

## \*δικ\* words in Romans

What follows is a Greek NT / Young's Literal Translation interlinear of Paul's letter to the Romans with the \*dik\* words emphasized. Obviously, the object of the exercise is to take another look at the "righteousness of God" question. I really hope I'm not breaking copyright with this but if you think I am do please email me as [dpfield@gmail.com](mailto:dpfield@gmail.com)

1. "Righteousness" is often "uprightness" / justice / rectitude. It can be reliability / faithfulness to promises / consistency with character.

2. Derived from this, "righteousness" is often "the status of not-guilty/fully acquitted and vindicated".

3. "Justify" is "declare to be righteous". Fair enough.

4. Paul is capable of talking about "the status of not-guilty/fully acquitted and vindicated which God brings about and transfers to humans" - but when he does so (Phil 3.9) he does not use the phrase "the righteousness of God" but inserts a preposition giving the phrase "a righteousness (which comes from) from God"

5. The question is whether Paul ever means 4. when he uses the phrase "the righteousness of God" or "his righteousness" or whether he always means something along the lines of 1.

6. To my mind, the evidence of Romans strongly suggests that when Paul talks of "the righteousness of God" or "his righteousness" then he does indeed always mean 1.

7. Which leaves 2 questions.

*First*, where do we put the use of bare "righteousness" in 5.21 and 8.10?

*Second*, what's going on in 2 Cor 5.21 - is this a use of "the righteousness of God" which fits 3. above and so unravels proposals along the lines of 5.? Or does 2 Cor 5.21's use of the phrase fit 1. too - "so that we in our apostolic gospel-reconciliation ministry might be the embodiment of the covenant-faithfulness of God"?

1. ἀδικία, ας, ἡ - unrighteousness – 1.18<sup>2</sup>; 1.29; 2.8; 3.5; 6.13; 9.14
2. ἄδικος, ον - unrighteous – 3.5
3. δικαιοκρισία, ας, ἡ - righteous judgment – 2.5
4. δίκαιος, αία, ον - righteous – 1.17; 2.13; 3.10; 3.26; 5.7, 19; 7.12
5. δικαιοσύνη, ης, ἡ - righteousness
  - a. of God (italicized in text) – 1.17; 3.5, 21, 22, 25, 26; 10.3<sup>2</sup>
  - b. of man – 4.3, 5, 6, 9, 11<sup>2</sup>, 13, 22; 5.17; 6.13, 16, 18, 19, 20; 9.30<sup>3</sup>, 31; 10.3, 4, 5, 6, 10; 14.17
  - c. uncertain – 5.21; 8.10
6. δικαιώω - justify – 2.13; 3.4, 20, 24, 26, 28, 30; 4.2, 5; 5.1, 9; 8.30<sup>2</sup>; 8.33
7. δικαίωμα, ατος, τό - righteous decree / requirement / verdict - 1.32; 2.26; 5.16, 18; 8.4
8. δικαίωσις, εως, ἡ – justification – 4.25; 5.18
9. ἐκδικέω - avenge – 12.19
10. ἐκδίκησις, εως, ἡ - vengeance – 12.19
11. ἔκδικος, ον - avenger – 13.4
12. ἔνδικος, ον - righteous / deserved – 3.8
13. ὑπόδικος, ον - under judgment – 3.19

## CHAPTER ONE

Roma 1:1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

Roma 1:1 Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God--

2 ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις

2 which He announced before through His prophets in holy writings--

3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

3 concerning His Son, (who is come of the seed of David according to the flesh,

4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

4 who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus Christ our Lord;

5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

5 through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name;

6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

6 among whom are also ye, the called of Jesus Christ;

7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

7 to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ!

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

8 first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;

9 μάρτυς γὰρ μοῦ ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμαι

9 for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,

10 πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἶ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

10 always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you,

11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,

11 for I long to see you, that I may impart to you some spiritual gift, that ye may be established;

12 τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

12 and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

13 And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you--and was hindered till the present time--that some fruit I might have also among you, even as also among the other nations.

14 Ἑλλῆσιν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

14 Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,

15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

15 so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,

16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

16 for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.

17 **δικαιοσύνη** γὰρ **θεοῦ** ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ **δίκαιος** ἐκ πίστεως ζήσεται.

17 For the righteousness of God in it is revealed from faith to faith, according as it hath been written, 'And the righteous one by faith shall live.'

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ **ἀδικίαν** ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν **ἀδικία** κατεχόντων,

18 for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

19 διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.

19 Because that which is known of God is manifest among them, for God did manifest [it] to them,

20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδίου αὐτοῦ δύνამις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

20 for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead--to their being inexcusable;

21 διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἠὲ χαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

21 because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,

22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν

22 professing to be wise, they were made fools,

23 καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

23 and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.

24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς·

24 Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;

25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

25 who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen.

26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

26 Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;

27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

27 and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.

