no more) ἀποθνήσκει (dies). θάνατος (Death) αὐτοῦ (Him) οὐκέτι (no longer) κυριεύει (rules over).

10 ὁ (That which) γὰρ (for) ἀπέθανεν (He died), τῇ (-) ἁμαρτίᾳ (to sin) ἀπέθανεν (He died) ἐφάπαξ (once for all); ὁ (that which) δὲ (however) ζῆ (He lives), ζῆ (He lives) τῷ (-) Θεῷ (to God).

11 οὕτως (So) καὶ (also) ὑμεῖς (you), λογίζεσθε (consider) ἑαυτοὺς (yourselves) εἶναι (to be) νεκροὺς (dead) μὲν (indeed) τῇ (-) ἁμαρτίᾳ (to sin), ζῶντας (living) δὲ (however) τῷ (-) Θεῷ (to God) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

6:7 For he that is dead is freed from sin.

6:8 Now if we be dead with Christ, we believe that we shall also live with him:

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

6:12 Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.

6:13 Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

6:14 For **in so doing**, sin shall not have dominion over you; for ye are not under the law, but under grace.

6:15 What then? Shall we sin because we are not under the law, but under grace? God forbid.

6:16 Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

6:17 But God be thanked that ye **are not** the servants of sin, **for** ye have obeyed from the heart that form of doctrine which was delivered you.

12 Μὴ (Not) οὖν (therefore) βασιλεύετω (let reign) ἡ (-) ἁμαρτία (sin) ἐν (in) τῷ (the) θνητῷ (mortal) ὑμῶν (of you) σώματι (body), εἰς (in order) τὸ (-) ὑπακούειν (to obey) ταῖς (the) ἐπιθυμίαις (desires) αὐτοῦ (of it).

13 μηδὲ (Neither) παριστάνετε (yield) τὰ (the) μέλη (members) ὑμῶν (of you) ὄπλα (as instruments) ἀδικίας (of unrighteousness) τῇ (-) ἁμαρτία (to sin), ἀλλὰ (but) παραστήσατε (yield) ἑαυτοὺς (yourselves) τῷ (-) Θεῷ (to God), ὡσεὶ (as) ἐκ (out from) νεκρῶν (the dead) ζῶντας (living), καὶ (and) τὰ (the) μέλη (members) ὑμῶν (of you), ὄπλα (as instruments) δικαιοσύνης (of righteousness) τῷ (-) Θεῷ (to God).

14 ἁμαρτία (Sin) γὰρ (for) ὑμῶν (you) οὐ (not) κυριεύσει (will rule over), οὐ (not) γὰρ (for) ἐστε (you are) ὑπὸ (under) νόμον (law), ἀλλὰ (but) ὑπὸ (under) χάριν (grace).

15 Τί (What) οὖν (then)? ἁμαρτήσωμεν (Shall we sin) ὅτι (because) οὐκ (not) ἐσμὲν (we are) ὑπὸ (under) νόμον (law), ἀλλὰ (but) ὑπὸ (under) χάριν (grace)? μὴ (Never) γένοιτο (may it be)!

16 οὐκ (Not) οἴδατε (know you) ὅτι (that) ᾧ (to whom) παριστάνετε (you yield) ἑαυτοὺς (yourselves) δούλους (as slaves) εἰς (for) ὑπακοήν (obedience), δούλοι (slaves) ἐστε (you are) ᾧ (to him whom) ὑπακούετε (you obey), ἤτοι (whether) ἁμαρτίας (of sin) εἰς (to) θάνατον (death), ἢ (or) ὑπακοῆς (of obedience) εἰς (to) δικαιοσύνην (righteousness)?

17 χάρις (Thanks be) δὲ (however) τῷ (-) Θεῷ (to God) ὅτι (that) ἦτε (you used to be) δούλοι (slaves) τῆς (-) ἁμαρτίας (of sin), ὑπηκούσατε (you have become obedient) δὲ (now) ἐκ (from the) καρδίας (heart), εἰς (to) ὃν (which) παρεδόθητε (you were handed over) τύπον (to the form) διδασχῆς (of teaching).

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

6:17 But God be thanked, that ye **were** the servants of sin, **but** ye have obeyed from the heart that form of doctrine which was delivered you.

6:18 Being then made free from sin, ye became the servants of righteousness.

6:19 I speak after the manner of men because of the infirmity of your flesh; for as ye have **in times past** yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

6:22 But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end, everlasting life.

6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7:1 Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a

18 ἔλευθερωθέντες (Having been set free) δὲ (now) ἀπὸ (from) τῆς (-) ἁμαρτίας (sin), ἐδουλώθητε (you have become slaves) τῇ (-) δικαιοσύνῃ (to righteousness).

19 Ἀνθρώπινον (In human terms) λέγω (I speak) διὰ (on account of) τὴν (the) ἀσθένειαν (weakness) τῆς (of the) σαρκὸς (flesh) ὑμῶν (of you). ὥσπερ (For as) γὰρ (for) παρεστήσατε (you yielded) τὰ (the) μέλη (members) ὑμῶν (of you) δοῦλα (in bondage) τῇ (-) ἀκαθαρσίᾳ (to impurity) καὶ (and) τῇ (to) ἀνομίᾳ (lawlessness) εἰς (unto) τὴν (-) ἀνομίαν (lawlessness), οὕτως (so) νῦν (now) παραστήσατε (yield) τὰ (the) μέλη (members) ὑμῶν (of you) δοῦλα (in bondage) τῇ (-) δικαιοσύνῃ (to righteousness) εἰς (unto) ἁγιασμόν (sanctification).

20 Ὅτε (When) γὰρ (for) δοῦλοι (slaves) ἦτε (you were) τῆς (-) ἁμαρτίας (of sin), ἐλεύθεροι (free) ἦτε (you were) τῇ (-) δικαιοσύνῃ (from righteousness).

21 τίνα (What) οὖν (therefore) καρπὸν (fruit) εἶχετε (had you) τότε (then) ἐφ' (in the things) οἷς (of which) νῦν (now) ἐπαισχύνεσθε (you are ashamed)? τὸ (The) γὰρ (for) τέλος (end) ἐκείνων (of those things) θάνατος (is death).

22 νυνὶ (Now) δέ (however), ἐλευθερωθέντες (having been set free) ἀπὸ (from) τῆς (-) ἁμαρτίας (sin), δουλωθέντες (having become slaves) δὲ (now) τῷ (-) Θεῷ (to God), ἔχετε (you have) τὸν (the) καρπὸν (fruit) ὑμῶν (of you) εἰς (unto) ἁγιασμόν (sanctification); τὸ (-) δὲ (now) τέλος (the end) ζωῆν (is life) αἰώνιον (eternal).

23 τὰ (The) γὰρ (for) ὀψώνια (wages) τῆς (-) ἁμαρτίας (of sin) θάνατος (is death); τὸ (-) δὲ (but) χάρισμα (the gift) τοῦ (-) Θεοῦ (of God), ζωὴ (life) αἰώνιος (eternal) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus) τῷ (the) Κυρίῳ (Lord) ἡμῶν (of us).

1 Ἡ (Or) ἀγνοεῖτε (are you ignorant), ἀδελφοί (brothers)— γινώσκουσιν (to those knowing) γὰρ (for) νόμον (law) λαλῶ (I speak)— ὅτι (that) ὁ (the) νόμος (law) κυριεύει (rules over) τοῦ (the) ἀνθρώπου (man) ἐφ' (for) ὅσον (as long as) χρόνον (the time) ζῆ (he is alive)?

6:18 Being then made free from sin, ye became the servants of righteousness.

6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a

man **only** as long as he liveth?

7:2 For the woman which hath a husband is bound by the law to her husband **only as** long as he liveth; **for** if the husband be dead, she is loosed from the law of her husband.

7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

7:5 For when we were in the flesh, the motions of **sin**, which were **not according to the** law, did work in our members to bring forth fruit unto death.

7:6 But now we are delivered from the law wherein we were held, being dead **to the law**, that we should serve in newness of spirit

2 ἡ (The) γὰρ (for) ὕπανδρος (married) γυνή (woman), τῷ (to the) ζῶντι (living) ἀνδρὶ (husband) δέδεται (is bound) νόμῳ (by law); ἐὰν (if) δὲ (however) ἀποθάνῃ (should die) ὁ (the) ἀνὴρ (husband), κατήργηται (she is cleared) ἀπὸ (from) τοῦ (the) νόμου (law) τοῦ (of the) ἀνδρός (husband).

3 ἄρα (Then) οὖν (therefore), ζῶντος (being alive) τοῦ (the) ἀνδρός (husband), μοιχαλὶς (an adulteress) χρηματίσει (she will be called) ἐὰν (if) γένηται (she is) ἀνδρὶ (to man) ἑτέρῳ (another); ἐὰν (if) δὲ (however) ἀποθάνῃ (should die) ὁ (the) ἀνὴρ (husband), ἐλευθέρα (free) ἐστὶν (she is) ἀπὸ (from) τοῦ (the) νόμου (law), τοῦ (so as for) μὴ (not) εἶναι (to be) αὐτήν (her) μοιχαλίδα (an adulteress), γενομένην (having been) ἀνδρὶ (to man) ἑτέρῳ (another).

4 Ὡστε (Likewise), ἀδελφοί (brothers) μου (of me), καὶ (also) ὑμεῖς (you) ἐθανατώθητε (have been put to death) τῷ (to the) νόμῳ (law) διὰ (through) τοῦ (the) σώματος (body) τοῦ (-) Χριστοῦ (of Christ), εἰς (for) τὸ (-) γενέσθαι (to belong) ὑμᾶς (you) ἑτέρῳ (to another), τῷ (to the One) ἐκ (out from) νεκρῶν (the dead) ἐγερθέντι (having been raised), ἵνα (so that) καρποφορήσωμεν (we should bear fruit) τῷ (-) Θεῷ (to God).

5 ὅτε (While) γὰρ (for) ἦμεν (we were) ἐν (in) τῇ (the) σαρκί (flesh), τὰ (the) παθήματα (passions) τῶν (-) ἁμαρτιῶν (of sins) τὰ (that were) διὰ (through) τοῦ (the) νόμου (law) ἐνηργεῖτο (were at work) ἐν (in) τοῖς (the) μέλεσιν (members) ἡμῶν (of us), εἰς (to) τὸ (the) καρποφορῆσαι (bringing forth of fruit) τῷ (-) θανάτῳ (to death).

6 νυνὶ (Now) δὲ (however) κατηργήθημεν (we have been released) ἀπὸ (from) τοῦ (the) νόμου (law), ἀποθανόντες (having died) ἐν (to) ᾧ (that which) κατειχόμεθα (we were bound), ὥστε (in order for) δουλεύειν (to serve) ἡμᾶς (us) ἐν (in)

man as long as he liveth?

7:2 For the woman which hath a husband is bound by the law to her husband so long as he liveth; **but** if the husband be dead, she is loosed from the law of her husband.

7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

7:5 For when we were in the flesh, the motions of **sins**, which were **by** the law, did work in our members to bring forth fruit unto death.

7:6 But now we are delivered from the law, **that** being dead wherein we were held; that we should serve in newness of

and not in the oldness of the letter.

7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.

7:9 For once I was alive without **transgression of the law**; but when the commandment **of Christ** came, sin revived, and I died.

7:10 And **when I believed not the commandment of Christ** which **came, which** was ordained to life, I found **it condemned me** unto death.

7:11 For sin, taking occasion, **denied** the commandment **and** deceived me; and by it **I was slain**.

7:12 **Nevertheless, I found** the law **to be** holy and the commandment **to be** holy, and just, and good.

7:13 Was then that which is good made death unto me? God

καινότητι (newness) πνεύματος (of the Spirit), καὶ (and) οὐ (not) παλαιότητι (in oldness) γράμματος (of the letter).

7 Τί (What) οὖν (then) ἐροῦμεν (shall we say)? ὁ (Is the) νόμος (law) ἁμαρτία (sin)? μὴ (Never) γένοιτο (may it be)! ἀλλὰ (But) τὴν (-) ἁμαρτίαν (sin) οὐκ (not) ἔγνω (I have known), εἰ (if) μὴ (not) διὰ (by) νόμου (law); τὴν (-) τε (then) γὰρ (for) ἐπιθυμίαν (covetousness), οὐκ (not) ἤδεν (I had been conscious of), εἰ (if) μὴ (not) ὁ (the) νόμος (law) ἔλεγεν (had said), “Οὐκ (Not) ἐπιθυμήσεις (you shall covet).”^a

8 ἀφορμὴν (An occasion) δὲ (however) λαβοῦσα (having taken) ἡ (-) ἁμαρτία (sin) διὰ (by) τῆς (the) ἐντολῆς (commandment), κατεργάσατο (it produced) ἐν (in) ἐμοὶ (me) πᾶσαν (all) ἐπιθυμίαν (covetousness); χωρὶς (apart from) γὰρ (for) νόμου (the Law), ἁμαρτία (sin) νεκρά (is dead).

9 Ἐγὼ (I) δὲ (however) ἔζων (was alive) χωρὶς (apart from) νόμου (law) ποτέ (once); ἐλθούσης (having come) δὲ (however) τῆς (the) ἐντολῆς (commandment), ἡ (the) ἁμαρτία (sin) ἀνέζησεν (revived); ἐγὼ (I) δὲ (then) ἀπέθανον (died).

10 καὶ (And) εὐρέθη (proved to be) μοι (me) ἡ (the) ἐντολή (commandment) ἡ (that was) εἰς (to) ζωὴν (life), αὕτη (this) εἰς (to) θάνατον (death).

11 ἡ (The) γὰρ (for) ἁμαρτία (sin), ἀφορμὴν (an occasion) λαβοῦσα (having taken) διὰ (by) τῆς (the) ἐντολῆς (commandment), ἐξηπάτησέν (deceived) με (me), καὶ (and) δι’ (by) αὐτῆς (it) ἀπέκτεινεν (put me to death).

12 Ὅστε (So) ὁ (-) μὲν (indeed) νόμος (the law is) ἅγιος (holy), καὶ (and) ἡ (the) ἐντολή (commandment is) ἁγία (holy) καὶ (and) δικαία (righteous) καὶ (and) ἀγαθή (good).

13 Τὸ (That which) οὖν (then) ἀγαθὸν (is good), ἐμοὶ (to me) ἐγένετο (has become) θάνατος (death)? μὴ (Never) γένοιτο (may it be)! ἀλλὰ (But) ἡ (-) ἁμαρτία (sin),

spirit, and not in the oldness of the letter.

7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 And the commandment, which was ordained to life, I found **to be** unto death.

7:11 For sin, taking occasion **by** the commandment, deceived me, and by it **slew me**.

7:12 **Wherefore** the law **is** holy, and the commandment holy, and just, and good.

7:13 Was then that which is good made death unto me? God

forbid. But sin, that it might appear sin by that which is good working death in me, that sin, by the commandment, might become exceeding sinful.

7:14 For we know that the **commandment** is spiritual; but **when I was under the law**, I **was yet** carnal, sold under sin.

7:15 But **now I am spiritual**; for that which I **am commanded to do**, I do; **and** that **which I am commanded not to allow**, I allow not.

7:16 For what I **know is not right**, I would not do; **for** that **which is sin**, I hate.

7:17 If then I do **not** that which I would not **allow**, I consent unto the law that it is good; **and I am not condemned**.

7:18 Now then, it is no more I that do **sin**; but **I seek to subdue** that sin **which** dwelleth in me.

7:19 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, **only in Christ**.

ἵνα (in order that) φανῆ (it might be shown to be) ἁμαρτία (sin), διὰ (through) τοῦ (that which is) ἀγαθοῦ (good) μοι (to me) κατεργαζομένη (is working out) θάνατον (death); ἵνα (so that) γένηται (might become) καθ' (beyond) ὑπερβολὴν (excess) ἁμαρτωλός (sinful), ἢ (-) ἁμαρτία (sin) διὰ (through) τῆς (the) ἐντολῆς (commandment).

14 Οἶδαμεν (We know) γὰρ (for) ὅτι (that) ὁ (the) νόμος (Law) πνευματικός (spiritual) ἐστίν (is); ἐγὼ (I) δὲ (however) σάρκινός (fleshly) εἶμι (am), πεπραμένος (having been sold) ὑπὸ (under) τὴν (-) ἁμαρτίαν (sin).

15 ὃ (What) γὰρ (for) κατεργάζομαι (I do), οὐ (not) γινώσκω (I understand); οὐ (not) γὰρ (for) ὃ (what) θέλω (I want), τοῦτο (this) πράσσω (I do); ἀλλ' (but) ὃ (what) μισῶ (I hate), τοῦτο (this) ποιῶ (I do).

16 εἰ (If) δὲ (now) ὃ (that which) οὐ (not) θέλω (I do want), τοῦτο (this) ποιῶ (I do), σύμφημι (I consent) τῷ (to the) νόμῳ (law), ὅτι (that it is) καλός (good).

17 νυνὶ (In that case) δὲ (now), οὐκέτι (no longer) ἐγὼ (I) κατεργάζομαι (am doing) αὐτὸ (it), ἀλλὰ (but) ἡ (the) οἰκουσα* (dwelling) ἐν (in) ἐμοί (me) ἁμαρτία (sin).

18 Οἶδα (I know) γὰρ (for) ὅτι (that) οὐκ (nothing) οἰκεῖ (there dwells) ἐν (in) ἐμοί (me), τοῦτ' (that) ἐστίν (is) ἐν (in) τῇ (the) σαρκί (flesh) μου (of me), ἀγαθόν (good); τὸ (-) γὰρ (for) θέλειν (to will) παράκειται (is present with) μοι (me), τὸ (-) δὲ (but) κατεργάζεσθαι (to do) τὸ (the) καλὸν (good), οὐ (not).

forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

7:14 For we know that the law is spiritual: but I **am** carnal, sold under sin.

7:15 For that which I do I allow not: for what I would, that do I not; but **what** I hate, that do I.

7:16 If then I do that which I would not, I consent unto the law that it is good.

