

A. Allison Lewis

Workshop Selections

*What the Bible teaches
is TRUE!*



<http://www.christianbeliefs.org>

This arrangement of the Greek text and the English translation is in the **Public Domain**.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually **WITHOUT the marginal readings** and their punctuation). Verse references are added before each Greek verse.

The English translation with four highlight colors: **first** **second** **third** **highest** plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings 1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. **Users bringing errors to my attention would be greatly appreciated.**

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind **will NOT receive a "thank you" OR REPLY OF ANY KIND**].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman **almost always** have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek:

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.

EASY TYPING GREEK.

** To setup your Windows computer for using multiple languages please visit:
<http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx>

Set up keyboard layout in **EL Mode**.

Set in **EL** code line 1: 1a, 1b, 1c. and 1d.

Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**

THEN change each line **2 to EN Arial**.

To type ENGLISH LETTERS you **MUST** have EN Mode **ON**.

To type GREEK LETTERS you **MUST** have EL Mode **ON**.

LOWER CASE

```
` 1 2 3 4 5 6 7 8 9 0 - = \
` 1 2 3 4 5 6 7 8 9 0 - = \
; ζ ε ρ τ υ θ ι ο π [ ]
q w e r t y u i o p [ ]
α σ δ φ γ η ξ κ λ ' '
a s d f g h j k l ; '
ζ χ ψ ω β ν μ , . /
z x c v b n m , . /
```

UPPER CASE – Shift OR caps – (some exceptions!)

```
~ ! @ # $ % ^ & * ( ) _ + |
~ ! @ # $ % ^ & * ( ) _ + |
: " Ε Ρ Τ Υ Θ Ι Ο Π { }
Q W E R T Y U I O P { }
Α Σ Δ Φ Γ Η Ε Κ Λ " »
A S D F G H J K L : »
Ζ Χ Ψ Ω Β Ν Μ < > ?
Z X C V B N M < > ?
```

P39LS TrueType Uncial Font. SAMPLE = al pha kai wmega.

Greek Uncials TrueType Font. SAMPLE = al pha kai wmega

1 2 3 4 5 6 7 8 9 0
` 1 2 3 4 5 6 7 8 9 0 - = \

w e r t y u i o p
q w e r t y u i o p

a s d f g h k l
a s d f g h j k l

z x c b n m /
z x c b n m , . /

(DO NOT USE EL Mode for either of these uncials)

Either of these two uncials may be used on this web site.

Punctuation marks frequently used for Greek text.

Period: .

Comma: ,

Semicolon: ;

Question mark: ?



ΠΡΟΣ ΡΩΜΑΙΟΥΣ

To the Romans

The book of Romans is a plain letter written for the common saint to understand and glory in. It is not a deep mystery for the educated elite to squabble over. Romans was written by Paul (Saul) of Tarsus from Corinth, just as he was about to make his last trip to Jerusalem [ROM 15:25 see also ACT 20:16] in the Spring of 58 or 59 AD [possibly as early as 56 AD].

OUTLINE

1. Salutation - words of greeting - 1:1-7
2. Introduction - purpose of writing - 1:8-17
3. Righteousness - 1:18-11:36
 - A. Necessity of Righteousness
 1. Gentiles - 1:18-32
 2. Jews (and Gentiles) - 2:1-3:20
 - B. Nature of Righteousness
 1. By God's unmerited favor (Grace) - 3:21-31
 2. Objections to the doctrine of Righteousness - 4:1-25
 - C. Effects of Righteousness
 1. The purpose and operation of the law - 5:1-7:25
 2. Security in Christ - 8:1-39
 - D. Application of Righteousness (Calling of the Gentiles, rejection and future conversion of the Jews)
 1. **Sovereignty of God** - 9:1-24
 2. Rejection of the Jews because of unbelief - 9:25-10:5
 3. **The Gospel to be preached to all men** - 10:6-21
 4. Rejection of the Jews not total - 11:1-10
 5. Rejection of the Jews not final (future conversion) - 11:11-36
4. Practical Exhortations 12:1-15:13
 - A. General duties of Christians to God - 12:1-21
 - B. General duties of Christians - civil and political - 13:1-14
 - C. Duties of Christians to each other - 14:1-15:13
5. Concluding Remarks 15:14-16:27
 - A. Paul's labors and purposes - 15:14-33
 - B. Salutations - 16:1-27

ROM 1:1 παυλος δουλос ιησου χριστου κλητος αποστολος αφωρισμενος εις ευαγγελιον θεου

Paul, a slave of Jesus Christ, called an apostle, separated unto the gospel of God,

ROM 1:2 ο προεπηγγειλατο δια των προφητων αυτου εν γραφαις αγιαις

which He had promised before through His prophets in the Holy Scriptures [The Gospel WAS promised in the Old Testament],

ROM 1:3 περι του υιου αυτου του γενομενου εκ σπερματος δαυιδ κατα σαρκα **concerning His Son, Who was made of the seed** [singular - This is NOT a quotation BUT a statement of fact - aal] **of David according to the flesh,**

ROM 1:4 του ορισθεντος υιου θεου εν δυναμει κατα πνευμα αγιωσυνης εξ αναστασεως νεκρων ιησου χριστου του κυριου ημων **proven to be the Son of God in power, according to the spirit of holiness, BY THE RESURRECTION FROM THE DEAD OF JESUS CHRIST OUR LORD;**

ROM 1:5 δι ου ελαβομεν χαριν και αποστολην εις υπακοην πιστεως εν πασιν τοις εθνεσιν υπερ του ονοματος αυτου through Whom we have received grace and apostleship, for obedience to the faith in all nations, concerning His name;

ROM 1:6 εν οις εστε και υμεις κλητοι ιησου χριστου **in whom you are also called of Jesus Christ**

ROM 1:7 πασιν τοις ουσιν εν ρωμη αγαπητοις θεου κλητοις αγιοις χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου **to all who are BELOVED OF GOD being in Rome, called saints. Grace to you and peace from God our Father and the Lord Jesus Christ.**

ROM 1:8 πρωτον μεν ευχαριστω τω θεω μου δια ιησου χριστου περι παντων υμων οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμω First, I give thanks to my God through Jesus Christ concerning all of you, because your faith is spoken of in the whole world.

ROM 1:9 μαρτυς γαρ μου εστιν ο θεος ω λατρευω εν τω πνευματι μου εν τω ευαγγελιω του υιου αυτου ως αδιαλειπτως μνειαν υμων ποιουμαι **For God is my witness, Whom I worship in my spirit in the gospel of His Son, as unceasingly [1TH 5:17] I make mention of you;**

ROM 1:10 παντοτε επι των προσευχων μου δεομενος ει πως ηδη ποτε ευοδωθησομαι εν τω θεληματι του θεου ελθειν προς υμας **always in my prayers making request, if by any means now I might have a prosperous journey in the will of God to come to you.**

ROM 1:11 επιποθω γαρ ιδειν υμας ινα τι μεταδω χαρισμα υμιν πνευματικον εις το στηριχθηναι υμας

For I long to see you, in order that I may impart to you some spiritual gift, TO THE END YOU MAY BE ESTABLISHED;

ROM 1:12 τουτο δε εστιν συμπαρακληθηναι εν υμιν δια της εν αλληλοις πιστεως υμων τε και εμου

that is, that I might be encouraged together in you through one another's faith — both of you and me.

ROM 1:13 ου θελω δε υμας αγνοειν αδελφοι οτι πολλακις προεθεμην ελθειν προς υμας και εκωλυθην αχρι του δευρο ινα τινα καρπον σχω και εν υμιν καθως και εν τοις λοιποις εθνεσιν

And I will not have you ignorant, brothers, that often I planned to come to you but was prevented until now, that I might have some fruit among you also, even as in the rest of the nations.

ROM 1:14 ελλησιν τε και βαρβαροις σοφοις τε και ανοητοις οφειλετης ειμι
I am debtor both to the Greeks and to the Barbarians; both to the wise and the foolish.

ROM 1:15 ουτως το κατ εμε προθυμον και υμιν τοις εν ρωμη ευαγγελισασθαι
Thus according to me, I am ready to preach the gospel also to you who are in Rome.

ROM 1:16 ου γαρ επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε και ελληνι

For I am not ashamed of the gospel, for it is the power of God unto salvation to all who believe; both to the Jew and the Greek.

ROM 1:17 δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεωσ εις πιστιν καθως γεγραπται ο δε δικαιος εκ πιστεωσ ζησεται
For the righteousness of God, in Him, is being revealed from faith to faith, as it has been written: **But the righteous will live by faith** [HAB 2:4b].

ROM 1:18 αποκαλυπτεται γαρ οργη θεου απ ουρανου επι πασαν ασεβειαν και αδικιαν ανθρωπων των την αληθειαν εν αδικια κατεχοντων

For the wrath of God is being revealed from Heaven upon all impiety and unrighteousness of men, who are holding the truth in unrighteousness;

ROM 1:19 διοτι το γνωστον του θεου φανερον εστιν εν αυτοις ο θεοσ γαρ αυτοις εφανερωσεν

because what can be known of God is manifest in them; for God made it known to them.

ROM 1:20 τα γαρ αορατα αυτου απο κτισεωσ κοσμου τοις ποιημασιν νοουμενα καθοραται η τε αιδιοσ αυτου δυναμις και θειοτησ εις το ειναι αυτουσ αναπολογητουσ

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, both His eternal power and Deity; SO THAT THEY ARE WITHOUT EXCUSE:

ROM 1:21 διοτι γνοντεσ τον θεον ουχ ωσ θεον εδοξασαν η ηυχαισστησαν αλλ εματαιωθησαν εν τοις διαλογισμοις αυτων και εσκοτισθη η ασυνετοσ αυτων καρδια

Because they knew God not as God, they glorified Him not as God, or gave thanks, but became worthless in their reasonings and the heart of them, without understanding, was darkened.

ROM 1:22 φασκοντεσ ειναι σοφοι εμωρανθησαν
Professing to be wise, they made themselves foolish

ROM 1:23 και ηλλαξαν την δοξαν του αφθαρτου θεου εν ομοιωματι εικονος φθαρτου ανθρωπου και πετεινων και τετραποδων και ερπετων
and changed the glory of the incorruptible God into a likeness and image made like corruptible man, and birds, and four-footed beasts and creeping things.

ROM 1:24 διο παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των καρδιων αυτων εις ακαθαρσιαν του ατιμαζεσθαι τα σωματα αυτων εν αυτοις
Wherefore God also gave them up in the perved desires of their hearts unto uncleanness, to dishonor their bodies among themselves.

ROM 1:25 οιτινες μετηλλαξαν την αληθειαν του θεου εν τω ψευδει και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα ος εστιν ευλογητος εις τους αιωνας αμην

Whoever changed the truth of God into a lie worshiped and served the creature ALONGSIDE THE CREATOR, Who is blessed for ever.

Assuredly.

ROM 1:26 δια τουτου παρεδωκεν αυτους ο θεος εις παθη ατιμιας αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρησην εις την παρα φυσιν

On account of this God gave them up to dishonoring passions. For even their women did change the natural use into that which is against nature.

ROM 1:27 ομοιως τε και οι αρσενες αφεντες την φυσικην χρησην της θηλειας εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους αρσενες εν αρσεσιν την ασχημοσυνην κατεργαζομενοι και την αντιμισθιαν ην εδει της πλανης αυτων εν εαυτοις απολαμβανοντες

OM 1:27

And likewise also the men, leaving the natural use of the woman, burned in their perved desires one toward another. Men with men working that which is disgraceful, AND RECEIVING IN THEMSELVES THAT REReward FOR THEIR ERROR WHICH WAS NECESSARY.

ROM 1:28 και καθως ουκ εδοκιμασαν τον θεον εχειν εν επιγνωσει παρεδωκεν αυτους ο θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα

And even as they did not like to have God in their knowledge, God gave them up to a reprobate mind, to do the things not proper.

ROM 1:29 πεπληρωμενους παση αδικια πονηρια πλεονεξια κακια μεστους φθονου φονου εριδος δολου κακοηθειας ψιθυριστας

They have been filled with all unrighteousness: wickedness, greed, evil; full of envy, murder, strife, deceit, malice, and gossips,

ROM 1:30 καταλαλους θεοστυγεις υβριστας υπερηφανους αλαζονας εφευρετας κακων γονευσιν απειθεις

slanderers, haters of God, violent, arrogant, boasters, inventors of evils, disobedient to parents,

ROM 1:31 ασυνετους ασυνθετους αστοργους ανελεημονας

without understanding, untrustworthy, without natural affection, unmerciful.

ROM 1:32 οιτινες το δικαιομα του θεου επιγνοντες οτι οι τα τοιαυτα πρασσουντες αξιοι θανατου εισιν ου μονον αυτα ποιουσιν αλλα και συνευδοκουσιν τοις πρασσουσιν

Whoever knows the righteous deeds of God, that those who practice such things are worthy of death, not only are doing them, but also approve the ones practicing them.

ROM 2:1 διο αναπολογητος ει ω ανθρωπε πας ο κρινων εν ω γαρ κρινεις τον ετερον σεαυτον κατακρινεις τα γαρ αυτα πρασσεις ο κρινων

Therefore you are inexcusable, Oh man [Jew], whoever you are who judges: for in what you judge the other, you judge yourself, for the one judging practices the same things [hypocrite - MAT 7:1-5].

ROM 2:2 οιδαμεν δε οτι το κριμα του θεου εστιν κατα αληθειαν επι τους τα τοιαυτα πρασσουντας

But we know that the judgment of God is according to truth upon the ones practicing such things.

ROM 2:3 λογιζη δε τουτο ω ανθρωπε ο κρινων τους τα τοιαυτα πρασσουντας και ποιων αυτα οτι συ εκφευξη το κριμα του θεου

But do you think this, Oh man [Jew], who is judging those who are practicing such things, and doing them, that you will escape the judgment of God?

ROM 2:4 η του πλουτου της χρηστοτητος αυτου και της ανοχης και της μακροθυμιας καταφρονεις αγνων οτι το χρηστον του θεου εις μετανοιαν σε αγει
Or do you despise the riches of His kindness, forbearance and patience; not knowing that the kindness of God leads you to repentance?

ROM 2:5 κατα δε την σκληροτητα σου και αμετανοητον καρδιαν θησαυριζεις σεαυτω οργην εν ημερα οργης και αποκαλυψεως δικαιοκρισιας του θεου

But according to your hardness and unrepentant heart store up for yourself wrath in the day of wrath and revelation of the righteous judgment of God;

ROM 2:6 ος αποδωσει εκαστω κατα τα εργα αυτου

Who will give to each according to his works.

ROM 2:7 τοις μεν καθ υπομονην εργου αγαθου δοξαν και τιμην και αφθαρσιαν ζητουσιν ζωνν αιωνιον

On the one hand to those who by endurance in good work seeking glory, and honor and immortality; eternal life.

