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 Kings1:1 = [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 εχα ζωην αιωνιον ο δε απειθων τω υιω ουκ ουσαι ζωην άλλ 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.**


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 l o p [ ]
α σ δ φ γ η ζ κ λ γ ,
a s d f g h j k l ; ,
ζ χ ψ ο β ν μ , . /
z x c v b n m , . /
```

=================================================================================

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

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

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Greek Uncials TrueType Font. SAMPLE = αλφακαιωμεγα.

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
   D. Application of Righteousness (Calling of the Gentiles, rejection and future conversion of the Jews)
      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
   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 δουλος 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],

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,

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;

in whom you are also called of Jesus Christ

to all who are BELOVED OF GOD being in Rome, called saints.

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;

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.

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

di ou elabomen charin kai apostolh eis upakoyn pisteous en pasin tois ethnesin uper tou onomatos autou through Whom we have received grace and apostleship, for obedience to the faith in all nations, concerning His name;

en ois este kai umies klhtoi ipsis chrystou

First, I give thanks to my God through Jesus Christ concerning all of you, because your faith is spoken of in the whole world.

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

I am debtor both to the Greeks and to the Barbarians; both to the wise and the foolish.

Thus according to me, I am ready to preach the gospel also to you who are in Rome.

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.

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

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

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:

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.
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.

Wherefore God also gave them up in the peverted desires of their hearts unto uncleanness, to dishonor their bodies among themselves.

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.

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

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.
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.

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].

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

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?

Or do you despise the riches of His kindness, forbearance and patience; not knowing that the kindness of God leads you to repentance?

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;

Who will give to each according to his works.

On the one hand to those who by endurance in good work seeking glory, and honor and immortality; eternal life. But on the other hand to those who are self-seeking and disobeying the truth, but obeying unrighteousness; anger and wrath.

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

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

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.

ου γαρ οι ακροαται νομου δικαιοι παρα θεοι αλλ οι ποιηται νομου 
dικαιωθησονται

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

οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν ουτοι 
nomon 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:

οιτινες ενδεικνυνται το εργον του νομου γραπτον εις τας καρδιας αυτων 
symmarutrounhs auton tis suneideias kai metaxu allhlwv ton logismwv kathgorountwv 
etai apologoumenwn 
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;

en h hmera krinei o theos ta krypta ton anfropow kata to evageliwn 
mou dia chrystou isou

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

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

και γινωσκεις το θελημα και δοκιμαζεις τα διαφεροντα κατηχουμενος ek 
tou nomou

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

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,

παιδευτην αφρωνων διδασκαλων νηπιων εχοντα την μορφωσιν της 
an instructor of the foolish, a teacher of babies [immature ones], having 
the form of knowledge and of the truth in the Law,
you, therefore, who teach another, do you not teach yourself? The one preaching a man is not to steal, do you steal?

The one saying do not commit adultery, do you commit adultery? The one detesting idols, do you rob temples?

The one boasting in the Law, through transgression of the Law, do you dishonor God?

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

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

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.

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.

Therefore what advantage has the Jew? Or what profit is there of circumcision?
For what if some did not believe? Will their unbelief make the faithfulness of God without effect?

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].

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)

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

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?

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;

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

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

Their throat is an open grave; with their tongues they have used deceit; the poison of vipers is under their lips [PSA 5:9]:
whose mouth is full of cursing and bitterness [PSA 10:7]:

their feet are swift to shed blood:

destruction and misery are in their ways:

and the way of peace they have not known [ISA 59:7, 8].

Not is the fear of God before their eyes [PSA 36:1b].

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.

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.