7:17 Now then it is no more I that do **it**, but sin **that** dwelleth in me.

7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but **how** to perform that which is good I find not.

7:20 For the good that I would **have done when under the law, I find not to be good; therefore,** I do **it** not.

7:21 But the evil which I would not **do under the law, I find to be good;** that, I do.

7:22 Now if I do **that, through the assistance of Christ,** I would not **do under the law, I am not under the law; and** it is no more that I **seek to do wrong, but to subdue** sin that dwelleth in me.

7:23 I find then that **under the law, that** when I would do good, evil **was** present with me;

for I delight in the law of God after the inward man.

7:24 **And now I see another law, even the commandment of Christ, and it is imprinted in my mind.**

7:25 But my members are warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.

7:26 **And if I subdue not the sin which is in me, but with the flesh serve the law**

19 οὐ (Not) γὰρ (for) ὁ (that) θέλω (I desire) ποιῶ (I do) ἀγαθόν (good), ἀλλὰ (but) ὁ (that) οὐ (not) θέλω (I do want) κακόν (evil), τοῦτο (this) πράσσω (I practice).

20 εἰ (If) δὲ (now) ὁ (what) οὐ (not) θέλω (I do want), ἐγὼ (I) τοῦτο (this) ποιῶ (do), οὐκέτι (it is no longer) ἐγὼ (I) κατεργάζομαι (who do) αὐτὸ (it), ἀλλὰ (but) ἡ (-) οἰκουσα (dwelling) ἐν (in) ἐμοὶ (me) ἁμαρτία (sin).

21 Εὐρίσκω (I find) ἄρα (so) τὸν (the) νόμον (principle), τῷ (that) θέλοντι (desiring) ἐμοὶ (me) ποιεῖν (to do) τὸ (-) καλὸν (good), ὅτι (that) ἐμοὶ (me) τὸ (-) κακὸν (evil) παρ᾿ακείται (is present with).

22 συνήδομαι (I delight) γὰρ (for) τῷ (in the) νόμῳ (law) τοῦ (-) Θεοῦ (of God), κατὰ (according to) τὸν (the) ἔσω (inward) ἄνθρωπον (man);

23 βλέπω (I see) δὲ (however) ἕτερον (another) νόμον (law) ἐν (in) τοῖς (the) μέλεσίν (members) μου (of me), ἀντιστρατευόμενον (warring against) τῷ (the) νόμῳ (law) τοῦ (of the) νοός (mind) μου (of me), καὶ (and) αἰχμαλωτίζοντά (making captive) με (me) ἐν (to) τῷ (the) νόμῳ (law) τῆς (-) ἁμαρτίας (of sin), τῷ (-) ὄντι (being) ἐν (in) τοῖς (the) μέλεσίν (members) μου (of me).

24 Ταλαίπωρος (O wretched) ἐγὼ (I am) ἄνθρωπος (man)! τίς (Who) με (me) ῥύσεται (will deliver) ἐκ (out of) τοῦ (the) σώματος (body) τοῦ (-) θανάτου (of death) τούτου (this)?

7:19 For the good that I would I do not; but the evil which I would not, that I do.

7:20 Now if I do that I would not, it is no more I that do **it, but** sin that dwelleth in me.

7:21 I find then **a** law, that, when I would do good, evil **is** present with me.

7:22 For I delight in the law of God after the inward man:

7:23 But **I see another law in** my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! who shall deliver me

of sin, O wretched man that I am! Who shall deliver me from the body of this death?

7:27 I thank God through Jesus Christ our Lord, then, **that** so with the mind I myself serve the law of God.

8:1 There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh,

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

25 χάρις (Thanks be) [δὲ] (then) τῷ (to) Θεῷ (God), διὰ (through) Ἰησοῦ (Jesus) Χριστοῦ (Christ) τοῦ (the) Κυρίου (Lord) ἡμῶν (of us)! Ἄρα (Then) οὖν (so), αὐτὸς (myself) ἐγὼ (I) τῷ (with the) μὲν (indeed) νοῦ (mind) δουλεύω (serve) νόμῳ (law) Θεοῦ (God's), τῇ (-) δὲ (but with) σαρκὶ (the flesh) νόμῳ (the law) ἁμαρτίας (of sin).

1 Οὐδὲν (There is no) ἄρα (therefore) νῦν (now) κατάκριμα (condemnation) τοῖς (to those) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).

2 ὁ (-) γὰρ (For) νόμος (the law) τοῦ (of the) Πνεύματος (Spirit) τῆς (of) ζωῆς (life) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus) ἠλευθέρωσέν (has set free) σε (you) ἀπὸ (from) τοῦ (the) νόμου (law) τῆς (-) ἁμαρτίας (of sin) καὶ (and) τοῦ (-) θανάτου (of death).

3 τὸ (-) γὰρ (For) ἀδύνατον (powerless being) τοῦ (the) νόμου (law), ἐν (in) ᾧ (that) ἡσθένει (it was weak) διὰ (through) τῆς (the) σαρκὸς (flesh), ὁ (-) Θεός (God), τὸν (-) ἑαυτοῦ (of Himself) Υἱὸν (Son) πέμψας (having sent), ἐν (in) ὁμοιώματι (likeness) σαρκὸς (of flesh) ἁμαρτίας (of sin), καὶ (and) περὶ (for) ἁμαρτίας (sin), κατέκρινεν (condemned) τὴν (-) ἁμαρτίαν (sin) ἐν (in) τῇ (the) σαρκί (flesh),

4 ἵνα (so that) τὸ (the) δικαίωμα (righteousness) τοῦ (of the) νόμου (law) πληρωθῇ (should be fulfilled) ἐν (in) ἡμῖν (us) τοῖς (-) μὴ (not) κατὰ (according to) σάρκα (the flesh) περιπατοῦσιν (walking), ἀλλὰ (but) κατὰ (according to) πνεῦμα (the Spirit).

5 Οἱ (Those) γὰρ (for) κατὰ (according to) σάρκα (flesh) ὄντες (being), τὰ (the things) τῆς (of the) σαρκὸς (flesh) φρονοῦσιν (mind); οἱ (those) δὲ (however) κατὰ (according to) πνεῦμα (Spirit), τὰ (the things) τοῦ (of the) πνεύματος (Spirit).

from the body of this death?

7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; **but with the flesh the law of sin.**

8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8:6 For to be carnally minded is death; but to be spiritually minded is life and peace,

8:7 Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8:8 So then they that are **after** the flesh cannot please God.

8:9 But ye are not **after** the flesh, but **after** the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

8:10 And if Christ be in you, **though** the body **shall die** because of sin, yet the Spirit is life because of righteousness.

8:11 **And** if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

8:13 For if ye live after the flesh, **unto**

6 τὸ (The) γὰρ (for) φρόνημα (mind) τῆς (of the) σαρκὸς (flesh) θάνατος (is death); τὸ (the) δὲ (but) φρόνημα (mind) τοῦ (of the) πνεύματος (Spirit), ζωὴ (life) καὶ (and) εἰρήνη (peace),

7 διότι (because) τὸ (the) φρόνημα (mind) τῆς (of the) σαρκὸς (flesh) ἔχθρα (is hostility) εἰς (toward) Θεόν (God); τῷ (to) γὰρ (for) νόμῳ (the law) τοῦ (-) Θεοῦ (of God) οὐχ (not) ὑποτάσσεται (it is subject), οὐδὲ (nor even) γὰρ (for) δύναται (can it be).

8 οἱ (Those) δὲ (now) ἐν (in) σαρκὶ (flesh) ὄντες (being), Θεῷ (God) ἀρεῖσαι (to please) οὐ (not) δύνανται (are able).

9 Ὑμεῖς (You) δὲ (now) οὐκ (not) ἐστὲ (are) ἐν (in) σαρκὶ (flesh), ἀλλὰ (but) ἐν (in) πνεύματι (Spirit), εἴπερ (if indeed the) Πνεῦμα (Spirit) Θεοῦ (of God) οἰκεῖ (dwells) ἐν (in) ὑμῖν (you); εἰ (if) δὲ (however) τις (anyone) Πνεῦμα (the Spirit) Χριστοῦ (of Christ) οὐκ (not) ἔχει (has), οὗτος (he) οὐκ (not) ἔστιν (is) αὐτοῦ (of Him).

10 εἰ (If) δὲ (however) Χριστὸς (Christ) ἐν (is in) ὑμῖν (you), τὸ (the) μὲν (indeed) σῶμα (body is) νεκρὸν (dead) διὰ (on account of) ἁμαρτίαν (sin), τὸ (the) δὲ (however) πνεῦμα (Spirit) ζωὴ (is life) διὰ (on account of) δικαιοσύνην (righteousness).

11 εἰ (If) δὲ (now) τὸ (the) Πνεῦμα (Spirit) τοῦ (of the One) ἐγείραντος (having raised up) τὸν (-) Ἰησοῦν (Jesus) ἐκ (out from) νεκρῶν (the dead) οἰκεῖ (dwells) ἐν (in) ὑμῖν (you), ὁ (the One) ἐγείρας (having raised up) «ἐκ (out from) νεκρῶν» (the dead) ⇔ Χριστὸν (Christ) Ἰησοῦν (Jesus) ζωοποιήσει (will give life) καὶ (also) τὰ (to the) θνητὰ (mortal) σώματα (bodies) ὑμῶν (of you), διὰ (on account of) τοῦ (-) ἐνοικοῦντος (dwelling) αὐτοῦ (His) Πνεύματος (Spirit) ἐν (in) ὑμῖν (you).

12 Ἄρα (So) οὖν (then), ἀδελφοί (brothers), ὀφειλέται (debtors) ἐσμέν (we are), οὐ (not) τῇ (to the) σαρκὶ (flesh), τοῦ (-) κατὰ (according to) σάρκα (flesh) ζῆν (to live).

13 εἰ (If) γὰρ (for) κατὰ (according to) σάρκα (flesh) ζῆτε (you live), μέλλετε (you are about)

8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

8:7 Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8:8 So then they that are **in** the flesh cannot please God.

8:9 But ye are not **in** the flesh, but **in** the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

8:10 And if Christ be in you, the body **is dead** because of sin; but the Spirit is life because of righteousness.

8:11 **But** if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

8:13 For if ye live after the flesh, ye

sin, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live **unto Christ**.

8:14 For as many as are led by the Spirit of God, they are the sons of God.

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God,

8:17 And if children, then heirs, heirs of God and **joint heirs** with Christ, if so be that we suffer with him, that we may be also glorified together.

8:18 For I reckon that the sufferings of this present time are not worthy to be **named** with the glory which shall be revealed in us.

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

8:20 For the creature was made subject to **tribulation** not willingly, but by reason of him who

ἀποθνήσκειν (to die); εἰ (if) δὲ (however) πνεύματι (by the Spirit) τὰς (the) πράξεις (deeds) τοῦ (of the) σώματος (body) θανατοῦτε (you put to death), ζήσεσθε (you will live).

14 ὅσοι (As many as) γὰρ (for) Πνεύματι (by the Spirit) Θεοῦ (of God) ἄγονται (are led), οὗτοι (these) υἱοὶ (sons) εἰσιν (are) ⇔ Θεοῦ (of God).

15 Οὐ (Not) γὰρ (for) ἐλάβετε (you have received) πνεῦμα (a spirit) δουλείας (of bondage) πάλιν (again) εἰς (to) φόβον (fear), ἀλλὰ (but) ἐλάβετε (you have received) πνεῦμα (the Spirit) υἰοθεσίας (of divine adoption as sons), ἐν (by) ᾧ (whom) κράζομεν (we cry), “Ἀββᾶ (Abba)! ὁ (-) Πατήρ (Father)!”

16 αὐτὸ (Himself) τὸ (the) Πνεῦμα (Spirit) συμμαρτυρεῖ (bears witness with) τῷ (the) πνεύματι (spirit) ἡμῶν (of us) ὅτι (that) ἐσμέν (we are) τέκνα (children) Θεοῦ (of God).

17 εἰ (If) δὲ (now) τέκνα (children), καὶ (also) κληρονόμοι (heirs), κληρονόμοι (heirs) μὲν (indeed) Θεοῦ (of God), συνκληρονόμοι (joint-heirs) δὲ (now) Χριστοῦ (of Christ), εἴπερ (if indeed) συμπάσχομεν (we suffer with Him), ἵνα (so that) καὶ (also) συνδοξασθῶμεν (we may be glorified together).

18 Λογίζομαι (I reckon) γὰρ (for) ὅτι (that) οὐκ (not) ἄξια (comparable) τὰ (the) παθήματα (sufferings) τοῦ (of the) νῦν (present) καιροῦ (time are) πρὸς (to) τὴν (the) μέλλουσαν (coming) δόξαν (glory) ἀποκαλυφθῆναι (to be revealed) εἰς (to) ἡμᾶς (us).

19 ἡ (The) γὰρ (for) ἀποκαραδοκία (earnest expectation) τῆς (of the) κτίσεως (creation), τὴν (the) ἀποκάλυψιν (revelation) τῶν (of the) υἱῶν (sons) τοῦ (-) Θεοῦ (of God) ἀπεκδέχεται (awaits).

20 τῇ (To the) γὰρ (for) ματαιότητι (futility), ἡ (the) κτίσις (creation) ὑπετάγη (was subjected), οὐχ (not) ἐκούσα (willingly), ἀλλὰ (but) διὰ (because of) τὸν (the One) ὑποτάξαντα (having subjected it), ἐφ’ (in) ἐλπίδι (hope)

shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

8:14 For as many as are led by the Spirit of God, they are the sons of God.

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

8:17 And if children, then heirs; heirs of God, and **joint-heirs** with Christ; if so be that we suffer with him, that we may be also glorified together.

8:18 For I reckon that the sufferings of this present time are not worthy to be **compared** with the glory which shall be revealed in us.

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

8:20 For the creature was made subject to **vanity**, not willingly, but by reason of him who

hath subjected it in hope,

8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

8:24 For we are saved by hope; but hope that is seen is not hope. For what a man seeth, why doth he yet hope for?

8:25 But if we hope for that we see not, then with patience we do wait for it.

8:26 Likewise, the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

21 ὅτι* (that) καὶ (also) αὐτὴ (itself) ἢ (the) κτίσις (creation) ἐλευθερωθήσεται (will be set free) ἀπὸ (from) τῆς (the) δουλείας (bondage) τῆς (-) φθορᾶς (of decay), εἰς (into) τὴν (the) ἐλευθερίαν (freedom) τῆς (of the) δόξης (glory) τῶν (of the) τέκνων (children) τοῦ (-) Θεοῦ (of God).

22 Οἶδαμεν (We know) γὰρ (for) ὅτι (that) πᾶσα (all) ἢ (the) κτίσις (creation) συστενάζει (groans together) καὶ (and) συνωδίνει (travails together) ἄχρι (until) τοῦ (-) νῦν (now).

23 οὐ (Not) μόνον (only so) δέ (now), ἀλλὰ (but) καὶ (even) αὐτοὶ (ourselves), τὴν (the) ἀπαρχὴν (firstfruit) τοῦ (of the) Πνεύματος (Spirit) ἔχοντες (having), ἡμεῖς (we) καὶ (also) αὐτοὶ (ourselves) ἐν (in) ἑαυτοῖς (ourselves) στενάζομεν (groan), υἰοθεσίαν (divine adoption as sons) ἀπεκδεχόμενοι (awaiting), τὴν (the) ἀπολύτρωσιν (redemption) τοῦ (of the) σώματος (body) ἡμῶν (of us).

24 τῇ (In this) γὰρ (for) ἐλπίδι (hope) ἐσώθημεν (we were saved); ἐλπὶς (hope) δὲ (however) βλεπομένη (being seen), οὐκ (not) ἔστιν (is) ἐλπὶς (hope); ὃ (what) γὰρ (for) βλέπει (sees) τις (any) τί (one), ἐλπίζει (does he hope for)?

25 εἰ (If) δὲ (however), ὃ (what) οὐ (not) βλέπομεν (we see) ἐλπίζομεν (we hope for), δι' (in) ὑπομονῆς (patience) ἀπεκδεχόμεθα (we await).

26 Ὡσαύτως (Likewise) δὲ (now) καὶ (also), τὸ (the) Πνεῦμα (Spirit) συναντιλαμβάνεται (joins to help) τῇ (the) ἀσθενείᾳ (weakness) ἡμῶν (of us); τὸ (the) γὰρ (for) τί (things which) προσευξώμεθα (we should pray for) καθὸ (as) δεῖ (it behooves), οὐκ (not) οἶδαμεν (we know), ἀλλὰ (but) αὐτὸ (Himself) τὸ (the) Πνεῦμα (Spirit) ὑπερεντυγχάνει (makes intercession), στεναγμοῖς (with groanings) ἀλαλήτοις (inexpressible).

hath subjected the same in hope,

8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

8:25 But if we hope for that we see not, then do we with patience wait for it.

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God.

8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

8:29 For **him** whom he did foreknow, he also did predestinate to be conformed to his **own** image, that he might be the firstborn among many brethren.

8:30 Moreover, **him** whom he did predestinate, **him** he also called; and **him** whom he called, **him** he also **sanctified**; and **him** whom he **sanctified, him** he also glorified.

8:31 What shall we then say to these things? If God be for us, who can **prevail** against us?

8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

8:33 Who shall lay **anything** to the charge of God's elect? It is God that justifieth.

27 ὁ (The One) δὲ (now) ἐραυνῶν (searching) τὰς (-) καρδίας (hearts) οἶδεν (knows) τί (what is) τὸ (the) φρόνημα (mindset) τοῦ (of the) Πνεύματος (Spirit), ὅτι (because) κατὰ (according to) Θεὸν (God), ἐντυγχάνει (He intercedes) ὑπὲρ (for) ἁγίων (the saints).

28 Οἶδαμεν (We know) δὲ (now) ὅτι (that) τοῖς (to those) ἀγαπῶσιν (loving) τὸν (-) Θεὸν (God), πάντα (all things) συνεργεῖ (works together) (ὁ (-) θεὸς) (God) εἰς (for) ἀγαθόν (good), τοῖς (to those) κατὰ (according to) πρόθεσιν (His purpose) κλητοῖς (called) οὖσιν (being).