28 Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

28 And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;

29 πεπληρωμένους πάση **ἀδικία** πονηρία πλεονεξία κακία, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς

29 having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,

30 καταλάλους θεοστυγεῖς ὕβριστάς ὑπερηφάνους ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

30 evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,

31 ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας·

31 unintelligent, faithless, without natural affection, implacable, unmerciful;

32 οἵτινες τὸ **δικαίωμα** τοῦ θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

32 who the righteous judgment of God having known--that those practising such things are worthy of death--not only do them, but also have delight with those practising them.

## CHAPTER TWO

2:1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

2:1 Therefore, thou art inexcusable, O man--every one who is judging--for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,

2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

2 and we have known that the judgment of God is according to truth, upon those practising such things.

3 λογίζη δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

3 And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God?

4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

4 or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? --not knowing that the goodness of God doth lead thee to reformation!

5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὄργην ἐν ἡμέρᾳ ὄργης καὶ ἀποκαλύψεως **δικαιοκρισίας** τοῦ θεοῦ

5 but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,

6 ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

6 who shall render to each according to his works;

7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζῶν αἰώνιον,

7 to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility--life age-during;

8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ **ἀδικία** ὄργη καὶ θυμός.

8 and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness--indignation and wrath,

9 θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνου·

9 tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;

10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι·

10 and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.

11 οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ.

11 For there is no acceptance of faces with God,

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·  
12 for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,

13 οὐ γὰρ οἱ ἀκροαταὶ νόμου **δίκαιοι** παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου **δικαιωθήσονται**.

13 for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --

14 Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·

14 For, when nations that have not a law, by nature may do the things of the law, these not having a law--to themselves are a law;

15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,

15 who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,

16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

16 in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

17 Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,

18 καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

18 and dost know the will, and dost approve the distinctions, being instructed out of the law,

19 πέποιθᾶς τε σεαυτὸν ὄδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

19 and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,

20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὴ μορφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·

20 an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.

21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

21 Thou, then, who art teaching another, thyself dost thou not teach?

22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς;

22 thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art abhorring the idols, dost thou rob temples?

23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

23 thou who in the law dost boast, through the transgression of the law God dost thou dishonour?

24 τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

24 for the name of God because of you is evil spoken of among the nations, according as it hath been written.

25 Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.

25 For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision.

26 ἐὰν οὖν ἡ ἀκροβυστία τὰ **δικαιώματα** τοῦ νόμου φυλάσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

26 If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?

27 καὶ κρίνεται ἢ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

27 and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.

28 οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερωῖ ἐν σαρκὶ περιτομή,

28 For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh;

29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

29 but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.

### CHAPTER THREE

3:1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

3:1 What, then, [is] the superiority of the Jew? or what the profit of the circumcision?

2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

2 much in every way; for first, indeed, that they were intrusted with the oracles of God;

3 τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;

3 for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?

4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· ὅπως ἂν **δικαιωθῆς** ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

4 let it not be! and let God become true, and every man false, according as it hath been written, `That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.'

5 εἰ δὲ ἡ **ἀδικία** ἡμῶν **θεοῦ δικαιοσύνην** συνίστησιν, τί ἐροῦμεν; μὴ **ἄδικος** ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.

5 And, if our unrighteousness God's righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)

6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

6 let it not be! since how shall God judge the world?

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

7 for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?

8 καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασίν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα **ἔνδικόν** ἐστιν.

8 and not, as we are evil spoken of, and as certain affirm us to say--`We may do the evil things, that the good ones may come?' whose judgment is righteous.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

9 What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,

10 καθὼς γέγραπται ὅτι οὐκ ἔστιν **δίκαιος** οὐδὲ εἷς,

10 according as it hath been written--`There is none righteous, not even one;

11 οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.

11 There is none who is understanding, there is none who is seeking after God.

12 πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν· οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἐνός.

12 All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.

13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·

13 A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.

14 ὧν τὸ στόμα ἄρας καὶ πικρίας γέμει,

14 Whose mouth is full of cursing and bitterness.

15 ὄξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

15 Swift [are] their feet to shed blood.

16 σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

16 Ruin and misery [are] in their ways.

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

17 And a way of peace they did not know.

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

18 There is no fear of God before their eyes.'

19 οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ **ὑπόδικος** γένηται πᾶς ὁ κόσμος τῷ θεῷ·

19 And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God;

20 διότι ἐξ ἔργων νόμου οὐ **δικαιωθήσεται** πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

20 wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.

21 Νυνὶ δὲ χωρὶς νόμου **δικαιοσύνη θεοῦ** πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

21 And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets,

22 **δικαιοσύνη** δὲ **θεοῦ** διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ γὰρ ἔστιν διαστολή,

22 and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, --for there is no difference,

23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

23 for all did sin, and are come short of the glory of God--

24 **δικαιούμενοι** δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

24 being declared righteous freely by His grace through the redemption that [is] in Christ Jesus,

25 ὃν προέθετο ὁ θεὸς ἰλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς **δικαιοσύνης αὐτοῦ** διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

25 whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God--

26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς **δικαιοσύνης αὐτοῦ** ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν **δίκαιον** καὶ **δικαιοῦντα** τὸν ἐκ πίστεως Ἰησοῦ.