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

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

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

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

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

ROM 3:27

που ουν η καυχησις εξεκλεισθη δια ποιου νομου των εργων 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 δικαιουσθαι πιστει ανθρωπον χωρις εργων 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

επερ εις ο θεος ος δικαιωσει 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 εργων 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 δικαιουσινην

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

ROM 4:4

καθαπερ και δαυιδ λεγει τον μακαρισμον του ανθρωπου ο θεος επι τον δικαιουντα τον ασεβη λογιζεται η πιστις αυτου εις δικαιουσινην

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

ROM 4:5

μακαριοι οι αφεθησαν αι ανομιαι και αι επεκαλυφθησαν αι αμαρτιαι
Blessed are those whose lawlessness has been forgiven, and whose sins have been covered.

BLESSED IS THE MAN TO WHOM THE LORD WILL NOT COUNT SIN

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

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:

And patera peritomphs tois ouk ek peritomphs monon alla kai tois stoichousin tois iagnesin ths en akrobyustias pisteos tou patros hmon abraam 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.

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

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

because the Law works wrath: and where there is no Law, neither is a transgression.

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 καθὼς γεγραπται ὁτι 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 ασθενησας τη πιστει κατενοησεν το εαυτου σωμα νεκρωμενον εκατονετης 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 μελει 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 ημος και ηγερθη δια την δικαιωσιν ημων WHO WAS DELIVERED FOR OUR TRESPASSES, AND WAS RAISED AGAIN FOR OUR RIGHTEOUSNESS.

ROM 5:1 δικαιωθεντες 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.

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

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

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.

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

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

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

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

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.

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

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

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.

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.

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.

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.

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.

But the Law entered, in order that the transgression might abound.

But where sin abounded, GRACE DID MUCH MORE ABOUND:
in order that as sin has reigned by death, thus also grace should reign through righteousness unto eternal life through Jesus Christ our Lord.

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

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

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

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.

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

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

But if we therefore be dead with Christ, we believe that also we will live with Him:

For in that He died, He died to sin once: but in that He lives, He lives to God.

Thus also you count yourselves to be dead indeed to sin, but alive to God in Jesus Christ.
Therefore let not sin reign in your mortal body, to obey its peverted desires.

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.

For your sin shall not have rule: for you are not under the law, but under grace.

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

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.

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

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.

Therefore what fruit had you then in those things whereof you are now ashamed? For the end of those things is death.
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 ὅσων πεττός τής αμαρτίας θανάτος το δε χαρίσμα τοῦ θεοῦ ζωή αἰωνίος εν χριστῷ ιησου το κυριῳ ἡμῶν

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

ROM 7:1  
η αγνοεῖτε αδελφοί γινώσκουσιν γαρ νομον λαλω ὃτι ο θεος κυριεύει τον ανθρωπον 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 κατηργηται 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  
αιρα 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 το νομου δια του σωματος του χριστου εις το γενεσθαι υμας ετερω τω εκ νεκρων εγερθειν 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 ἡμεν 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 κατηργηθημεν απο του νομου αποθανοντες εν ω κατειχομεθα ωστε δουλειαν εν καινοτητε 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 εγνων 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 εμι
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
ανεξησεν 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 ογο 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 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  ουνι δε ουκετι εγω κατεργαζομαι αυτο αλλα η ενοικουσα εν εμι αμαρτια
But now it is no longer I that do it, but sin that dwells in me.
