

## WOODEN ROMANS

<sup>1</sup><sup>1</sup>Paul, bond-servant of-Christ Jesus, called (to be an) apostle, set-apart to (the) gospel of-God, <sup>2</sup>which he-promised-beforehand through the prophets of-him in (the) holy scriptures <sup>3</sup>about the Son of-him, the-one having-arisen from (the) seed of-David according-to (the) flesh, <sup>4</sup>the-one designated (the) Son of-God with power according-to (the) Spirit of-holiness out-of (the) resurrection of-(the)-dead, Jesus Christ the Lord of-us, <sup>5</sup>through whom we-received grace and apostleship unto (the) obedience of-faith among all the Gentiles on-behalf-of the name of-him, <sup>6</sup>among whom you also (are) called-ones of-Jesus Christ, <sup>7</sup>to-all the beloved-ones of-God being in Rome, called (to be) holy. Grace (be) to-you and peace from God (the) Father of-us and (the) Lord Jesus Christ.

<sup>8</sup>First, I-thank the God of-me through Jesus Christ about all of-you, because the faith of-you is-being-proclaimed in the whole world. <sup>9</sup>For [the] God is (the) witness of-me, whom I-serve in the Spirit/spirit of-me in the gospel of-the Son of-him as I-<sup>1</sup> constantly <sup>1</sup>make remembrance of-you <sup>10</sup>always in the prayers of-me, asking somehow<sup>2</sup> now at-last it-will-be-possible-for (me) in the will of-[the] God to-come to you. <sup>11</sup>For I-long to-see you in-order-that I-may-share-<sup>1</sup> some spiritual gift <sup>1</sup>with you unto [the] your being-established, <sup>12</sup>now, that is, (unto) being-encouraged-with [in] you by the among one-another faith of-<sup>1</sup> both <sup>1</sup>you and me. <sup>13</sup>And I-do-<sup>1</sup> not <sup>1</sup>want you to-be-ignorant, brothers, that many-times I-purposed to-come to you, and I-was-prevented until the here in-order-that I-might-have some fruit also among you as also in the remaining Gentiles. <sup>14</sup>I-am (a) debtor both to-Gentiles and barbarians, both to-wise and foolish, <sup>15</sup>thus-as-respects-the willingness according-to me to-preach also to you [the-ones] in Rome.

<sup>16</sup>For I-am-<sup>1</sup> not <sup>1</sup>ashamed-of the gospel, for it-is (the) power of-God unto salvation to-everybody [the-one] believing, both to-(the) Jew first and to-(the)-Gentile. <sup>17</sup>For by it (the) righteousness of-God is-being-revealed from faith to faith, as it-has-been-written, **“Now the just-one is-to-live by faith.”**

<sup>18</sup>For (the) wrath of-God is-being-revealed from heaven against all ungodliness and unrighteousness of-men the-ones suppressing the truth with unrighteousness, <sup>19</sup>because [the] known-thing of-[the] God is manifest in them, for [the] God manifested (it) to-them. <sup>20</sup>For the invisible-things of-him from (the) creation of-(the)-world are-seen-clearly by-the-things made, even<sup>2</sup> (the) eternal power and godness of-him, unto [the] their being without-excuse; <sup>21</sup>because, having-known [the] God they-did-<sup>1</sup> not <sup>1</sup>glorify (him) as God or were-thankful, but were-given-over-to-empty-speculation in the reasonings of-them and their senseless heart of-them was-darkened. <sup>22</sup>Claiming to-be wise, they-became fools, <sup>23</sup>and exchanged the glory of-the

incorruptible God into (the) likeness of-(the)-image of-corruptible man and birds and four-footed animals and reptiles.

<sup>24</sup>Wherefore [the] God gave<sup>↓</sup> them <sup>↓</sup>up in the lusts of-[the] hearts of-them to uncleanness to-[the] dishonoring-of the bodies of-them among themselves, <sup>25</sup>who exchanged the truth of-[the] God for the/a lie and worshiped and served the creation rather-than the-one having-created—who is blessed forever. Amen. <sup>26</sup>On-account-of this [the] God gave<sup>↓</sup> them <sup>↓</sup>up to passions of-dishonor, for even the females of-them exchanged the natural function for the-one contrary-to nature, <sup>27</sup>and likewise also the males, leaving the natural function of-the female burned in the elicit-desire of-them toward one-another, males with males committing [the] shamefulness, and receiving-back in themselves the repayment that was-necessary for-the error of-them. <sup>28</sup>And even-as they-dids<sup>↓</sup> not <sup>↓</sup>see-fit to have [the] God in (their) knowledge, [the] God gave<sup>↓</sup> them <sup>↓</sup>up to depravity of-mind, <sup>29</sup>being-filled with-all unrighteousness, wickedness, greed, malice, full-of jealousy, murder, strife, deception, meanness; (they are) gossips, <sup>30</sup>slanderers, God-haters, arrogant people, boasters, disloyal, schemers of-evil-(things), disobedient to-parents, <sup>31</sup>without understanding, untrustworthy, unloving, unmerciful, <sup>32</sup>who, knowing the requirement of-[the] God, that the-ones practicing [the] such-things are worthy of-death, not only do them but also delight-in the-ones doing (them).

**2:1**Wherefore you-are without-excuse, O man everybody the-one judging. For by whom you-judge the other person, you-condemn yourself, for you<sup>↓</sup> the-one judging <sup>↓</sup>practice the same things. <sup>2</sup>Now we-know that the judgment of-[the] God is according-to truth against the-ones doing [the] such-things. <sup>3</sup>Now do-you-suppose this, O man the-one judging the-ones practicing [the] such-things and doing them, that you will-escape the judgment of-[the] God? <sup>4</sup>Or do-you-disregard the wealth of-the kindness of-him and [the] forbearance and [the] patience, not-knowing that the kindness of-[the] God is-leading you to-repentance? <sup>5</sup>But on-account-of the stubbornness and unrepentant heart of-you, you-are-storing-up for-yourself wrath in the day of-wrath and (the) revelation of-[the] righteous-judgment of-[the] God, <sup>6</sup>who will-pay-back to-each according-to the works of-him—<sup>7</sup>to-the-ones seeking according-to (the) perseverance of-good work, glory and honor and immortality, eternal life; <sup>8</sup>but to-the-ones of selfish-ambition and disobeying the truth, but following-after [the] injustice, wrath and anger. <sup>9</sup>(There will be) trouble and distress on every soul of-man the-one working [the] evil, both of-(the) Jew first and also of-(the) Greek, <sup>10</sup>but glory and honor and peace to-every-one [the] working [the] good, both Jew first and Greek. <sup>11</sup>For respect-of-person is not with [the] God. <sup>12</sup>For as-many-as sinned without-(the)-Law, will<sup>↓</sup> also <sup>↓</sup>perish with-(the)-Law; and as-many-as sinned under (the) Law, will-be-condemned by (the) Law. <sup>13</sup>For not the hearers of-(the)-Law are righteous with [the] God, but the doers of-(the)-Law will-be-made-righteous. <sup>14</sup>For when Gentiles the-ones not having the Law do by nature the-things of-the law, these, not having he Law, are (a) law for-themselves, <sup>15</sup>who show the work of-the Law written on the hearts of-them, (the) conscience of-them testifying-with

(them) and (the/their) [the] thoughts accusing or else defending between one-another <sup>16</sup>in the day when [the] God judges by Christ Jesus the hidden-things of-[the] men according-to the gospel of-me.

<sup>17</sup>But if you are-named (a) Jew and rely-on (the) Law, and take-pride in God, <sup>18</sup>and know the/his will, and approve the superior-things, being-instructed by the Law, <sup>19</sup>and are-confident yourself to-be (a) guide of-(the)-blind, (a) light of-those in darkness, <sup>20</sup>(a) corrector of-(the)-foolish, (a) teacher of-babies, having the form of-[the] knowledge and [the] truth (that is) in the Law—<sup>21</sup>then do-you<sup>↓</sup>, the-one teaching another, not <sup>L</sup>teach yourself? Do-you, the-one preaching not to steal, steal? <sup>22</sup>Do-you<sup>↓</sup> the-one saying (a person) not to-commit-adultery, <sup>L</sup>commit adultery? Do-you<sup>↓</sup> the-one detesting-idols, <sup>L</sup>rob [the] temples? <sup>23</sup>Do-you who take-pride in (the) Law, dishonor [the] God by the transgression of-the Law? <sup>24</sup>For **“the name of-[the] God is-blasphemed among the Gentiles on-account-of you,”** even-as it-has-been-written. <sup>25</sup>For, on-the-one-hand, circumcision is-beneficial if you practice (the) Law. On-the-other-hand, if you are (a) transgressor of-(the)-Law, the circumcision of-you has-become uncircumcision. <sup>26</sup>If then uncircumcision keeps the righteous requirements of-the Law, will<sup>↓</sup> the uncircumcision of-him not <sup>L</sup>be-considered [for] circumcision? <sup>27</sup>And the by nature uncircumcision, carrying-out the Law, will-condemn you—the by letter and circumcision transgressor of-(the)-Law. <sup>28</sup>For not the in [the] apparent (part) Jew is (one), nor the in the apparent in (the) flesh circumcision, <sup>29</sup>but the-one in the hidden-(part) is (a) Jew, and (a) circumcision of-(the)-heart, in spirit not letter, the praise of-whom (is) not from men but from [the] God.