26 for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως.

27 Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:

28 λογιζόμεθα γὰρ **δικαιοῦσθαι** πιστεῖ ἀνθρωπον χωρὶς ἔργων νόμου.

28 therefore do we reckon a man to be declared righteous by faith, apart from works of law.

29 ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

29 The God of Jews only [is He], and not also of nations?

30 εἶπερ εἷς ὁ θεὸς ὃς **δικαιώσει** περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

30 yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.

31 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστάνομεν.

31 Law then do we make useless through the faith? let it not be! yea, we do establish law.

#### CHAPTER FOUR

4:1 Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

4:1 What, then, shall we say Abraham our father, to have found, according to flesh?

2 εἰ γὰρ Ἀβραάμ ἐξ ἔργων **ἐδικαιώθη**, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν.

2 for if Abraham by works was declared righteous, he hath to boast--but not before god;

3 τί γὰρ ἡ γραφὴ λέγει; ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς **δικαιοσύνην**.

3 for what doth the writing say? `And Abraham did believe God, and it was reckoned to him--to righteousness;'

4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα,

4 and to him who is working, the reward is not reckoned of grace, but of debt;

5 τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν **δικαιοῦντα** τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς **δικαιοσύνην**.

5 and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned--to righteousness:

6 καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται **δικαιοσύνην** χωρὶς ἔργων.

6 even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:

7 μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

7 `Happy they whose lawless acts were forgiven, and whose sins were covered;

8 μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

8 happy the man to whom the Lord may not reckon sin.'

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς **δικαιοσύνην**.

9 [Is] this happiness, then, upon the circumcision, or also upon the uncircumcision--for we say that the faith was reckoned to Abraham--to righteousness?

10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.

10 how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision;

11 καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς **δικαιοσύνης** τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] **δικαιοσύνην**,

11 and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,

12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

12 and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.

13 Οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ **δικαιοσύνης** πίστεως.

13 For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith;

14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήρηται ἡ ἐπαγγελία·

14 for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;

15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐδὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις.

15 for the law doth work wrath; for where law is not, neither [is] transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν,

16 Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,

17 καθὼς γέγραπται ὅτι πατέρα πολλῶν ἔθνων τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

17 who is father of us all (according as it hath been written--'A father of many nations I have set thee,') before Him whom he did believe--God, who is quickening the dead, and is calling the things that be not as being.

18 Ὡς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἔθνων κατὰ τὸ εἰρημένον· οὕτως ἔσται τὸ σπέρμα σου,

18 Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: 'So shall thy seed be;'

19 καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·

19 and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb,

20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ

20 and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,

21 καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι.

21 and having been fully persuaded that what He hath promised He is able also to do:

22 διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς **δικαιοσύνην**.

22 wherefore also it was reckoned to him to righteousness.

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ

23 And it was not written on his account alone, that it was reckoned to him,

24 ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

24 but also on ours, to whom it is about to be reckoned--to us believing on Him who did raise up Jesus our Lord out of the dead,

25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν **δικαίωσιν** ἡμῶν.

25 who was delivered up because of our offences, and was raised up because of our being declared righteous.

## CHAPTER FIVE

5:1 **Δικαιωθέντες** οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

5:1 Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ,

2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

2 through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.

3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,

3 And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;

4 ἡ δὲ ὑπομονὴ δοκιμῆν, ἡ δὲ δοκιμὴ ἐλπίδα.

4 and the endurance, experience; and the experience, hope;

5 ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

5 and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.

6 Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

6 For in our being still ailing, Christ in due time did die for the impious;

7 μόλις γὰρ ὑπὲρ **δικαίου** τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

7 for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;

8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

8 and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;

9 πολλῶ οὖν μᾶλλον **δικαιωθέντες** νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

9 much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;

10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

10 for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.

11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

11 And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;

12 Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον·

12 because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;

13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου,

13 for till law sin was in the world: and sin is not reckoned when there is not law;

14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ ὅς ἐστιν τύπος τοῦ μέλλοντος.

14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.

15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

15 But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;

16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς **δικαίωμα**.

16 and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of `Righteous,'

17 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς **δικαιοσύνης** λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.

17 for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one--Jesus Christ.

18 Ἐὰν οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς **δικαιώματος** εἰς πάντας ἀνθρώπους εἰς **δικαίωσιν** ζωῆς·

18 So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of 'Righteous' [it is] to all men to justification of life;

19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς **δίκαιοι** κατασταθήσονται οἱ πολλοί.

