

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Ῥωμαίους

ROMANS

Paulos's Letter to the Romans

*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies*

BEFORE YOU READ — ROMANS

Πρὸς Ῥωμαίους

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its own writer in its first line, in this book's own rendering: "Paulos, a servant of HaMashiach Yehoshua, a called apostle, set apart to the good news of Elohim" (1:1). The title the copies carry names the people it was sent to, not the writer: Πρὸς Ῥωμαίους — "To the Romans."

The letter was written down by another's hand than the writer's own. Near its close a second voice greets them in his own name: "I, Tertius, who wrote the letter, greet you in Elohim (Master)" (16:22).

WHAT

This book is a letter — to all who are in Rome, beloved of Elohim, called, holy ones (1:7) — and it is the longest of Paulos's letters that the record preserves, sixteen chapters in full.

It is written to a people its writer had not yet visited. He tells them he had many times purposed to come to them and was hindered until now (1:13), and that he longs to see them (1:10–11). Before he comes, he sets out the good news in the letter itself: “so, as much as [is] in me, I am ready also to proclaim the good news to you who [are] in Rome” (1:15).

WHERE

The record does not name the city of writing in so many words. What it gives are its own indications, and they are these. At the close, Paulos commends to them “Phoebe our sister, who is also a servant of the assembly in Cenchreae” (16:1), and urges them to receive her and stand by her (16:2) — the commendation the letter’s bearer carries. The greetings that follow name the household he writes from: “Gaius, my host and [host] of the whole assembly, greets you. Erastus, the steward of the city, greets you” (16:23).

Those two names stand at Corinth in the record: Erastus — “Erastus remained in Corinth” (2 Timothy 4:20); and Gaius stands among the Corinthians Paulos immersed — “except Crispus and Gaius” (1 Corinthians 1:14). On the record’s own indications, then, the letter was written from Corinth. That is a conclusion from the standings named here, and it stands labeled as one.

WHEN

The letter fixes no year for its own writing, and this page fixes none. Its own words fix its place in his travels. He has finished his work in the regions where he writes — “no longer having place in these regions, and having a longing to come to you for many years” (15:23). The sharing gathered for the poor holy ones in Jerusalem, which Macedonia and Achaia were well pleased to make (15:26), is his present errand: “but now I go to Jerusalem, serving the holy ones” (15:25). And when that errand is finished and sealed, his road runs through Rome and onward: “I will go away through you to Spain” (15:28); “whenever I may go to Spain” (15:24) he hopes, passing through, to see them. The copies, not the guesses, are this book’s certain witnesses — and they follow.

THE WRITER

Paulos was called later, and he was not one of the Twelve. His own standings say so without softening. Of himself he writes: “for I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Assembly” (1 Corinthians 15:9); and again, that he was “exceedingly persecuting the Assembly, and destroying it” (Galatians 1:13, in this project’s dress).

The Master met him on the road to Damascus. As he came near to Damascus, a light from heaven shone

around him, and he heard the voice: “Saul, Saul, why do you persecute Me?” (Acts 9:3–4). The former persecutor was sent to the nations, and in this very letter he names that sending as his own standing: “inasmuch as I am indeed an apostle of nations, I glorify my ministry” (11:13).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

ⲡ46 (about the year 200). The oldest collection of Paulos’s letters — most of his letters gathered together as one company, copied around the year 200.

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this letter entire, from its first line to its last.

Codex Vaticanus (300s). The Vatican’s fourth-century Bible; it carries this letter entire likewise.

Codex Alexandrinus (400s). A fifth-century whole Bible. This project’s own rendering record carries its opening of this letter — Romans 1:1–27 — column by column.

One copy fact belongs to this letter alone, and this book’s own record names it: the closing doxology (16:25–27) wanders among the copies — ⲡ46 places it

after 15:33, and the great codices carry it at the end. It stands in this book in the apparatus and the Standing Notes, at its received place, as the book's own notes record.

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (Holmes edition), checked against the oldest copies that carry Romans: $\wp 46$ (about the year 200, the earliest surviving copy of Paulos's letters and of this letter almost entire), Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, and Codex Claromontanus. Where the copies divide, the oldest reading stands in the text and the division is named in the Notes at the back — stated openly, never settled silently. The Greek line printed above every verse is the text rendered, so any reader can measure the English against it word by word.

Romans carries one standing no reader should meet unbriefed, and it is named here once: the letter has a wandering close. The doxology every reader knows as 16:25–27 — “And to Him who is able to establish you...” — does not stand in the base text at all. $\wp 46$

places it after 15:33; the great codices carry it at the end; a Western company places it after 14:23; some copies carry it twice; the copy Marcion used ended the letter at 14:23 without it. The three verses are printed entire in the apparatus at their received place (after 16:24) and gathered, DISPUTED, in the Standing Notes; they are not in the text, because the base text does not carry them. The benediction at 16:24 stands in the base text under the editors' own brackets, and stands here the same way — named at its place and in the Standing Notes.

The names stand restored, as across the set. The letter's first word is the writer's name: Παῦλος prints Paulos, as the set's title law rules. Ἰησοῦς Χριστός prints Yehoshua HaMashiach; the full name first stands in the letter's opening line, in the Greek's own order — δοῦλος Χριστοῦ Ἰησοῦ, “a servant of HaMashiach Yehoshua” (1:1, see the Cross-Check there) — and in its accustomed order from 1:6 onward. Ἀβραάμ, Δαβίδ, Μωϋσῆς and the rest print as the set prints them.

κύριος (kyrios) carries the Name only where the Greek quotes a Hebrew passage that carries the Name, and every such standing in Romans is named: 4:8 (Psalm 32:2, where the Hebrew line carries YHWH); 9:28 (Isaiah 10:23, יהיה יְהוָה); 9:29 (Isaiah 1:9, “YudHeyVavHey of hosts”); 10:13 (Joel 2:32, “the name of YudHeyVavHey”); 12:19 (Deuteronomy 32:35, the

Song's own Speaker); 14:11 (Isaiah 45:23, His oath); and 15:11 (Psalm 117:1, "Praise YudHeyVavHey"). Three standings stand by judgment, named at their verses: 10:16 (Isaiah 53:1, where the Greek form Paulos quotes addresses Him directly); 11:3 (Elijah's address in 1 Kings 19:10); and 11:34 (Isaiah 40:13, whose Hebrew reads "the Ruach of YudHeyVavHey" where the Greek reads "the mind of YudHeyVavHey" — see the Note at 11:34). At every other standing κύριος prints Elohim (Master) — of the Father, and of Yehoshua (1:4, 7; 5:1; 10:9; 13:14 and throughout). Plain "Master" stands only where the word is plain description: the servant's own human master at 14:4 (whose second standing, the One who can make him stand, prints Elohim (Master), and its Note says so).

θεός (theos) prints Elohim at every standing — of the Father throughout, and at 9:5, in the attachment printed, of the Son, as the METHOD rules and as that verse's Note states openly, with the pointing divide named beside it.

The tekhelet blue follows the Kodesh rule of the set: the direct speech of the Father and of the Son prints blue; all other voices black. Romans is an argument, not a narrative: the Father speaks in it only inside Paulos's quotations, and the quotations where He Himself is the speaker print blue — Genesis 17:5 (4:17) and 15:5 (4:18); the word of the commandment (7:7) and the commandments summed (13:9, with Leviticus

19:18's word); Genesis 21:12 (9:7), 18:10 (9:9), 25:23 (9:12); Malachi 1:2–3 (9:13); Exodus 33:19 (9:15) and 9:16 (9:17); Hosea 2:23 and 1:10 (9:25–26); Deuteronomy 32:21 (10:19) and 32:35 (12:19); Isaiah 65:1–2 (10:20–21); 1 Kings 19:18 (11:4); Isaiah 59:21's covenant clause (11:27); Isaiah 45:23 (14:11). The prophets' and psalmists' own words — Isaiah's cries (9:27–29; 10:16), David's psalms (4:7–8; 15:3), Moses's descriptions (10:5–8) — print black, as does every word of Paulos himself. The Ruach's name and matters print black in narration, as across the set's Kodesh volumes (the call documented at Acts). No word of the Son stands quoted in this letter; there is no blue of His here, and the absence is the record's, not an oversight.

Dress of single words, stated once: βαπτίζω prints “immerse” and βάπτισμα “immersion” (the letter's standings are 6:3–4); μετάνοια prints “a change of mind” (2:4; the corpus's “conversion” is another rendering of the same Greek, counted as agreeing in sense in the Cross-Check); υιοθεσία prints “son-placing” (8:15, 23; 9:4); δικαίωμα prints “righteous requirement” (1:32; 2:26; 5:16, 18; 8:4); ἁγιασμός prints “set-apartness” (6:19, 22); ἐκκλησία prints “Assembly”; πνεῦμα ἅγιον prints “the Holy Spirit”; εὐαγγέλιον prints “the good news”; νόμος prints “Law.” The mercy-family (ἔλεος, ἐλεέω) prints

“mercy” throughout — see the Cross-Check at 9:15, where the corpus’s “kindness” dress is named.

The accounting stands complete: 430 verses in the text, and the three verses of the wandering doxology in the apparatus in flow (16:25; 16:26; 16:27) — 433, the received numbering of Romans entire, nothing lost and nothing silently added. The fenced benediction at 16:24 stands within the 430, under its fence.

The Cross-Check at the back lists every verse against the project LSV corpus — the set’s English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. Differences that are only the set’s standing dress (Elohim for the corpus’s “God,” Yehoshua HaMashiach for “Jesus Christ,” Elohim (Master) for “the LORD/Lord,” Paulos for “Paul”) are the dress itself, stated here once, and are not counted as differs; every counted differ is a place where the Greek the oldest copies carry reads otherwise than the corpus’s line, or where a word’s sense is at stake. Corpus lines are quoted as they stand in the corpus, save that the corpus’s own doubt-brackets ([...]) are unwrapped in the quotation and their presence is stated in the note where it matters (at 16:24 it matters). The corpus never decided a rendering; it only measures one afterward.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

CHAPTER 1

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

Paulos, a servant of HaMashiach Yehoshua, a
called apostle, set apart to the good news of
Elohim, [1:1]

2 ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
ἁγίαις

which He announced before through His prophets
in holy writings, [1:2]

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

concerning His Son, who came of the seed of
David according to the flesh, [1:3]

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

who was marked out [as the] Son of Elohim in
power, according to the Spirit of holiness, by the
resurrection of [the] dead — Yehoshua
HaMashiach, our Elohim (Master), [1:4]

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

through whom we received grace and apostleship,
for obedience of faith among all the nations, on
behalf of His Name, [1:5]

6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
among whom you also are, [the] called of
Yehoshua HaMashiach, [1:6]

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

to all who are in Rome, beloved of Elohim, called,
holy ones: Grace to you and peace from Elohim
our Father, and Elohim (Master) Yehoshua
HaMashiach. [1:7]

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

First, indeed, I thank my Elohim through
Yehoshua HaMashiach for you all, that your faith
is proclaimed in the whole world; [1:8]

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

for Elohim is my witness, whom I serve in my
spirit in the good news of His Son, how
unceasingly I make mention of you, [1:9]

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

always in my prayers, imploring if by any means now at length I may have a prosperous journey, in the will of Elohim, to come to you, [1:10]

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

for I long to see you, that I may impart to you some spiritual gift, for you to be established, [1:11]

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

and that is, to be comforted together among you through the faith in one another, both yours and mine. [1:12]

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

And I do not wish you to be ignorant, brothers, that many times I purposed to come to you — and was hindered until now — that I might have some fruit also among you, even as also among the other nations. [1:13]

14 Ἑλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·

Both to Greeks and to foreigners, both to wise and to unintelligent, I am a debtor; [1:14]

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

so, as much as [is] in me, I am ready also to proclaim the good news to you who [are] in Rome. [1:15]

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

For I am not ashamed of the good news, for it is [the] power of Elohim to salvation to everyone who is believing, both to Jew first, and to Greek; [1:16]

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

for [the] righteousness of Elohim is revealed in it from faith to faith, as it has been written: “But the righteous one will live by faith,” [1:17]

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

for [the] wrath of Elohim is revealed from heaven on all impiety and unrighteousness of men, who are holding down the truth in unrighteousness. [1:18]

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

**Because that which is known of Elohim is clear
among them, for Elohim made [it] clear to them,
[1:19]**

20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς
ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις
καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

**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 divine nature — to their being without
excuse; [1:20]**

21 διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ
ἠὺχαρίστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς
αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία·

**because, having known Elohim, they did not
glorify [Him] as Elohim, nor give thanks, but were
made vain in their reasonings, and their
unintelligent heart was darkened, [1:21]**

22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,
professing to be wise, they were made fools, [1:22]

23 καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν
ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ
τετραπόδων καὶ ἐρπετῶν.

and changed the glory of the incorruptible Elohim into a likeness of an image of corruptible man, and of birds, and of four-footed animals, and of reptiles. [1:23]

24 Ὡς παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς,

For this reason Elohim also gave them up, in the desires of their hearts, to uncleanness, to dishonor their bodies among themselves, [1:24]

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.

who exchanged the truth of Elohim for the lie, and revered and served the created thing rather than the Creator, who is blessed for the ages.

