

ROMANS

- A. ^{1:1}Paul, *a slave of Christ Jesus, a called apostle having been separated for the good-news of God*
1. ²Which He promised-beforehand through His prophets in *the Holy Scriptures*
 2. ³Concerning His Son—
 - a. The *One* having come from *the seed of David according-to the flesh*
 - b. ⁴The *One* having been designated *as the Son of God* with power according to *the Spirit of holiness by the resurrection from the dead*
 - c. Jesus Christ our Lord
 - d. ⁵Through Whom we received grace and apostleship for *the obedience of faith* among all the Gentiles for the sake of His name, ⁶among whom **you** also are called *ones of Jesus Christ*
- B. ⁷*To all the ones being in Rome, beloved ones of God, called saints*
- C. Grace to you and peace from God our Father and *the Lord Jesus Christ*
- D. ⁸First, I am giving-thanks to my God through Jesus Christ for you all, because your faith is being proclaimed in the whole world
1. ⁹For God is my witness— Whom I am serving in my spirit in the good-news of His Son— how unceasingly I am making mention of you ¹⁰always in my prayers, asking if somehow now at last I shall be prospered in the will of God to come to you
 - a. ¹¹For I am yearning to see you in order that I may impart some spiritual gift to you so that you *may* be established. ¹²And this is *that I may* be encouraged-together-with you among you— through each other's faith, both yours and mine
- E. ¹³And I do not want you to be-unaware, brothers, that often I planned to come to you— and was prevented until now— in order that I might have some fruit among you also, as indeed among the other Gentiles
1. ¹⁴I am a debtor both to Greeks and barbarians, both to wise and foolish
 2. ¹⁵So for my part, *I am* eager also to announce-the-good-news to you, the ones in Rome
 3. ¹⁶For I am not ashamed-of the good-news, for it is *the power of God* for salvation to everyone believing— both to the Jew first, and to the Greek
 - a. ¹⁷For *the righteousness of God* is revealed in it from faith to faith, just as it has been written [in Hab 2:4]: “But the righteous one shall live by faith”
- 1A. ¹⁸For *the wrath of God* is revealed from heaven against all ungodliness and unrighteousness of people holding-down the truth in unrighteousness
- 1B. ¹⁹Because the *thing known of God* is evident in them, for God made *it* evident to them
- 1C. ²⁰For His invisible *things*— both His eternal power and divine-nature— are clearly-seen, being understood since *the creation of the world in the things* made, so that they are without-excuse
- 2B. ²¹Because having known God, they did not glorify *Him* as God or give-thanks, but became-futile in their thoughts, and their senseless heart was darkened
- 1C. ²²While claiming to be wise, they became-foolish, ²³and exchanged the glory of the immortal God for a likeness— *an image of a mortal person and of birds and of four-footed-animals and of reptiles*
- 1D. ²⁴Therefore God handed them over in the desires of their hearts to impurity
- 1E. *So that* their bodies are dishonored among them
- 2C. ²⁵Who exchanged the truth of God for the lie, and worshiped and served the creation rather than the *One* having created— Who is blessed forever, amen
- 1D. ²⁶For this reason God handed them over to passions of dishonor
- 1E. For both their females exchanged the natural [sexual] function for the *one* contrary to nature
 - 2E. ²⁷And likewise also the males, having left the natural [sexual] function of the female, were inflamed by their craving for one another

- 1F. Males with males committing the indecent-act, and receiving-back in themselves the return which was due their error
- 3C. ²⁸And as they did not approve to have God in *their* knowledge
- 1D. God handed them over to a disapproved mind, to do the *things* not being proper
- 1E. ²⁹Having been filled *with* all unrighteousness, evilness, greed, badness
- 2E. Full *of* envy, murder, strife, deceit, malice
- 3E. Whisperers, ³⁰slanderers, God-haters, violent, proud, boasters, inventors *of* evils, disobedient *to* parents, ³¹senseless, unfaithful, unaffectionate, unmerciful
- 4E. ³²Who, having known the regulation *of* God that the *ones* practicing such *things* are worthy *of* death, not only are doing them, but are also giving-approval *to* the *ones* practicing *them*
- 3B. ^{2:1}Therefore you are without-excuse, O human— everyone judging
- 1C. For in what you are judging the other *person*, you are condemning yourself— for you, the *one* judging, are practicing the same *things*!
- 1D. ²And we know that the judgment *of* God is according to truth upon the *ones* practicing such *things*
- 2C. ³But are you thinking this, O human— the *one* judging the *ones* practicing such *things* and doing them [yourself]— that **you** will escape the judgment *of* God?
- 3C. ⁴Or are you disregarding the riches *of* His goodness and forbearance and patience, not knowing that the good *thing of* God is leading you to repentance?
- 4C. ⁵But in-accordance-with your hardness and *your* unrepentant heart, you are storing-up wrath *for* yourself on *the* day *of* wrath and *the* revelation *of* the righteous-judgment *of* God—
- 1D. ⁶Who will render *to* each *one* according to his works—
- 1E. ⁷*To* the *ones* seeking glory and honor and immortality in accordance with endurance *in* good work *He* will render eternal life
- 2E. ⁸*But to* the *ones* indeed disobeying the truth, and obeying unrighteousness out of selfish-interest *there will be* wrath and fury
- 4B. ⁹*There will be* affliction and distress upon every soul *of* the person committing evil— both *of* the Jew first, and *of* the Greek. ¹⁰*But there will be* glory and honor and peace *to* everyone working good— both *to* the Jew first, and *to* the Greek
- 1C. ¹¹For there is no respect-of-persons with God
- 2C. ¹²For all who sinned without-Law will also perish without-Law, and all who sinned under *the* Law will be judged by *the* Law. ¹³For not the hearers *of* law *are* righteous before God, but the doers *of* law will be declared-righteous
- 1D. ¹⁴For whenever Gentiles, the *ones* not having *the* Law, are doing *by* nature the *things of* the Law, these *ones* not having *the* Law are *a* law *to* themselves, ¹⁵who are demonstrating the work *of* the Law written in their hearts—
- 1E. Their conscience bearing co-witness
- 2E. And *their* thoughts accusing or even defending between one another
- 3E. ¹⁶*On the* day when God judges the hidden *things of* people according to my good-news, through Christ Jesus
- 2D. ¹⁷But if **you** call-*yourself* a Jew, and rely upon *the* Law, and boast in God, ¹⁸and know *His* will, and approve the *things* mattering— being instructed out of the Law— ¹⁹and are confident *as to* yourself *that you* are *a* guide *of* blind *ones*, *a* light *of* the *ones* in darkness, ²⁰*a* corrector *of* foolish *ones*, *a* teacher *of* children, *one* having the embodiment *of* knowledge and truth in the Law
- 1E. ²¹Then— the *one* teaching another, are you not teaching yourself ?
- 1F. The *one* proclaiming not to steal, do you steal?
- 2F. ²²The *one* saying not to commit-adultery, do you commit-adultery?
- 3F. The *one* detesting idols, do you rob-temples?
- 2E. ²³You who are boasting *in* *the* Law are dishonoring God through transgression *of* the Law
- 1F. ²⁴For “the name *of* God is being blasphemed among the Gentiles because of you”, just as it has been written [in Isa 52:5]

3E. ²⁵For **circumcision** profits if you practice *the* Law— but if you are *a* transgressor of *the* Law, your circumcision has become uncircumcision

1F. ²⁶So if the uncircumcised *one* keeps the requirements of *the* Law, will not his uncircumcision be counted for circumcision?