ROM 2:8 τοις δε εξ εριθειας και απειθουσιν τη αληθεια πειθομενοις δε τη αδικια οργη και θυμος

But on the other hand to those who are self-seeking and disobeying the truth, but obeying unrighteousness; anger and wrath.

ROM 2:9 θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπου του κατεργαζομενου το κακον ιουδαιου τε πρωτον και ελληνος

Tribulation and distress upon every soul of man working evil, both, first of the Jew and the Greek;

ROM 2:10 δοξα δε και τιμη και ειρηνη παντι τω εργαζομενω το αγαθον ιουδαιω τε πρωτον και ελληνι
but glory and honor and peace to everyone working good, both, first of the Jew and the Greek.

ROM 2:11 ου γαρ εστιν προσωπολημψια παρα τω θεω

FOR THERE IS NO RESPECT OF PERSONS IN THE PRESENCE OF GOD.

ROM 2:12 οσοι γαρ ανομωσ ημαρτον ανομωσ και απολουνται και οσοι εν νομω ημαρτον δια νομου κριθησονται

FOR AS MANY AS SINNED WITHOUT LAW WILL ALSO PERISH WITHOUT LAW; and as many as sinned while [having] the Law will be judged by the Law.

ROM 2:13 ου γαρ οι ακροαται νομου δικαιοι παρα θεω αλλ οι ποιηται νομου δικαιοθησονται

For not the hearers of the Law are righteous before God, but the doers of the Law will be righteous [ROM 5:12-21].

ROM 2:14 οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν ουτοι νομον μη εχοντες εαυτοις εισιν νομος

For when the nations who do not have the Law, do by nature the things contained in the Law, these, having not the Law, are a Law to themselves:

ROM 2:15 οιτινες ενδεικνυνται το εργον του νομου γραπτον εν ταις καρδιαις αυτων συμμαρτυρουσης αυτων της συνειδησεως και μεταξυ αλληλων των λογισμων κατηγορουντων η και απολογουμενων

who show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts the mean while accusing or else excusing one another;

ROM 2:16 εν η ημερα κρινει ο θεος τα κρυπτα των ανθρωπων κατα το ευαγγελιον μου δια χριστου ιησου

IN THE DAY GOD WILL JUDGE THE HIDDEN THINGS OF MEN ACCORDING TO MY GOSPEL BY JESUS CHRIST.

ROM 2:17 ει δε συ ιουδαιος επονομαζη και επαναπαυη νομω και καυχασαι εν θεω
But if you a Jew, rest in the Law, and make your boast in God,

ROM 2:18 και γινωσκεις το θελημα και δοκιμαζεις τα διαφοροντα κατηχουμενος εκ του νομου

and know His will, and approve the things that are excelling [superior], being instructed out of the Law;

ROM 2:19 πεποιθας τε σεαυτον οδηγον ειναι τυφλων φως των εν σκοτει
and having persuaded yourself to be a guide of the blind, a light of those in darkness,

ROM 2:20 παιδευτην αφρονων διδασκαλον νηπιων εχοντα την μορφωσιν της γνωσεως και της αληθειας εν τω νομω
an instructor of the foolish, a teacher of babies [immature ones], having the form of knowledge and of the truth in the Law,

ROM 2:21 ο ουν διδασκων ετερον σεαυτον ου διδασκεις ο κηρυσσων μη κλεπτειν κλεπτεις

you, therefore, who teach another, do you not teach yourself? The one preaching a man is not to steal, do you steal?

ROM 2:22 ο λεγων μη μοιχευειν μοιχευεις ο βδελυσσομενος τα ειδωλα ιεροσυλεις
The one saying do not commit adultery, do you commit adultery? The one detesting idols, do you rob temples?

ROM 2:23 ος εν νομω καυχασαι δια της παραβασεως του νομου τον θεον ατιμαζεις
You who boast in the Law, through transgression of the Law, do you dishonor God?

ROM 2:24 το γαρ ονομα του θεου δι υμας βλασφημειται εν τοις εθνεσιν καθως γεγραπται

For the name of God, because of you, is blasphemed among the nations, as it has been written [ISA 52:5].

ROM 2:25 περιτομη μεν γαρ ωφελει εαν νομον πρασσης εαν δε παραβατης νομου ης η περιτομη σου ακροβυστια γεγονεν

For, indeed, circumcision profits if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

ROM 2:26 εαν ουν η ακροβυστια τα δικαιωματα του νομου φυλασση ουχ η ακροβυστια αυτου εις περιτομην λογισθησεται

Therefore if the uncircumcised keeps the commands of the Law, will not his uncircumcision be counted for circumcision?

ROM 2:27 και κρινει η εκ φυσεως ακροβυστια τον νομον τελουσα σε τον δια γραμματος και περιτομης παραβατην νομου

The uncircumcision by nature, keeping the Law, will judge you, the transgressor of the Law, though you have the letter [the written code of Law] and circumcision.

ROM 2:28 ου γαρ ο εν τω φανερω ιουδαιος εστιν ουδε η εν τω φανερω εν σαρκι περιτομη

FOR HE IS NOT THE JEW, WHO IS ONE OUTWARDLY; NOR THE CIRCUMCISION, WHICH IS OUTWARD IN THE FLESH [ROM 9:6-8; GAL 3:6, 7; JOH 8:39].

ROM 2:29 αλλ ο εν τω κρυπτω ιουδαιος και περιτομη καρδιας εν πνευματι ου γραμματι ου ο επαινος ουκ εξ ανθρωπων αλλ εκ του θεου

BUT HE IS THE JEW, WHO IS ONE INWARDLY; AND CIRCUMCISION IS THAT OF THE HEART, BY THE SPIRIT, and not by the letter; of whom the praise is not from men, but from God.

ROM 3:1 τι ουν το περισσον του ιουδαιου η τις η ωφελεια της περιτομης

Therefore what advantage has the Jew? Or what profit is there of circumcision?

ROM 3:2 πολυ κατα παντα τροπον πρωτον μεν οτι επιστευθησαν τα λογια του θεου

MUCH IN EVERY WAY. FIRST, BECAUSE THAT TO THEM WERE COMMITTED THE WORDS OF GOD.

ROM 3:3 τι γαρ ει ηπιστησαν τινες μη η απιστια αυτων την πιστιν του θεου καταργησει

For what if some did not believe? Will their unbelief make the faithfulness of God without effect?

ROM 3:4 μη γενοιτο γινεσθω δε ο θεος αληθης πας δε ανθρωπος ψευστης καθαπερ γεγραπται οπως αν δικαιοθης εν τοις λογοις σου και νικησεις εν τω κρινεσθαι σε
May it never be! Let God be true, but every man a liar; as it has been written, *That you might be proved right in your words, and be victorious when you are judged* [PSA 51:4].

ROM 3:5 ει δε η αδικια ημων θεου δικαιοσυνην συνιστησιν τι ερουμεν μη αδικος ο θεος ο επιφερων την οργην κατα ανθρωπον λεγω
But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous Who takes vengeance? (I say as a man would)

ROM 3:6 μη γενοιτο επει πως κρινει ο θεος τον κοσμον

May it never be! Since how will God judge the world?

ROM 3:7 ει δε η αληθεια του θεου εν τω εμω ψευσματι επερισσευσεν εις την δοξαν αυτου τι ετι καγω ως αμαρτωλος κρινομαι

But if the truth of God has more abounded through my lie to His glory; why yet am I also being judged as a sinner?

ROM 3:8 και μη καθως βλασφημουμεθα καθως φασιν τινες ημας λεγειν οτι ποιησωμεν τα κακα ινα ελθη τα αγαθα ων το κριμα ενδικον εστιν

And not rather, (as we be slanderously reported, and as some affirm that we say,) *Let us do evil, in order that good may come?* [ROM 6:1] whose judgement is just.

ROM 3:9 τι ουν προεχομεθα ου παντως προητιασαμεθα γαρ ιουδαιους τε και ελληνας παντας υφ αμαρτιαν εινα

WHAT THEN? ARE WE BETTER THAN THEY? NO, IN NO WISE: FOR WE HAVE BEFORE PROVED BOTH JEWS AND GREEKS, THAT THEY ARE ALL UNDER SIN;

ROM 3:10 καθως γεγραπται οτι ουκ εστιν δικαιος ουδε εις

as it has been written that, ***He is not righteous, not even one*** [PSA 14:3b].

ROM 3:11 ουκ εστιν συνιων ουκ εστιν εκζητων τον θεον

not is one who understands, not is one who seeks out God [PSA 14:2b].

ROM 3:12 παντες εξεκλιναν αμα ηχρεωθησαν ουκ εστιν ποιων χρηστοτητα ουκ εστιν εως ενος

All turned aside, together they became worthless; none is doing goodness - not even one [PSA 14: 3 (PSA 53:1-3)].

ROM 3:13 ταφος ανεωγμενος ο λαρυγξ αυτων ταις γλωσσαις αυτων εδολιουσιν ιος ασπιδων υπο τα χειλη αυτων

Their throat is an open grave; with their tongues they have used deceit; the poison of vipers is under their lips [PSA 5:9]:

ROM 3:14 ὄν το στόμα ἀρας καὶ πικρίας γεμει
whose mouth is full of cursing and bitterness [PSA 10:7]:

ROM 3:15 ὄξεις οἱ ποδες αὐτῶν ἐκχεαὶ αἷμα
their feet are swift to shed blood:

OM 3:16 συντριμμα καὶ ταλαιπῶρια ἐν ταῖς ὁδοῖς αὐτῶν
destruction and misery are in their ways:

ROM 3:17 καὶ ὁδὸν εἰρηνης οὐκ ἐγνώσαν
and the way of peace they have not known [ISA 59:7, 8].

ROM 3:18 οὐκ ἐστὶν φόβος θεοῦ ἀπεναντι τῶν ὀφθαλμῶν αὐτῶν
Not is the fear of God before their eyes [PSA 36:1b].

ROM 3:19 οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα πᾶν στόμα
φραγῆ καὶ ὑποδικὸς γενῆται πᾶς ὁ κόσμος τῷ θεῷ

**BUT WE KNOW THAT WHATEVER THE LAW SAYS, IT SAYS TO
THOSE WHO ARE UNDER THE LAW: THAT EVERY MOUTH MAY BE
STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE
GOD.**

ROM 3:20 διότι ἐξ ἔργων νόμου οὐ δικαιοθησεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ δια
γὰρ νόμου ἐπιγνώσις ἀμαρτίας

**Wherefore by the works of the Law there shall no flesh be made
righteous before Him: FOR THROUGH THE LAW IS THE
KNOWLEDGE OF SIN.**

ROM 3:21 νῦν δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανερῶται μαρτυρουμένη ὑπο
τοῦ νόμου καὶ τῶν προφητῶν

But now without the righteousness of God from the Law is manifested,
being witnessed by the Law and the prophets;

ROM 3:22 δικαιοσύνη δὲ θεοῦ δια πίστεως χριστοῦ εἰς πάντας τοὺς πιστευόντας οὐ
γὰρ ἐστὶν διαστολή

**EVEN THE RIGHTEOUSNESS OF GOD THROUGH FAITH IN CHRIST
TO ALL AND ON ALL THOSE WHO BELIEVE: FOR THERE IS NO
DIFFERENCE;**

ROM 3:23 πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

FOR ALL SINNED, AND COME SHORT OF THE GLORY OF GOD;

ROM 3:24 δικαιοῦμενοι δωρεὰν τῆ αὐτοῦ χάριτι δια τῆς ἀπολυτρώσεως τῆς ἐν
χριστῷ ἰησοῦ

**BEING MADE RIGHTEOUS FREELY BY HIS GRACE THROUGH THE
REDEMPTION WHICH IS IN CHRIST JESUS:**

ROM 3:25 ὃν προέθετο ὁ θεὸς ἱλαστήριον δια πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς
ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ δια τὴν παρεσιν τῶν προγεγονοτῶν
ἀμαρτημάτων

**Whom God has set forth to be a propitiation through faith in His
blood [sacrificial death], to show His righteousness through the
remission of sins that are past, through the forbearance of God;**

ROM 3:26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ πρὸς τὴν ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως ἰησοῦ

TO SHOW, I SAY, AT THIS TIME HIS RIGHTEOUSNESS: THAT HE MIGHT BE RIGHTEOUS, AND THE ONE WHO MAKES RIGHTEOUS THE ONE WHO BELIEVES IN JESUS.

ROM 3:27 που ουν η καυχησις εξεκλεισθη δια ποιου νομου των εργαων ουχι αλλα δια νομου πιστεως

Therefore where is boasting? It is excluded by what Law? Of works? No: but through the Law of faith.

ROM 3:28 λογιζομεθα γαρ δικαιοσθαι πιστει ανθρωπον χωρις εργαων νομου

For we count that a man is made righteous by faith without the works of the Law.

ROM 3:29 η ιουδαιων ο θεος μονον ουχι και εθνων ναι και εθνων

Is He the God of the Jews only? Is He not also of the nations? Yes, of the nations also,

ROM 3:30 ειπερ εις ο θεος ος δικαιοσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως

since there is one God, Who will make righteous the circumcision by faith, and the uncircumcision through faith.

ROM 3:31 νομον ουν καταργουμεν δια της πιστεως μη γενοιτο αλλα νομον ιστανομεν

Do we then destroy the Law through faith? May it never be. But we establish the Law.

ROM 4:1 τι ουν ερουμεν αβρααμ τον προπατορα ημων κατα σαρκα

Therefore what shall we say of Abraham our fore-father, according to the flesh?

ROM 4:2 ει γαρ αβρααμ εξ εργαων εδικαιωθη εχει καυχημα αλλ ου προς θεον
For if Abraham was made righteous by works, he has [something to] boast; but not before God.

ROM 4:3 τι γαρ η γραφη λεγει επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην

For what says the Scripture? *BUT ABRAHAM BELIEVED IN GOD, AND IT WAS COUNTED TO HIM UNTO RIGHTEOUSNESS* [GEN 15:6].

ROM 4:4 τω δε εργαζομενω ο μισθος ου λογιζεται κατα χαριν αλλα κατα οφειλημα

And to the one who works the wage is not counted according to grace, but according to what is owed.

ROM 4:5 τω δε μη εργαζομενω πιστευοντι δε επι τον δικαιοუნτα τον ασεβη λογιζεται η πιστις αυτου εις δικαιοσυνην

But to the one who does not work, but believes upon Him Who makes the impious righteous, HIS FAITH IS COUNTED AS RIGHTEOUSNESS.

ROM 4:6 καθαπερ και δαυιδ λεγει τον μακαρισμον του ανθρωπου ω ο θεος λογιζεται δικαιοσυνην χωρις εργαων

Even as also David says the blessing of the man, to whom God counts righteousness without works:

ROM 4:7 μακαριοι ων αφεθησαν αι ανομιαι και ων επεκαλυφθησαν αι αμαρτιαι

Blessed are those whose lawlessness has been forgiven, and whose sins have been covered.