Amen. [1:25]

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

Because of this Elohim gave them up to dishonorable passions, for even their females exchanged the natural use for that against nature; [1:26]

27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν εἰς ἀλλήλους,

ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

and likewise also the males, having left the natural use of the female, burned in their longing toward one another — males with males working the shame, and receiving in themselves the repayment of their error that was fitting. [1:27]

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

And as they did not approve to have Elohim in knowledge, Elohim gave them up to a disapproved mind, to do the things not fitting, [1:28]

29 πεπληρωμένους πάσῃ ἁδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς,

having been filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil disposition; whisperers, [1:29]

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

slanderers, Elohim-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents, [1:30]

31 ἀσυνέτους, ἀσυνθέτους, ἰάστόργους, ἀνελεήμονας·
without understanding, faithless, without natural
affection, unmerciful; [1:31]

32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ
τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ
ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.
who, having known the righteous requirement of
Elohim — that those practicing such things are
worthy of death — not only do them, but also
approve those practicing them. [1:32]

CHAPTER 2

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

For this reason you are without excuse, O man, everyone who is judging, for in that you judge the other, you condemn yourself, for you who judge practice the same things; [2:1]

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

and we know that the judgment of Elohim is according to truth on those practicing such things. [2:2]

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

And do you reckon this, O man, who judge those practicing such things and do them, that you will escape the judgment of Elohim? [2:3]

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

Or do you despise the riches of His kindness, and forbearance, and long-suffering, not knowing that

the kindness of Elohim leads you to a change of mind? [2:4]

5 κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον καρδίαν
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ
ἁποκαλύψεως δικαιοκρισίας τοῦ θεοῦ,

But according to your hardness and unrepentant heart, you treasure up for yourself wrath in a day of wrath and of [the] revelation of [the] righteous judgment of Elohim, [2:5]

6 ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

who will render to each according to his works:
[2:6]

7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν
καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον·

to those, indeed, who by endurance in good work seek glory and honor and incorruptibility —
eternal life; [2:7]

8 τοῖς δὲ ἐξ ἐριθείας καὶ ἁπειθοῦσι τῇ ἀληθείᾳ
πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός·

but to those of self-seeking, and who disobey the truth but obey unrighteousness — wrath and anger, [2:8]

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

tribulation and distress, on every soul of man
working the evil, both of Jew first, and of Greek;
[2:9]

10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ
ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι·
but glory and honor and peace to everyone
working the good, both to Jew first, and to Greek;
[2:10]

11 οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ.
for there is no respect of persons with Elohim.
[2:11]

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·
For as many as sinned without Law will also
perish without Law, and as many as sinned in
Law will be judged through Law; [2:12]

13 οὐ γὰρ οἱ ἀκροαταὶ Ἰνόμου δίκαιοι παρὰ Ἰτῷ θεῷ, ἀλλ'
οἱ ποιηταὶ Ἰνόμου δικαιωθήσονται.
for not the hearers of Law [are] righteous with
Elohim, but the doers of Law will be declared
righteous. [2:13]

14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου
Ἰποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·
For when nations, who do not have Law, by
nature do the things of the Law, these, not having
Law, are a law to themselves; [2:14]

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

who show the work of the Law written in their hearts, their conscience bearing witness together, and the reasonings between one another accusing or even defending [them], [2:15]

16 ἐν ἡμέρᾳ ὅτε ἱκρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου.

in a day when Elohim judges the secrets of men, according to my good news, through HaMashiach Yehoshua. [2:16]

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

But if you are named a Jew, and rest on [the] Law, and boast in Elohim, [2:17]

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

and know [His] will, and approve the things that are excellent, being instructed out of the Law, [2:18]

19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

and are persuaded [that] you yourself are a guide of the blind, a light of those in darkness, [2:19]

20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν
μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ—
an instructor of the foolish, a teacher of babes,
having the form of knowledge and of the truth in
the Law — [2:20]

21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ
κηρύσσων μὴ κλέπτειν κλέπτεις;
you, then, who teach another, do you not teach
yourself? You who proclaim not to steal, do you
steal? [2:21]

22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ
εἰδωλα ἱεροσυλεῖς;
You who say not to commit adultery, do you
commit adultery? You who abhor the idols, do
you rob temples? [2:22]

23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου
τὸν θεὸν ἀτιμάζεις;
You who boast in [the] Law, through the
transgression of the Law you dishonor Elohim;
[2:23]

24 τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς
ἔθνεσιν, καθὼς γέγραπται.
for the name of Elohim is slandered among the
nations because of you, as it has been written.
[2:24]

25 Περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή σου ἀκροβυστία γέγονεν.

For circumcision, indeed, profits if you practice Law; but if you are a transgressor of Law, your circumcision has become uncircumcision. [2:25]

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

If, therefore, the uncircumcision keeps the righteous requirements of the Law, will not his uncircumcision be reckoned for circumcision? [2:26]

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

And the uncircumcision by nature, fulfilling the Law, will judge you, who through letter and circumcision [are] a transgressor of Law. [2:27]

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

For he is not a Jew who is [one] outwardly, nor [is] circumcision that which is outward in flesh; [2:28]

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

but he [is] a Jew who is [one] inwardly, and
circumcision [is] of the heart, in spirit, not in
letter, whose praise [is] not from men, but from
Elohim. [2:29]

CHAPTER 3

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

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

2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν Ἰὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

Much in every way! For first, indeed, that they were entrusted with the oracles of Elohim. [3:2]

3 τί γάρ; εἰ ἡπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;

For what if some were faithless? Will their faithlessness make useless the faithfulness of Elohim? [3:3]

4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, Ἰκαθὼς γέγραπται· Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ Ἰνικήσεις ἐν τῷ κρίνεσθαί σε.

Let it not be! But let Elohim become true, and every man a liar, as it has been written: “That You may be declared righteous in Your words, and will overcome in Your being judged.” [3:4]

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

But if our unrighteousness establishes [the] righteousness of Elohim, what will we say? [Is] Elohim unrighteous who inflicts the wrath? (I speak after the manner of man.) [3:5]

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

Let it not be! Since how will Elohim judge the world? [3:6]

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

But if the truth of Elohim abounded in my lie to His glory, why am I also still judged as a sinner, [3:7]

8 καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἔνδικόν ἐστιν.

and not, as we are slandered and as some affirm us to say, “We may do the evil things, that the good ones may come”? — whose judgment is just. [3:8]

9 Τί οὖν; προεχόμεθα; οὐ πάντως, προηγησάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἁμαρτίαν εἶναι,

What, then? Are we better? Not at all! For we charged before both Jews and Greeks, all [are] under sin, [3:9]

10 καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
as it has been written: “There is none righteous,
not even one; [3:10]

11 οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν·
there is none who understands, there is none who
seeks after Elohim. [3:11]

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

All turned aside, together they became
unprofitable; there is none doing kindness, there
is not even one. [3:12]

13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις
αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,
Their throat [is] an opened tomb; with their
tongues they used deceit; poison of asps [is] under
their lips, [3:13]

14 ὢν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·
whose mouth is full of cursing and bitterness.
[3:14]

15 ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,
Their feet [are] swift to pour out blood; [3:15]

16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
ruin and misery [are] in their ways, [3:16]

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
and a way of peace they did not know. [3:17]

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
There is no fear of Elohim before their eyes.” [3:18]

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

And we know that whatever the Law says, it
speaks to those in the Law, that every mouth may
be stopped, and all the world become answerable
to Elohim; [3:19]

20 διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ
ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
because by works of Law no flesh will be declared
righteous before Him, for through Law [is]
knowledge of sin. [3:20]

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,
But now apart from Law [the] righteousness of
Elohim has been revealed, being witnessed by the
Law and the Prophets, [3:21]

22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς
ἑπ’ ἅπαντας τοὺς πιστεύοντας, οὐ γὰρ ἔστιν διαστολή.

even [the] righteousness of Elohim through the faith of Yehoshua HaMashiach, to all those believing — for there is no distinction. [3:22]

23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,

For all sinned and fall short of the glory of Elohim, [3:23]

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

being declared righteous freely by His grace through the redemption that [is] in HaMashiach Yehoshua, [3:24]

25 ὃν προέθετο ὁ θεὸς ἱλαστήριον ἡ διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

whom Elohim set forth [as] a propitiatory covering, through faith, in His blood, for a showing forth of His righteousness, because of the passing over of the sins committed before, [3:25]

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.

in the forbearance of Elohim, for the showing forth of His righteousness in the present time, for Him to be righteous, and declaring righteous the one of the faith of Yehoshua. [3:26]

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

Where, then, [is] the boasting? It was shut out.
Through what law? Of works? No, but through a
law of faith. [3:27]

28 λογιζόμεθα ἄρα ῥ'δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

For we reckon a man to be declared righteous by
faith, apart from works of Law. [3:28]

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

Or [is He] the Elohim of Jews only, and not also of
nations? Yes, also of nations, [3:29]

30 ῥ'εἵπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

since Elohim is One, who will declare righteous
[the] circumcision by faith, and [the]
uncircumcision through the [same] faith. [3:30]

31 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ῥ'ιστάνομεν.

Do we, then, make Law useless through faith? Let
it not be! Indeed, we establish Law. [3:31]

CHAPTER 4

1 Τί οὖν ἐροῦμεν ἑυρηκέναι Ἀβραὰμ τὸν ἑποπάτορα
ἡμῶν κατὰ σάρκα;

What, then, will we say Abraham, our forefather
according to the flesh, to have found? [4:1]

2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ’
οὐ ἑπρὸς θεόν,

For if Abraham was declared righteous by works,
he has a boast — but not before Elohim, [4:2]

3 τί γὰρ ἡ γραφή λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

for what does the writing say? “And Abraham
believed Elohim, and it was reckoned to him for
righteousness.” [4:3]

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

And to the one working, the reward is not
reckoned according to grace, but according to
debt; [4:4]

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

but to the one not working, but believing on Him who declares righteous the impious, his faith is reckoned for righteousness, [4:5]

6 καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου
ὃ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·

even as David also speaks the blessedness of the man to whom Elohim reckons righteousness apart from works: [4:6]

7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν
ἐπεκαλύφθησαν αἱ ἁμαρτίαι,

“Blessed [are] those whose lawless deeds were forgiven, and whose sins were covered; [4:7]

8 μακάριος ἀνὴρ ὃς οὐ μὴ λογίσσεται κύριος ἁμαρτίαν.

blessed [is] the man to whom YudHeyVavHey will not at all reckon sin.” [4:8]

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

[Is] this blessedness, then, on the circumcision, or also on the uncircumcision? For we say: “Faith was reckoned to Abraham for righteousness.” [4:9]

10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ’ ἐν ἀκροβυστίᾳ·

How, then, was it reckoned? He being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision; [4:10]

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 ἔλογισθῆναι αὐτοῖς τὴν δικαιοσύνην, and he received a sign of circumcision, a seal of the righteousness of the faith that [was his] in the uncircumcision, for him to be father of all those believing through uncircumcision, for righteousness to be reckoned to them also, [4:11]

12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith of our father Abraham [while he was] in uncircumcision. [4:12]

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. For the promise to Abraham, or to his seed, [that] he would be heir of the world, was not through Law, but through [the] righteousness of faith; [4:13]

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

for if those of Law [are] heirs, faith has been made empty, and the promise made useless; [4:14]

15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται, οὐ γὰρ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

for the Law works wrath, but where there is no Law, neither [is there] transgression. [4:15]

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,

Because of this, [it is] of faith, that [it may be] according to grace, for the promise to be firm to all the seed — not to that of the Law only, but also to that of the faith of Abraham — who is father of us all, [4:16]

17 καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε), κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα·

(as it has been written: “**A father of many nations I have appointed you**”), before Him whom he believed — Elohim, who gives life to the dead, and calls the things that are not as being. [4:17]

18 ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου·

who against hope believed in hope, for his becoming father of many nations, according to that which was spoken: “**So will your seed be**”; [4:18]

19 καὶ μὴ ἀσθενήσας τῇ ᾠρίσκει κατενόησεν τὸ ἑαυτοῦ ᾠμα νενεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας,

and not having been weak in the faith, he considered his own body, already become dead — being about a hundred years old — and the deadness of Sarah's womb, [4:19]

20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ ἐνεδυναμώθη τῇ ᾠρίσκει, δοὺς δόξαν τῷ θεῷ

and at the promise of Elohim he did not waver in unbelief, but was strengthened in the faith, having given glory to Elohim, [4:20]

21 καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατὸς ἐστὶν καὶ ποιῆσαι.

and being fully persuaded that what He has promised, He is also able to do. [4:21]

22 ᾠδιὸ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

For this reason also it was reckoned to him for righteousness. [4:22]

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ,
And it was not written on his account alone, that
it was reckoned to him, [4:23]

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

but also on our account, to whom it is about to be
reckoned — to us believing on Him who raised
Yehoshua, our Elohim (Master), from the dead,
[4:24]

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

who was delivered up because of our offenses,
and was raised because of our being declared
righteous. [4:25]

CHAPTER 5

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

Having been declared righteous, then, by faith, we have peace toward Elohim through our Elohim (Master) Yehoshua HaMashiach, [5:1]

2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ·

through whom also we have obtained the access, by faith, into this grace in which we have stood, and we boast on the hope of the glory of Elohim. [5:2]

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

And not only [so], but we also boast in the tribulations, knowing that tribulation works endurance, [5:3]

4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

and endurance, provenness, and provenness, hope. [5:4]

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

And hope does not put to shame, because the love
of Elohim has been poured out in our hearts
through [the] Holy Spirit who was given to us. [5:5]

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

For still, HaMashiach, while we were still weak, in
due time died for the impious; [5:6]

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

for scarcely for a righteous man will anyone die;
for perhaps for the good man someone even dares
to die; [5:7]

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

but Elohim commends His own love toward us, in
that, while we were still sinners, HaMashiach died
for us. [5:8]

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

Much more, then, having now been declared
righteous in His blood, we will be saved through
Him from the wrath. [5:9]

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

For if, being enemies, we were reconciled to Elohim through the death of His Son, much more, having been reconciled, we will be saved in His life. [5:10]

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

And not only [so], but also boasting in Elohim through our Elohim (Master) Yehoshua HaMashiach, through whom we now received the reconciliation. [5:11]

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς 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—

Because of this, as through one man sin entered into the world, and through sin, death, and so death passed through to all men, for that all sinned — [5:12]

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

for until Law sin was in the world, but sin is not reckoned, there being no Law, [5:13]

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

but death reigned from Adam until Moses, even on those who had not sinned in the likeness of Adam's transgression, who is a pattern of the One to come. [5:14]

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

But not as the offense, so also [is] the gift; for if by the offense of the one the many died, much more the grace of Elohim, and the gift in grace of the one man Yehoshua HaMashiach, abounded to the many. [5:15]

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

And not as through one who sinned [is] the gift; for the judgment, indeed, [was] from one [offense] to condemnation, but the gift [is] from many offenses to a righteous requirement fulfilled. [5:16]

17 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.

For if by the offense of the one, death reigned through the one, much more those receiving the abundance of the grace and of the gift of righteousness will reign in life through the One, Yehoshua HaMashiach. [5:17]

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

So, then, as through one offense [it was] to all men to condemnation, so also through one righteous requirement fulfilled [it is] to all men to a being-declared-righteous of life; [5:18]

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

for as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous. [5:19]

20 νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

And Law came in beside, that the offense might abound; but where sin abounded, grace abounded beyond measure, [5:20]

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

that as sin reigned in death, so also grace might
reign through righteousness to eternal life,
through Yehoshua HaMashiach, our Elohim
(Master). [5:21]

CHAPTER 6

1 Τί οὖν ἐροῦμεν; Ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

What, then, will we say? Will we continue in sin, that grace may abound? [6:1]

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

Let it not be! We who died to sin — how will we still live in it? [6:2]

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

Or are you ignorant that as many as were immersed into HaMashiach Yehoshua, into His death we were immersed? [6:3]

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.