**3:<sup>1</sup>**What then (is) the advantage of-the Jew, or what (is) the benefit of-[the] circumcision? <sup>2</sup>Much according-to every way. For, first-of-all, (that) they-were-entrusted-with the oracles of-[the] God. <sup>3</sup>For what? If some disbelieved, the disbelief of-them will<sup>↓</sup> not<sup>↓</sup> <sup>L</sup>cancel-out the faithfulness of-[the] God, <sup>L</sup>will it? <sup>4</sup>May-it<sup>↓</sup> not <sup>L</sup>be! But let<sup>↓</sup> [the] God <sup>L</sup>be true, and every man (a) liar, as it-has-been-written,

**“In-order-that you-may-be-justified in the words of-you,  
and may-prevail in [the] your being-judged.”**

<sup>5</sup>Now if the unrighteousness of-us highlights (the) righteousness of-God, what will-we-say? [The] God the-one inflicting [the] wrath (is) not<sup>↓</sup> unjust <sup>L</sup>is he? (I am talking according-to (a) man.) <sup>6</sup>May-it<sup>↓</sup> not <sup>L</sup>be! Because how will<sup>↓</sup> [the] God <sup>L</sup>judge the world? <sup>7</sup>But if the truth of-[the] God abounded to the glory of-him in [the] my lie, why am-I<sup>↓</sup> still also <sup>L</sup>judged as (a) sinner? <sup>8</sup>And (why) not (say), even-as we-are-slandered and even-as some say we say [that], “Let-us-do [the] evil-things in-order-that [the] good-things may-come”?—the condemnation of-whom is just.

<sup>9</sup>What then? Are-we-ahead-of (them)? Not at-all, for we-already-said (that) both Jews and Greeks are all under sin, <sup>10</sup>even-as it-has-been-written [that],

**“Not-even one is [not] righteous;**

- <sup>11</sup>the-one understanding does<sup>↓</sup> not <sup>↓</sup>exist;  
           the one seeking [the] God does<sup>↓</sup> not <sup>↓</sup>exist.  
<sup>12</sup>All turned-away; together they-became-useless;  
           the-one doing kindness does<sup>↓</sup> not <sup>↓</sup>exist;  
           not even one exists.  
<sup>13</sup>the throat of-them (is an) opened grave;  
 with-the tongues of-them they-deceive;  
 (the) poison of-snakes (is) under the lips of-them;  
<sup>14</sup>the mouth of-whom is-full of-cursing and spite;  
<sup>15</sup>the feet of-them (are) swift to-shed blood;  
<sup>16</sup>ruin and misery (are) in the paths of-them;  
<sup>17</sup>and (the) path of-peace they-did/do<sup>↓</sup> not <sup>↓</sup>know;  
<sup>18</sup>(the) fear of-God is not in-front-of the eyes of-them.

<sup>19</sup>Now we-know that as-many-things-as the Law says, it-says to-those under the Law, in-order-that every mouth may-be-shut and all the world may-become answerable to-[the] God, <sup>20</sup>because by works of-law all flesh will<sup>↓</sup> not <sup>↓</sup>be-justified before him, for through law (is the) knowledge of-sin.

<sup>21</sup>But apart-from law (a) righteousness of-God has-been-manifested, testified-to by the Law and the prophets, <sup>22</sup>even (the) righteousness of-God through trust/faith of-Jesus Christ to all the-ones trusting-believing. For (there) is not (a) distinction, <sup>23</sup>for all sinned and fall-short of-the glory of-[the] God, <sup>24</sup>being-justified freely by-the grace of-him through the redemption [the-one] in Christ Jesus, <sup>25</sup>whom God put-forward (as a) propitiation/basis-for-forgiveness through [the]<sup>ms</sup> trust/faith in the blood of-him unto (the) demonstration of-the righteousness of-him on-account-of the overlooking of-the previously-committed sins <sup>26</sup>during-the-time-of the forbearance of-[the] God to the demonstration of-the righteousness of-him at the present time, unto his [the] being just and justifying-one-for the-one of-trust/faith of-Jesus.

<sup>27</sup>So where (is) the basis-for-boasting? It-is-excluded. By what-kind-of law/principle? (By a law) of-works? No, but by (a) law/principle of-faith. <sup>28</sup>For we-reckon (that a) person is-justified by-faith apart-from works of-law. <sup>29</sup>Or (is) [the] God (the God) of-(the)-Jews only? (Is-he) not (the God) of-(the)-Gentiles too? Yes, (he is God) of-(the)-Gentiles too, <sup>30</sup>if indeed [the] God (is) one who will-justify (the) circumcision by trust/faith and (the) uncircumcision through [the] faith. <sup>31</sup>So are-we-nullifying law by [the] trust/faith? May-it<sup>↓</sup> not <sup>↓</sup>be! But we-are-establishing law

**4:1**What then will-we-say (that) Abraham, the forefather of-me, has-found according-to (the) flesh? <sup>2</sup>For if Abraham was-justified by [the] works, he-has (a)-basis-for-boasting, but not toward God. <sup>3</sup>For what does<sup>↓</sup> the scripture <sup>↓</sup>say? **“And Abraham trusted-in [the] God, and it-**

was-regarded to-him [as] righteousness.” <sup>4</sup>But for-the-one working, the reward/result is<sup>↓</sup> not<sup>↓</sup> regarded according-to grace, but according-to debt. <sup>5</sup>But for-the-one not working, but trusting in the-One justifying the ungodly, the trust/faith of-him is-regarded as righteousness. <sup>6</sup>Just-as David also says-of the blessedness of-the person to-whom [the] God regards righteousness apart-from works,

<sup>7</sup>“**Blessed (are the ones) whose [the] unlawful-deeds of-whom were-forgiven, and whose [the] sins of-whom were-covered.**

<sup>8</sup>**Blessed (is the) man sin of-whom (the) Lord certainly does<sup>↓</sup> not<sup>↓</sup> regard (against him).”**

<sup>9</sup>So (is) this [the] blessedness on the circumcision or on the uncircumcision too? For we-say,

**“[The] trust/faith was-regarded to-[the] Abraham as righteousness”?**

<sup>10</sup>How then was-it-regarded (to him)? Being in circumcision or in uncircumcision? It was not in circumcision, but in uncircumcision. <sup>11</sup>And he-received the sign of-circumcision (as a) seal of-[the] righteousness of-[the] faith/trust in [the] uncircumcision, unto [the] his being (the) father of-all the-ones trusting through uncircumcision, unto [the]<sup>ms</sup> righteousness [the] being regarded to-them, <sup>12</sup>and (the) father of-circumcision to-the-ones not of circumcision only but also to-the-ones walking in the footsteps of faith/trust in-the state-of uncircumcision of-the father of-us, Abraham.

<sup>13</sup>For not through law (was) the promise to-[the] Abraham or to-the seed of-him, (that) he was the heir of-(the)-world, but through (the) righteousness of-trust/faith. <sup>14</sup>For if the-ones of law (are) heirs, trust/faith has-been-made void and [the] promise has-been-nullified. <sup>15</sup>For the law brings-about wrath, but where (there) is not law neither (is there) sin. <sup>16</sup>On-account-of this (it is) of trust/faith, in-order-that (it may be) according-to grace, unto the promise’s being sure to-all the seed, not only for-the-one of the Law, but also to-the-one of (the) trust/faith of-Abraham, who is (the) father of-all of us, <sup>17</sup>just-as it-has-been-written [that], **“I-have-established you (as the) father of-many nations,”** before whom he-believed/trusted, God, the-One making<sup>↓</sup> the dead<sup>↓</sup> alive and calling the-things not being as being, <sup>18</sup>who, in hope against hope, trusted unto [the] his becoming **‘(the) father of-many nations’** according-to the thing spoken, **“So the seed of-you will-be.”** <sup>19</sup>And not being-weak in-respect-to-[the] trust/faith he-considered [the] body of-himself [already]<sup>ms</sup> as-good-as having-been-dead, being about (a) hundred-years-old, and the deadness of-the womb of-Sarah. <sup>20</sup>and unto the promise of-[the] God he-did<sup>↓</sup> not<sup>↓</sup> hesitate in-[the] distrust/disbelief, but grew-strong in-[the] trust/faith, having-given/giving glory to-[the] God <sup>21</sup>and having-been-freely-assured that what he-had-promised he-was able also to-do. <sup>22</sup>Wherefore [also]<sup>ms</sup>, **“It-was regarded to-him as righteousness.”** <sup>23</sup>Now it-was<sup>↓</sup> not<sup>↓</sup> written on-account-of him only that it-was-regarded to-him, <sup>24</sup>but also on-account-of us, to-whom it-will-be-regarded, to-the-ones believing/trusting in the-One having-raised Jesus the Lord of-us

from (the) dead, <sup>25</sup>who was-delivered-up on-account-of the wrong-doing of-us and was-raised on-account-of the justification of-us.

