

LETTER OF PAULUS TO THE ROMANS

CHAPTER 1

Paulus, a slave of *the* Anointed-One Jesus,¹ a called² emissary, having been set-apart into a good-message of God, **2** a good-message which he professed-beforehand through his prophets in holy writings, **3** about his son (the *son who* came-to-be *born* out of a seed of David according-to flesh, **4** the *son who* was ordained as a son of a god in power according-to a spirit of holiness out of a standing-up of dead *humans*), Jesus *the* Anointed-One our Lord. **5** Through him³ we took favor and a mission for⁴ obedience of faith among⁵ all the nations in-behalf of his name, **6** among whom *all of you** are also called-ones⁶ of Jesus *the* Anointed-One.

7 To all the beloved *ones* of God *who* are in Roma,⁷ to called⁸ holy *ones*.

Favor to you⁹ and peace from God our Father and *the* Lord Jesus *the* Anointed-One.¹⁰

8 Indeed, first I am giving-thanks to my God through Jesus *the* Anointed-One about¹¹ you* all, because you* faith is being messaged-abroad in the whole world. **9** For God is a testifier of mine (whom I am serving in my spirit in the good-message of his son) as I am unceasingly making a remembering of you*, **10** always beseeching at-the-time-of my prayers-to God, if somehow already at-sometime I might be guided-along-a-good-path¹² in the will of God to come to you*. **11** For I am yearning-after an *opportunity* to see you*, in order that I might share with you* a certain spiritual gift with¹³ the *result* for you* to be established – **12** now that¹⁴ is, to be exhorted-together among¹⁵ you* through the faith in one-another, both yours* and *mine*.

13 But I am not wanting¹⁶ you* to be being-ignorant, brothers, that I many-times preposed for myself to come to you* (and I was prevented up-to now),¹⁷ in order that I might have some fruit among¹⁸ you* also, exactly-as *I* also have among the remaining nations. **14** I am a debtor both to Hellenes and to barbarous *humans*, both to wise *humans* and to mindless *humans* – **15** in-this-manner, the *desire* flowing throughout *me* is eager to also proclaim-a-good-message to you*, to the *ones* in Roma.¹⁹

16 For I am not being-ashamed of the good-message of *the* Anointed-One.²⁰ For it is a power of a god *leading* into salvation to all the *ones who* are having-faith, both first²¹ to Judean and then to Hellene. **17** For in it, a righteousness of a god is being revealed *from* out of faith into faith, exactly-as it has been written:

But the righteous-one will live for himself out of faith.

(Habakkuk 2:4)

18 For an anger of a god is being revealed from a heaven against every impiety and unrighteousness of humans, of the *humans who* are restraining²² the truth in unrighteousness, **19** due-to-the-fact-that the known *thing* of God is manifest among²³ them. For God manifested *it* to them. **20** For from the creation of the world, his unseeable *things*, by-means-of the things-which-have-been-made being comprehended, are being clearly-seen: both his everlasting power and divinity, with²⁴ the *result* for those²⁵ *individuals* to be without-a-verbal-defense, **21** due to the fact that, after they knew God, they did not glorify *him* as a god or give-thanks to *him*; instead, they have been rendered-vain in their thorough-rationalizations, and their unintelligent heart was darkened. **22** While asserting to be wise, they were made-stupid; **23** and they changed the glory of the incorruptible God in a likeness of an image of a corruptible human and of flying-

creatures and of quadrupeds and of creepers.

24 For-this-reason, God delivered them *up* in the desires of their hearts into uncleanness of the *act* for their bodies to be being dishonored²⁶ in²⁷ them,²⁸ **25** whichever *one of them* exchanged the truth of God in the lie and venerated and served the creation in-contradiction-to the *one who* created, who is blessed into the ages. May it be.

26 Due to this, God delivered them *up* into passions of dishonor. For also their women exchanged the natural using into the *using* in-contradiction-to nature; **27** but likewise, the males also, after they dismissed the natural using of the female, were burned-forth in their reaching-out into one-another: males in males working-out the indecency, and taking-back in themselves the wage-given-in-return of their misleading which it was necessary to receive.

28 And exactly-as they did not prove to be having God in recognition, God delivered them into a disapproved mind, to be doing the *things which* are not suiting, **29** having been filled with every unrighteousness, *sexual-immorality*,²⁹ wickedness, greed, evil;³⁰ sated of envy, murder, quarrelling, deceit, evil-custom; *they* are whisperers, **30** calumniators, God-detesting, outragers, arrogant *persons*, pretenders, founders³¹ of evil *things*, unpersuadable by parents, **31** unintelligent, uncomposed,³² affectionless, *unwilling-to-make-a-truce*,³³ unmerciful – **32** whoever, after they recognized the righteous-enactment of God (that the *ones who* are acting out the *things* such as these are worthy of death), not only are doing them, *but* instead are also being-well-pleased-together with the *ones who* are acting *like* this.

CHAPTER 2

For-this-reason, you are without-a-verbal-defense, O human, *everyone who*³⁴ is judging. For in *any matter* which you are judging the other³⁵ *person*, you are condemning yourself; for you, the *one who* is judging, are acting out the same *things*. **2** But³⁶ we have come-to-know, that the judgment of God is according-to truth against the *ones who* are performing the *things* such as these. **3** But are you rationalizing this, O human, the *one who* is judging the *ones who* are acting out the *things* such as these and is doing them *himself*, that you will flee for yourself out of the judgment of God? **4** Or are you despising the riches of his kindness and of his toleration and of his longsuffering, being-ignorant that the kind *activity* of God is leading you into a change-of-mind? **5** But in-accordance-with your hardness and heart *which* is unchanging-of-mind, you are treasuring *up* anger for yourself in a day of anger and revelation³⁷ of a righteous-judgment of God, **6** who will give-back to each *person* according-to his works: **7** Indeed, to the *ones who*, according-to endurance of a good work, *are* seeking glory and honor and incorruptibility: a perpetual life; **8** but to the *ones from* out of selfish-ambition and *who are indeed*³⁸ refusing-to-be-persuaded by the truth but *are* being persuaded by the unrighteousness: anger and fury. **9** Tribulation and constriction *will be* upon every soul of a human, of the *human who* is working-out the evil *thing*: both first of Judean, and then of Hellene. **10** But glory and honor and peace *will be* to *everyone who*⁴⁰ is working the good *thing*: both first to Judean, and then to Hellene. **11** For there is not a respect-of-persons in-the-presence of God.

12 For as-many-as sinned lawlessly, will also be-lost lawlessly; and as-many-as sinned in a law, will be judged through a law. **13** For *it is* not the hearers of a law *who*⁴¹ are righteous in-the-presence of God;⁴² instead, the doers of a⁴³ law will be pronounced-righteous. **14** For whenever nations, the *ones* not having a law, might be doing⁴⁴ the *things* of the law by-means-of nature, these *individuals*, while not having a law, are a law to themselves **15** – whichever *individuals* are demonstrating the work of the law written in their hearts, their conscience testifying-together with them and their reasonings⁴⁵ between one-another accusing or even verbally-defending themselves, **16** in a day when, according-to my good-message, God is judging the hidden *things* of the humans through *the* Anointed-One Jesus.⁴⁶

17 But if⁴⁷ you are being additionally-named 'Judean', and are resting-up

¹ [1:1] NU, Vul, Gk(V,X209) / M, TR, Gk(ASO) "of Jesus the Anointed-One"

² adjective

³ literally "whom"

⁴ literally "into"

⁵ literally "in" (also in verse 6)

⁶ [1:5] NU, M, TR, Vul, Gk(AESVO) (lit. "the name of his") / Gk(X209) omit "of his name...-ones" (by error)

⁷ [1:7] NU, M, TR, Vul, Gk(AESV,X209) / Origen(margin) "all the beloved ones of God" (omitting "in Roma") / OL, some Vul, Gk(O), Ambst "all the ones being in love of God"

⁸ adjective

⁹ [1:7] NU, M, TR, Vul, Gk(AESVO) / Gk(X209) "us"

¹⁰ [1:7] NU, M, TR, Vul, Gk(AESVO) / Gk(X209) "Lord the Anointed-One Jesus"

¹¹ [1:8] NU, Gk(AESV,C1) / M, TR, Gk(O,C2) "in-behalf of" / Vul "for?"

¹² literally "way"

¹³ literally "into"

¹⁴ literally "this"

¹⁵ literally "in"

¹⁶ [1:13] NU, M, TR, Vul, Gk(AESV,C2,C4), Origen / Gk(O,C1,C3,C5) "imagining"

¹⁷ literally "up-to the come-here"

¹⁸ literally "in" (also later in verse)

¹⁹ [1:15] NU, M, TR, Vul, Gk(ACESV), Origen / Gk(O), some Vul, Origen(Lat) omit "the ones in Roma"

²⁰ [1:16] NU, Vul, Gk(AESVO,C1,C2,C4), Origen / M, TR, Gk(C3) add

²¹ [1:16] NU, M, TR, Vul, Gk(ACES) / Gk(VO), OL, Tertullian, Ephraem omit "first"

²² may also be translated "retaining"

²³ literally "in"

²⁴ literally "into"

²⁵ literally "them"

²⁶ may also be translated "bodies to be dishonoring themselves"

²⁷ literally "in"

²⁸ [1:24] NU, Vul, Gk(AESV,C1) / M, TR, Gk(O,C2) "themselves"

²⁹ [1:29] NU, Gk(AESV), Origen / M, TR, Gk(C2) "sexual-immorality, wickedness" / Vul "wickedness, sexual-immorality" / Gk(O,C1) "sexual-immorality" / one omit both (any omission possibly by scribal error)

³⁰ [1:29] NU, M, TR, Gk(V) / Gk(AS) puts "evil" before "greed" / Vul, Gk(CEO) puts it after "unrighteousness"

³¹ literally "find-on-er"

³² literally "not-put-together" (or "not-synthesized")

³³ [1:31] NU, Gk(VO,C1,S1), Origen / M, TR, Vul, Gk(E,C3,S2) add / Gk(C2) add it before "affectionless" (omitted by error?)

³⁴ literally "the"

³⁵ literally "different"

³⁶ [2:2] NU, M, TR, Gk(ACVO), Origen / Vul, Gk(ES) "For" / one omit

³⁷ [2:5] NU, M, TR, Vul, Gk(CSVO) / Gk(A) "equivalent-repaying"

³⁸ [2:8] NU, Gk(VO,C1,S1) / M, TR, Vul, Gk(A,C2,S2) add

³⁹ [2:8] NU, Vul, Gk(ASVO,C1) / M, TR, Gk(C2) "fury and anger"

⁴⁰ literally "the"

⁴¹ [2:13] NU, Gk(ASVO,C2-4,X4497) / M, TR "the hears of a law" / Gk(C1) "not my hearers"

⁴² [2:13] NU, M, TR, Gk(ASO,C4) / Gk(V,C1-3) "of a god"

⁴³ [2:13] NU, Gk(ASVO,C1-3) / M, TR, Gk(C4) "the"

⁴⁴ [2:14] NU, Vul, Gk(ASV) is plural / M, TR, Gk(C2) is singular / Gk(C1,O) "are doing" (plural)

⁴⁵ literally "accountings"

⁴⁶ [2:16] NU, Gk(V)/M, TR, Vul, Gk(AS) "through Jesus the Anointed-One" / Gk(C) "through Jesus the Anointed-One our Lord"

⁴⁷ [2:17] NU, Vul, Gk(ASV,C1,C2), Origen / M, TR, Gk(C3) "(17) See"

yourself on a¹ law, and are boasting in a god, **18** and are knowing the will, and are proving the *things which are* making-a-difference, being orally-instructed out of the law; **19** also if you have become-confident for yourself to be a guide of blind persons, a light of the ones in darkness, **20** a discipliner of senseless persons, a teacher of infants,² having the forming of the knowledge and of the truth in the law: **21** Therefore, the *one who is* teaching another,³ are you not teaching yourself? **22** The *one who is* preaching to not be thieving, are you thieving? **23** The *one who is* saying to not be committing-adultery, are you committing-adultery? The *one who is* abhorring the idols, are you robbing-temples? **24** Whoever is boasting in a law, are you dishonoring God through the transgression of the law? **25** For “through *all of you**, the name of God is being reviled in the nations,” exactly-as it has been written. (Isaiah 52:5)

25 For indeed, circumcision is profiting, if-at-any-time you might be acting out a law. But if-at-any-time you might be a transgressor of a law, your circumcision has become a foreskin. **26** Therefore, if-at-any-time the foreskin might be observing the righteous-enactments of the law, will his foreskin not be accounted for⁴ circumcision? **27** And the foreskin from out of nature which is finishing the law will judge you, the *one who*, through a letter⁵ and circumcision, are a transgressor of a law. **28** For the person is not a Judean in the manifest sign, nor-even is the circumcision in the manifest sign in flesh. **29** Instead, it is the person who is a Judean in the hidden place; and circumcision is of a heart in a spirit not in a letter⁶; the praise of whom is not coming out of humans, but instead out of God.

CHAPTER 3

Therefore, what is the exceeding⁷ condition of the Judean? Or what is the profit of the circumcision? **2** Much, according-to every manner. For⁸ indeed, first, that they were entrusted with the sayings of God. **3** For what? If certain ones refused-to-have-faith, their lack-of-faith will not render-inoperative the faith of God, will it? **4** I wish it would not come-to-be! But let God be becoming truthful, but every human a liar, exactly-as it has been written:

So-that you might ever be pronounced-righteous in your account,
and you might be-victorious in the process for you to be being judged.

(Psalm 51:4)

5 But if our unrighteousness is commending a righteousness of a god, what will we state? God, the *one who is* bringing-on the anger, is not unrighteous, is he? (I am saying things according-to the way of a human.)⁹ **6** I wish it would not come-to-be! Since how will God judge the world?

7 But¹⁰ if in my act-of-lying, the truth of God exceeded into his glory, why am I also still being judged as a sinner, **8** and not (exactly-as we are being reviled and exactly-as some individuals are asserting that we are saying) that we might do the evil things, in order that the good things might come? The judgment of these individuals¹¹ is based-on-what-is-right.