2F. ²⁷And the uncircumcised *one* by nature *who is* fulfilling the Law will judge you, the transgressor of *the* Law with *the* letter and circumcision

3F. ²⁸For the *Jew* in the visible *thing* is **not** a Jew, nor *is* the *circumcision* in the visible *thing* in *the* flesh circumcision

4F. ²⁹But the *Jew* in the hidden *thing* *is* a Jew, and circumcision *is* of *the* heart, by *the* Spirit not *the* letter— whose praise *is* not from people, but from God

5B. ^{3:1}What then *is* the advantage of *the* Jew? Or what *is* the profit of circumcision? ²Much in every way. For first— that they were entrusted the oracles of God!

1C. ³What indeed if some were faithless?

1D. Their faithlessness will not nullify the faithfulness of God, *will it?*

1E. ⁴May it never be! But let God be [seen to be] true and every person a liar, just as it has been written [in Ps 51:4]: “So that You might be declared-righteous in Your words, and prevail in Your being judged”

2C. ⁵But if our unrighteousness demonstrates *the* righteousness of God, what shall we say?

1D. God, the *One* inflicting the wrath, is not unrighteous, *is He?* (I am speaking in accordance with human *thinking*)

1E. ⁶May it never be! Otherwise how will God judge the world?

3C. ⁷But if the truth of God abounded in my lie to His glory

1D. Why am **I** also still being judged as *a* sinner?

1E. ⁸Indeed, *why* not say “Let us do evil *things* that good *things* may come?”, as we are blasphemed, and as some affirm us to say— whose condemnation is just!

6B. ⁹Therefore what? Are we better [than they]? Not at-all

1C. For we already-charged *that* both Jews and Greeks are all under sin, ¹⁰just as it has been written:

1D. “There is not *a* righteous *one*, not even one. ¹¹There is no *one* understanding. There is no *one* seeking-out God. ¹²They all turned-away, together they became useless. There is no *one* doing goodness. There is not as-many-as one” [Ps 14:1-3]

2D. ¹³“Their throat *is* an opened grave. With their tongues they were deceiving” [Ps 5:9]

3D. “*The* poison of asps *is* under their lips” [Ps 140:3]

4D. ¹⁴“Whose mouth is full of cursing and bitterness” [Ps 10:7]

5D. ¹⁵“Their feet *are* swift to shed blood. ¹⁶Destruction and misery *are* in their ways. ¹⁷And they did not know *the* way of peace” [Isa 59:7-8]

6D. ¹⁸“There is no fear of God before their eyes” [Ps 36:1]

2C. ¹⁹And we know that whatever the Law says, it speaks *to* the *ones* under the Law— in order that every mouth may be stopped, and the whole world may become accountable *to* God

3C. ²⁰Because by *the* works of law no flesh will be declared-righteous in His sight. For through law *comes* *the* knowledge of sin

2A. ²¹But now apart from law, *the* righteousness of God has been revealed, being attested by the Law and the Prophets

1B. ²²And *it is* *the* righteousness of God through faith in Jesus Christ for all the *ones* believing

1C. For there is no distinction— ²³for all sinned and are coming-short-of the glory of God, ²⁴being declared-righteous as-a-gift by His grace through the redemption in Christ Jesus

1D. ²⁵Whom God set-forth *as* that-which-satisfies [His wrath]

1E. Through faith

2E. In His blood

- 3E. For *the demonstration of His righteousness*, because of the passing-by *of the sins having previously-taken-place* ²⁶*in the forbearance of God*
- 4E. For the demonstration *of His righteousness at the present time*, so that He *might* be righteous and declaring-righteous the *one of faith in Jesus*
- 2C. ²⁷Where then *is the boasting?* It was shut-out. Through what kind of law? *Of works?* No, but through *a law of faith*
- 1D. ²⁸For we consider *a person to be declared-righteous by faith apart from works of the Law*
- 1E. ²⁹Or *is He the God of Jews only? Is He not also the God of Gentiles?* Yes, *of Gentiles also*, ³⁰*since there is one God— Who will declare-righteous the circumcised by faith, and the uncircumcised through the same faith*
- 2D. ³¹Do we then nullify *the Law through the faith?*
- 1E. May it never be! On the contrary, we establish *the Law*
- 3C. ^{4:1}What then shall we say *that Abraham, our forefather according-to the flesh, has found?* ²For if Abraham was declared-righteous by works, he has *a boast— but not before God*
- 1D. ³For what does the Scripture say?— “And Abraham believed God, and it was credited *to him for righteousness*” [Gen 15:6]
- 1E. ⁴Now *to the one working*, the wages are not credited *to him* based-on grace but based on debt
- 2E. ⁵But *to the one not working but putting-faith upon the One declaring the ungodly righteous— his faith is credited for righteousness*
- 3E. ⁶Just as David also says [in Ps 32:1-2] *as to the blessedness of the person to whom God credits righteousness apart from works:*
- 1F. ⁷“Blessed *are the ones* whose lawless-*deeds* were forgiven and whose sins were covered
- 2F. ⁸“Blessed *is the man* whose sin *the Lord will never count*”
- 2D. ⁹So *is this blessedness upon the circumcised, or upon the uncircumcised also?* For we say “Faith was credited *to Abraham for righteousness*”. ¹⁰How then was it credited— *to one being in circumcision, or in uncircumcision?*
- 1E. Not in circumcision, but in uncircumcision!
- 2E. ¹¹And he received *the sign of circumcision, a seal of the righteousness of faith while in uncircumcision, so that he might be*
- 1F. *The father of all the ones believing through uncircumcision— so that righteousness might be credited also to them*
- 2F. ¹²And *the father of the circumcised—*
- 1G. *To the ones not of circumcision only*
- 2G. But indeed *to the ones walking-in-line in the footsteps of the faith of our father Abraham while he was in uncircumcision*
- 3D. ¹³For the promise *to Abraham or to his seed that he should be the inheritor of the world was not through the Law, but through the righteousness of faith*
- 1E. ¹⁴For if the *ones of the Law are inheritors*, faith has been made-empty and the promise has been nullified
- 2E. ¹⁵For the Law brings-about wrath. But where there is no Law, neither *is there transgression*
- 3E. ¹⁶For this reason *it is by faith, in order that it may be based on grace, so that the promise might be firm to all the seed— not to the seed of the Law only, but also to the seed of the faith of Abraham*
- 1F. Who is *the father of us all—*
- 1G. ¹⁷Just as it has been written [in Gen 17:5] that “I have made you *a father of many nations*”
- 2G. Before God Whom he believed, the *One giving-life-to the dead, and calling the things not being as being*
- 2F. ¹⁸Who believed contrary-to hope, upon hope, so that he *might become the father of many nations in accordance with the thing having been spoken [in Gen 15:5]: “So shall your seed be”*
- 1G. ¹⁹And not having weakened *in faith, he considered his own body already having become impotent, being about a hundred years old, and the deadness of the womb of Sarah*

2G. ²⁰But he did not waver *in* unbelief with reference to the promise *of* God, but became-strong *in* faith