Rom 7:18  οιδα γαρ οτι ουκ ουκει εν εμι τουτ εστιν εν τη σαρκι μου αγαθον το γαρ
θελειν παρακειται μοι το δε κατεργαζομαι 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 θελω τουτο ποιω ουκετι εγω κατεργαζομαι αυτο αλλα η
οικουσα εν εμι 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**

εὐρίσκω ἀρα τὸν νόμον τῷ θέλοντι εμοὶ ποιεῖν τὸ καλὸν στὶ τι εμοὶ τὸ κακὸν παρακεῖται

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

**ROM 7:22**

συνηδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν εσὼ ἀνθρώπουν

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

**ROM 7:23**

βλεπὼ δὲ ετερὸν νόμον ἐν τοῖς μελέσι μου ἀντιστρατευομένον τῷ νομῷ τοῦ νοὸς μου καὶ αἰχμαλωτίζοντα μὲ τῷ νόμῳ τῆς ἁμαρτίας τῷ ὀντὶ ἐν τοῖς μελέσι 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**

tαλαιπωρός ἐγὼ ἄνθρωπος τις με ρυσεται εκ τοῦ σώματος τοῦ θανάτου

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

**ROM 7:25**

χαρὶς τῷ θεῷ διὰ ἴησον χριστοῦ τοῦ κυρίου ἡμῶν αρα οὖν αὐτὸς εγὼ τῷ μὲν νοτὶ δουλευομένῳ νομῷ θεοῦ τῇ δὲ σάρκι νομῷ ἁμαρτίας

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**

οὐδὲν ἀρα νῦν κατακρίμα τοῖς εἰς χριστὸν ἴησου

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

**ROM 8:2**

ο γὰρ νομὸς τοῦ πνεύματος τῆς ζωῆς εἰς χριστὸν ἴησου ηλευθερώσεν σε ἀπὸ τοῦ νομοῦ τῆς ἁμαρτίας καὶ τοῦ θανάτου

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**

tὸ γὰρ ἀδύνατον τοῦ νομοῦ εἰς ω ἐσθενεὶ διὰ τῆς σαρκὸς ο θεὸς τὸν εαυτὸν υἱὸν πεμψας εἰς ομοιωματί σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατεκρινεῖν τὴν ἁμαρτίαν εἰς τὴ σάρκι

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 τὸ δικαίωμα τοῦ νομοῦ πληρωθῆ εἰς ἡμῖν τοῖς μη κατὰ σάρκα περιπατουσιν ἀλλὰ κατὰ πνεῦμα

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**

οὶ γὰρ κατὰ σάρκα οὗτος τὰ τῆς σαρκὸς φρονοῦσιν οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος

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**

τὸ γὰρ φρονημα τῆς σαρκὸς θανάτος τὸ δὲ φρονημα τοῦ πνεύματος ζωῆ και εἰρήνη
For the mind of the flesh is death; but the mind of the the Spirit is life and peace.

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 ουδε γαρ δυναται

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

ROM 8:9

υμεις δε 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 FLES 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 ησουν ζωποιησει τα θηνητα 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 το 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

λογίζομαι γαρ ότι ουκ αξία τα παθήματα του νυν καιρού προς την μελλούσαν δοξήν αποκαλύφθηναι εἰς ημᾶς

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 αποκαραδοκία της κτίσεως την αποκαλύψιν των υιών του θεού απεκδεχεται

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

Rom 8:20

τη γαρ ματαιότητι η κτίσις υπεταγή ουχ εκουσα αλλα δια τον υποταξαντα εφ ελπιδί

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 κτίσις 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

ουδαμεν 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 ελπιζει

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 ελπιζομεν δι υπομονης απεκδεχομεθα

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

Rom 8:26

ωσαυτως 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

οιδαμεν 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 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 ημον

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 αυτο 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

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

Rom 8:34

τις εγκαλεσει κατα εκλεκτων θεου θεος ο δικαιων

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

καθως γεγραπται οτι εν 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 8:36

καθως γεγραπται οτι ενεκεν σου θανατουμεθα ολην την ημεραν ελογισθημεν ως προβατα σφαγης

But in all these things we prevail through the One Who loved us.
For I am persuaded, that neither death, nor life, nor angels, nor things past, nor things present, nor things to come, nor powers, 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 9:10  ou μονον δε αλλα και ρεβεκκα εξ ενος κοιτην εχουσα ισαακ του πατρος
μεν
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 η κατ
ekλογην προθεσις του θεου μενι ουκ εξ εργων 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 το θεο μη γενοιτο
Therefore what shall we say? There is no unrighteousness from
God! May it never be!