9 Therefore, why? Are we having something ahead of them?¹² Not by-all-means. For we previously-incriminated both Judeans and Hellenes to all be under a sin, **10** exactly-as it has been written, that:

There is not a righteous-one, not-even one.

11 There is not the *one who is* having-insight,
there is not the *one who is* seeking-out God.

12 All of them deviated,
they simultaneously were rendered-unneded.
There is not a¹³ person who is doing kindness,
there is not¹⁴ any even till the last one.

(Psalm 14:1~3/Psalm 53:1~3)

13 Their throat is a tomb which has been opened-up,
they were deceiving with their tongues;

(Psalm 5:10)

Venom of asps is under their lips.

(Psalm 140:4)

14 Whose mouth is being-packed full of a cursing and bitterness.

¹ [2:17] NU, Gk(ASV,C1,C2) / M, TR, Gk(C3) “the”

² [2:20] NU, M, TR, Vul, Gk(CSV) / Gk(A) omit “a teacher of infants”

³ literally “different”

⁴ literally “into”

⁵ usually translated “document” / literally “writement”

⁶ usually translated “document” / literally “writement”

⁷ literally “excessive”

⁸ [3:2] NU, M, TR, Gk(AS,C2) / Vul, Gk(VO,C1) omit “For”

⁹ [3:5] NU, M, TR, Vul, Origen, Gk(ACSV) [S1 “the anger of him”] / some Greek “God is not unrighteous who is bringing-on the anger against humans, is he?”

¹⁰ [3:7] NU, Gk(AS) / M, TR, Vul, Gk(CVO), Origen “For”

¹¹ literally “of who”

¹² [3:9] NU, M, TR, Gk(SV) (lit. “having-before”) / Gk(A) “Might we be having something ahead of them?” / Gk(CO) “Are we retaining something ahead of them?”

¹³ [3:12] M, TR, Gk(AVO) / NU, Gk(CS) “the”

¹⁴ [3:12] NU, M, TR, Vul, Gk(ACSO) / Gk(V) omit “there is not”

(Psalm 10:7)

15 Their feet are sharp to pour-out blood,
16 crushing and misery¹⁵ are in their ways,
17 and they did not know a way of peace.

(Isaiah 59:7~8)

18 A fear of a god is not before¹⁶ their eyes.

(Psalm 36:1)

19 But we have come-to-know, that as-much-as the law is saying, it is uttering to the ones who are in the law, in order that every mouth might be shut and all the world might become under-justice¹⁷ to God, **20** due to the fact that every flesh will not be pronounced-righteous before his face out of works of a law; for through a law is a recognition of a sin.

21 But now, a righteousness of a god has been manifested apart-from a law, being testified to by the law and the prophets; **22** but it is a righteousness of a god through faith of Jesus the Anointed-One into all and upon all¹⁸ the ones who are having-faith. For there is not a distinction. **23** For all sinned and are being-in-lack of the glory of God, **24** being pronounced-righteous as-a-gift by-means-of his favor through the redemption,¹⁹ the redemption in the Anointed-One Jesus, **25** whom God preposed for himself to be a propitiatory, through the²⁰ faith, in his blood, for²¹ a demonstration of his righteousness through the letting-go²² of the sinful-actions which have previously-come-to-be, **26** in the toleration of God, for²³ the²⁴ demonstration of his righteousness in the present season, with²⁵ the result for him to be righteous and²⁶ to be pronouncing-righteous the one who is out of faith of Lord Jesus the Anointed-One.²⁷

27 Therefore, where is the boasting? It was locked-out. Through what-kind of law? Of the works? Surely-not, but instead through a law of faith. **28** For²⁸ we are accounting a human to be being pronounced-righteous by-means-of faith apart-from works of a law. **29** Or is God of Judeans only? But²⁹ Is he not-surely the god of nations also? Yes, of nations also, **30** if³⁰ God is one who will pronounce-righteous circumcision out of faith and foreskin through the same faith. **31** Therefore, are we rendering-inoperative a law through the faith? I wish it would not come-to-be! Instead, we are causing a law to-stand.

CHAPTER 4

Therefore, what will we state that Abraham, our forefather,³¹ has found³² according-to flesh? **2** For if Abraham was pronounced-righteous out of works, he is having a boast, but instead not toward a god.³³ **3** For what is the writing saying?

But Abraham had-faith in God, and it was accounted to him for³⁴ righteousness.

(Genesis 15:6)

4 But the wage is not being accounted to the one who is working according-to a favor, but instead according-to a³⁵ debt. **5** But to the one who is not working, but who is having-faith on the one who is pronouncing the impious-one righteous, his faith is being accounted to him for³⁶ righteousness, **6** just-as David also says about the happiness of the human to whom God is accounting righteousness apart-from works:

7 Happy are those whose lawlessnesses were forgiven,
and whose sins were covered-up.

8 Happy is a man of³⁷ whom the Lord might never account a sin.

(Psalm 32:1~2)

9 Therefore, is this happiness only upon the circumcision, or also upon the foreskin? For we are saying, that³⁸ “The faith was accounted to Abraham for³⁹ righteousness.”

(Genesis 15:6)

10 Therefore, how was it accounted? While he was being in circumcision or in

¹⁵ [3:16] NU, M, TR, Vul, Gk(ACSV) / Origen “misfortune” (Origen says that another reading is “misery”)

¹⁶ literally “opposite”

¹⁷ [3:19] NU, M, TR, many Vul, Gk(ACSV) / some Vul “might be subdued”

¹⁸ [3:22] NU, Vul, Gk(AEV,S1), Origen / M, TR, Gk(CO,S2) add / two omit “into all” but add “and upon all”

¹⁹ literally “redemption-from”

²⁰ [3:25] NU, M, TR, Vul?, Gk(V,C2,E2) / Vul?, Gk(SO,C1,E1) omit “the” / Gk(A) omit “through the faith”

²¹ literally “into”

²² literally “letting-beside”

²³ literally “to/toward”

²⁴ [3:26] NU, Gk(AESV,C1,C2) / M, TR, Gk(C3) “a” / Gk(O) omit “in the toleration...righteousness”

²⁵ literally “into”

²⁶ [3:26] NU, M, TR, Vul, Gk(ACESV) / Gk(O) omit “and”

²⁷ [3:26] NU, M, TR, Vul, Gk(ACESV) (“of Jesus”) / Origen “of Jesus the Anointed-One” / “Syr “of Lord Jesus the Anointed-One” / Gk(O) omit

²⁸ [3:28] NU, Vul, Gk(ASO,C1) / M, TR, Gk(EV,C2) “Therefore” / one omit

²⁹ [3:29] NU, Vul, Gk(ACESV) / M, TR add

³⁰ [3:30] NU, Gk(AEV,C2,S1) / M, TR, Gk(O,C1,C3,S2) “since-if”

³¹ [4:1] NU, Gk(AV,E1,S1) / M, TR, Vul, Gk(CO,E2,S2), Origen “father”

³² [4:1] NU, M, TR, Vul, Gk(ACESO) (lit. “state Abraham...to have found” / Gk(V) “state about Abraham”

³³ [4:2] NU, Gk(AESV,C1) / M, TR, Gk(C2) “toward God”

³⁴ literally “into”

³⁵ [4:4] NU, M, Gk(ACESV) / TR “the”

³⁶ literally “into”

³⁷ [4:8] NU, Gk(VO,C1,S1) / M, TR, Vul, Gk(AE,C2,S2) “to”

³⁸ [4:9] NU, Gk(SV,C1) / M, TR, Vul, Gk(AEO,C2) add

³⁹ literally “into”

foreskin? Not in circumcision, *but* instead in foreskin. **11** And he took a sign of circumcision for a seal of the righteousness of the faith, the *faith* in the foreskin, with¹ the *result* for him to be a father of all the *ones who are having-faith* through foreskin, with the *result* for the² righteousness to also³ be accounted to them. **12** and *to be* a father of circumcision to the *ones who* are not only out of circumcision, *but* instead to the *ones who* are also being-in-line with the tracks of the “faith in foreskin” of our father Abraham.

13 For what-was-professed⁴ to ⁵Abraham or to his seed, the *act* for him to be an heir of *the*⁵ world, *was* not through a law, *but* instead *it was* through a righteousness of faith. **14** For if the *ones who are* out of a law *are* heirs, the faith has been made-empty and what-was-professed⁶ has been rendered-inoperative. **15** For the law is working-out anger. But⁷ where there is not a law, *there is* not-even a transgression.

16 Due to this *reason*, *it is* out of faith, in order that *it might be* according-to favor, with⁸ the *result* for the thing-which-was-professed to be firm to all the seed, not only to the *ones who are* out of the law, *but* instead even to the *ones who are* out of faith of Abraham, who is a father of us all **17** (exactly-as it has been written, that, “I have put you *forth to be* a father of many nations” (*Genesis 17:5*) standing-opposite of *him* in whom he had-faith: a god, the *god who is* making-alive the dead *humans* and is calling the *things which are* not being as being. **18** He,⁹ alongside hope against hope, had-faith, with¹⁰ the *result* for him to come-to-be a father of many nations according-to the *word which* has been spoken:

This-is-how your seed will be.

(*Genesis 15:5*)

19 And he, after he did not become-weak *in* the faith, contemplated *not*¹¹ his-own body, having already¹² been made-dead (he being approximately 100-years-old), and the deadening of the womb of Sarah. **20** But he did not doubt *in-regard*-to the professed-thing of God by-means-of lack-of-faith; instead, he was empowered by-means-of the faith, after he gave glory to God, **21** and after he was fully-convinced, that, what he has professed, he is also able¹³ to do. **22** For-this-reason, it was also¹⁴ accounted to him for¹⁵ righteousness. (*Genesis 15:6*)

23 But it was not written for his sake only, that “It was accounted to him,” **24** *but* instead also for our sake, to whom it is going to be being accounted, to the *ones who are* having-faith on the *one who* arose Jesus our Lord out of dead *humans*, **25** who was delivered *up* due to our trespasses and was arisen due to our being-pronounced-righteous.

CHAPTER 5

Therefore, after we were pronounced-righteous out of faith, may we be having¹⁶ peace with God through our Lord Jesus the Anointed-One, **2** through whom we have had the admission by-means-of the faith¹⁷ into this favor in which we have stood; and we are boasting on-the-basis-of a hope of the glory of God. **3** But not only *this*; instead, we are also boasting in the tribulations, having come-to-know that the tribulation is producing¹⁸ endurance; **4** but the endurance, a proven-character; but the proven-character, hope; **5** but the hope is not putting-to-shame, because the love of God has been poured-out in our hearts through a holy spirit, the *spirit which* was given to us.

6 For¹⁹ *while* we were still weak, the Anointed-One still²⁰ died-off in-accordance-with a season in-behalf of impious-ones. **7** For scarcely will someone die-off in-behalf of a righteous-one. For possibly someone is daring to die-off in-behalf of the good-one. **8** But God is commending his own love into us, that, *while* we were still being sinners, the Anointed-One died-off in-behalf of us.

9 Therefore, *how* much more will we, after we were pronounced-righteous now in his blood, be saved through him from the anger. **10** For if we, *while* being enemies, were reconciled to God through the death of his son, *how* much more will we, after we have been reconciled, be saved in his life. **11** But not only *this*; instead, we are also boasting in God²¹ through our Lord Jesus the Anointed-One, through whom we now took the reconciliation.

¹ literally “into” (also later in verse)

² [4:11] NU, M, TR, Gk(VO,C3,E1) / Gk(AS,C1,C2,E2) omit “the”

³ [4:11] Gk(AV,S1), Origen / NU, M, TR, Vul, Gk(CEO,S2) add

⁴ literally “For the professed-thing”

⁵ [4:13] NU, Gk(ACSVO) / M, TR, Gk(E) actually add “the”

⁶ literally “and the professed-thing”

⁷ [4:15] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) “For”

⁸ literally “into”

⁹ literally “Who”

¹⁰ literally “into”

¹¹ [4:19] NU, Vul, Gk(AESV), Origen / M, TR, Gk(CO) add

¹² [4:19] NU, M, TR, Gk(ACES), Origen / Vul, Gk(VO) omit “already”

¹³ translated elsewhere “powerful”

¹⁴ [4:22] Gk(VO,C1), Origen / NU, M, TR, Vul, Gk(ES,C2) add

¹⁵ literally “into”

¹⁶ [5:1] Vul, Gk(ACE,S1,V1), Origen, Tertullian / NU, M, TR, Gk(O,S2,V2), “we are having”

¹⁷ [5:2] NU, M, TR, Vul, Gk(E,S1,S3), Origen (“by...faith”) / Gk(A,S2) “in the faith” / Gk(CVO) omit

¹⁸ literally “working-down” (usually translated “working-out”)

¹⁹ [5:6] NU, M, TR, Gk(AES,C1,C3), Origen / Vul, Gk(O,C2), Eirenaeus(Lat) “For in-regards to what / Gk(V) “If yet”

²⁰ [5:6] NU, Gk(AESV,C1) (“still”) / Gk(O) “is asking” / M, TR, Vul, Gk(C2) omit

²¹ [5:10-11] NU, M, TR, Vul, Gk(CESVO) / Gk(A) omit “through the death...in God” (by scribal error)

12 Due to this, even-as through one human the sin entered into the world, and through the sin the death, and, in-this-manner, the death came-through²² into all humans, on-the-basis-of which all sinned— **13** for up-to the *time* of a law, a sin was *in* the world, but a sin is not being²³ charged-to-an-account *while* there is not a law; **14** instead, the death became-king from Adam (*which means* ‘human’ in *Hebraic*) until Moses, even on the *ones who* did not sin²⁴ on-the-basis-of the likeness of the transgression of Adam, who is a type of the *one who is* going-to-be coming.

15 Instead, in-this-manner, the bestowed-favor *is* also not as the trespass. For if by-means-of the trespass of the one the many died-off, *therefore*²⁵ *how* much more did the favor of God and the gift in favor by-means-of the one human, Jesus the Anointed-One, exceed into the many. **16** And the gift *is* not like²⁶ *what came* through one *who* sinned. For indeed, the judgment *came* out of one into a condemnation, but the bestowed-favor out of many trespasses into a righteous-enactment. **17** For if by-means-of the trespass of the one, the death became-king through the one, *how* much more will the *ones who are* taking the excessive-amount of the favor and of the gift *and* of the righteousness²⁷ become-kings in life through the one: Jesus the Anointed-One.