**5:**<sup>1</sup>So having-been-justified by faith/trust, we-have peace toward [the] God through the Lord of-us Jesus Christ <sup>2</sup>through whom we<sup>↓</sup> also <sup>↓</sup>have-had [the] access [by-[the] trust/faith] to this [the] grace in which we stand and take-pride in (the) hope of-the glory of-[the] God. <sup>3</sup>And not only (that) but we also take-pride in [the] troubles, knowing that [the] tribulation produces perseverance, <sup>4</sup>and [the] perseverance (produces) character, and [the] character produces hope, <sup>5</sup>and [the] hope does<sup>↓</sup> not <sup>↓</sup>disappoint, because the love of-[the] God is-being-poured-out in the hearts of-us through (the) Holy Spirit [the] given to-us. <sup>6</sup>For we still being weak, yet in due-time Christ died for (the) ungodly. <sup>7</sup>For hardly will<sup>↓</sup> somebody <sup>↓</sup>die for (a) righteous (person); for maybe somebody would-take-it-on-himself even to-die for the/a good man. <sup>8</sup>But [the] God commends the love of-himself toward us because, we yet being sinners, Christ died for us. <sup>9</sup>More by-much then, having-been-justified now by the blood of-him, we-will-be-saved through him from [the] wrath. <sup>10</sup>For if, being enemies, we-were-reconciled to-[the] God through the death of-the Son of-him, more by-much, having-been-reconciled, we-will-be-saved by the life of-him. <sup>11</sup>And not only (that), but also, taking-pride in [the] God through the Lord of-us Jesus Christ, through whom now we-received the reconciliation.

<sup>12</sup>On-account-of this as through one man [the] sin entered into the world and [the] death through [the] sin, and so [the] death passed into all men because<sup>2</sup> all sinned. <sup>13</sup>For until law sin was in (the) world, but sin is<sup>↓</sup> not <sup>↓</sup>regarded, law not being; <sup>14</sup>but [the] death ruled from Adam till Moses even over the-ones not having-sinned at the likeness of-the transgression of-Adam, who is (a) type of-the-One coming.

<sup>15</sup>But not like the transgression so also is the gracious-gift. For if the many died by-the transgression of-the-One, more by-much the grace of-[the] God and the gracious-gift by (the) grace [the] of-the One man Jesus Christ abounded to the many. <sup>16</sup>For not as through one having-sinned (is) the gracious-gift, for [the] judgment (was) from/by one (transgression) unto condemnation, but the gracious-gift (was) from many transgressions unto justification/righteousness. <sup>17</sup>For if by-the sin of-the one [the] death ruled through the one, more by-much the-ones receiving the abundance of-[the] grace and of-the gift of-[the] righteousness will-rule in life through the One Jesus Christ. <sup>18</sup>So then as through one transgression (there was what led) to condemnation for all men, so also through one (act of) righteousness (there will be what leads) to (the) justification of-life for all men. <sup>19</sup>For as through the disobedience of-the one man the many were-constituted sinners, so also through the obedience of-the One the many will-be-constituted righteous. <sup>20</sup>And (the) Law came-in-alongside in-order-that [the] transgression might-increase, but where [the] sin increased, [the] grace increased-all-the-more; <sup>21</sup>in-order-that, as [the] sin ruled in [the] death, so also [the] grace might-rule through righteousness unto eternal life through Jesus Christ, the Lord of-us.

**6:**<sup>1</sup>What will-we-say then? Let-us-remain-in [the] sin in-order-that [the] grace may increase? <sup>2</sup>May-it<sup>↓</sup> not <sup>L</sup>be! Whoever-of us died to-[the] sin—how will-we<sup>↓</sup> still <sup>L</sup>live in it? <sup>3</sup>Or do you<sup>↓</sup> not <sup>L</sup>know that as-many<sup>↓</sup> of-us<sup>↓</sup> <sup>L</sup>as <sup>L</sup>were-baptized into Christ Jesus were-baptized into the death of-him? <sup>4</sup>So we-were-buried-with him by [the] baptism into [the] death in-order-that as Christ was-raised from (the) dead by the glory of-the Father, so also we might-walk in the newness of-life. <sup>5</sup>For if we-have-become united-with the likeness of-the death of-him, certainly we-will-be also (in the likeness) of-the resurrection (of him); <sup>6</sup>knowing this: that the old man/self of-us was-crucified-with (him), in-order-that the body of-[the] sin might-be-destroyed, [the] our no-longer serving [the] sin. <sup>7</sup>For the-one having-died has-been-justified from [the] sin. <sup>8</sup>And if we-died with Christ, we-believe/trust that we will<sup>↓</sup> also <sup>L</sup>live-with him, <sup>9</sup>knowing that Christ, having-been-raised from (the) dead does<sup>↓</sup> not <sup>L</sup>die anymore—death no-longer is-lord-of him. <sup>10</sup>For what he-died, he-died to-[the] sin once; and what he-lives, he-lives to-[the] God. <sup>11</sup>So also we consider ourselves [to be]<sup>ms</sup> dead with-respect-to [the] sin, but living to-[the] God in Christ Jesus.

<sup>12</sup>So let<sup>↓</sup> not [the] sin <sup>L</sup>rule in the mortal body of-you<sup>pl</sup> unto [the] obeying the lusts of-it, <sup>13</sup>neither keep-offering the members of-you<sup>pl</sup> to-[the] sin (as) tools/instrument of-unrighteousness, but start-offering yourselves to-[the] God as living from (the) dead, and (offering) to-[the] God the members of-you (as) tools of-righteousness. <sup>14</sup>For sin will<sup>↓</sup> not <sup>L</sup>be-lord of-you, for you-are not under law, but under grace.

<sup>15</sup>What then? Will-we-keep-sinners because we-are not under law but under grace? May-it<sup>↓</sup> not <sup>L</sup>be! <sup>16</sup>Do-you<sup>↓</sup> not <sup>L</sup>know that to-what you-offer yourselves (as) slaves unto obedience, you-are slaves to-what you-obey, either (as slaves) of-sin unto death or (as slaves) of obedience unto righteousness? <sup>17</sup>But thanks (be) to-[the] God that you-were slaves of-[the] sin, but you-obeyed from (the) heart [unto] what form of-teaching you-were-delivered. <sup>18</sup>And having-been-freed from [the] sin, you-were-enslaved to-[the] righteousness. <sup>19</sup>I-am-speaking in-everyday-illustrations/humanly on-account-of the weakness of-the flesh of-you, for as you-offered the members of-you (as) slaves to-[the] uncleanness and [the] lawlessness for [the] lawlessness, so now offer the members of-you (as) slaves to-[the] righteousness unto sanctification. <sup>20</sup>For when you-were slaves of-[the] sin, you-were free with-respect-to-[the] righteousness. <sup>21</sup>So what fruit<sup>sg</sup> were-you-having then? What-things now you-are-ashamed-of, for the end of-that (is/was) death. <sup>22</sup>But now having-been-freed from [the] sin and having-been-enslaved to-[the] God, you-have the fruit of-you unto sanctification, but/and in-the-end/finally<sup>2</sup> eternal life. <sup>23</sup>For the wages of-[the] sin (is) death, but the gracious-gift of-[the] God (is) life in Christ Jesus the Lord of-us.

**7:**<sup>1</sup>Or are-you-ignorant, brothers—for I-am-speaking to-ones-knowing (the) Law—that the law rules the/a person for such<sup>↓</sup> time <sup>L</sup>as he is alive? <sup>2</sup>For the/a married woman is-bound by-Law to-the/a living husband. But if the/a husband dies, she-is-released from the law of-the

husband. <sup>3</sup>So then, the husband living, she-will-be called (an) adulteress if she-becomes to-another man. But if the/a husband dies, she-is-free from the law, unto her not being (an) adulteress, having-become to-another man; <sup>4</sup>so-that, my brothers, you also were-put-to-death with-respect-to-the Law through the body of-[the] Christ, unto [the] your becoming to-another, to-the-one having-been-raised from (the) dead in-order-that we-might-bear-fruit to-[the] God. <sup>5</sup>For when we-were in the flesh, the passions/lusts of-[the] sins that (were) through the Law were-at-work in the members of-us unto [the] bearing-fruit to-[the] death. <sup>6</sup>But now we-were-released from the Law, having-died in that-to-which we-were-held-fast with-the-result-that us to-be-serving in (the) newness of-(the)-spirit, and not (in the) oldness of-(the)-letter.