29 ὅτι (For) οὓς (those whom) προέγνω (He foreknew), καὶ (also) προώρισεν (He predestined to be) συμμόρφους (conformed to) τῆς (the) εἰκόνης (image) τοῦ (of the) Υἱοῦ (Son) αὐτοῦ (of Him), εἰς (for) τὸ (-) εἶναι (to be) αὐτὸν (Him) πρωτότοκον (firstborn) ἐν (among) πολλοῖς (many) ἀδελφοῖς (brothers).

30 οὓς (Those whom) δὲ (then) προώρισεν (He predestined), τούτους (these) καὶ (also) ἐκάλεσεν (He called); καὶ (and) οὓς (whom) ἐκάλεσεν (He called), τούτους (these) καὶ (also) ἐδικαίωσεν (He justified); οὓς (whom) δὲ (then) ἐδικαίωσεν (He justified), τούτους (these) καὶ (also) ἐδόξασεν (He glorified).

31 Τί (What) οὖν (then) ἐροῦμεν (will we say) πρὸς (to) ταῦτα (these things)? εἰ (If) ὁ (-) Θεὸς (God is) ὑπὲρ (for) ἡμῶν (us), τίς (who can be) καθ' (against) ἡμῶν (us)?

32 ὃς (He who) γε (indeed) τοῦ (the) ἰδίου (own) Υἱοῦ (Son) οὐκ (not) ἐφείσατο (spared), ἀλλὰ (but) ὑπὲρ (for) ἡμῶν (us) πάντων (all) παρέδωκεν (gave up) αὐτόν (Him), πῶς (how) οὐχὶ (not) καὶ (also) σὺν (with) αὐτῷ (Him), τὰ (things) πάντα (all) ἡμῖν (us) χαρίζεται (will He grant)?

33 τίς (Who) ἐγκαλέσει (will bring an accusation) κατὰ (against) ἐκλεκτῶν (the elect) Θεοῦ (of God)? Θεὸς (God is) ὁ (the One) δικαίων (justifying).

8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

8:29 For whom he did foreknow, he also did predestinate to be conformed to **the** image **of** his **Son**, that he might be the firstborn among many brethren.

8:30 Moreover whom he did predestinate, **them** he also called: and whom he called, **them** he also **justified**: and whom he **justified, them** he also glorified.

8:31 What shall we then say to these things? If God be for us, who can **be** against us?

8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

8:33 Who shall lay **any thing** to the charge of God's elect? It is God that justifieth.

8:34 Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

8:37 Nay, in all these things we are more than conquerors through him that loved us.

8:38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9:1 I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost,

34 τίς (Who is) ὁ (the one) κατακρινῶν (condemning)? Χριστός (For it is Christ) Ἰησοῦς (Jesus), ὁ (the one) ἀποθανῶν (having died), μᾶλλον (rather) δὲ (now) ἐγεροθείς (having been raised up), ὃς (who) «καί» (also) ἐστίν (is) ἐν (at the) δεξιᾷ (right hand) τοῦ (-) Θεοῦ (of God), ὃς (who) καὶ (and) ἐντυγχάνει (is interceding) ὑπὲρ (for) ἡμῶν (us).

35 Τίς (Who) ἡμᾶς (us) χωρίσει (will separate) ἀπὸ (from) τῆς (the) ἀγάπης (love) τοῦ (-) Χριστοῦ (of Christ)? θλίψις (Tribulation), ἢ (or) στενοχωρία (distress), ἢ (or) διωγμὸς (persecution), ἢ (or) λιμὸς (famine), ἢ (or) γυμνότης (nakedness), ἢ (or) κίνδυνος (danger), ἢ (or) μάχαιρα (sword)?

36 καθὼς (As) γέγραπται (it has been written) ὅτι (-): “Ἔνεκεν (For the sake) σοῦ (of you), θανατούμεθα (we face death) ὅλην (all) τὴν (the) ἡμέραν (day); ἐλογίσθημεν (we were regarded) ὡς (as) πρόβατα (sheep) σφαγῆς (of slaughter).”

37 Ἀλλ’ (But) ἐν (in) τούτοις (these things) πᾶσιν (all), ὑπερνικῶμεν (we more than conquer) διὰ (through) τοῦ (the One) ἀγαπήσαντος (having loved) ἡμᾶς (us).

38 πέπεισμαι (I am persuaded) γὰρ (for) ὅτι (that) οὔτε (neither) θάνατος (death), οὔτε (nor) ζωὴ (life), οὔτε (nor) ἄγγελοι (angels), οὔτε (nor) ἀρχαί (principalities), οὔτε (nor) ἐνεστώτα (things present), οὔτε (nor) μέλλοντα (things to come), οὔτε (nor) δυνάμεις (powers),

39 οὔτε (nor) ὕψωμα (height), οὔτε (nor) βάθος (depth), οὔτε (nor) τις (any) κτίσις (created thing) ἑτέρα (other), δυνήσεται (will be able) ἡμᾶς (us) χωρίσαι (to separate) ἀπὸ (from) τῆς (the) ἀγάπης (love) τοῦ (-) Θεοῦ (of God) τῆς (-) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus) τῷ (the) Κυρίῳ (Lord) ἡμῶν (of us).

1 Ἀλήθειαν (The truth) λέγω (I speak) ἐν (in) Χριστῷ (Christ). οὐ (Not) ψεύδομαι (I am lying), συμμαρτυροῦσης (bearing witness with) μοι (me) τῆς (the)

8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

8:37 Nay, in all these things we are more than conquerors through him that loved us.

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

συνειδήσεώς (conscience) μου (of me) ἐν (in the)
Πνεύματι (Spirit) Ἁγίῳ (Holy),

9:2 That I have great heaviness and continual sorrow in my heart,

9:3 (For **once** I could **have wished** that myself were accursed from Christ) for my brethren, my kinsmen according to the flesh,

9:4 Who are Israelites; **of** whom **are** the adoption, and the glory, and the covenants, and the giving of the law, and the service of God,

9:5 **And the promises which are made unto** the fathers, and of whom, as concerning the flesh, Christ **was**, who is God over all, blessed for ever. Amen.

9:6 Not as though the word of God hath taken none effect--for they are not all Israel, which are of Israel.

9:7 Neither, because they are all children of Abraham, are they the seed; but, In Isaac shall thy seed be called.

9:8 That is, they which are the children of the flesh,

2 ὅτι (that) λύπη (grief) μοί (to me) ἐστίν (is) μεγάλη (great), καὶ (and) ἀδιάλειπτος (unceasing) ὀδύνη (sorrow) τῇ (in the) καρδίᾳ (heart) μου (of me).

3 ἠὺχόμεν (Could wish) γὰρ (for) ἀνάθεμα (a curse) εἶναι (to be) αὐτός (myself) ἐγὼ (I), ἀπὸ (separated from) τοῦ (-) Χριστοῦ (Christ) ὑπὲρ (for) τῶν (the) ἀδελφῶν (brothers) μου (of me), τῶν (-) συγγενῶν (kinsmen) μου (of me), κατὰ (according to) σάρκα (the flesh);

4 οἵτινές (who) εἰσιν (are) Ἰσραηλίται (Israelites), ὧν (whose is) ἡ (the) υἰοθεσία (divine adoption as sons), καὶ (and) ἡ (the) δόξα (glory), καὶ (and) αἱ (the) διαθήκαι (covenants), καὶ (and) ἡ (the) νομοθεσία (lawgiving), καὶ (and) ἡ (the) λατρεία (service), καὶ (and) αἱ (the) ἐπαγγελίαι (promises);

5 ὧν (whose are) οἱ (the) πατέρες (patriarchs); καὶ (and) ἐξ (from) ὧν (whom is) ὁ (-) Χριστός (Christ) τὸ (-) κατὰ (according to) σάρκα (the flesh), ὁ (-) ὧν (being) ἐπὶ (over) πάντων (all) Θεός (God), εὐλογητός (blessed) εἰς (to) τοὺς (the) αἰῶνας (ages). ἀμήν (Amen).

6 Οὐχ (It is not) οἷον (as) δὲ (however), ὅτι (that) ἐκπέπτωκεν (has failed) ὁ (the) λόγος (word) τοῦ (-) Θεοῦ (of God). οὐ (Not) γὰρ (for) πάντες (all) οἱ (who are) ἐξ (of) Ἰσραὴλ (Israel), οὗτοι (are these) Ἰσραὴλ (Israel).

7 οὐδ' (Nor) ὅτι (because) εἰσὶν (they are) σπέρμα (seed) Ἀβραάμ (of Abraham) πάντες (are all) τέκνα (children); ἀλλ' (rather), "Ἐν (In) Ἰσαὰκ (Isaac) κληθήσεταιί (will be named) σοι (to you) σπέρμα (offspring)"

8 τοῦτ' (That) ἔστιν (is), οὐ (not) τὰ (the) τέκνα (children) τῆς (of the) σαρκὸς (flesh), ταῦτα (these are) τέκνα (children) τοῦ (-) Θεοῦ (of God); ἀλλὰ (but) τὰ (the)

9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I could **wish** that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

9:4 Who are Israelites; **to** whom **pertaineth** the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, **and the promises;**

9:5 **Whose** are the fathers, and of whom as concerning the flesh Christ **came**, who is over all, God blessed for ever. Amen.

9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

9:8 That is, They which are the children of the flesh,

these are not the children of God; but the children of the promise are counted for the seed.

9:9 For this is the word of promise: At this time will I come, and Sarah shall have a son,

9:10 And not only **Sarah**; but when Rebecca also had conceived by one, our father Isaac,

9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth),

9:12 It was said unto her, The elder shall serve the younger.

9:13 As it is written, Jacob have I loved, but Esau have I hated.

9:14 What shall we say then? Is there unrighteousness with God? God forbid.

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

τέκνα (children) τῆς (of the) ἐπαγγελίας (promise) λογίζεται (are regarded) εἰς (as) σπέρμα (offspring).

9 ἐπαγγελίας (Of the promise) γὰρ (for), ὁ (the) λόγος (word) οὗτος (is this): “Κατὰ (At) τὸν (the) καιρὸν (time) τοῦτον (this), ἐλεύσομαι (I will come), καὶ (and) ἔσται (there will be) τῇ (-) Σάρρα (to Sarah) υἱός (a son).”

10 Οὐ (Not) μόνον (only) δέ (then), ἀλλὰ (but) καὶ (also) Ρεβέκκα (Rebecca), ἐξ (by) ἑνός (one) κοίτην (conception), ἔχουσα (having) Ἰσαὰκ (Isaac) τοῦ (the) πατρὸς (father) ἡμῶν (of us),

11 μὴπω (not yet) γὰρ (for) γεννηθέντων (having been born), μηδὲ (nor) πράξαντων (having done) τι (anything) ἀγαθὸν (good) ἢ (or) φαῦλον (evil), ἵνα (so that) ἡ (the) κατ’ (according to) ἐκλογήν (election) πρόθεσις (purpose) τοῦ (-) Θεοῦ (of God) μένη (might stand),

12 οὐκ (not) ἐξ (of) ἔργων (works), ἀλλ’ (but) ἐκ (of) τοῦ (the One) καλοῦντος (calling), ἐρρέθη (it was said) αὐτῇ (to her) ὅτι (-), “Ὁ (The) μεῖζων (older) δουλεύσει (will serve) τῷ (the) ἐλάσσονι (younger).”

13 καθὼς* (As) γέγραπται (it has been written) Τὸν (-): “Ἰακώβ (Jacob) ἠγάπησα (I loved), τὸν (-) δὲ (but) Ἡσαῦ (Esau) ἐμίσησα (I hated).”

14 Τί (What) οὖν (then) ἐροῦμεν (shall we say)? μὴ (Not) ἀδικία (injustice) παρὰ (with) τῷ (-) Θεῷ (God is there)? μὴ (Never) γένοιτο (may it be)!

15 τῷ (To) Μωϋσεῖ (Moses) γὰρ (for) λέγει (He says): “Ἐλεῆσω (I will show mercy to) ὃν (whom) ἄν (-) ἐλεῶ (I may show mercy), καὶ (and) οἰκτιρήσω* (I will have compassion on) ὃν (whom) ἄν (-) οἰκτίρω* (I may have compassion).”

these are not the children of God: but the children of the promise are counted for the seed.

9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

9:10 And not only **this**; but when Rebecca also had conceived by one, **even by** our father Isaac;

9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

9:12 It was said unto her, The elder shall serve the younger.

9:13 As it is written, Jacob have I loved, but Esau have I hated.

9:14 What shall we say then? Is there unrighteousness with God? God forbid.

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

9:16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee and that my name might be declared throughout all the earth.

9:18 Therefore, hath he mercy on whom he will have mercy; and whom he will, he hardeneth.

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

9:20 Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?

9:22 What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction,

16 Ἄρα (So) οὖν (then), οὐ (it is not) τοῦ (of the) θέλοντος (willing), οὐδὲ (nor) τοῦ (of the) τρέχοντος (running), ἀλλὰ (but) τοῦ (-) ἐλεῶντος (showing mercy) Θεοῦ (of God).

17 λέγει (Says) γὰρ (for) ἡ (the) γραφή (Scripture) τῷ (to) Φαραῶ (Pharaoh) ὅτι (-): “Εἰς (For) αὐτὸ (this very) τοῦτο (therefore) ἐξήγειρά (I have raised up) σε (you), ὅπως (so that) ἐνδείξωμαι (I might show) ἐν (in) σοὶ (you) τὴν (the) δύναμίν (power) μου (of Me), καὶ (and) ὅπως (that) διαγγελεῖ (should be declared) τὸ (the) ὄνομά (name) μου (of Me) ἐν (in) πάσῃ (all) τῇ (the) γῆ (earth).”

18 ἄρα (So) οὖν (then), ὃν (to whom) θέλει (He wants), ἐλεεῖ (He shows mercy); ὃν (whom) δὲ (now) θέλει (He wants), σκληρύνει (He hardens).

19 Ἐρεῖς (You will say) μοι (to me) οὖν (then), “Τί (Why) <οὖν> (then) ἔτι (still) μέμφεται (does He find fault)? τῷ (The) γὰρ (for) βουλήματι (purpose) αὐτοῦ (of Him), τίς (who) ἀνθέστηκεν (is resisting)?”

20 ὦ (O) ἄνθρωπε (man), μενοῦνγε (but rather), σὺ (you) τίς (who) εἶ (are) ὁ (-) ἀνταποκρινόμενος (answering against) τῷ (-) Θεῷ (God)? μὴ (Not) ἐρεῖ (will say) τὸ (the) πλάσμα (thing formed) τῷ (to the One) πλάσαντι (having formed it), “Τί (Why) με (me) ἐποίησας (have you made) οὕτως (like this)?”

21 ἢ (Or) οὐκ (not) ἔχει (has) ἐξουσίαν (authority) ὁ (the) κεραμεὺς (potter) τοῦ (over the) πηλοῦ (clay), ἐκ (out of) τοῦ (the) αὐτοῦ (same) φυράματος (lump) ποιῆσαι (to make) ὁ (one) μὲν (indeed) εἰς (unto) τιμὴν (honor) σκεῦος (vessel), ὁ (one) δὲ (however) εἰς (unto) ἀτιμίαν (dishonor)?

22 Εἰ (What if) δὲ (now) θέλων (desiring) ὁ (-) Θεὸς (God) ἐνδείξασθαι (to show) τὴν (the) ὀργὴν (wrath) καὶ (and) γνωρίσαι (to make known) τὸ (the) δυνατὸν (power) αὐτοῦ (of Him), ἠνεγκεν (bore) ἐν (with) πολλῇ (much) μακροθυμία (patience), σκευὴ (the vessels) ὀργῆς (of wrath), κατηρτισμένα (having been fitted) εἰς (for) ἀπώλειαν (destruction),

9:16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

9:22 What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had **before** prepared unto glory,

9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

9:25 As he saith also in Hosea, I will call them my people, which were not my people, and her beloved, which was not beloved.

9:26 And it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.

9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved;

9:28 For he will finish the work and cut it short in righteousness because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as **Sodoma** and been

23 καὶ (also) ἵνα (that) γνωρίσῃ (He might make known) τὸν (the) πλοῦτον (riches) τῆς (of the) δόξης (glory) αὐτοῦ (of Him) ἐπὶ (upon) σκευῆ (the vessels) ἐλέους (of mercy), ἃ (which) προητοίμασεν (He prepared beforehand) εἰς (for) δόξαν (glory),

24 οὓς (whom) καὶ (even) ἐκάλεσεν (He has called), ἡμᾶς (us) οὐ (not) μόνον (only) ἐξ (out from) Ἰουδαίων (the Jews), ἀλλὰ (but) καὶ (also) ἐξ (out from) ἐθνῶν (the Gentiles)?

25 ὡς (As) καὶ (also) ἐν (in) τῷ (-) Ὡσηῆ (Hosea) λέγει (He says): “Καλέσω (I will call) τὸν (that which is) οὐ (not) λαόν (people) μου (of Me), λαόν (people) μου (of Me); καὶ (and) τὴν (her) οὐκ (not) ἠγαπημένην (having been loved), ἠγαπημένην (having been loved),”

26 Καὶ (and), “Ἔσται (It will happen that) ἐν (in) τῷ (the) τόπῳ (place) οὗ (where) ἐρρέθη (it was said) αὐτοῖς (to them), ‘Οὐ (Not) λαός (people) μου (My are) ὑμεῖς (You),’ ἐκεῖ (there) κληθήσονται (they will be called) ‘Υἱοὶ (sons) Θεοῦ (of God) ζώντος (the living).”