We were buried together, then, with Him through the immersion into death, that as HaMashiach was raised from the dead through the glory of the Father, so we also might walk in newness of life.

[6:4]

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

For if we have become grown-together with the likeness of His death, so also we will be [grown-together with that] of the resurrection; [6:5]

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

knowing this, that our old man was crucified together [with Him], that the body of sin might be made useless, for us to no longer serve sin; [6:6]

7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

for the one who died has been declared righteous from sin. [6:7]

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

And if we died with HaMashiach, we believe that we will also live with Him, [6:8]

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

knowing that HaMashiach, having been raised from the dead, dies no more; death no longer has lordship over Him; [6:9]

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

for in that He died, to sin He died once for all; and in that He lives, He lives to Elohim. [6:10]

11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς ἔϊναι νεκροὺς μὲν ἡ τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

So also you, reckon yourselves to be dead indeed to sin, and living to Elohim in HaMashiach Yehoshua. [6:11]

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

Let not sin, then, reign in your mortal body, to obey its desires; [6:12]

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

neither present your members [as] weapons of unrighteousness to sin, but present yourselves to Elohim as living from the dead, and your members [as] weapons of righteousness to Elohim. [6:13]

14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

For sin will not have lordship over you, for you are not under Law, but under grace. [6:14]

15 Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο·

What, then? Will we sin because we are not under Law but under grace? Let it not be! [6:15]

16 οὐκ οἶδατε ὅτι ὧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ὧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

Have you not known that to whom you present yourselves [as] servants for obedience, servants you are to whom you obey — whether of sin to death, or of obedience to righteousness? [6:16]

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

And thanks [be] to Elohim, that you were servants of sin, but you obeyed from the heart the pattern of teaching to which you were delivered; [6:17]

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ·

and having been freed from sin, you were made servants to righteousness. [6:18]

19 ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

I speak in a human way, because of the weakness of your flesh: for as you presented your members [as] servants to the uncleanness and to the lawlessness — to lawlessness — so now present your members [as] servants to righteousness — to set-apartness. [6:19]

20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

For when you were servants of sin, you were free [in respect] to righteousness. [6:20]

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

What fruit, then, were you having then, in the things of which you are now ashamed? For the end of those [is] death. [6:21]

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

But now, having been freed from sin, and having become servants to Elohim, you have your fruit to set-apartness, and the end, eternal life. [6:22]

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

For the wages of sin [is] death, but the free gift of
Elohim [is] eternal life in HaMashiach Yehoshua,
our Elohim (Master). [6:23]

1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;

Or are you ignorant, brothers — for I speak to those knowing Law — that Law has lordship over the man as long as he lives? [7:1]

2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεσται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

For the married woman has been bound by Law to the living husband; but if the husband dies, she has been freed from the law of the husband. [7:2]

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

So then, the husband living, she will be called an adulteress if she becomes another man's; but if the husband dies, she is free from the Law, so as not to be an adulteress, having become another man's. [7:3]

4 Ὡστε, 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.

So that, my brothers, you also were made dead to the Law through the body of HaMashiach, for your becoming Another's — of the One raised from the dead — that we might bear fruit to Elohim. [7:4]

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·

For when we were in the flesh, the passions of the sins, which [are] through the Law, were working in our members, to bear fruit to death; [7:5]

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

but now we were discharged from the Law, having died in that in which we were held, so that we serve in newness of spirit, and not in oldness of letter. [7:6]

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·

What, then, will we say? [Is] the Law sin? Let it not be! But I did not know sin except through Law; for also I had not known coveting, if the Law had not said: **“You will not covet”**; [7:7]

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

and sin, having taken an opportunity through the
commandment, worked in me all coveting — for
apart from Law sin [is] dead. [7:8]

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

And I was living apart from Law once; but the
commandment having come, sin revived, and I
died; [7:9]

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

and the commandment, which [was] for life —
this was found by me for death; [7:10]

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

for sin, having taken an opportunity through the
commandment, deceived me, and through it slew
[me]. [7:11]

12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία
καὶ ἀγαθή.

So that the Law, indeed, [is] holy, and the
commandment holy, and righteous, and good.
[7:12]

Has that which is good, then, become death to me? Let it not be! But sin — that it might appear sin — through the good worked death to me, that sin might become exceedingly sinful through the commandment. [7:13]

For we know that the Law is spiritual; but I am
fleshly, sold under sin. [7:14]

For what I work, I do not know; for not what I will, this I practice, but what I hate, this I do. [7:15]

and now it is no longer I who work it, but sin dwelling in me. [7:17]

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 Ἦ οὐ·

For I know that there does not dwell in me — that is, in my flesh — good; for to will is present with me, but to work the good, not. [7:18]

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

For the good that I will, I do not do; but the evil that I do not will, this I practice. [7:19]

20 εἰ δὲ ὃ οὐ Ἦθέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

And if what I do not will, this I do, it is no longer I who work it, but sin dwelling in me. [7:20]

21 Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται·

I find, then, the law — to me, desiring to do the good — that the evil is present with me; [7:21]

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

for I delight in the Law of Elohim according to the inward man, [7:22]

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

but I see another law in my members, warring
against the law of my mind, and bringing me into
captivity in the law of sin that is in my members.

[7:23]

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

A wretched man I [am]! Who will deliver me out
of the body of this death? [7:24]

25 Ἰχάρις τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα
οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ
νόμῳ ἁμαρτίας.

Thanks [be] to Elohim through Yehoshua
HaMashiach, our Elohim (Master)! So then, I
myself indeed with the mind serve Elohim's Law,
but with the flesh, sin's law. [7:25]

CHAPTER 8

1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ·

There is, then, now no condemnation to those in HaMashiach Yehoshua. [8:1]

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

For the law of the Spirit of life in HaMashiach Yehoshua set you free from the law of sin and of death. [8:2]

3 τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς
σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
ἁμαρτίαν ἐν τῇ σαρκί,

For the impossible [thing] of the Law — in that it was weak through the flesh — Elohim, having sent His own Son in the likeness of sinful flesh, and concerning sin, condemned sin in the flesh, [8:3]

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

that the righteous requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. [8:4]

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

For those who are according to the flesh mind the things of the flesh, and those according to the Spirit, the things of the Spirit; [8:5]

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

for the mind of the flesh [is] death, but the mind of the Spirit — life and peace; [8:6]

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

because the mind of the flesh [is] enmity toward Elohim, for it does not subject itself to the Law of Elohim, for neither is it able; [8:7]

8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

and those who are in the flesh are not able to please Elohim. [8:8]

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.

But you are not in the flesh, but in the Spirit, if indeed [the] Spirit of Elohim dwells in you; and if anyone does not have [the] Spirit of HaMashiach, this one is not His; [8:9]

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

and if HaMashiach [is] in you, the body, indeed, [is] dead because of sin, but the Spirit [is] life because of righteousness; [8:10]

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

and if the Spirit of Him who raised Yehoshua from the dead dwells in you, He who raised HaMashiach Yehoshua from the dead will also give life to your mortal bodies because of His Spirit dwelling in you. [8:11]

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

So, then, brothers, we are debtors — not to the flesh, to live according to the flesh; [8:12]

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

for if you live according to the flesh, you are about to die; but if by the Spirit you put to death the deeds of the body, you will live. [8:13]

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

For as many as are led by [the] Spirit of Elohim, these are sons of Elohim; [8:14]

15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν· Ἀββα ὁ πατήρ·
for you did not receive a spirit of bondage again to fear, but you received [the] Spirit of son-
placing, in which we cry: “Abba, Father!” [8:15]

16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.
the Spirit Himself bears witness with our spirit,
that we are children of Elohim; [8:16]

17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἵπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.
and if children, also heirs: heirs, indeed, of
Elohim, and fellow-heirs of HaMashiach — if
indeed we suffer together, that we may also be
glorified together. [8:17]

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
For I reckon that the sufferings of the present
time [are] not worthy [to compare] with the glory
about to be revealed to us; [8:18]

19 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
for the earnest expectation of the creation waits
for the revelation of the sons of Elohim; [8:19]

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

for the creation was subjected to the vanity — not willingly, but because of Him who subjected [it] — in hope, [8:20]

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

that the creation itself also will be freed from the bondage of the corruption into the freedom of the glory of the children of Elohim. [8:21]

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

For we know that the whole creation groans together and travails together until now; [8:22]

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

and not only [so], but we ourselves also, having the first-fruits of the Spirit — we ourselves groan in ourselves, waiting for the son-placing, the redemption of our body. [8:23]

24 τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὁ γὰρ βλέπει ἡ τίς ἐλπίζει;

For in the hope we were saved; but hope that is seen is not hope, for what one sees — who still hopes [for it]? [8:24]

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

But if what we do not see we hope for, through endurance we wait [for it]. [8:25]

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ἡμῶν· τὸ γὰρ τί ἠρώμεθα καθὼς οὐκ οἶδμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις,

And likewise also the Spirit helps together in our weakness; for what we may pray for, as it is necessary, we have not known, but the Spirit Himself makes intercession with groanings unspoken, [8:26]

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

and He who searches the hearts has known what [is] the mind of the Spirit, because according to Elohim He intercedes for holy ones. [8:27]

28 Οἶδμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα ἔργα εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

And we know that to those loving Elohim, all things work together for good — to those who are called according to [His] purpose; [8:28]

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

because whom He foreknew, He also marked out beforehand [to be] conformed to the image of His Son, for Him to be first-born among many brothers; [8:29]

30 οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

and whom He marked out beforehand, these also He called; and whom He called, these also He declared righteous; and whom He declared righteous, these also He glorified. [8:30]

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

What, then, will we say to these things? If Elohim [is] for us, who [is] against us? [8:31]

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

He who indeed did not spare His own Son, but delivered Him up for us all — how will He not also with Him grant us all things? [8:32]

33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων·

Who will bring a charge against [the] chosen ones of Elohim? Elohim [is] the One declaring righteous; [8:33]

34 τίς ὁ κατακρινῶν; Ἰησοῦς ὁ ἀποθανών, μᾶλλον ἢ δὲ ἔγερθείς, ὅς ἑστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

who [is] the one condemning? HaMashiach [is] the One who died — rather, indeed, who was also raised — who is also at the right hand of Elohim, who also intercedes for us. [8:34]

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

Who will separate us from the love of HaMashiach? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [8:35]

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

As it has been written: “For Your sake we are put to death the whole day; we were reckoned as sheep of slaughter.” [8:36]

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

But in all these we more than conquer through Him who loved us; [8:37]

38 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
οὔτε ἀρχαὶ οὔτε ἑνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις·
for I am persuaded that neither death, nor life,
nor messengers, nor rulers, nor things present,
nor things coming, nor powers, [8:38]

39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται
ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
Ἰησοῦ τῷ κυρίῳ ἡμῶν.
nor height, nor depth, nor any other created
thing, will be able to separate us from the love of
Elohim, which [is] in HaMashiach Yehoshua, our
Elohim (Master). [8:39]

CHAPTER 9

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

Truth I speak in HaMashiach, I do not lie, my
conscience bearing witness with me in [the] Holy
Spirit, [9:1]

2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ
καρδίᾳ μου·

that I have great grief and unceasing pain in my
heart; [9:2]

3 ηὐχόμεν γὰρ ἄνάθεμα εἶναι αὐτὸς ἐγὼ ἅπλοῦ τοῦ Χριστοῦ
ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,
for I was wishing, I myself, to be accursed from
HaMashiach for my brothers, my relatives
according to the flesh, [9:3]

4 οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ αἱ
διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
who are Israelites, whose [is] the son-placing, and
the glory, and the covenants, and the lawgiving,
and the service, and the promises, [9:4]

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

whose [are] the fathers, and of whom [is]
HaMashiach, according to the flesh — the One
being over all, Elohim blessed for the ages. Amen.

[9:5]

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

And [it is] not as though the word of Elohim has
fallen; for not all who [are] of Israel, these [are]
Israel; [9:6]

7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ'· Ἐν
Ἰσαὰκ κληθήσεται σοι σπέρμα.

nor because they are Abraham's seed are all
children, but: **“In Isaac seed will be called to you.”**

[9:7]

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

That is, the children of the flesh — these [are] not
children of Elohim; but the children of the
promise are reckoned for seed. [9:8]

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

For the word of promise [is] this: **“At this season I
will come, and there will be to Sarah a son.”** [9:9]

10 οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα,
Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

And not only [so], but also Rebecca, having conceived by one — Isaac our father — [9:10]

11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ ἡφαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, for, [the children] not yet being born, neither having done anything good or bad, that the purpose of Elohim according to selection might remain, [9:11]

12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι· not of works, but of Him who calls — it was said to her: “**The greater will serve the less**”; [9:12]

13 ὣς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἑσαῦ ἐμίσησα. as it has been written: “**Jacob I loved, but Esau I hated.**” [9:13]

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο· What, then, will we say? [Is there] unrighteousness with Elohim? Let it not be! [9:14]

15 τῷ Μωϋσεῖ γὰρ ἰλέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω. For He says to Moses: “**I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.**” [9:15]

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

So, then, [it is] not of the one willing, nor of the one running, but of Elohim who has mercy. [9:16]

17 λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

For the writing says to Pharaoh: “**For this very [purpose] I raised you up, that I might show in you My power, and that My Name might be proclaimed in all the earth.**” [9:17]

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

So, then, on whom He wills, He has mercy, and whom He wills, He hardens. [9:18]

19 Ἐρεῖς ἔμοι οὖν· Τί ὅτι ἐτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

You will say to me, then: “Why does He still find fault? For who has resisted His purpose?” [9:19]

20 ὦ ἄνθρωπε, μενοῦνγε ἂν σὺ τίς εἴ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως;

No — rather, O man, who are you to be answering back to Elohim? Will the thing formed say to the One who formed [it]: “Why did you make me so?” [9:20]

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

**Or does the potter not have authority over the
clay, from the same lump to make one vessel to
honor, and one to dishonor? [9:21]**

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

**And if Elohim, willing to show the wrath and to
make known His power, endured in much long-
suffering vessels of wrath fitted for destruction,
[9:22]**

23 ἵνα καὶ γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ
σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,

**and that He might make known the riches of His
glory on vessels of mercy, which He prepared
before for glory — [9:23]**

24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ
ἐξ ἐθνῶν;—

**[even] us, whom He also called, not only from
Jews, but also from nations — [9:24]**

25 ὥς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαὸν μου λαόν
μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην·

**as also in Hosea He says: “I will call the 'not My
people' — My people, and the 'not beloved' —
beloved; [9:25]**

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

and it will be, in the place where it was said to them, 'You [are] not My people,' there they will be called sons of the living Elohim.” [9:26]

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

And Isaiah cries out concerning Israel: “If the number of the sons of Israel were as the sand of the sea, the remnant will be saved; [9:27]

28 λόγον γὰρ συντελῶν καὶ ἡ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

for [the] word will YuhVavHey accomplish and cut short on the earth.” [9:28]

29 καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν.

and as Isaiah said before: “If YuhVavHey of hosts had not left us seed, we would have become as Sodom, and we would have been made like Gomorrah.” [9:29]

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

What, then, will we say? That nations, who do not pursue righteousness, attained righteousness — even the righteousness that [is] of faith; [9:30]

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς ἴνόνμον οὐκ ἔφθασεν.

but Israel, pursuing a law of righteousness, did not arrive at [that] law; [9:31]

32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων·

Ἰπροσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

why? Because [it was] not of faith, but as of works; they stumbled at the stone of stumbling, [9:32]

33 καθὼς γέγραπται· Ἰδοὺ τίθημι ἐν Σιών λίθον

προσκόμματος καὶ πέτραν σκανδάλου, Ἰκαὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

as it has been written: “Behold, I lay in Zion a stone of stumbling and a rock of offense, and the one believing on Him will not be put to shame.” [9:33]

CHAPTER 10

1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ ῥάδιαις
πρὸς τὸν θεὸν ὑπὲρ ῥαυτῶν εἰς σωτηρίαν.