<sup>7</sup>So what will-we-say then? (Is) the Law sinful? May-it-<sup>↓</sup> not <sup>↓</sup>be! But, I-did-<sup>↓</sup> not <sup>↓</sup>know [the] sin if not through (the) Law, for also I would-<sup>↓</sup> not <sup>↓</sup>have-known [the] lust/covetousness if the law were-<sup>↓</sup> not <sup>↓</sup>saying, “**You shall-<sup>↓</sup> not <sup>↓</sup>covet.**” <sup>8</sup>But [the] sin having-taken opportunity through the commandment began-to-work in me all covetousness. For apart-from law sin (is) dead. <sup>9</sup>But I was-living apart-from (the) Law at-one-time, but the commandment having-come, [the] sin came-to-life. <sup>10</sup>And I died, and the commandment [the] unto life—this was-found (to be) unto death for-me. <sup>11</sup>For [the] sin, having-taken opportunity through the commandment, led-<sup>↓</sup> me <sup>↓</sup>astray, and killed me through it, <sup>12</sup>so-that the Law (is) holy, and the commandment (is) holy and just and good.

<sup>13</sup>Then did the/a good-thing become (a cause of) death to-me? May-it-<sup>↓</sup> not <sup>↓</sup>be! But [the] sin, in-order-that it-might-be-appear as-sin, through the good produced for-me death, in-order-that [the] sin through the commandment might-become sinful according-to (the) extreme. <sup>14</sup>For we-know that the Law is spiritual, but I am physical sold-like-(a)-slave under [the] sin. <sup>15</sup>For what I am-producing I-do-<sup>↓</sup> not <sup>↓</sup>know. For what I-do-<sup>↓</sup> not <sup>↓</sup>want—this I-do, but what I-hate—this I-do. <sup>16</sup>Now if what I-do-<sup>↓</sup> not <sup>↓</sup>want—this I-do, I-agree-with the Law that (it is) good. <sup>17</sup>And now I am-<sup>↓</sup> not <sup>↓</sup>producing it anymore, but the sin dwelling in me (is doing it). <sup>18</sup>For I-know that in me (a) good-thing does-<sup>↓</sup> not <sup>↓</sup>dwell—that is, in the flesh of-me. For the desiring is-present-with me, but [the] producing the good-thing . . . no. <sup>19</sup>For what good-thing I-want I-do-<sup>↓</sup> not <sup>↓</sup>do, but what evil-thing I-do-<sup>↓</sup> not <sup>↓</sup>want—this I-practice. <sup>20</sup>Now if what [I]<sup>ms</sup> do-<sup>↓</sup> not <sup>↓</sup>want—this I-do, I am-<sup>↓</sup> no-longer <sup>↓</sup>producing it, but the sin living in me (is doing it). <sup>21</sup>Then I-find the principle for me the-one desiring to-do [the] good-thing, that [the] evil-thing lies-with me. <sup>22</sup>For I-delight-in the Law of-[the] God according-to the inner man. <sup>23</sup>But I-see another principle in the members of-me, warring-against the principle of-the mind of-me and imprisoning me in the principle<sup>m</sup> of-[the] sin<sup>f</sup> the-one<sup>m</sup> being in the members of-me. <sup>24</sup>I (am a) miserable man! Who will-rescue me from the body of-[the] this death? <sup>25</sup>Now thanks (be) to-[the] God through Jesus Christ the Lord of us! So then I myself am slave to (the) principle of-God with-the mind, but to-(the)-principle of-sin with-the flesh.



**8:**<sup>1</sup>So (there is) now no condemnation to-the-ones in Christ Jesus. <sup>2</sup>For the law of-the spirit of-[the] life in Christ Jesus freed you<sup>sg</sup>/me<sup>ms</sup> from the law of-[the] sin and [the] death. <sup>3</sup>For the impossible-thing of-the Law in which it-was-weak through the flesh, [the] God, having-sent the Son of-himself in (the) likeness of-(the)-flesh of-sin and concerning sin, condemned [the] sin in the flesh, <sup>4</sup>in-order-that the righteousness of-the Law might-be-fulfilled in us the-ones walking not according-to (the) flesh, but according-to (the) spirit. <sup>5</sup>For the-ones being according-to the flesh set-(their)-minds-on the-things of-the-flesh, but the-ones (being) according-to (the) spirit (set their minds on) the-things of-the spirit. <sup>6</sup>For the mind of-the flesh (is) dead, but the mind of-the spirit (is) life and peace. <sup>7</sup>Wherefore the mind of-the flesh (is) hostility toward God, for to-the Law of-[the] God it-does<sup>↓</sup> not <sup>L</sup>submit, for neither is-it-able (to submit). <sup>8</sup>And the-ones being in (the) flesh are<sup>↓</sup> not <sup>L</sup>able to-please God. <sup>9</sup>But you<sup>pl</sup> are not in (the) flesh, but in (the) spirit, if (the) Spirit of-God dwells in you. But if somebody does<sup>↓</sup> not <sup>L</sup>have (the) spirit of-Christ, this-one is not of-him. <sup>10</sup>But if Christ (is) in you, the body (is) dead on-account-of sin, but the spirit (is) life on-account-of righteousness. <sup>11</sup>But if the Spirit of-the-One having-resurrected Jesus from (the) dead dwells in you<sup>pl</sup>, the-One having-resurrected Christ from (the) dead will<sup>↓</sup> also <sup>L</sup>give-life-to the mortal bodies of-you through the Spirit of-him dwelling in you<sup>pl</sup>.

<sup>12</sup>So then, brothers, we-are debtors, not to-the flesh in-order-to live according-to (the) flesh, <sup>13</sup>for if you-live according-to (the) flesh, you-will die; but if you-put-to-death by-(the)-spirit the practices of the body, you-will-live. <sup>14</sup>For as-many-as are-led by-(the)-Spirit of-God, these are sons of-God. <sup>15</sup>For you-did<sup>↓</sup> not <sup>L</sup>receive (a) spirit of-bondage again unto fear, but you-received (a) spirit of-sonship in which we-cry-out, “Abba, [the] Father.” <sup>16</sup>The Spirit himself testifies-with the spirit of-us that we-are children of-God. <sup>17</sup>And if children, then heirs, heirs of-God, and fellow-heirs-with-Christ, if we-suffer-with (him) in-order-that we-may<sup>↓</sup> also <sup>L</sup>be-glorified-with (him).

<sup>18</sup>For I-reason that the sufferings of-the present time (are) not worthy (of comparison) to the future glory to-be-revealed to us. <sup>19</sup>For the deep-desire of-the creation eagerly-awaits the revelation of-the sons of-[the] God. <sup>20</sup>For the creation was-subjected to-[the] futility, not willingly, but on-account-of the-One having-subjected (it) in hope <sup>21</sup>that also this [the] creation will-be-freed from the bondage of-[the] corruption to the freedom of-the glory of-the children of-[the] God. <sup>22</sup>For we-know that all the creation groans-together and suffers-the-pains-of-childbirth until [the] now. <sup>23</sup>And not only (that), but also we ourselves having the first-fruits of-the Spirit—we also ourselves groan in ourselves eagerly-awaiting adoption-as-sons, the redemption of-the body of-us. <sup>24</sup>For we-were-saved by [the] hope; but hope, being-seen, is not hope, for what (a) person sees—what does-he-hope-for? <sup>25</sup>But if what we-do<sup>↓</sup> not <sup>L</sup>see we hope for, we-eagerly-await (it) through perseverance.

<sup>26</sup>But likewise also the Spirit helps the weakness of-us. For [the] what we-should-pray as it-is-necessary we-do<sup>↓</sup> not <sup>L</sup>know, but the Spirit himself intercedes-on-behalf (of us) with-

unspeakable-sighs. <sup>27</sup>But the-One examining [the] hearts knows what the mentality of-the spirit (is), because he-intercedes on-behalf-of (the) saints according-to (the will of) God. <sup>28</sup>And we know that for-the-ones loving [the] God, all-things work-together for good, to-the-ones being called according-to (his) purpose; <sup>29</sup>because whom he-foreknew he<sup>↓</sup> also <sup>L</sup>predestined (to be) conformed-to the image of-the Son of-him, unto [the] his being (the) firstborn among many brothers. <sup>30</sup>And whom he-predestined—these he<sup>↓</sup> also <sup>L</sup>called, and whom he-called—these he<sup>↓</sup> also <sup>L</sup>justified—these he<sup>↓</sup> also <sup>L</sup>glorified.

<sup>31</sup>What then will-we-say to these-things? If [the] God (is) for us, who (will be) against us? <sup>32</sup>Who did<sup>↓</sup> not <sup>L</sup>spare [the] his-own Son, but offered<sup>↓</sup> him <sup>L</sup>up for us all—how will-he<sup>↓</sup> not also with him <sup>L</sup>graciously-give us [the] all-things? <sup>33</sup>Who will-bring-charges against (the) chosen-ones of-God? God (is) the justifier; <sup>34</sup>who (is) the condemner? Christ [Jesus]<sup>ms</sup> (is) the One having-died, but rather was-resurrected, who is also on (the) right (hand) of-[the] God, who also intercedes for us. <sup>35</sup>What will-separate us from the love of-[the] Christ? Trouble or distress or persecution or famine or nakedness or danger or sword? <sup>36</sup>Even-as it-has-been-written [that],

**“For-(the)-sake of-you we-are-killed the whole day (long);  
we-were-regarded as sheep of-slaughter.”**

<sup>37</sup>But in all these-things we-more-than-conquer through the-One having-loved us. <sup>38</sup>For I-have-been-persuaded that neither death or life neither angels or rulers neither present things or future-things or death nor powers <sup>39</sup>neither-height or depth nor any other creation will-be-able to separate us from the love of-[the] God [the] in Christ Jesus the Lord of us.