27 Ἡσαΐας (Isaiah) δὲ (also) κρᾶζει (cries out) ὑπὲρ (concerning) τοῦ (-) Ἰσραὴλ (Israel): “Ἐὰν (Though) ἦ (shall be) ὁ (the) ἀριθμὸς (number) τῶν (of the) υἱῶν (sons) Ἰσραὴλ (of Israel) ὡς (as) ἡ (the) ἄμμος (sand) τῆς (of the) θαλάσσης (sea), τὸ (only the) ὑπόλειμμα (remnant) σωθήσεται (will be saved).

28 λόγον (The sentence) γὰρ (for) συντελῶν (concluding) καὶ (and) συντέμνων (bringing swiftly), ποιήσει (will perform the) Κύριος (Lord) ἐπὶ (upon) τῆς (the) γῆς (earth).”

29 Καὶ (And), καθὼς (as) προεῖρηκεν (foretold) Ἡσαΐας (Isaiah): “Εἰ (If) μὴ (not) Κύριος (the Lord) Σαβαώθ (of Hosts) ἐγκατέλιπεν (had left) ἡμῖν (us) σπέρμα (descendants), ὡς (like) Σόδομα (Sodom) ἂν (-) ἐγενήθημεν (we would have become), καὶ (and) ὡς (like)

9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had **before** prepared unto glory,

9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

9:25 As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved.

9:26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as **Sodom**, and been

made like unto
Gomorrah.

Γόμορρα (Gomorrah) ἄν (-)
ὠμοιώθημεν (we would have been made)."

made like unto
Gomorrah.

9:30 What shall we
say then? That the
Gentiles, which
followed not after
righteousness, have
attained to
righteousness, even
the righteousness
which is of faith.

30 Τί (What) οὖν (then) ἐροῦμεν (will we say)? ὅτι (That)
ἔθνη (Gentiles) τὰ (-) μὴ (not) διώκοντα (pursuing)
δικαιοσύνην (righteousness), κατέλαβεν (have attained)
δικαιοσύνην (righteousness), δικαιοσύνην (righteousness)
δὲ (now) τὴν (that is) ἐκ (by) πίστεως (faith);

9:30 What shall we
say then? That the
Gentiles, which
followed not after
righteousness, have
attained to
righteousness, even
the righteousness
which is of faith.

9:31 But Israel,
which followed after
the law of
righteousness, hath
not attained to the
law of
righteousness.

31 Ἰσραήλ (Israel) δὲ (however), διώκων (pursuing)
νόμον (a law) δικαιοσύνης (of righteousness), εἰς (to)
νόμον (that law) οὐκ (not) ἔφθασεν (did attain).

9:31 But Israel,
which followed after
the law of
righteousness, hath
not attained to the
law of
righteousness.

9:32 Wherefore,
they stumbled at
that **stumbling-
stone**, not by faith,
but as it were by the
works of the law,

32 διὰ (Because of) τί (why)? ὅτι (Because it was) οὐκ (not)
ἐκ (by) πίστεως (faith), ἀλλ' (but) ὡς (as) ἐξ (by)
ἔργων (works). προσέκοψαν (They stumbled) τῷ (over the)
λίθῳ (stone) τοῦ (-) προσκόμματος (of stumbling),

9:32 Wherefore?
**Because they sought
it** not by faith, but as
it were by the works
of the law. **For** they
stumbled at that
stumbling stone;

9:33 As it is written,
Behold, I lay in Sion
a stumbling stone
and rock of offense;
and whosoever
believeth on him
shall not be
ashamed.

33 καθὼς (as) γέγραπται (it has been written):
"Ἴδοὺ (Behold) τίθημι (I lay) ἐν (in) Σιών (Zion)
λίθον (a stone) προσκόμματος (of stumbling), καὶ (and)
πέτραν (a rock) σκανδάλου (of offense); καὶ (and) ὁ (the one)
πιστεύων (believing) ἐπ' (on) αὐτῷ (Him), οὐ (never)
καταισχυνηθήσεται (will be put to shame)."

9:33 As it is written,
Behold, I lay in Sion
a stumbling stone
and rock of offense:
and whosoever
believeth on him
shall not be
ashamed.

10:1 Brethren, my
heart's desire and
prayer to God for
Israel is that they
might be saved.

1 Ἀδελφοί (Brothers), ἡ (the) μὲν (indeed) εὐδοκία (desire)
τῆς (-) ἐμῆς (of my) καρδίας (heart) καὶ (and) ἡ (the)
δέησις (supplication) πρὸς (to) τὸν (-) Θεὸν (God)
ὑπὲρ (on behalf of) αὐτῶν (them) εἰς (is for)
σωτηρίαν (salvation).

10:1 Brethren, my
heart's desire and
prayer to God for
Israel is, that they
might be saved.

10:2 For I bear them
record that they
have a zeal of God,
but not according to
knowledge.

2 μαρτυρῶ (I bear witness) γὰρ (for) αὐτοῖς (about them),
ὅτι (that) ζῆλον (zeal) Θεοῦ (for God) ἔχουσιν (they have),
ἀλλ' (but) οὐ (not) κατ' (according to)
ἐπίγνωσιν (knowledge).

10:2 For I bear them
record that they
have a zeal of God,
but not according to
knowledge.

10:3 For they, being
ignorant of God's
righteousness and
going about to
establish their own

3 ἀγνοοῦντες (Being ignorant of) γὰρ (for) τὴν (the) τοῦ (-)
Θεοῦ (of God) δικαιοσύνην (righteousness), καὶ (and)
τὴν (the) ἰδίαν (own) [δικαιοσύνην] (righteousness)
ζητοῦντες (seeking) στήσαι (to establish), τῇ (to the)

10:3 For they being
ignorant of God's
righteousness, and
going about to
establish their own

righteousness, have not submitted themselves unto the righteousness of God.

10:4 For Christ is the end of the law for righteousness to every one that believeth.

10:5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

10:6 But the righteousness which is of faith speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? (That is, to bring Christ down from above.)

10:7 Or, Who shall descend into the deep? (That is, to bring up Christ again from the dead.)

10:8 But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach,

10:9 That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

δικαιοσύνη (righteousness) τοῦ (-) Θεοῦ (of God), οὐχ (not) ὑπετάγησαν (they submitted).

4 τέλος (The end) γὰρ (for) νόμου (of law) Χριστός (is Christ), εἰς (unto) δικαιοσύνην (righteousness) παντὶ (to everyone) τῷ (-) πιστεῦοντι (believing).

5 Μωϋσῆς (Moses) γὰρ (for) γράφει (writes) ὅτι (-) τὴν (of the) δικαιοσύνην (righteousness) τὴν (that is) ἐκ (of) <τοῦ> (the) νόμου (law), [ὅτι] (that) “Ὁ (The) ποιήσας (having done) [αὐτὰ] (these things) ἄνθρωπος (man), ζήσεται (will live) ἐν (by) αὐτῇ (them).”

6 ἢ (The) δὲ (however) ἐκ (of) πίστεως (faith) δικαιοσύνη (righteousness), οὕτως (thus) λέγει (speaks): “Μὴ (Not) εἶπης (you should say) ἐν (in) τῇ (the) καρδίᾳ (heart) σου (of you), ‘Τίς (Who) ἀναβήσεται (will ascend) εἰς (into) τὸν (-) οὐρανόν (heaven)?’ τοῦτ’ (that) ἔστιν (is), Χριστὸν (Christ) καταγαγεῖν (to bring down),

7 ἢ (or), ‘Τίς (Who) καταβήσεται (will descend) εἰς (into) τὴν (the) ἄβυσσον (abyss)?’ τοῦτ’ (that) ἔστιν (is), Χριστὸν (Christ) ἐκ (out from) νεκρῶν (the dead) ἀναγαγεῖν (to bring up).”

8 Ἀλλὰ (But) τί (what) λέγει (says it)? “Ἐγγύς (Near) σου (you) τὸ (the) ῥῆμά (word) ἐστίν (is), ἐν (in) τῷ (the) στόματι (mouth) σου (of you) καὶ (and) ἐν (in) τῇ (the) καρδίᾳ (heart) σου (of you).” τοῦτ’ (That) ἔστιν (is), τὸ (the) ῥῆμα (word) τῆς (-) πίστεως (of faith) ὃ (which) κηρύσσομεν (we proclaim),

9 ὅτι (that) ἐὰν (if) ὁμολογήσης (you confess) ἐν (with) τῷ (the) στόματι (mouth) σου (of you), “Κύριον (The Lord is) Ἰησοῦν (Jesus),” καὶ (and) πιστεύσης (believe) ἐν (in) τῇ (the) καρδίᾳ (heart) σου (of you), ὅτι (that) ὁ (-) Θεός (God) αὐτὸν (Him) ἤγειρεν (raised) ἐκ (out from) νεκρῶν (the dead), σωθήσῃ (you will be saved).

righteousness, have not submitted themselves unto the righteousness of God.

10:4 For Christ is the end of the law for righteousness to every one that believeth.

10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10:10 For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

10:12 For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.

10:13 For whosoever shall call upon the name of the Lord shall be saved.

10:14 How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

10:15 And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!

10 καρδιά (In the heart) γὰρ (for) πιστεύεται (is belief) εἰς (unto) δικαιοσύνην (righteousness); στόματι (in the mouth) δὲ (now) ὁμολογεῖται (is confession) εἰς (unto) σωτηρίαν (salvation).

11 Λέγει (Says) γὰρ (for) ἡ (the) γραφή (Scripture), "Πᾶς (Everyone) ὁ (-) πιστεύων (believing) ἐπ' (on) αὐτῷ (Him) οὐ (not) καταισχυνηθήσεται (will be put to shame)."

12 οὐ (Not) γὰρ (for) ἐστὶν (there is) διαστολή (difference) Ἰουδαίου (Jew) τε (between) καὶ (and) Ἑλληνοσ (Greek); ὁ (-) γὰρ (for) αὐτὸς (the same) Κύριος (Lord) πάντων (of all) πλουτῶν (is rich) εἰς (toward) πάντας (all) τοὺς (those) ἐπικαλουμένους (calling) αὐτόν (Him).

13 "Πᾶς (Whoever) γὰρ (for) ὅς (that) ἂν (-) ἐπικαλέσεται (shall call upon) τὸ (the) ὄνομα (name) Κυρίου (of the Lord) σωθήσεται (will be saved)."

14 Πῶς (How) οὖν (then) ἐπικαλέσονται (shall they call) εἰς (on Him) ὃν (whom) οὐκ (not) ἐπίστευσαν (they believed)? πῶς (How) δὲ (now) πιστεύσωσιν (shall they believe on Him) οὗ (of whom) οὐκ (not) ἤκουσαν (they have heard)? πῶς (How) δὲ (now) ἀκούσωσιν (shall they hear) χωρὶς (apart from) κηρύσσοντος (preaching)?

15 πῶς (How) δὲ (now) κηρύξωσιν (shall they preach) ἐὰν (if) μὴ (not) ἀποσταλῶσιν (they are sent)? καθὼς* (As) γέγραπται (it has been written): "Ὡς (How) ὡραῖοι (beautiful) οἱ (the) πόδες (feet) τῶν (of those) εὐαγγελιζομένων (proclaiming good news) <τὰ (of) ἀγαθὰ (good things)!"

16 Ἀλλ' (But) οὐ (not) πάντες (all) ὑπήκουσαν (heeded) τῷ (the) εὐαγγελίῳ (good news). Ἡσαΐας (Isaiah) γὰρ (for) λέγει (says), "Κύριε (Lord), τίς (who) ἐπίστευσεν (has believed) τῇ (the) ἀκοῇ (report) ἡμῶν (of us)?"

10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

10:13 For whosoever shall call upon the name of the Lord shall be saved.

10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

10:16 **But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?**

10:16 So then, faith cometh by hearing, and hearing by the word of God.

10:17 But I say, Have they not heard? Yes, verily; their sound went into all the earth, and their words unto the ends of the world.

10:18 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

10:19 But I say, Did not Israel know? **Now** Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

10:20 But Esaias is very bold and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

17 ἄρα (So) ἢ (-) πίστις (faith is) ἐξ (from) ἀκοῆς (hearing), ἢ (-) δὲ (and) ἀκοή (hearing) διὰ (through) ῥήματος (the word) Χριστοῦ (of Christ).

18 Ἀλλὰ (But) λέγω (I ask), μὴ (no) οὐκ (not) ἤκουσαν (did they hear)? μενουῦνγε (Indeed): “Εἰς (Into) πᾶσαν (all) τὴν (the) γῆν (earth) ἐξῆλθεν (has gone out) ὁ (the) φθόγγος (voice) αὐτῶν (of them); καὶ (and) εἰς (to) τὰ (the) πέρατα (ends) τῆς (of the) οἰκουμένης (world), τὰ (the) ῥήματα (words) αὐτῶν (of them).”

19 Ἀλλὰ (But) λέγω (I ask), μὴ (not) Ἰσραὴλ (Israel) οὐκ (not) ἔγνω (did know)? πρῶτος (First), Μωϋσῆς (Moses) λέγει (says): “Ἐγὼ (I) παραζηλώσω (will provoke to jealousy) ὑμᾶς (you) ἐπ’ (by those) οὐκ (not) ἔθνη (a nation); ἐπ’ (by) ἔθνη (a nation) ἀσυνέτω (without understanding), παροργιῶ (I will anger) ὑμᾶς (you).”

20 Ἠσαΐας (Isaiah) δὲ (then) ἀποτολμᾷ (is very bold) καὶ (and) λέγει (says): “Εὗρέθην (I was found) ἐν (by) τοῖς (those) ἐμὲ (Me) μὴ (not) ζητοῦσιν (seeking); ἐμφανῆς (manifest) ἐγενόμην (I became) τοῖς (to those) ἐμὲ (Me) μὴ (not) ἐπερωτῶσιν (inquiring after).”

21 Πρὸς (As for) δὲ (however), τὸν (-) Ἰσραὴλ (Israel), λέγει (he says): “Ὅλην (All) τὴν (the) ἡμέραν (day), ἐξεπέτασα (I have stretched out) τὰς (the) χεῖράς (hands) μου (of Me), πρὸς (to) λαὸν (a people) ἀπειθοῦντα (disobeying) καὶ (and) ἀντιλέγοντα (contradicting).”

1 Λέγω (I ask) οὖν (then), μὴ (not) ἀπόσωτο (did reject) ὁ (-) Θεός (God) τὸν (the) λαὸν (people) αὐτοῦ (of Him)? μὴ (Never) γένοιτο (may it be)! καὶ (Also) γὰρ (for) ἐγὼ (I) Ἰσραηλίτης (an Israelite) εἰμί (am), ἐκ (of the) σπέρματος (seed) Ἀβραάμ (of Abraham), φυλῆς (of the tribe) Βενιαμίν (of Benjamin).

10:17 So then faith cometh by hearing, and hearing by the word of God.

10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

10:19 But I say, Did not Israel know? **First** Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

11:2 God hath not cast away his people which he foreknew. **Know** ye not what the scripture saith of Elias? how he maketh **complaint** to God against Israel, saying,

11:3 Lord, they have killed thy prophets and digged down thine altars; and I am left alone, and they seek my life.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.

11:5 Even so, then, at this present time also, there is a remnant according to the election of grace.

11:6 And if by grace, then is it no more of works; otherwise, grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

11:7 What then? Israel hath not obtained that which they **seek** for; but the election hath obtained it, and the rest were blinded,

11:8 (According as it is written, God hath given them the spirit

2 οὐκ (Not) ἀπώσατο (did reject) ὁ (-) Θεός (God) τὸν (the) λαὸν (people) αὐτοῦ (of Him), ὃν (whom) προέγνω (He foreknew). ἢ (Or) οὐκ (not) οἴδατε (know you) ἐν (in) Ἠλία (Elijah) τί (what) λέγει (says) ἡ (the) γραφή (Scripture), ὡς (how) ἐντυγχάνει (he pleads) τῷ (-) Θεῷ (with God) κατὰ (against) τοῦ (-) Ἰσραήλ (Israel):

3 “Κύριε (Lord), τοὺς (the) προφήτας (prophets) σου (of You) ἀπέκτειναν (they have killed); τὰ (the) θυσιαστήρια (altars) σου (of You) κατέσκαψαν (they have torn down); καὶ γὰρ (and I) ὑπελείφθην (have been left) μόνος (alone), καὶ (and) ζητοῦσιν (they are seeking) τὴν (the) ψυχὴν (life) μου (of me).”?

4 Ἀλλὰ (But) τί (what was) λέγει (spoken) αὐτῷ (to him) ὁ (the) χρηματισμός (divine answer)? “Κατέλιπον (I have left) ἑμαυτῷ (to Myself) ἑπτακισχιλίους (seven thousand) ἄνδρας (men) οἵτινες (who) οὐκ (not) ἔκαμψαν (have bowed) γόνου (the knee) τῇ (-) Βάαλ (to Baal).”

5 Οὕτως (Thus) οὖν (then) καὶ (also), ἐν (in) τῷ (the) νῦν (present) καιρῷ (time), λειμμα* (a remnant) κατ’ (according to) ἐκλογὴν (the election) χάριτος (of grace) γέγονεν (there has been).

6 εἰ (If) δὲ (now) χάριτι (by grace), οὐκέτι (no longer) ἐξ (from) ἔργων (works); ἐπεὶ (otherwise) ἢ (-) χάρις (grace) οὐκέτι (no longer) γίνεται (would be) χάρις (grace).

7 Τί (What) οὖν (then)? ὁ (What) ἐπιζητεῖ (is seeking) Ἰσραήλ (Israel), τοῦτο (this) οὐκ (not) ἐπέτυχεν (it has obtained); ἢ (-) δὲ (but) ἐκλογὴ (the elect) ἐπέτυχεν (obtained it). οἱ (The) δὲ (now) λοιποὶ (rest) ἐπωρώθησαν (were hardened),

8 καθὼς* (as) γέγραπται (it has been written): “Ἐδωκεν (Gave) αὐτοῖς (them) ὁ (-) Θεός (God)

11:2 God hath not cast away his people which he foreknew. **Wot** ye not what the scripture saith of Elias? how he maketh **intercession** to God against Israel, saying,

11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

11:7 What then? Israel hath not obtained that which he **seeketh** for; but the election hath obtained it, and the rest were blinded.