ROM 4:8 μακαριος ανηρ ου ου μη λογισηται κυριος αμαρτιαν

BLESSED IS THE MAN TO WHOM THE LORD WILL NOT COUNT SIN
[PSA 32:1, 2].

ROM 4:9 ο μακαρισμος ουν ουτος επι την περιτομην η και επι την ακροβυστιαν λεγομεν γαρ ελογισθη τω αβρααμ η πιστις εις δικαιοσυνην

Is this blessing then come on the circumcision only, or also on the uncircumcision? For we say, faith was counted to Abraham as righteousness.

ROM 4:10 πως ουν ελογισθη εν περιτομη οντι η εν ακροβυστια ουκ εν περιτομη αλλ εν ακροβυστια

How then was it counted? Being in uncircumcision or in circumcision? NOT IN CIRCUMCISION BUT IN UNCIRCUMCISION.

ROM 4:11 και σημειον ελαβεν περιτομης σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια εις το ειναι αυτον πατερα παντων των πιστευοντων δι ακροβυστιας εις το λογισθηναι αυτοις δικαιοσυνην

And he received the SIGN of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: THAT HE MIGHT BE THE FATHER OF ALL THOSE WHO BELIEVE, THOUGH THEY BE NOT CIRCUMCISED; that righteousness might be counted to them also:

ROM 4:12 και πατερα περιτομης τοις ουκ εκ περιτομης μονον αλλα και τοις στοιχουσιν τοις ιχνεσιν της εν ακροβυστια πιστεως του πατρος ημων αβρααμ and father of circumcision to those not of the circumcision alone, **but also who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.**

ROM 4:13 ου γαρ δια νομου η επαγγελια τω αβρααμ η τω σπερματι αυτου το κληρονομον αυτον ειναι κοσμου αλλα δια δικαιοσυνης πιστεως

For not through the law was the promise to Abraham or to his seed the calling to him but through the righteousness of faith.

ROM 4:14 ει γαρ οι εκ νομου κληρονομοι κεκενωται η πιστις και κατηργηται η επαγγελια

FOR if those who are of the Law be called, the faith is made empty, and the promise is brought to nothing:

ROM 4:15 ο γαρ νομος οργην κατεργαζεται ου δε ουκ εστιν νομος ουδε παραβασις because the Law works wrath: **and where there is no Law, neither is a transgression.**

ROM 4:16 δια τουτο εκ πιστεως ινα κατα χαριν εις το ειναι βεβαιαν την επαγγελιαν παντι τω σπερματι ου τω εκ του νομου μονον αλλα και τω εκ πιστεως αβρααμ ος εστιν πατηρ παντων ημων

THROUGH THIS OF FAITH, IN ORDER THAT IT BE ACCORDING TO GRACE; TO THE END THE PROMISE MIGHT BE SECURE TO ALL THE SEED; NOT TO THOSE OF THE LAW ONLY, BUT ALSO TO

THOSE ALSO WHO ARE OF THE FAITH OF ABRAHAM; WHO IS THE FATHER OF US ALL,

ROM 4:17 καθως γεγραπται οτι πατερα πολλων εθνων τεθεικα σε κατεναντι ου επιστευσεν θεου του ζωοποιουντος τους νεκρους και καλουντος τα μη οντα ως οντα

(as it has been written, *That I have made you a father of many nations* [GEN 17:5],) before Him Whom he believed, even God, who gives life to the dead, and calls those not being as being.

ROM 4:18 ος παρ ελπιδα επ ελπιδι επιστευσεν εις το γενεσθαι αυτον πατερα πολλων εθνων κατα το ειρημενον ουτως εσται το σπερμα σου

Who alongside hope believed in hope, that he might become the father of many nations, according to that which was spoken, *Thus will be your seed* [GEN 15:5].

ROM 4:19 και μη ασθηνησας τη πιστει κατενοησεν το εαυτου σωμα νενεκρωμενον εκατονταετης που υπαρχων και την νεκρωσιν της μητρας σαρρας

And being not weak in faith, he considered not his own body now dead, when he was about a 100 years old, neither yet the deadness of Sarah's womb:

ROM 4:20 εις δε την επαγγελιαν του θεου ου διεκριθη τη απιστια αλλ ενεδυναμωθη τη πιστει δους δοξαν τω θεω

HE STAGGERED NOT AT THE PROMISE OF GOD THROUGH UNBELIEF; BUT WAS STRONG IN FAITH, GIVING GLORY TO GOD;

ROM 4:21 και πληροφορηθεις οτι ο επηγγελται δυνατος εστιν και ποιησαι

AND BEING FULLY PERSUADED THAT, WHAT HE HAD PROMISED, HE IS ABLE ALSO TO DO.

ROM 4:22 διο ελογισθη αυτω εις δικαιοσυνην

WHEREFORE IT WAS COUNTED TO HIM AS RIGHTEOUSNESS.

ROM 4:23 ουκ εγραφη δε δι αυτον μονον οτι ελογισθη αυτω

But it was not written for him only, that it was accounted to him;

ROM 4:24 αλλα και δι ημας οις μελλει λογιζεσθαι τοις πιστευουσιν επι τον εγειραντα ιησουν τον κυριον ημων εκ νεκρων

BUT FOR US ALSO, TO WHOM IT WILL BE COUNTED — TO THOSE BELIEVING ON THE ONE WHO RAISED UP JESUS OUR LORD FROM THE DEAD;

ROM 4:25 ος παρεδοθη δια τα παραπτωματα ημων και ηγερθη δια την δικαιοσιν ημων

WHO WAS DELIVERED FOR OUR TRESPASSES, AND WAS RAISED AGAIN FOR OUR RIGHTEOUSNESS.

ROM 5:1 δικαιοθεντες ουν εκ πιστεως ειρηνην εχωμεν προς τον θεον δια του κυριου ημων ιησου χριστου

Therefore having been made righteous by faith, we have peace with God through our Lord Jesus Christ:

ROM 5:2 δι ου και την προσαγωγην εσχηκαμεν εις την χαριν ταυτην εν η εστηκαμεν και καυχωμεθα επ ελπιδι της δοξης του θεου

through whom also we have had access into this grace in which we stand, and boast in hope of the glory of God.

ROM 5:3 ου μονον δε αλλα και καυχουμεθα εν ταις θλιψεσιν ειδοτες οτι η θλιψις υπομονην κατεργαζεται

And not only, but also we boast in the tribulations [1PE 1:6, 7]: knowing that the tribulation works patience;

ROM 5:4 η δε υπομονη δοκιμην η δε δοκιμη ελπιδα

and the patience, approval; and the approval, hope:

ROM 5:5 η δε ελπις ου καταισχυνει οτι η αγαπη του θεου εκκεχυται εν ταις καρδιας ημων δια πνευματος αγιου του δοθεντος ημιν

AND THE HOPE MAKES NOT ASHAMED BECAUSE THE LOVE OF GOD IS POURED OUT IN OUR IN OUR HEARTS THROUGH THE HOLY SPIRIT WHO IS GIVEN TO US.

ROM 5:6 ει γε χριστος οντων ημων ασθενων ετι κατα καιρον υπερ ασεβων απεθανεν

If indeed we being weak, yet according to the time Christ died for the impious.

ROM 5:7 μολις γαρ υπερ δικαιου τις αποθανειται υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν

For hardly on behalf of the righteous will anyone die. For on behalf of a good one perhaps someone would even dare to die.

ROM 5:8 συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος οτι ετι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν

BUT GOD COMMENDS HIS LOVE UNTO US, BECAUSE WE BEING YET SINNERS, CHRIST DIED FOR US.

ROM 5:9 πολλω ουν μαλλον δικαιωθεντες νυν εν τω αιματι αυτου σωθησομεθα δι αυτου απο της οργης

Much more then, being now made righteous by His blood, we shall be saved from wrath through Him.

ROM 5:10 ει γαρ εχθροι οντες καταλλαγημεν τω θεω δια του θανατου του υιου αυτου πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου

For if, being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

ROM 5:11 ου μονον δε αλλα και καυχουμενοι εν τω θεω δια του κυριου ημων ιησου δι ου νυν την καταλλαγην ελαβομεν

But not only so, and boasting in God through our Lord Jesus, through Whom we now have received the reconciliation.

ROM 5:12 δια τουτο ωσπερ δι ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθεν και δια της αμαρτιας ο θανατος και ουτως εις παντας ανθρωπους ο θανατος δηλθεν εφ ω παντες ημαρτον

Through this, just as through one man [Adam] sin came into the world, and through sin death; and thus onto all men death came, upon all who sinned:

ROM 5:13 αχρι γαρ νομου αμαρτια ην εν κοσμω αμαρτια δε ουκ ελλογαται μη οντος νομου

For until the Law sin was in the world: but sin is not counted when there is no Law.

ROM 5:14 αλλα εβασιλευσεν ο θανατος απο αδαμ μεχρι μουσεως και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ ος εστιν τυπος του μελλοντος

BUT death reigned from Adam to Moses, even over those who had not sinned after the likeness of the transgression of Adam, who is a type of the One about to come.

ROM 5:15 αλλ ουχ ως το παραπτωμα ουτως το χαρισμα ει γαρ τω του ενος παραπτωματι οι πολλοι απεθανον πολλω μαλλον η χαρις του θεου και η δωρεα εν χαριτι τη του ενος ανθρωπου ιησου χριστου εις τους πολλους επερισσευσεν
But not as the transgression, thus also is the free gift. **For if to the one transgression the many died, much more the grace of God, even the gift by grace of One Man, Jesus Christ, has abounded to many.**

ROM 5:16 και ουχ ως δι ενος αμαρτησαντος το δωρημα το μεν γαρ κριμα εξ ενος εις κατακριμα το δε χαρισμα εκ πολλων παραπτωμων εις δικαιοωμα

And the gift not as through one sinning, for on the one hand judgment is of one [transgression - one man's sin] to condemnation, but the gift is for many transgressions to righteousness.

ROM 5:17 ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν δια του ενος πολλω μαλλον οι την περισσειαν της χαριτος και της δικαιοσυνης λαμβανοντες εν ζωη βασιλευσουσιν δια του ενος ιησου χριστου

FOR IF BY THE TRANSGRESSION OF ONE MAN DEATH REIGNED THROUGH THE ONE; MUCH MORE THOSE RECEIVING THE ABUNDANCE OF GRACE THE RIGHTEOUSNESS IN LIFE WILL REIGN THROUGH THE ONE JESUS CHRIST.

ROM 5:18 αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους εις κατακριμα ουτως και δι ενος δικαιοματος εις παντας ανθρωπους εις δικαιοσιν ζωης

Therefore then as by one transgression [Adam's] to all men [in Adam] came judgment; thus also through the righteousness One [of Christ] to all men [in Christ] CAME RIGHTEOUSNESS OF LIFE.

ROM 5:19 ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι κατεσταθησαν οι πολλοι ουτως και δια της υπακοης του ενος δικαιοι κατασταθησονται οι πολλοι

For just as through the disobedience one man [Adam] many were made sinners, THUS ALSO BY THE OBEDIENCE OF ONE [Christ] MANY WILL BE MADE RIGHTEOUS.

ROM 5:20 νομος δε παρεισηλθεν ινα πλεοναση το παραπτωμα ου δε επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις

But the Law entered, in order that the transgression might abound. But where sin abounded, GRACE DID MUCH MORE ABOUND:

ROM 5:21 ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω ουτως και η χαρις βασιλευση δια δικαιοσυνης εις ζωην αιωνιον δια ιησου χριστου του κυριου ημων **in order that as sin has reigned by death, thus also grace should reign through righteousness unto eternal life through Jesus Christ our Lord.**

ROM 6:1 τι ουν ερουμεν επιμενωμεν τη αμαρτια ινα η χαρις πλεοναση

What shall we say then? Shall we continue in sin, in order that grace may abound?

ROM 6:2 μη γενοιτο οιτινες απεθανομεν τη αμαρτια πως ετι ζησομεν εν αυτη

May it never be! We who are dead to sin, how shall we yet live in it?

ROM 6:3 η αγνοειτε οτι οσοι εβαπτισθημεν εις χριστον εις τον θανατον αυτου εβαπτισθημεν

Do you not know, that so many of us as were baptized into Christ were baptized into His death?

ROM 6:4 συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον ινα ωσπερ ηγερθη χριστος εκ νεκρων δια της δοξης του πατρος ουτως και ημεις εν καινοτητι ζωης περιπατησωμεν

Therefore we are buried with Him through baptism into death: in order that just as Christ was raised from the dead through the glory of the Father, even so we also should walk in newness of life.

ROM 6:5 ει γαρ συμφυτοι γεγοναμεν τω ομοιωματι του θανατου αυτου αλλα και της αναστασεως εσομεθα

For if we have become united in the likeness of His death, but we shall be also of the resurrection:

ROM 6:6 τουτο γινωσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρωθη ινα καταργηθη το σωμα της αμαρτιας του μηκετι δουλευειν ημας τη αμαρτια **knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, no longer to be a slave to our sin.**

ROM 6:7 ο γαρ αποθανων δεδικαιωται απο της αμαρτιας

For he who has died has been made righteous from his sin.

ROM 6:8 ει δε απεθανομεν συν χριστω πιστευομεν οτι και συζησομεν αυτω

BUT IF WE THEREFORE BE DEAD WITH CHRIST, WE BELIEVE THAT ALSO WE WILL LIVE WITH HIM:

ROM 6:9 ειδοτες οτι χριστος εγερθεις εκ νεκρων ουκετι αποθνησκει θανατος αυτου ουκετι κυριευει

knowing that Christ being raised from the dead dies no longer; His death no longer rules.

ROM 6:10 ο γαρ απεθανεν τη αμαρτια απεθανεν εφραπαξ ο δε ζη ζη τω θεω

FOR IN THAT HE DIED, HE DIED TO SIN ONCE: BUT IN THAT HE LIVES, HE LIVES TO GOD.

ROM 6:11 ουτως και υμεις λογιζεσθε εαυτους εινα νεκρους μεν τη αμαρτια ζωντας δε τω θεω εν χριστω ιησου

Thus also you count yourselves to be dead indeed to sin, but alive to God in Jesus Christ.

ROM 6:12 μη ουν βασιλευετω η αμαρτια εν τω θνητω υμων σωματι εις το υπακουειν ταις επιθυμιας αυτου

Therefore let not sin reign in your mortal body, to obey its perved desires.

ROM 6:13 μηδε παριστανετε τα μελη υμων οπλα αδικιας τη αμαρτια αλλα παραστησατε εαυτους τω θεω ωσει εκ νεκρων ζοντας και τα μελη υμων οπλα δικαιοσυνης τω θεω

Neither yield your members as instruments of unrighteousness to sin: but yield yourselves to God, as those who are alive from the dead, and your members as instruments of righteousness to God.

ROM 6:14 αμαρτια γαρ υμων ου κυριευσει ου γαρ εστε υπο νομον αλλα υπο χαριν
For your sin shall not have rule: for you are not under the law, but under grace.