**9:**<sup>1</sup>I-tell (the) truth in Christ—I-do<sup>↓</sup> not <sup>L</sup>lie, the conscience of-me testifying-with (me) in the Holy Spirit <sup>2</sup>that great grief is to-me and constant sorrow to-the heart of-me. <sup>3</sup>For I<sup>↓</sup> myself <sup>L</sup>would-wish to-be accursed from [the] Christ on-behalf-of the brothers of-me, the kin/relatives of-me according-to (the) flesh, <sup>4</sup>who are Israelites, whose (is) the sonship and the glory and the covenants and the giving-of-the-Law and the service and the promises, <sup>5</sup>whose (are) the fathers and out-of whom the Messiah (has come) [the] according-to (the) flesh, the-One being over all, God blessed forever<sup>3</sup>. Amen.

<sup>6</sup>But it (is) not such that the word of-[the] God has-become-ineffective. For not all the-ones from/out-of Israel—these (are) Israel. <sup>7</sup>Neither because they-are seed/descendants of Abraham (are they) all children, but, **“In Isaac (the) seed to-you will-be-called”**; <sup>8</sup>that is, not the children of-the flesh—these (are) children of-[the] God but the children of-[the] promise are regarded as seed. <sup>9</sup>For this (is) the word of-promise, **“According-to [the] this time I-will-come and (a) son will-be to-[the] Sarah.”** <sup>10</sup>And not only (that), but also Rebekah, having marital-relationship from one, Isaac, the father of-us. <sup>11</sup>For not-yet having-been-born nor having-done anything good or bad, in-order-that by choice (the) purpose of-[the] God might-remain, <sup>12</sup>not out-of deeds, but out-of the-One calling, it-was-said to her [that], **“The greater/older will-serve the lesser/younger.”**

<sup>13</sup>As it-is-written,

**“I-loved Jacob,  
and I-hated [the] Esau.”**

<sup>14</sup>What will-we-say then? (There is) not<sup>↓</sup> injustice with [the] God <sup>↓</sup>is-there? May-it<sup>↓</sup> not <sup>↓</sup>be!

<sup>15</sup>For he-says to-[the] Moses,

**“I-will-have-mercy-on whomever<sup>2</sup> I-will-have-mercy,  
and I-will-have-compassion-on whomever I-will-have-compassion.”**

<sup>16</sup>So then, (it is) not of-the-one willing/desiring nor of-the-one running, but of-the having-mercy God. <sup>17</sup>For the scripture says to-[the] [Pharaoh [that],

**“Unto this very-thing I-raised<sup>↓</sup> you <sup>↓</sup>up:  
in-order-that I-might-show in you the power of-me,  
and in-order-that I-might-proclaim the name of-me in all the earth.”**

<sup>18</sup>So then whom he-wants-to he-has-mercy-on, and whom he-wants-to he-makes stubborn.

<sup>19</sup>Will-you-say to-me then, “Why [then]<sup>ms</sup> does-he<sup>↓</sup> still <sup>↓</sup>find-fault? For who has-resisted the will of-him?” <sup>20</sup>O man, to-the-contrary, who are you the-one answering-back to-[the] God? The-thing formed will<sup>↓</sup> not<sup>↓</sup> <sup>↓</sup>say to-the one-having-formed (it), <sup>↓</sup>will-it, “Why did-you make me this-way?” <sup>21</sup>Or does<sup>↓</sup> not the potter of-the clay <sup>↓</sup>have (a) right from the same lump to-make what (is a) vessel for-honor and what (is) for dishonor? <sup>22</sup>And if [the] God, desiring to-demonstrate the wrath (of him) and ‘to-make-known the power of-him,’ with-much longsuffering put-up-with containers/vessels of-wrath fit for destruction, <sup>23</sup>and (did so) in-order-that he-might-make-known the abundance of-the glory of-him on containers/vessels of-mercy that he-prepared-ahead-of-time for glory?—<sup>24</sup>us whom also he-called, not only from (the) Jews, but also from (the) Gentiles, <sup>25</sup>as also he-says in [the] Hosea,

**“I-will-call the not people of-me, people of-me,  
and the not beloved, beloved.**

<sup>26</sup>**And it-will-be in the place where  
it-was-said to-them, ‘You (are) not people of-me,’  
there they-will-be called sons of-(the/a)-living God.”**

<sup>27</sup>And Isaiah shouts-out on-behalf-of [the] Israel,

**“If the number of-the sons of-Israel is like the sand of-the sea,  
the/a remnant will-be-saved;**

<sup>28</sup>**(The) Lord will-do (his) word on the earth thoroughly and quickly.”**

<sup>29</sup>And as Isaiah said-before,

**“If (the) Lord of-hosts/Sabaoth had<sup>↓</sup> not <sup>↓</sup>left-behind (a) seed for-us,  
like Sodom we-would-have-become<sup>2</sup>, and  
like Gomorrah we-would-have-been-like<sup>2</sup>.**

<sup>30</sup>What will-we-say then? That Gentiles the-ones not pursuing righteousness received righteousness, even (the) righteousness (the one) of faith/trust; <sup>31</sup>but Israel, pursuing (the/a) Law of-righteousness, did<sup>↓</sup> not <sup>↓</sup>attain unto (that) Law. <sup>32</sup>On-account-of what? Because (they did) not (pursue it) by faith/trust, but as by works. They-tripped/stumbled-over the stone of-[the] tripping/stumbling, <sup>33</sup>as it-has-been-written,

**“Behold, I-am-setting in Zion (a) stone of-tripping/stumbling  
and (a) rock of-offense;  
and the-one believing/trusting in him will<sup>↓</sup> not <sup>↓</sup>be-put-to-  
shame/disappointed.”**

**10:**<sup>1</sup>Brothers, the desire of-[the] my heart and the prayer to [the] God (is) for them for salvation. <sup>2</sup>For I-testify in-regard-to-them that they-have (a) zeal of-God, but not according-to knowledge. <sup>3</sup>For not-knowing the righteousness of-[the] God and seeking to-establish [the] their-own [righteousness]<sup>ms</sup>, they-did<sup>↓</sup> not <sup>↓</sup>submit themselves to-the righteousness of-[the] God. <sup>4</sup>For Christ (is the) end of-(the)-Law unto righteousness to-everybody the-one believing/trusting.

<sup>5</sup>For Moses writes in-regard-to the righteousness [the] from [the]<sup>ms</sup> Law [that], **“The man having-done them will-have-life by them.”** <sup>6</sup>But the righteousness from faith/trust speaks this-way,

**“Do<sup>↓</sup> not <sup>↓</sup>say in the heart of-you<sup>sg</sup>,  
‘Who-will-go-up into [the] heaven’  
[that is, to-bring<sup>↓</sup> Christ <sup>↓</sup>down]?  
<sup>7</sup>Or, ‘Who will-descend into the abyss’  
[that is, to-bring<sup>↓</sup> Christ <sup>↓</sup>up from (the) dead]?”**

<sup>8</sup>But what does-it-say?

**“The word is near you,  
in the mouth of-you and  
in the heart of-you,”**

that is, the word of-[the] faith/trust that we-preach. <sup>9</sup>Because if you-confess with the mouth of-you (that) Jesus (is) Lord and trust/believe in the heart of-you that [the] God raised<sup>↓</sup> him <sup>↓</sup>up from (the) dead, you-will-be-saved. <sup>10</sup>For with-(the)-heart (a person) trusts for righteousness, and with-(the)-mouth he-confesses unto/for salvation. <sup>11</sup>For the scripture says, **“Everyone [the] trusting/believing in him will<sup>↓</sup> not <sup>↓</sup>be-disappointed/put-to-shame.”** <sup>12</sup>For (there) is not (a) distinction of<sup>↓</sup> both <sup>↓</sup>Jew and Greek, for the same Lord (is Lord) of-all, being-wealthy toward all the-ones calling-on him. <sup>13</sup>For **“everybody<sup>2</sup> that calls-on the name of-(the)-Lord will-be-saved.”**

<sup>14</sup>How then will-they-call on whom they-did<sup>↓</sup> not <sup>↓</sup>trust/believe? And how will-they-trust/believe whom they-did<sup>↓</sup> not <sup>↓</sup>hear? And how till-they-hear without (a) preaching-one? <sup>15</sup>And how will-they-preach if they-are<sup>↓</sup> not <sup>↓</sup>sent? Even-as it-is-written, **“How**

welcome/attractive (are) the feet of-the-ones announcing [the] good-news/things.” <sup>16</sup>But not all obeyed the good-news, for Isaiah says, “Lord, who listened-to/believed the report of-us?” <sup>17</sup>Then [the] ‘trust/faith’ (comes) from ‘hearing,’ and [the] listening/hearing (comes) through/by (the) word of-Christ. <sup>18</sup>But I-say, they-did<sup>↓</sup> not<sup>↑↑</sup> not<sup>↓</sup> hear, <sup>↑↑</sup>did-they? On-the-contrary,

**“The sound of-them went-out into all the earth,  
and the words of-them to the ends of-the world.”**

<sup>19</sup>But I-say, did not<sup>↓</sup> not<sup>↑↑</sup> <sup>↓</sup>know, <sup>↑↑</sup>did-they? First Moses says,

**“I will-make<sup>↓</sup> you <sup>↓</sup>jealous by/over not (a) nation;  
by/over (a) nation without-understanding I-will-anger you.”**

<sup>20</sup>And Isaiah is-bold and says,

**“I-was-found by the-ones not seeking me;  
I-became manifest to-the-ones not asking-for/about me.”**

<sup>21</sup>And to [the] Israel he-says, “All the day-long I-stretched-out the hands of-me to (a) disobeying and contradicting people.”