18 Therefore, as-a-result, as *it was* through one trespass for²⁸ a condemnation into all humans, even in-the-*same*-manner *it was* through one righteous-enactment for ‘a pronouncing-righteous of life’ into all humans. **19** For even-as through the disobedience of the one human, the many were appointed sinners; even in-the-*same*-manner, through the obedience of the one, the many will be appointed righteous-ones. **20** But a law came-in-alongside, in order that the trespass might increase. But where the sin increased, the favor super-exceeded, **21** in order that, even-as the sin became-king in the death, even in-the-*same*-manner, the favor might become-king through righteousness into a perpetual life through Jesus the Anointed-One our Lord.

CHAPTER 6

Therefore, what will we state? May we be persisting²⁹ *in* the sin, in order that the favor might increase? **2** *I wish* it would not come-to-be! How will whoever died-off to the sin still live in it? **3** Or are you* being-ignorant of the *fact* that, as-many-as were immersed into the Anointed-One Jesus³⁰ were immersed into his death? **4** Therefore,³¹ we were entombed-along with him through the immersion into the death, in order that, even-as the Anointed-One was arisen out of dead *humans* through the glory of the Father, even in-the-*same*-manner *we* might walk-around in a newness of life.

5 For if we have become grown-together *with him* in the likeness of his death, instead, we will also be of the standing-up, **6** knowing this: that our old human was crucified-together with *him*, in order that the body of the sin might be rendered-inoperative, of the *act* for us to no-more be being-enslaved to the sin. **7** For the *one who* died-off has been pronounced-righteous from the sin. **8** But if we died-off along with the Anointed-One, we are having-faith that we will also live-along with him.³² **9** We have come-to-know, that the Anointed-One, after he was arisen out of dead *humans*, is no-longer dying-off; a death is no-longer being-lord-over him. **10** For for what³³ he died-off, he died-off to the sin once-for-all; but the *life* which *he is* living, he is living to God. **11** Even in-this-manner, *all of you**: Be accounting yourselves to be,³⁴ indeed dead to the sin, but living to God in the Anointed-One Jesus *our Lord*.³⁵

12 Therefore, do not let the sin be being-king in your* mortal body with³⁶ the *result* to be obeying *it in* its desires.³⁷ **13** But do not even be causing your* members to-stand-beside the sin for weapons of unrighteousness; instead, be causing yourselves to-stand-beside God as-if³⁸ you* are living out of dead *humans*, and your* members for weapons of righteousness to God. **14** For a sin will not be-lord-over you*. For you* are not under a law, *but* instead under a favor.

15 What then? May we sin because we are not under a law *but* instead under a favor? *I wish* it would not come-to-be! **16** Have you* not come-to-know, that *any individual* to whom you* are causing yourselves to-stand-by for slaves into obedience, you* are slaves to *the one* whom you* are obeying, either of a sin into

²² [5:12] NU, M, TR, Vul, Gk(AESV) / Gk(CO) “; and it came-through” / some “; and it made death come-through”

²³ [5:13] NU, M, TR, Vul, Gk(CEVO,S2) / Gk(A,S1) “was not being”

²⁴ [5:14] NU, M, TR, Vul, Gk(ACESVO) / Origen “who sinned” (Origen knows this variant, and prefers “who sinned”)

²⁵ [5:15] NU, M, TR, Vul, Gk(CESVO) / Gk(A) add

²⁶ literally “like”

²⁷ [5:17] NU, M, TR, Gk(ACSVO), Origen / Vul “and of (the) gift and of (the) righteousness” / Gk(E) “and of the gift” / two “and of the righteousness” / others “and the gift of righteousness”

²⁸ literally “into”

²⁹ literally “remaining-on”

³⁰ [6:3] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “Jesus”

³¹ [6:4] NU, M, TR, Gk(ACESVO) / Vul “For”

³² [6:8] NU, M, TR, Gk(AESV,C2) / Vul, Gk(O,C1) “with the Anointed-One”

³³ “what” is either referring to “what concerns his death” or to “a death”

³⁴ [6:11] NU, M, TR, Vul, Gk(ESV) / Gk(ACO) omit “to be”

³⁵ [6:11] NU, Vul, Gk(ACVO) / M, TR, Gk(ES) add

³⁶ literally “into”

³⁷ [6:12] NU, Vul, Gk(ASV,E1), Origen / M, TR, Gk(E2) “heeding it in its desires” / Gk(CO) “heeding it”

³⁸ [6:13] NU, Gk(AESV) / M, TR, Gk(CO) “as”

a death,¹ or of obedience into righteousness? **17** But thankfulness² to God, that you* were slaves of the sin, but you* obeyed *him from* out of a clean³ heart into a type of teaching for which you* were delivered *up*; **18** but after you* were set-free from the sin, you* were enslaved to the righteousness. **19** I am speaking human due to the weakness of your* flesh. For even-as you* caused your* members to-stand-by for slaves to the uncleanness and to the lawlessness into the lawlessness, now, in-the-*same*-manner: *All of* you*, cause your* members to-stand-by for slaves to righteousness *leading* into a holification.

20 For when you* were slaves of the sin, you* were free *in-regard* to the righteousness. **21** Therefore, what fruit were you* having then on-the-basis-of *things* for which you* are now being-ashamed? For indeed⁴ the end of those *things is* a death. **22** But **now**, after you* were set-free from the sin but were enslaved to God, you* are having your* fruit *leading* into a holification, but the end *is* a perpetual life. **23** For the salaries of the sin is a death, but the bestowed-favor of God *is* a perpetual life in *the* Anointed-One Jesus our Lord.

CHAPTER 7

Or are you* being-ignorant, brothers (for I am uttering to *humans who are* knowing a law), that the law is being-lord-over the human on-the-basis-of as-long a time as he is living? **2** For the woman under-a-man has been bound by-means-of a law to the living man. But if-at-any-time the man might die-off, she has been rendered-inoperative from the law of the man. **3** Therefore, as-a-result, *while* the man *is* living, she will *be* orated “an adulteress” if-at-any-time she might become *the woman of* a different man. But if-at-any-time the man might die-off, she is free from the law, of the *act* for her not to be an adulteress after she became *the woman of* a different man.

4 So-then, brothers of mine, **you*** were also dealt-death to the law through the body of the Anointed-One, with⁵ the *result* for you* to become *joined* to a different *individual*, to the *one who* was arisen out of dead *humans*, in order that we might bear-fruit to God. **5** For when we were in the flesh, the sufferings of the sins, the *sufferings* through the law, were operating in our members, with⁶ the *result* to bear-fruit to the death. **6** But **now** we were rendered-inoperative from the law, after we died-off⁷ in *the thing* by which we were being restrained, so-as for us to be being-enslaved in a newness of a spirit and not *in* an oldness of a letter*.⁸

7 Therefore, what will we state? The law *is* a sin? *I wish* it would not come-to-be! Instead, I did not know the sin except through a law. For, also, I had not come-to-know the desire except *that* the law was saying:

You will not desire.

(Exodus 20:17/Deuteronomy 5:21)

8 But a sin, after it took an occasion through the instruction, produced⁹ in **me** every desire. For apart-from a law, a sin *is* dead. **9** But, at-some-time, **I** was living apart-from a law; but after the instruction came, the sin lived-again, **10** but **I** died-off; and the instruction, the *instruction leading* into life – this was found by me *to lead* into death. **11** For after the sin took an occasion through the instruction, it fully-deluded me, and, through it, it killed *me* off. **12** So-then, indeed, the law *is* holy, and the instruction *is* holy and righteous and good.

13 Therefore, did the good *thing* become a death to **me**? *I wish* it would not come-to-be! Instead, *it was* the sin, in order that it might be-made-to-appear to be a sin *while* producing¹⁰ a death to me through the good *thing*, in order that, through the instruction, the sin might become surpassingly sinful.¹¹ **14** For we¹² have come-to-know, that the law is spiritual, but **I** am of-flesh, having been sold under the sin. **15** For I am not knowing *the thing* which I am producing.¹³ For I am acting out *this thing* which I am not wanting to *do*; instead, I am doing *this thing* which I am hating. **16** But if I am doing *this thing* which I am not wanting to *do*, I am declaring-together with the law that *it is* beautiful. **17** But **now**, **I** am no-longer *the one* producing it; instead, *it is* the sin *which is* dwelling in **me**. **18** For I have come-to-know, that a good *thing is* not dwelling in **me**, that¹⁴ *is* in my flesh. For the *act* to be wanting to *do it* is being laid-near me, but the *act* to be producing the beautiful *thing is* not.¹⁵ **19** For I am not doing a¹⁶ good *thing* which I am wanting to *do*; instead, I am acting out *this evil thing* which I am not wanting

to do. **20** But if I am doing *this thing* which **I**¹⁷ am not wanting to *do*, **I** am no-longer *the one* producing¹⁸ it; instead, *it is* the sin *which is* dwelling in **me**.

21 As-a-result, I am finding the *following law*: *while my* wanting *is* to be doing the beautiful *thing*, that the evil *thing is* being laid-near **me**.¹⁹ **22** For I am taking-pleasure-together with the law of God,²⁰ according-to the inner human, **23** but I am looking *at* a different law in my members, *which is* serving-as-a-soldier-against the law of my mind and *is* taking me captive in²¹ the law of the sin, the *law which is* being in my members. **24** Miserable human **I am!** Who will rescue me out of the body of this death?

25 But thankfulness to²² God²³ through Jesus *the* Anointed-One our Lord.

Therefore, as-a-result, **I** myself, indeed, with the mind, am being-enslaved to a law of a god, but, with the flesh, to a law of a sin.

CHAPTER 8

Therefore, *there is* now not-one condemnation to the *one who are in the Anointed-One Jesus, who are not walking-around according-to flesh, but instead according-to a spirit*.²⁴ **2** For the law of the spirit of the life in *the* Anointed-One Jesus set you²⁵ free from the law of the sin and of the death. **3** For the incapable²⁶ *thing* of the law, in which *it was* becoming-weak through the flesh, God, after he sent his own son in a likeness of flesh of sin and concerning²⁷ sin, condemned the sin in the flesh, **4** in order that the righteous-enactment of the law might be filled in us: the *ones who are* not walking-around according-to flesh *but* instead according-to a spirit. **5** For the *ones who are* according-to flesh are being-minded *about the things of* the flesh, but the *ones who are* according-to a spirit *about the things of* the spirit. **6** For the mindset of the flesh *is* death, but the mindset of the spirit *is* life and peace, **7** *due-to-the-fact-that* the mindset of the flesh *is* enmity toward²⁸ a god; for it is not being subjected to the law of God, for it is not-even being-able to *do so*; **8** but the *ones who are* in flesh are not being-able to please a god.²⁹

9 But *all of you** are not in flesh, *but* instead in a spirit, **if** a spirit of a god is dwelling in you*. But if someone is not having a spirit of *the* Anointed-One, this *individual is* not of him. **10** But *if the* Anointed-One *is* in you*: Indeed, the body *is* dead due to a sin, but the spirit *is* life due to righteousness. **11** But if the spirit of the *one who* arose ³⁰Jesus³⁰ out of dead *humans is* indwelling in you*, the *one who* arose *the* Anointed-One³¹ out of dead *humans* will also make your* mortal bodies alive through³² his spirit *which is* indwelling in you*.

12 Therefore, as-a-result, brothers, we are debtors, not to the flesh, of ‘the *act* to be living according-to flesh’. **13** For if you* are living according-to flesh, you* are going to be dying-off. But if, by-means-of a spirit, you* are dealing-death to the acts of the body,³³ you* will live for yourself. **14** For as-many-as are being led by-means-of a spirit of a god, these *individuals* are sons of a god. **15** For you* did not take a spirit of slavery into fear again; instead, you* took a spirit of adoption in which we are shouting, “Abba!” (*which means* “the Father”). **16** The³⁴ spirit itself is testifying-together with our spirit, that we are children of a god. **17** But if children, also follow-heirs.³⁵ Indeed, heirs of a god, but fellow-heirs of an anointed-one, **if** we are suffering-along³⁶ *with him*, in order that we might also³⁷ be glorified-along *with him*.

18 For I am accounting, that the sufferings of the present season *are* not worthy to be compared with the glory *which is* going to be revealed to³⁸ us. **19** For the alert-anticipation of the creation is eagerly-expecting the revealing of the sons of God.³⁹ **20** For the creation was subjected to the vanity, not voluntarily,⁴⁰ *but* instead due to the *one who* subjected *it* on-the-basis-of hope, **21** that the creation itself also will be set-free from the slavery of the corruption into the

¹⁷ [7:20] NU, M, TR, Vul, Gk(AS) / Gk(CEVO) “I” (non-emphatic)

¹⁸ literally “working-down” (elsewhere translated “working-out”)

¹⁹ [7:21] NU, M, TR, Vul, Gk(ACESV) / Gk(O) omit “that...me.” (scribal error?)