1H. Having given glory *to* God

2H. ²¹And having been fully-convinced that what He had promised He was able also to do

3F. ²²Therefore indeed it was credited *to* him for righteousness

4F. ²³And it was not written for his sake only that it was credited *to* him, ²⁴but also for our sake *to* whom it is going-to be credited— the *ones* putting-faith upon the *One* having raised Jesus our Lord from *the* dead

1G. ²⁵Who was handed-over for our trespasses and was raised for our justification

2B. ^{5:1}Therefore, having been declared-righteous by faith, we have peace with God through our Lord Jesus Christ, ²through Whom also we have the access *by* faith into this grace in which we stand

1C. And we are boasting over *the* hope *of* the glory *of* God

2C. ³And not only *this*, but we also are boasting in the afflictions— knowing that the affliction is producing endurance, ⁴and the endurance *is* producing approvedness, and the approvedness *is* producing hope

1D. ⁵And the hope does not put-to-shame because the love *of* God has been poured-out in our hearts through *the* Holy Spirit having been given *to* us

1E. ⁶For while we *were* still being weak, yet at *the* right-time, **Christ** died for ungodly *ones*

1F. ⁷For one will rarely die for *a* righteous *person*

2F. For perhaps someone may even dare to die for the good *person*

3F. ⁸But God demonstrates His *own* love for us because while we *were* still being sinners, Christ died for us

2E. ⁹Therefore *by* much more, having now been declared-righteous by His blood, we shall be saved from the wrath through Him

1F. ¹⁰For if while being enemies we were reconciled *to* God through the death *of* His Son

2F. *By* much more having been reconciled, we shall be saved by His life

3C. ¹¹And not only *this*, but *we are* also boasting in God through our Lord Jesus Christ, through Whom we now received the reconciliation

3B. ¹²Because of this, just as through one man sin entered into the world, and death through the sin, and so death went-through to all people because all sinned—

1C. ¹³For until *the* Law, sin was in *the* world— but sin is not charged-to-the-account, *there* being no law

2C. ¹⁴Nevertheless death reigned from Adam until Moses, even over the *ones* not having sinned in the likeness *of* the transgression *of* Adam, who is *a* pattern *of* the *One* coming

1D. ¹⁵But not as *is* the trespass, so also *is* the *grace*-gift—

1E. For if *by* the trespass *of* the one *man*, the many died

1F. *By* much more, the grace *of* God and the gift *by* *the* grace *of* the one man Jesus Christ abounded for the many

2D. ¹⁶And not as *what* resulted through one *man* having sinned *is* the given-gift—

1E. For **the judgment** *is* from one *trespass*, resulting-in *a* verdict-of-condemnation— but the *grace*-gift *is* from many trespasses, resulting in *a* verdict-of-righteous

2E. ¹⁷For if *by* the trespass *of* the one *man*, death reigned through the one—

1F. *By* much more the *ones* receiving the abundance *of* the grace and *of* the gift *of* righteousness will reign in life through the One, Jesus Christ

3C. ¹⁸So then, as *it was* through one trespass resulting-in *a* verdict-of-condemnation for all people, so also *it was* through one righteous-act resulting-in *a* declaring-righteous *issuing* in life for all people

1D. ¹⁹For just as through the disobedience *of* the one man the many were made sinners

2D. So also through the obedience *of* the One the many will be made righteous *ones*

- 4C. ²⁰And *the* Law came-in-beside that the trespass might increase. But where sin increased, grace super-abounded, ²¹in order that
- 1D. Just as sin reigned in death
 - 2D. So also grace might reign through righteousness resulting-in eternal life through Jesus Christ our Lord
- 4B. ^{6:1}Therefore, what shall we say? Should we be continuing *in* sin in order that grace might increase? ²May it never be! How shall we who died *to* sin still live in it?
- 1C. ³Or do you not know that all we who were baptized into Christ Jesus were baptized into His death?
 - 2C. ⁴Therefore we were buried-with Him through baptism into death in order that just as Christ arose from *the* dead through the glory *of* the Father, so also **we** might walk in newness *of* life
 - 1D. ⁵For if we have become united-with *Him* in the likeness *of* His death, certainly we shall be also *in the likeness of His* resurrection
 - 1E. ⁶Knowing this: that our old person was crucified-with *Him* in order that the body *of* sin might be done-away-with, *so that* we no longer are-slaves *to* sin
 - 1F. ⁷For the *one* having died has been declared-righteous from sin
 - 2E. ⁸And if we died with Christ, we believe that we shall also live-with Him, ⁹knowing that Christ— having arisen from *the* dead— dies no more. Death lords-over Him no longer
 - 1F. ¹⁰For *the death* that He died, He died *to* sin once-for-all. But *the life* that He is living, He is living *to* God
 - 2F. ¹¹So also you, be counting yourselves to be **dead** *to* sin— but living *to* God in Christ Jesus
 - 3C. ¹²Therefore do not let sin be reigning in your mortal body so that *you are* obeying its desires, ¹³nor be presenting your body-parts *to* sin *as* instruments *of* unrighteousness
 - 1D. But present yourselves *to* God as-if being alive from *the* dead, and your body-parts *to* God *as* instruments *of* righteousness
 - 2D. ¹⁴For sin shall not lord-over you— for you are not under *the* Law, but under grace
- 5B. ¹⁵Therefore, what? Should we sin because we are not under *the* Law but under grace? May it never be!
- 1C. ¹⁶Do you not know that *to* whom you are presenting yourselves *as* slaves for obedience, you are slaves *to* whom you are obeying— whether *slaves of* sin leading-to death, or *slaves of* obedience leading-to righteousness?
 - 1D. ¹⁷But thanks *be to* God that you were slaves *of* sin, but you obeyed from *the* heart *the* form *of* teaching to which you were delivered
 - 2D. ¹⁸And having been set-free from sin, you were enslaved *to* righteousness ¹⁹(I am speaking *in human terms* because of the weakness *of* your flesh)
 - 3D. For just as you presented your body-parts *as* slaves *to* impurity and lawlessness leading-to lawlessness, so now present your body-parts *as* slaves *to* righteousness leading to holiness
 - 1E. ²⁰For when you were slaves *of* sin, you were free *to* righteousness. ²¹So what fruit were you having at that time? *Things* over which you are now ashamed!
 - 1F. For the outcome *of* those *things* *is* death
 - 2E. ²²But now having been set-free from sin and enslaved *to* God, you are having your fruit leading-to holiness
 - 1F. And the outcome *is* eternal life
 - 3E. ²³For the wages *of* sin *is* death, but the gift *of* God *is* eternal life in Christ Jesus our Lord
 - 2C. ^{7:1}Or do you not know, brothers (for I am speaking *to ones* knowing *the* Law), that the Law lords-over the person for as much time as he lives?
 - 1D. ²For the married woman has been bound *by the* Law *to* the living husband. But if the husband dies, she has been released from the law *of* the husband
 - 1E. ³So then, while the husband *is* living, she will be called *an* adulteress if she comes *to a* different husband
 - 2E. But if the husband dies, she is free from the law, *so that* she is not *an* adulteress, having come *to a* different husband