Brothers, the good pleasure of my heart, indeed,
and my supplication to Elohim on their behalf, [is]
for salvation; [10:1]

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

for I bear them witness that they have a zeal of
Elohim, but not according to knowledge; [10:2]

3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν
ῥιδίαν ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ
ὑπετάγησαν·

for not knowing the righteousness of Elohim, and
seeking to establish their own, they did not
subject themselves to the righteousness of Elohim.
[10:3]

4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ
πιστεύοντι.

For HaMashiach [is] [the] end of Law, for
righteousness, to everyone who believes. [10:4]

5 Μωϋσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ ῥαυτοῦ
νόμου ὁ ῥποιήσας ἄνθρωπος ζήσεται ἐν ῥαυτῇ.

For Moses writes of the righteousness that [is] of the Law, that the man who does it will live in it. [10:5]

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

But the righteousness of faith speaks so: “Do not say in your heart: ‘Who will go up into heaven?’” — that is, to bring HaMashiach down — [10:6]

7 ἡ· Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

or: “Who will go down into the abyss?” — that is, to bring HaMashiach up from the dead. [10:7]

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.

But what does it say? “The saying is near you, in your mouth and in your heart” — that is, the saying of the faith that we proclaim; [10:8]

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

that if you confess with your mouth Yehoshua [as] Elohim (Master), and believe in your heart that Elohim raised Him from the dead, you will be saved; [10:9]

10 καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν·

for with the heart [one] believes to righteousness,
and with the mouth confesses to salvation; [10:10]

11 λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνθήσεται.

for the writing says: “Everyone believing on Him
will not be put to shame.” [10:11]

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

For there is no distinction of Jew and Greek, for
the same Elohim (Master) of all [is] rich to all who
call on Him; [10:12]

13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

for “everyone who may call on the name of
YudHeyVavHey will be saved.” [10:13]

14 Πῶς οὖν ἔπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ ἔπιστεύσωσιν οἳ οὐκ ἤκουσαν; πῶς δὲ ἰακούσωσιν χωρὶς κηρύσσοντος;

How, then, will they call on [Him] in whom they
did not believe? And how will they believe [on
Him] of whom they did not hear? And how will
they hear, apart from one proclaiming? [10:14]

15 πῶς δὲ ἱκηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; ἱκαθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν ἱευαγγελιζομένων ἱτὰ ἀγαθά.

**And how will they proclaim, if they are not sent?
As it has been written: “How beautiful [are] the
feet of those proclaiming good tidings of good
things!”** [10:15]

16 ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

**But not all obeyed the good news; for Isaiah says:
“YudHeyVavHey, who has believed our report?”**
[10:16]

17 ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος ἱΧριστοῦ.
**So, then, faith [is] from hearing, and hearing
through a saying of HaMashiach.** [10:17]

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

**But I say: did they not hear? Yes, indeed: “Their
voice went out to all the earth, and their sayings
to the ends of the inhabited world.”** [10:18]

19 ἀλλὰ λέγω, μὴ ἱΙσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπ’ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

**But I say: did Israel not know? First, Moses says: “I
will provoke you to jealousy by [that which is] not**

a nation; by an unintelligent nation I will anger you.” [10:19]

20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην Ἦν τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς Ἦγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

And Isaiah is very bold and says: “I was found by those not seeking Me; I became manifest to those not asking for Me.” [10:20]

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

And to Israel He says: “All the day I stretched out My hands to a people disobeying and contradicting.” [10:21]

CHAPTER 11

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

I say, then: did Elohim cast away His people? Let it not be! For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin; [11:1]

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

Elohim did not cast away His people whom He foreknew. Or have you not known what the writing says in Elijah — how he pleads with Elohim against Israel, saying: [11:2]

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

“YudHeyVavHey, they killed Your prophets, and they dug down Your altars, and I was left alone, and they seek my life”; [11:3]

4 ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

but what does the divine answer say to him? “I left for Myself seven thousand men, who did not bow a knee to Baal.” [11:4]

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

So, then, also in the present time, a remnant has come to be according to [the] selection of grace; [11:5]

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

and if by grace, [it is] no longer of works, since grace would no longer be grace. [11:6]

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

What, then? What Israel seeks after, this it did not obtain, but the chosen obtained [it]; and the rest were hardened, [11:7]

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

as it has been written: “Elohim gave them a spirit of stupefaction, eyes not to see, and ears not to hear, until this very day.” [11:8]

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

And David says: “Let their table become a snare,
and a trap, and a stumbling-block, and a
repayment to them; [11:9]

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

let their eyes be darkened, not to see, and bow
down their back through all [time].” [11:10]

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

I say, then: did they stumble, that they might fall?
Let it not be! But by their offense, salvation [is] to
the nations, to provoke them to jealousy; [11:11]

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ
ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα
αὐτῶν.

and if their offense [is] the riches of the world,
and their loss the riches of nations, how much
more their fullness? [11:12]

13 Ὑμῖν Ἦδὲ λέγω τοῖς ἔθνεσιν. ἐφ’ ὅσον μὲν Ἦοῦν εἰμι ἐγὼ
ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,

And to you I speak — to the nations: inasmuch as
I am indeed an apostle of nations, I glorify my
ministry, [11:13]

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

if by any means I may provoke my own flesh to jealousy, and may save some of them. [11:14]

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

For if their casting away [is the] reconciliation of the world, what [is] the receiving [of them], if not life from the dead? [11:15]

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

And if the first-fruits [is] holy, the lump also; and if the root [is] holy, the branches also. [11:16]

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πίότητος τῆς ἐλαίας ἐγένου,

And if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became a fellow-partaker of the root of the fatness of the olive tree, [11:17]

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις ἀλλὰ ἡ ῥίζα σέ.

do not boast against the branches; and if you boast — [remember] you do not bear the root, but the root [bears] you. [11:18]

19 ἐρεῖς οὖν· Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

You will say, then: “Branches were broken off, that I might be grafted in.” Right! [11:19]

20 καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ῥύψηλὰ φρόνει, ἀλλὰ φοβοῦ·

By unbelief they were broken off, and you have stood by faith. Do not think high things, but fear; [11:20]

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

for if Elohim did not spare the branches according to nature, neither will He spare you. [11:21]

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

Behold, then, [the] kindness and severity of Elohim: on those who fell, indeed, severity; but on you, [the] kindness of Elohim, if you continue in the kindness — otherwise you also will be cut off. [11:22]

23 κάκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς ἵνα πάλιν ἐγκεντρίσῃ αὐτούς.

And those also, if they do not continue in unbelief, will be grafted in, for Elohim is able to graft them in again; [11:23]

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

for if you were cut out of the wild olive according to nature, and against nature were grafted into a cultivated olive, how much more will these, the [branches] according to nature, be grafted into their own olive tree? [11:24]

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔητε ἑαυτοῖς φρόνιμοι, ὅτι πώρῳσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,

For I do not wish you to be ignorant, brothers, of this secret — that you may not be wise in your own conceits — that hardness in part has happened to Israel, until the fullness of the nations may come in; [11:25]

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

and so all Israel will be saved, as it has been written: “The Deliverer will come out of Zion; He will turn away impieties from Jacob; [11:26]

27 καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

and this [is] the covenant from Me with them,
when I may take away their sins.” [11:27]

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

As regards the good news, indeed, enemies on
your account; but as regards the selection,
beloved on account of the fathers; [11:28]

29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.
for the gifts and the calling of Elohim [are] not to
be regretted. [11:29]

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

For as you also once disobeyed Elohim, but now
found mercy by the disobedience of these, [11:30]

31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει ἵνα
καὶ αὐτοὶ ἱνῦν ἐλεηθῶσιν·

so also these now disobeyed, that by the mercy
[shown] to you they also may now find mercy;
[11:31]

32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν ἵνα
τοὺς πάντας ἐλεήσῃ.

for Elohim shut up all together in disobedience,
that He might have mercy on all. [11:32]

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

**O depth of riches, and wisdom, and knowledge of
Elohim! How unsearchable [are] His judgments,
and untraceable His ways! [11:33]**

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

**“For who knew the mind of YudHeyVavHey? Or
who became His counselor?” [11:34]**

35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

**“Or who first gave to Him, and it will be repaid to
him?” [11:35]**

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

**Because from Him, and through Him, and to Him
[are] all things; to Him [is] the glory for the ages.
Amen. [11:36]**

CHAPTER 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·

I call on you, then, brothers, through the compassions of Elohim, to present your bodies a sacrifice — living, holy, well-pleasing to Elohim — your intelligent service; [12:1]

2 καὶ μὴ ἴσυσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ ἴμεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ ἔνδοξου, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

and do not be conformed to this age, but be transformed by the renewing of the mind, for you to prove what [is] the will of Elohim — the good, and well-pleasing, and perfect. [12:2]

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, ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

For I say, through the grace given to me, to everyone who is among you, not to think of himself above what he ought to think, but to think

so as to be sober-minded, as Elohim dealt to each a measure of faith. [12:3]

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

For as in one body we have many members, and all the members do not have the same function, [12:4]

5 οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, Ἦτὸ δὲ καθ' εἷς ἀλλήλων μέλη.

so we, the many, are one body in HaMashiach, and each one members of one another. [12:5]

6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, And having gifts different according to the grace given to us: whether prophecy — according to the proportion of the faith; [12:6]

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

whether service — in the service; whether the one teaching — in the teaching; [12:7]

8 εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϋστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι. whether the one exhorting — in the exhortation; the one sharing — in simplicity; the one leading —

in diligence; the one showing mercy — in cheerfulness. [12:8]

9 Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ·

Let love be unfeigned. Abhorring the evil, cleaving to the good; [12:9]

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

in brotherly love, kindly affectioned to one another; in honor, going before one another; [12:10]

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

in diligence, not slothful; in the spirit, fervent; serving Elohim (Master); [12:11]

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

in the hope, rejoicing; in the tribulation, enduring; in the prayer, persevering; [12:12]

13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

sharing in the needs of the holy ones; pursuing hospitality. [12:13]

14 εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε.

Bless those persecuting you; bless, and do not curse; [12:14]

15 χαίρειν μετὰ ἡχαιρόντων, κλαίειν μετὰ κλαιόντων.
to rejoice with the rejoicing, to weep with the weeping; [12:15]

16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
being of the same mind toward one another; not thinking the high things, but being carried along with the lowly. Do not become wise in your own conceits. [12:16]

17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·
Rendering to no one evil for evil; providing good things before all men; [12:17]

18 εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·
if possible, so far as [it depends] on you, being at peace with all men; [12:18]

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

not avenging yourselves, beloved, but give place to the wrath; for it has been written: “**Vengeance [is] Mine, I will repay,**” says YuhVavHey. [12:19]

20 ἄλλὰ ἐὰν ἰπεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

But if your enemy hungers, feed him; if he thirsts, give him drink; for doing this, you will heap coals of fire on his head. [12:20]

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

Do not be overcome by the evil, but overcome the evil in the good. [12:21]

CHAPTER 13

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

Let every soul be subject to the higher authorities, for there is no authority except by Elohim, and those that are, have been appointed by Elohim; [13:1]

2 ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. so that the one setting himself against the authority has resisted the ordinance of Elohim, and those resisting will receive judgment to themselves. [13:2]

3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος ἰτῷ ἀγαθῷ ἔργῳ ἄλλὰ ἰτῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.

For the rulers are not a terror to the good work, but to the evil. And do you wish not to fear the authority? Do the good, and you will have praise from it; [13:3]

4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ

γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν
πράσσοντι.

**for it is a servant of Elohim to you for good; but if
you do the evil, fear — for it does not bear the
sword in vain; for it is a servant of Elohim, an
avenger for wrath to the one practicing evil. [13:4]**

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

**Therefore [it is] necessary to be subject, not only
because of the wrath, but also because of the
conscience; [13:5]**

6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ
εἰσιν εἰς αὐτὸ τοῦτο προσκατεροῦντες.

**for because of this you also pay taxes; for they are
public servants of Elohim, attending continually
to this very thing. [13:6]**

7 ῥαπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ
τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
τὴν τιμὴν.

**Render to all their dues: to whom tribute, the
tribute; to whom tax, the tax; to whom fear, the
fear; to whom honor, the honor. [13:7]**

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

Owe no one anything, except to love one another;
for the one who loves the other has fulfilled Law.
[13:8]

9 τὸ γάρ· Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν ᾧ λόγῳ τούτῳ ἁνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

For this: “**You will not commit adultery, You will not murder, You will not steal, You will not covet,**” and if [there is] any other commandment, it is summed up in this word, in this: “**You will love your neighbor as yourself.**” [13:9]

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

Love works no evil to the neighbor; therefore love [is the] fullness of Law. [13:10]

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

And this, knowing the time, that [it is] already the hour for you to be aroused out of sleep; for now our salvation [is] nearer than when we believed.
[13:11]

12 ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ᾠποβαλώμεθα οὖν τὰ ἔργα τοῦ σκοτός, ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός.