ROM 6:15 τι ουν αμαρτησωμεν οτι ουκ εσμεν υπο νομον αλλα υπο χαριν μη γενοιτο

What therefore? Shall we sin, because we are not under the law, but under grace? May it never be!

ROM 6:16 ουκ οιδατε οτι ω παριστανετε εαυτους δουλους εις υπακοην δουλοι εστε ω υπακουετε ητοι αμαρτιας εις θανατον η υπακοης εις δικαιοσυνην
Do you not know, that to whom you yield yourselves servants to obey, his slaves you are to whom you obey; whether of sin to death, or of obedience to righteousness?

ROM 6:17 χαρις δε τω θεω οτι ητε δουλοι της αμαρτιας υπηκουσατε δε εκ καρδιας εις ον παρεδοθητε τυπον διδαχης

BUT GRACE BE TO GOD, THAT YOU WERE THE SERVANTS OF SIN, BUT YOU HAVE OBEYED FROM THE HEART INTO WHICH TYPE OF TEACHING YOU WERE DELIVERED.

ROM 6:18 ελευθερωθεντες δε απο της αμαρτιας εδουλωθητε τη δικαιοσυνη

BUT BEING THEN MADE FREE FROM THE SINS, YOU BECAME SLAVES TO RIGHTEOUSNESS.

ROM 6:19 ανθρωπινον λεγω δια την ασθενειαν της σαρκος υμων ωσπερ γαρ παρεστησατε τα μελη υμων δουλα τη ακαθαρσια και τη ανομια ουτως νυν παραστησατε τα μελη υμων δουλα τη δικαιοσυνη εις αγιασμον

I speak as a man through the weakness of your flesh: for just as now you have presented your members slaves to uncleanness and to lawlessness; thus now yield your members slaves to righteousness unto holiness.

ROM 6:20 οτε γαρ δουλοι ητε της αμαρτιας ελευθεροι ητε τη δικαιοσυνη
For when you were the servants of sin, you were free from righteousness.

ROM 6:21 τινα ουν καρπον ειχετε τοτε εφ οις νυν επαισχυνεσθε το γαρ τελος εκεινων θανατος

Therefore what fruit had you then in those things whereof you are now ashamed? For the end of those things is death.

ROM 6:22 νυνι δε ελευθερωθεντες απο της αμαρτιας δουλωθεντες δε τω θεω εχετε τον καρπον υμων εις αγιασμον το δε τελος ζων αιωνιον

BUT NOW BEING MADE FREE FROM SIN, AND BECOME SERVANTS TO GOD, YOU HAVE YOUR FRUIT TO HOLINESS, AND THE END ETERNAL LIFE.

ROM 6:23 τα γαρ οψωνια της αμαρτιας θανατος το δε χαρισμα του θεου ζωη αιωνιος εν χριστω ιησου τω κυριω ημων

FOR THE WAGES OF SIN IS DEATH BUT THE GIFT OF GOD IS ETERNAL LIFE IN CHRIST JESUS OUR LORD.

ROM 7:1 η αγνοειτε αδελφοι γινωσκουσιν γαρ νομον λαλω οτι ο νομος κυριευει του ανθρωπου εφ οσον χρονον ζη

Do you not know, brothers, (for I speak to those who know the Law,) how that **THE LAW HAS DOMINION OVER A MAN AS LONG AS HE LIVES?**

ROM 7:2 η γαρ υπανδρος γυνη τω ζωντι ανδρι δεδεται νομω εαν δε αποθανη ο ανηρ κατηρηται απο του νομου του ανδρος
For the woman who has a husband is bound by the Law to her husband so long as he lives; but if the husband be dead, she is loosed from the Law of her husband.

ROM 7:3 αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει εαν γενηται ανδρι ετερω εαν δε αποθανη ο ανηρ ελευθερα εστιν απο του νομου του μη ειναι αυτην μοιχαλιδα γενομενην ανδρι ετερω

So then if, while her husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

ROM 7:4 ωστε αδελφοι μου και υμεις εθανατωθητε τω νομω δια του σωματος του χριστου εις το γενεσθαι υμας ετερω τω εκ νεκρων εγερθεντι ινα καρποφορησωμεν τω θεω

So that, my brothers, you also are become dead to the Law by the body of Christ; that you should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit to God.

ROM 7:5 οτε γαρ ημεν εν τη σαρκι τα παθηματα των αμαρτιων τα δια του νομου ενηργειτο εν τοις μελεσιν ημων εις το καρποφορησαι τω θανατω

For when we were in the flesh, the sufferings of sins, which were by the law, did work in our members to bring forth fruit to death.

ROM 7:6 νυνι δε κατηρηθημεν απο του νομου αποθανοντες εν ω κατειχομεθα ωστε δουλευειν εν καινοτητι πνευματος και ου παλαιοτητι γραμματος

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

ROM 7:7 τι ουν ερουμεν ο νομος αμαρτια μη γενοιτο αλλα την αμαρτιαν ουκ εγνω ει μη δια νομου την τε γαρ επιθυμιαν ουκ ηδειν ει μη ο νομος ελεγεν ουκ επιθυμησεις

What shall we say therefor? Is the Law sin? May it not be. But, I had not known sin, but by the Law: for I had not known perverted desire, except the Law had said, *You shall not covet.*

ROM 7:8 αφορμην δε λαβουσα η αμαρτια δια της εντολης κατειργασατο εν εμοι πασαν επιθυμιαν χωρις γαρ νομου αμαρτια νεκρα
But sin, taking occasion by the commandment, wrought in me all manner of perverted desire. For without the Law sin was dead.

ROM 7:9 εγω δε εξων χωρις νομου ποτε ελθουσης δε της εντολης η αμαρτια ανεζησεν εγω δε απεθανον
For I was alive without the Law once: but when the commandment came, sin revived, and I died

ROM 7:10 και ευρεθη μοι η εντολη η εις ζωην αυτη εις θανατον
And the commandment, which was unto life, I found to be to death.

ROM 7:11 η γαρ αμαρτια αφορμην λαβουσα δια της εντολης εξηπατησεν με και δι αυτης απεκτεινεν
For sin, taking occasion by the commandment, seduced me, and by it killed me.

ROM 7:12 ωστε ο μεν νομος αγιος και η εντολη αγια και δικαια και αγαθη
So that on the one hand the law is holy, and the commandment holy and righteous and good.

ROM 7:13 το ουν αγαθον εμοι εγενετο θανατος μη γενοιτο αλλα η αμαρτια ινα φανη αμαρτια δια του αγαθου μοι κατεργαζομενη θανατον ινα γενηται καθ υπερβολην αμαρτωλος η αμαρτια δια της εντολης
Was then that which is good made death to me? May it never be. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

ROM 7:14 οιδαμεν γαρ οτι ο νομος πνευματικος εστιν εγω δε σαρκινος ειμι πεπραμενος υπο την αμαρτιαν
For we know that the law is spiritual: but I am fleshly, having been sold under sin.

ROM 7:15 ο γαρ κατεργαζομαι ου γινωσκω ου γαρ ο θελω τουτο πρασσω αλλ ο μισω τουτο ποιω
For what I do I would not: for what I would that I do not; but what I hate, this I do .

ROM 7:16 ει δε ο ου θελω τουτο ποιω συμφημι τω νομω οτι καλος
If then I do that which I would not, I consent to the law that it is good.

ROM 7:17 νυνι δε ουκετι εγω κατεργαζομαι αυτο αλλα η ενοικουσα εν εμοι αμαρτια
But now it is no longer I that do it, but sin that dwells in me.

ROM 7:18 οίδα γαρ οτι ουκ οικει εν εμοι τουτ εστιν εν τη σαρκι μου αγαθον το γαρ θελειν παρακειται μοι το δε κατεργαζεσθαι το καλον ου

For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not.

ROM 7:19 ου γαρ ο θελω ποιω αγαθον αλλα ο ου θελω κακον τουτο πρασσω
For the good that I would I do not: but the evil which I would not, that I do.

ROM 7:20 ει δε ο ου θελω τουτο ποιω ουκετι εγω κατεργαζομαι αυτο αλλα η οικουσα εν εμοι αμαρτια

Now if I do that I would not, it is no more I that do it, but sin that dwells in me.

ROM 7:21 ευρισκω αρα τον νομον τω θελοντι εμοι ποιειν το καλον οτι εμοι το κακον παρακειται

I find then a law, that, when I would do good, evil is present with me.

ROM 7:22 συνηδομαι γαρ τω νομω του θεου κατα τον εσω ανθρωπον

For I delight in the law of God after the inward man:

ROM 7:23 βλεπω δε ετερον νομον εν τοις μελεσιν μου αντιστρατευομενον τω νομω του νοος μου και αιχμαλωτιζοντα με τω νομω της αμαρτιας τω οντι εν τοις μελεσιν μου

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

ROM 7:24 ταλαιπωρος εγω ανθρωπος τις με ρυσεται εκ του σωματος του θανατου τουτου

Oh wretched man that I am! Who shall deliver me from the body of this death?

ROM 7:25 χαρις τω θεω δια ιησου χριστου του κυριου ημων αρα ουν αυτος εγω τω μεν νοι δουλευω νομω θεου τη δε σαρκι νομω αμαρτιας

I thank God through Jesus Christ our Lord. **So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

ROM 8:1 ουδεν αρα νυν κατακριμα τοις εν χριστω ιησου

There is therefore now no condemnation to those in Christ Jesus.

ROM 8:2 ο γαρ νομος του πνευματος της ζωης εν χριστω ιησου ηλευθερωσεν σε απο του νομου της αμαρτιας και του θανατου

For the law of the Spirit of life in Christ Jesus has set you free from the Law of sin and death.

ROM 8:3 το γαρ αδυνατον του νομου εν ω ησθενει δια της σαρκος ο θεος τον εαυτου υιον πεμψας εν ομοιωματι σαρκος αμαρτιας και περι αμαρτιας κατεκρινεν την αμαρτιαν εν τη σαρκι

For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

ROM 8:4 ινα το δικαιομα του νομου πληρωθη εν ημιν τοις μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα

in order that the rightness of the Law might be fulfilled in us, to those not according to the flesh, but walk according to the Spirit.

ROM 8:5 οι γαρ κατα σαρκα οντες τα της σαρκος φρονουσιν οι δε κατα πνευμα τα του πνευματος

For those according to the flesh being do think the things of the flesh; but those according to the Spirit the things of the Spirit.

ROM 8:6 το γαρ φρονημα της σαρκος θανατος το δε φρονημα του πνευματος ζωη και ειρηνη

For the mind of the flesh is death; but the mind of the the Spirit is life and peace.

ROM 8:7 διοτι το φρονημα της σαρκος εχθρα εις θεον τω γαρ νομω του θεου ουχ υποτασσεται ουδε γαρ δυναται

Wherefor the mind of the the flesh is enmity unto God: for it is not able subject to the Law of God,.

ROM 8:8 οι δε εν σαρκι οντες θεω αρεσαι ου δυνανται

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

ROM 8:9 υμεις δε ουκ εστε εν σαρκι αλλα εν πνευματι ειπερ πνευμα θεου οικει εν υμιν ει δε τις πνευμα χριστου ουκ εχει ουτος ουκ εστιν αυτου

BUT YOU ARE NOT IN THE FLESH BUT IN THE SPIRIT, IF SO BE THAT THE SPIRIT OF GOD DWELL IN YOU. BUT IF ANYONE HAS NOT THE SPIRIT OF CHRIST, HE IS NOT OF HIM.

ROM 8:10 ει δε χριστος εν υμιν το μεν σωμα νεκρον δια αμαρτιαν το δε πνευμα ζωη δια δικαιοσυνην

But if Christ is in you, the body is dead through sin; but the Spirit is life through righteousness.

ROM 8:11 ει δε το πνευμα του εγειραντος τον ιησουν εκ νεκρων οικει εν υμιν ο εγειρας εκ νεκρων χριστον ιησουν ζωοποιησει τα θνητα σωματα υμων δια του ενοικουντος αυτου πνευματος εν υμιν

But if the Spirit of Him Who raised up Jesus from the dead dwell in you, He Who raised out Christ Jesus from the dead shall give life to your mortal bodies by His Spirit Who dwells in you.

ROM 8:12 αρα ουν αδελφοι οφειλεται εσμεν ου τη σαρκι του κατα σαρκα ζην
Therefore then, brothers, we ought not be debtors to live according to the flesh.

ROM 8:13 ει γαρ κατα σαρκα ζητε μελλετε αποθνησκειν ει δε πνευματι τας πραξεις του σωματος θανατουτε ζησεσθε

For if you live after the flesh, you shall die: but if you through the Spirit do put to death the deeds of the body, you shall live.

ROM 8:14 οσοι γαρ πνευματι θεου αγονται ουτοι υιοι θεου εισιν

For such as are led by the Spirit of God, they are the sons of God.

ROM 8:15 ου γαρ ελαβετε πνευμα δουλειας παλιν εις φοβον αλλα ελαβετε πνευμα υιοθεσιας εν ω κραζομεν αββα ο πατηρ

For you have not received the spirit of slavery again unto fear; but you have receive the Spirit of adoption, in which we cry, **Abba**, Father.

ROM 8:16 αυτο το πνευμα συμμαρτυρει τω πνευματι ημων οτι εσμεν τεκνα θεου

The Spirit Himself bears witness with our spirit, that we are children of God:

ROM 8:17 ει δε τεκνα και κληρονομοι κληρονομοι μεν θεου συγκληρονομοι δε χριστου ειπερ συμπασχομεν ινα και συνδοξασθωμεν

but if children, and heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, in order that we may be also glorified together.

ROM 8:18 λογιζομαι γαρ οτι ουκ αξια τα παθηματα του νυν καιρου προς την μελλουσαν δοξαν αποκαλυφθηναι εις ημας

FOR I COUNT THAT THE SUFFERINGS OF THIS PRESENT TIME ARE NOT WORTHY TO BE COMPARED WITH THE GLORY WHICH SHALL BE REVEALED UNTO US.

ROM 8:19 η γαρ αποκαραδοκια της κτισεως την αποκαλυψιν των υιων του θεου απεκδεχεται

For the eager longing of the creation waits for the revelation of the sons of God.

ROM 8:20 τη γαρ ματαιοτητι η κτισις υπεταγη ουχ εκουσα αλλα δια τον υποταξαντα εφ ελπιδι

For the creature was made subject to vanity, not willingly, but by reason of Him Who has subjected the same in hope,

ROM 8:21 οτι και αυτη η κτισις ελευθερωθησεται απο της δουλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων του θεου

BECAUSE THE CREATION ITSELF ALSO WILL BE SET FREE FROM THE SLAVERY OF CORRUPTION UNTO THE LIBERTY OF THE GLORY OF CHILDREN OF GOD.

ROM 8:22 οιδαμεν γαρ οτι πασα η κτισις συστεναζει και συνωδινει αχρι του νυν

For we know that all creation groans and suffers agony together until now.