- 2D. ⁴So-then my brothers, **you** also were put-to-death *with reference to* the Law through the body *of* Christ so that you *might come to a different One—to the One* having arisen from *the* dead—in order that we might bear-fruit *for* God
- 1E. ⁵For when we were in the flesh, the passions *of* sins which *were* through the Law were at-work in our body-parts so as to bear-fruit *for* death
- 2E. ⁶But now we were released from the Law, having died *to that* by which we were being held, so that we *are* serving in newness *of the* Spirit and not *in* oldness *of the* letter
- 3D. ⁷Therefore, what shall we say? *Is* the Law sin? May it never be! On-the-contrary, I *would not have* known **sin** except through *the* Law
- 1E. For indeed I *would not have* known coveting if the Law were not saying [in Ex 20:17], “You shall not covet”
- 1F. ⁸But sin, having taken *an* opportunity through the commandment, produced every [kind of] coveting in me
- 1G. For apart-from *the* Law, sin *is* dead
- 2E. ⁹And **I** was once alive apart from *the* Law
- 1F. But the commandment having come, sin became-alive ¹⁰and **I** died
- 2F. And the commandment for life— this was found *in* me *to be* for death
- 1G. ¹¹For sin, having taken *an* opportunity through the commandment, deceived me, and through it, killed *me*
- 3E. ¹²So-then **the Law** *is* holy, and the commandment *is* holy and righteous and good—
- 4D. ¹³Therefore did the good *thing* become death *for* me? May it never be! On the contrary, *it was* sin, in order that it might become-visible *as* sin while producing death *in* me through the good *thing*, in order that sin might become extremely sinful through the commandment
- 1E. ¹⁴For we know that the Law is spiritual. But **I** am made-of-flesh, having been sold under sin
- 1F. ¹⁵For I do not understand what I am producing
- 1G. For I am not practicing this which I am wanting, but I am doing this which I am hating
- 2F. ¹⁶But if I am doing this which I am not wanting, I am agreeing-with the Law— that *it is* good
- 3F. ¹⁷And now **I** am no longer producing it, but the sin dwelling in me *is*
- 2E. ¹⁸For I know that **good** does not dwell in me, that is, in my flesh
- 1F. For the wanting is present *in* me, but the producing the good *is* not
- 1G. ¹⁹For I am not doing *the* good which I am wanting, but I am practicing this evil which I am not wanting
- 2F. ²⁰But if I am doing this which **I** am not wanting, **I** am no longer producing it, but the sin dwelling in me *is*
- 3E. ²¹I find then the law *in* me, the *one* wanting to do the good, that the evil is present *in* me
- 1F. ²²For I am rejoicing-with the Law *of* God according-to the inner person. ²³But I am seeing *a* different law in my body-parts waging-war-against the law *of* my mind, and taking me captive under the law *of* sin existing in my body-parts
- 1G. ²⁴*I am* a wretched person! Who will deliver me from this body *of* death?
- 2G. ²⁵But thanks *be to* God through Jesus Christ our Lord!
- 2F. So then, **I** myself am serving *the* Law *of* God *with the mind*— but *the* law *of* sin *with* the flesh
- 6B. ^{8:1}Therefore, *there is* now no condemnation *for the ones* in Christ Jesus. ²For the law *of* the Spirit *of* life in Christ Jesus set you free from the law *of* sin and death

- 1C. ³For the *thing* impossible for the Law, in that it was weak through the flesh, God *did*. Having sent His *own* Son in the likeness of sinful flesh, and for sin, He condemned sin in the flesh, ⁴in order that the requirement of the Law might be fulfilled in us—
- 1D. The *ones* walking not in-accordance-with *the* flesh, but in accordance with *the* Spirit
- 1E. ⁵For the *ones* being in accordance with *the* flesh are thinking the *things* of the flesh, but the *ones* being in accordance with *the* Spirit, the *things* of the Spirit
- 1F. ⁶For the way-of-thinking of the flesh *is* death, but the way-of-thinking of the Spirit *is* life and peace
- 1G. ⁷Because the way-of-thinking of the flesh *is* hostility toward God. For it is not subject to the Law of God, for it is not even able
- 2E. ⁸And the *ones* being in *the* flesh are not able to please God. ⁹But **you** are not in *the* flesh, but in *the* Spirit— since *the* Spirit of God is dwelling in you
- 1F. But if anyone does not have *the* Spirit of Christ, this *one* is not of Him
- 2C. ¹⁰And if Christ *is* in you, **the body** *is* dead because of sin— but the Spirit *is* life because of righteousness
- 3C. ¹¹And if the Spirit of the *One* having raised Jesus from *the* dead is dwelling in you, the *One* having raised Christ from *the* dead will also give-life-to your mortal bodies through His Spirit dwelling in you
- 4C. ¹²So then, brothers, we are debtors— not to the flesh, *that we should* be living in accordance with *the* flesh. ¹³For if you are living in accordance with *the* flesh, you are going-to die. But if *by the* Spirit you are putting-to-death the practices of the body, you will live—
- 1D. ¹⁴For all who are being led *by the* Spirit of God, these are sons of God
- 1E. ¹⁵For you did not receive a spirit of slavery again leading-to fear, but you received a Spirit of adoption by Whom we are crying-out “Abba! Father!”
- 2E. ¹⁶The Spirit Himself bears-witness-with our spirit that we are children of God
- 2D. ¹⁷And if *we are* children, *we are* heirs also. *We are* **heirs** of God, and fellow-heirs of Christ, since we are suffering-with *Him* in order that we may also be glorified-with *Him*
- 1E. ¹⁸For I consider that the sufferings of the present time **are not worthy** to the glory destined to be revealed to us
- 2E. ¹⁹For the eager-expectation of the creation is awaiting the revelation of the sons of God
- 1F. ²⁰For the creation was subjected to futility— not willingly, but because of the *One* having subjected *it*— in hope ²¹that the creation itself also will be set-free from the slavery of decay into the freedom of the glory of the children of God
- 2F. ²²For we know that the whole creation is groaning-together and suffering-birthpains-together until the present
- 3E. ²³And not only *creation*, but also ourselves having the firstfruit of the Spirit— **we** ourselves also are groaning within ourselves while eagerly-awaiting adoption, the redemption of our body
- 1F. ²⁴For we were saved *in* hope
- 1G. But hope being seen is not hope, for who hopes-for what he sees?
- 2G. ²⁵But since we hope-for what we do not see, we are eagerly-awaiting *it* with endurance
- 4E. ²⁶And similarly also the Spirit helps our weakness
- 1F. For we do not know what we should pray as *we* ought-to, but the Spirit Himself intercedes-for *us* with inexpressible groanings
- 2F. ²⁷And the *One* searching *our* hearts knows what the mind of the Spirit *is*, because He is interceding for *the* saints in accordance with God
- 3D. ²⁸And we know that all *things* are working-together for good for the *ones* loving God, the *ones* being called *ones* according to *His* purpose
- 1E. ²⁹Because whom He foreknew, He also predestined to be similar-to-the-form of the image of His Son, so that He *might* be firstborn among many brothers
- 2E. ³⁰And whom He predestined, these He also called

- 3E. And whom He called, these He also declared-righteous
- 4E. And whom He declared righteous, these He also glorified

7B. ³¹Therefore, what shall we say to these *things*? If God *is* for us, who *is* against us?