The night has advanced, and the day has drawn near; let us put off, therefore, the works of the darkness, and let us put on the weapons of the light. [13:12]

13 ὥς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,
As in the day, let us walk decently, not in revelings and drunkennesses, not in beddings and licentiousnesses, not in strife and jealousy; [13:13]

14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
but put on Elohim (Master) Yehoshua HaMashiach, and make no provision for the flesh, for [its] desires. [13:14]

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

And receive the one who is weak in the faith, not for disputes of reasonings. [14:1]

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

One, indeed, believes he may eat all things, but the one who is weak eats herbs. [14:2]

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

Do not let the one eating despise the one not eating; and do not let the one not eating judge the one eating, for Elohim received him. [14:3]

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

You — who are you, judging another's house-servant? To his own Master he stands or falls; and he will be made to stand, for Elohim (Master) is able to make him stand. [14:4]

5 Ὃς ἤμὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω·

One, indeed, judges one day above another;
another judges every day [alike]; let each be fully
assured in his own mind. [14:5]

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

The one regarding the day, regards [it] to Elohim
(Master); and the one eating, eats to Elohim
(Master), for he gives thanks to Elohim; and the
one not eating, to Elohim (Master) he does not eat,
and gives thanks to Elohim. [14:6]

7 Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ
ἀποθνήσκει·

For none of us lives to himself, and none dies to
himself; [14:7]

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

for both if we live, we live to Elohim (Master), and
if we die, we die to Elohim (Master); both then if
we live and if we die, we are Elohim (Master)'s.
[14:8]

9 εἰς τοῦτο γὰρ Ἰησοῦς ἠγάπησεν καὶ ἔζησεν ἵνα καὶ
νεκρῶν καὶ ζώντων κυριεύσῃ.

For to this [end] HaMashiach died and lived, that He might be Master both of the dead and of the living. [14:9]

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

And you — why do you judge your brother? Or you also — why do you despise your brother? For we will all stand at the judgment seat of Elohim; [14:10]

11 γέγραπται γάρ· Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ἑπᾶσα γλῶσσα ἐξομολογήσεται ἰ τῷ θεῷ.

for it has been written: “**I live,**” says YudHeyVavHey, “**that to Me every knee will bow, and every tongue will confess to Elohim.**” [14:11]

12 Ἰᾶρα ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον ἰδώσει.

So, then, each of us will give account concerning himself. [14:12]

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

Let us, then, no longer judge one another, but judge this rather: not to put a stumbling-block or an offense before the brother. [14:13]

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

I know, and am persuaded in Elohim (Master) Yehoshua, that nothing [is] common through itself, except to the one reckoning anything to be common — to that one [it is] common. [14:14]

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

For if through food your brother is grieved, you no longer walk according to love. Do not destroy with your food that one for whom HaMashiach died. [14:15]

16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

Do not let your good, then, be slandered; [14:16]

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

for the kingdom of Elohim is not eating and drinking, but righteousness, and peace, and joy in [the] Holy Spirit; [14:17]

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

for the one serving HaMashiach in this [way is] well-pleasing to Elohim, and approved by men. [14:18]

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

So, then, let us pursue the things of peace, and the things of the building up of one another. [14:19]

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

Do not tear down the work of Elohim for the sake of food. All things, indeed, [are] clean, but [it is] evil to the man who eats with offense. [14:20]

21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ·

[It is] good neither to eat flesh, nor to drink wine, nor [to do anything] in which your brother stumbles, or is offended, or is made weak; [14:21]

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

The faith that you have, have [it] toward yourself before Elohim. Blessed [is] the one who does not judge himself in what he approves; [14:22]

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

but the one who doubts, if he eats, has been condemned, because [it is] not of faith; and all that [is] not of faith is sin. [14:23]

CHAPTER 15

1 Ὅφειλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.

And we who are strong ought to bear the
weaknesses of the powerless, and not to please
ourselves; [15:1]

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

let each of us please the neighbor for good, for
building up; [15:2]

3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἥρεσεν· ἀλλὰ καθὼς
γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν
ἐπ' ἐμέ.

for even HaMashiach did not please Himself, but
as it has been written: “The reproaches of those
reproaching You fell on Me.” [15:3]

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

For as many things as were written before, were
written for our teaching, that through the
endurance and through the encouragement of the
writings we might have the hope. [15:4]

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

**And may the Elohim of endurance and of
encouragement give you to be of the same mind
among one another, according to HaMashiach
Yehoshua, [15:5]**

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

**that with one accord, with one mouth, you may
glorify the Elohim and Father of our Elohim
(Master) Yehoshua HaMashiach. [15:6]**

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

**Therefore receive one another, as HaMashiach
also received you, to [the] glory of Elohim. [15:7]**

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

**For I say HaMashiach has become a servant of
circumcision for the truth of Elohim, to confirm
the promises of the fathers, [15:8]**

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

**and the nations to glorify Elohim for mercy; as it
has been written: “Because of this I will confess**

You among nations, and to Your Name I will sing.”
[15:9]

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

And again it says: “Rejoice, nations, with His
people.” [15:10]

11 καὶ πάλιν· Αἰνεῖτε, ᾠάντα τὰ ἔθνη, τὸν κύριον, καὶ
ᾠάνουσάντων αὐτὸν πάντες οἱ λαοί.

And again: “Praise YuhVavHey, all the
nations, and let all the peoples praise Him.” [15:11]

12 καὶ πάλιν Ἠσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ’ αὐτῷ ἔθνη ἐλπιούσιν.

And again, Isaiah says: “There will be the root of
Jesse, and the One rising to rule nations; on Him
nations will hope.” [15:12]

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

And may the Elohim of hope fill you with all joy
and peace in the believing, for you to abound in
the hope, in [the] power of [the] Holy Spirit. [15:13]

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν,
ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
ᾠάνσεως γνώσεως, δυνάμενοι καὶ ἁλλήλους νοθετεῖν.

And I am persuaded, my brothers — I myself also
— concerning you, that you yourselves are full of

goodness, having been filled with all knowledge,
able also to admonish one another; [15:14]

15 Ἐτολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὥς
ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι
ὑπὸ τοῦ θεοῦ

and I wrote to you more boldly in part, as
reminding you, because of the grace given to me
by Elohim, [15:15]

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

for me to be a public servant of HaMashiach
Yehoshua to the nations, working as priest in the
good news of Elohim, that the offering of the
nations might become acceptable, having been
made holy in [the] Holy Spirit. [15:16]

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

I have, then, the boasting in HaMashiach
Yehoshua in the things toward Elohim; [15:17]

18 οὐ γὰρ τολμήσω ἅτι λαλεῖν ὧν οὐ κατειργάσατο
Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,
for I will not dare to speak of anything of the
things HaMashiach did not work through me, for
obedience of nations, by word and deed, [15:18]

19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει
Γπνεύματος· ὥστε με ἀπὸ Ἰερουσαλήμ καὶ κύκλῳ μέχρι τοῦ
Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,
in [the] power of signs and wonders, in [the]
power of the Spirit — so that I, from Jerusalem
and in a circle as far as Illyricum, have fully
proclaimed the good news of HaMashiach, [15:19]

20 οὕτως δὲ Γφιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου
ὠνομάσθη Χριστός, ἵνα μὴ ἐπ’ ἀλλότριον θεμέλιον
οἰκοδομῶ,
and so, counting it an honor to proclaim the good
news not where HaMashiach was named — that I
might not build on another's foundation — [15:20]

21 ἀλλὰ καθὼς γέγραπται· Ὅἱς οὐκ ἀνηγγέλη περὶ αὐτοῦ
ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.
but as it has been written: “Those to whom it was
not announced concerning Him will see, and
those who have not heard will understand.” [15:21]

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
Therefore also I was hindered many times from
coming to you; [15:22]

23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,
ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,
but now, no longer having place in these regions,
and having a longing to come to you for many
years, [15:23]

24 ὥς ἂν πορεύωμαι εἰς τὴν Ἑσπανίαν, ἐλπίζω γὰρ
διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν
προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους
ἐμπλησθῶ—

**whenever I may go to Spain, I hope, passing
through, to see you, and by you to be sent forward
there, if first I may be filled, in part, with you —**

[15:24]

25 νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς
ἁγίοις.

but now I go to Jerusalem, serving the holy ones;

[15:25]

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

**for Macedonia and Achaia were well pleased to
make a certain sharing for the poor of the holy
ones in Jerusalem; [15:26]**

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

**for they were well pleased, and they are their
debtors; for if the nations shared in their spiritual
things, they ought also in the fleshly things to
minister to them. [15:27]**

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

This, then, having finished, and having sealed to them this fruit, I will go away through you to Spain; [15:28]

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

and I know that coming to you, I will come in fullness of [the] blessing of HaMashiach. [15:29]

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,

And I call on you, brothers, through our Elohim (Master) Yehoshua HaMashiach, and through the love of the Spirit, to strive together with me in the prayers for me to Elohim, [15:30]

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

that I may be delivered from those disobeying in Judea, and [that] my service for Jerusalem may become acceptable to the holy ones, [15:31]

32 ἵνα ἐν χαρᾷ ἔλθὼν πρὸς ὑμᾶς διὰ θελήματος ἑθεοῦ
συναναπαύσωμαι ὑμῖν.

that in joy I may come to you through the will of Elohim, and may be refreshed together with you. [15:32]

33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

And the Elohim of peace [be] with you all. Amen.

[15:33]

CHAPTER 16

1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν ἔχει
διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς,

**And I commend to you Phoebe our sister, who is
also a servant of the assembly in Cenchreae, [16:1]**

2 ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ
παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι, καὶ γὰρ
αὕτη προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

**that you may receive her in Elohim (Master),
worthily of the holy ones, and may stand by her
in whatever matter she may need you — for she
herself also became a leader of many, and of me
myself. [16:2]**

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

**Greet Prisca and Aquila, my fellow-workers in
HaMashiach Yehoshua, [16:3]**

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

**who laid down their own neck for my life, to
whom not only I give thanks, but also all the
assemblies of the nations; [16:4]**

5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε
Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἑλλάδος
εἰς Χριστόν.

**and the assembly at their house. Greet Epaphroditus,
my beloved, who is a first-fruit of Asia for
HaMashiach. [16:5]**

6 ἀσπάσασθε Ἑλισάβετ, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
Greet Mary, who labored much for you. [16:6]

7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου
καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς
ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ ἔγενοντο ἐν Χριστῷ.

**Greet Andronicus and Junia, my relatives and my
fellow-captives, who are of note among the
apostles, who also have been in HaMashiach
before me. [16:7]**

8 ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.
**Greet Ampliatus, my beloved in Elohim (Master).
[16:8]**

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

**Greet Urbanus, our fellow-worker in HaMashiach,
and Stachys, my beloved. [16:9]**

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

**Greet Apelles, the approved in HaMashiach. Greet
those of [the household of] Aristobulus. [16:10]**

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

Greet Herodion, my relative. Greet those of [the household of] Narcissus, who are in Elohim (Master). [16:11]

12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

Greet Tryphaena and Tryphosa, who labor in Elohim (Master). Greet Persis, the beloved, who labored much in Elohim (Master). [16:12]

13 ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

Greet Rufus, the chosen in Elohim (Master), and his mother and mine. [16:13]

14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. [16:14]

15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones with them. [16:15]

16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι Ἰ᾿πᾶσαι τοῦ Χριστοῦ.

Greet one another with a holy kiss. All the assemblies of HaMashiach greet you. [16:16]

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ Ἰἐκκλίνετε ἀπ' αὐτῶν·

And I call on you, brothers, to watch those causing the divisions and the offenses contrary to the teaching which you learned, and turn away from them; [16:17]

18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ Ἰήμῳ Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.

for such do not serve our Elohim (Master) HaMashiach, but their own belly, and through smooth talk and blessing they deceive the hearts of the guiltless. [16:18]

19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· Ἰέφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς Ἰσοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

For your obedience reached to all; I rejoice, therefore, over you, and I wish you to be wise, indeed, to the good, and pure to the evil. [16:19]

20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

And the Elohim of peace will crush Satan under your feet in haste. The grace of our Elohim (Master) Yehoshua HaMashiach [be] with you.
[16:20]

21 Ὑμᾶς ἀσπάζεται Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

Timothy, my fellow-worker, greets you, and Lucius, and Jason, and Sosipater, my relatives.
[16:21]

22 Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

I, Tertius, who wrote the letter, greet you in Elohim (Master). [16:22]

23 Ἀσπάζεται ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. Ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

Gaius, my host and [host] of the whole assembly, greets you. Erastus, the steward of the city, greets you, and Quartus the brother. [16:23]

24 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

The grace of our Elohim (Master) Yehoshua HaMashiach [be] with you all. Amen. [16:24]

16:25 — OF THE WANDERING DOXOLOGY: NOT IN THE BASE TEXT

As the copies that carry it read: “And to Him who is able to establish you, according to my good news and the proclamation of Yehoshua HaMashiach, according to [the] revelation of the secret kept hidden in the times of the ages,” THE DOXOLOGY (16:25–27 in the received numbering) — the letter's famous wandering close, DISPUTED in its standing. It does not stand in the base text of this project at all: neither of the two verified shelves (the SBLGNT plain text or the MorphGNT SBLGNT) carries it anywhere in Romans. Its standings across the copies: P46 (about the year 200, the earliest copy of the letter) places it after 15:33; the great codices Sinaiticus, Vaticanus, and Alexandrinus carry it here, at the very end, as 16:25–27; a Western company places it after 14:23; some copies carry it twice, in both places; and the copy of Romans Marcion used (as Origen reports, everything after 14:23 cut away) did not have it. The corpus prints it here, at the end, unfenced, and the three verses are printed entire in this apparatus (vv. 25, 26, 27) and gathered in the Standing Notes. The words are not in dispute among the copies that have them — the place, and the letter's own ending, are.

16:26 — OF THE WANDERING DOXOLOGY: NOT IN THE BASE TEXT

As the copies that carry it read: “but now revealed, and through prophetic writings, according to the command of the eternal Elohim, made known to all the nations for obedience of faith —” See the Standing Note at 16:25: the doxology's standings are gathered there and in the Standing Notes at the back.

16:27 — OF THE WANDERING DOXOLOGY: NOT IN THE BASE TEXT

As the copies that carry it read: “to the only wise Elohim, through Yehoshua HaMashiach, to Him [be] the glory for the ages. Amen.” See the Standing Note at 16:25: the doxology's standings are gathered there and in the Standing Notes at the back.

NOTES — WHERE THE COPIES DIVIDE

1. ROMANS 1:17

1:17 quotes Habakkuk 2:4, “the righteous one will live by his faith” — the Hebrew carries “by HIS faith” (be'emunato); the Greek form Paulos quotes, and the Hebrew of the scrolls alike, bear the line as it stands here. The quotation carries no κύριος, and the Name does not stand in it; the verse is named here because it is the letter's own seed-sentence (see also Galatians 3:11; Hebrews 10:38).

