

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. ⁷To 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-place²⁶ 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, ³⁰since *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. ²⁴I *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 Epaenetus, 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