- 1C. ³²He Who indeed did not spare *His* own Son, but handed Him over for us all, how will He not also with Him freely-give us all *things*?
- 2C. ³³Who will bring-a-charge against *the* chosen *ones* of God? God *is* the *One* declaring-righteous!
- 3C. ³⁴Who *is* the *one* who will condemn? Christ Jesus *is* the *One* having died, but more, having been raised, Who also is at *the* right *hand* of God, Who also intercedes for us!
- 4C. ³⁵What shall separate us from the love of Christ?

1D. Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?

- 1E. ³⁶Just as it has been written [in Ps 44:22] that “For your sake we are being put-to-death the whole day. We were considered as sheep *for* slaughter”

2D. ³⁷But in all these *things* we overwhelmingly-conquer through the *One* having loved us

- 5C. ³⁸For I am convinced that neither death nor life, nor angels nor rulers, nor *things* present nor *things* coming, nor powers, ³⁹nor height nor depth, nor any other creation will be able to separate us from the love of God in Christ Jesus our Lord

3A. ^{9:1}I am telling *the* truth in Christ, I am not lying— my conscience bearing-witness-with me in *the* Holy Spirit— ²that there is great grief *in* me and unceasing pain *in* my heart

1B. ³For I *would* pray that I myself *might* be **accursed** from Christ for the sake of my brothers, my kinsmen according to *the* flesh, ⁴who are Israelites

- 1C. ⁵*Of* whom *is* the adoption and the glory and the covenants and the Law-giving and the [temple] service and the promises
- 2C. *Of* whom *are* the fathers
- 3C. And from whom *is* the Christ according-to *the* flesh, the *One* being

- 1D. Over all
- 2D. God
- 3D. Blessed forever, amen

2B. ⁶But *it is* not such as that the word of God has failed

1C. For not all these *ones* from Israel *are* Israel. ⁷Nor *are* they all children because they are seed of Abraham

1D. But “In Isaac *a* seed will be called *for* you” [Gen 21:12]

- 1E. ⁸That is, these children of the flesh *are* not children of God, but the children of the promise are counted for seed

1F. ⁹For the word of promise *is* this: “I will come at this time, and there will be *a* son to Sarah” [Gen 18:10]

2D. ¹⁰And not only *this*, but *there is* also Rebekah having bed from one *man*— Isaac our father

- 1E. ¹¹For *the* twins having not yet been born nor having done anything good or bad— in order that the purpose of God according to *His* choosing might continue, ¹²not of works but of the *One* calling— it was said to her [in Gen 25:23] that “the older will serve the younger”

1F. ¹³Just as it has been written [in Mal 1:2-3]: “I loved Jacob, but I hated Esau”

2C. ¹⁴Therefore what shall we say? *There is* not unrighteousness with God, *is there*? May it never be!

1D. ¹⁵For He says to Moses [in Ex 33:19], “I will have-mercy-on whomever I have-mercy, and I will have-compassion-on whomever I have compassion”

- 1E. ¹⁶So then, *mercy is* not of the *one* wanting, nor of the *one* running, but of the *One* having-mercy— God

2D. ¹⁷For the Scripture says to Pharaoh [in Ex 9:16] that “I raised you up for this very *purpose*: so that I might demonstrate My power in you, and so that My name might be proclaimed in all the earth”

- 1E. ¹⁸So then, He has-mercy-on whom He wants, and He hardens whom He wants

3C. ¹⁹Therefore you will say to me, “Why then does He still find-fault? For who has resisted His will?”

1D. ²⁰O human, on the contrary, who are **you**, the *one* answering-back to God? The *thing* formed will not say to the *one* having formed it, “Why did you make me like-this?”, *will it?*

2D. ²¹Or does not the potter have **authority** over the clay to make from the same lump one vessel for honor and another for dishonor?

3D. ²²But *what* if God, wanting to demonstrate *His* wrath and to make-known His power—

1E. Bore with much patience vessels of wrath having been prepared for destruction

2E. ²³And *did so* in order that He might make-known the riches of His glory upon vessels of mercy which He prepared-beforehand for glory—²⁴even us whom He called not only from *the* Jews, but also from *the* Gentiles?

1F. ²⁵As He says also in Hosea:

1G. “I will call ‘Not My people’, ‘My people’; and ‘Not having been loved’, ‘Having been loved’” [Hos 2:23]

2G. ²⁶“And it shall be in the place where it was said to them ‘you are not My people’, there they will be called sons of *the* living God” [Hos 1:10]

2F. ²⁷But Isaiah cries-out concerning Israel:

1G. “If the number of the sons of Israel should be like the sand of the sea, the remnant will be saved. ²⁸For the Lord will accomplish *His* word upon the earth, completing and cutting-short” [in Isa 10:22-23]

2G. ²⁹And just as Isaiah said-before [in Isa 1:9], “Unless the Lord of Sabaoth had left-behind a seed for us, we would have become like Sodom, and we would have been likened as Gomorrah”

3B. ³⁰Therefore, what shall we say?

1C. That Gentiles, the *ones* not pursuing righteousness, took-hold-of righteousness— but a righteousness by faith

2C. ³¹But Israel, pursuing *the* Law of righteousness, did not attain to *that* Law. ³²For what reason?

1D. Because *they pursued it* not by faith, but as-if it was by works

2D. They stumbled on the Stone of stumbling, ³³just as it has been written [in Isa 28:16]: “Behold— I am laying in Zion a Stone of stumbling and a Rock of falling. And the *one* putting-faith upon Him will not be put-to-shame”

4B. ^{10:1}Brothers, my heart’s **desire** and petition to God for them *is* for *their* salvation. ²For I testify *concerning* them that they have a zeal for God— but not in-accordance-with knowledge

1C. ³For being-ignorant-of the righteousness of God, and seeking to establish *their* own righteousness, they did not subject *themselves* to the righteousness of God

1D. ⁴For Christ *is the* end of *the* Law for righteousness for everyone believing

2D. ⁵For Moses writes [in Lev 18:5] *as to* the righteousness of the Law that “The person having done them will live by them”. ⁶But the righteousness of faith speaks as follows:

1E. “Do not say in your heart

1F. “Who will go up into heaven?”— that is, to bring Christ down

2F. ⁷Or “who will go down into the abyss?”— that is, to bring Christ up from *the* dead

2E. ⁸But what does it say? “The word is near you, in your mouth and in your heart”— that is, the word of faith which we are proclaiming, ⁹that

1F. If you confess with your mouth Jesus *as* Lord

2F. And you believe in your heart that God raised Him from *the* dead

3F. You will be saved

1G. ¹⁰For it is believed *with the* heart resulting-in righteousness

2G. And it is confessed *with the* mouth resulting in salvation

3D. ¹¹For the Scripture says [in Isa 28:16], “everyone putting-faith upon Him will not be put-to-shame”

1E. ¹²For there is no distinction *between* both Jew and Greek— for the same Lord *is* Lord of all, being rich toward all the *ones* calling-upon Him

2E. ¹³For “everyone who calls-upon the name of *the* Lord will be saved” [Joel 2:32]

3E. ¹⁴How then may they call-upon *the One* in Whom they did not believe? And how may they believe *the One* Whom they did not hear? And how may they hear without *one* proclaiming? ¹⁵And how may they proclaim if they are not sent-forth?—

1F. Just as it has been written [in Isa 52:7]: “How beautiful *are* the feet of the *ones* announcing-good-news-of good *things!*”

2F. ¹⁶But they did not all obey the good-news, for Isaiah says [in Isa 53:1], “Lord, who put-faith-*in* our report?”