2. ROMANS 1:25

1:25 — the pointing of this verse is a standing divide, named as at 9:5: the Greek carries no punctuation. “who is blessed for the ages. Amen” may close the sentence on the Creator (as printed here, and as the corpus prints it), or stand as Paulos's own aside breaking in upon it. The copies do not divide — the pointing does. Both attachments are grammatical; the rendering follows the sentence's flow and names the divide.

3. ROMANS 1:30

θεοστυγεῖς (1:30) can be read actively — “hating Elohim” — or passively — “hated by Elohim”; the word bears both, and the copies do not divide. The list around it names what men do (slanderers, boasters,

inventors), and the rendering follows the active reading, with the passive named here.

4. ROMANS 3:22

πίστις Ἰησοῦ Χριστοῦ (3:22; and in short form at 3:26) — the genitive is printed plainly: “the faith of Yehoshua HaMashiach.” Readers divide: (a) His own faith — the faithfulness/faith of Yehoshua Himself, as “the faith of Abraham” names Abraham's faith at 4:16; (b) faith in Him — the genitive read as pointing at its object, as “the faith of Elohim” is never so read at 3:3. The divide is named here once and not settled by the dress: the Greek carries the genitive, and the rendering carries the genitive. The same construction stands at Galatians 2:16, 20; 3:22; Ephesians 3:12; Philippians 3:9.

5. ROMANS 3:25

ἱλαστήριον (3:25) is the Greek word the Seventy use for the Covering — the Kapporet — that lay over the Chest of the Covenant (Exodus 25:17 in the Greek copies: ἱλαστήριον ἐπίθεμα, “a covering, a lid”), and for its gold (Hebrews 9:5 “the cherubim of glory overshadowing the ἱλαστήριον”). Paulos's word is not a general “sacrifice” word; it is the sanctuary's own covering-word, and the rendering “a propitiatory covering” keeps the thread to the Dwelling Place visible, as the corpus's dress also does.

6. ROMANS 5:1

5:1 — ἔχομεν or ἔχωμεν, one letter's width and a famous divide — DISPUTED. Sinaiticus's first hand and Vaticanus read ἔχωμεν, the subjunctive: “let us have peace.” P46 (as reconstructed), corrected Sinaiticus, Alexandrinus, and the great company read ἔχομεν, the indicative: “we have peace.” The SBL text prints ἔχομεν, and the rendering follows it — a statement, not an exhortation — with the other reading named here and gathered in the Standing Notes.

7. ROMANS 8:28

8:28 — the working-together verse divides the copies on one standing — DISPUTED. (1) The oldest copies (P46, Sinaiticus, Vaticanus) read πάντα συνεργεῖ, “all things work together” — no subject named; the all things themselves work together for good to those loving Elohim. (2) A later company writes the subject in: συνεργεῖ ὁ θεός, “Elohim works all things together.” The SBL text and this rendering follow (1); the corpus likewise prints (1) (“all things work together for good”). The divide is named here and gathered in the Standing Notes, because much is built on which reading a reader holds.

8. ROMANS 9:5

9:5 — the pointing divide, named openly as the brief of this book requires. The Greek runs, without any stop: “...and of whom [is] HaMashiach, the [One]

according to the flesh, the One being over all, Elohim blessed for the ages. Amen.” The oldest copies carry no punctuation, and readers have divided for centuries on the attachment: (a) the words crown HaMashiach — He is “the One being over all, Elohim, blessed for the ages” (so the corpus prints: “who is God over all, blessed for all ages”); (b) the sentence breaks after “according to the flesh,” and “the One being over all, Elohim, [be] blessed for the ages” stands as Paulos's own doxology to the Father. The rendering prints the flow of (a), as the unbroken Greek sentence runs and as the corpus prints it, and names (b) here; the METHOD's rule — where a stop changes the sense, both divisions print — is kept by this note. The dress “Elohim” for θεός at this standing follows METHOD §2.2: where the Greek calls the Son θεός, the set prints “Elohim” for Him too, stated openly.

9. ROMANS 10:4

10:4 — τέλος (telos) bears a double standing in the language: “end” (the finish of a thing) and “goal, aim” (that toward which a thing moves), and the copies do not divide — the word is the same in every copy. It is the same τέλος that stands for the outcome of faith at 1 Peter 1:9 and for “the end of those things” at Romans 6:21. The rendering prints “end,” with the corpus; the goal-reading is named here because

readers build on the word, and the settle must not be the dress's silent work.

10. ROMANS 10:16

10:16 — the Name stands at Isaiah's address. Paulos quotes Isaiah 53:1 in the Greek form he received: “Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;” — a direct address, “YudHeyVavHey, who has believed our report?” The Hebrew line's first half carries no Name-word (its second half speaks of “the arm of YudHeyVavHey”); the Greek Isaiah, the form the apostle quotes, opens the verse with the address to Him. The standing is recorded here in the open, as the set's rule requires each κύριος standing to be verified against its Hebrew passage: the quotation as Paulos carries it speaks to the Name, and the Name stands.

11. ROMANS 11:3

11:3 — the address stands in the Greek form Paulos quotes from 3 Kingdoms (1 Kings) 19:10: “Κύριε” — Elijah speaking to Him directly, “YudHeyVavHey, they killed Your prophets...” The Hebrew line of 19:10 carries no vocative word in that clause (Elijah's report runs straight to what Israel did), but the passage is Elijah's address to YudHeyVavHey throughout, and the quotation as Paulos carries it opens with the address. The Name stands, and the standing is recorded here openly, as at 10:16.

12. ROMANS 11:34

11:34 quotes Isaiah 40:13. The Hebrew line reads: “Who has directed the Ruach of YudHeyVavHey, or [being] His counselor has taught Him?” — where the Greek form Paulos quotes (and the LXX with it) reads νοῦν κυρίου, “the mind of YudHeyVavHey.” The apostle quotes the Greek sentence, and the rendering keeps its word (“mind”); the Hebrew’s standing — the Ruach of YudHeyVavHey — is recorded here, as the set’s rule requires the original behind every quotation to be named. The second half of the verse’s question (Job 41:3’s company in the Hebrew) and 11:35’s echo of Job 41:11 agree in the Greek form as printed.

13. ROMANS 12:11

12:11 — τῷ κυρίῳ δουλεύοντες, “serving Elohim (Master)”: Codex Bezae and the Western company read τῷ καιρῷ, “serving the time/season,” a one-word divide (κυρίῳ/καιρῷ) that Latin copies carried widely. The oldest Alexandrian copies and the SBL text read κυρίῳ, and the rendering follows them; the Western reading is named here because a reader of old copies will meet it.

14. ROMANS 14:21

14:21 — the closing words “or is offended, or is made weak” (ἢ σκανδαλίζεται ἢ ἀσθενεῖ) stand fenced in the SBL line itself (‘ ’): Vaticanus carries them; Sinaiticus and Alexandrinus do not. The SBL text prints them under its brackets, and they are printed here under

the same fence, named — the verse reads whole without them, and the divide is recorded rather than settled silently.

15. ROMANS 16:7

16:7 — JUNIA. THE OPEN QUESTION (the set's decision B1) IS MARKED HERE, NOT SETTLED IN THE DRESS.

The Greek of every early copy reads Ἰουνίαν — the accusative of Ἰουνία, Junia, a woman's name (the Latin Iunia, borne across the inscriptions of Rome). The accent that later copyists and editors set on the word — Ἰουνιᾶν, making a shortened man's name, “Junias” — belongs to the age of the accents, not to the age of the copies: the oldest manuscripts carry no accents at all. Every early Greek reader read her as a woman: Chrysostom (c. 390) marvels at her in his sermon on this verse — “even to be of note among the apostles — what a crown of praise this is... an apostle, and a woman”; Origen's company, Jerome, and the old Latin, Syriac, and Coptic copies all carry her as feminine; the masculine “Junias” first rises in medieval copies and editions, and no man named Junias is anywhere attested in the ancient world, while Junia the woman is attested everywhere. ἐπίσημοι ἐν τοῖς ἀποστόλοις reads most plainly “of note AMONG the apostles” — numbered with them and remarked among them; that, too, is named rather than dressed. The corpus prints “Junias” (masculine), and its dress stands in the Cross-Check as the differ.

This rendering follows the Greek the oldest copies carry, and prints “Junia.” Whether the corpus and the whole set conform to the Greek here — the set-wide question B1 — remains an open decision — the set-wide ruling (B1) has not been given; the verse is gathered in the Standing Notes as DISPUTED so the question stays visible where it belongs.

16. ROMANS 16:24

16:24 — this benediction stands in the SBL text fenced by the edition's own marks (‘ ... ’ in the Greek line above), and the corpus fences it in the same way ([[...]]): it repeats the grace of v. 20, and a weighty company of the oldest copies does not carry it. It is printed in the text here because the base text prints it, still wearing its fence in the notes, and it is gathered in the Standing Notes as DISPUTED with the doxology that follows it in the received numbering.

THE STANDING NOTES — DISPUTED

These standings are gathered here in full, both sides named, as they stand at their places in the text and in the Cross-Check. Nothing in this section settles them; it keeps them visible.

ROMANS 5:1 — DISPUTED

As printed: “Having been declared righteous, then, by faith, we have peace toward Elohim through our Elohim (Master) Yehoshua HaMashiach,”

5:1 — ἔχομεν or ἔχωμεν, one letter's width and a famous divide — DISPUTED. Sinaiticus's first hand and Vaticanus read ἔχωμεν, the subjunctive: “let us have peace.” P46 (as reconstructed), corrected Sinaiticus, Alexandrinus, and the great company read ἔχομεν, the indicative: “we have peace.” The SBL text prints ἔχομεν, and the rendering follows it — a statement, not an exhortation — with the other reading named here and gathered in the Standing Notes.

ROMANS 8:28 — DISPUTED

As printed: “And we know that to those loving Elohim, all things work together for good — to those who are called according to [His] purpose;”

8:28 — the working-together verse divides the copies on one standing — DISPUTED. (1) The oldest copies (P46, Sinaiticus, Vaticanus) read πάντα συνεργεῖ, “all things work together” — no subject named; the all things themselves work together for good to those loving Elohim. (2) A later company writes the subject in: συνεργεῖ ὁ θεός, “Elohim works all things together.” The SBL text and this rendering follow (1); the corpus likewise prints (1) (“all things work together for good”). The divide is named here and gathered in the Standing Notes, because much is built on which reading a reader holds.

ROMANS 9:5 — DISPUTED

As printed: “whose [are] the fathers, and of whom [is] HaMashiach, according to the flesh — the One being over all, Elohim blessed for the ages. Amen.”

9:5 — the pointing divide, named openly as the brief of this book requires. The Greek runs, without any stop: “...and of whom [is] HaMashiach, the [One] according to the flesh, the One being over all, Elohim blessed for the ages. Amen.” The oldest copies carry no punctuation, and readers have divided for centuries on the attachment: (a) the words crown HaMashiach — He is “the One being over all, Elohim, blessed for the ages” (so the corpus prints: “who is God over all, blessed for all ages”); (b) the sentence breaks after “according to the flesh,” and “the One being over all, Elohim, [be] blessed for the ages” stands as Paulos's own doxology to the Father. The rendering prints the flow of (a), as the unbroken Greek sentence runs and as the corpus prints it, and names (b) here; the METHOD's rule — where a stop changes the sense, both divisions print — is kept by this note. The dress “Elohim” for θεός at this standing follows METHOD §2.2: where the Greek calls the Son θεός, the set prints “Elohim” for Him too, stated openly.

ROMANS 16:7 — DISPUTED

As printed: “Greet Andronicus and Junia, my relatives and my fellow-captives, who are of note among the

apostles, who also have been in HaMashiach before me.”

16:7 — JUNIA. THE OPEN QUESTION (the set's decision B1) IS MARKED HERE, NOT SETTLED IN THE DRESS.

The Greek of every early copy reads Ἰουνίαν — the accusative of Ἰουνία, Junia, a woman's name (the Latin Iunia, borne across the inscriptions of Rome). The accent that later copyists and editors set on the word — Ἰουνιᾶν, making a shortened man's name, “Junias” — belongs to the age of the accents, not to the age of the copies: the oldest manuscripts carry no accents at all. Every early Greek reader read her as a woman: Chrysostom (c. 390) marvels at her in his sermon on this verse — “even to be of note among the apostles — what a crown of praise this is... an apostle, and a woman”; Origen's company, Jerome, and the old Latin, Syriac, and Coptic copies all carry her as feminine; the masculine “Junias” first rises in medieval copies and editions, and no man named Junias is anywhere attested in the ancient world, while Junia the woman is attested everywhere.

ἐπίσημοι ἐν τοῖς ἀποστόλοις reads most plainly “of note AMONG the apostles” — numbered with them and remarked among them; that, too, is named rather than dressed. The corpus prints “Junias” (masculine), and its dress stands in the Cross-Check as the differ. This rendering follows the Greek the oldest copies carry, and prints “Junia.” Whether the corpus and the

whole set conform to the Greek here — the set-wide question B1 — remains an open decision — the set-wide ruling (B1) has not been given; the verse is gathered in the Standing Notes as DISPUTED so the question stays visible where it belongs.

ROMANS 16:24 — DISPUTED

*As printed: “The grace of our Elohim (Master)
Yehoshua HaMashiach [be] with you all. Amen.”*

16:24 — this benediction stands in the SBL text fenced by the edition's own marks (ʿ ... ʾ in the Greek line above), and the corpus fences it in the same way ([[...]]): it repeats the grace of v. 20, and a weighty company of the oldest copies does not carry it. It is printed in the text here because the base text prints it, still wearing its fence in the notes, and it is gathered in the Standing Notes as DISPUTED with the doxology that follows it in the received numbering.

ROMANS 16:25 — DISPUTED

The copies that carry it read: “And to Him who is able to establish you, according to my good news and the proclamation of Yehoshua HaMashiach, according to [the] revelation of the secret kept hidden in the times of the ages,”

THE DOXOLOGY (16:25–27 in the received numbering) — the letter's famous wandering close, DISPUTED in its standing. It does not stand in the base text of this project at all: neither of the two verified shelves (the

SBLGNT plain text or the MorphGNT SBLGNT) carries it anywhere in Romans. Its standings across the copies: P46 (about the year 200, the earliest copy of the letter) places it after 15:33; the great codices Sinaiticus, Vaticanus, and Alexandrinus carry it here, at the very end, as 16:25–27; a Western company places it after 14:23; some copies carry it twice, in both places; and the copy of Romans Marcion used (as Origen reports, everything after 14:23 cut away) did not have it. The corpus prints it here, at the end, unfenced, and the three verses are printed entire in this apparatus (vv. 25, 26, 27) and gathered in the Standing Notes. The words are not in dispute among the copies that have them — the place, and the letter's own ending, are.