19 for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

20 νόμος δὲ παρεισήλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐδὲ ἐπλέονασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

20 And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,

21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ **δικαιοσύνης** εἰς ζῶν ἁίωιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

21 that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.

## CHAPTER SIX

6:1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

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

2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

2 let it not be! we who died to the sin--how shall we still live in it?

3 ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

3 are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?

4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

4 we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.

5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

5 For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;

6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

6 this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;

7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

7 for he who hath died hath been set free from the sin.

8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,

8 And if we died with Christ, we believe that we also shall live with him,

9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.

9 knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;

10 ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ θεῷ.

10 for in that he died, to the sin he died once, and in that he liveth, he liveth to God;

11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

11 so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.

12 Μή οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

12 Let not then the sin reign in your mortal body, to obey it in its desires;

13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα **ἀδικίας** τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα **δικαιοσύνης** τῷ θεῷ.

13 neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;

14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

14 for sin over you shall not have lordship, for ye are not under law, but under grace.

15 Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἔσμεν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.

15 What then? shall we sin because we are not under law but under grace? let it not be!

16 οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς **δικαιοσύνην**;

16 have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?

17 χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπήκουσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

17 and thanks to God, that ye were servants of the sin, and--were obedient from the heart to the form of teaching to which ye were delivered up;

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ **δικαιοσύνῃ**.

18 and having been freed from the sin, ye became servants to the righteousness.

19 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὡς περ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ **δικαιοσύνῃ** εἰς ἁγιασμόν.

19 In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness--to the lawlessness, so now present your members servants to the righteousness--to sanctification,

20 ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ **δικαιοσύνῃ**.

20 for when ye were servants of the sin, ye were free from the righteousness,

21 τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος.

21 what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death.

22 νῦν δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

22 And now, having been freed from the sin, and having become servants to God, ye have your fruit--to sanctification, and the end life age-during;

23 τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

23 for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.

## CHAPTER SEVEN

7:1 Ἦ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ;

Roma 7:1 Are ye ignorant, brethren--for to those knowing law I speak--that the law hath lordship over the man as long as he liveth?

2 ἢ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

2 for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband;

3 ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ.

3 so, then, the husband being alive, an adulteress she shall be called if she may become another man's; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man's.

4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.

4 So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another's, who out of the dead was raised up, that we might bear fruit to God;

5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·

5 for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death;

6 νυνὶ δὲ κατηγορήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

6 and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις.

7 What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said:

8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

8 'Thou shalt not covet;' and the sin having received an opportunity, through the command, did work in me all covetousness--for apart from law sin is dead.

9 ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,

9 And I was alive apart from law once, and the command having come, the sin revived, and I died;

10 ἐγὼ δὲ ἀπέθανον καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον·

10 and the command that [is] for life, this was found by me for death;

11 ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.

11 for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me];

12 ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἀγία καὶ **δικαία** καὶ ἀγαθή.

12 so that the law, indeed, [is] holy, and the command holy, and righteous, and good.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

13 That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me, that the sin might become exceeding sinful through the command,

14 Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

14 for we have known that the law is spiritual, and I am fleshly, sold by the sin;

15 ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ.

15 for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do.

16 εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

16 And if what I do not will, this I do, I consent to the law that [it is] good,

17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

17 and now it is no longer I that work it, but the sin dwelling in me,

18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·

18 for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,

19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.

19 for the good that I will, I do not; but the evil that I do not will, this I practise.

20 εἰ δὲ ὃ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία.

20 And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.

21 εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται·

21 I find, then, the law, that when I desire to do what is right, with me the evil is present,

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

22 for I delight in the law of God according to the inward man,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.

23 and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members.

24 Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

24 A wretched man I [am]! who shall deliver me out of the body of this death?

25 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἔρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

25 I thank God--through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin.

## CHAPTER EIGHT

8:1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

8:1 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;

2 ὃ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

2 for the law of the Spirit of the life in Christ Jesus did set you free from the law of the sin and of the death;

3 Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὃ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκός ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,

3 for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,

4 ἵνα τὸ **δικαίωμα** τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

4 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

5 οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκός φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

5 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;

6 τὸ γὰρ φρόνημα τῆς σαρκός θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

6 for the mind of the flesh [is] death, and the mind of the Spirit--life and peace;

7 διότι τὸ φρόνημα τῆς σαρκός ἐχθρὰ εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

7 because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself, for neither is it able;

8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

8 and those who are in the flesh are not able to please God.

9 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

9 And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ--this one is not His;

10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ **δικαιοσύνην**.

10 and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness,

11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

11 and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.

12 Ἔρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

12 So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;

13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

13 for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

14 for as many as are led by the Spirit of God, these are the sons of God;

15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κράζομεν· ἀββα ὁ πατήρ.

15 for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, 'Abba--Father.'