3F. ¹⁷So the faith *comes* from a report-hearing, and the report-hearing through a word *about* Christ

2C. ¹⁸But I say— *it is not that* they did not hear, *is it?*

1D. On the contrary: “Their voice went-out into all the earth, and their words to the ends *of* the world” [Ps 19:4]

3C. ¹⁹But I say— *it is not that* Israel did not know, *is it?*

1D. First, Moses says [in Deut 32:21] “**I** will provoke you to jealousy over *what is* not a nation. I will provoke you to anger over a nation without-understanding”

2D. ²⁰And Isaiah is very-bold and says [in Isa 65:1] “I was found by the *ones* not seeking Me. I became visible *to* the *ones* not asking-for Me”

3D. ²¹But with-regard-to Israel He says [in Isa 65:2], “I held-out My hands the whole day toward a disobeying and contradicting people”

5B. ^{11:1}Therefore I say, God did not reject His people, *did He?* May it never be!

1C. For **I** also am an Israelite, from *the seed of Abraham, the tribe of Benjamin*

2C. ²God did not reject His people whom He foreknew

1D. Or do you not know what the Scripture says in-connection-with Elijah [in 1 Kings 19:14], how he appeals *to* God against Israel?— ³“Lord, they killed Your prophets, they tore-down Your altars, and **I** alone was left, and they are seeking my life”

2D. ⁴But what does the divine-response say *to* him [in 1 Kings 19:18]?— “I left-remaining *for* Myself seven-thousand men who did not bow a knee *to* Baal”

3D. ⁵In this manner then, there has come-to-be a remnant also at the present time, according-to *the* choosing of grace

1E. ⁶And if *it is by* grace, *it is* no longer by works. Otherwise the grace becomes grace no longer

3C. ⁷Therefore what? This which Israel is seeking-for, it did not obtain. But the chosen obtained *it*, and the rest were hardened, ⁸just as it has been written:

1D. “God gave them a spirit of stupor [Isa 29:10]— eyes *that they may* not see and ears *that they may* not hear— until this very day” [Deut 29:4]

2D. ⁹And David says [in Ps 69:22-23], “Let their table become a snare and a trap and a cause-of-falling and a retribution *to* them. ¹⁰Let their eyes be darkened *that they may* not see. And bend their back continually”

6B. ¹¹Therefore I say, they did not stumble in order that they might fall, *did they?* May it never be!

1C. On-the-contrary, *by* their trespass salvation *came to* the Gentiles, so as to provoke them to jealousy

1D. ¹²But if their trespass *is* riches *for* the world and their defeat *is* riches *for* the Gentiles, how much more *will* their fullness *be!*

2C. ¹³And I am speaking *to you*, the Gentiles. So indeed to the extent **I** am an apostle *of* the Gentiles I glorify my ministry— ¹⁴if somehow I might provoke my flesh to jealousy and save some of them

1D. ¹⁵For if their rejection *is* reconciliation *for* the world, what *will* their acceptance *be* if not life from *the* dead?

3C. ¹⁶But if the firstfruit *is* holy, the lump *is* also. And if the root *is* holy, the branches *are* also

1D. ¹⁷Now if some *of* the branches were broken-off and **you**, being a wild-olive-tree, were grafted-in among them and became a co-partner *of* the root, *of* the fatness *of* the olive tree, ¹⁸do not be vaunting *over* the branches

1E. But if you vaunt, [remember] **you** are not carrying the root, but the root **you**

2E. ¹⁹You will say then, “Branches were broken off in order that **I** might be grafted-in”

3E. ²⁰Well *said!* They were broken off *by* their unbelief, and **you** stand *by* your faith. Do not be thinking lofty *things*, but be fearing—

- 1F. ²¹For if God did not spare the branches in accordance with nature, perhaps neither will He spare you
- 4C. ²²Therefore behold *the* kindness and severity of God—
- 1D. Severity upon the *ones having fallen*— but *the* kindness of God upon you, if you continue *in His* kindness. Otherwise **you** also will be cut off
- 2D. ²³But those *ones* also, if they do not continue *in* unbelief, will be grafted-in. For God is able to graft them in again
- 1E. ²⁴For if **you** were cut off from the wild-olive-tree according to nature and were grafted-in contrary to nature into a cultivated-olive-tree, how much more will these, the *ones* in accordance with nature, be grafted-in *their* own olive tree!
- 5C. ²⁵For I do not want you to be unaware, brothers, *as to* this mystery— in order that you not be wise among yourselves— that a hardness in part has happened *to* Israel until the fullness of the Gentiles comes in
- 1D. ²⁶And so all Israel will be saved, just as it has been written:
- 1E. “The *One* delivering will come from Zion, He will turn-away ungodliness from Jacob. ²⁷And this *is* the covenant from Me *with* them, when I take-away their sins” [Isa 59:20-21]
- 2D. ²⁸In relation to **the good-news** *they are* enemies [of God] for your sake— but in relation to the choosing of God *they are* beloved *ones* [of God] for the sake of the fathers
- 1E. ²⁹For the gifts and the calling of God *are* without-regret
- 3D. ³⁰For just as **you** once disobeyed God, but now were shown-mercy *in* the disobedience of these *Jews*, ³¹so also these *Jews* now disobeyed *in* the mercy belonging to you, in order that **they** also now may be shown-mercy
- 1E. ³²For God confined all in disobedience in order that He may show-mercy to all
- 7B. ³³O *the* depth of riches both of *the* wisdom and *the* knowledge of God! How unsearchable *are* His judgments and untraceable His ways!
- 1C. ³⁴“For who knew *the* mind of *the* Lord? Or who became His counselor?” [Isa 40:13]
- 2C. ³⁵“Or who previously-gave *to* Him and it will be repaid *to* him?” [Job 41:11]
- 3C. ³⁶Because all *things are* from Him and through Him and for Him
- 4C. *To* Him *be* the glory forever, amen
- 4A. ^{12:1}Therefore I urge you, brothers, by the compassions of God, to present your bodies *as a* sacrifice— living, holy, pleasing *to* God— *as* your spiritual worship
- 1B. ²And do not be conformed *to* this age, but be transformed *by* the renewing of *your* mind, so that you *may* be approving what *is* the good and pleasing and perfect will of God
- 2B. ³For I say *to* everyone being among you through the grace having been given *to* me
- 1C. Not to be thinking-highly of *yourself* beyond what *you* ought-to think
- 2C. But to be thinking so as to be sound-minded, as God apportioned *to* each *a* measure of faith
- 1D. ⁴For just as we have many body-parts in one body, and all the body-parts do not have the same function, ⁵in this manner we the many are one body in Christ, and individually body-parts of one another
- 2D. ⁶And having different *grace*-gifts according-to the grace having been given *to* us, *exercise them accordingly*:
- 1E. Whether prophecy, in accordance with the proportion of *your* faith
- 2E. ⁷Or service, in-the-sphere-of *your* service
- 3E. Or the *one* teaching, in the sphere of *your* teaching
- 4E. ⁸Or the *one* exhorting, in the sphere of *your* exhortation
- 5E. The *one* giving, with generosity
- 6E. The *one* leading, with diligence
- 7E. The *one* showing-mercy, with cheerfulness
- 3C. ⁹*I say to let your love be* sincere, while abhorring the evil, clinging *to* the good
- 4C. ¹⁰*To be* affectionate to one another *in* brotherly-love, preferring one another *in* honor
- 5C. ¹¹*To not be* hesitant *in* diligence
- 6C. *To be* boiling *in* spirit, serving the Lord, ¹²rejoicing *in* hope, enduring *in* affliction, devoting-yourselves *to* prayer, ¹³sharing *in* the needs of the saints, pursuing hospitality