ROM 8:23 ου μονον δε αλλα και αυτοι την απαρχην του πνευματος εχοντες και αυτοι εν εαυτοις στεναζομεν υιοθεσιαν απεκδεχομενοι την απολυτρωσιν του σωματος ημων

AND NOT ONLY THEY, BUT OURSELVES ALSO, WHO HAVE THE FIRST FRUITS OF THE SPIRIT, EVEN WE OURSELVES GROAN WITHIN OURSELVES, EAGERLY WAITING FOR THE ADOPTION, THE REDEMPTION OF OUR BODY.

ROM 8:24 τη γαρ ελπιδι εσωθημεν ελπις δε βλεπομενη ουκ εστιν ελπις ο γαρ βλεπει τις ελπίζει

For we are saved by hope: but hope that is seen is not hope: for who hopes for what he sees?

ROM 8:25 ει δε ο ου βλεπομεν ελπίζομεν δι υπομονης απεκδεχομεθα

But if we hope for what we do not see, we wait eagerly through steadfast endurance.

ROM 8:26 ωσαντως δε και το πνευμα συναντιλαμβανεται τη ασθενεια ημων το γαρ τι προσευξομεθα καθο δει ουκ οιδαμεν αλλα αυτο το πνευμα υπερεντυγχανει στεναγμοις αλαλητοις

But likewise the Spirit also helps our weakness: for we know not what we should pray for as we ought: but the Spirit Himself pleads for us with groanings inexpressible.

ROM 8:27 ο δε εραυνων τας καρδιας οιδεν τι το φρονημα του πνευματος οτι κατα θεον εντυγχανει υπερ αγιων

And He Who searches the hearts knows what is the mind of the Spirit, because according to God He interceeds in behalf of the saints.

ROM 8:28 οίδαμεν δε οτι τοις αγαπωσιν τον θεον παντα συνεργει εις αγαθον τοις κατα προθεσιν κλητοις ουσιν

AND WE KNOW THAT TO THOSE WHO LOVE GOD, ALL THINGS WORK TOGETHER UNTO GOOD TO THOSE BEING CALLED ACCORDING TO HIS PURPOSE.

ROM 8:29 οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις

Because whom He did foreknow, He also forordained to be conformed to the image of His Son, in order that He might be the firstborn among many brothers.

ROM 8:30 ους δε προωρισεν τουτους και εκαλεσεν και ους εκαλεσεν τουτους και εδικαιωσεν ους δε εδικαιωσεν τουτους και εδοξασεν

AND WHOM HE DID PREDESTINATE, THOSE HE ALSO CALLED: AND WHOM HE CALLED, THOSE HE ALSO MADE RIGHTEOUS: AND WHOM HE MADE RIGHTEOUS, THOSE HE ALSO GLORIFIED.

ROM 8:31 τι ουν ερουμεν προς ταυτα ει ο θεος υπερ ημων τις καθ ημων

What shall we say then to these things? If God is for us, who is against us?

ROM 8:32 ος γε του ιδιου υιου ουκ εφεισατο αλλα υπερ ημων παντων παρεδωκεν αυτον πως ουχι και συν αυτω τα παντα ημιν χαρισεται

He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also give us all things?

ROM 8:33 τις εγκαλεσει κατα εκλεκτων θεου θεος ο δικαιων

Who shall make a charge against God's elect? It is God Who makes righteous.

ROM 8:34 τις ο κατακρινων χριστος ο αποθανων μαλλον δε εγερθεις ος εστιν εν δεξια του θεου ος και εντυγχανει υπερ ημων

WHO IS HE WHO CONDEMNS? CHRIST DIED, YES RATHER WAS RAISED, WHO IS AT THE RIGHT HAND OF GOD, WHO ALSO MAKES INTERCESSION FOR US.

ROM 8:35 τις ημας χωρισει απο της αγαπης του χριστου θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα

Who will separate us from the love of Christ? — Will tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?

ROM 8:36 καθως γεγραπται οτι ενεκεν σου θανατουμεθα ολην την ημεραν ελογισθημεν ως προβατα σφαγης

As it has been written that, *On account of You we are killed all the day long; we are counted as sheep for slaughter* [PSA 44:22].

ROM 8:37 αλλ εν τουτοις πασιν υπερνικωμεν δια του αγαπησαντος ημας

But in all these things we prevail through the One Who loved us.

ROM 8:38 πεπεισμαι γαρ οτι ουτε θανατος ουτε ζωη ουτε αγγελοι ουτε αρχαι ουτε ενεστωτα ουτε μελλοντα ουτε δυναμεις

For I am persuaded, that neither death, nor life, nor angels, nor things past, nor things present, nor things to come, nor powers,

ROM 8:39 ουτε υψωμα ουτε βαθος ουτε τις κτισις ετερα δυνησεται ημας χωρισαι απο της αγαπης του θεου της εν χριστω ιησου τω κυριω ημων

nor height, nor depth, nor any other kind of creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

ROM 9:1 αληθειαν λεγω εν χριστω ου ψευδομαι συμμαρτυρουσης μοι της συνειδησεως μου εν πνευματι αγιω

I say the truth in Christ, I lie not, my conscience bears witness to me in the Holy Spirit,

ROM 9:2 οτι λυπη μοι εστιν μεγαλη και αδιαλειπτος οδυνη τη καρδια μου that my grief is great and with continual pain in my heart.

ROM 9:3 ηυχομην γαρ αναθεμα ειναι αυτος εγω απο του χριστου υπερ των αδελφων μου των συγγενων μου κατα σαρκα

For I prayed myself to be accursed from Christ on behalf my brothers, my kinsmen according to the flesh:

ROM 9:4 οιτινες εισιν ισραηλιται ων η υιοθεσια και η δοξα και αι διαθηκαι και η νομοθεσια και η λατρευια και αι επαγγελιαι who are Israelites; of whom the adoption, and the glory, and the testaments, and the giving of the Law, and the service, and the promises;

ROM 9:5 ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος ευλογητος εις τους αιωνας αμην

of whom the fathers, and from whom is Christ according to the flesh, **the One Who is over all, God blessed for ever, Assuredly.**

ROM 9:6 ουχ οιον δε οτι εκπεπτωκεν ο λογος του θεου ου γαρ παντες οι εξ ισραηλ ουτοι ισραηλ

But not, of course, that the word of God has failed. **For not all of those out of Israel, are Israel.**

ROM 9:7 ουδ οτι εισιν σπερμα αβρααμ παντες τεκνα αλλ εν ισαακ κληθησεται σοι σπερμα

Neither, because they are the seed of Abraham, are they all children, but, in Isaac will your seed be called [Explained by ROM 9:8].

ROM 9:8 τουτ εστιν ου τα τεκνα της σαρκος ταυτα τεκνα του θεου αλλα τα τεκνα της επαγγελιας λογιζεται εις σπερμα

THAT IS, NOT THE CHILDREN OF THE FLESH, THESE ARE NOT THE CHILDREN OF GOD: BUT THE CHILDREN OF THE PROMISE ARE COUNTED FOR THE SEED.

ROM 9:9 επαγγελιας γαρ ο λογος ουτος κατα τον καιρον τουτον ελευσομαι και εσται τη σαρρα υιος

For this is the word of promise, *According to this season I will come, and Sarah will have a son* [GEN 18:10].

ROM 9:10 ου μονον δε αλλα και ρεβεκκα εξ ενος κοιτην εχουσα ισαακ του πατρος ημων

But not only this; but also Rebecca *had conceived by one, by our father /Isaac* [GEN 25:21];

ROM 9:11 μηπω γαρ γεννηθεντων μηδε πραξαντων τι αγαθον η φαυλον ινα η κατ εκλογην προθεσις του θεου μενη ουκ εξ εργαων αλλ εκ του καλουντος

FOR NOT YET HAVING BEEN BORN, NOR HAVING DONE ANY GOOD OR EVIL, IN ORDER THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT REMAIN, NOT OF WORKS BUT OF THE ONE WHO CALLS,

ROM 9:12 ερρεθη αυτη οτι ο μειζων δουλευσει τω ελασσονι

because it was said to her, "The older will serve the younger" [GEN 25:23].

ROM 9:13 καθαπερ γεγραπται τον ιακωβ ηγαπησα τον δε ησαυ εμισησα

Just as it has been written, *Jacob I loved, but Esau I hated* [MAL 1:2, 3].

ROM 9:14 τι ουν ερουμεν μη αδικια παρα τω θεω μη γενοιτο

Therefore what shall we say? There is no unrighteousness from God! May it never be!

ROM 9:15 τω μουσει γαρ λεγει ελεησω ον αν ελεω και οικτιρησω ον αν οικτιρω

For to Moses He says, ***I will have mercy on whom mercy, and I will have compassion on whom compassion*** [EXO 33:19].

ROM 9:16 αρα ουν ου του θελοντος ουδε του τρεχοντος αλλα του ελεωντος θεου

THEREFORE THEN IT IS NOT OF THE ONE WHO WILLS, NOR OF THE ONE WHO RUNS, BUT OF GOD WHO HAS MERCY.

ROM 9:17 λεγει γαρ η γραφη τω φαραω οτι εις αυτο τουτο εξηγειρα σε οπως ενδειξωμαι εν σοι την δυναμιν μου και οπως διαγγελη το ονομα μου εν παση τη γη

For the scripture says to Pharaoh, *Even for this same purpose have I raised you up, that I might show my power in you, and that My name might be declared throughout all the Earth* [EXO 9:16].

ROM 9:18 αρα ουν ον θελει ελεει ον δε θελει σκληρυνει

Therefore then has He mercy on whom He will have mercy, AND WHOM HE WILL HE HARDENS.

ROM 9:19 ερεις μοι ουν τι ετι μεμφεται τω γαρ βουληματι αυτου τις ανθεστηκεν

You will say then to me, Why does He yet find fault? For who has resisted His will?

ROM 9:20 ω ανθρωπε μενουγγε συ τις ει ο ανταποκρινομενος τω θεω μη ερει το πλασμα τω πλασαντι τι με εποιησας ουτως

Oh man, who are you who replies against God? Shall the thing formed say to Him Who formed it, Why have you made me thus?

ROM 9:21 η ουκ εχει εξουσιαν ο κεραμευς του πηλου εκ του αυτου φυραματος ποιησαι ο μεν εις τιμην σκευος ο δε εις ατιμιαν

Has not the potter authority over the clay, of the same lump to make one vessel to honor, and another to dishonor?

ROM 9:22 ει δε θελων ο θεος ενδειξασθαι την οργην και γνωρισαι το δυνατον αυτου ηνεγκεν εν πολλη μακροθυμια σκευη οργης κατηρτισμενα εις απωλειαν

What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction:

ROM 9:23 ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους α προητοιμασεν εις δοξαν

IN ORDER THAT HE MIGHT MAKE KNOWN THE RICHES OF HIS GLORY ON THE VESSELS OF MERCY, WHO HE HAD BEFORE PREPARED UNTO GLORY,

ROM 9:24 ους και εκαλεσεν ημας ου μονον εξ ιουδαιων αλλα και εξ εθνων
EVEN US, WHOM HE HAS CALLED, NOT ONLY OF THE JEWS, BUT ALSO OF THE NATIONS?

ROM 9:25 ως και εν τω ωσηε λεγει καλεσω τον ου λαον μου λαον μου και την ουκ ηγαπημενην ηγαπημενην

As he said also in Hosea, *I will call those My people, who were not My people; and her beloved, who was not beloved* [HOS 2:23].

ROM 9:26 και εσται εν τω τοπω ου ερρεθη ου λαος μου υμεις εκει κληθησονται υιοι θεου ζωντος

And it shall come to pass, that in the place where it was said, You are not My people; there shall they be called sons of the living God [HOS 1:10].

ROM 9:27 ησαιας δε κραζει υπερ του ισραηλ εαν η ο αριθμος των υιων ισραηλ ως η αμμος της θαλασσης το υπολειμμα σωθησεται

Isaiah also cries concerning Israel, ***Though the number of the children of Israel be as the sand of the sea, THE REMNANT WILL BE SAVED*** [ISA 10:22]:

ROM 9:28 λογον γαρ συντελων και συντεμων ποιησει κυριος επι της γης

FOR THE LORD WILL DO HIS WORD UPON THE EARTH, FINISHING IT AND CUTTING IT SHORT.

ROM 9:29 και καθως προειρηκεν ησαιας ει μη κυριος σαβαωθ εγκατελιπεν ημιν σπερμα ως σοδομα αν εγενηθημεν και ως γομορρα αν ωμοιωθημεν

And as Isaiah said before, ***EXCEPT THE LORD OF HOSTS HAD LEFT TO US A SEED, WE WOULD HAVE BEEN AS SODOM, AND WOULD HAVE BEEN MADE AS GOMORRAH*** [ISA 1:9].

ROM 9:30 τι ουν ερουμεν οτι εθνη τα μη διωκοντα δικαιοσυνην κατελαβεν δικαιοσυνην δικαιοσυνην δε την εκ πιστεως

What will we say then? That the nations, who followed not after righteousness, have received righteousness, even the righteousness of faith.

ROM 9:31 ισραηλ δε διωκων νομον δικαιοσυνης εις νομον ουκ εφθασεν

But Israel, persuing the Law of righteousness, did not arrive unto the law.

ROM 9:32 δια τι οτι ουκ εκ πιστεως αλλ ως εξ εργαων προσεκοψαν τω λιθω του προσκομματος

Therefore why? Because they pursued it not of faith, but as of works. For they stumbled over the stone of stumbling;

ROM 9:33 καθως γεγραπται ιδου τιθημι εν σιων λιθον προσκομματος και πετραν σκανδαλου και ο πιστευων επ αυτω ου καταισχυνησεται

even as it has been written, **BEHOLD, I PLACE IN ZION A STUMBLING STONE AND ROCK OF STUMBLING: BUT THE ONE BELIEVING UPON HIM WILL NOT BE DISAPPOINTED** [ISA 28:16].

ROM 10:1 αδελφοι η μεν ευδοκια της εμης καρδιας και η δεησις προς τον θεον υπερ αυτων εις σωτηριαν

Brothers, on the one hand, the good pleasure of my heart and the request to God for them is salvation.

ROM 10:2 μαρτυρω γαρ αυτοις οτι ζηλον θεου εχουσιν αλλ ου κατ επιγνωσιν
For I witness to them that they have a zeal of God, but not according to knowledge.

ROM 10:3 αγνοουντες γαρ την του θεου δικαιοσυνην και την ιδιαν ζητουντες στησαι τη δικαιοσυνη του θεου ουχ υπεταγησαν
For they unaware of the righteousness of God, and seeking to establish their own righteousness of God; they did not submit.

ROM 10:4 τελος γαρ νομου χριστος εις δικαιοσυνην παντι τω πιστευοντι
For Christ is the end of the Law unto righteousness to all who believe.