11:8 (According as it is written, God hath given them the spirit

of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

11:9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them;

11:10 Let their eyes be darkened, that they may not see, and bow down their back always.

11:11 I say then, Have they stumbled that they should fall? God forbid; but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them is the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?

11:13 For I speak to you Gentiles: Inasmuch as I am the apostle of the Gentiles, I magnify mine office,

11:14 If by any means I may provoke to emulation them which are my flesh and might save some of them.

πνεῦμα (a spirit) κατανύξεως (of stupor), ὀφθαλμούς (eyes) τοῦ (-) μὴ (not) βλέπειν (to see), καὶ (and) ὠτα (ears) τοῦ (-) μὴ (not) ἀκούειν (to hear), ἕως (unto) τῆς (the) σήμερον (today) ἡμέρας (day)."

9 Καὶ (And) Δαυὶδ (David) λέγει (says): "Γενηθήτω (Let be) ἡ (the) τράπεζα (table) αὐτῶν (of them) εἰς (for) παγίδα (a snare) καὶ (and) εἰς (for) θήραν (a trap), καὶ (and) εἰς (for) σκάνδαλον (a stumbling block) καὶ (and) εἰς (for) ἀνταπόδομα (a retribution) αὐτοῖς (to them);

10 σκοτισθήτωσαν (let be darkened) οἱ (the) ὀφθαλμοὶ (eyes) αὐτῶν (of them), τοῦ (-) μὴ (not) βλέπειν (to see), καὶ (and) τὸν (the) νῶτον (backs) αὐτῶν (of them), διὰ (for) παντός (ever) σὺνκαμψον (bent over)."

11 Λέγω (I ask) οὖν (then), μὴ (not) ἔπταισαν (did they stumble) ἵνα (that) πέσωσιν (they might fall)? μὴ (Never) γένοιτο (may it be)! ἀλλὰ (But) τῷ (in the) αὐτῶν (of them) παραπτώματι (trespass) ἢ (-) σωτηρίᾳ (is salvation) τοῖς (to the) ἔθνεσιν (Gentiles), εἰς (so as) τὸ (-) παραζηλώσαι (to provoke to jealousy) αὐτούς (them).

12 εἰ (If) δὲ (however), τὸ (the) παράπτωμα (trespass) αὐτῶν (of them) πλοῦτος (is riches) κόσμου (of the world), καὶ (and) τὸ (the) ἥττημα (failure) αὐτῶν (of them) πλοῦτος (is the riches) ἔθνῶν (of the Gentiles), πόσῳ (how much) μᾶλλον (more) τὸ (the) πληρώμα (fullness) αὐτῶν (of them)!

13 Ὑμῖν (To you) δὲ (now) λέγω (I am speaking), τοῖς (the) ἔθνεσιν (Gentiles). ἐφ' (Upon) ὅσον (as much as) μὲν (indeed) οὖν (therefore) εἰμι (am) ἐγὼ (I) ἔθνῶν (of the Gentiles) ἀπόστολος (apostle), τὴν (the) διακονίαν (ministry) μου (of me) δοξάζω (I magnify),

14 εἰ (if) πως (at all) παραζηλώσω (I shall provoke to jealousy) μου (of me) τὴν (the) σάρκα (flesh), καὶ (and) σώσω (shall save) τινὰς (some) ἐξ (of) αὐτῶν (them).

of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

11:9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them:

11:10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

11:15 For if the casting away of them **is** the reconciling of the world, what shall the **restoring** of them be, but life from the dead?

11:16 For if the firstfruit **is** holy, the lump is also holy; and if the root **is** holy, so are the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, **wast** grafted in among them, and with them partakest of the root and fatness of the olive tree,

11:18 Boast not against the branches; **for** thou bearest not the root, but the root thee. 11:19 **For** if thou boast,

thou wilt say, The branches were broken off, that **we** might be grafted in.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear;

11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

15 εἰ (If) γὰρ (for) ἢ (the) ἀποβολή (rejection) αὐτῶν (of them) καταλλαγὴ (is the reconciliation) κόσμου (of the world), τίς (what will be) ἢ (the) πρόσλημις (acceptance), εἰ (if) μὴ (not) ζωῆ (life) ἐκ (out from) νεκρῶν (the dead)?

16 εἰ (If) δὲ (now) ἢ (the) ἀπαρχὴ (firstfruit) ἁγία (is holy), καὶ (also) τὸ (the) φύραμα (lump); καὶ (and) εἰ (if) ἢ (the) ῥίζα (root) ἁγία (is holy), καὶ (also) οἱ (the) κλάδοι (branches).

17 Εἰ (If) δέ (however) τινες (some) τῶν (of the) κλάδων (branches) ἐξεκλάσθησαν (were broken off), σὺ (you) δὲ (now), ἀγριέλαιος (a wild olive tree) ὢν (being), ἐνεκεντρίσθης (were grafted in) ἐν (among) αὐτοῖς (them), καὶ (and) συνκοινωνός (a fellow-partaker) τῆς (of the) ῥίζης (root) τῆς (of the) πιότητος (fatness) τῆς (of the) ἐλαίας (olive tree) ἐγένου (have become),

18 μὴ (not) κατακαυχῶ (boast over) τῶν (the) κλάδων (branches). εἰ (If) δὲ (now) κατακαυχᾶσαι (you boast against them), οὐ (not) σὺ (you) τὴν (the) ῥίζαν (root) βαστάζεις (support), ἀλλὰ (but) ἢ (the) ῥίζα (root) σέ (you).

19 Ἐρεῖς (You will say) οὖν (then), "Ἐξεκλάσθησαν (Were broken off) κλάδοι (branches), ἵνα (that) ἐγὼ (I) ἐγκεντρισθῶ (might be grafted in)."

20 καλῶς (Rightly so); τῇ (by the) ἀπιστίᾳ (unbelief) ἐξεκλάσθησαν (they were broken off); σὺ (you) δὲ (however) τῇ (-) πίστει (by faith) ἔστηκας (stand). μὴ (Not) ὑψηλὰ (high) φρόνει (be minded), ἀλλὰ (but) φοβοῦ (be afraid).

21 εἰ (If) γὰρ (for) ὁ (-) Θεὸς (God) τῶν (the) κατὰ (according to) φύσιν (nature) κλάδων (branches) οὐκ (not) ἐφείσατο (spared), [μὴ (not) πῶς] (at all) οὐδὲ (neither) σοῦ (you) φείσεται (will He spare).

11:15 For if the casting away of them **be** the reconciling of the world, what shall the **receiving** of them be, but life from the dead?

11:16 For if the firstfruit **be** holy, the lump is also holy; and if the root **be** holy, so are the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, **wert** grafted in among them, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches. **But** if thou boast, thou bearest not the root, but the root thee.

11:19 Thou wilt say **then**, The branches were broken off, that **I** might be grafted in.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

11:22 Behold, therefore, the goodness and severity of God--on them which fell, severity; but toward thee, goodness if thou continue in his goodness. Otherwise, thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

11:24 For if thou **wast** cut out of the olive tree, which is wild by nature, and **wast** grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?

11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in.

11:26 And **then** all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob;

22 ἴδε (Behold) οὖν (therefore) χρηστότητα (the kindness) καὶ (and) ἀποτομίαν (severity) Θεοῦ (of God); ἐπὶ (upon) μὲν (indeed) τοὺς (those) πεσόντας (having fallen), ἀποτομία (severity); ἐπὶ (toward) δὲ (however) σὲ (you), χρηστότης (kindness) Θεοῦ (of God), ἐὰν (if) ἐπιμένῃς (you continue in) τῇ (the) χρηστότητι (kindness); ἐπεὶ (otherwise) καὶ (also) σὺ (you) ἐκκοπήσῃ (will be cut off).

23 κἀκεῖνοι (Even they) δέ (now) ἐὰν (if) μὴ (not) ἐπιμένωσιν (they continue) τῇ (-) ἀπιστία (in unbelief), ἐνκεντρισθήσονται (will be grafted in); δυνατὸς (able) γὰρ (for) ἔστιν (is) ὁ (-) Θεὸς (God) πάλιν (again) ἐνκεντρίσαι (to graft in) αὐτούς (them).

24 εἰ (If) γὰρ (for) σὺ (you), ἐκ (out of) τῆς (the) κατὰ (according to) φύσιν (nature) ἐξεκόπησ (were cut off) ἀγριελαίου (a wild olive tree), καὶ (and), παρὰ (contrary to) φύσιν (nature), ἐνεκεντρισθῆς (were grafted) εἰς (into) καλλιέλαιον (a cultivated olive tree), πόσῳ (how much) μᾶλλον (more) οὗτοι (these), οἱ (who) κατὰ (according to) φύσιν (nature are), ἐνκεντρισθήσονται (will be grafted into) τῇ (the) ἰδίᾳ (own) ἐλαίᾳ (olive tree)!

25 Οὐ (Not) γὰρ (for) θέλω (I want) ὑμᾶς (you) ἀγνοεῖν (to be ignorant), ἀδελφοί (brothers), τὸ (of the) μυστήριον (mystery) τοῦτο (this), ἵνα (that) μὴ (not) ἦτε (you may be) ἐν (in) ἑαυτοῖς (yourselves) φρόνιμοι (wise), ὅτι (that) πώρωςις (a hardening) ἀπὸ (in) μέρους (part) τῷ (-) Ἰσραὴλ (to Israel) γέγονεν (has happened), ἄχρι (until) οὗ (that) τὸ (the) πλήρωμα (fullness) τῶν (of the) ἐθνῶν (Gentiles) εἰσέλθῃ (may come in);

26 καὶ (and) οὕτως (so) πᾶς (all) Ἰσραὴλ (Israel) σωθήσεται (will be saved), καθὼς (as) γέγραπται (it has been written): Ἔξει (Will come) ἐκ (out of) Σιών (Zion) ὁ (the One) Ὑψόμενος (Delivering), ἀποστρέψει (He will remove) ἀσεβείας (ungodliness) ἀπὸ (from) Ἰακώβ (Jacob).

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11:24 For if thou **wert** cut out of the olive tree which is wild by nature, and **wert** grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

11:26 And **so** all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

11:27 For this is my covenant unto them when I shall take away their sins.

27 καὶ (And) αὕτη (this is) αὐτοῖς (to them) ἢ (the) παρ' (from) ἐμοῦ (Me) διαθήκη (covenant), ὅταν (when) ἀφέλωμαι (I shall take away) τὰς (the) ἁμαρτίας (sins) αὐτῶν (of them)."

11:27 For this is my covenant unto them, when I shall take away their sins.

11:28 As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

28 Κατὰ (As regards) μὲν (indeed) τὸ (the) εὐαγγέλιον (gospel), ἐχθροὶ (they are enemies) δι' (on account of) ὑμᾶς (you); κατὰ (As regards) δὲ (however) τὴν (the) ἐκλογὴν (election), ἀγαπητοὶ (beloved) διὰ (on account of) τοὺς (the) πατέρας (patriarchs).

11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

11:29 For the gifts and calling of God are without repentance.

29 ἀμεταμέλητα (Irrevocable) γὰρ (for) τὰ (are the) χαρίσματα (gifts) καὶ (and) ἡ (the) κλήσις (calling) τοῦ (-) Θεοῦ (of God).

11:29 For the gifts and calling of God are without repentance.

11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

30 Ὡσπερ (Just as) γὰρ (for) ὑμεῖς (you) ποτε (once) ἠπειθήσατε (were disobedient) τῷ (-) Θεῷ (to God), νῦν (now) δὲ (however) ἠλεήθητε (have been shown mercy) τῇ (the) τούτων (of these) ἀπειθείᾳ (disobedience),

11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

31 οὕτως (so) καὶ (also) οὗτοι (these) νῦν (now) ἠπειθήσαν (have been disobedient), τῷ (the) ὑμετέρῳ (for your) ἐλέει (mercy), ἵνα (so that) καὶ (also) αὐτοὶ (they) νῦν (now) ἐλεηθῶσιν (may have mercy shown them).

11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

32 συνέκλεισεν (Has bound up) γὰρ (for) ὁ (-) Θεὸς (God) τοὺς (-) πάντας (all) εἰς (in) ἀπειθειαν (disobedience), ἵνα (that) τοὺς (-) πάντας (all) ἐλεήσει (He may show mercy to).

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

11:33 O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

33 Ὡ (O), βάθος (the depth) πλούτου (of riches), καὶ (both) σοφίας (of wisdom) καὶ (and) γνώσεως (knowledge) Θεοῦ (of God)! ὡς (How) ἀνεξεραύνητα (unsearchable) τὰ (the) κρίματα (judgments) αὐτοῦ (of Him), καὶ (and) ἀνεξιχνίαστοι (untraceable) αἱ (the) ὁδοὶ (ways) αὐτοῦ (of Him)!

11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

11:34 For who hath known the mind of the Lord? Or who hath been his counselor?

34 "Τίς (Who) γὰρ (for) ἔγνω (has known) νοῦν (the mind) Κυρίου (of the Lord), ἢ (or) τίς (who) σύμβουλος (counselor) αὐτοῦ (of Him) ἐγένετο (has been)?"

11:34 For who hath known the mind of the Lord? or who hath been his counselor?

11:35 Or who hath first given to him, and it shall be recompensed unto him again?

11:36 For of him, and through him, and to him are all things, to whom be glory for ever. Amen.

12:1 I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice--holy, acceptable unto God, which is your reasonable service.

12:2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect will of God is.

12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

12:4 For as we have many members in one body, and all members have not the same office,

35 ἢ (Or) τις (who) προέδωκεν (has first given) αὐτῷ (to Him), καὶ (and) ἀνταποδοθήσεται (it will be recompensed) αὐτῷ (to him)?”

36 ὅτι (For) ἐξ (from) αὐτοῦ (Him), καὶ (and) δι’ (through) αὐτοῦ (Him), καὶ (and) εἰς (unto) αὐτὸν (Him) τὰ (-) πάντα (are all things). αὐτῷ (To Him be) ἡ (the) δόξα (glory) εἰς (to) τοὺς (the) αἰῶνας (ages)! ἀμήν (Amen).

1 Παρακαλῶ (I exhort) οὖν (therefore) ὑμᾶς (you), ἀδελφοί (brothers), διὰ (through) τῶν (the) οἰκτιρμῶν (compassions) τοῦ (-) Θεοῦ (of God), παραστήσαι (to present) τὰ (the) σώματα (bodies) ὑμῶν (of you) θυσίαν (a sacrifice) ζώσαν (living), ἁγίαν (holy), «τῷ (-) Θεῷ» (to God) ⇔ εὐάρεστον (well-pleasing), τὴν (which is) λογικὴν (the reasonable) λατρείαν (service) ὑμῶν (of you).

2 καὶ (And) μὴ (not) συσχηματίζεσθε (be conformed) τῷ (to the) αἰῶνι (age) τούτῳ (this), ἀλλὰ (but) μεταμορφοῦσθε (be transformed) τῇ (by the) ἀνακαινώσει (renewing) τοῦ (of the) νοός (mind), εἰς (for) τὸ (-) δοκιμάζειν (to prove) ὑμᾶς (by you), τί (what is) τὸ (the) θέλημα (will) τοῦ (-) Θεοῦ (of God), τὸ (-) ἀγαθὸν (good) καὶ (and) εὐάρεστον (well-pleasing) καὶ (and) τέλειον (perfect).

3 Λέγω (I say) γὰρ (for) διὰ (through) τῆς (the) χάριτος (grace) τῆς (-) δοθείσης (having been given) μοι (to me) παντὶ (to everyone) τῷ (-) ὄντι (being) ἐν (among) ὑμῖν (you), μὴ (not) ὑπερφρονεῖν (to be high-minded) παρ’ (above) ὃ (what) δεῖ (it behooves you) φρονεῖν (to think), ἀλλὰ (but) φρονεῖν (to think) εἰς (so as) τὸ (-) σωφρονεῖν (to be sober-minded), ἐκάστῳ (to each) ὡς (as) ὁ (-) Θεὸς (God) ἐμέρισεν (has allotted) μέτρον (a measure) πίστεως (of faith).

4 καθάπερ (Just as) γὰρ (for), ἐν (in) ἐνὶ (one) σώματι (body) πολλὰ (many) μέλη (members) ἔχομεν (we have), τὰ (-) δὲ (now) μέλη (the members) πάντα (all) οὐ (not) τὴν (the) αὐτὴν (same) ἔχει (have) πρᾶξιν (function);

11:35 Or who hath first given to him, and it shall be recompensed unto him again?

11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

12:4 For as we have many members in one body, and all members have not the same office:

12:5 So we, being many, are one body in Christ, and every one members one of another,

12:6 Having then gifts differing according to the grace that is given to us--whether prophecy, let us prophesy according to the proportion of faith;

12:7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

12:9 Let love be without dissimulation. Abhor that which is evil, **and** cleave to that which is good.

12:10 Be kindly affectioned one to another with brotherly love, in honor preferring one another;

12:11 Not slothful in business; fervent in spirit; serving the Lord;

12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

5 οὕτως (so) οἱ (the) πολλοὶ (many), ἐν (one) σώμα (body) ἔσμεν (we are) ἐν (in) Χριστῷ (Christ); τὸ (-) δὲ (and) καθ' (individually) εἰς (one) ἀλλήλων (of another) μέλη (members).

6 ἔχοντες (We are having) δὲ (however) χαρίσματα (gifts) κατὰ (according to) τὴν (the) χάριν (grace) τὴν (-) δοθεῖσαν (having been given) ἡμῖν (to us) διάφορα (different): εἴτε (if) προφητείαν (prophecy), κατὰ (according to) τὴν (the) ἀναλογίαν (proportion) τῆς (of the) πίστεως (faith);

7 εἴτε (or) διακονίαν (service), ἐν (in) τῇ (the) διακονίᾳ (service); εἴτε (or) ὁ (-) διδάσκων (teaching), ἐν (in) τῇ (the) διδασκαλίᾳ (teaching);

8 εἴτε (or) ὁ (-) παρακαλῶν (exhorting), ἐν (in) τῇ (the) παρακαλήσει (exhortation); ὁ (-) μεταδιδούς (giving), ἐν (in) ἀπλότητι (generosity); ὁ (-) προϊστάμενος (leading), ἐν (with) σπουδῇ (diligence); ὁ (-) ἐλεῶν (showing mercy), ἐν (with) ἰλαρότητι (cheerfulness).