- 7C. ¹⁴Be blessing the *ones* persecuting you— be blessing and not cursing
- 8C. ¹⁵*I say* to rejoice with rejoicing *ones*, to weep with weeping *ones*
- 9C. ¹⁶*To be* thinking the same *thing* toward one another, not thinking lofty *things*, but being carried-along-with the lowly (do not be wise among yourselves)
- 10C. ¹⁷*To be* giving-back evil for evil *to* no one
- 11C. *To be* providing-for good *things* in the sight of all people, ¹⁸living-in-peace with all people if possible— *as far as* from you
- 12C. ¹⁹*To* not *be* avenging yourselves, beloved, but give *a place to* the wrath of *God*. For it has been written:
- 1D. “Vengeance *is for* Me, I will repay, says *the Lord*” [Deut 32:35]
- 2D. ²⁰“But if your enemy is hungry, feed him; if he is thirsty, give-a-drink *to* him. For doing this, you will heap coals of fire upon his head” [Prov 25:21-22]
- 13C. ²¹Do not be overcome by evil, but be overcoming evil with good
- 3B. ^{13:1}Let every soul be subject *to* superior authorities. For there is no authority except by God. And the existing *ones* are established by God. ²So then the *one* opposing the authority has resisted the ordinance of God. And the *ones* having resisted will receive judgment *on* themselves
- 1C. ³For the rulers are not *a* fear *to* good work, but *to* evil
- 1D. Now do you want to not be fearing the authority? Be doing good, and you will have praise from him— ⁴for he is God’s servant *to* you for good
- 2D. But if you are doing evil, be fearing! For he does not bear the sword in-vain— for he is God’s servant, *an* avenger for wrath *on* the *one* practicing evil
- 3D. ⁵Therefore *it is a* necessity to be subject— not only because of the wrath, but also because of the conscience
- 2C. ⁶For because of this also you pay tributes. For they are ministers of God devoting-themselves to this very *thing*
- 3C. ⁷Give-back *to* all *authorities* the *things* owed— the tribute *to* the *one* owed the tribute, the tax *to* the *one* owed the tax, the fear *to* the *one* owed the fear, the honor *to* the *one* owed the honor
- 4B. ⁸Be owing nothing *to* anyone except to be loving one another. For the *one* loving the other has fulfilled *the* Law
- 1C. ⁹For the *saying* “You shall not commit-adultery, you shall not murder, you shall not steal, you shall not covet” [Ex 20:13-17], and if *there is* any other commandment, is summed-up in this saying— in the “You shall love your neighbor as yourself” [Lev 19:18]
- 2C. ¹⁰Love does not work harm *to* the neighbor. Therefore love *is the* fulfillment of *the* Law
- 5B. ¹¹And *do* this, knowing the time, that *it is* already *the* hour *for* you to arise from sleep
- 1C. For now our salvation *is* nearer than when we believed
- 2C. ¹²The night is advanced, and the day has drawn-near
- 3C. Therefore let us lay-aside the works of the darkness, and let us put-on the weapons of the light. ¹³Let us walk properly as in *the* day
- 1D. Not *in* revelries and drunkenness, not *in* beds and sensualities, not *in* strife and jealousy
- 2D. ¹⁴But put-on the Lord Jesus Christ and do not be making provision *for* the flesh— for *its* desires
- 6B. ^{14:1}Now be accepting the *one* being weak *in* the faith— [but] not for disputes *about* opinions
- 1C. ²One has faith to eat all *things*, but the *one* being weak eats vegetables
- 1D. ³Let not the *one* eating be treating-with-contempt the *one* not eating
- 2D. And let not the *one* not eating be judging the *one* eating— for God accepted him. ⁴Who are **you**, the *one* judging *a* household-servant belonging-to-another?
- 1E. *To his* own master he stands or falls
- 2E. And he will stand, for the Lord is able to make him stand
- 2C. ⁵For one judges *a* day beyond *a* day, but another judges every day *alike*. Let each *one* be fully-convicted in *his* own mind
- 1D. ⁶The *one* thinking *as to* the day, is thinking *for the* Lord
- 2D. And the *one* eating, is eating *for the* Lord— for he gives-thanks *to* God
- 3D. And the *one* not eating, is not eating *for the* Lord— and he gives-thanks *to* God
- 4D. ⁷For none of us lives *for* himself, and none dies *for* himself. ⁸For if we live, we live *for* the Lord; and if we die, we

die *for* the Lord. Therefore if we live and if we die, we are the Lord's

1E. ⁹For Christ died and came-to-life for this: that He might be-Lord both *of* dead and living *ones*

5D. ¹⁰But why are **you** judging your brother? Or why also are **you** treating your brother with contempt?

1E. For we will all stand before the judgment-seat *of* God. ¹¹For it has been written [in Isa 45:23]:“*As I live*”, says *the* Lord, “every knee will bow *to Me*. And every tongue will confess-out *to* God”

2E. ¹²So then, each *of* us will give *an* account for himself *to* God

3C. ¹³Therefore let us no longer be judging one another. But rather judge this:

1D. Not to be placing *an* opportunity-for-stumbling or *a* cause-of-falling *for* the brother

1E. ¹⁴I know and am convinced in *the* Lord Jesus that nothing *is* defiled in itself, except *to* the *one* considering anything to be defiled— *to* that *one it is* defiled

2D. ¹⁵For if your brother is grieved because of food, you are no longer walking according-to love

3D. Do not be destroying *with* your food that *one* for whom Christ died

4D. ¹⁶Therefore do not be letting your good *thing* be blasphemed

1E. ¹⁷For the kingdom *of* God is not eating and drinking, but righteousness and peace and joy in *the* Holy Spirit

2E. ¹⁸For the *one* serving Christ in this *is* pleasing *to* God and approved *by* people

4C. ¹⁹So then, let us be pursuing the *things of* peace and the *things of* edification for one another

1D. ²⁰Do not be tearing-down the work *of* God for the sake of food

1E. **All things** *are* clean— but *it is* evil *for* the person eating with *an* opportunity-for-stumbling

2E. ²¹*It is* good not to eat meats, nor to drink wine, nor *to do anything* by which your brother stumbles

2D. ²²*The* faith which **you** have, be having for yourself in the sight of God

1E. Blessed *is* the *one* not judging himself in what he is approving

2E. ²³But the *one* doubting has been condemned if he eats, because *it was* not from faith. And everything which *is* not from faith is sin

3E. ^{15:1}But **we**— the strong *ones*— ought to be carrying the weaknesses *of* the *ones* not-strong, and not to be pleasing ourselves

3D. ²Let each *of* us be pleasing *his* neighbor for good, toward [his] edification

1E. ³For even Christ did not please Himself, but just as it has been written [in Ps 69:9]: “The reproaches *of* the *ones* reproaching You fell upon Me”