16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

16 The Spirit himself doth testify with our spirit, that we are children of God;

17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

17 and if children, also heirs, heirs, indeed, of God, and heirs together of Christ--if, indeed, we suffer together, that we may also be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

18 For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us;

19 ἢ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.

19 for the earnest looking out of the creation doth expect the revelation of the sons of God;

20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

20 for to vanity was the creation made subject--not of its will, but because of Him who did subject [it] --in hope,

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

21 that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;

22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·

22 for we have known that all the creation doth groan together, and doth travail in pain together till now.

23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

23 And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting--the redemption of our body;

24 τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τίς ἐλπίζει;

24 for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?

25 εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

25 and if what we do not behold we hope for, through continuance we expect [it].

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·

26 And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,

27 ὃ δὲ ἔραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

27 and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.

28 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

28 And we have known that to those loving God all things do work together for good, to those who are called according to purpose;

29 ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

29 because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren;

30 οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ **ἐδικαίωσεν**· οὓς δὲ **ἐδικαίωσεν**, τούτους καὶ ἐδόξασεν.

30 and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

31 What, then, shall we say unto these things? if God [is] for us, who [is] against us?

32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;

32 He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?

33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ **δικαιῶν**·

33 Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,

34 τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγεγερθείς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

34 who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God--who also doth intercede for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

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

36 καθὼς γέγραπται ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

36 (according as it hath been written--`For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,')

37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

37 but in all these we more than conquer, through him who loved us;

38 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

38 for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,

39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

39 nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord.

## CHAPTER NINE

9:1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

9:1 Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,

2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

2 that I have great grief and unceasing pain in my heart--

3 ἠὺχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

3 for I was wishing, I myself, to be anathema from the Christ--for my brethren, my kindred, according to the flesh,

4 οἵτινες εἰσιν Ἰσραηλίται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,

4 who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises,

5 ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

5 whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.

6 Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ·

6 And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;

7 οὐδ' ὅτι εἰσιν σπέρμα Ἀβραάμ πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

7 nor because they are seed of Abraham [are] all children, but--`in Isaac shall a seed be called to thee;'

8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

8 that is, the children of the flesh--these [are] not children of God; but the children of the promise are reckoned for seed;

9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος· κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός.

9 for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.'

10 Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

10 And not only [so], but also Rebecca, having conceived by one--Isaac our father--

11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,

11 (for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works, but of Him who is calling,) it was said to her--

12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι,

12 `The greater shall serve the less;'

13 καθὼς γέγραπται· τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

13 according as it hath been written, `Jacob I did love, and Esau I did hate.'

14 Τί οὖν ἐροῦμεν; μὴ **ἀδικία** παρὰ τῷ θεῷ; μὴ γένοιτο.

14 What, then, shall we say? unrighteousness [is] with God? let it not be!

15 τῷ Μωϋσεῖ γὰρ λέγει· ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

15 for to Moses He saith, `I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;'

16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

16 so, then--not of him who is willing, nor of him who is running, but of God who is doing kindness:

17 λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

17 for the Writing saith to Pharaoh--`For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;'

18 ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

18 so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.

19 Ἐρεῖς μοι οὖν· τί [οὖν] ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

19 Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?'

20 ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἔρει τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως;

20 nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?

21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκευὸς ὃ δὲ εἰς ἀτιμίαν;

21 hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour?

22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

22 And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους ἃ προητοίμασεν εἰς δόξαν;

23 and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory,

24 Οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,

24 whom also He did call--us-- not only out of Jews, but also out of nations,

25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

25 as also in Hosea He saith, `I will call what [is] not My people--My people; and her not beloved--Beloved,

26 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

26 and it shall be--in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.'

27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·

27 And Isaiah doth cry concerning Israel, `If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved;

28 λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσῃ κύριος ἐπὶ τῆς γῆς.

28 for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.

29 καὶ καθὼς προεῖρηκεν Ἡσαΐας· εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν.

29 and according as Isaiah saith before, `Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.'

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα **δικαιοσύνην** κατέλαβεν **δικαιοσύνην**, **δικαιοσύνην** δὲ τὴν ἐκ πίστεως,

30 What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,

31 Ἰσραὴλ δὲ διώκων νόμον **δικαιοσύνης** εἰς νόμον οὐκ ἔφθασεν.

31 and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;

32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

32 wherefore? because--not by faith, but as by works of law; for they did stumble at the stone of stumbling,

33 καθὼς γέγραπται· ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

33 according as it hath been written, 'Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.'

## CHAPTER TEN

10:1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.

10:1 Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is--for salvation;

2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν·

2 for I bear them testimony that they have a zeal of God, but not according to knowledge,

3 ἀγνοοῦντες γὰρ **τὴν τοῦ θεοῦ δικαιοσύνην** καὶ τὴν ἰδίαν [**δικαιοσύνην**] ζητοῦντες στηῆσαι, **τῇ δικαιοσύνῃ τοῦ θεοῦ** οὐχ ὑπετάγησαν.