ROM 10:5 μωυσης γαρ γραφει οτι την δικαιοσυνην την εκ νομου ο ποιησας ανθρωπος ζησεται εν αυτη

For Moses writes that the one who does the righteousness of the Law, **'Man will live by it** [LEV 18:5].

ROM 10:6 η δε εκ πιστεως δικαιοσυνη ουτως λεγει μη ειπης εν τη καρδια σου τις αναβησεται εις τον ουρανον τουτ εστιν χριστον καταγαγειν

But the righteousness from faith is thus he says, *Say not in your heart, Who will ascend into Heaven* [DEU 30:12]? (this is, to bring Christ down:)

ROM 10:7 η τις καταβησεται εις την αβυσσον τουτ εστιν χριστον εκ νεκρων αναγαγειν

or, *Who will descend into the grave?* [DEU 30:13]? (this is to bring Christ from the dead).

ROM 10:8 αλλα τι λεγει εγγυς σου το ρημα εστιν εν τω στοματι σου και εν τη καρδια σου τουτ εστιν το ρημα της πιστεως ο κηρυσσομεν

But what does it say? The word is near you, even in your mouth and in your heart: this is the word of faith which we preach;

ROM 10:9 οτι εαν ομολογησης το ρημα εν τω στοματι σου οτι κυριος ιησους και πιστευσης εν τη καρδια σου οτι ο θεος αυτον ηγειρεν εκ νεκρων σωθησθαι

that if you will confess the word in your mouth that Jesus is Lord, and will believe in your heart that God has raised Him from the dead, will be saved.

ROM 10:10 καρδια γαρ πιστευεται εις δικαιοσυνην στοματι δε ομολογεται εις σωτηριαν

For with the heart one believes unto righteousness; and with the mouth one confesses unto salvation.

ROM 10:11 λεγει γαρ η γραφη πας ο πιστευων επ αυτω ου καταισχυνησεται

For the Scripture says, All who believe upon Him will not be disappointed [ISA 28:16].

ROM 10:12 ου γαρ εστιν διαστολη ιουδαιου τε και ελληνος ο γαρ αυτος κυριος παντων πλουτων εις παντας τους επικαλουμενους αυτον

For there is no difference between the Jew and the Greek: for the same Lord of all is rich unto all the ones calling on Him.

ROM 10:13 πας γαρ ος αν επικαλεσηται το ονομα κυριου σωθησεται

FOR ALL, WHO WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.

ROM 10:14 πως ουν επικαλεσονται εις ον ουκ επιστευσαν πως δε πιστευσωσιν ου ουκ ηκουσαν πως δε ακουσωσιν χωρις κηρυσσοντος

Therefore how shall they call on Whom they have not believed? And how shall they believe on Whom they have not heard? And how shall they hear without a preacher?

ROM 10:15 πως δε κηρυξωσιν εαν μη αποσταλωσιν καθαπερ γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενων αγαθα

And how will they preach, except they be sent? as it has been written, How beautiful are the feet of those who bring good news [ISA 52:7]!

ROM 10:16 αλλ ου παντες υπηκουσαν τω ευαγγελιω ησαιας γαρ λεγει κυριε τις επιστευσεν τη ακοη ημων

But not all have heard the good news. For Isaiah says, Lord, who has believed our report [ISA 53:1]?

ROM 10:17 αρα η πιστις εξ ακοης η δε ακοη δια ρηματος χριστου

THEREFORE THE FAITH COMES FROM THE REPORT, AND THE REPORT BY THE WORD OF CHRIST.

ROM 10:18 αλλα λεγω μη ουκ ηκουσαν μενουγγε εις πασαν την γην εξηλθεν ο φθογγος αυτων και εις τα περατα της οικουμενης τα ρηματα αυτων

But I say, Have they not heard? Indeed, their voice went out into all the Earth, and their words to the ends of the world.

ROM 10:19 αλλα λεγω μη ισραηλ ουκ εγνω πρωτος μουσης λεγει εγω παραζηλωσω υμας επ ουκ εθνει επ εθνει ασυνετω παροργιω υμας

But I say, Israel did not know? First Moses says, I will provoke you to jealousy by those who are not a people; by a nation without understanding I will provoke you to anger [DEU 32:21]

ROM 10:20 ησαιας δε αποτολμα και λεγει ευρεθην τοις εμε μη ζητουσιν εμφανης εγενομην τοις εμε μη επερωτωσιν

But Isaiah is bold and says, I was found by those who sought Me not; I was made manifest to those who asked not after Me.

ROM 10:21 προς δε τον ισραηλ λεγει ολην την ημεραν εξεπετασα τας χειρας μου προς λαον απειθουντα και αντιλεγοντα

But to Israel he says, The whole day long I have stretched out My hands to a disobedient and contrary people [ISA 65:1, 2].

ROM 11:1 λεγω ουν μη απωσατο ο θεος τον λαον αυτου μη γενοιτο και γαρ εγω ισραηλιτης ειμι εκ σπερματος αβρααμ φυλης βενιαμιν

Therefore I say, God has not cast away His people. May it never be. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

ROM 11:2 ουκ απωσατο ο θεος τον λαον αυτου ον προεγνω η ουκ οιδατε εν ηλια τι λεγει η γραφη ως εντυγχανει τω θεω κατα του ισραηλ

GOD HAS NOT CAST AWAY HIS PEOPLE WHO HE FOREKNEW. Do you not know what the Scripture says of Elijah? How he made intercession to God against Israel saying,

ROM 11:3 κυριε τους προφητας σου απεκτειναν τα θυσιαστηρια σου κατεσκαψαν καγω υπελειφθην μονος και ζητουσιν την ψυχην μου
Lord, they have killed Your prophets, and dug down Your altars; and I am left alone, and they seek my soul.

ROM 11:4 αλλα τι λεγει αυτω ο χρηματισμος κατελιπον εμαυτω επτακιςχιλιους ανδρας οιτινες ουκ εκαμψαν γονυ τη βααλ

But what says He to him? I have reserved to Myself 7,000 men, who have not bowed the knee to Baa/ [1KI 19:10].

ROM 11:5 ουτως ουν και εν τω νυν καιρω λειμμα κατ εκλογην χαριτος γεγονεν

THEREFORE THUS EVEN IN THIS PRESENT TIME THERE HAS BECOME A REMNANT ACCORDING TO THE ELECTION OF GRACE.

ROM 11:6 ει δε χαριτι ουκετι εξ εργαων επει η χαρις ουκετι γινεται χαρις

But if grace is no longer out of works: since grace is no longer is grace.

ROM 11:7 τι ουν ο επιζητει ισραηλ τουτο ουκ επετυχεν η δε εκλογη επετυχεν οι δε λοιποι επωρωθησαν

Why therefore has Israel not obtained what it seeks? But the elect has obtained it, AND THE REST WERE HARDENED.

ROM 11:8 καθαπερ γεγραπται εδωκεν αυτοις ο θεος πνευμα κατανυξεως οφθαλμους του μη βλεπειν και ωτα του μη ακουειν εως της σημερον ημερας

According as it has been written, GOD HAS GIVEN THEM THE SPIRIT OF SLUMBER, EYES TO SEE NOT, AND EARS TO HEAR NOT [ISA 29:10]; until this day.

ROM 11:9 και δαυιδ λεγει γενηθητω η τραπεζα αυτων εις παγίδα και εις θηραν και εις σκανδαλον και εις ανταποδομα αυτοις

And David says, *Let their table be made a snare, a trap, a stumbling block and a repayment to them:*

ROM 11:10 σκοτισθητωσαν οι οφθαλμοι αυτων του μη βλεπειν και τον νωτον αυτων δια παντος συγκαμψον

let their eyes be darkened, that they may not see, and bow down their backs always [PSA 69:10].

ROM 11:11 λεγω ουν μη επταισαν ινα πεσωσιν μη γενοιτο αλλα τω αυτων παραπτωματι η σωτηρια τοις εθνεσιν εις το παραζηλωσαι αυτους

I say therefore, Have they not stumbled in order that they might fall? may it never be: but through their trespasses salvation comes unto the nations, to provoke them [Israel] **to jealousy.**

ROM 11:12 ει δε το παραπτωμα αυτων πλουτος κοσμου και το ηττημα αυτων πλουτος εθνων ποσω μαλλον το πληρωμα αυτων

Now if the transgression of them be the riches of the world and the loss of them be the riches of the nations; how much more will be their fullness?

ROM 11:13 υμιν δε λεγω τοις εθνεσιν εφ οσον μεν ουν ειμι εγω εθνων αποστολος την διακονιαν μου δοξαζω

But I say to you nations, inasmuch as I am the apostle of the nations, I glorify my service:

ROM 11:14 ει πως παραζηλωσω μου την σαρκα και σωσω τινας εξ αυτων

IF SOMEHOW I MAY PROVOKE TO JEALOUSY THOSE OF MY FLESH, AND WILL SAVE CERTAIN OF THEM.

ROM 11:15 ει γαρ η αποβολη αυτων καταλλαγη κοσμου τις η προσλημψις ει μη ζωη εκ νεκρων

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

ROM 11:16 ει δε η απαρχη αγια και το φυραμα και ει η ριζα αγια και οι κλαδοι

But if the first fruit be holy, and the lump: and if the root be holy, and the branches.

ROM 11:17 ει δε τινες των κλαδων εξεκλασθησαν συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις και συγκοινωνος της ριζης της ποτητος της ελαιας εγενου

But if certain of the branches were broken off, AND YOU, BEING A WILD OLIVE, WERE GRAFTED IN AMONG THEM, AND BECAME A PARTAKER OF THE ROOT AND FATNESS OF THE OLIVE TREE;

ROM 11:18 μη κατακαυχω των κλαδων ει δε κατακαυχασαι ου συ την ριζαν βασταζεις αλλα η ριζα σε

BOAST NOT AGAINST THE BRANCHES. But if you boast, you bear not the root, but the root you.

ROM 11:19 ερεις ουν εξεκλασθησαν κλαδοι ινα εγω εγκεντρισθω

You say therefore, The branches were broken off, in order that I might be grafted in.

ROM 11:20 καλως τη απιστια εξεκλασθησαν συ δε τη πιστει εστηκας μη υψηλα φρονει αλλα φοβου

WELL; BECAUSE OF UNBELIEF THEY WERE BROKEN OFF, BUT YOU STAND BY FAITH. BE NOT ARROGANT, BUT FEAR:

ROM 11:21 ει γαρ ο θεος των κατα φυσιν κλαδων ουκ εφεισατο ουδε σου φεισεται
FOR IF GOD SPARED NOT THE NATURAL BRANCHES, NEITHER WILL HE SPARE YOU.

ROM 11:22 ιδε ουν χρηστοτητα και αποτομιαν θεου επι μεν τους πεσοντας αποτομια επι δε σε χρηστοτης θεου εαν επιμενης τη χρηστοτητι επει και συ εκκοπηση
Behold therefore the goodness and severity of God: on those who fell, severity; but upon you goodness of God, **if you remain in His goodness: OTHERWISE YOU ALSO WILL BE CUT OFF.**

ROM 11:23 κακεινοι δε εαν μη επιμενωσιν τη απιστια εγκεντρισθησονται δυνατος γαρ εστιν ο θεος παλιν εγκεντρισαι αυτους
And those [natural branches] also, IF THEY CONTINUE NOT IN UNBELIEF, WILL BE GRAFTED IN: FOR GOD IS ABLE TO GRAFT THEM IN AGAIN.

ROM 11:24 ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαιου και παρα φυσιν ενεκεντρισθης εις καλλιελαιον ποσω μαλλον ουτοι οι κατα φυσιν εγκεντρισθησονται τη ιδια ελαια
For if you were cut out of the olive tree which is wild by nature, and were grafted against nature into a cultivated olive tree: how much rather will these ones according to nature be grafted into their own olive tree?

ROM 11:25 ου γαρ θελω υμας αγνοειν αδελφοι το μυστηριον τουτο ινα μη ητε εν εαυτοις φρονιμοι οτι παρωσις απο μερους τω ισραηλ γεγονεν αχρις ου το πληρωμα των εθνων εισελθη

For I will not, brothers, that you should be ignorant of this mystery in order that you should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL THE FULLNESS OF THE NATIONS BE COME IN.

ROM 11:26 και ουτως πας ισραηλ σωθησεται καθως γεγραπται ηξει εκ σιων ο ρυομενος αποστρεψει ασεβειας απο ιακωβ
And thus all Israel will be saved: as it has been written, *There shall come out of Zion the Deliverer, and shall turn away impiety from Jacob:*

ROM 11:27 και αυτη αυτοις η παρ εμου **διαθηκη** οταν αφελωμαι τας αμαρτιας αυτων

and this is to them the TESTAMENT from Me, when I will take away their sins [ISA 59:20, 21; 27:9; JER 31:33, 34].

ROM 11:28 κατα μεν το ευαγγελιον εχθροι δι υμας κατα δε την εκλογην αγαπητοι δια τους πατερας

On one hand according to the good news, they are enemies through you: but according to the election, are beloved through the father's.

ROM 11:29 αμεταμελητα γαρ τα χαρισματα και η κλησις του θεου
FOR THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE.

ROM 11:30 ὡςπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ νῦν δὲ ἠλεήθητε τῆς τούτων ἀπειθείας

For just as you then disobeyed God, but now you obtained mercy by their disobedience:

ROM 11:31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλεεῖ ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν

thus also these now disobeyed, in order that by your mercy they also now may obtain mercy.

ROM 11:32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσει

For God has shut up all [both Israel and the nations] in unbelief, in order that He might have mercy on all.

ROM 11:33 ὡ βᾶθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ ὡς ἀνεξέραυνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ

Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

ROM 11:34 τίς γὰρ ἐγνώκων κυρίου ἢ τίς συμβούλος αὐτοῦ ἐγένετο

For who has known the mind of the Lord? Or who has been His advisor?

[The answer to all these questions is NO ONE!]

ROM 11:35 ἢ τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ

Or who has first given to Him, and it shall be paid back to him?

ROM 11:36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν

Because of Him, through Him and to Him are all things: to Whom be glory for ever. Assuredly.

ROM 12:1 παρακαλῶ οὖν ὑμᾶς ἀδελφοὶ διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θύσιαν ζῶσαν ἁγίαν τῷ θεῷ εὐαρεστον τὴν λογικὴν λατρείαν ὑμῶν

THEREFORE I call you, brothers, through the compassion of God, that you present your bodies a living sacrifice, holy, well-pleasing to God, which is your reasonable service.

ROM 12:2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ ἀλλὰ μεταμορφουσεθε τὴν ἀνακαίνωσιν τοῦ νοοῦ εἰς τὸ δοκιμαζεῖν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐαρεστον καὶ τέλειον

And be not conformed to this age: but be transformed by the renewing of your mind, that you may prove what is that good, pleasing and perfect, will of God.

ROM 12:3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ υπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν ἕκαστῳ ὡς ὁ θεὸς ἐμερίσεν μέτρον πίστεως

For I say, through the grace given to me, to all among you, not to think of himself more highly than he ought to think; but each to think wisely, according as God has given a measure of faith.