1F. ⁴For all that was written-before was written for our instruction, in order that we might have hope through endurance and through the encouragement *of* the Scriptures

4D. ⁵Now may the God *of* endurance and encouragement grant you to be thinking the same *thing* among one another according to Christ Jesus, ⁶in order that with-one-accord you may with one mouth be glorifying the God and Father *of* our Lord Jesus Christ

5C. ⁷Therefore, be accepting one-another, just as Christ also accepted you— for *the* glory *of* God

1D. ⁸For I say *that* Christ has become *a* servant *of* the circumcised on behalf of *the* truth *of* God—

1E. So that *He might* confirm the promises *of* the fathers

2E. ⁹And the Gentiles *might* glorify God for *His* mercy just as it has been written:

1F. “For this reason I will praise You among *the* Gentiles, and I will sing-praise *to* Your name” [Ps 18:49]

2F. ¹⁰And again he says, “Celebrate, Gentiles, with His people” [Deut 32:43]

3F. ¹¹And again, “All Gentiles, be praising the Lord, and let all the peoples praise Him” [Ps 117:1]

4F. ¹²And again Isaiah says, “There will be the root of Jesse, even the *One* rising-up to rule *the* Gentiles. *The* Gentiles will put-*their*-hope upon Him” [Isa 11:10]

7B. ¹³Now may the God *of* hope fill you *with* all joy and peace in believing, so that you *may* be abounding in hope by *the* power *of* the Holy Spirit

- 5A. ¹⁴Now I am convinced, my brothers— even I myself concerning you— that you yourselves also are full of goodness, having been filled *with* all knowledge, being able also to admonish one another
- 1B. ¹⁵But I wrote more-boldly *to* you, in part as reminding you again, because of the grace having been given *to* me by God ¹⁶so that I *might* be a minister of Christ Jesus to the Gentiles
- 1C. Performing-priestly-service-for the good-news of God in order that the offering of the Gentiles might become acceptable, having been sanctified by *the* Holy Spirit
- 2B. ¹⁷I then have *this* boasting in Christ Jesus *as to* the *things* pertaining to God. ¹⁸For I will not dare to speak anything of *things* which Christ did not accomplish through me *in* word and deed for *the* obedience of *the* Gentiles
- 1C. ¹⁹By *the* power of signs and wonders
- 2C. By *the* power of *the* Spirit of God
- 3B. So-that from Jerusalem and around as far as Illyricum, I have completed the good-news of Christ, ²⁰and *was* thus being ambitious to be announcing-the-good-news where Christ was not named, in order that I might not be building upon a foundation belonging-to-another
- 1C. ²¹But just as it has been written [in Isa 52:15]: “*Ones to whom it was not declared concerning Him will see, and they who have not heard will understand*”
- 4B. ²²Therefore indeed I was hindered *as to* many *things* from coming to you. ²³But now no longer having a place in these regions, and having a yearning for many years *that I should* come to you ²⁴whenever I am proceeding into Spain—
- 1C. For I hope, while proceeding-through, to see you and to be sent-forward there by you, if I may first be filled in part *with* your *company*
- 2C. ²⁵But now I am proceeding to Jerusalem, serving the saints
- 1D. ²⁶For Macedonia and Achaia were well-pleased to make a certain contribution for the poor *among* the saints in Jerusalem
- 2D. ²⁷For they were well-pleased, and they are their debtors
- 1E. For if the Gentiles shared *in* their spiritual *things*, they are indebted also to minister *to* them in fleshly *things*
- 3C. ²⁸Having then completed this, and having sealed this fruit *to* them, I will go through you into Spain
- 4C. ²⁹And I know that while coming to you, I will come in *the* fullness of *the* blessing of Christ
- 5B. ³⁰Now I appeal-to you, brothers, through our Lord Jesus Christ, and through the love of the Spirit, to struggle-with me in *your* prayers to God for me—
- 1C. ³¹That I may be delivered from the *ones* disobeying in Judea
- 2C. And *that* my service for Jerusalem may prove-to-be acceptable *to* the saints
- 3C. ³²In order that having come in joy to you by *the* will of God, I may rest-up-with you
- 6B. ³³Now the God of peace *be* with you all, amen

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- A. ^{16:1}Now I commend *to* you our sister Phoebe— *she* being also a servant of the church in Cenchrea— ²in order that you may receive her in *the* Lord worthily of the saints, and may stand-by her in whatever matter she may be having-need of you. For she herself indeed became a benefactor of many, and of me myself
- B. ³Greet Prisca and Aquila— my fellow-workers in Christ Jesus, ⁴who risked their *own* neck for my life, *to* whom not only am I giving-thanks, but also all the churches of the Gentiles— ⁵and the church at their house
1. Greet Epaphroditus, my beloved, who is *the* firstfruit of Asia for Christ
 2. ⁶Greet Mary, who labored-at many *things* for you
 3. ⁷Greet Andronicus and Junias, my kinsmen and my fellow-captives, who are notable among the apostles, who also were in Christ before me
 4. ⁸Greet Ampliatus, my beloved in *the* Lord
 5. ⁹Greet Urbanus, our fellow-worker in Christ, and Stachys my beloved
 6. ¹⁰Greet Apelles, the approved *one* in Christ
 7. Greet the *ones* from the *ones* of Aristobulus
 8. ¹¹Greet Herodion, my kinsman

9. Greet the *ones* from the *ones of* Narcissus, the *ones* being in *the* Lord
10. ¹²Greet Tryphaena and Tryphosa, the *ones* laboring in *the* Lord
11. Greet Persis the beloved, who labored-*at* many *things* in *the* Lord
12. ¹³Greet Rufus, the chosen *one* in *the* Lord, and his mother and mine
13. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them
14. ¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them
15. ¹⁶Greet one another with *a* holy kiss

C. All the churches *of* Christ greet you

D. ¹⁷Now I urge you, brothers, to be watching-out-for the *ones* producing the dissensions and the causes-of-falling contrary to the teaching which **you** learned, and be turning-away from them

1. ¹⁸For such *ones* are not serving our Lord Christ, but their *own* stomach. And by smooth-talk and flattery they deceive the hearts *of* the guileless *ones*
2. ¹⁹For your obedience reached to all, therefore I am rejoicing over you. But I want you to be wise with-reference-to the good, and innocent with-reference-to the evil
3. ²⁰And the God *of* peace will crush Satan under your feet shortly
4. The grace *of* our Lord Jesus *be* with you

E. ²¹Timothy my fellow-worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen

1. ²²**I**, Tertius, greet you— the *one* having written the letter in *the* Lord
2. ²³Gaius, the host *of* me and *of* the whole church, greets you
3. Erastus, the steward *of* the city, greets you, and *so does* Quartus, *our* brother

²⁴

F. ²⁵Now *to* the *One* being able to establish you

1. In-accordance-with my good-news and the proclamation *of* Jesus Christ
 - a. [Which is] in-accordance-with *the* revelation *of* the mystery
 1. Having been kept-silent *for* eternal times
 2. ²⁶But having now been revealed
 3. And having been made-known
 - a. Through *the* prophetic Scriptures
 - b. According to *the* command *of* the eternal God
 - c. For *the* obedience *of* faith
 - d. To all the nations
2. ²⁷*To* the only wise God through Jesus Christ, *to* Whom *be* the glory forever, amen