3 for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.

4 τέλος γὰρ νόμου Χριστὸς εἰς **δικαιοσύνην** παντὶ τῷ πιστεύοντι.

4 For Christ is an end of law for righteousness to every one who is believing,

5 Μωϋσῆς γὰρ γράφει τὴν **δικαιοσύνην** τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

5 for Moses doth describe the righteousness that [is] of the law, that, 'The man who did them shall live in them,'

6 ἡ δὲ ἐκ πίστεως **δικαιοσύνη** οὕτως λέγει· μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν·

6 and the righteousness of faith doth thus speak: 'Thou mayest not say in thine heart, Who shall go up to the heaven,' that is, Christ to bring down?

7 ἢ· τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

7 or, 'Who shall go down to the abyss,' that is, Christ out of the dead to bring up.

8 ἀλλὰ τί λέγει; ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

8 But what doth it say? 'Nigh thee is the saying--in thy mouth, and in thy heart:' that is, the saying of the faith, that we preach;

9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

9 that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,

10 καρδίᾳ γὰρ πιστεύεται εἰς **δικαιοσύνην**, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

10 for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;

11 λέγει γὰρ ἡ γραφή· πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

11 for the Writing saith, 'Every one who is believing on him shall not be ashamed,'

12 οὐ γὰρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

12 for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,

13 πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

13 for every one--whoever shall call upon the name of the Lord, he shall be saved.'

14 Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

14 How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?

15 πῶς δὲ κηρύξωσιν ἔὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται· ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθά.

15 and how shall they preach, if they may not be sent? according as it hath been written, `How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!'

16 Ἐπὶ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἐσαΐας γὰρ λέγει· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

16 But they were not all obedient to the good tidings, for Isaiah saith, `Lord, who did give credence to our report?'

17 Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

17 so then the faith [is] by a report, and the report through a saying of God,

18 ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε· εἰς πᾶσαν τὴν γῆν ἐξηλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

18 but I say, Did they not hear? yes, indeed--`to all the earth their voice went forth, and to the ends of the habitable world their sayings.'

19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργισθῆναι ὑμᾶς.

19 But I say, Did not Israel know? first Moses saith, `I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you.'

20 Ἐσαΐας δὲ ἀποτολμᾷ καὶ λέγει· εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

20 and Isaiah is very bold, and saith, `I was found by those not seeking Me; I became manifest to those not inquiring after Me;'

21 πρὸς δὲ τὸν Ἰσραὴλ λέγει· ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

21 and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.'

## CHAPTER ELEVEN

11:1 Λέγω οὖν, μὴ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

11:1 I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:

2 οὐκ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

2 God did not cast away His people whom He knew before; have ye not known--in Elijah--what the Writing saith? how he doth plead with God concerning Israel, saying,

3 κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου.

3 `Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;'

4 ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἳτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

4 but what saith the divine answer to him? `I left to Myself seven thousand men, who did not bow a knee to Baal.'

5 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν·

5 So then also in the present time a remnant according to the choice of grace there hath been;

6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

6 and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.

7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,

7 What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,

8 καθὼς γέγραπται· ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

8 according as it hath been written, 'God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,' --unto this very day,

9 καὶ Δαυὶδ λέγει· γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

9 and David saith, 'Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;

10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντός σύγκαμψον.

10 let their eyes be darkened--not to behold, and their back do Thou always bow down.'

11 Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς.

11 I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy;

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

12 and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them?

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω,

13 For to you I speak--to the nations--inasmuch as I am indeed an apostle of nations, my ministration I do glorify;

14 εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

14 if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,

15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

15 for if the casting away of them [is] a reconciliation of the world, what the reception--if not life out of the dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι.

16 and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.

17 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης τῆς πίστεως τῆς ἐλαίας ἐγένου,

17 And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become--

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι οὐ σὺ τὴν ρίζαν βαστάξεις ἀλλὰ ἡ ρίζα σέ.

18 do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!

19 ἔρεῖς οὖν· ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

19 Thou wilt say, then, 'The branches were broken off, that I might be grafted in;'

20 καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ·

20 right! by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;

21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ φείσεται.

21 for if God the natural branches did not spare--lest perhaps He also shall not spare thee.

22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

22 Lo, then, goodness and severity of God--upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the goodness, otherwise, thou also shalt be cut off.

23 κάκεινοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γὰρ ἔστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

23 And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graff them in;

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

24 for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how much rather shall they, who [are] according to nature, be grafted into their own olive tree?

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε [παρ'] ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ

25 For I do not wish you to be ignorant, brethren, of this secret--that ye may not be wise in your own conceits--that hardness in part to Israel hath happened till the fulness of the nations may come in;

26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται· ἤξει ἐκ Σιών ὁ ρύόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

26 and so all Israel shall be saved, according as it hath been written, `There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob,

27 καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

27 and this to them [is] the covenant from Me, when I may take away their sins.'