ROM 12:4 καθαπερ γαρ εν ενι σωματι πολλα μελη εχομεν τα δε μελη παντα ου την αυτην εχει πραξιν

For as we have many members in one body, and all members have not the same office:

ROM 12:5 ουτως οι πολλοι εν σωμα εσμεν εν χριστω το δε καθ εις αλληλων μελη

so we, being many, are one body in Christ, and every one members one of another.

ROM 12:6 εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα ειτε προφητειαν κατα την αναλογιαν της πιστεως

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

ROM 12:7 ειτε διακονιαν εν τη διακονια ειτε ο διδασκων εν τη διδασκαλια or ministry, let us wait on our ministering: or he who teaches, on teaching;

ROM 12:8 ειτε ο παρακαλων εν τη παρακλησει ο μεταδιδους εν απλοτητι ο προισταμενος εν σπουδη ο ελεων εν ιλαροτητι

or he who exhorts, on exhortation: he who gives, let him do it with simplicity; he who rules, with diligence; he who shows mercy, with cheerfulness.

ROM 12:9 η αγαπη ανυποκριτος αποστυγουντες το πονηρον κολλωμενοι τω αγαθω

Let love be sincere. Hate strongly that which is evil; cleave to that which is good.

ROM 12:10 τη φιλαδελφια εις αλληλους φιλοστοργοι τη τιμη αλληλους προηγουμενοι

Be kindly affectioned one to another with brotherly love; in honor preferring one another;

ROM 12:11 τη σπουδη μη οκνηροι τω πνευματι ζεοντες τω κυριω δουλευοντες in diligence; not lazy; fervent in spirit; serving the Lord;

ROM 12:12 τη ελπιδι χαιροντες τη θλιψει υπομενοντες τη προσευχη προσκαρτερουντες

rejoicing in hope; patient in tribulation; continuing in prayer;

ROM 12:13 ταις χρεiais των αγιων κοινωνουντες την φιλοξενιαν διωκοντες giving to the necessity of saints; sharing in hospitality.

ROM 12:14 ευλογειτε τους διωκοντας ευλογειτε και μη καταρασθε

Bless those who persecute you: bless and curse not.

ROM 12:15 χαιρειν μετα χαιροντων κλαιειν μετα κλαιοντων

Rejoice with those who rejoice, and weep with those who weep.

ROM 12:16 το αυτο εις αλληλους φρονουντες μη τα υψηλα φρονουντες αλλα τοις ταπεινοις συναπαγομενοι μη γινεσθε φρονιμοι παρ εαυτοις

Be of the same mind one toward another. Think not high things, but associate with the humble. Be not wise in your selves.

ROM 12:17 μηδενι κακον αντι κακου αποδιδοντες προνοουμενοι καλα ενωπιον παντων ανθρωπων

Recompense to no man evil for evil. Provide things good in the sight of all men.

ROM 12:18 ει δυνατον το εξ υμων μετα παντων ανθρωπων ειρηνευοντες

If it be possible, as much as lies in you, live peaceably with all men.

ROM 12:19 μη εαυτους εκδικουντες αγαπητοι αλλα δοτε τοπον τη οργη γεγραπται γαρ εμοι εκδικησις εγω ανταποδωσω λεγει κυριος

Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, *Vengeance is Mine; I will repay* [DEU 32:35], says the Lord.

ROM 12:20 αλλα εαν πεινα ο εχθρος σου ψωμιζε αυτον εαν διψα ποτιζε αυτον τουτο γαρ ποιων ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου

Therefore if your enemy hunger, feed him; if he thirst, give him drink: for in so doing you shall heap coals of fire on his head.

ROM 12:21 μη νικω υπο του κακου αλλα νικα εν τω αγαθω το κακον

Be not overcome of evil, but overcome evil with good.

ROM 13:1 πασα ψυχη εξουσιαις υπερεχουσαις υποτασσεσθω ου γαρ εστιν εξουσια ει μη υπο θεου αι δε ουσαι υπο θεου τεταγμεναι εισιν

Let every soul be subject to the authorities [1PE 2:13 ff.]. FOR THERE IS NO AUTHORITY EXCEPT BY GOD: AND THOSE THAT BE ARE APPOINTED BY GOD.

ROM 13:2 ωστε ο αντιτασσομενος τη εξουσια τη του θεου διαταγη ανθεστηκεν οι δε ανθεστηκοτες εαυτοις κριμα λημνονται

So that the one who resists the authority of God, resists the ordinance of God: and those who resist will receive judgment to themselves.

ROM 13:3 οι γαρ αρχοντες ουκ εισιν φοβος τω αγαθω εργω αλλα τω κακω θελεις δε μη φοβεισθαι την εξουσιαν το αγαθον ποιει και εξεις επαινον εξ αυτης

For the rulers are not a fear to good works, but to the evil. But the one who does good will not fear the authority And you will have praise from him:

ROM 13:4 θεου γαρ διακονος εστιν σοι εις το αγαθον εαν δε το κακον ποιης φοβου ου γαρ εικη την μαχαιραν φορει θεου γαρ διακονος εστιν εκδικος εις οργην τω το κακον πρασσοντι

for he is a servant of God to you for good. But if you do that which is evil, be afraid; for he bears not the sword in vain [capital punishment]: for he is the servant of God, a revenger to execute wrath on him who does evil.

ROM 13:5 διο αναγκη υποτασσεσθαι ου μονον δια την οργην αλλα και δια την συνειδησιν

Wherefore you must needs be subject, not only on account of wrath [fear of punishment], but also on account of the conscience.

ROM 13:6 δια τουτο γαρ και φορους τελειτε λειτουργοι γαρ θεου εισιν εις αυτο τουτο προσκαρτερουντες

For on account of this also you pay taxes: for they are God's servants, continuing on this same thing.

ROM 13:7 αποδοτε πασιν τας οφειλας τω τον φορον τον φορον τω το τελος το τελος τω τον φοβον τον φοβον τω την τιμην την τιμην

Give to all their due: to whom tax, the tax; to whom toll, the toll; to whom fear, the fear; to whom honor, the honor.

ROM 13:8 μηδενι μηδεν οφειλετε ει μη το αλληλους αγαπαν ο γαρ αγαπων τον ετερον νομον πεπληρωκεν

Owe no man anything; except love one another; for he who loves another has fulfilled the law.

ROM 13:9 το γαρ ου μοιχευσεις ου φονευσεις ου κλεψεις ουκ επιθυμησεις και ει τις ετερα εντολη εν τω λογω τουτω ανακεφαλαιουται αγαπησεις τον πλησιον σου ως σεαυτον

[Laws (Commandments) relating to fellow man - MAT 19:18, 19. See also LUK 23:56 - 5th - EXO 20:3] **For this [7th] You shall not commit adultery; [6th] You shall not murder; [8th] You shall not steal; [9th] You shall not bear false witness; [10th] You shall not covet. If there is any other commandment, it is briefly included in this saying, You shall love your neighbor as yourself [LEV 19:18; MAT 5:43, 19:19, 22:39; MAR 12:31, 12:33; LUK 10:27; ROM 13:8, 13:9, 10; GAL 5:14; JAM 2:8].**

ROM 13:10 η αγαπη τω πλησιον κακον ουκ εργαζεται πληρωμα ουν νομου η αγαπη
Love works no evil to his neighbor: therefore love is the fulfilling of the law.

ROM 13:11 και τουτο ειδοτες τον καιρον οτι ωρα ηδη υμας εξ υπνου εγερθηναι νυν γαρ εγγυτερον ημων η σωτηρια η οτε επιστευσαμεν

And this; knowing the time that it is the hour already for you to arise out of sleep: for now is our salvation nearer than when we believed.

ROM 13:12 η νυξ προεκοπεν η δε ημερα ηγγικεν αποθωμεθα ουν τα εργα του σκοτους ενδυσωμεθα τα οπλα του φωτος

The night is far spent, and the day is near: let us therefore cast off the works of darkness, and let us put on the armor of light.

ROM 13:13 ως εν ημερα ευσημονως περιπατησωμεν μη κωμοις και μεθαις μη κοιταις και ασελγειαις μη εριδι και ζηλω

AS IN THE DAY, let us walk honestly, not in feasting and drunkenness, not in sexual promiscuity and sensuality, not in strife and envying.

ROM 13:14 αλλα ενδυσασθε τον κυριον ιησουν χριστον και της σαρκος προνοιαν μη ποιεισθε εις επιθυμιας

But put on the Lord Jesus Christ, and make not provision for the flesh, to do the perverted desires.

ROM 14:1 τον δε ασθενουντα τη πιστει προσλαμβανεσθε μη εις διακρισεις διαλογισμων

But one who is WEAK in the faith RECEIVE, but not unto judging of [see ROM 14:2 - weak] his reasonings.

ROM 14:2 ος μεν πιστευει φαγειν παντα ο δε ασθενων λαχανα εσθιει

For one believes that he may eat all things: another, **who is weak**, eats vegetables.

ROM 14:3 ο εσθίων τον μη εσθιοντα μη εξουθενειτω ο δε μη εσθίων τον εσθιοντα μη κρινετω ο θεος γαρ αυτον προσελαβετο
Let not him who eats despise him who eats not; and let not him who eats not judge him who eats: for God has received him.

ROM 14:4 συ τις ει ο κρινων αλλοτριον οικετην τω ιδιω κυριω στηκει η πιπτει σταθησεται δε δυναται γαρ ο κυριος στησαι αυτον
Who are you who judges another man's servant? To his own master he stands or falls. Yes, he shall be held up: for God is able to make him stand.

ROM 14:5 ος μεν κρινει ημεραν παρ ημεραν ος δε κρινει πασαν ημεραν εκαστος εν τω ιδιω νοι πληροφορεισθω

One man regards one day above another: another regards every day alike. Let every man be fully persuaded in his own mind.

ROM 14:6 ο φρονων την ημεραν κυριω φρονει και ο εσθίων κυριω εσθιει ευχαριστηει γαρ τω θεω και ο μη εσθίων κυριω ουκ εσθιει και ευχαριστηει τω θεω
HE WHO REGARDS THE DAY, REGARDS IT TO THE LORD; AND HE WHO REGARDS NOT THE DAY, TO THE LORD HE DOES NOT REGARD IT. HE WHO EATS, EATS TO THE LORD, FOR HE GIVES GOD THANKS; AND HE WHO EATS NOT, TO THE LORD HE EATS NOT, AND GIVES GOD THANKS.

ROM 14:7 ουδεις γαρ ημων εαυτω ζη και ουδεις εαυτω αποθνησκει
For no one of us lives to himself, and no one dies to himself.

ROM 14:8 εαν τε γαρ ζωμεν τω κυριω ζωμεν εαν τε αποθνησκωμεν τω κυριω αποθνησκομεν εαν τε συν ζωμεν εαν τε αποθνησκωμεν του κυριου εσμεν
For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's.

ROM 14:9 εις τουτο γαρ χριστος απεθανεν και εζησεν ινα και νεκρων και ζωντων κυριευση

For to this end Christ both died and lived, in order that He might be Lord both of the dead and living.

ROM 14:10 συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον αδελφον σου παντες γαρ παραστησομεθα τω βηματι του θεου

But why do you judge your brother? Or why do you despise your brother? For we will all stand before the judgment seat of God.

ROM 14:11 γεγραπται γαρ ζω εγω λεγει κυριος οτι εμοι καμψει παν γονυ και πασα γλωσσα εξομολογησεται τω θεω

For it has been written, *As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God* [ISA 45:23].

ROM 14:12 αρα εκαστος ημων περι εαυτου λογον δωσει
So then every one of us will give account of himself.

ROM 14:13 μηκετι συν αλληλους κρινωμεν αλλα τουτο κρινατε μαλλον το μη τιθεναι προσκομμα τω αδελφω η σκανδαλον

Let us not therefore judge one another any longer: but judge this rather, that no one put a cause of stumbling or an occasion to fall in his brother's way.

ROM 14:14 οίδα και πεπεισμαι εν κυριω ιησου οτι ουδεν κοινον δι εαυτου ει μη τω λογιζομενω τι κοινον ειναι εκεινω κοινον

And I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: except to him who considers any thing to be unclean, to him it is unclean.

ROM 14:15 ει γαρ δια βρωμα ο αδελφος σου λυπειται ουκετι κατα αγαπην περιπατεις μη τω βρωματι σου εκεινον απολλυε υπερ ου χριστος απεθανεν
For if your brother be grieved on account your food, you no longer walk in love. Destroy not him with your food, for whom Christ died.

ROM 14:16 μη βλασφημεισθω ουν υμων το αγαθον

Let not therefore your good be blasphemed:

ROM 14:17 ου γαρ εστιν η βασιλεια του θεου βρωσις και ποσις αλλα δικαιοσυνη και ειρηνη και χαρα εν πνευματι αγιω

for the **Kingdom of God** is not food and drink; but righteousness, and peace, and joy in the Holy Spirit.

ROM 14:18 ο γαρ εν τουτω δουλευων τω χριστω ευαρεστος τω θεω και δοκιμος τοις ανθρωποις

For he who in these things serves Christ is well-pleasing to God, and approved to men.

ROM 14:19 αρα ουν τα της ειρηνης διωκωμεν και τα της οικοδομης της εις αλληλους

Therefore then follow the things of peace, and the things which build up one another.

ROM 14:20 μη ενεκεν βρωματος καταλυε το εργον του θεου παντα μεν καθαρα αλλα κακον τω ανθρωπω τω δια προσκομματος εσθιοντι

Do not for food destroy the work of God. On one hand all things are clean; **BUT** it is evil to the man who through eating causes another to stumble.

ROM 14:21 καλον το μη φαγειν κρεα μηδε πειν οινον μηδε εν ω ο αδελφος σου προσκοπτει

It is good not to eat meat, nor to drink wine, nor any thing by which your brother stumbles.

ROM 14:22 συ πιστιν ην εχεις κατα σεαυτον εχε ενωπιον του θεου μακαριος ο μη κρινων εαυτον εν ω δοκιμαζει

You have faith? Have it to yourself before God. Blessed is he who condemns not himself in what he approves.

ROM 14:23 ο δε διακρινομενος εαν φαγη κατακεκριται οτι ουκ εκ πιστεως παν δε ο ουκ εκ πιστεως αμαρτια εστιν

But the one who doubts is condemned if he eat, because he eats not of faith: but all which is not of faith is sin.

ROM 15:1 οφειλομεν δε ημεις οι δυνατοι τα ασθενηματα των αδυνατων βασταζειν και μη εαυτοις αρεσκειν

WE THEN WHO ARE STRONG OUGHT TO BEAR THE INFIRMITIES OF THE WEAK, AND NOT TO PLEASE OURSELVES.

ROM 15:2 εκαστος ημων τω πλησιον αρεσκετω εις το αγαθον προς οικοδομην
Let every one of us please his neighbor for his good to edification.