9 Ἡ (Let) ἀγάπη (love be) ἀνυπόκριτος (unfeigned): ἀποστυγούντες (abhorring) τὸ (-) πονηρὸν (evil), κολλώμενοι (cleaving to) τῷ (-) ἀγαθῷ (good),

10 τῇ (-) φιλαδελφία (in brotherly love) εἰς (to) ἀλλήλους (one another) φιλόστοργοι (devoted) τῇ (-) τιμῇ (in honor), ἀλλήλους (one another) προσηγούμενοι (esteeming),

11 τῇ (-) σπουδῇ (in diligence) μὴ (not) ὀκνηροί (lagging), τῷ (-) πνεύματι (in spirit) ζέοντες (being fervent), τῷ (the) Κυρίῳ (Lord) δουλεύοντες (serving),

12 τῇ (-) ἐλπίδι (in hope) χαίροντες (rejoicing), τῇ (-) θλίψει (in tribulation) ὑπομένοντες (being patient), τῇ (-) προσευχῇ (in prayer) προσκαρτεροῦντες (being constant),

12:5 So we, being many, are one body in Christ, and every one members one of another.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

12:7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

12:10 Be kindly affectioned one to another with brotherly love; in honor preferring one another;

12:11 Not slothful in business; fervent in spirit; serving the Lord;

12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

12:13 Distributing to the necessity of saints; given to hospitality.

13 ταῖς (to the) χρεΐαις (needs) τῶν (of the) ἀγίων (saints) κοινωνοῦντες (contributing), τὴν (-) φιλοξενίαν (hospitality) διώκοντες (pursuing).

12:13 Distributing to the necessity of saints; given to hospitality.

12:14 Bless them which persecute you; bless, and curse not.

14 Εὐλογεῖτε (Bless) τοὺς (those) διώκοντας (persecuting) [ύμᾱς] (you). εὐλογεῖτε (Bless) καὶ (and) μὴ (not) καταρᾶσθε (curse);

12:14 Bless them which persecute you: bless, and curse not.

12:15 Rejoice with them that do rejoice, and weep with them that weep.

15 χαίρειν (to rejoice) μετὰ (with the) χαιρόντων (rejoicing), κλαίειν (to weep) μετὰ (with the) κλαιόντων (weeping);

12:15 Rejoice with them that do rejoice, and weep with them that weep.

12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

16 τὸ (the) αὐτὸ (same thing) εἰς (toward) ἀλλήλους (one another) φρονοῦντες (minding), μὴ (not) τὰ (the things) ὑψηλὰ (haughty) φρονοῦντες (minding), ἀλλὰ (but) τοῖς (with the) ταπεινοῖς (lowly) συναπαγόμενοι (going along). μὴ (Not) γίνεσθε (be) φρόνιμοι (wise) παρ' (in) ἑαυτοῖς (yourselves).

12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

17 μηδενὶ (To no one) κακὸν (evil) ἀντὶ (for) κακοῦ (evil) ἀποδιδόντες (repaying), προνοοῦμενοι (providing) καλὰ (right) ἐνώπιον (before) πάντων (all) ἀνθρώπων (men);

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

18 εἰ (if) δυνατὸν (possible) τὸ (-) ἐξ (of) ὑμῶν (you), μετὰ (with) πάντων (all) ἀνθρώπων (men) εἰρηνεύοντες (living at peace);

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

19 μὴ (never) ἑαυτοὺς (yourselves) ἐκδικοῦντες (avenging), ἀγαπητοί (beloved); ἀλλὰ (instead) δότε (give) τόπον (place) τῇ (-) ὀργῇ (to wrath); γέγραπται (it has been written) γὰρ (for): "Ἐμοὶ (Mine is) ἐκδίκησις (vengeance), ἐγὼ (I) ἀνταποδώσω (will repay), λέγει (says the) Κύριος (Lord)."

12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

12:20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.

20 Ἀλλὰ (On the contrary), "Ἐὰν (If) πεινᾷ (should hunger) ὁ (the) ἐχθρὸς (enemy) σου (of you), ψώμιζε (feed) αὐτόν (him); ἐὰν (if) διψᾷ (he should thirst), πότιζε (give drink) αὐτόν (him); τοῦτο (this) γὰρ (for) ποιῶν (doing), ἄνθρακας (coals) πυρὸς (of fire) σωρεύσεις (you will heap) ἐπὶ (upon) τὴν (the) κεφαλὴν (head) αὐτοῦ (of him)."

12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

12:21 Be not overcome of evil, but overcome evil with good.

13:1 Let every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God.

13:2 Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves punishment.

13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same,

13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the rod in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

13:5 Wherefore, ye must needs be subject, not only for wrath, but also for conscience' sake.

13:6 For, for this cause pay ye your consecrations also unto them; for they

21 Μὴ (Not) νικῶ (be overcome) ὑπὸ (by) τοῦ (-) κακοῦ (evil), ἀλλὰ (but) νικά (overcome) ἐν (with) τῷ (-) ἀγαθῷ (good) τὸ (-) κακόν (evil).

1 Πᾶσα (Every) ψυχή (soul) ἐξουσίαις (to the authorities) ὑπερεχούσαις (being above him) ὑποτασσέσθω (let be subject). οὐ (Not) γὰρ (for) ἔστιν (there is) ἐξουσία (authority), εἰ (if) μὴ (not) ὑπὸ (by) Θεοῦ (God); αἱ (those) δὲ (however) οὐσαι (existing), ὑπὸ (by) Θεοῦ (God) τεταγμένα (having been instituted) εἰσὶν (are).

2 ὥστε (Therefore) ὁ (the one) ἀντιτασσόμενος (resisting) τῇ (the) ἐξουσίᾳ (authority), τῇ (the) τοῦ (-) Θεοῦ (of God) διαταγῇ (ordinance) ἀνθέστηκεν (has resisted); οἱ (those) δὲ (now) ἀνθεστηκότες (having resisted) ἑαυτοῖς (upon themselves) κρίμα (judgment) λήψονται (will bring).

3 οἱ (The) γὰρ (for) ἄρχοντες (rulers) οὐκ (not) εἰσὶν (are) φόβος (a terror) τῷ (-) ἀγαθῷ (to good) ἔργῳ (works), ἀλλὰ (but) τῷ (-) κακῷ (to evil). θέλεις (Do you desire) δὲ (now) μὴ (not) φοβεῖσθαι (to fear) τὴν (the) ἐξουσίαν (authority)? τὸ (The) ἀγαθόν (good) ποιεῖ (do), καὶ (and) ἔξεις (you will have) ἔπαινον (praise) ἐξ (from) αὐτοῦ (him).

4 Θεοῦ (Of God) γὰρ (for) διάκονός (servant) ἐστίν (he is) σοὶ (to you) εἰς (for) τὸ (-) ἀγαθόν (good). ἐὰν (If) δὲ (however) τὸ (-) κακόν (evil) ποιῆς (you do), φοβοῦ (be afraid), οὐ (not) γὰρ (for) εἰκὴ (in vain) τὴν (the) μάχαιραν (sword) φορεῖ (he bears); Θεοῦ (of God) γὰρ (for) διάκονός (a servant) ἐστίν (He is), ἔκδικος (an avenger) εἰς (for) ὀργὴν (wrath) τῷ (to the one) τὸ (-) κακόν (evil) πράσσοντι (doing).

5 Διὸ (Therefore) ἀνάγκη (necessary it is) ὑποτάσσεσθαι (to be subject), οὐ (not) μόνον (only) διὰ (on account of) τὴν (the) ὀργὴν (wrath), ἀλλὰ (but) καὶ (also) διὰ (on account of) τὴν (the) συνείδησιν (conscience).

6 διὰ (Because of) τοῦτο (this) γὰρ (for), καὶ (also) φόρους (taxes) τελεῖτε (pay you); λειτουργοὶ (servants) γὰρ (for) Θεοῦ (of God) εἰσὶν (they are), εἰς (upon)

12:21 Be not overcome of evil, but overcome evil with good.

13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

13:6 For for this cause pay ye tribute also: for they are God's ministers,

are God's ministers,
attending
continually upon this
very thing.

13:7 **But first,**
render to all their
dues, **according to**
custom, tribute to
whom tribute,
custom to whom
custom, **that your**
consecrations may
be done in fear of
him to whom fear
belongs, and in
honor **of him** to
whom honor
belongs.

13:8 **Therefore,** owe
no man **anything**,
but to love one
another; for he that
loveth another hath
fulfilled the law.

13:9 For this, Thou
shalt not commit
adultery, Thou shalt
not kill, Thou shalt
not steal, Thou shalt
not bear false
witness, Thou shalt
not covet; and if
there be any other
commandment, it is
briefly
comprehended in
this saying, namely,
Thou shalt love thy
neighbor as thyself.

13:10 Love worketh
no ill to his
neighbor; therefore,
love is the fulfilling
of the law.

13:11 And that,
knowing the time,
that now it is high
time to awake out of
sleep; for now is our
salvation nearer

αὐτὸ (this very) τοῦτο (thing)
προσκαρτεροῦντες (attending continually).

7 ἀπόδοτε (Render) πᾶσιν (to all) τὰς (their) ὀφειλάς (dues),
τῷ (to whom) τὸν (the) φόρον (tax), τὸν (the) φόρον (tax);
τῷ (to whom) τὸ (the) τέλος (revenue), τὸ (the)
τέλος (revenue); τῷ (to whom) τὸν (the) φόβον (respect),
τὸν (the) φόβον (respect); τῷ (to whom) τὴν (the)
τιμὴν (honor), τὴν (the) τιμὴν (honor).

8 Μηδενὶ (To no one) μηδὲν (nothing) ὀφείλετε (owe), εἰ (if)
μὴ (not) τὸ (-) ἀλλήλους (one another) ἀγαπᾶν (to love);
ὁ (the one) γὰρ (for) ἀγαπῶν (loving) τὸν (the)
ἕτερον (other), νόμον (the Law) πεπλήρωκεν (has fulfilled).

9 τὸ (-) γὰρ (For), “Ὁὐ (Not)
μοιχεύσεις (you shall commit adultery),” “Ὁὐ (Not)
φονεύσεις (you shall murder),” “Ὁὐ (Not)
κλέψεις (you shall steal),” “Ὁὐκ (Not)
ἐπιθυμήσεις (you shall covet),” καὶ (and) εἰ (if) τις (any)
ἕτέρα (other) ἐντολή (commandment), ἐν (in) τῷ (the)
λόγῳ (word) τούτῳ (this)
ἀνακεφαλαιῶται (it is summed up), ἐν (in) τῷ (the saying):
“Ἀγαπήσεις (You shall love) τὸν (the) πλησίον (neighbor)
σου (of you) ὡς (as) σεαυτὸν (yourself).”

10 ἡ (-) ἀγάπη (Love) τῷ (to the) πλησίον (neighbor)
κακὸν (evil) οὐκ (not) ἐργάζεται (does do);
πλήρωμα (the fulfillment) οὖν (therefore) νόμου (of the law)
ἡ (-) ἀγάπη (love is).

11 Καὶ (And) τοῦτο (this), εἰδότες (knowing) τὸν (the)
καιρὸν (time), ὅτι (that it is the) ὥρα (hour) ἤδη (already)
ὑμᾶς (for you) ἐξ (out of) ὕπνου (sleep)
ἐγερθῆναι (to awaken); νῦν (now) γὰρ (for)
ἐγγύτερον (nearer) ἡμῶν (is of us) ἢ (the)

attending
continually upon this
very thing.

13:7 Render
therefore to all their
dues: tribute to
whom tribute **is due**;
custom to whom
custom; fear to
whom fear; honor to
whom honor.

13:8 Owe no man
any thing, but to
love one another:
for he that loveth
another hath
fulfilled the law.

13:9 For this, Thou
shalt not commit
adultery, Thou shalt
not kill, Thou shalt
not steal, Thou shalt
not bear false
witness, Thou shalt
not covet; and if
there be any other
commandment, it is
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this saying, namely,
Thou shalt love thy
neighbor as thyself.

13:10 Love worketh
no ill to his neighbor:
therefore love is the
fulfilling of the law.

13:11 And that,
knowing the time,
that now it is high
time to awake out of
sleep: for now is our
salvation nearer

than when we believed.

σωτηρία (salvation) ἢ (than) ὅτε (when first) ἐπιστεύσαμεν (we believed).

than when we believed.

13:12 The night is far spent; the day is at hand. Let us, therefore, cast off the works of darkness, and let us put on the armor of light.

12 ἢ (The) νύξ (night) προέκοψεν (is nearly over), ἢ (-) δὲ (and) ἡμέρα (the day) ἤγγικεν (has drawn near). ἀποθώμεθα (We should cast off) οὖν (therefore) τὰ (the) ἔργα (works) τοῦ (-) σκοτους (of darkness); ἐνδυσώμεθα (we should put on) δὲ (now) τὰ (the) ὅπλα (armor) τοῦ (-) φωτός (of light).

13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13:13 Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13 ὡς (As) ἐν (in) ἡμέρα (daytime), εὐσχημόνως (properly) περιπατήσωμεν (we should walk), μὴ (not) κώμοις (in reveling) καὶ (and) μέθαις (drinking), μὴ (not) κοίταις (in sexual immorality) καὶ (and) ἀσελγείαις (sensuality), μὴ (not) ἔριδι (in dissension) καὶ (and) ζήλω (jealousy).

13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to gratify the lusts thereof.

14 ἀλλὰ (But) ἐνδύσασθε (put on) τὸν (the) Κύριον (Lord) Ἰησοῦν (Jesus) Χριστόν (Christ), καὶ (and) τῆς (of the) σαρκὸς (flesh) πρόνοιαν (provision) μὴ (not) ποιήσθε (make) εἰς (for) ἐπιθυμίας (desires).

13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

1 Τὸν (The one) δὲ (now) ἀσθενοῦντα (being weak) τῇ (in the) πίστει (faith), προσλαμβάνεσθε (receive), μὴ (not) εἰς (for) διακρίσεις (passing judgment) διαλογισμῶν (on reasonings).

14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

14:2 For one believeth that he may eat all things; another, who is weak, eateth herbs.

2 ὅς (One) μὲν (indeed) πιστεύει (believes) φαγεῖν (to eat) πάντα (all things); ὁ (the one) δὲ (however) ἀσθενῶν (being weak), λάχανα (vegetables) ἐσθίει (eats).

14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him.

3 ὁ (The one) ἐσθίων (eating), τὸν (the one) μὴ (not) ἐσθίωντα (eating) μὴ (not) ἐξουθενείτω (let him despise); ὁ (the one) δὲ (now) μὴ (not) ἐσθίων (eating), τὸν (him) ἐσθίωντα (eating) μὴ (not) κρινέτω (let him judge), ὁ (-) Θεός (God) γὰρ (for) αὐτὸν (him) προσελάβετο (has received).

14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

14:4 Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is

4 σὺ (You) τίς (who) εἶ (are), ὁ (-) κρίνων (judging) ἀλλότριον (another's) οἰκέτην (servant)? τῷ (To the) ἰδίῳ (own) κυρίῳ (master) στήκει (he stands) ἢ (or) πίπτει (falls). σταθήσεται (He will be upheld) δέ (however); δυνατεῖ (able is) γὰρ (for) ὁ (the) Κύριος (Lord) στήσαι (to uphold) αὐτόν (him).

14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is

able to make him stand.

14:5 One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

14:6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks.

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

14:10 But why dost thou judge thy brother? Or why dost thou set at **naught** thy brother? For we shall all stand

5 Ὅς (One) μὲν (truly) γὰρ (for) κρίνει (judges) ἡμέραν (a day) παρ' (to be above) ἡμέραν (another day); ὅς (one) δὲ (however) κρίνει (judges) πᾶσαν (every) ἡμέραν (day alike). ἕκαστος (Each) ἐν (in) τῷ (the) ἰδίῳ (own) νοῖ (mind), πληροφορεῖσθω (let be fully assured).

6 ὁ (The one) φρονῶν (regarding) τὴν (the) ἡμέραν (day), Κυρίῳ (to the Lord) φρονεῖ (regards it); ὁ (the one) ἐσθίων (eating), Κυρίῳ (to the Lord) ἐσθίει (eats), εὐχαριστεῖ (he gives thanks) γὰρ (for) τῷ (-) Θεῷ (to God); καὶ (and) ὁ (the one) μὴ (not) ἐσθίων (eating), Κυρίῳ (to the Lord) οὐκ (not) ἐσθίει (he eats), καὶ (and) εὐχαριστεῖ (he gives thanks) τῷ (-) Θεῷ (to God).

7 Οὐδεὶς (No one) γὰρ (for) ἡμῶν (of us) ἑαυτῷ (to himself) ζῆ (lives), καὶ (and) οὐδεὶς (no one) ἑαυτῷ (to himself) ἀποθνήσκει (dies).

8 ἔάν (If) τε (both) γὰρ (for) ζῶμεν (we should live), τῷ (to the) Κυρίῳ (Lord) ζῶμεν (we live); ἔάν (if) τε (also) ἀποθνήσκωμεν (we should die), τῷ (to the) Κυρίῳ (Lord) ἀποθνήσκομεν (we die). ἔάν (If) τε (both) οὖν (therefore) ζῶμεν (we should live), ἔάν (if) τε (also) ἀποθνήσκωμεν (we should die), τοῦ (the) Κυρίου (Lord's) ἐσμέν (we are).