28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·

28 As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice--beloved on account of the fathers;

29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.

29 for unrepented of [are] the gifts and the calling of God;

30 ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,

30 for as ye also once did not believe in God, and now did find kindness by the unbelief of these:

31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἑλέει, ἵνα καὶ αὐτοὶ [νῦν] ἐλεηθῶσιν.

31 so also these now did not believe, that in your kindness they also may find kindness;

32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπίθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

32 for God did shut up together the whole to unbelief, that to the whole He might do kindness.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

33 O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!

34 τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

34 for who did know the mind of the Lord? or who did become His counsellor?

35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

35 or who did first give to Him, and it shall be given back to him again?

36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

36 because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory--to the ages. Amen.

## CHAPTER TWELVE

12:1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

Roma 12:1 I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice--living, sanctified, acceptable to God--your intelligent service;

2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

2 and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God--the good, and acceptable, and perfect.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

3 For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith,

4 καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,

4 for as in one body we have many members, and all the members have not the same office,

5 οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη.

5 so we, the many, one body are in Christ, and members each one of one another.

6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

6 And having gifts, different according to the grace that was given to us; whether prophecy--`According to the proportion of faith!'

7 εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

7 or ministration--`In the ministration!' or he who is teaching--`In the teaching!'

8 εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.

8 or he who is exhorting--`In the exhortation!' he who is sharing--`In simplicity!' he who is leading--`In diligence?' he who is doing kindness--`In cheerfulness.'

9 Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ,

9 The love unfeigned: abhorring the evil; cleaving to the good;

10 τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι,

10 in the love of brethren, to one another kindly affectioned: in the honour going before one another;

11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,

11 in the diligence not slothful; in the spirit fervent; the Lord serving;

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,

12 in the hope rejoicing; in the tribulation enduring; in the prayer persevering;

13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

13 to the necessities of the saints communicating; the hospitality pursuing.

14 εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ μὴ καταρᾶσθε.

14 Bless those persecuting you; bless, and curse not;

15 χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαίωντων.

15 to rejoice with the rejoicing, and to weep with the weeping,

16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

16 of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;

17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοοῦμενοι κατὰ ἐνώπιον πάντων ἀνθρώπων·

17 giving back to no one evil for evil; providing right things before all men.

18 εἰ δυνατόν τὸ ἔξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

18 If possible--so far as in you--with all men being in peace;

19 μὴ ἑαυτοὺς **ἐκδικοῦντες**, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ· ἐμοὶ **ἐκδίκησις**, ἐγὼ ἀνταποδώσω, λέγει κύριος.

19 not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,

20 ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

20 I will recompense again, saith the Lord; if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head;

21 μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

21 Be not overcome by the evil, but overcome, in the good, the evil.

## CHAPTER THIRTEEN

13:1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαὶ ὑπὸ θεοῦ τεταγμέναι εἰσίν.

13:1 Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,

2 ὥστε ὁ ἀντιπασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

2 so that he who is setting himself against the authority, against God's ordinance hath resisted; and those resisting, to themselves shall receive judgment.

3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

3 For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,

4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν **ἔκδικος** εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

4 for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.

5 διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.

5 Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,

6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

6 for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;

7 ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

7 render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.

8 Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

8 To no one owe anything, except to love one another; for he who is loving the other--law he hath fulfilled,

9 τὸ γὰρ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἕτέρα ἐντολή, ἐν τῷ λόγῳ τοῦτῳ ἀνακεφαλαιοῦται [ἐν τῷ]· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

9 for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;' and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbour as thyself;'

10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

10 the love to the neighbour doth work no ill; the love, therefore, [is] the fulness of law.

11 Καὶ τοῦτο εἰδότες τὸν καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

11 And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe;

12 ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός.

12 the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;

13 ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

13 as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;

14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

14 but put ye on the Lord Jesus Christ, and for the flesh take no forethought--for desires.

## CHAPTER FOURTEEN

14:1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

14:1 And him who is weak in the faith receive ye--not to determinations of reasonings;

2 ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

2 one doth believe that he may eat all things--and he who is weak doth eat herbs;

3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

3 let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him.

4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.

4 Thou--who art thou that art judging another's domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand.

5 Ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω.

5 One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.

6 He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God.

7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει·

7 For none of us to himself doth live, and none to himself doth die;

8 ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

8 for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's;

9 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

9 for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

10 And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;

11 γέγραπται γάρ· ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

11 for it hath been written, 'I live! saith the Lord--to Me bow shall every knee, and every tongue shall confess to God;'

12 ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].

12 so, then, each of us concerning himself shall give reckoning to God;

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

13 no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.

14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν.

14 I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean--to that one [it is] unclean;

15 εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

15 and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.

16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

16 Let not, then, your good be evil spoken of,

17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ **δικαιοσύνη** καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

17 for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;

18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.