²⁰ [7:22] NU, M, TR, Vul, Gk(ACESO) / Gk(V) “of the mind”

²¹ [7:23] NU, Vul, Gk(CSVO) / M, TR, Gk(E) omit “in” (but it is implied, though may be rendered “to”) / (for “soldier...law of the sin”) Gk(A) “soldier-against me and is taking-captive the law of my mind”

²² [7:25] NU, Vul?, Gk(E,S2) (may be translated “But favor to”) / M, TR, Gk(A,S1) “(25) I am giving-thanks to” / Gk(CO) “(25) The favor of” / Gk(V) (25) “Favor/thankfulness to”

²³ [7:25] NU, M, TR, Vul, Gk(ACESV) / Gk(O) “Lord”

²⁴ [8:1] NU, Gk(EVO,C1,S1), Origenes / M, TR, Vul, Gk(C3,S2) add / Gk(A,C2) add only “who are not walking-around according-to flesh”

²⁵ [8:2] NU, Gk(SVO), Origenes / M, TR, Vul, Gk(AE) “me” / few “us”

²⁶ may also be translated “powerless”

²⁷ literally “about”

²⁸ literally “into”

²⁹ [8:8] NU, M, TR, Gk(AESVO) / Gk(C) “please God”

³⁰ [8:11] NU, Gk(AV,S1), Origen / M, TR, Gk(CEO,S2) “Jesus”

³¹ [8:11] NU, Gk(AVO,C2,S2), Origen / M, TR “the Anointed-One” (adding “the”) / Vul, Gk(E) “Jesus the Anointed-One” / Gk(A,C1,S1) “the Anointed-One Jesus” / others “Jesus”

³² [8:11] NU, Gk(AES) / M, TR, Gk(CVO), Origen “due to”

³³ [8:13] NU, M, TR, Gk(AESV,X1355) / Vul, Gk(CO), Eirenaios(Lat) “flesh”

³⁴ [8:16] NU, M, TR, Vul, Gk(AESVO) / Gk(C), some Syr “Father so-that the”

³⁵ [8:17] NU, M, TR, Vul, Gk(AESV,C2,X1355?) / Gk(C1) “fellow-heirs” / Gk(O) omit “heirs.

Indeed...fellow-heirs” / Gk(P46) omit “Indeed, heirs”

³⁶ [8:17] NU, M, TR, most Vul, Gk(ACESV,X1355?) / Gk(P46) “suffering”

³⁷ [8:22] NU, M, TR, most Vul, Gk(ACESV,X1355) / Gk(P46), some Vul, some Sah omit “also”

³⁸ literally “into”

³⁹ [8:19] NU, M, TR, Gk(ACESV,X1355) / Gk(O) “of a god”

⁴⁰ [8:20] NU, M, TR, Gk(AESV,C2) / Gk(O), Eirenaios(Lat) “not wanting/willing” / Gk(C1) omit

¹ [6:16] NU, M, TR, Gk(ESV) / Vul, Gk(CO), Origen omit “into a death”

² may also be translated “favor”

³ [6:17] NU, M, TR, Vul, Gk(CEVO) / Gk(A) add

⁴ [6:21] NU, M, TR, Vul, Gk(AE,C2,S1) / Gk(VO,C1,S2) add

⁵ literally “into”

⁶ literally “into”

⁷ [7:6] NU, M, TR, Vul, Gk(AESV) / Gk(CO) “the law, the death”

⁸ usually translated “document” / literally “writement”

⁹ literally “worked-down” (elsewhere translated “worked-out”)

¹⁰ literally “worked-down” (elsewhere translated “worked-out”)

¹¹ literally “sinful according-to surpassiveness”

¹² [7:14] NU, M, TR, Vul, Gk(ESVO), Origen / Gk(AC) “But we” / others “For I indeed”

¹³ literally “working-down” (elsewhere translated “working-out”)

¹⁴ literally “this”

¹⁵ [7:18] NU, Gk(AESV) / M, TR, Vul, Gk(CO) “but I am not finding the *act* to be producing the beautiful *thing*”

¹⁶ [7:19] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) “this”

freedom of the glory of the children of God. **22** For¹ we have come-to-know that all the creation is groaning-together and is travailing-together² up-to the present; **23** but not only *this*, but instead, even we ourselves, having the first-fruit of the spirit, even **we** ourselves are groaning in ourselves *while we are* eagerly-expecting an adoption,³ the redemption-from our body. **24** For we were saved by-means-of hope. But hope *which is* being looked-at is not hope. For who is⁴ also⁵ hoping⁶ for what he is looking-at? **25** But if we are not looking at *something* for which we are hoping, we are eagerly-expecting it through endurance.

26 But in-like-manner, the spirit is also together-taking-the-part-in-helping our weakness.⁷ For we have not come-to-know for what we might pray-to⁸ God to-the-degree-that it is necessary; instead, the spirit itself is petitioning-on-behalf-of us⁹ by-means-of unutterable groanings. **27** But the *one who is* searching the hearts has come-to-know what the mindset of the spirit is, because it is petitioning in-behalf-of holy *ones* according-to a god.

28 But we have come-to-know, that all *things* are working-together¹⁰ into *something which is good* to the *ones who are loving God*,¹¹ to the *ones* called¹² according-to a preposition. **29** Because *humans* whom he knew-beforehand, he also ordained-beforehand to be conformed-to the image of his son, with¹³ the result for him to be a firstborn among¹⁴ many brothers. **30** But *humans* whom he ordained-beforehand, these he also called. And *those* whom he called, these he also pronounced-righteous. But *those* whom he pronounced-righteous, these he also glorified.

31 Therefore, what will we state to these *things*? If God is in-behalf-of us, who is against us? **32** Yet,¹⁵ he who did not¹⁶ spare his own son,¹⁷ but instead delivered him up in-behalf-of us, how will he surely-not grant all the *things* as-favors to us along with him? **33** Who will call-in a charge against elect-ones of a god? God is the *one who is* pronouncing-righteous. **34** Who is the *one who will* condemn?¹⁸ But as-a-result,¹⁹ The Anointed-One Jesus²⁰ is the *one who died-off*, but rather who also²¹ was arisen from out of dead *humans*,²² who also²³ is at²⁴ the right hand of God, who also is petitioning in-behalf-of us. **35** Therefore,²⁵ Who will separate us from the love of the Anointed-One?²⁶ Tribulation, or constriction, or²⁷ harmful pursuit, or famine, or nakedness, or danger, or saber? **36** Exactly-as it has been written, that:

For your sake, we are being dealt-death the whole day,
we were accounted as sheeps of a slaughter.

(Psalm 44:22)

37 Instead, we are being-victorious-over in all these *things* through the *one who loved us*. **38** For I have been persuaded, that neither death, nor life, nor messengers, nor authorities,²⁸ nor principalities, nor *things which are* having stood-in place, nor *things which are going to come*, nor powers,²⁹ **39** nor heightener, nor depth, nor any³⁰ different creation will be-able to separate us from the love of God, the *love in the Anointed-One Jesus* of³¹ our Lord.

CHAPTER 9

I am speaking truth in the Anointed-One Jesus,³² I am not lying; my conscience³³

¹ [8:22] NU, M, TR, Vul, Gk(CESVO,X1355) / Gk(A) "But"
² [8:22] NU, TR, Vul, Gk(ACESV) / Gk(O) "anguishing" / Origen "is grieving-together" (Origen, noting this variant, prefers "grieving-together")
³ [8:23] NU, M, TR, Vul, Gk(AESV), Origen / few including Gk(CO) omit "an adoption"
⁴ [8:24] NU, Gk(S1,V1,P46) / M, TR, Vul, Gk(ACEO,S2,V2), Origen, Cyprianus "For why is someone"
⁵ [8:24] NU, Vul, Gk(CVO,P46), Origenm Cyprianus / M, TR, Gk(AES) add
⁶ [8:24] NU, Gk(CEV,S2), Origen, Cyprianus / Gk(A,S1), some Syr, Cop "enduring"
⁷ [8:26] NU, Vul, Gk(AESV,C2) (lit. "the weakness of us") / Gk(C1) "the weakness" / M, TR "the weaknesses of us" / Gk(O) "the beseeching of us" / Ambrosios "the weakness of our beseeching" /
⁸ [8:26] NU, TR, Gk(AESV) / M, Gk(C) "will pray-to" / Vul "might be praying-to" / Gk(O) "are praying-to"
⁹ [8:26] NU, Gk(ACVO,S1,X1355), Origen / M, TR, Gk(E,S2) add another "on-behalf-of" in addition to the identical prefix which is included as part of the verb, and also actually add "us" / Vul actually add "us"
¹⁰ [8:28] NU, M, TR, Vul, Gk(CESO), Origen may also be translated "that he is working all things together" / others "that in all things he is working" / Gk(AV,P46) "that God is working all things together"
¹¹ [8:28] NU, M, TR, Vul, Gk(ACESVO), Origen / some "him"
¹² adjective
¹³ literally "into"
¹⁴ literally "in"
¹⁵ [8:32] NU, M, TR, Gk(AESV,C2) / Gk(O,C1) omit "yet"
¹⁶ [8:32] NU, M, TR, Gk(AESV) / Gk(CO) "not-even"
¹⁷ [8:32] NU, M, TR, Gk(ACESV) (lit. "the son of his-own") / Gk(O) "a son of his-own"
¹⁸ may also be translated "who is condemning"
¹⁹ [8:34] NU, M, TR, Vul, Gk(ACESVO) / Gk(P46), Eirenaios(Lat) add
²⁰ [8:34] NU, Vul, Sah, Gk(AESO,X1355), Eirenaios(Lat), Origen, Ambrosios / M, TR, Gk(CV) omit "Jesus"
²¹ [8:34] NU, Vul, Gk(AESV) / M, TR, Gk(CO,P46) add
²² [8:34] NU, TR, Vul, Gk(CVO), Origen / Gk(AE,S1,S3) add
²³ [8:34] NU, M, TR, Vul, Gk(CVO,S2,X1355) / Gk(AE,S1), some Vul, Boh, Eirenaios(Lat) omit "also"
²⁴ literally "in"
²⁵ [8:35] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add
²⁶ [8:35] NU, M, TR, Vul, Gk(CEO) / Gk(S, few others), Origen, Sah "of God" / Gk(V) "of God, the love in the Anointed-One Jesus" / Gk(A) corrupt
²⁷ [8:35] NU, M, TR, Vul, Gk(AESV,C2) / Gk(C1,O,P46) omit "or"
²⁸ [8:38] NU, M, TR, Vul, Gk(ASV) / Gk(C) add "nor authorities" / Gk(E) add "nor authorities" after "principalities"; it also omits "nor... going to come" / Gk(CO) has "messenger" instead of "messengers" / Gk(P46) add "no" after "principalities"
²⁹ [8:38] NU, Vul, Gk(ACESVO), Origen / M, TR puts "nor powers" after "nor principalities"
³⁰ [8:39] NU, M, TR, Gk(AESV) / Vul, Syr, Gk(CO,P46) "a"
³¹ [8:39] NU, M, TR, Vul, Gk(CSV,X1355) / Gk(AEO) "add"
³² [9:1] NU, M, TR, Vul, Gk(AESV,B2,X1355?) / Gk(O,B1) add

is testifying-together with me in a holy spirit, **2** that grief of mine is great and unceasing is anguish in my heart. **3** For I myself was praying to be an imprecation apart from³⁴ the Anointed-One in-behalf of my brothers,³⁵ my kinsmen, the *ones*³⁶ according-to flesh, **4** whichever *ones* are Israelites; of whose is the adoption, and the glory, and the covenants,³⁷ and the law-giving, and the service, and the things-which-were-professed:³⁸ **5** of whose are the³⁹ fathers; and from out of whom is the Anointed-One for the act according-to flesh. May the God who is over all be blessed into the ages.⁴⁰

6 But it is not such-as that⁴¹ the account of God has fallen-away. For not all these from out of Israel are Israel,⁴² **7** not-even are they all children because they are a seed of Abraham; instead:

In Isaac, a seed will be called to you.

(Genesis 21:12)

8 This means, *that*⁴³ it is not these children of the flesh who are children of God. Instead, the children of what-has-been-professed⁴⁴ are being accounted for⁴⁵ a seed. **9** For the account of *something-which-has-been-professed*⁴⁶ is this:

I will come around⁴⁷ during this season, and a son will be with °Sarah.

(Genesis 18:10)

10 But not only *this*; instead, while Rebekah was also having a bed out of one man, Isaac our father, **11** (for they were not-yet birthed, nor-even acted out something good or base, in order that the preposition of God according-to election might be remaining, **12** not out of works but instead out of the *one who is* calling), it was stated to her, that:

The greater-one will be-enslaved to the lesser-one.

(Genesis 25:23)

13 exactly-as it has been written:

I loved °Jacob, but I hated °Esau.

(Malachi 1:2~3)

14 Therefore, what will we state? There is no unrighteousness in-the-presence-of God,⁴⁸ is there? I wish it would not come-to-be! **15** For he says to °Moses:

I will have-mercy-on whomever I might be having-mercy-on, and I will have-pity-on whomever I might be having-pity-on.

(Exodus 33:19)

16 Therefore, as-a-result, it is not of the *one who is* wanting, nor-even of the *one who is* running; instead, it is of God who is showing-mercy. **17** For the writing says to °Pharaoh, that:

I arose you forth for⁴⁹ this very *thing*, so-that you might demonstrate my power in you, and so-that my name might be sent-via-a-message-throughout-everywhere in all the earth.