9 εἰς (Unto) τοῦτο (this) γὰρ (for), Χριστὸς (Christ) ἀπέθανεν (died) καὶ (and) ἔζησεν (lived again), ἵνα (that) καὶ (both the) νεκρῶν (dead) καὶ (and) ζώντων (living) κυριεύσῃ (He might rule over).

10 Σὺ (You) δὲ (however), τί (why) κρίνεις (judge you) τὸν (the) ἀδελφόν (brother) σου (or you), ἢ (or) καὶ (also) σὺ (you) τί (why) ἐξουθενεῖς (do despise) τὸν (the) ἀδελφόν (brother) σου (of you)? πάντες (All) γὰρ (for) παραστησόμεθα (we will stand before) τῷ (the) βήματι (judgment seat) τοῦ (of) Θεοῦ (God).

able to make him stand.

14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

14:6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

14:10 But why dost thou judge thy brother? or why dost thou set at **nought** thy brother? for we shall all stand

before the judgment seat of Christ.

14:11 For I live, saith the Lord, as it is written: **And** every knee shall bow to me, and every tongue shall **swear** to God.

14:12 So then every one of us shall give account of himself to God.

14:13 Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

14:14 I know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

14:15 But if thy brother be grieved with thy meat, thou walkest not charitably **if thou eatest. Therefore,** destroy not him with thy meat, for whom Christ died.

14:16 Let not then your good be evil spoken of;

14:17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

11 γέγραπται (It has been written) γάρ (for): "Ζῶ (Live) ἐγώ (I), λέγει (says) Κύριος (the Lord), ὅτι (that) ἐμοὶ (to Me) κάμψει (will bow) πᾶν (every) γόνυ (knee), καὶ (and) πᾶσα (every) γλῶσσα (tongue) ἐξομολογήσεται (will confess) τῷ (-) Θεῷ (to God)."

12 Ἄρα (So) οὖν (then), ἕκαστος (each) ἡμῶν (of us) περὶ (concerning) ἑαυτοῦ (himself), λόγον (account) δώσει (will give) τῷ (-) Θεῷ (to God).

13 Μηκέτι (No longer) οὖν (therefore) ἀλλήλους (one another) κρίνωμεν (should we judge); ἀλλὰ (but) τοῦτο (this) κρίνατε (determine) μᾶλλον (rather), τὸ (-) μὴ (not) τιθέναι (to put) πρόσκομμα (any stumbling block) τῷ (before your) ἀδελφῷ (brother), ἢ (or) σκάνδαλον (snare).

14 Οἶδα (I know) καὶ (and) πέπεισμαι (I am persuaded) ἐν (in the) Κυρίῳ (Lord) Ἰησοῦ (Jesus) ὅτι (that) οὐδὲν (nothing is) κοινὸν (unclean) δι' (of) ἑαυτοῦ (itself); εἰ (if) μὴ (not) τῷ (to him) λογιζομένῳ (reckoning) τι (anything) κοινὸν (unclean) εἶναι (to be), ἐκεῖνῳ (to that one) κοινόν (unclean it is).

15 εἰ (If) γὰρ (for) διὰ (on account of) βρωμα (food), ὁ (the) ἀδελφός (brother) σου (of you) λυπείται (is grieved), οὐκέτι (no longer) κατὰ (according to) ἀγάπην (love) περιπατεῖς (are you walking). μὴ (Not) τῷ (with the) βρώματι (food) σου (of you) ἐκείνον (that one) ἀπόλλυε (destroy), ὑπὲρ (for) οὗ (whom) Χριστὸς (Christ) ἀπέθανεν (died).

16 Μὴ (Not) βλασφημείσθω (let be spoken of as evil), οὖν (therefore), ὑμῶν (your) τὸ (-) ἀγαθόν (good).

17 οὐ (Not) γὰρ (for) ἐστίν (is) ἡ (the) βασιλεία (kingdom) τοῦ (-) Θεοῦ (of God) βρωσὶς (eating) καὶ (and) πόσις (drinking), ἀλλὰ (but) δικαιοσύνη (righteousness) καὶ (and) εἰρήνη (peace) καὶ (and) χαρὰ (joy) ἐν (in the) Πνεύματι (Spirit) Ἁγίῳ (Holy).

before the judgment seat of Christ.

14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall **confess** to God.

14:12 So then every one of us shall give account of himself to God.

14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

14:15 But if thy brother be grieved with thy meat, **now** walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

14:16 Let not then your good be evil spoken of:

14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

14:18 For he that in these things serveth Christ is acceptable to God and approved of men.

14:19 Let us, therefore, follow after the things which make for peace and things wherewith one may edify another.

14:20 For meat, destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

14:21 It is good neither to eat flesh, nor to drink wine, nor **anything** whereby thy brother stumbleth, or is offended, or is made weak.

14:22 Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

14:23 And he that doubteth is **condemned** if he eat, because **it is** not of faith; for whatsoever is not of faith is sin.

15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

18 ὁ (The one) γὰρ (for) ἐν (in) τούτῳ (these things) δουλεύων (serving) τῷ (-) Χριστῷ (Christ) εὐάρεστος (is well-pleasing) τῷ (-) Θεῷ (to God) καὶ (and) δόκιμος (approved) τοῖς (-) ἀνθρώποις (by men).

19 Ἄρα (So) οὖν (then), τὰ (the things) τῆς (-) εἰρήνης (of peace) διώκωμεν* (we should pursue), καὶ (and) τὰ (the things) τῆς (-) οἰκοδομῆς (for edification) τῆς (-) εἰς (among) ἀλλήλους (each other).

20 μὴ (Not) ἕνεκεν (for the sake of) βρώματος (food), κατάλυε (destroy) τὸ (the) ἔργον (work) τοῦ (-) Θεοῦ (of God). πάντα (All things) μὲν (indeed are) καθαρὰ (clean), ἀλλὰ (but) κακὸν (it is wrong) τῷ (to the) ἀνθρώπῳ (man) τῷ (-) διὰ (through) προσκόμματος (a stumbling block) ἐσθίοντι (eating).

21 καλὸν (It is good) τὸ (-) μὴ (neither) φαγεῖν (to eat) κρέα (meat), μηδὲ (nor) πιεῖν (to drink) οἶνον (wine), μηδὲ (nor anything) ἐν (in) ᾧ (which) ὁ (the) ἀδελφός (brother) σου (of you) προσκόπτει (stumbles).

22 Σὺ (You) πίστιν (the faith) ἣν (that) ἔχεις (have), κατὰ (to) σεαυτὸν (yourself) ἔχε (keep) ἐνώπιον (before) τοῦ (-) Θεοῦ (God). μακάριος (Blessed is) ὁ (the one) μὴ (not) κρίνων (judging) ἑαυτὸν (himself) ἐν (in) ᾧ (what) δοκιμάζει (he approves).

23 ὁ (The one) δὲ (however) διακρινόμενος (doubting), ἐὰν (if) φάγη (he eats), κατακέκριται (has been condemned), ὅτι (because it is) οὐκ (not) ἐκ (of) πίστεως (faith); πᾶν (everything) δὲ (now) ὃ (that is) οὐκ (not) ἐκ (of) πίστεως (faith), ἁμαρτία (sin) ἐστίν (is).

1 Ὅφείλομεν (We ought) δὲ (now), ἡμεῖς (we) οἱ (who are) δυνατοὶ (strong), τὰ (the) ἀσθενήματα (weaknesses) τῶν (of the) ἀδυνάτων (weak) βαστάζειν (to bear), καὶ (and) μὴ (not) ἑαυτοῖς (ourselves) ἀρέσκειν (to please).

14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.

14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

14:21 It is good neither to eat flesh, nor to drink wine, nor **any thing** whereby thy brother stumbleth, or is offended, or is made weak.

14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

14:23 And he that doubteth is **damned** if he eat, because **he eateth** not of faith: for whatsoever is not of faith is sin.

15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

15:2 Let every one of us please his neighbor for his good to edification.

15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 Now the God of patience and consolation grant you to be **like-minded** one toward another according **as was** Christ Jesus,

15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

15:7 Wherefore, receive ye one another, as Christ also received us, to the glory of God.

15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers,

2 ἕκαστος (Each) ἡμῶν (of us) τῷ (the) πλησίον (neighbor) ἀρεσκέτω (let please), εἰς (unto) τὸ (the) ἀγαθὸν (good), πρὸς (for) οἰκοδομὴν (edification).

3 καὶ (Even) γὰρ (for) ὁ (-) Χριστὸς (Christ) οὐχ (not) ἑαυτῷ (Himself) ἤρεσεν (pleased), ἀλλὰ (but) καθὼς (as) γέγραπται (it has been written): "Οἱ (The) ὀνειδισμοὶ (reproaches) τῶν (of those) ὀνειδιζόντων (reproaching) σε (You) ἐπέπεσαν (have fallen) ἐπ' (on) ἐμέ (Me)."

4 ὅσα (Whatever) γὰρ (for) προεγράφη (was written in the past), (πάντα) (all) εἰς (for) τὴν (-) ἡμετέραν (our) διδασκαλίαν (instruction) ἐγράφη (was written), ἵνα (so that) διὰ (through) τῆς (-) ὑπομονῆς (endurance) καὶ (and) διὰ (through) τῆς (the) παρακαλήσεως (encouragement) τῶν (of the) γραφῶν (Scriptures), τὴν (-) ἐλπίδα (hope) ἔχωμεν (we might have).

5 Ὁ (The) δὲ (now) Θεὸς (God) τῆς (-) ὑπομονῆς (of endurance) καὶ (and) τῆς (-) παρακαλήσεως (encouragement), δῶη (may He give) ὑμῖν (you) τὸ (the) αὐτὸ (same) φρονεῖν (to be of mind) ἐν (with) ἀλλήλοις (one another), κατὰ (according to) Χριστὸν (Christ) Ἰησοῦν (Jesus),

6 ἵνα (so that) ὁμοθυμαδὸν (with one accord), ἐν (with) ἐνὶ (one) στόματι (mouth), δοξάζητε (you may glorify) τὸν (the) Θεὸν (God) καὶ (and) Πατέρα (Father) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ).

7 Διὸ (Therefore) προσλαμβάνεσθε (receive) ἀλλήλους (one another) καθὼς (as) καὶ (also) ὁ (-) Χριστὸς (Christ) προσελάβετο (received) ὑμᾶς* (you), εἰς (to) δόξαν (the glory) τοῦ (-) Θεοῦ (of God).

8 λέγω (I say) γὰρ (for), Χριστὸν (Christ) διάκονον (a servant) γεγενῆσθαι (to have become) περιτομῆς (of the circumcision) ὑπὲρ (for) ἀληθείας (the truth) Θεοῦ (of God), εἰς (in order) τὸ (-) βεβαιῶσαι (to confirm) τὰς (the) ἐπαγγελίας (promises given) τῶν (to the) πατέρων (fathers),

15:2 Let every one of us please his neighbor for his good to edification.

15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 Now the God of patience and consolation grant you to be **likeminded** one toward another according **to** Christ Jesus:

15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name.

15:10 And again he saith, Rejoice, ye Gentiles, with his people.

15:11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

15:12 And again, Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind because

9 τὰ (-) δὲ (and for) ἔθνη (the Gentiles), ὑπὲρ (for) ἐλέους (mercy), δοξάσαι (to glorify) τὸν (-) Θεόν (God), καθὼς (as) γέγραπται (it has been written): “Διὰ (Because of) τοῦτο (this) ἔξομολογήσομαί (I will praise) σοι (You) ἐν (among) ἔθνεσιν (the Gentiles), καὶ (and) τῷ (to the) ὀνόματί (name) σου (of You) ψαλῶ (will I sing).”

10 Καὶ (And) πάλιν (again) λέγει (it says): “Εὐφρανθήτε (Rejoice you) ἔθνη (Gentiles), μετὰ (with) τοῦ (the) λαοῦ (people) αὐτοῦ (of Him).”

11 Καὶ (And) πάλιν (again): “Αἰνεῖτε (Praise) πάντα (all) τὰ (the) ἔθνη (Gentiles), τὸν (the) Κύριον (Lord); καὶ (and) ἐπαινεσάτωσαν (praise) αὐτὸν (Him), πάντες (all) οἱ (the) λαοὶ (peoples).”

12 Καὶ (And) πάλιν (again), Ἡσαΐας (Isaiah) λέγει (says): “Ἔσται (There will be) ἡ (the) ῥίζα (root) τοῦ (-) Ἰεσσαί (of Jesse), καὶ (and) ὁ (the One) ἀνιστάμενος (arising) ἄρχειν (to rule over) ἐθνῶν (Gentiles); ἐπ’ (in) αὐτῷ (Him) ἔθνη (the Gentiles) ἐλπιοῦσιν (will hope).”

13 Ὁ (-) δὲ (And) Θεὸς (the God) τῆς (-) ἐλπίδος (of hope) πληρώσαι (may fill) ὑμᾶς (you) πάσης (with all) χαρᾶς (joy) καὶ (and) εἰρήνης (peace), ἐν (in) τῷ (-) πιστεύειν (believing); εἰς (for) τὸ (-) περισσεύειν (to abound) ὑμᾶς (you) ἐν (in) τῇ (-) ἐλπίδι (hope) ἐν (in) δυνάμει (the power) Πνεύματος (of the Spirit) Ἁγίου (Holy).

14 Πέπεισμαι (I am persuaded) δέ (now), ἀδελφοί (brothers) μου (of me), καὶ (also) αὐτὸς (myself) ἐγὼ (I) περὶ (concerning) ὑμῶν (you), ὅτι (that) καὶ (also) αὐτοὶ (you yourselves) μεστοί (full) ἔστε (are) ἀγαθωσύνης (of goodness), πεπληρωμένοι (being filled) πάσης (with all) τῆς (-) γνώσεως (knowledge), δυνάμενοι (being able) καὶ (also) ἀλλήλους (one another) νουθετεῖν (to admonish).

15 τολμηρότερον* (More boldly) δὲ (however) ἔγραψα (I have written) ὑμῖν (to you), ἀπὸ (in) μέρους (part), ὡς (as) ἐπιναμιμνήσκων (reminding) ὑμᾶς (you), διὰ (because of) τὴν (the) χάριν (grace) τὴν (-) δοθεῖσάν (having been given) μοι (to me) ὑπὸ* (by) τοῦ (-) Θεοῦ (God)

15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

15:10 And again he saith, Rejoice, ye Gentiles, with his people.

15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace

of the grace that is given to me of God,

15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

15:17 I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God.

15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed,

15:19 Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation,

15:21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand,

16 εις (for) τὸ (-) εἶναι (to be) με (me) λειτουργὸν (a minister) Χριστοῦ (Christ) Ἰησοῦ (of Jesus) εις (to) τὰ (the) ἔθνη (Gentiles), ἱερουργοῦντα (administering the sacred service) τὸ (of the) εὐαγγέλιον (gospel) τοῦ (-) Θεοῦ (of God), ἵνα (so that) γένηται (might become) ἡ (the) προσφορὰ (offering) τῶν (of the) ἐθνῶν (Gentiles) εὐπρόσδεκτος (acceptable), ἡγιασμένη (having been sanctified) ἐν (in the) Πνεύματι (Spirit) Ἁγίῳ (Holy).

17 Ἐχω (I have) οὖν (therefore) τὴν (the) καύχησιν (boasting) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus), τὰ (in the things) πρὸς (pertaining to) τὸν (-) Θεόν (God).

18 οὐ (Not) γὰρ (for) τολμήσω (will I dare) τι (anything) λαλεῖν (to speak of), ὧν (what) οὐ (except) κατεργάσατο (has accomplished) Χριστὸς (Christ) δι' (through) ἐμοῦ (me), εις (unto the) ὑπακοὴν (obedience) ἐθνῶν (of the Gentiles), λόγῳ (by word) καὶ (and) ἔργῳ (deed),

19 ἐν (in the) δυνάμει (power) σημείων (of signs) καὶ (and) τεράτων (wonders), ἐν (in the) δυνάμει (power) Πνεύματος (of the Spirit) [θεοῦ] (of God); ὥστε (so as) με (for me) ἀπὸ (from) Ἱερουσαλήμ (Jerusalem), καὶ (and) κύκλῳ (around) μέχρι (unto) τοῦ (-) Ἰλλυρικοῦ (Illyricum), πεπληρωκέναι (to have fully proclaimed) τὸ (the) εὐαγγέλιον (gospel) τοῦ (-) Χριστοῦ (of Christ),

20 οὕτως (thus) δὲ (now) φιλοτιμούμενον (being ambitious) εὐαγγελίζεσθαι (to preach the gospel) οὐχ (not) ὅπου (where) ὠνομάσθη (had been named) Χριστός (Christ), ἵνα (so that) μὴ (not) ἐπ' (upon) ἀλλότριον (another's) θεμέλιον (foundation) οἰκοδομῶ (I might build).

21 ἀλλὰ (Rather), καθὼς (as) γέγραπται (it has been written): "Ὀψονται (They will see), ⇔ «οἷς (to whom) οὐκ (not) ἀνηγγέλη (it was proclaimed) περὶ (concerning) αὐτοῦ» (Him); καὶ (and) οἱ (those that) οὐκ (not) ἀκηκόασιν (have heard) συνήσουσιν (will understand)."

that is given to me of God,

15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

15:22 For which cause also I have been much hindered from coming to you,

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you,

15:24 **When** I take my journey into Spain, I will come to you. For I trust to see you in my journey and to be brought on my way thitherward by you, if first I be somewhat filled through your **prayers**.

15:25 But now I go unto Jerusalem to minister unto the saints.

15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

15:28 When, therefore, I have performed this and have sealed to them

22 Διὸ (Therefore) καὶ (also) ἐνεκοπτόμην (I have been hindered) τὰ (-) πολλά (many times) τοῦ (-) ἐλθεῖν (to come) πρὸς (to) ὑμᾶς (you).