18 for he who in these things is serving the Christ, [is] acceptable to God and approved of men.

19 Ἔρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

19 So, then, the things of peace may we pursue, and the things of building up one another;

20 μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

20 for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.

21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

21 Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.

22 σὺ πίστιν [ἦν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·

22 Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

23 ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

23 and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.

## CHAPTER FIFTEEN

15:1 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν.

15:1 And we ought--we who are strong--to bear the infirmities of the weak, and not to please ourselves;

2 ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·

2 for let each one of us please the neighbour for good, unto edification,

3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται· οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

3 for even the Christ did not please himself, but, according as it hath been written, 'The reproaches of those reproaching Thee fell upon me;'

4 ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

4 for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.

5 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

5 And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus;

6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

6 that with one accord--with one mouth--ye may glorify the God and Father of our Lord Jesus Christ;

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.

7 wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.

8 λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

8 And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers,

9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται· διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.

9 and the nations for kindness to glorify God, according as it hath been written, 'Because of this I will confess to Thee among nations, and to Thy name I will sing praise;'

10 καὶ πάλιν λέγει· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

10 and again it saith, 'Rejoice ye nations, with His people;'

11 καὶ πάλιν· αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

11 and again, 'Praise the Lord, all ye nations; and laud Him, all ye peoples;'

12 καὶ πάλιν Ἡσαΐας λέγει· ἔσται ἡ ρίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

12 and again, Isaiah saith, 'There shall be the root of Jesse, and he who is rising to rule nations--upon him shall nations hope;'

13 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

13 and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

14 And I am persuaded, my brethren--I myself also--concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;

15 τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνησῆσκον ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ

15 and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by God,

16 εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

16 for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.

17 ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·

17 I have, then, a boasting in Christ Jesus, in the things pertaining to God,

18 οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἔθνων, λόγῳ καὶ ἔργῳ,

18 for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed,

19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ]· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

19 in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the Christ;

20 οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,

20 and so counting it honour to proclaim good news, not where Christ was named--that upon another's foundation I might not build--

21 ἀλλὰ καθὼς γέγραπται· οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

21 but according as it hath been written, 'To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.'

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·

22 Wherefore, also, I was hindered many times from coming unto you,

23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἔτων,

23 and now, no longer having place in these parts, and having a longing to come unto you for many years,

24 ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἕαν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

24 when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.

25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἀγίοις.

25 And, now, I go on to Jerusalem, ministering to the saints;

26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

26 for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;

27 εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

27 for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.

28 τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

28 This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;

29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

29 and I have known that coming unto you--in the fulness of the blessing of the good news of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

30 And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,

31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται,

31 that I may be delivered from those not believing in Judea, and that my ministrations, that [is] for Jerusalem, may become acceptable to the saints;

32 ἵνα ἐν χαρᾷ ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

32 that in joy I may come unto you, through the will of God, and may be refreshed with you,

33 Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

33 and the God of the peace [be] with you all. Amen.

## CHAPTER SIXTEEN

16:1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,  
16:1 And I commend you to Phebe our sister--being a ministrant of the assembly that [is] in Cenchrea--

2 ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι·  
καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἑμοῦ αὐτοῦ.

2 that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you--for she also became a leader of many, and of myself.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,

3 Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus--

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ  
πᾶσαι αἱ ἐκκλησίαι τῶν ἔθνων,

4 who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations--

5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς  
Ἀσίας εἰς Χριστόν.

5 and the assembly at their house; salute Epænetus, my beloved, who is first-fruit of Achaia to Christ.

6 ἀσπάσασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

6 Salute Mary, who did labour much for us;

7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν  
ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἑμοῦ γέγοναν ἐν Χριστῷ.

7 salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.

8 ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.

8 Salute Amplias, my beloved in the Lord;

9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.

9 salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

10 salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;

11 ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.

11 salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;

12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις  
πολλὰ ἐκοπίασεν ἐν κυρίῳ.

12 salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.

13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἑμοῦ.

13 Salute Rufus, the choice one in the Lord, and his mother and mine,

14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

14 salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;

15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς  
πάντας ἁγίους.

15 salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;

16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

16 salute one another in a holy kiss; the assemblies of Christ do salute you.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν·

17 And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them;

18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

18 for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,

19 ἢ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

19 for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;

20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

20 and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

21 Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

22 I Tertius salute you (who wrote the letter) in the Lord;

23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

23 salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,

25 [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

25 And to Him who is able to establish you, according to my good news, and the preaching of Jesus Christ, according to the revelation of the secret, in the times of the ages having been kept silent,

26 φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

26 and now having been made manifest, also, through prophetic writings, according to a command of the age-during God, having been made known to all the nations for obedience of faith--

27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]

27 to the only wise God, through Jesus Christ, to him [be] glory to the ages. Amen.