(Exodus 9:16)

18 Therefore, as-a-result, he is having-mercy-on whom he is wanting, but he is hardening whom he is wanting.

³³ [9:1] NU, M, TR, Vul, Gk(ACESVO,X1355?) (lit. "the conscience of me") / Gk(P46) "the conscience"
³⁴ [9:3] NU, M, TR, Vul, Gk(AESV,X1355) / Gk(BO) "by"
³⁵ [9:3] NU, M, TR, Vul, Gk(ACESO,V2,X1355?) (lit. "the brothers of me") / Gk(P46) "of the brothers" / Gk(V1) omit
³⁶ [9:3] NU, M, TR, Vul, Gk(AESV,X1355) (lit. "the kinsmen of me") / Gk(O,C1) "the kinsmen, the ones" / Gk(C2) "the kinsmen of me, the ones"
³⁷ [9:4] NU, M, TR, Vul, Gk(ES), Origenes / Gk(CVO) "covenant" / Gk(A) omit "of whose...professed" (error)
³⁸ literally "the professed-things"
³⁹ [9:5] NU, M, TR, Gk(ACESV) / Gk(O) omit "the"
⁴⁰ Their are several possible renderings of this verse. The second is "is the Anointed-One for the act according-to flesh, the one who is over all. May a god be blessed into the ages". The third is "is the Anointed-One for the act according-to flesh, the God who is over all who is blessed into the ages. May it be." (i.e. Making the Anointed-One the same as the God who is over all). There is also a less probable fourth, which, with its several variations, understanding Greek "on" to be rendered here as "of whose (plural)" instead of "is", may be rendered something such as "of whose are the fathers, and from out of whom is the Anointed-One, the one of whose/which is ("a god over all who is blessed into the ages" or "is over all. May a god be blessed into the ages" etc.)" The third rendering is supported by Eirenaios, Tertullianus, Origenes, Cyprianus, Epiphanius, Athanasios, Chrysostom, Augustinus, Jerome, Theodoret, Luther, etc. However, the decision of which is correct cannot be arrived at merely from the language used, since, so far as the words go, the first and third may be equally correct. However, since Paulus never used "God" to describe the Anointed-One elsewhere, it would be an anomaly for this to be done here (especially in a place in which there is more than one possible rendering) and would also be in contradiction to his apparent understanding elsewhere where he always makes a clear distinction between Jesus and God. Therefore, it would seem to me that this doxology would be referring to God, not to the Anointed-One. But again, neither rendering can be preferred to the other based on the Greek grammar itself. Therefore, with both possibilities open, for the sake of the translation, I have chosen the one which does not introduce a dogmatic conclusion which may perhaps be incorrect, while retaining a statement which would be true in all cases.
⁴¹ [9:5] NU, M, TR, Vul, Gk(ACSV) / Gk(P46), OL, one Syr, Ambrosios omit "that"
⁴² [9:6] NU, M, TR, Vul, Gk(ASV,X1355) / some Vul, Gk(CO) "Israelites"
⁴³ [9:8] NU, M, TR, Vul, Gk(AEO,S1,V1) / Gk(S2,V2) add
⁴⁴ literally "of the professed-thing"
⁴⁵ literally "into"
⁴⁶ literally "of a professed-thing"
⁴⁷ [9:9] NU, M, TR, Vul, Gk(ACSV,O1) / Gk(O2) add
⁴⁸ [9:14] NU, M, TR, Gk(ASV,C2) / Gk(O,C1) "of a god"
⁴⁹ literally "for"

19 Therefore, you will state to me, “Therefore,¹ why is he still blaming? For who has stood-against his wish?”

20 O human! Therefore-yet-indeed, who are you, the *one* to answer-against God? The thing-which-has-been-fashioned will not state to the *one who* fashioned it, “Why did you make me in-this-manner,” will it? 21 Or does not the potter have an authority over² the clay, to make out of the same kneaded-lump,³ indeed, *one* utensil which is for⁴ honor, but *another* which is for dishonor?

22 But what if God, wanting to demonstrate the anger and to make-known his powerful thing, bore in much longsuffering utensils of anger which have been fully-fit for⁵ utter loss, 23 and, *did so* in order that⁶ he might make-known the riches of his glory onto utensils of mercy which he made-ready-beforehand for⁷ glory – 24 us, whom he also called, not only out of Judeans, but instead also out of nations? 25 As he also says in “Hoshea:

The *one who is* not a people of mine, I will call ‘a people of mine’,
and the *woman who* has not been loved, ‘a woman who has been
loved’.

(Hoshea 2:23)

26 And it will be, in the place where it was stated to them, ‘**You*** are
not a people of mine,’
there you* will be called ‘sons of a living god’.

(Hoshea 1:10)

27 But Isaiah shouts in-behalf of “Israel:

If-at-any-time the number of the sons of Israel
might be as the sand of the sea,
the small-portion-left⁸ will be saved.

28 For the Lord, completely-finishing and chopping-short in righteousness,
will make an account on the earth.⁹

(Isaiah 10:22~23)

29 And exactly-as Isaiah spoke-beforehand:

Except that the Lord of Sabaoth
left a seed behind-in us,
we would have been made-to-be as Sodom,
and we would have been likened as Gomorrah.

(Isaiah 1:9)

30 Therefore, what will we state? That nations, the *ones who are* not pursuing righteousness apprehended¹⁰ righteousness (but righteousness, the *one which is* out of faith), 31 but Israel, *while* pursuing a law of righteousness, did not precede into a law of righteousness?¹¹ 32 Due to what reason? Because they are not pursuing it out of faith, but instead as out of works of a law.¹² For¹³ They stumbled at the stone of the stumbling-block, 33 exactly-as it has been written:

Behold, I am putting in Zion:
a stone of a stumbling-block and a rock of an impediment,
and the *one who is* having-faith on-the-basis-of it will not be put-to-
shame.

(Isaiah 28:16 & 8:14)

CHAPTER 10

Brothers, indeed, the good-pleasure of **my** heart and the beseeching to God in-behalf of them¹⁴ is for¹⁵ salvation. 2 For I am testifying to them, that they are having a zeal of a god, but instead not according-to recognition. 3 For they, being-ignorant-of the righteousness of God and seeking to cause their own righteousness¹⁶ to stand, were not subjected to the righteousness of God. 4 For the Anointed-One is an end of a law for¹⁷ righteousness to every one¹⁸ who is having-faith.

5 For Moses is writing about the righteousness, the *righteousness which comes from* out of the law,¹⁹ that:

¹ [9:19] NU, Gk(CVO), Origen / M, TR, Vul, Gk(AS) omit “Therefore”

² literally “of”

³ literally “kneadment”

⁴ literally “into” (also later in verse)

⁵ literally “into”

⁶ [9:23] NU, M, TR, Gk(ACSO) / Vul, Gk(V) omit “and” / some omit “in order that”

⁷ literally “into”

⁸ [9:27] NU, Gk(AV,S1) / M, TR, Gk(CO,S2) “the portion-left-behind”

⁹ [9:28] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2), Origen “For he is completely-finishing and cutting-short an account in righteousness, because the Lord will make an account which has been cut-short on the earth.”

¹⁰ literally “took-down”

¹¹ [9:31] NU, Gk(ACVO,S1) / M, TR, Vul, Gk(S2), Origen add

¹² [9:32] NU, Vul, Gk(AVO,S1), Origen / M, TR, Gk(C,S2) add

¹³ [9:32] NU, Vul, Gk(AVO,C1,S1) / M, TR, Gk(C2,S2) add

¹⁴ [10:1] NU, Vul, Gk(ACSV), Origen / M, TR “Israel”

¹⁵ literally “into”

¹⁶ [10:3] NU, M, TR, Gk(SO) / Vul, Gk(ACV) omit “righteousness”

¹⁷ literally “into”

¹⁸ literally “the”

¹⁹ [10:5] NU, M, TR, Vul?, Gk(CO), Origen / Vul?, Gk(SV) “out of a law” / Gk(A) “out of faith”

The human *who* did them will live for himself in them.

(Leviticus 18:5)

6 But the righteousness which comes out of faith is speaking in-this-manner:

May you not speak in your heart, “Who will step himself up into the
heaven?”

(Deuteronomy 9:4, 30:12)

(this is, to lead the Anointed-One down)

7 Or “Who will step himself down into the abyss?”

(Deuteronomy 30:13)

(this is, to lead the Anointed-One up out of dead humans).

8 Instead what is it saying?

The word is near you, in your mouth and in your heart.

(Deuteronomy 30:14)

This is the word of the faith which we are preaching, 9 that if-at-any-time you might confess the word²⁰ in your mouth “Lord Jesus the Anointed-One”²¹ and might have-faith in your heart that God arose him out of dead persons, you will be saved. 10 For he is having-faith by-means-of a heart resulting into righteousness; but is being-made-to-confess by-means-of a mouth resulting into salvation. 11 For the writing says:

Everyone who²² is having-faith on-the-basis-of it will not be put-to-
shame.

(Isaiah 28:16)

12 For there is not a distinction of both Judean and Hellene; for the same Lord is a lord of all of them, becoming-rich toward²³ all the ones who are calling-on him for themselves. 13 For:

Every one, whoever might call-on
the name of the Lord for himself, will be saved.

(Joel 2:32)

14 Therefore, how might they call-on him for themselves whom they did not put-faith into? But how might they put-faith in someone whom they did not hear? But how might they hear apart-from someone who is preaching? 15 But how might they preach if-at-any-time they might not be commissioned? Exactly-as it has been written:

How lovely²⁴
are the feet of the ones who are proclaiming peace via-a-good-
message,
of the ones who are proclaiming²⁵ the²⁶ good things via-a-good-
message.

(Isaiah 52:7)

16 Instead, not all humans obeyed in²⁷ the good-message. For Isaiah says:

Lord, who had-faith in our report²⁸

(Isaiah 53:1)

17 As-a-result, the faith comes from out of a report,²⁹ but the report through a word of the Anointed-One.³⁰

18 Instead, I say, “Did they never hear?” Therefore-yet-indeed.

Their tone came-out into all the earth,
and their words into the limits of the inhabited earth.

(Psalm 19:4)

19 Instead, I say, “Israel surely did not know, did they?” First Moses says:

I will provoke you*-to-jealousy on-the-basis-of something which is
not a nation,
I will provoke you* to-anger on-the-basis-of an unintelligent
nation.

(Deuteronomy 32:21)

20 But Isaiah is being-very-daring and³¹ saying:

²⁰ [10:9] NU, M, TR, Vul, Gk(ACSO), Origen / Gk(V) add

²¹ [10:9] NU, M, TR, Vul, Gk(CSO), Origen / Gk(A) “Lord Jesus the Anointed-One” / Gk(V) “that the Lord is Jesus”

²² literally “the”

²³ literally “into”

²⁴ literally “As hourly”

²⁵ [10:15] M, TR, Vul, Gk(CO,S2) / NU, Gk(AEV,S1), Origen omits “peace via-a-good-message, of the ones who are proclaiming” (by scribal error)

²⁶ [10:15] NU, M, TR, Gk(C2,S1), Origen / Gk(AEVO,C1,S2) omit “the”

²⁷ [10:16] NU, M, TR, Vul, Gk(ACEV,S2) / Gk(S1) add “in” / Gk(O) add “of”

²⁸ literally “hearing”

²⁹ literally “hearing” (also later in verse)

³⁰ [10:17] NU, Vul, Gk(EV,C1,S1), Origen / M, TR, Gk(A,C2,S2) “of God” / Gk(O) omit

³¹ [10:20] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1,C3) omit “being-very-daring and”

I was found in¹ the *ones who are not seeking me*,
I became appearing-in-view to the *ones who are not inquiring-of me*.
(Isaiah 65:1)

21 But to °Israel he says:

For the whole day, I expanded my hands
toward a people *who is refusing-to-be-persuaded*
and *is speaking-against me*.
(Isaiah 65:2)

CHAPTER 11

Therefore, I say, “Did God push his people² away *whom he previously-knew*?”³ I wish it would not come-to-be! For I am also an Israelite, out of a seed of Abraham, of a tribe of Benjamin. 2 God did not push-away his people⁴ whom he *previously-knew*. Or have you* not come-to-know what the writing says in Elijah, how⁵ he was petitioning God against °Israel, *saying*?⁶

3 “Lord, they killed-off your prophets, *and*⁷ they demolished⁸ your sacrificial-altars; and I alone was left-a-survivor,⁹ and they are seeking my soul.”
(1 Kings 19:10,14)

4 Instead, what is the oracle saying to him?

“I left-behind 7,000 men to myself, whichever *ones* did not bow a knee to °Baal.”
(1 Kings 19:18)

5 Therefore, in-this-*same*-manner, in the present season, there has also become a portion-left according-to an election of favor. 6 But if by-means-of favor, *it is no-longer out of works*, otherwise the favor is becoming no-longer a favor. But if out of works, it is no-longer a favor, otherwise the work is no-longer a work.¹⁰

7 Therefore, what? What Israel is seeking-for, this it did not attain, but the election attained *it*. But the rest were petrified, 8 exactly-as it has been written:

God gave to them a spirit of deep-sleep,¹¹
eyes of the *act* to not be looking and ears of the *act* to not be hearing,
till this day today
(Deuteronomy 29:4)

9 And just-as¹² David says:

Let their table be made-to-be into a snare, and into a trap-for-a-beast,
and into an impediment, and into an equivalent-repayment to them.
10 Let their eyes be darkened of the *act* to not be looking,
and *altogether-bow* their back throughout all *time*.
(Psalm 69:22-23)

11 Therefore, I say, “They did not misstep in order that they might fall, *did they*?” I wish it would not come-to-be! Instead, by-means-of their trespass, the salvation *has come* to the nations with¹³ the *result* to provoke them to-jealousy. 12 But if their trespass *is riches of the world*, and their worsted-condition *is riches of nations*, how-much more *will* their fullness *be*.

13 But¹⁴ I am speaking to you*, the nations. Therefore,¹⁵ indeed, in¹⁶ as-much-as I am an emissary of nations, I am glorifying my ministry, 14 if *somehow* I might¹⁷ provoke my flesh to-jealousy and might save some *from* among¹⁸ them. 15 For if their rejection¹⁹ *is a reconciliation of the world*, what *will* their favorable-receiving²⁰ *be* if not life *from* out of dead *humans*? 16 But if²¹ the first-fruit *is holy*, the kneaded-dough²² *is also*; and if the root *is holy*, the branches *are also*.

¹ [10:20] NU, Gk(VO,C1) / M, TR, Vul, Gk(AES,C2) omit “in”

² [11:1] NU, M, TR, Vul, Gk(ACESV) / Gk(O) “inheritance”

³ [11:1] NU, M, TR, Vul, Gk(EVO,C2,S1) / Gk(A,C1,S2) add

⁴ [11:2] NU, M, TR, Vul, Gk(ACESVO), Origen / others “blessing”

⁵ literally “as”

⁶ [11:2] NU, Vul, Gk(ACEVO,S2) / M, TR, Gk(S1) add

⁷ [11:3] NU, Vul, Gk(AEVO,S1) / M, TR, Gk(C,S2) add

⁸ literally “dug-down”

⁹ literally “was left-under”

¹⁰ [11:6] NU, Vul, Gk(ACEO,S1), Origenes / M, TR, Gk(V,S2) add

¹¹ literally “nighting-down”

¹² [11:9] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) add

¹³ literally “into”

¹⁴ [11:13] NU, Gk(AESV) / M, TR, Vul, Gk(CO) “For”

¹⁵ [11:13] NU, Gk(AESV) / M, TR, Vul omit “Therefore” / Gk(CO) omit “Therefore indeed”

¹⁶ literally “on”

¹⁷ may also be translated “will” (also before “save”)

¹⁸ literally “out of”

¹⁹ literally “a thrown-from”

²⁰ literally “receiving-to”

²¹ [11:16] NU, M, TR, Vul, Gk(CSVO,E1), Origen / Gk(A) “For if” / Gk(E) “If” / some “But”

²² literally “kneadment”

17 But if some of the branches were broken-off, but **you**, being an olive-tree-of-the-field, were grafted-in among²³ them and became a fellow-communer of the root and of the plumpness²⁴ of the olive-tree, 18 do not be boasting-against the branches. But if you are boasting-against²⁵ *them*, know that **you** are not sustaining the root, *but* instead the root you.