23 Νυνὶ (Now) δὲ (however), μηκέτι (no longer) τόπον (a place) ἔχων (having) ἐν (in) τοῖς (the) κλίμασι (regions) τούτοις (these), ἐπιποθίαν (a great desire) δὲ (now) ἔχων (having had) τοῦ (-) ἐλθεῖν (to come) πρὸς (to) ὑμᾶς (you) ἀπὸ (for) ἱκανῶν (many) ἐτῶν (years),

24 ὡς (whenever) ἂν (-) πορεύωμαι (I may go) εἰς (to) τὴν (-) Σπανίαν (Spain) ἐλπίζω (I hope) γὰρ (for) διαπορευόμενος (going through) θεάσασθαι (to see) ὑμᾶς (you), καὶ (and) ὑφ' (by) ὑμῶν (you) προπεμφθῆναι (to be equipped) ἐκεῖ (there), ἐὰν (if) ὑμῶν (of you) πρῶτον (first) ἀπὸ (in) μέρους (part) ἐμπλησθῶ (I should be filled).

25 Νυνὶ (Now) δὲ (however) πορεύομαι (I am going) εἰς (to) Ἱερουσαλήμ (Jerusalem), διακονῶν (ministering) τοῖς (to the) ἁγίοις (saints).

26 εὐδόκησαν* (Were pleased) γὰρ (for) Μακεδονία (Macedonia) καὶ (and) Ἀχαΐα (Achaia) κοινωνίαν (a contribution) τινὰ (certain) ποιήσασθαι (to make) εἰς (for) τοὺς (the) πτωχοὺς (poor) τῶν (among the) ἁγίων (saints) τῶν (-) ἐν (in) Ἱερουσαλήμ (Jerusalem).

27 εὐδόκησαν* (They were pleased) γὰρ (for), καὶ (and) ὀφειλέται (debtors) εἰσὶν (they are) αὐτῶν (of them). εἰ (If) γὰρ (for) τοῖς (the things) πνευματικοῖς (spiritual) αὐτῶν (of them) ἐκοινώνησαν (have shared in) τὰ (the) ἔθνη (Gentiles), ὀφείλουσιν (they ought) καὶ (also) ἐν (in) τοῖς (the) σαρκικοῖς (material things) λειτουργῆσαι (to minister) αὐτοῖς (to them).

28 Τοῦτο (This) οὖν (therefore) ἐπιτελέσας (having finished) καὶ (and) σφραγισάμενος (having sealed) αὐτοῖς (to them) τὸν (the) καρπὸν (fruit) τοῦτον (this),

15:22 For which cause also I have been much hindered from coming to you.

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

15:24 **Whensoever** I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your **company**.

15:25 But now I go unto Jerusalem to minister unto the saints.

15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

15:28 When therefore I have performed this, and have sealed to them

this fruit, I will come by you into Spain.

15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me,

15:31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints,

15:32 That I may come unto you with joy by the will of God and may with you be refreshed.

15:33 Now the God of peace be with you all. Amen.

16:1 I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea,

16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer

ἀπελεύσομαι (I will set off) δι' (through) ὑμῶν (you) εἰς (into) Σπανίαν (Spain).

29 οἶδα (I know) δὲ (now) ὅτι (that) ἐρχόμενος (coming) πρὸς (to) ὑμᾶς (you), ἐν (in) πληρώματι (the fullness) εὐλογίας (of the blessing) Χριστοῦ (of Christ) ἐλεύσομαι (I will come).

30 Παρακαλῶ (I exhort) δὲ (now) ὑμᾶς (you), ἀδελφοί (brothers), διὰ (by) τοῦ (the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) καὶ (and) διὰ (by) τῆς (the) ἀγάπης (love) τοῦ (of the) Πνεύματος (Spirit), συναγωνίσασθαί (to strive together with) μοι (me) ἐν (in) ταῖς (the) προσευχαῖς (prayers) ὑπὲρ (for) ἐμοῦ (me) πρὸς (to) τὸν (-) Θεόν (God),

31 ἵνα (so that) ῥυθθῶ (I may be delivered) ἀπὸ (from) τῶν (those) ἀπειθούντων (refusing to be persuaded) ἐν (in) τῇ (-) Ἰουδαίᾳ (Judea), καὶ (and) ἢ (the) διακονία (service) μου (of me), ἢ (which is) εἰς (in) Ἰερουσαλήμ (Jerusalem), εὐπρόσδεκτος (acceptable) τοῖς (to the) ἀγίοις (saints) γένηται (may be),

32 ἵνα (so that) ἐν (in) χαρᾷ (joy), ἐλθῶν (having come) πρὸς (to) ὑμᾶς (you) διὰ (by the) θελήματος (will) Θεοῦ (of God), συναναπαύσωμαι (I may be refreshed with) ὑμῖν (you).

33 Ὁ (-) δὲ (And) Θεὸς (the God) τῆς (-) εἰρήνης (of peace) μετὰ (be with) πάντων (all) ὑμῶν (of you). ἀμήν (Amen).

1 Συνίστημι (I commend) δὲ (now) ὑμῖν (to you) Φοίβην (Phoebe), τὴν (the) ἀδελφὴν (sister) ἡμῶν (of us), οὖσαν (being) καὶ (also) διάκονον (a servant) τῆς (of the) ἐκκλησίας (church) τῆς (-) ἐν (in) Κενχρεαῖς (Cenchrea),

2 ἵνα (that) αὐτήν (her) προσδέξησθε (you might receive) ἐν (in the) Κυρίῳ (Lord) ἀξίως (worthily) τῶν (-) ἁγίων (of the saints), καὶ (and) παραστήτε (you might assist) αὐτῇ (her) ἐν (in) ᾧ (whatever) ἂν (-) ὑμῶν (of you) χῆρῃ (she may need) πράγματι (matter). καὶ (Also) γὰρ (for) αὐτὴ (she) προστάτις (a patroness) πολλῶν (of many) ἐγενήθη (has been), καὶ (and) ἐμοῦ (of me) αὐτοῦ (myself).

this fruit, I will come by you into Spain.

15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

15:31 That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

15:33 Now the God of peace be with you all. Amen.

16:1 I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea:

16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer

of many and of myself also.

16:3 Greet Priscilla and Aquila, my helpers in Christ Jesus,

16:4 Who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles.

16:5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ.

16:6 Greet Mary, who bestowed much labor on us.

16:7 Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

16:8 Greet Amplias, my beloved in the Lord.

16:9 Salute Urbane, our helper in Christ, and Stachys, my beloved.

16:10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus' **church**.

3 Ἀσπάσασθε (Greet) Πρίσκαν (Prisca) καὶ (and) Ἀκύλαν (Aquila), τοὺς (the) συνεργοὺς (fellow workers) μου (of me) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus) —

4 οἵτινες (who) ὑπὲρ (for) τῆς (the) ψυχῆς (life) μου (of me), τὸν (the) ἑαυτῶν (of them) τράχηλον (neck) ὑπέθηκαν (have lain down), οἷς (whom) οὐκ (not) ἐγὼ (I) μόνος (only) εὐχαριστῶ (thank), ἀλλὰ (but) καὶ (also) πᾶσαι (all) αἱ (the) ἐκκλησίαι (churches) τῶν (of the) ἐθνῶν (Gentiles) —

5 καὶ (and) τὴν (the) κατ' (at) οἶκον (house) αὐτῶν (their) ἐκκλησίαν (church). Ἀσπάσασθε (Greet) Ἐπαίνετον (Epenetus), τὸν (the) ἀγαπητόν (beloved) μου (of me), ὅς (who) ἐστίν (is) ἀπαρχή (a firstfruit) τῆς (-) Ἀσίας (of Asia) εἰς (for) Χριστόν (Christ).

6 Ἀσπάσασθε (Greet) Μαριάν (Mary), ἣτις (who) πολλὰ (much) ἐκοπίασεν (toiled) εἰς (for) ὑμᾶς (you).

7 Ἀσπάσασθε (Greet) Ἀνδρόνικον (Andronicus) καὶ (and) Ἰουνίαν (Junias), τοὺς (-) συγγενεῖς (kinsmen) μου (of me) καὶ (and) συναιχμαλώτους (fellow prisoners) μου (with me), οἵτινες (who) εἰσὶν (are) ἐπίσημοι (of note) ἐν (among) τοῖς (the) ἀποστόλοις (apostles), οἱ (who) καὶ (also) πρὸ (before) ἐμοῦ (me) γέγοναν (were) ἐν (in) Χριστῷ (Christ).

8 Ἀσπάσασθε (Greet) Ἀμπλιᾶτον (Ampliatius), τὸν (-) ἀγαπητόν (beloved) μου (of me) ἐν (in the) Κυρίῳ (Lord).

9 Ἀσπάσασθε (Greet) Οὐρβανὸν (Urbanus), τὸν (the) συνεργὸν (fellow worker) ἡμῶν (of us) ἐν (in) Χριστῷ (Christ), καὶ (and) Στάχυν (Stachys) τὸν (the) ἀγαπητόν (beloved) μου (of me).

10 Ἀσπάσασθε (Greet) Ἀπελλῆν (Apelles), τὸν (the) δόκιμον (approved) ἐν (in) Χριστῷ (Christ). Ἀσπάσασθε (Greet) τοὺς (those) ἐκ (of) τῶν (the household) Ἀριστοβούλου (of Aristobulus).

of many, and of myself also.

16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

16:5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ.

16:6 Greet Mary, who bestowed much labor on us.

16:7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

16:8 Greet Amplias my beloved in the Lord.

16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.

16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' **household**.

16:11 Salute Herodion, my kinsman. Greet them that be of the **church** of Narcissus, which are in the Lord.

16:12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.

16:13 Salute Rufus, chosen in the Lord, and his mother and mine.

16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16:16 Salute one another with a holy **salutation**. The churches of Christ salute you.

16:17 Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them.

16:18 For they that are such serve not our Lord Jesus Christ, but their own

11 Ασπάσασθε (Greet) Ἡροδίωνα (Herodion), τὸν (the) συγγενῆ (kinsman) μου (of me). Ασπάσασθε (Greet) τοὺς (those) ἐκ (of) τῶν (the household) Ναρκίσσου (of Narcissus), τοὺς (-) ὄντας (being) ἐν (in the) Κυρίῳ (Lord).

12 Ασπάσασθε (Greet) Τρύφαιναν (Tryphena) καὶ (and) Τρυφῶσαν (Tryphosa), τὰς (those) κοπιώσας (toiling) ἐν (in the) Κυρίῳ (Lord). Ασπάσασθε (Greet) Περσίδα (Persis), τὴν (the) ἀγαπητὴν (beloved), ἣτις (who) πολλὰ (much) ἐκοπίασεν (toiled) ἐν (in the) Κυρίῳ (Lord).

13 Ασπάσασθε (Greet) Ρουῖφον (Rufus), τὸν (the) ἐκλεκτὸν (chosen) ἐν (in the) Κυρίῳ (Lord), καὶ (and) τὴν (the) μητέρα (mother) αὐτοῦ (of him) καὶ (and) ἐμοῦ (of me).

14 Ασπάσασθε (Greet) Ἀσύνκριτον (Asyncritus), Φλέγοντα (Phlegon), Ἑρμῆν (Hermes), Πατρόβαν (Patrobas), Ἑρμᾶν (Hermas), καὶ (and) τοὺς (the) σὺν (with) αὐτοῖς (them) ἀδελφούς (brothers).

15 Ασπάσασθε (Greet) Φιλόλογον (Philologus) καὶ (and) Ἰουλίαν (Julia), Νηρέα (Nereus) καὶ (and) τὴν (the) ἀδελφὴν (sister) αὐτοῦ (of him), καὶ (and) Ὀλυμπᾶν (Olympas) καὶ (and) τοὺς (the) σὺν (with) αὐτοῖς (them) πάντας (all) ἀγίους (saints).

16 Ασπάσασθε (Greet) ἀλλήλους (one another) ἐν (with) φιλήματι (a kiss) ἁγίῳ (holy). Ασπάζονται (Greet) ὑμᾶς (you), αἱ (the) ἐκκλησίαι (churches) πᾶσαι (all) τοῦ (-) Χριστοῦ (of Christ).

17 Παρακαλῶ (I exhort) δὲ (now) ὑμᾶς (you), ἀδελφοί (brothers), σκοπεῖν (to watch out for) τοὺς (those) τὰς (-) διχοστασίας (divisions) καὶ (and) τὰ (-) σκάνδαλα (obstacles) παρὰ (contrary to) τὴν (the) διδασχὴν (teaching) ἣν (that) ὑμεῖς (you) ἐμάθετε (have learned) ποιοῦντας (causing), καὶ (and) ἐκκλίνετε (turn away) ἀπ' (from) αὐτῶν (them).

18 οἱ (-) γὰρ (For) τοιοῦτοι (such) τῷ (the) Κυρίῳ (Lord) ἡμῶν (of us) Χριστῷ (Christ) οὐ (not) δουλεύουσιν (serve), ἀλλὰ (but) τῇ (the) ἑαυτῶν (of themselves) κοιλίᾳ (belly);

16:11 Salute Herodion my kinsman. Greet them that be of the **household** of Narcissus, which are in the Lord.

16:12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.

16:13 Salute Rufus chosen in the Lord, and his mother and mine.

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16:16 Salute one another with a holy **kiss**. The churches of Christ salute you.

16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

16:18 For they that are such serve not our Lord Jesus Christ, but their own

belly, and by good words and fair speeches deceive the hearts of the simple.

16:19 For your obedience is come abroad unto all men. I am glad, therefore, on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

16:21 Timotheus, my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

16:22 I, Tertius, who wrote this epistle, salute you in the Lord.

16:23 Gaius, mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus, a brother.

16:24 The grace of our Lord Jesus Christ be with you all. Amen.

16:25 Now to him that is of power to stablish you according to **the** gospel and the

καὶ (and) διὰ (by) τῆς (-) χρηστολογίας (smooth talk) καὶ (and) εὐλογίας (flattery) ἔξαπατῶσιν (they deceive) τὰς (the) καρδίας (hearts) τῶν (of the) ἀκάκων (naive).

19 Ἡ (The) γὰρ (for) ὑμῶν (of you) ὑπακοή (obedience), εἰς (to) πάντας (all) ἀφίκετο (has reached). ἐφ' (Over) ὑμῖν (you), οὖν (therefore) χαίρω (I rejoice); θέλω (I wish) δὲ (however) ὑμᾶς (you) σοφούς (wise) εἶναι (to be) εἰς (to) τὸ (-) ἀγαθόν (good), ἀκεραίους (innocent) δὲ (however) εἰς (to) τὸ (-) κακόν (evil).

20 Ὁ (The) δὲ (now) Θεός (God) τῆς (-) εἰρήνης (of peace) συντρίψει (will crush) τὸν (-) Σατανᾶν (Satan) ὑπὸ (under) τοὺς (the) πόδας (feet) ὑμῶν (of you) ἐν (in) τάχει (a short time). Ἡ (The) χάρις (grace) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) μεθ' (be with) ὑμῶν (you).

21 Ἀσπάζεταιται (Greets) ὑμᾶς (you) Τιμόθεος (Timothy), ὁ (the) συνεργός (fellow worker) μου (of me), καὶ (also) Λούκιος (Lucius), καὶ (and) Ἰάσων (Jason), καὶ (and) Σωσίπατρος (Sosipater), οἱ (the) συγγενεῖς (kinsmen) μου (of me).

22 Ἀσπάζομαι (Greet) ὑμᾶς (you) ἐγὼ (I), Τέρτιος (Tertius), ὁ (the one) γράψας (having written down) τὴν (this) ἐπιστολήν (letter), ἐν (in the) Κυρίῳ (Lord).

23 Ἀσπάζεταιται (Greets) ὑμᾶς (you) Γάϊος (Gaius), ὁ (the) ξένος (host) μου (of me), καὶ (and) ὅλης (of all) τῆς (the) ἐκκλησίας (church). Ἀσπάζεταιται (Greets) ὑμᾶς (you) Ἐραστός (Erastus), ὁ (the) οἰκονόμος (steward) τῆς (of the) πόλεως (city), καὶ (and) Κούαρτος (Quartus), ὁ (the) ἀδελφός (brother).

24 Ἡ (The) χάρις (grace) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) μετὰ (with) μεθ' (be with) πάντων (all) ὑμῶν (you). Ἀμήν (Amen).

25 Τῷ (To Him) δὲ (now) δυναμένῳ (being able) ὑμᾶς (you) στηριξάτω (to strengthen), κατὰ (according to) τὸ (-) εὐαγγέλιόν (gospel) μου (my) καὶ (and) τὸ (the) κήρυγμα (preaching) Ἰησοῦ (of Jesus) Χριστοῦ (Christ),

belly; and by good words and fair speeches deceive the hearts of the simple.

16:19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

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16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

16:24 The grace of our Lord Jesus Christ be with you all. Amen.

16:25 Now to him that is of power to stablish you according to **my** gospel, and the

preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,

16:27 To God, only wise, be glory through Jesus Christ for ever. Amen.

κατὰ (according to) ἀποκάλυψιν (the revelation) μυστηρίου (of the mystery), χρόνοις (in times) αἰωνίους (of the ages) σεσιγημένου (having been kept secret),

26 φανερωθέντος (having been made manifest) δὲ (however) νῦν (now), διὰ (through) τε (also) γραφῶν (Scriptures) προφητικῶν (prophetic), κατ' (according to) ἐπιταγὴν (the commandment) τοῦ (of the) αἰωνίου (Eternal) Θεοῦ (God), εἰς (unto the) ὑπακοὴν (obedience) πίστεως (of faith) — εἰς (to) πάντα (all) τὰ (the) ἔθνη (Gentiles) γνωρισθέντος (having been made known) —

27 μόνῳ (to the only) σοφῷ (wise) Θεῷ (God), διὰ (through) Ἰησοῦ (Jesus) Χριστοῦ (Christ) ᾧ (which is), ἡ (be the) δόξα (glory) εἰς (to) τοὺς (the) αἰῶνας (ages) ᾧ (of the) αἰώνων (ages), ἀμήν (Amen).

preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

16:27 To God only wise, be glory through Jesus Christ for ever. Amen.