**11:**<sup>1</sup>I-say, then, [the] God did<sup>↓</sup> not<sup>↑↑</sup> <sup>↓</sup>set-aside the people of-him, <sup>↑↑</sup>did-he? May-it<sup>↓</sup> not<sup>↓</sup> be! For I also am (an) Israelite, from (the) seed of-Abraham, of-(the)-tribe of-Benjamin. <sup>2</sup>[The] God did<sup>↓</sup> not<sup>↓</sup> <sup>↓</sup>set-aside the people of-him that he-foreknew/set-his-regard-upon-ahead-of-time. Or do-you<sup>↓</sup> not<sup>↓</sup> <sup>↓</sup>know in (a text about) Elijah what the scripture says when he-pleads-with [the] God against Israel?

<sup>3</sup>“Lord, they-killed the prophets of-you,  
they-destroyed the altars of-you,  
and-I only was-left-remaining,  
and they-are-looking-for the life of-me.”

<sup>4</sup>But what says the divine-oracle to-him?

**“I-reserved for-myself seven-thousand men,  
who did<sup>↓</sup> not<sup>↓</sup> <sup>↓</sup>bend (a) knee to-[the] Baal.”**

<sup>5</sup>So thus also in the present time, (a) remnant has-come-to-be according-to choice of-grace. <sup>6</sup>And if (it is) by-grace, (it is) no-longer from works; otherwise [the] grace becomes no-longer grace.

<sup>7</sup>What then? What Israel is-looking-for—this it-did<sup>↓</sup> not<sup>↓</sup> <sup>↓</sup>obtain, but [the] chosen/elect obtained (it). And the rest ‘were-made stubborn.’ <sup>8</sup>Even-as it-has-been-written,

**“[The] God gave them (a) spirit of numbness/imperceptiveness,  
eyes for [the] not seeing,  
and ears for-[the] not hearing,  
until the today day.”**

<sup>9</sup>And David says,

**“Let<sup>↓</sup> the table of-them <sup>↓</sup>become [for] (a) snare and (a) trap,  
and [for] (a) stumbling-block  
and for pay-back for-them.**

**<sup>10</sup>Let<sup>↓</sup> the eyes of-them <sup>↓</sup>be-darkened for-[the] not seeing,  
and bend the back of-them through everything.”**

<sup>11</sup>So I-say, they-did<sup>↓</sup> not<sup>↓</sup> <sup>↓</sup>stumble in-order-to fall, <sup>↓</sup>did-they? May-it<sup>↓</sup> not <sup>↓</sup>be! But by the transgression of-them [the] salvation of-them (came) to-the Gentiles unto [the] making<sup>↓</sup> them <sup>↓</sup>jealous. <sup>12</sup>But if the transgression of-them (is the) wealth of-(the)-world and the failure of-them (is the) wealth of-(the)-Gentiles, more by-much (will be) the fullness of-them!

<sup>13</sup>Now I-am-speaking to-you [the] Gentiles. Since<sup>2</sup> then I am (an) apostle of-Gentiles, I-glorify the ministry of-me, <sup>14</sup>if somehow I-may-make-jealous the flesh/fellow-countrymen of-me, and I-may-save some of them. <sup>15</sup>For if the rejection of-them (is the) reconciliation of-(the)-world, what (will) the acceptance (of them be) except<sup>2</sup> life from (the) dead? <sup>16</sup>And if the first-part (of the dough is) holy, the lump-of-dough (is) also (holy). And if the root (is) holy, the branches (are) also (holy).

<sup>17</sup>But if some of-the branches were-cut-out and you, being (a) wild-olive-tree, were-grafted-in among them and became (a) partaker of-the root of-the richness of-the olive-tree, do<sup>↓</sup> not <sup>↓</sup>be-proud-against the branches. <sup>18</sup>And if you-are-proud, (remember that) you do<sup>↓</sup> not <sup>↓</sup>support the root, but the root (supports) you. <sup>19</sup>You-will-say then, “Branches were-removed in-order-that I might-be-grafted-in.” <sup>20</sup>Well, they-were-removed by-[the] disbelief/distrust, and you have-stood by-[the] trust/faith. Do<sup>↓</sup> not <sup>↓</sup>think high-things, but fear. <sup>21</sup>For if [the] God did<sup>↓</sup> not <sup>↓</sup>spare the according-to nature branches, he-will<sup>↓</sup> not somehow <sup>↓</sup>spare you either, [will-he]<sup>ms</sup>? <sup>22</sup>So behold (the) kindness and severity of-God—on the-ones having-fallen, severity, but on you (the) kindness of-God—if you-remain-in his/the kindness. Otherwise you-will-be-cut-off too. <sup>23</sup>And those-also if they-do<sup>↓</sup> not <sup>↓</sup>remain-in [the] distrust/disbelief, they-will-be-grafted-in. For [the] God is able to-graft<sup>↓</sup> them <sup>↓</sup>in again. <sup>24</sup>For if you were-removed from the/a by nature will-olive-tree and were-grafted contrary-to nature into (a) cultivated-olive-tree, more by-much these [the] will-be-grafted-in [the] their-own olive-tree.

<sup>25</sup>For I-do<sup>↓</sup> not <sup>↓</sup>want you to-be-ignorant, brothers, with-respect-to this [the] mystery, in-order-that you-be<sup>↓</sup> not <sup>↓</sup>wise in yourselves that hardening has-come in part to-[the] Israel until<sup>2</sup> the fullness/full-number of-[the] Gentiles comes-in. <sup>26</sup>And in-this-manner all Israel will-be-saved even-as it-has-been-written,

**“The/a deliverer will-come out-of Zion;  
he-will-turn-away ungodliness from Jacob.**

**<sup>27</sup>and this (is) the covenant with me for-them,  
when I-take-away the sins of-them.”**

<sup>28</sup>As-respects the gospel (they are) enemies for-the-sake-of you, but as-respects [the] election/choice (they are) beloved for-the-sake-of the fathers, <sup>29</sup>for the gifts and the calling of-[the] God (are) irrevocable. <sup>30</sup>For as you once disobeyed [to-the] God, but now received-mercy because-of-the disobedience of-these, <sup>31</sup>so also these now disobeyed because-of-[the] your

mercy, in-order-that they also [now]<sup>ms</sup> may-receive-mercy. <sup>32</sup>For [the] God locked-up [the] all in disobedience in-order-that he-might-have-mercy-on all.

<sup>33</sup>O (the) depth of-wealth and wisdom and knowledge of-God! How unsearchable (are) the judgments of-him, and the ways of-him incomprehensible!

<sup>34</sup>**“For who knew (the) mind of-(the)-Lord,  
or who became (the) counselor of-him?”**

<sup>35</sup>**“Or who first-gave to-him,  
and it-will-be-paid-back to-him?”**

<sup>36</sup>because from him and through him and for him (are) all-things. [The] glory (be) to-him forever<sup>3</sup>! Amen.

**12:**<sup>1</sup>So I-urge you, brothers, by the mercies of-[the] God to-present the bodies of-you (as a) living sacrifice, holy well-pleasing to-[the] God, [the] your spiritual service. <sup>2</sup>Do<sup>1</sup> not <sup>1</sup>conform-yourselves to-[the] this world/age, but transform-yourselves by-[the] renewing the mind unto your discerning what the will of-[the] God (is), the good and pleasing and perfect.

<sup>3</sup>For I-say, by the grace [the] given to-me to-everybody [the] being among you not to-think-of-himself above what it-is-appropriate to-think, but to-think unto [the] good-judgment, as [the] God measured-out to-each (a) measure of-faith. <sup>4</sup>For as in one body we have many members/parts, and the many parts do<sup>1</sup> not <sup>1</sup>have the same function, <sup>5</sup>so we the many are one in Christ, and [the] according-to one members/parts of-one-another. <sup>6</sup>And having different gifts according-to the grace [the] given to-us, if (it is) prophecy, (let us do it) according-to the proportion of-[the] faith; <sup>7</sup>if (it is) service, (let us carry out our commitment to-him) in [the] service; if the-one teaching, (let us do it) in [the] teaching; <sup>8</sup>if the-one encouraging, (let us do it) in [the] encouraging; the-one sharing (let us do it) in liberality; the-one leading, (let us do it) in diligence; the-one showing-mercy, (let us do it) in cheerfulness.