19 Therefore, you say, “The²⁶ Branches were broken-off, in order that I might be grafted-in.” 20 Beautifully. They were broken-off by-means-of the lack-of-faith, but **you** have stood by-means-of the faith. Do not be being high minded; instead, be filling yourself with-fear. 21 For if God did not spare the branches according-to nature, perhaps-somehow²⁷ he will²⁸ not-even spare you. 22 Therefore, see *an act of kindness and severity* of a god: Indeed, *an act of severity* against the *ones who fell*, but²⁹ *an act of kindness* of a god³⁰ to³¹ you, if-at-any-time you might be persisting³² in the kindness; otherwise you will also be cut-out. 23 But even-those, if-at-any-time they might not be persisting³³ by-means-of the lack-of-faith, they will be grafted-in. For God is able³⁴ to graft them in again. 24 For if you were cut-out *from* out of the olive-tree-of-the-field according-to nature, and were, contrary to nature, grafted-in into a beautiful-olive-tree, how-much more will these, the *ones* according-to nature, be grafted-in their own olive-tree.

25 For I am not wanting you*, brothers, to be being-ignorant-of this mystery (in order that you* might not be sensible in-the-presence-of³⁵ yourselves), that: A *part* which will come-to-be to °Israel, *a part* which will *continue* up-to the *time* that the fullness of the nations might enter; 26 and, in-this-manner, all Israel will be saved, exactly-as it has been written:

The rescuing *one* will be-there *from* out of Zion;
and³⁷ he will turn-away impieties from Jacob.

27 And this is to them the covenant from **me**,
whenever I might pick-away their sins for myself.
(Isaiah 59:20-21)

28 Indeed, according-to the good-message, *they are* enemies due to you*; but according-to the election, *they are* beloved due to the fathers. 29 For the bestowed-favors and the calling of God *are* without-regret.³⁸ 30 For even-as **you*** at-some-time also³⁹ refused-to-be-persuaded by God, but now received-mercy by-means-of their refusal-to-be-persuaded, 31 in-this-*same*-manner, these *persons* also now⁴⁰ refused-to-be-persuaded, in order that, by-means-of **your*** mercy, they themselves might now⁴¹ receive-mercy. 32 For God locked all the *persons*⁴² together into a refusal-to-be-persuaded, in order that he might have-mercy on all the *persons*.

33 O *the* depth of riches and of wisdom and of knowledge of a god!⁴³ How⁴⁴ unable-to-be-searched-out *are* his judgments, and *how* untrackable *are* his ways!

34 For who knew a mind of *the* Lord?⁴⁵
Or who became a counselor of his?
(Isaiah 40:13)

35 Or who gave *something* to him in-advance, and it will paid-back to him as-an-equivalent?
(Job 41:11)

36 Because out of him, and through him, and into him *are* all the *things*.
To him, may there be the glory into the ages.

CHAPTER 12

Therefore, I am exhorting you*, brothers, through the pities of God, to cause your* bodies to-stand-beside *him* for a sacrifice – a living, holy, well-pleasing *sacrifice* to God – your* reasonable⁴⁶ service. 2 And do not be sembling yourselves together⁴⁷ with this age; instead, be being transformed by-means-of the

²³ literally “in”

²⁴ [11:17] NU, Gk(EV,S1) / M, TR, Vul, Gk(A,C2,S2) “of the root and of the plumpness” / Gk(O,C1) “of the plumpness” / Origen “of the root, the plump roof”

²⁵ [11:18] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) “But if **you** are boasting”

²⁶ [11:19] NU, M, Gk(AESVO,C3) / TR, Gk(C1,C2) add

²⁷ [11:21] Vul, Gk(AESV), Origen / NU, M, TR, Gk(CO), Eirenaios(Lat) add

²⁸ [11:21] NU, M, Gk(ACESVO), Origen / TR, Vul “might”

²⁹ [11:22] NU, Gk(AV,S1,S3) / M, TR, Vul, Gk(O,C2,S2) “Indeed, for an *act of severity*, but for” / Gk(C1)

“Indeed, for an *act of severity*, but”

³⁰ [11:22] NU, Vul, Gk(ASV,C1) / M, TR, Gk(O,C2), Origen omit “of a god”

³¹ [11:22] NU, M, TR, Gk(ACEVO) / Gk(S) “over/on”

³² literally “remaining-on”

³³ literally “remaining-on”

³⁴ may also be translated “powerful”

³⁵ [11:25] NU, M, TR, Gk(CES), Origen / Vul, Gk(O) “not be sensible to” / Gk(A1) “be sensible in” / Gk(V,A2) “not be sensible in”

³⁶ literally “from”

³⁷ [11:26] NU, Vul, Gk(AESVO,C1) / M, TR, Gk(C2) add

³⁸ literally “without-a-change-of-interest/care”

³⁹ [11:30] NU, Gk(AEVO,C1,S1) / M, TR, Vul, Gk(C2,S2) add

⁴⁰ [11:31] NU, M, TR, Vul, Gk(AECSV), Origen / others omit “now”

⁴¹ [11:31] NU, Gk(SV,C1,C4) (S1 omit “themselves”) / two “later” / M, TR, Vul, Gk(AO,C2,C3), Origen omit

⁴² [11:32] NU, M, TR, Gk(ASV,C2) / Vul?, Gk(C1) “all the *things*” / Vul?, Gk(O) “all *things*”

⁴³ [11:33] NU, M, TR, Gk(ACSV) / Gk(O) “of God”

⁴⁴ literally “As”

⁴⁵ [11:34] NU, M, TR, Vul, Gk(ASVO,C2) / Gk9C1 “of a god”

⁴⁶ usually translated elsewhere to “rational”

⁴⁷ may also be translated “be being sembled-together”

renewing of the mind¹ with² the *result* for you* to be proving what *is* the will of God: the good and well-pleasing and complete *thing*.³

3 For, through the favor, the *favor* which was given to me, I am saying to every one⁴ who is among⁵ you*: not to be being-over-minded in-contradiction-to what it is necessary to be being-minded *about*, *but* instead to be being-minded with⁶ the *result* to be being-sound-minded, as God divided a measure of faith to each *human*. **4** For just-as in one body, we have many members but all the members do not have the same function,⁷ **5** in-the-*same*-manner, we, the many, are one body in the Anointed-One, but, *one* by one,⁸ members of one-another.

6 But, *while* we have bestowed-favors *which are* diverse according-to the favor which⁹ was given to us: whether a prophecy, according-to the proportion of the faith; **7** whether a ministry, in the ministry; whether the *one who is* teaching,¹⁰ in the taught-*material*; **8** whether the *one who is* exhorting, in the exhortation; the *one who is* sharing, in simplicity; the *one who is* presiding himself over *others*, in effort; the *one who is* having-mercy, in cheerfulness.

9 Let the love *be* without-hypocrisy, *while* you* are utterly-detesting the wicked *thing*, *while* being glued to the good *thing*. **10** Be fond-of-affection to¹¹ one-another, by-means-of the fondness-of-brothers, leading *the way* in advance for one-another *in* the honor, **11** not hesitant *in* the effort, boiling *in* the spirit, being-enslaved to the Lord,¹² **12** rejoicing *in* the hope, enduring the tribulation, persevering-toward the prayer-to God, **13** communing with the needs of the holy ones, pursuing the fondness-for-strangers.

14 All of you*, be blessing the ones who are pursuing you* *harmfully*,¹³ be blessing, and do not be cursing; **15** to be rejoicing with *persons who are* rejoicing, and¹⁴ to be weeping with *persons who are* weeping, **16** being of the same mind to¹⁵ one-another, not being-minded for the high *things*, *but* instead being led-away-together with the humble ones¹⁶ (do not be becoming sensible in the presence of yourselves), **17** giving-back no-one an evil *thing* in-place of an evil *thing*, providing beautiful *things* for yourselves *before-the-face of God* and¹⁷ before-the-face of all humans;¹⁸ **18** being-at-peace with all humans (if it is possible, for the *act to be deriving from* out of you*); **19** not avenging yourselves, beloved ones. Instead, *all of* you*, give a place to the anger; for it has been written:

Avenging is for me, I will repay-as-an-equivalent, says the Lord.

(Deuteronomy 32:35)

20 Instead:¹⁹

If-at-any-time your enemy might be hungering, be feeding morsels to him.

If-at-any-time he might be thirsting, be giving-drink to him.

For in doing this, you will pile up charcoals of fire on his head.

(Proverbs 25:21-22)

21 Do not let the-victory-be-won-over you by the evil *work*, but *instead* be being-victorious-over the evil *work* in the good *work*.

CHAPTER 13

Let every soul²⁰ be being subjected to surpassing authorities. For there is not an authority except by²¹ a god, but the *authorities*²² which are *in place* are having been assigned by a god,²³ **2** so-that the *one who is* arraying himself against the authority has stood-against the ordinance of God; but the ones having stood-against it will take for themselves a judgment to themselves. **3** For the chiefs are not an *object of* fear to the good work, *but* instead to the evil *work*.²⁴ But you are not wanting to be being filled-with-fear of the authority. Be doing the good *work*, and you will have a praise-from-out of the same *authority*. **4** For it is a minister of a god to you for²⁵ the good *work*. But if-at-any-time you might be doing the evil

work, be being filled-with-fear; for it is not bearing the saber without-cause. For it is a minister of a god, an avenging *entity* for²⁶ anger to the *one who is* acting out the evil *work*. **5** For-this-reason, it is an obligation to²⁷ be being subjected to it, not only due to the anger, *but* instead even due to the conscience. **6** Due to this *reason*, you* are also making-payment-of tributes; for they are public-servants of a god, persevering²⁸ into this very *thing*. **7** Therefore,²⁹ All of you*, give-back the debts to all *persons*: the tribute to the *one indebted* for the tribute, the tax to the *one indebted* for the tax, the fear to the *one indebted* for the fear, the honor to the *one indebted* for the honor.

8 All of you*, be being-in-debt to no-one for nothing, except for the *act* to be loving one-another. For the *one who is* loving the other³⁰ *person* is fulfilling a law. **9** For the “You will not commit-adultery, you will not murder, you will not steal, you will not falsely-testify,”³¹ you will not desire,³² and if *there is* any different instruction, is being summed-up in this account, in the³³ “You will love your neighbor as yourself.”³⁴ **10** The love is not working an evil *work* to the neighbor.³⁵ Therefore,³⁶ the love is a fullness of a law.

(Exodus 20:13-17/Deuteronomy 5:17-21 & Leviticus 19:18)

11 And this, *because* you* are having come-to-know the season, that an hour *has* already *come* for you* to be arisen out of a slumber; for now, our³⁷ salvation is nearer than when we had-faith. **12** The night progressed, but the day has drawn-near. Therefore, may you* put-off the works of the darkness from yourselves; but³⁸ may you* dress yourselves with the weapons of the light. **13** May we walk-around decently as in day, not with orgies and intoxications, not with beds and licentiousnesses, not with quarrelling and jealousy.³⁹ **14** Instead, *all of* you*, dress yourselves with the Lord Jesus the Anointed-One, and do not be making for yourselves any provision of the flesh in-regard-to desires.⁴⁰

CHAPTER 14

But *all of* you*, be taking-alongside yourselves the *one who is* being-weak in the faith, *but* not for discerning thorough-rationalizations: **2** Indeed, *there is one who is* having-faith to eat all *things*, but the *one who is* being-weak is eating vegetables.⁴¹ **3** Do not let the *one who is* eating be contemning⁴² the *one who is* not eating, but⁴³ do not let the *one who is* not eating be judging the *one who is* eating; for God took him alongside himself. **4** Who are **you**, the *one who is* judging another’s domestic? To his own lord he is standing or falling. But he will be made-to-stand, for the Lord⁴⁴ is being-able⁴⁵ to stand him up.

5 For⁴⁶ indeed, *there is one person* who is judging a day to be different in-comparison to another day, but *one who is* judging every day to be the same. Let each *person* be being fully-convicted⁴⁷ in⁴⁸ his own mind. **6** The *one who is* being-minded *about* the day, is being-minded *about it to the* Lord. And the *one who is* not being minded *about* the day, is not being-minded *about it to the* Lord.⁴⁹ *And the one who is* eating, is eating to the Lord; for he is giving-thanks to God. *And the one who is* not eating, is not eating to the Lord, and he is giving-thanks to God. **7** For not-one of us is living to himself, and not-one is dying-off to himself. **8** For also if-at-any-time we might be living, we are living to the Lord; also if-at-any-time we might be dying-off, we are dying-off to the Lord. Therefore, also if-at-any-time we might be living, also if-at-any-time we might be dying-off, we are of the Lord. **9** To⁵⁰ this purpose, the Anointed-One even⁵¹ died-off and stood-up⁵² and lived-again,⁵³ in order that he might be-lord-over even dead humans and living humans.