ROMANS 16:26 — DISPUTED

The copies that carry it read: “but now revealed, and through prophetic writings, according to the command of the eternal Elohim, made known to all the nations for obedience of faith —”

See the Standing Note at 16:25: the doxology's standings are gathered there and in the Standing Notes at the back.

ROMANS 16:27 — DISPUTED

The copies that carry it read: “to the only wise Elohim, through Yehoshua HaMashiach, to Him [be] the glory for the ages. Amen.”

See the Standing Note at 16:25: the doxology's standings are gathered there and in the Standing Notes at the back.

THE CROSS-CHECK — EVERY VERSE AGAINST THE LSV CORPUS

The project LSV corpus is the set's English yardstick. It never decided a rendering; it measures one afterward. Verses whose cross-check reads "Agrees." are counted, not printed one by one; every differ and every apparatus verse IS printed, with the corpus line quoted entire and the Greek reason stated.

CHAPTER 1

1:1 *Corpus: "Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God,"*

Differ — the Greek order at the letter's head is Χριστοῦ Ἰησοῦ, "of HaMashiach Yehoshua," as the oldest copies carry it; the corpus prints "of Jesus Christ." ἀφωρισμένος is "set apart" (the corpus's "having been separated" agrees in sense). Names stand in the set's dress: Paulos, Yehoshua HaMashiach.

1:4 *Corpus: "who is marked out [as the] Son of God in power, according to the Spirit of sanctification, by the resurrection from the dead—Jesus Christ our Lord,"*

Differ — πνεῦμα ἁγιωσύνης is "the Spirit of holiness"; the corpus prints "the Spirit of sanctification." ἐξ ἀναστάσεως νεκρῶν is "by [the] resurrection of [the]

dead”; the corpus's “by the resurrection from the dead” supplies “from.” Dress differs (Elohim; Yehoshua HaMashiach; Elohim (Master)) are the set's standing dress and are not counted.

1:14 *Corpus: “Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,”*

Differ — ἀνοήτοις is “unintelligent” (the same word that stands at 1:31, ἀσυνέτους' company); the corpus prints “thoughtless.”

1:16 *Corpus: “for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to everyone who is believing, both to Jew first, and to Greek.”*

Differ — the oldest copies read simply τὸ εὐαγγέλιον, “the good news”; the corpus prints “the good news of the Christ,” carrying the later copies' τοῦ Χριστοῦ, which does not stand in Sinaiticus, Vaticanus, or the SBL text.

1:20 *Corpus: “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;”*

Differ — θειότης is “[the] divine nature”; the corpus prints “Godhead,” a word formed in later English theology. The Greek word names what He is, and the rendering keeps it plain.

1:24 *Corpus: “For this reason also God gave them up, in the desires of their hearts, to uncleanness, to dishonor their bodies among themselves;”*

Differ — a small one: the corpus adds “also” (“For this reason also God gave them up”), following the copies that read Διὸ καί; the oldest copies and the SBL text read Διὸ without the καί. (The dress “Elohim” is the set's standing dress and is not the differ.)

1:29 *Corpus: “having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,”*

Differ — the corpus prints “whoredom” (πορνεία) in the list, from the later copies that insert it after “unrighteousness”; the oldest copies (Sinaiticus, Vaticanus, Alexandrinus) and the SBL text do not carry it here.

1:31 *Corpus: “unintelligent, faithless, without natural affection, implacable, unmerciful;”*

Differ — the corpus prints “implacable” (ἀσπόνδους) in the list, from the later copies; the oldest copies and the SBL text lack ἀσπόνδους here (it stands at 2 Timothy 3:3).

CHAPTER 2

2:26 *Corpus: “If, therefore, the uncircumcision may keep the righteousness of the Law, will not his uncircumcision be reckoned for circumcision?”*

Differ — δικαιώματα is “the righteous requirements” of the Law; the corpus prints “the righteousness of the Law” (its standing dress for δικαιώματα here). The Greek word is the plural of δικαίωμα, the requirement-word of 1:32 and 8:4.

CHAPTER 3

3:13 *Corpus: “Their throat [is] an opened grave; with their tongues they used deceit; poison of cobras [is] under their lips—”*

Differ — ἀσπίδων is “of asps” (the asp, the hooded desert snake of the Psalms' Hebrew, peten); the corpus prints “poison of cobras.” The English names divide over one creature; the rendering keeps the word the Greek carries.

3:22 *Corpus: “and the righteousness of God [is] through the faith of Jesus Christ to all, and on all those believing—for there is no difference,”*

Differ — the corpus prints “to all, and on all those believing,” carrying the later copies' addition καὶ ἐπὶ πάντας; the oldest copies (P46's company, Sinaiticus, Vaticanus) and the SBL text read εἰς πάντας τοὺς πιστεύοντας, “to all those believing,” once.

CHAPTER 4

4:1 *Corpus: “What, then, will we say Abraham our father to have found, according to flesh?”*

Differ — προπάτορα ἡμῶν is “our forefather”; the corpus prints “our father.” εὕρηκέναι stands first in the Greek clause (“to have found”); SBL's order is kept.

CHAPTER 5

5:4 *Corpus: “and the endurance, experience; and the experience, hope;”*

Differ — δοκιμή is twice rendered “provenness” (the state of having been tested and found proven); the corpus prints “experience.” The word is the assay-word, of metal tried and approved (its company stands at James 1:3; 2 Corinthians 8:2), not a word for gathered experience.

5:6 *Corpus: “For in our being still ailing, Christ in due time died for the impious;”*

Differ — the oldest text carries ἔτι twice: “For still, HaMashiach, while we were STILL weak...” The corpus prints one “still” (“in our being still ailing”); the doubled standing is in Sinaiticus, Vaticanus, and the SBL text. ἀσθενῶν is “weak” (the corpus's “ailing” is the word's wider sense).

5:16 *Corpus: “and not as through one who sinned [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offenses to a declaration of “Righteous,””*

Differ — δικαίωμα at 5:16 and 5:18 is the requirement-word (as at 1:32; 2:26; 8:4): the gift issues in a righteous requirement fulfilled. The corpus prints “to a declaration of ‘Righteous’” (5:16) and “through one declaration of ‘Righteous’” (5:18) — its own interpretive dress for the same Greek word; the rendering keeps the word’s plain standing, and the two verses are counted together here and at 5:18.

5:18 *Corpus: “So, then, as through one offense to all men [it is] to condemnation, so also through one declaration of “Righteous” [it is] to all men to justification of life;”*

Differ — see the note at 5:16: δι' ἐνὸς δικαιώματος is “through one righteous requirement fulfilled,” where the corpus prints “through one declaration of ‘Righteous.’” δικαίωσις ζωῆς is a genitive: “a being-declared-righteous, of life” (the corpus’s “justification of life” agrees in sense).

CHAPTER 6

6:5 *Corpus: “For if we have become planted together to the likeness of His death, [so] we also will be of the resurrection;”*

Differ — σύμφυτοι is “grown-together” (φυ-, the growing word: φύω), rendered so; the corpus prints “planted together.” The Greek image is of two growths made one, and the rendering keeps the growing word.

6:7 *Corpus: “for he who has died has been set free from sin.”*

Differ — δεδικαίωται is the declare-righteous word: the dead man “has been declared righteous from sin” — acquitted of its claim. The corpus prints “has been set free from sin,” a true consequence but not the word; the courtroom word is kept here, and the freedom stands at 6:18 and 6:22 in its own word (ἐλευθερώω).

6:11 *Corpus: “so also you, reckon yourselves to be dead indeed to sin, and living to God in Jesus Christ our Lord.”*

Differ — the oldest copies end the verse at “in HaMashiach Yehoshua”; the corpus adds “our Lord,” from the later copies that carry τοῦ κυρίου ἡμῶν (as at 5:21; 6:23). Sinaiticus, Vaticanus, and the SBL text do not carry it here.

6:19 *Corpus: “I speak in a human [way], because of the weakness of your flesh, for even as you presented your members servants to the uncleanness and to the lawlessness—to the lawlessness, so now present your members servants to righteousness—to sanctification,”*

Differ — ἁγιασμόν is “set-apartness” (the ἅγιος word-family: set apart, holy); the corpus prints “sanctification,” the Latin-formed word. The rendering keeps the Greek family's own word, here and at 6:22.

CHAPTER 7

7:25 *Corpus: “I thank God—through Jesus Christ our Lord; so then, I myself indeed serve the Law of God with the mind, and with the flesh, the law of sin.”*

Differ — the oldest copies open the verse χάρις τῷ θεῷ, a cry: “Thanks [be] to Elohim.” The corpus prints “I thank Elohim,” following the later copies that read εὐχαριστῶ τῷ θεῷ; Sinaiticus, Vaticanus, Alexandrinus, and the SBL text have the noun-cry, not the verb.

CHAPTER 8

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

Differ — the corpus carries the longer ending, “who walk not according to the flesh, but according to the Spirit,” words the later copies drew in from v. 4. The oldest copies (Sinaiticus, Vaticanus, Alexandrinus) and the SBL text end the verse at “in HaMashiach Yehoshua.”

8:2 *Corpus: “for the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death;”*

Differ — one pronoun: the oldest copies read σε, “set YOU free”; the corpus prints “set me free,” following the copies that read με. The address is to the reader, as the verse stands in P46's company, Sinaiticus, and Vaticanus.

8:4 *Corpus: “that the righteousness of the Law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.”*

Differ — τὸ δικαίωμα τοῦ νόμου is “the righteous requirement of the Law” (so 1:32; 2:26; 5:16, 18); the corpus prints “the righteousness of the Law.”

8:11 *Corpus: “and if the Spirit of Him who raised up Jesus out of the dead dwells in you, He who raised up the Christ out of the dead will also quicken your dying bodies, through His Spirit dwelling in you.”*

Differ — a pointing of the last phrase among the copies: the oldest carry the accusative, διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα — “because of His Spirit dwelling in you”; a later company reads the genitive, “through His Spirit who dwells in you,” which the corpus prints. Both name the indwelling Spirit as the ground; the rendering follows the oldest form.

8:15 *Corpus: “for you did not receive a spirit of bondage again for fear, but you received [the] Spirit of adoption in which we cry, “Abba! Father!””*

Differ — υἱοθεσία is “son-placing” — the placing of one as a son (υἱός + τίθημι), so rendered here and at 8:23; 9:4; Galatians 4:5; Ephesians 1:5. The corpus prints “adoption,” the Latin-law word (adoptio); the Greek word names the act by its own parts, and the rendering keeps them visible.

8:24 *Corpus: “for in hope we were saved, and hope beheld is not hope; for what anyone beholds, why does he also hope for [it]?”*

Differ — the oldest copies ask with a person: τίς ἐλπίζει, “who hopes [for it]?”; the corpus prints “why does he also hope for [it]?” (τί καὶ ἐλπίζει), the reading of the later company. Sinaiticus, Vaticanus, and the SBL text carry τίς.

CHAPTER 9

9:4 *Corpus: “who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises,”*

Differ — υἱοθεσία rendered “son-placing,” as at 8:15 (see the note there); the corpus prints “adoption.”

9:15 *Corpus: “For to Moses He says, “I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion”;”*

Differ — the ἔλεος word-family (ἐλεήσω, ἐλεεῖ, ἔλεος) is rendered “mercy” through this chapter, its plain English standing (and the corpus's own dress for the same family at, e.g., Matthew 5:7; Luke 1:50); the corpus here prints “do kindness / kindness” (9:15, 16, 18, 23). The Greek words are the mercy-words of Exodus 33:19 itself, and they are kept.

9:16 *Corpus: “so then—not of him who is willing, nor of him who is running, but of God who is doing kindness;”*

Differ — see 9:15: τοῦ ἐλεῶντος θεοῦ, “of Elohim who has mercy”; the corpus prints “of God who is doing kindness.”

9:18 *Corpus: “so then, to whom He wills, He does kindness, and to whom He wills, He hardens.”*

Differ — see 9:15: ἐλεεῖ, “He has mercy”; the corpus prints “He does kindness.”

9:23 *Corpus: “and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He called—us—”*

Differ — σκεύη ἐλέους, “vessels of mercy” (see 9:15); the corpus prints “vessels of kindness.”

9:28 *Corpus: “for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the LORD do on the land.””*

Differ — the Greek sentence runs λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς, “for a word, finishing and cutting short, YudHeyVavHey will do on the earth”; the corpus prints the fuller LXX form (“a matter He is finishing, and is cutting short IN RIGHTEOUSNESS, because a matter cut short will the LORD do”), carrying ἐν δικαιοσύνῃ, which does not stand in the oldest Greek of Paulos's sentence. The

Name stands at κύριος because the quotation is Isaiah 10:23, where the Hebrew carries יהוה צבאות — the passage carries the Name.

9:31 *Corpus: “and Israel, pursuing a law of righteousness, did not arrive at a law of righteousness;”*

Differ — the oldest copies close the verse εἰς νόμον οὐκ ἔφθασεν, “did not arrive at Law”; the corpus prints “did not arrive at a law of righteousness,” carrying the later copies' added δικαιοσύνης. The addition stands in some copies (it sharpens the point, and the sense is the same), but Sinaiticus, Vaticanus, and the SBL text do not have it.

9:32 *Corpus: “why? Because—not by faith, but as by works of law; for they stumbled at the stone of stumbling;”*

Differ — the oldest read ὡς ἐξ ἔργων, “as of works”; the corpus prints “as by works of Law,” carrying the later copies' νόμου. The word stands at 9:31's company in the argument, but not in the oldest Greek of this verse.

CHAPTER 10

10:5 *Corpus: “for Moses describes the righteousness that [is] of the Law, that, “The man who did them will live in them,””*

Differ — the quotation (Leviticus 18:5) in the oldest Greek of Paulos is of the righteousness itself: ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ, “the man who does [it] will live in it” — singular. The corpus prints the plural form (“The man who did them will live in them”), the LXX’s αὐτά-shape. One letter, one number; printed as the oldest carry it.

10:15 *Corpus:* “And how will they preach, if they may not be sent? According as it has been written: “How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!””