<sup>9</sup>(Let [the] love (be) without-hypocrisy, hating the evil-thing; hanging-onto the good-thing; <sup>10</sup>(being) devoted-to one-another in brotherly-love, giving-preference to-one-another with [the] honor; <sup>11</sup>in-respect-to zeal (do) not (be) lazy; being-enthusiastic in-[the] spirit, serving the Lord; <sup>12</sup>rejoicing with-[the] hope; enduring [the] tribulation; devoting (yourselves to-[the] prayer; <sup>13</sup>sharing the needs of-the saints, pursuing the love-of-strangers. <sup>14</sup>Bless the-ones persecuting you; bless and do<sup>1</sup> not <sup>1</sup>curse. <sup>15</sup>Rejoice with rejoicing-ones; weep with weeping-ones. <sup>16</sup>Mind the same-thing to one-another, but associate-with the humble.. Do<sup>1</sup> not <sup>1</sup>be wise toward yourselves. <sup>17</sup>Do<sup>1</sup> not <sup>1</sup>repay evil for evil; have-in-mind-to-do good-things in-front-of all men. <sup>18</sup>If possible with-respect-to the-thing of you, be-at-peace with all men. <sup>19</sup>Do<sup>1</sup> not <sup>1</sup>avenge yourselves, beloved, but give place to-[the] wrath, for it-has-been-written,

**“Revenge (is) to-me; I will-repay,”** says (the) Lord.

<sup>20</sup>But if the enemy of-you is-hungry, feed him.

If he-is-thirsty, give<sup>↓</sup> him <sup>↓</sup>(a)-drink;

for doing this, you-will-pour

coals of-fire on the head of-him.”

<sup>21</sup>Do<sup>↓</sup> not <sup>↓</sup>be-overcome by [the] evil, but overcome [the] evil with [the] good.

**13:**<sup>1</sup>Let<sup>↓</sup> every person <sup>↓</sup>submit to-higher authorities, for there-is not (an) authority except<sup>2</sup> by God. And the-ones existing have-been established by God. <sup>2</sup>So the-one resisting the authority has-resisted the ordained-thing of-[the] God, and the-ones having-resisted will-receive condemnation for-themselves. <sup>3</sup>For [the] rulers are not (a) fear to [the/a] good work but to [the/a] evil. Now you-want not to—be-afraid-of the authority? Do the good-thing, and you-will-have praise from it. <sup>4</sup>For he-is (a) helper of-God to-you for [the] good. But if you-do the evil-thing, be afraid; for he-does<sup>↓</sup> not <sup>↓</sup>bear the sword in-vain. For he-is (a) minister/helper of-God, (an) avenger for wrath to-the-one doing the evil-thing. <sup>5</sup>Wherefore (it is a) necessity to-submit, not only on-account-of [the] wrath, but also on-account-of [the] conscience. <sup>6</sup>For on-account-of this also you-pay taxes. For they-are ministers/helpers of God, devoting-themselves-to this very-thing. <sup>7</sup>Pay to-all their/the dues, [the] tribute to-whom [the] tribute, [the] tax to-whom [the] tax, [the] respect to-whom [the] respect, [the] honor to-whom [the] honor.

<sup>8</sup>Owe nothing to-anybody except<sup>2</sup> [the] to-love one-another. For the-one loving the other has-fulfilled (the) Law. <sup>9</sup>For [the],

“You-shall<sup>↓</sup> not <sup>↓</sup>commit-adultery,”

“you-shall<sup>↓</sup> not <sup>↓</sup>murder,”

“you-shall<sup>↓</sup> not <sup>↓</sup>steal,”

“you-shall<sup>↓</sup> not <sup>↓</sup>covet,”

and if (there is) any other commandment, it-is-summed-up [in [the]<sup>ms</sup>], “**You-shall-love the neighbor of-you as yourself.**” <sup>10</sup>[The] love does<sup>↓</sup> not <sup>↓</sup>work evil to-the/a neighbor; therefore, [the] love is (the) fulfillment of-(the)-Law.

<sup>11</sup>And this, knowing the time, that (the) hour (is) already for-you to-arise from sleep, for now the salvation of-us (is) nearer than when we-came-to-believe. <sup>12</sup>The night has-gone-far, and the day has-come-near. So let-us-lay-aside the works of-[the] darkness, and let-us-put-on the armor of-[the] light. <sup>13</sup>As in (the) daylight let-us-walk respectably, not with-carousing[s] and drunkenness[es], not with-sexual-promiscuity/ies and indecency, not with-rivalry and jealousy, <sup>14</sup>but put-on the Lord Jesus Christ, and do<sup>↓</sup> not <sup>↓</sup>make provision of-the flesh for lusts.

**14:**<sup>1</sup>Now accept the-one weak in-the faith, not unto passing-judgments of-reasons. <sup>2</sup>One has-faith/believes to-eat all-things, but the weak-one eats vegetables. <sup>3</sup>Let<sup>↓</sup> the-one eating not <sup>↓</sup>look-down-on the-one not eating, and let<sup>↓</sup> the-one not eating not <sup>↓</sup>criticize the-one eating, for [the] God accepted him. <sup>4</sup>Who are you the-one criticizing another’s servant? To his-own Lord he-stands or falls. And he-will-stand, for the Lord is-able to-make<sup>↓</sup> him <sup>↓</sup>stand. <sup>5</sup>For one regards



day above day, and another regards every day. Let<sup>1</sup> each <sup>L</sup>be-fully-convinced in [the] his-own mind. <sup>6</sup>The-one regarding the day observes (it) to-(the)-Lord. And the-one eating eats to-(the)-Lord, for he-thanks [the] God; and the-one not eating does not eat to-(the)-Lord and thanks [the] God. <sup>7</sup>For nobody of-us lives to-himself, and nobody dies to-himself. <sup>8</sup>For if we-live, we-live to-the Lord; and if we-die, we-die to-the Lord. So both if we-live and if we-die, we-are of-the Lord. <sup>9</sup>For to this Christ died and lived, in-order-that he-might-be-Lord of (the) dead and (the) living. <sup>10</sup>And why do<sup>1</sup> you<sup>sg</sup> <sup>L</sup>criticize the brother of-you? Or also why do<sup>1</sup> you <sup>L</sup>look-down-on the brother of-you? For we<sup>1</sup> all <sup>L</sup>will-stand before the judgment-seat of-[the] God, <sup>11</sup>for it-has-been-written,

**“(As) I live, says (the) Lord [that],  
every knee will-bend to-me,  
and every tongue will-confess to-[the] God.”**

<sup>12</sup>So [then]<sup>ms</sup> each of-us will-give account [to-[the] God] concerning himself.

<sup>13</sup>So let-us<sup>1</sup> not <sup>L</sup>criticize one-another anymore; but determine this instead: [the] not to-put (an) obstacle or stumbling-block for-the brother. <sup>14</sup>I-know and have-been-persuaded in (the) Lord Jesus that no-thing (is) common of itself—except<sup>2</sup> to-the-one regarding something to-be common (it is) common. <sup>15</sup>For if the brother of-you is-made-sorrowful/grieved/made-uncomfortable on-account-of food, do<sup>1</sup> not <sup>L</sup>destroy with-[the] food that-one for whom Christ died. <sup>16</sup>So do<sup>1</sup> not <sup>L</sup>let the good of-you be-slandered. <sup>17</sup>For the kingdom of-[the] God is not food and drink, but righteousness and peace and joy in (the) Holy Spirit. <sup>18</sup>For the-one in this (way) serving [the] Christ (is) acceptable to-[the] God and approved to-[the] people. <sup>19</sup>So then let-us-pursue the-things of-[the] peace and the-things of-[the] edification [the] for one-another. <sup>20</sup>Do<sup>1</sup> not <sup>L</sup>tear-down for-the-sake-of food the work of-[the] God. All-things (are) pure, but (they are) bad for-the person [the one] eating with offence. <sup>21</sup>[The] not to-eat meat (is) good, or to-drink wine or in what the brother of-you<sup>sg</sup> stumbles. <sup>22</sup>(The) faith that you-have, have according-to yourself before [the] God. Blessed (is) the-one not judging himself in what he-approves. <sup>23</sup>But the-one doubting, if he-eats, has-been-condemned/condemned-himself, because (it is) not out-of faith. And everything that (is) not out-of faith is sin.