10 But why are you judging your brother? Or you, also, why are you contemning your brother? For we will all stand ourselves beside the platform of God.⁵⁴ **11** For it has been written:

²⁶ literally “into”

²⁷ [13:5] NU, M, TR, Vul, Gk(ASV), Origen / Gk(CO) omit “it is an obligation”

²⁸ literally “persevering-toward/to”

²⁹ [13:7] NU, Vul, Gk(AV,C1,S1) / M, TR, Gk(O,C2,S2) add

³⁰ literally “different”

³¹ [13:9] NU, M, Vul, Gk(ACVO) / TR, Gk(S), Origenes add

³² [13:9] NU, M, TR, Vul, Gk(ACSVO) / Origenes omit “you will not desire”

³³ [13:9] NU, M, TR, Gk(ACS) / Vul, Gk(VO), Origenes omit “in the”

³⁴ [13:9] NU, M, Vul, Gk(ACSV) / TR, Gk(O) “himself”

³⁵ [13:10] NU, M, TR, Vul, Gk(CSVO) / Gk(A) omit “The love...neighbor”

³⁶ [13:10] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) “But”

³⁷ [13:11] NU, M, TR, Vul, Gk(ACESVO), Origenes / others “your*”

³⁸ [13:12] NU, Gk(AV,C1,E1) / TR, Vul, Gk(O,C2,E2,S2), Origenes “and” / Gk(S1) omit

³⁹ may also be translated “zeal”

⁴⁰ [13:14] NU, M, TR, Vul, Gk(CSVO) / Gk(AE) “desire”

⁴¹ [14:2] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) “but let the *one who is* being-weak be being vegetables”

⁴² [14:3] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “be judging”

⁴³ [14:3] NU, Gk(AEV,C1,S1) / M, TR, Vul, Gk(C2,S2) “and” / Gk(O) “but-neither”

⁴⁴ [14:4] NU, Gk(AESV), Origenes / M, TR, Vul, Gk(CO) “for God”

⁴⁵ [14:4] NU, Gk(AESVO,C1) (“is being-able” = one verb) / M, TR “is able” = a verb (“is”) + an adjective (“able”) / Gk(C2) adjective “is able”

⁴⁶ [14:5] NU, Vul, Gk(E,S1) / M, TR, Gk(ACVO,S2), Origenes omit “For”

⁴⁷ literally “be being-brought-to-fullness” (with the translated idea portrayed in this context)

⁴⁸ [14:5] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “by-means-of”

⁴⁹ [14:6] NU, Vul, Gk(ACSVO,E2), Origenes / M, TR, Gk(E3) add

⁵⁰ literally “Into”

⁵¹ [14:9] NU, Gk(AVO,C1,C3,E1,S1) / M, TR, Vul, Gk(C2,E2,S2) add

⁵² [14:9] NU, Vul, Gk(AEVO,S1), Origenes / M, TR, Gk(C,S2) add

⁵³ [14:9] NU, M, Vul, Gk(ACESVO) / TR “lived-again”

⁵⁴ [14:10] NU, Vul, Gk(ACVO,E1,S1), Origenes / M, TR, Gk(S2) “of the Anointed-One” / Gk(E2) “of the Lord”

¹ [12:2] NU, Gk(AVO,C1) / M, TR, Vul, Gk(S,C2) “of your* mind” (lit. “mind of you*”)

² literally “into”

³ may either mean “the good and well-pleasing and complete will of God” or “what is good and well-pleasing and complete”

⁴ literally “the”

⁵ literally “to all the one”

⁶ literally “into”

⁷ literally “act”

⁸ [12:5] (lit. “but the according-to one” (“the” NU, Gk(ASVO,C1) neuter / M, TR, Gk(C2) masc.)

⁹ literally “favor, the favor which”

¹⁰ [12:7] NU, M, TR, Vul, Gk(CSVO) / Gk(A) “whether taught-material”

¹¹ literally “into”

¹² [12:11] NU, M, Vul, Gk(ASV,C2,C3), Origen / TR, Gk(O,C1,C4), some Vul “season” (variant noted by Origen)

¹³ [12:14] NU, M, TR, Gk(AC) / Vul, Gk(SV) omit “you*” / Gk(O) omit “All...you*”

¹⁴ [12:15] NU, Vul, Gk(SVO,C1) / M, TR, Gk(A,C2) add

¹⁵ literally “into”

¹⁶ may be translated “humble persons” or “humble things” (translated here neutrally)

¹⁷ [12:17] NU, M, TR, Gk(CSV) / Gk(A) add / Vul, Gk(O) “yourselves, not only before-the-face-of God, but instead”

¹⁸ [12:17] NU, M, TR, Vul, Gk(SV,C2) / Gk(AO,C1) “of the humans”

¹⁹ [12:20] NU, Gk(ASV,C2) / M, TR “Therefore” / Vul “But” / Gk(O,C1) omit

²⁰ [13:1] NU, M, TR, Vul, Gk(ASV,C2), Origen / Gk(O,C1) “every woman”

²¹ [13:1] NU, M, Vul, Gk(ASV,C3) / TR, Gk(O,C1,C2) “from”

²² [13:1] NU, Vul, Gk(ASVO,C1) / M, TR, Gk(C2) actually add “authorities”

²³ [13:1] NU, Gk(ACV,S1) / M, TR, Gk(S2) “by God” / Gk(O) “from a god”

²⁴ [13:3] NU, Gk(ASVO,C1) / M, TR, Vul, Gk(C2) “the good works, but instead to the evil works”

²⁵ literally “into”

I am living, says the Lord,
that¹ every knee will bow to me,
and every tongue will confess-forth to God.

(Isaiah 45:23)

12 Therefore,² as-a-result, each one of us will give-back³ an account about himself to God.⁴ 13 Therefore, may we not be judging one-another no-more. Instead, all of you*, rather judge this: the act to not be putting a stumbling-block or an impediment before the brother.

14 I have come-to-know, and I have been persuaded in the Lord Jesus, that nothing is unclean⁵ through itself; except to the one who is accounting something to be unclean, it is unclean to that person. 15 For⁶ if your brother is being grieved due to solid-food, you are no-longer walking-around according-to love. Do not, with your solid-food, be losing someone in-whose-behalf the Anointed-One died-off. 16 Therefore, you individually, do not let your* good thing be being reviled. 17 For the kingdom of God is not feeding and drinking, but instead righteousness and peace and joy in a holy spirit. 18 For the one who is being-enslaved to the Anointed-One⁷ in this,⁸ is well-pleasing to God and approved to the humans.

19 Therefore, as-a-result, may we be pursuing⁹ the things of the peace and the things of the building up, the building up for¹⁰ one-another. 20 Do not, for-the-sake-of solid-food, be tearing-down¹¹ the work of God. Indeed, all things are clean; instead, they are evil to the human, the human who is eating through a stumbling-block. 21 Beautiful is the act to not eat pieces-of-meat, nor-even to drink wine, nor-even to act in anything by-means-of which your brother is stumbling,¹² or is being impeded, or is being-weak.¹³ 22 Be holding on to¹⁴ any faith which you are having according-to yourself before God.¹⁵ Happy is the person who is not judging himself in what he is approving. 23 But the one who is doubting has been condemned if-at-any-time he might eat, because this is not out of faith. But everything which¹⁶ is not out of faith is a sin.

CHAPTER 15

But we, the powerful ones, are indebted to be sustaining¹⁷ the weaknesses of the powerless-ones and not to be pleasing ourselves. 2 For¹⁸ Let each of us be pleasing the neighbor in-regard-to¹⁹ the good thing toward a building up. 3 For even the Anointed-One did not please himself; instead, exactly-as it has been written:

The causes-for-reproach of the ones reproaching you fell on me.

(Psalm 69:9)

4 For as-much-as was previously-written was previously-written²⁰ in-regards-to our taught-material, in order that, through the endurance and through²¹ the exhortation of the writings, we might be having the hope. 5 But I wish the God of the endurance and of the exhortation would give to you* the act to be being of the same mind among²² one-another according-to the Anointed-One Jesus, 6 in order that, with-one-accord in one mouth, you* might be glorifying the God and Father of our Lord Jesus the Anointed-One.

7 For-this-reason, all of you* be taking one-another alongside yourselves, exactly-as the Anointed-One also took you*²³ alongside himself into a glory of God.²⁴ 8 For I say, that Jesus the Anointed-One²⁵ has been made-to-be a minister of circumcision in-behalf of truth of a god, with²⁶ the result to confirm the things-which-have-been-professed²⁷ of the fathers, 9 but for the nations to glorify God in-behalf of mercy, exactly-as it has been written:

Due to this, I will confess-forth to you in nations,

and I will psalm to your name.

(Psalm 18:49/2 Samuel 22:50)

10 And again it says:

Be gladdened, O nations, with his people.

(Deuteronomy 32:43 MT,SP,LXX)

11 And again:

Be praising the Lord, all the nations;
and let all the peoples praise him.²⁸

(Psalm 117:1)

12 And again, Isaiah says:

There will be the root of °Jesus,
and the one who is standing himself up to be being-ruler of
nations;
nations will hope on-the-basis-of him.

(Isaiah 11:10)

13 But I wish the God of the hope would fill you* full of every joy and peace in the process to be having-faith, with²⁹ the result for you* to be exceeding in the hope in a power of a holy spirit.³⁰

14 But I have been persuaded, brothers of mine, (and I myself) about you*, that you* yourselves are sated of goodness, having been filled full of all the knowledge,³¹ being-able also³² to be admonishing one-another.³³ 15 But I wrote to you* brothers,³⁴ boldly on³⁵ some part as reminding you* again due to the favor – the favor which was given to me by³⁶ God, 16 with³⁷ the result for me to be a public-servant of the Anointed-One Jesus³⁸ into the nations, working-as-a-priest for the good-message of God, in order that the offering of the nations might become very-acceptable, having been made-holy in a holy spirit. 17 Therefore, I am having the³⁹ boasting in the Anointed-One Jesus about the things toward God.⁴⁰ 18 For I will not dare⁴¹ to be uttering anything which the Anointed-One did not work-out⁴² through me for⁴³ obedience of nations by-means-of an account and work, 19 in a power of his⁴⁴ of signs and portents, in a power of a spirit of a god,⁴⁵ so-as for me to have filled everywhere with the good-message of the Anointed-One from Jerusalem and in-a-circle until °Illyricum. 20 But in-this-manner, I am having-fondness-for-achieving-honor to be proclaiming-a-good-message, where the Anointed-One was not named (in order that I might not be building on a foundation of another); 21 instead, exactly-as it has been written:

Those to whom a message about him was not carried-back, will see
for themselves;

and those who have not heard, will gain-insight.

(Isaiah 52:15)

22 For-this-reason, also, I was being intercepted⁴⁶ the many times of the act to come to you*. 23 But now, having no-more place in these regions, but having had a yearning-after of the act⁴⁷ to come to you* for many⁴⁸ years, 24 as whenever⁴⁹ I might be going for myself into °Spania I will come to you*.⁵⁰ For while I am walking-through, I am hoping to behold you* and to be sent-on-ahead from there by you*, if-at-any-time I might be filled-up of you* first in⁵¹ part.

25 But now, I am going into Jerusalem, ministering to the holy ones. 26 For Macedonia and Asia thought-it-well to make a certain communion for⁵² the destitute persons of the holy ones, the holy ones in Jerusalem. 27 For they thought-it-well, and they are debtors to them. For if the nations communed with their spiritual things, they are also being-indebted to perform-public-service to them in the fleshly things. 28 Therefore, after I finish this up, and after I seal this

¹ [14:11] NU, M, TR, Vul?, Gk(AESV,C2) / Gk(O,C1) "except" (lit. "if not")

² [14:12] NU, M, TR, Gk(AES,C2), Origenes / Vul, Gk(VO,C1) omit "Therefore"

³ [14:12] NU, M, TR, Gk(AES,C3) / Vul, Gk(VO,C1,C2) "give-back"

⁴ [14:12] NU, M, TR, Vul, Gk(ACES), Origenes / Gk(VO) omit "to God"

⁵ literally "common" (also twice later in verse)

⁶ [14:15] NU, Vul, Gk(ACESVO) / M, TR "But"

⁷ [14:18] NU, M, TR, Vul?, Gk(ES,C3,V2) / Vul?, Gk(AO,C1,C2) "to the Anointed-One" / Gk(V1) "to God"

⁸ [14:18] NU, Vul, Gk(AEVO,C1,S1), Origenes / M, TR, Gk(C2,S2) "in these things"

⁹ [14:19] NU, M, TR, Vul, Gk(CE) Origenes / Gk(ASVO) "we are pursuing"

¹⁰ literally "into"

¹¹ [14:20] NU, M, TR, Gk(ACEVO,S2) lit. "dissoluting/loosing-down" / Gk(S1) "be causing-to-perish"

¹² [14:21] NU, M, TR, Vul, Gk(AEVO,S2) / Gk(S1) "is being grieved"

¹³ [14:21] NU, Gk(AE,S1), Origenes / M, TR, Vul, Gk(CVO,S2) add / some add only "or is being-weak"

¹⁴ literally "Be having"

¹⁵ [14:22] NU, Gk(AESV), Origenes / M, TR, Vul, Gk(CO) omit "which", and therefore would read "You are having faith. Be having it according-to yourself before God."

¹⁶ [14:23] lit. "the" (NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) omit "But...sin" (in error))

¹⁷ usually translated "carrying"

¹⁸ [15:2] NU, M, Vul, Gk(ACESVO) / TR add

¹⁹ [15:2] literally "into" (NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) omit "into the good thing"

²⁰ [15:4] NU, Gk(CEVO,S1) / M, TR, Vul?, Gk(A,S2) "previously-written"

²¹ [15:4] NU, M, Gk(ASV,E1) / TR, Vul, Gk(CO,E2) omit "through"

²² literally "in"

²³ [15:7] NU, M, Vul, Gk(AESO,C2), Origenes / TR, Gk(V,C1) "us"

²⁴ [15:7] NU, Gk(CESVO) / M, TR "of a god"

²⁵ [15:8] NU, Gk(AESV) / TR, Gk(CO) "Jesus the Anointed-One" / M, Vul "The Anointed-One Jesus"

²⁶ literally "into"

²⁷ literally "the professed-things"

²⁸ [15:11] NU, Gk(ACESV) / M, TR, Vul, Gk(O) "and be praising him, all the peoples"

²⁹ literally "into"

³⁰ [15:13] NU, M, TR, Vul, Gk(ACSVO), Origen / many "of a spirit of a god" / one "of a spirit"

³¹ [15:14] NU, Gk(SV) / M, TR, Gk(ACEO) "of every knowledge"

³² [15:14] NU, M, TR, Gk(AESV,C2) / Gk(O,C1,C3) omit "also"

³³ [15:14] NU, TR, Vul, Gk(ACESVO) / M, Origen "admonishing others"

³⁴ [15:15] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) add

³⁵ literally "from"

³⁶ [15:15] NU, M, TR, Origen, Gk(ACEO,S2) / Vul, Gk(V,S1) "from"

³⁷ literally "into"

³⁸ [15:16] NU, Vul, Gk(AESVO) / M, TR, Gk(C) "of Jesus the Anointed-One"

³⁹ [15:17] NU, Gk(CEVO) / M, TR, Gk(AS) "a"

⁴⁰ [15:17] NU, M, Gk(ACESVO) / TR "toward a god"

⁴¹ [15:18] NU, M, TR, Gk(ACEO,S1) / Vul, Gk(V,S2) "I am not daring"

⁴² literally "work-down"

⁴³ literally "into"

⁴⁴ [15:19] NU, M, TR, Vul, Gk(AESV,C2,C3) / Gk(O,C1,C4) add

⁴⁵ [15:19] NU, M, TR, Gk(S,C2), Origen / Vul, Gk(AE,C1,C3,O2) "of a holy spirit" / Gk(V) "of a spirit" / Gk(O1) "of a holy spirit of his"

⁴⁶ literally "cut-into"

⁴⁷ [15:23] NU, M, TR, Gk(CESVO) / Gk(A) omit "of the act"

⁴⁸ [15:23] NU, TR, Vul, Gk(ACSO) (lit. "from many") / Gk(EV) "from an adequate amount of"

⁴⁹ [15:24] NU, Gk(AESV) / M, TR "as if-at-any-time" / Gk(CO) "as whenever therefore"

⁵⁰ [15:24] NU, Vul, Gk(ACEVO,S1), Origen / M, TR, Gk(S2) add (dropped by scribal error?)