Differ — Isaiah 52:7 is quoted in its shorter oldest form: “the feet of those proclaiming good tidings of good things.” The corpus prints the doubled form (“proclaiming good tidings OF PEACE, of those proclaiming good tidings of the good things”), carrying εἰρήνην εὐαγγελιζομένων from the LXX and later copies; Sinaiticus, Vaticanus, and the SBL text do not carry it in Paulos’s sentence.

10:17 *Corpus:* “So then faith [is] by a report, and the report through a saying of God,”

Differ — the oldest copies close the verse διὰ ῥήματος Χριστοῦ, “through a saying of HaMashiach”; the corpus prints “through a saying of God,” following the later copies’ θεοῦ. Ƴ46, Sinaiticus, Vaticanus, and

Alexandrinus carry Χριστοῦ, and the SBL text with them.

CHAPTER 11

11:6 *Corpus: “and if by grace, no longer of works, otherwise grace becomes no longer grace; and if of works, it is no longer grace, otherwise work is no longer work.”*

Differ — the corpus carries the verse's longer form, adding the second half: “and if of works, it is no longer grace, otherwise work is no longer work.” The oldest copies (P46, Sinaiticus, Vaticanus) and the SBL text end the verse at “grace would no longer be grace”; the balancing clause is a later copyist's completion.

11:17 *Corpus: “And if certain of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a fellow-partaker of the root and of the fatness of the olive tree—”*

Differ — the oldest text reads συγκοινωνός τῆς ῥίζης τῆς πλιότητος, “fellow-partaker of the root of the fatness” (the richness belongs to the root); the corpus prints “of the root AND of the fatness,” carrying the later copies' extra καί. One conjunction; the SBL text's form is kept.

11:21 *Corpus: “for if God did not spare the natural branches—lest perhaps He also will not spare you.”*

Differ — the oldest sentence is a straight warning: οὐδὲ σοῦ φείσεται, “neither will He spare you.” The corpus prints the softened later form (“lest perhaps He also will not spare you,” μή πως), which the later copies carry; Sinaiticus, Vaticanus, and the SBL text have the plain οὐδέ.

11:30 *Corpus: “for as you also once did not believe in God, and now found kindness by the unbelief of these,”*

Differ — the mercy-family again (see 9:15): ἠλεήθητε, “you found mercy”; the corpus prints “found kindness,” here and at 11:31, 32.

11:31 *Corpus: “so also these now did not believe, that in your kindness they also may find kindness;”*

Differ — see 11:30: ἐλεηθῶσιν, “may find mercy”; the corpus prints “may find kindness.”

11:32 *Corpus: “for God shut up together the whole to unbelief, that to the whole He might do kindness.”*

Differ — see 11:30: ἐλεήσῃ, “might have mercy on all”; the corpus prints “might do kindness to the whole.”

CHAPTER 12

12:1 *Corpus: “I call on you, therefore, brothers, through the compassions of God, to present your bodies [as] a sacrifice—living, sanctified, acceptable to God—your intelligent service;”*

Differ — θυσίαν ζῶσαν ἁγίαν is “a sacrifice — living, HOLY,” ἅγιος the set-apart word; the corpus prints

“sanctified,” the Latin-formed word, here. The rendering keeps the Greek word-family, as at 6:19, 22 (ἁγιασμός).

12:2 *Corpus: “and do not be 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.”*

Differ — a small one: the oldest read τῇ ἀνακαινώσει τοῦ νοός, “the renewing of THE mind,” with no pronoun; the corpus prints “renewing of YOUR mind,” from the copies that add ὑμῶν. The SBL text does not carry it.

12:8 *Corpus: “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.”*

Differ — ὁ ἐλεῶν is “the one showing mercy” (the mercy-family, 9:15); the corpus prints “he who is doing kindness.”

CHAPTER 13

13:3 *Corpus: “For those ruling are not a terror to the good works, but to the evil; and do you wish to not be afraid of the authority? Be doing that which is good, and you will have praise from it,”*

Differ — a number: the SBL text reads the singular, τῷ ἀγαθῷ ἔργῳ / τῷ κακῷ, “to the good work... to the evil

[work]”; the corpus prints the plurals (“to the good works... to the evil”). The copies divide on the number; the rendering follows the SBL line.

13:9 *Corpus: “for, “You will not commit adultery, You will not murder, You will not steal, You will not bear false testimony, You will not covet”; and if there is any other command, in this word it is summed up, in this: “You will love your neighbor as yourself”;”*

Differ — the oldest copies carry four commandments here; the corpus prints five, carrying the later copies' insertion “You will not bear false testimony” (οὐ ψευδομαρτυρήσεις) between “You will not steal” and “You will not covet.” Sinaiticus, Vaticanus, Alexandrinus, and the SBL text do not have it at this place.

CHAPTER 14

14:4 *Corpus: “You—who are you that are judging another’s domestic [affairs]? To his own master he stands or falls; and he will be made to stand, for God is able to make him stand.”*

Differ — the second standing: the oldest copies read δυνατεῖ γὰρ ὁ κύριος, “for Elohim (Master) is able to make him stand”; the corpus prints “for God is able,” following the copies that read ὁ θεός. The verse's first κύριος is the servant's own human master and prints plain “Master” (as at Luke 19:33); the ability to make

him stand belongs to Elohim (Master) — both standings are named here in the open.

14:6 *Corpus: “He who is regarding the day, he regards [it] to the LORD, and he who is not regarding the day, he does not regard [it] to the LORD. He who is eating, he eats to the LORD, for he gives thanks to God; and he who is not eating, he does not eat to the LORD, and gives thanks to God.”*

Differ — the oldest copies lack the middle sentence the corpus carries: “and he who is not regarding the day, he does not regard [it] to the LORD” (καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ). It is a scribe's balancing of the sentence; P46, Sinaiticus, Alexandrinus, Vaticanus, and the SBL text do not have it.

14:9 *Corpus: “for because of this Christ both died and rose again, and lived again, that He may be Lord both of dead and of living.”*

Differ — the oldest read ἀπέθανεν καὶ ἔζησεν, “died and lived”; the corpus prints “both died and rose again, and lived again,” carrying the later copies' ἀνέστη (“rose again”), drawn in from the resurrection word of the argument (see 6:9; 8:34). Sinaiticus, Vaticanus, and the SBL text do not have it here.

14:10 *Corpus: “And you, why do you judge your brother? Or again, you, why do you set at nothing your*

brother? For we will all stand at the judgment seat of the Christ;”

Differ — the oldest copies read τῷ βήματι τοῦ θεοῦ, “the judgment seat of Elohim”; the corpus prints “of the Christ,” following the later copies’ τοῦ Χριστοῦ (the phrase of 2 Corinthians 5:10 written in here by copyists). The standing is named because readers know the other form well.

14:12 *Corpus: “so, then, each of us will give reckoning to God concerning himself;”*

Differ — a small one: the oldest copies end the sentence without the addressee — “each of us will give account concerning himself”; the corpus adds “to God” (τῷ θεῷ), which the later copies supply. The One to whom the account is given stands plain in vv. 10–11 either way.

14:21 *Corpus: “[It is] not right to eat flesh, nor to drink wine, nor to [do anything] in which your brother stumbles, or is made to fall, or is weak.”*

Differ — καλόν is “good”: “[It is] good neither to eat flesh, nor to drink wine...” The corpus prints “[It is] not right to eat flesh,” which reverses the construction of the Greek sentence.

CHAPTER 15

15:7 *Corpus: “for this reason receive one another, according as also the Christ received us, to the glory of God.”*

Differ — one pronoun: προσελάβετο ὑμᾶς, “received YOU”; the corpus prints “received us,” following the copies that read ἡμᾶς. The command is “receive one another, as HaMashiach received you,” and the oldest copies (P46's company, Sinaiticus, Vaticanus) carry ὑμᾶς.

15:8 *Corpus: “And I say Jesus Christ to have become a servant of circumcision for the truth of God, to confirm the promises to the fathers,”*

Differ — the corpus opens “I say JESUS Christ to have become a servant,” carrying the later copies' Ἰησοῦν Χριστόν; the oldest text reads Χριστόν alone — “HaMashiach has become a servant of circumcision.”

15:9 *Corpus: “and the nations for kindness to glorify God, according as it has been written: “Because of this I will confess to You among nations, and to Your Name I will sing praise”;*

Differ — ὑπὲρ ἐλέους, “for mercy” (see 9:15); the corpus prints “for kindness.”

15:16 *Corpus: “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.”*

Differ — ἡγιασμένη is “having been made holy” (the ἅγιος family, as at 6:19); the corpus prints “sanctified.”

15:19 *Corpus: “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;”*

Differ — the oldest end the phrase ἐν δυνάμει πνεύματος, “in power of the Spirit”; the corpus prints “in power of the Spirit OF GOD,” carrying the later copies' τοῦ θεοῦ. The addition is small and the sense near, but it is an addition: Sinaiticus, Vaticanus, and the SBL text do not carry it.

15:29 *Corpus: “and I have known that coming to you—in the fullness of the blessing of the good news of Christ I will come.”*

Differ — the oldest close with ἐν πληρώματι εὐλογίας Χριστοῦ, “in fullness of the blessing of HaMashiach”; the corpus prints “of the blessing OF THE GOOD NEWS of Christ,” carrying the later copies' τοῦ εὐαγγελίου. The words are near in sense; they are not in the oldest Greek of the verse.

CHAPTER 16

16:3 *Corpus: “Greet Priscilla and Aquilas, my fellow-workmen in Christ Jesus—”*

Differ — the name: Πρίσκαν is Prisca, the form the letter carries; the corpus prints “Priscilla,” the

diminutive form the same woman bears in Acts (18:2). Both are hers in the copies; the rendering keeps each writing's own form.

16:5 *Corpus: “and the assembly at their house; greet Epaenetus, my beloved, who is first-fruit of Achaia to Christ.”*

Differ — the oldest read ἀπαρχὴ τῆς Ἀσίας, “a first-fruit of ASIA”; the corpus prints “first-fruit of ACHAIA,” following the later copies' τῆς Ἀχαΐας (the province of ch. 15's argument, written in here). Epaenetus stands in the argument as Asia's first-fruit (compare 1 Corinthians 16:15, where the household of Stephanas is Achaia's).

16:6 *Corpus: “Greet Mary, who labored much for us;”*

Differ — a pronoun: εἰς ὑμᾶς, “for YOU” (the Roman readers); the corpus prints “for us,” from the later copies' εἰς ἡμᾶς.

16:7 *Corpus: “greet Andronicus and Junias, my relatives, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.”*

Differ — see the Note at this verse: the Greek reads Ἰουνίαν, “Junia”; the corpus prints “Junias,” the masculine form of the later accented copies. The rendering follows the oldest Greek, and the standing is marked OPEN (the set's decision B1), not settled here.

16:8 *Corpus: “Greet Amplias, my beloved in the LORD;”*

Differ — the name: Ἀμπλιᾶτον is Ampliatus; the corpus prints “Amplias,” the name's shortened common form (it is Ampliatus on the Roman inscriptions).

16:9 *Corpus: “greet Arbanus, our fellow-workman in Christ, and Stachys, my beloved;”*

Differ — the name: Οὐρβανόν is Urbanus; the corpus prints “Arbanus.” The Greek name is the city-word (urbanus), and every copy carries it so.

16:15 *Corpus: “greet Philologus, and Julias, Nereus, and his sister, and Olympas, and all the holy ones with them;”*

Differ — the Greek reads Ἰουλίαν, “Julia,” a woman's name, in every copy; the corpus prints “Julias,” the same later masculinizing dress that stands at 16:7 (see the Note there). The rendering prints the name the Greek carries.

16:18 *Corpus: “for such do not serve our Lord Jesus Christ, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless.”*

Differ — the Greek names whom such men do NOT serve as τῷ κυρίῳ ἡμῶν Χριστῷ, “our Elohim (Master) HaMashiach” — Ἰησοῦς does not stand in the verse's

oldest form; the corpus prints “our Lord Jesus Christ,” carrying the later copies' Ἰησοῦ Χριστοῦ.

16:20 *Corpus: “and the God of peace will bruise Satan under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!”*

Differ — the corpus closes the verse with “Amen!” — the ἀμήν of the later copies, gathered here from the letter's end; the oldest copies and the SBL text carry no ἀμήν at 16:20 (the letter's Amen stands at 16:24, fenced, and in the doxology's own close).

16:21 *Corpus: “Timotheus greets you, my fellow-workman, and Lucius, and Jason, and Sosipater, my relatives;”*

Differ — the name-form only: Τιμόθεος is Timothy; the corpus keeps the Greek-shaped “Timotheus.” The set's books print Timothy, and the rendering follows them.

16:25 *Corpus: “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, having been kept secret in the times of the ages,”*

THE DOXOLOGY (16:25–27 in the received numbering) — the letter's famous wandering close, DISPUTED in its standing. It does not stand in the base text of this project at all: neither of the two verified shelves (the SBLGNT plain text or the MorphGNT SBLGNT) carries it anywhere in Romans. Its standings across the

copies: P46 (about the year 200, the earliest copy of the letter) places it after 15:33; the great codices Sinaiticus, Vaticanus, and Alexandrinus carry it here, at the very end, as 16:25–27; a Western company places it after 14:23; some copies carry it twice, in both places; and the copy of Romans Marcion used (as Origen reports, everything after 14:23 cut away) did not have it. The corpus prints it here, at the end, unfenced, and the three verses are printed entire in this apparatus (vv. 25, 26, 27) and gathered in the Standing Notes. The words are not in dispute among the copies that have them — the place, and the letter's own ending, are.

16:26 *Corpus: “and now having been revealed, also, through prophetic writings, according to a command of the perpetual God, having been made known to all the nations for obedience of faith—”*

See the Standing Note at 16:25: the doxology's standings are gathered there and in the Standing Notes at the back.

16:27 *Corpus: “to the only wise God, through Jesus Christ, to Him [be] glory for all ages. Amen.”*

See the Standing Note at 16:25: the doxology's standings are gathered there and in the Standing Notes at the back.

The accounting of the Cross-Check: 359 of the 430 text verses agree with the corpus line in sense; 71 differ,

each printed above with its Greek reason; the three verses of the wandering doxology (16:25; 16:26; 16:27) stand in the apparatus, each accounted above; and 16:24 stands in the text under its fence, its standing named in the Notes. Total accounted: 433 — the received numbering of Romans entire.

Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

“Vengeance [is] Mine, I will repay,” says

YudHeyVavHey.

— Romans 12:19

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ — THE NEW COVENANT IN MY BLOOD ·

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

*The base text ends the letter at 16:24, its benediction wearing
the editors’ brackets; the wandering doxology (16:25–27)
stands in the apparatus at its place and in the Standing Notes,
DISPUTED, as the oldest copies require.*