**15:**<sup>1</sup>And we the-ones strong ought to-bear-with the weaknesses of-the-ones not-strong, and not to-please ourselves. <sup>2</sup>Let<sup>1</sup> each of-us <sup>L</sup>try-to-please the/our neighbor unto the good-thing for edification. <sup>3</sup>For [the] Christ also did<sup>1</sup> not <sup>L</sup>please himself, but even-as it-has-been-written, **“The insults of-the-ones insulting you fell on me.”** <sup>4</sup>For as-many-things-as were-written-beforehand were-written for [the] our instruction, in-order-that through [the] patience and through the encouragement of-the scriptures we-might-have hope. <sup>5</sup>And may<sup>1</sup> the God of-[the] patience and [the] encouragement <sup>L</sup>give you [the] to-be-of-(the) <sup>1</sup> same <sup>L</sup>mind with one-another according-to Christ Jesus, <sup>6</sup>in-order-that together with one mouth you-may-glorify the God and Father of-the Lord of-us Jesus Christ.

<sup>7</sup>Wherefore accept one-another, even-as also [the] Christ accepted you to (the) glory of-[the] God. <sup>8</sup>For I-say (that) Christ has-become (a) minister of-(the)-circumcision on-behalf-of (the) truth of-God, unto [the] confirming of-the promises of-the fathers, <sup>9</sup>and for-the Gentiles to-glorify [the] God for mercy, even-as it-has-been-written,

**“On-account-of this I-will-confess you among (the) Gentiles,  
and I-will-sing-praise to-the name of-you.”**

<sup>10</sup>And again (it says),

**“Gentiles, rejoice with the people of-him.”**

<sup>11</sup>And again,

**“All [the] nations, praise the Lord,  
and let<sup>↓</sup> all the peoples <sup>↓</sup>praise him.”**

<sup>12</sup>And again Isaiah says,

**“The/a root of-[the] Jesse will-be,  
and the-one arising to-rule (the) Gentiles.  
Gentiles will-hope in him.”**

<sup>13</sup>Now may<sup>↓</sup> the God of-[the] hope <sup>↓</sup>fill you with-all joy and peace in the/your believing, unto [the] your abounding in [the] hope by (the) power of-(the)-Holy Spirit.

<sup>14</sup>And, my brothers, I myself also have-been-persuaded about you that you yourselves are full of-goodness, having-been-filled with-all [the] knowledge, and able to-admonish one-another.

<sup>15</sup>But I-wrote very-boldly to-you from part as reminding you because of the grace [the] given to-me by [the] God <sup>16</sup>unto [the] my being (a) minister of-Christ Jesus to the Gentiles, ministering-as-(a)-priest the gospel of-[the] God, in-order-that the offering of-the Gentiles might-become acceptable, having-been-sanctified by (the) Holy Spirit. <sup>17</sup>So I-have [the] boasting in Christ Jesus with-respect-to-the-things toward [the] God. <sup>18</sup>For I-will<sup>↓</sup> not <sup>↓</sup>take-it-on-myself to-say anything of-what Christ did<sup>↓</sup> not <sup>↓</sup>accomplish through me unto (the) obedience of-(the)-Gentiles by-word and by-deed, <sup>19</sup>with (the) power of-signs and wonders, with (the) power of-(the)-Spirit [of-God]<sup>ms</sup>, so that from Jerusalem and around to [the] Illyricum I have-fulfilled the gospel of-[the] Christ; <sup>20</sup>and in-this-way endeavoring to-preach not where Christ was-named, in-order-that I-might<sup>↓</sup> not <sup>↓</sup>be-building on another's foundation, <sup>21</sup>but even-as it-has-been-written,

**“To-whom it-was<sup>↓</sup> not <sup>↓</sup>announced about him they-will-see,  
and who have<sup>↓</sup> not <sup>↓</sup>heard will-understand.”**

<sup>22</sup>Wherefore also [the] many-times I-was-hindered [the] to-come to you. <sup>23</sup>But now no-longer having (a) place in [the] these regions, but having (a) desire [the] to-come to you from many years, <sup>24</sup>whenever<sup>2</sup> I-go to [the] Spain—for I-hope, passing-through, to-see you and to-be-sent-forward by you there if by you first I-am-filled from (a) part. <sup>25</sup>But now I-am-going to Jerusalem, serving the saints. <sup>26</sup>For Macedonia and Achaia were-pleased to-make (a) certain contribution to the poor of-the saints [the] in Jerusalem. <sup>27</sup>For they-were-pleased and are debtors

of-them. For if the Gentiles shared [the] spiritual-things of-them, they<sup>1</sup> also <sup>L</sup>ought to-minister to-them with [the] physical-things. <sup>28</sup>So having-finished this and having-sealed for-them [the] this fruit, I-will-go-away through you into Spain. <sup>29</sup>And I-know that, coming to you, I-will-come in (the) fullness of-(the)-blessing of-Christ.

<sup>30</sup>Now I-urge you, [brothers]<sup>ms</sup>, by the Lord of-us Jesus Christ and by the love of-the Spirit to-strive-with me in [the] prayers for me to [the] God, <sup>31</sup>in-order-that I-may-be-delivered from the-ones disobeying in [the] Judaea and (that) the ministry of-me [the] in Jerusalem may-be acceptable to-the saints, <sup>32</sup>in-order-that with joy, having-come to you by (the) will of-God I-may-have-a-time-of-rest-with you. <sup>33</sup>Now the God of-[the] peace (be) with all of-you. Amen.

**16:**<sup>1</sup>Now I-commend to-you Phoebe, the sister of-us, being [also]<sup>ms</sup> (a) servant of-the church [the] in Cenchrea, <sup>2</sup>in-order-that you-welcome her in (the) Lord in-a-way-worthy of-[the] saints and (that you-help her in whatever<sup>2</sup> matter she-may-have-need of you; for she also was (a) helper of-many—and <sup>L</sup>of-me myself.

<sup>3</sup>Greet Prisca<sup>f</sup> and Aquila<sup>m</sup>, [the] fellow-workers of-me in Christ Jesus, <sup>4</sup>who for the life of-me risked [the] their-own necks, to-whom not only I am-grateful, but also all the churches of-the Gentiles, <sup>5</sup>and (greet) the church according-to their house. Greet Epaenetus, the beloved-one of-me, who is (the) first-fruit to Christ in Asia. <sup>6</sup>Greet Mary, who worked<sup>1</sup> very <sup>L</sup>hard for you. <sup>7</sup>Greet Andronicus and Junia<sup>f</sup>/Junias<sup>m</sup>, [the] kinsmen of me and fellow-prisoners of-me, who are well-known among the apostles, who also have-been in Christ before me. <sup>8</sup>Greet Ampliatus, the beloved of-me in (the) Lord. <sup>9</sup>Greet Urbanus, the fellow-worker of-us in Christ, and Stachys<sup>m</sup>, the beloved of-me. <sup>10</sup>Greet Apelles<sup>m</sup>, the approved-one in Christ. Greet the-ones of the-ones of-Aristobulus. <sup>11</sup>Greet Herodion<sup>m</sup>, the kinsman of-me. Greet the-ones of the-ones of-Narcissus, the-ones being in (the) Lord. <sup>12</sup>Greet Tryphaena and Tryphosa, the-ones<sup>f</sup> having-labored in (the) Lord. Greet Persis<sup>f</sup>, the beloved, who labored hard in (the) Lord. <sup>13</sup>Greet Rufus, the chosen in (the) Lord, and the mother of-him and of-me. <sup>14</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas<sup>m</sup>, Hermas<sup>m</sup>, and the brothers with them. <sup>15</sup>Greet Philologus and Julia<sup>f</sup>/Julias<sup>m</sup>, Nereus and the sister of-him, and Olympas<sup>m</sup>, and all the saints with them. <sup>16</sup>Greet one-another with (a) holy kiss. All the churches of-[the] Christ greet you.

<sup>17</sup>Now I-urge you, brothers, to-watch the-ones causing [the] divisions and [the] stumbling[s] contrary-to the teaching that you learned, and turn-away from them. <sup>18</sup>For [the] such-people are<sup>1</sup> not <sup>L</sup>serving the Lord of-us Christ but [the] their-own appetites, and by the smooth-talk and flattery they deceive the hearts of the unsuspecting. <sup>19</sup>For [the] obedience of-you reached to all. So I-am-rejoicing over you, but I-want you to-be wise to [the] good, and innocent of [the] evil. <sup>20</sup>And the God of-[the] peace will-crush [the] Satan under the feet of-you soon/swiftly. The grace of-the Lord of-us Jesus (be) with you.

<sup>21</sup>Timothy, the fellow-worker of-me, greets you; (as do) also Lucius and Jason and Sosipater, the kinsmen of-me. <sup>22</sup>I, Tertius, the-one having-written the letter, greet you in (the) Lord. <sup>23</sup>Gaius, the host of-me and of-the whole church, greets you. Erastus, the treasurer of-the city, greets you; and (so does) Quartus, the brother.

<sup>24-25</sup>Now to-the-One able to-establish you according-to the gospel of-me and the proclaimed-message of-Jesus Christ, according-to (the) revelation of-(the)-mystery kept-secret in eternal times, <sup>26</sup>but now manifested through also (the) scriptures of-(the)-prophets according-to (the) commandment of-the eternal God, having-been-made-known to all the Gentiles, to-(the)-obedience of-faith—<sup>27</sup>to-(the) only wise God through Jesus Christ, to-whom (be) [the] glory forever<sup>3</sup>. Amen.

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translator

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