ROM 15:3 και γαρ ο χριστος ουχ εαυτω ηρεσεν αλλα καθως γεγραπται οι ονειδισμοι των ονειδιζοντων σε επεπεσαν επ εμε

For even Christ pleased not Himself; but, as it has been written, ***The reproaches of those who reproached you fell on Me*** [PSA 69:9].

ROM 15:4 οσα γαρ προεγραφη εις την ημετεραν διδασκαλιαν εγραφη ινα δια της υπομονης και δια της παρακλησεως των γραφων την ελπιδα εχωμεν

FOR WHATEVER WAS WRITTEN BEFORE WAS WRITTEN FOR TEACHING, IN ORDER THAT THROUGH PATIENCE AND THROUGH THE COMFORT OF THE SCRIPTURES WE MIGHT HAVE HOPE.

ROM 15:5 ο δε θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο φρονειν εν αλληλοις κατα χριστον ιησουν

But the God of patience and of comfort grant you to be like-minded one toward another according to Christ Jesus:

ROM 15:6 ινα ομοθυμαδον εν ενι στοματι δοξαζητε τον θεον και πατερα του κυριου ημων ιησου χριστου

in order that you may with one mind and one voice glorify God, even the Father of our Lord Jesus Christ.

ROM 15:7 διο προσλαμβανεσθε αλληλους καθως και ο χριστος προσελαβετο ημας εις δοξαν του θεου

Wherefore receive one another, as Christ also received us to the glory of God.

ROM 15:8 λεγω γαρ χριστον διακονον γεγενησθαι περιτομης υπερ αληθειας θεου εις το βεβαιωσαι τας επαγγελιας των πατερων

For I say: Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers:

ROM 15:9 τα δε εθνη υπερ ελεους δοξασαι τον θεον καθως γεγραπται δια τουτο εξομολογησομαι σοι εν εθνεσιν και τω ονοματι σου ψαλω

and that the Gentiles might glorify God for His mercy; as it is written, *For this cause I will confess to You among the Gentiles, and I will sing to Your name* [PSA 18:49].

ROM 15:10 και παλιν λεγει ευφρανθητε εθνη μετα του λαου αυτου

And again He says, *Rejoice, you Gentiles, with His people* [DEU 32:43].

ROM 15:11 και παλιν αινειτε παντα τα εθνη τον κυριον και επαινεσατωσαν αυτον παντες οι λαοι

And again, *Praise the Lord, all the Nations; and praise Him, all people* [PSA 117:1].

ROM 15:12 και παλιν ησαιας λεγει εσται η ριζα του ιεσσαι και ο ανισταμενος αρχειν εθνων επ αυτω εθνη ελπιουσιν

And again, Isaiah says, *There shall be a root of Jesse, and He who shall rise to reign over the Nations; in Him will the Nations trust* [ISA 11:1].

ROM 15:13 ο δε θεος της ελπιδος πληρωσαι υμας πασης χαρας και ειρηνης εν τω πιστευειν εις το περισσευειν υμας εν τη ελπιδι εν δυναμει πνευματος αγιου
Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.

ROM 15:14 πεπεισμαι δε αδελφοι μου και αυτος εγω περι υμων οτι και αυτοι μεστοι εστε αγαθωσυνης πεπληρωμενοι πασης της γνωσεως δυναμενοι και αλληλους νουθετειν

And I myself also am persuaded of you, my brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

ROM 15:15 τολμηροτερως δε εγραψα υμιν απο μερους ως επαναμιμησκων υμας δια την χαριν την δοθεισαν μοι απο του θεου

Rather boldly, I wrote to you, as putting you in mind, through the grace that is given to me from God,

ROM 15:16 εις το ειναι με λειτουργον χριστου ιησου εις τα εθνη ιερουργουντα το ευαγγελιον του θεου ινα γενηται η προσφορα των εθνων ευπροσδεκτος ηγιασμενη εν πνευματι αγιω

that I should be the minister of Christ Jesus to the Nations, ministering the gospel of God, that the offering up of the Nations might be acceptable, being sanctified in the Holy Spirit.

ROM 15:17 εχω ουν καυχησιν εν χριστω ιησου τα προς τον θεον

I have therefore boasted in Christ Jesus in the things to God.

ROM 15:18 ου γαρ τολμησω τι λαλειν ων ου κατειργασατο χριστος δι εμου εις υπακοην εθνων λογω και εργω

For I will not dare to speak of any of those things which Christ has not done by me, to make the Nations obedient, by word and work,

ROM 15:19 εν δυναμει σημειων και τερατων εν δυναμει πνευματος ωστε με απο ιερουσαλημ και κυκλω μεχρι του ιλλυρικου πεπληρωκεναι το ευαγγελιον του χριστου

in powerful signs and wonders, in the power of the Spirit; so that from Jerusalem, and round about to Illyricum, I have fully preached the gospel of Christ.

ROM 15:20 ουτως δε φιλοτιμουμενον ευαγγελιζεσθαι ουχ οπου ωνομασθη χριστος ινα μη επ αλλοτριον θεμελιον οικοδομω

But, thus have I strived to preach the gospel, WHERE CHRIST WAS NOT NAMED, IN ORDER THAT I NOT BUILD UPON ANOTHER'S FOUNDATION:

ROM 15:21 αλλα καθως γεγραπται οφονται οις ουκ ανηγγελη περι αυτου και οι ουκ ακηκοασιν συνησουσιν

but as it has been written, TO WHOM HE WAS NOT SPOKEN OF, THEY SHALL SEE: AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND [ISA 52:15].

ROM 15:22 διο και ενεκοπτομην τα πολλα του ελθειν προς υμας

For which cause also I have been much hindered to come to you.

ROM 15:23 νυνη δε μηκετι τοπον εχων εν τοις κλιμασιν τουτοις επιποθιαν δε εχων του ελθειν προς υμας απο ικανων ετων

But now no longer having a place in these parts, and having a great desire these many years to come to you;

ROM 15:24 ως αν πορευωμαι εις την σπανιαν ελπίζω γαρ διαπορευομενος θεασασθαι υμας και υφ υμων προπεμφθηναι εκει εαν υμων πρωτον απο μερους εμπλησθω

whenever I take my journey to Spain, I hope to come to you: for I trust to see you in my journey, and to be brought on my way there by you, if first I be somewhat filled with your company.

ROM 15:25 νυνη δε πορευομαι εις ιερουσαλημ διακονων τοις αγιοις

BUT NOW I AM GOING TO JERUSALEM TO MINISTER TO THE SAINTS.

ROM 15:26 ευδοκησαν γαρ μακεδονια και αχαια κοινωνιαν τινα ποιησασθαι εις τους πτωχους των αγιων των εν ιερουσαλημ

For it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints who are in Jerusalem.

ROM 15:27 ευδοκησαν γαρ και οφειλεται εισιν αυτων ει γαρ τοις πνευματικοις αυτων εκοινωνησαν τα εθνη οφειλουσιν και εν τοις σαρκικοις λειτουργησαι αυτοις

It has pleased them truly; and their debtors they are. For if the Nations have been made partakers of their spiritual things, their duty is also to minister to them in their fleshly [material] things.

ROM 15:28 τουτο ουν επιτελεσας και σφραγισαμενος αυτοις τον καρπον τουτον απελευσομαι δι υμων εις σπανιαν

When therefore I have performed this, and have sealed to them this fruit, I will come through you into Spain.

ROM 15:29 οίδα δε οτι ερχομενος προς υμας εν πληρωματι ευλογιας χριστου ελευσομαι

And I know that, coming to you, I shall come in the fullness of the blessing of Christ.

ROM 15:30 παρακαλω δε υμας δια του κυριου ημων ιησου χριστου και δια της αγαπης του πνευματος συναγωνισασθαι μοι εν ταις προσευχαις υπερ εμου προς τον θεον

But I call upon you, through our Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in your prayers concerning me to God;

ROM 15:31 ινα ρυσθω απο των απειθουντων εν τη ιουδαια και η διακονια μου η εις ιερουσαλημ ευπροσδεκτος τοις αγιοις γενηται

in order that I may be delivered from those who do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

ROM 15:32 ινα εν χαρα ελθων προς υμας δια θεληματος θεου συναναπαυσωμαι υμιν

in order that I may come to you with joy through the will of God, and may be refreshed together with you.

ROM 15:33 ο δε θεος της ειρηνης μετα παντων υμων αμην

And the God of peace be with all of you. Assuredly.

ROM 16:1 συνιστημι δε υμιν φοιβην την αδελφην ημων ουσαν διακονον της εκκλησιας της εν κεγχραις

And I commend to you Phebe our sister, who is a servant of the church which is in Cenchrea:

ROM 16:2 ινα προσδεξησθε αυτην εν κυριω αξιως των αγιων και παραστητε αυτη εν ω αν υμων χρηζι πραγματι και γαρ αυτη προστατις πολλων εγενηθη και εμου αυτου

in order that you receive her in the Lord, as worthy of the saints, and that you assist her in whatever she has need of you: for she has been a fellow worker of many, also of myself.

ROM 16:3 ασπασασθε πρισκαν και ακυλαν τους συνεργους μου εν χριστω ιησου

Greet Priscilla and Aquila my fellow workers in Christ Jesus:

ROM 16:4 οιτινες υπερ της ψυχης μου τον εαυτων τραχηλον υπεθηκαν οις ουκ εγω μονος ευχαριστω αλλα και πασαι αι εκκλησαι των εθνων

who have for my life laid down their own necks: to whom not only I give thanks, but also all the churches of the Nations.

ROM 16:5 και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον αγαπητον μου ος εστιν απαρχη της ασιας εις χριστον

And greet the church that is in their house. Salute my well-beloved Epaeetus, who is the first fruits of Achaia unto Christ.

ROM 16:6 ασπασασθε μαριαν ητις πολλα εκοπιασεν εις υμας

Greet Mary, who bestowed much labor onto us.

ROM 16:7 ασπασασθε ανδρονικον και ιουνιαν τους συγγενεις μου και συναιχμαλωτους μου οιτινες εισιν επισημοι εν τοις αποστολοις οι και προ εμου γεγοναν εν χριστω

Greet Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

ROM 16:8 ασπασασθε αμπλιατον τον αγαπητον μου εν κυριω

Greet Amplias my beloved in the Lord.

ROM 16:9 ασπασασθε ουρβανον τον συνεργον ημων εν χριστω και σταχυν τον αγαπητον μου

Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.

ROM 16:10 ασπασασθε απελλην τον δοκιμον εν χριστω ασπασασθε τους εκ των αριστοβουλου

Greet Apelles approved in Christ. Greet those who are of Aristobulus'.

ROM 16:11 ασπασασθε ηρωδιωνα τον συγγενη μου ασπασασθε τους εκ των ναρκισσου τους οντας εν κυριω

Greet Herodion my kinsman. Greet those who be of of Narcissus, **who are in the Lord.**

ROM 16:12 ασπασασθε τρυφαιναν και τρυφωσαν τας κοπιωσας εν κυριω
ασπασασθε περσιδα την αγαπητην ητις πολλα εκοπιασεν εν κυριω
Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved
Persis, who labored much in the Lord.

ROM 16:13 ασπασασθε ρουφον τον εκλεκτον εν κυριω και την μητερα αυτου και
εμου

Greet Rufus the elect in the Lord, and his mother and mine.

ROM 16:14 ασπασασθε ασυγκριτον φλεγοντα ερμην πατροβαν ερμαν και τους συν
αυτοις αδελφους

Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers
with them.

ROM 16:15 ασπασασθε φιλολογον και ιουλιαν νηρεα και την αδελφην αυτου και
ολυμπαν και τους συν αυτοις παντας αγιους

Greet Philologus and Julia, Nereus and his sister, and Olympas, **and all
the saints with them.**

ROM 16:16 ασπασασθε αλληλους εν φιληματι αγιω ασπαζονται υμας αι εκκλησιαι
πασαι του χριστου

Greet one another with a holy kiss. All the churches of Christ Greet you.

ROM 16:17 παρακαλω δε υμας αδελφοι σκοπειν τους τας διχοστασιας και τα
σκανδαλα παρα την διδαχην ην υμεις εμαθετε ποιουντας και εκκλινετε απ αυτων

**BUT I BESEECH YOU, BROTHERS, MARK THOSE WHO CAUSE
DIVISIONS AND OFFENCES CONTRARY TO THE DOCTRINE WHICH
YOU HAVE LEARNED; AND AVOID THEM.**

ROM 16:18 οι γαρ τοιουτοι τω κυριω ημων χριστω ου δουλευουσιν αλλα τη εαυτων
κοιλια και δια της χρηστολογιας και ευλογιας εξαπατωσιν τας καρδιας των
ακακων

For those who are such serve not our Lord Jesus Christ, but their own
belly; and through good words and fair speeches they deceive the hearts
of the innocent.

ROM 16:19 η γαρ υμων υπακοη εις παντας αφικετο εφ υμιν ουν χαιρω θελω δε υμας
σοφους ειναι εις το αγαθον ακεραιους δε εις το κακον

For your obedience is come abroad to all men. I am glad therefore on
your behalf: but yet I would have you to be wise to the good and innocent
unto the bad.

ROM 16:20 ο δε θεος της ειρηνης συντριψει τον σαταναν υπο τους ποδας υμων εν
ταχει η χαρις του κυριου ημων ιησου μεθ υμων

BUT THE GOD OF PEACE will bruise Satan under your feet quickly.

The grace of our Lord Jesus Christ be with you.

ROM 16:21 ασπαζεται υμας τιμοθεος ο συνεργος και λουκιος και ιασων και
σωσιπατρος οι συγγενεις μου

Timothy my work fellow and Luke and, Jason, and Sosipater my fellow
kinsmen, greet you.

ROM 16:22 ασπαζομαι υμας εγω τερτιος ο γραφας την επιστολην εν κυριω

I Tertius, the one who wrote this epistle, greet you in the Lord.

ROM 16:23 ασπάζεται υμας γαιος ο ξενος μου και ολης της εκκλησιας ασπάζεται υμας εραστος ο οικονομος της πολεως και κουαρτος ο αδελφος
Great Gaius my host and all the churches greet you. Erastus the treasurer of the city, and Quartus the brother, greets you.

ROM 16:24 Verse not in text.

ROM 16:25 τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα ιησου χριστου κατα αποκαλυψιν μυστηριου χρονις αιωνιαις σεσιγημενου
Now to Him Who is able to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which has been kept secret for eternal ages,

ROM 16:26 φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος
but now is made manifest, and by the Scriptures of the prophets, according to the command of the eternal God, unto the obedience of faith, having been made known to all the nations.

ROM 16:27 μονω σοφω θεω δια ιησου χριστου η δοξα εις τους αιωνας αμην
To the only wise God, through Jesus Christ, be glory for ever. Assuredly.

<http://www.christianbeliefs.org>

A. Allison Lewis

Workshop Selections

*What the Bible teaches
is TRUE!*