⁵¹ literally "from"

⁵² literally "into"

fruit to them,¹ I will come-off through you* into Spania.² **29** But I have come-to-know, that, coming to you*, I will come in a fullness of a blessing of the good-message of³ the⁴ Anointed-One.

30 But I am exhorting you*, brothers,⁵ through our Lord Jesus *the* Anointed-One and through the love of the spirit, to contend-along with me in the prayers to God in-behalf of **me**, **31** in order that I might be rescued from the *ones who are* refusing-to-be-persuaded in °Judah, and *in order that*⁶ my ministry,⁷ the *ministry* into Jerusalem, might become very-acceptable to the holy *ones*, **32** in order that, after I come to you* in⁸ joy through a will of a god,⁹ I might rest-up-along with you*. **33** But may the God of the peace be¹⁰ with you* all.

CHAPTER 16

But I am commending to you*: Phoibé, our sister, *who* is also¹¹ a minister of the assembly, the *assembly* in Kenchreai, **2** in order that you* might receive her to yourselves in *the* Lord in-a-manner-worthy¹² of the holy *ones* and might stand-beside her in whatever matter she might be having-need of you*. For even **she** was made-to-be a protector of many *individuals* and of **me** myself.

3 *All of you**, greet Prisca¹³ and Aquila, my fellow-workers in *the* Anointed-One Jesus and the assembly *which is* at a house of theirs.¹⁴ **4** *whichever ones* laid-down¹⁵ their own neck in-behalf of my soul, to whom not only **I** am giving-thanks, *but* instead even all the assemblies of the nations *are giving-thanks to them*. **5** And *greet* the assembly *which is* at a house¹⁶ of theirs.¹⁷

Greet Epainetos, my beloved *one*, who is a first-fruit in °Asia¹⁸ into *the* Anointed-One.

6 Greet Maria,¹⁹ *whichever one* labored much among²⁰ you*.²¹

7 Greet Andronikos and Junias,²² my kinsmen and fellow-captives, *whichever ones* are famous among²³ the emissaries, who have also become²⁴ in *the* Anointed-One Jesus²⁵ before **me**.

8 Greet Ampliatius,²⁶ my beloved *one*²⁷ in *the* Lord.

9 Greet Urbanus, our fellow-worker in *the* Anointed-One, and Stachus, my beloved *one*.

10 Greet Apellés, the *one* approved in *the* Anointed-One.

Greet *the ones* from out of the house of °Aristoboulos.

11 Greet Hérōdiōn, my kinsman.

Greet *the ones* from out of the house of °Narkissos, the *ones who* are in *the* Lord.

12 Greet Truphaina and Truphōsa, the *women who* are laboring in *the* Lord.

Greet Persis the beloved *one*, *whichever one* labored much in *the* Lord.²⁸

13 Greet Rufus, the elect-one in *the* Lord, as-well-as²⁹ the mother of him and of **me**.

14 Greet Asunkritos, Phlegōn, Hermés,³⁰ Patrobas, Hermas,³¹ and the brothers *who* are along with them.

15 Greet Philologos and Julia,³² and Néreus, and Olympas, and all the holy *ones who* are along with them.

16 Greet one-another in a holy kiss.

¹ [15:28] NU, M, TR, Vul, Gk(ACSO) / Gk(E) "to him" (?) / Gk(V) omit

² [15:28] NU, Gk(ACVO,S1) / M, TR, Gk(E,S2) add an untranslatable "the" before "Spania"

³ [15:29] NU, Vul, Gk(ACEVO,S1), Origen / M, TR, Gk(S2) add

⁴ [15:29] NU, Gk(ACEVO,S1) / M, TR, Gk(S2) actually add "the"

⁵ [15:30] NU, M, TR, Vul, Gk(ACESO), Origen / Gk(V) omit "brothers"

⁶ [15:31] NU, Vul, Gk(AEVO,C1,S1) / M, TR, Gk(C2,S2) actually add "in order that"

⁷ [15:31] NU, M, TR, Gk(AES,C2), Origen / Gk(VO,C1) "gift-bearing" / others "gift" / Vul "oblation"

⁸ [15:32] NU, M, TR, Vul, Gk(ACESVO) / Origen "with"

⁹ [15:32] NU, Gk(AE), Origen / M, TR, Vul, Gk(CSVO) "that I might come to you*... a god, and" / Gk(O,C1)

"the Anointed-One Jesus" instead of "a god" / Gk(S1) "Jesus the Anointed-One" instead of "a god"

¹⁰ [15:33] NU, M, TR, Vul, Gk(CESV) / Gk(AO), Origen omit "may" & "be"

¹¹ [16:1] NU, Gk(V,E1,S2) / M, TR, Vul, Gk(ACO,E2,S1), Origen omit "also"

¹² literally "in-a-manner-worthy" "worthily"

¹³ [16:3] NU, M, Vul, Gk(ACESVO) / TR "Priscilla"

¹⁴ [16:3] NU, M, Vul, Gk(AESV,C2) / Gk(O,C1,C3) add (and omit verse 5)

¹⁵ literally "put-under"

¹⁶ literally "assembly according-to house"

¹⁷ [16:3] NU, M, Vul, Gk(AESV,C2) / Gk(O,C1,C3) put "And greet...theirs" at the end of verse 3.

¹⁸ [16:5] NU, Vul, Gk(AESVO,C1), Origen / M, TR, Gk(C2) "°Achaia" / Gk(O,C1) omit "And...theirs"

¹⁹ [16:6] NU, Gk(AEV) / M, TR, Vul?, Gk(CSO) "Miriam" (lit. Mariam – Gk. ver. of Hebrew Miriam)

²⁰ literally "into"

²¹ [16:6] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) "us"

²² NU, M, TR, Gk(ACESVO) the original Greek is ambiguous whether this is a male (Junias) or female (Junia) name, but the context would favor male (Origenes, Epiphanius, Luther, understand it to be a man / Ambrosiaster, Chrysostom, Jerome understand it to be a woman) / Gk(P46) "Julia" or "Julias" (same resultant problem). All Greek minuscule manuscripts which began having accents in the 9th century, all accent the name as though it were masculine. Epiphanius, a church historian, specifically verifies the male gender, "Junias, of whom himself Paulus is reminded, become an overseer of Apameia of Syria."

²³ literally "in"

²⁴ [16:7] NU, M, TR, Vul?, Gk(AESV) / Vul?, Origen "who also became" / Gk(CO) "the emissaries, the emissaries"

²⁵ [16:7] NU, M, TR, Vul, Gk(AESV,C3) / Gk(O,C1,C2) add

²⁶ [16:8] NU, Vul, Gk(AS,V1) / M, TR "Amplias", Gk(E,C2,V2) / Gk(C1) "Ourbanos"

²⁷ [16:8] NU, M, TR, Vul, Gk(CESV) (lit. "the beloved one of mine") / Gk(V1) "a beloved one" / Gk(V2) "the beloved one"

²⁸ [16:12] NU, M, TR, Vul, Gk(CESV) / Gk(AO) omit "Greet Persis...Lord" (by scribal error)

²⁹ literally "also"

³⁰ [16:14] NU, Vul, Gk(AESV,C1,C2) / M, TR, Gk(C3) "Hermas"

³¹ [16:14] NU, Vul, Gk(AESV,C1,C2) / M, TR, Gk(C3) "Hermés"

³² [16:15] NU, M, TR, Vul, Gk(ACESV) (Form of Greek could be "Julia" or "Julias") / Gk(O) "Junia/Junias"

/ Gk(P46) has "Néreus and Aoulia/Aoulias" for "Julia, Néreus"

All³³ the assemblies of the Anointed-One are greeting *all of you**.

17 But I am exhorting³⁴ *all of you**, brothers, to be watching-out for the *ones who* are making the dissensions and the impediments contrary-to the teaching which **you*** learned; and be deviating from those *men*. **18** For the *ones* such as *this*, are not being-enslaved to our Lord Jesus³⁵ *the* Anointed-One, *but* instead to their own tummy;³⁶ and, through their fine-sounding-speech and blessing, they are fully-deluding the hearts of the *ones who* are lacking-of-evil. **19** For a report of your* obedience reached into the ears of all persons. Therefore, I am rejoicing on-the-basis-of you*.³⁷ But I am wanting you* indeed³⁸ to be wise in what *is* good, but unmixed in what *is* evil.³⁹ **20** But the God of the peace will quickly⁴⁰ crush the Adversary under your* feet. *May* the favor of our Lord Jesus the Anointed-One⁴¹ *be*⁴² with *all of you**.

21 Timotheos, my fellow-worker, and Lucius and Jason and Sōsipatros, my kinsmen and all the assemblies of the Anointed-One,⁴³ are greeting *all of you**.

22 **I**, Tertius, the *one who* wrote the letter, am greeting you*⁴⁴ in *the* Lord.

23 Gaius, the guest⁴⁵ of me and of the whole assembly,⁴⁶ is greeting you*.

Erastos, the steward of the city, and Quartus, the brother, are greeting you*.

24 Let the favor of our Lord Jesus *the* Anointed-One be with you* all.⁴⁷

25 But to the *one who is* being-able to establish you*, according-to my good-message and the proclamation of⁴⁸ Jesus *the* Anointed-One: according-to a revelation of a mystery, *which* has been kept-silent to perpetual times, **26** but now was manifested, as-well-as through prophetic writings, according-to a commandment of the Perpetual God, after it was made-known into all the nations for⁴⁹ an obedience of faith – **27** to an only wise god, to him⁵⁰ through Jesus *the* Anointed-One, may there be the glory into the ages of the ages.⁵¹ ⁵²

*The letter to the Romans was written from Korinthos through Phoibé the minister of the assembly in Kenchreai.*⁵³

³³ [16:16] NU, Vul, Gk(AESV), Origenes / M, TR omit "All" / Gk(CS) omit "All...you*."

³⁴ [16:17] NU, M, TR, Gk(AESVO,C2) / Vul, Gk(C1,C3) "asking"

³⁵ [16:18] NU, Vul, Gk(ACESVO), Origenes / M, TR add

³⁶ literally "hollowness"

³⁷ [16:19] NU, Gk(AEVO,C1,S1) / M, TR, Gk(C2,S2) "rejoicing for the act over you*"

³⁸ [16:19] NU, Vul, Gk(CVO) / M, TR, Gk(AES) add

³⁹ literally "wise into the good thing, but unmixed into the evil thing"

⁴⁰ literally "will in quickness"

⁴¹ [16:20] NU, Gk(SV) / M, TR, Vul, Gk(ACE), Origen add // Gk(O,C1) omit "May...you*"

⁴² [16:20] NU, M, TR, Vul, Gk(ACESV), Origen / some actually add "May" and "be"

⁴³ [16:21] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) add

⁴⁴ [16:22] NU, M, TR, Vul, Gk(ACESVO) / Origen "Tertius, the one writing the letter, is greeting you*"/ others omit verse 22

⁴⁵ literally "strange-one" (stranger)

⁴⁶ [16:23] NU, M, TR, Vul, Gk(ACESV) / Gk(O) "assemblies" (O1 also omit the second "greeting")

⁴⁷ [16:24] NU, Vul, Gk(AESV), Origen / M, TR, Gk(CO) add

⁴⁸ [16:25] NU, M, TR, Vul, Gk(AV,S2) / Gk(S1) "and of the Lord"

⁴⁹ literally "into"

⁵⁰ [16:27] NU, M, TR, Vul, Gk(ACSV), Origenes / many add "to him"

⁵¹ [16:27] NU, M, TR, Gk(V) / Vul, Gk(ACS) add "of the ages"

⁵² [16:25-27] Gk(EO) / NU, TR, Syr, Vul, Gk(SV) these verses here ("Now...ages.") / M, Gk(A) put the verses after the end of Chapter 14 / very few Gk have it here and at the end of Chapter 14 / one includes it at the end of Chapter 15 / three Vul omit chapter 15:1-16:23 / Origenes writes "We find this section itself placed in different locations. For in several manuscripts, after the passage we cited above, that is, 'Every thing not out of faith is a sin,' immediately joining this is rendered, 'Now to the one who is being able to establish you*.' But other manuscripts contain it at the end, as it now stands."

⁵³ [16:27] NU, M, Vul, Gk(ACSV) / TR add ("To the Romans...Kenchreai") / some Gk add "To the Romans" / two Gk add "To the Romans was written from Korinthos" / some Gk add "To the Romans was written from Korinthos from Phoibé the minister" / one Gk "The letter written to the Romans through Tertius, but was sent through Phoibé from the Korinthians of the assembly in Kenchreai"