Rom 9:15  το μουσει γαρ λεγει ελεησον ον αν ελεο και οικτιρθησον ον αν οικτιρο
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
eνδειξομαι εν σοι την δυναμιν μου και οπως διαγγελη το ονομα μου εν παση τη
gη
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 ο θελει ελεει ον ο 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 μενουγε συ τις ει ο ανταποκρινομενος τω θεω μη ερει το
πλασμα τω πλασαντι τι με εσοησας 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
ei de theloin o theos enediezaetha tis orgas kai gnorisa to dunato autou

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

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

EVEN US, WHOM HE HAS CALLED, NOT ONLY OF THE JEWS, BUT ALSO OF THE NATIONS?

ROM 9:25

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 και εν τω ωση λεγει καλεσω τον ου λαον ου μεις εκει κληθονται νιοι θεου ζωντοι

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 ean η ο αριθμος των ειοι ισραηλ ως η αμις της θαλασς 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 συντεμνων 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 προηρηκεν ησαιας ei μη κυριος σαβαωθ εγκατελιπεν ημιν σπερμα ως σοδομαι αν εγενηθημεν και ως γομορρα αν ομοιωθημεν

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

ti ouν eroumen oti ethν ta me diwkonta dikaiosunhν kateλabhν dikaiosunhν dikaiosunhν de tin ek pisteωs

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 διωκον νομον dikaiosunhν εις νομον ouk arhasean
But Israel, pursuing the Law of righteousness, did not arrive unto the law.

ROM 9:32 δια τι οτι ουκ εκ πιστεως αλλ ος εξ εργων 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 καταισχυνθησεται 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 αγνουντες γαρ την του θεου δικαιουσιν και την ιδιαν ζητουντες στησαι τη δικαιουσιν 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 χριστον ηγειρεν εκ νεκρων αναγαγειν οτι τουτ εστιν το στοματι σου και τη καρδια σου τουτ εστιν τον ρημα της πιστεως ο κηρυσσομεν

But Christ is the end of the Law unto righteousness to all who believe.

ROM 10:5 μωυσης γαρ γραφει οτι την δικαιουσιν την εκ νομου ο ποιησας ανθρωπος ζησει 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 δικαιουσιν ουτως λεγει μη ειπης εν τι καρδια σου της αναβησται εις τον ουρανον τως εστιν χριστον καταγαγειν or, Who will ascend into Heaven [DEU 30:12]? (this is, to bring Christ down:)

ROM 10:7 η της καταβησει 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 οτι εαυτον ομολογησε το δικαια της σου προς τον θεον και εν τη καρδια σου το εστιν την ειρηνης της πιστεως ου 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 οι μανουθε σου τη θεοτοκος εστιν και ο θεος αυτον ηγειρεν εκ νεκρων σωθησε
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.

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

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

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.

For all, who will call on the name of the Lord will be saved.

How beautiful are the feet of those who bring good news [ISA 52:7]!

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

Therefore the faith comes from the report, and the report by the word of Christ.

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.

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 ησσας δε αποτολμα και λεγει ευρεθην τοις εμε μη ζητουσιν εμφανης
eγενομην τοις εμε μη επερωτοσιν
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 απεθουντα 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
Therefore I say, God has not cast away His people. May it never be.
Rom 11:2 ουκ απωσατο ο θεος τον λαον αυτου ον προεγνω
η ουκ οιδατε εν
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 κατεσκαψαν καγω
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
επτακισχιους
But what says He to him? I have reserved to Myself 7,000 men, who
have not bowed the knee to Baal [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 εργον 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
de εκλογη επετυχεν οι δε
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
to 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 γεννηθητω η τραπεζα αυτων εις παγιδα και εις
θηραν και
eις 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:
let their eyes be darkened, that they may not see, and bow down their backs always [PSA 69:10].

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.

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?

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

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

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?

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

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

But if you boast, you bear not the root, but the root you.

You say therefore, The branches were broken off, in order that I might be grafted in.
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 εγκεντρισθονται 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 καλλελαιον ποσω μαλλον ουτοι οι κατα φυσιν εγκεντρισθονται 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 αδελφους το μυστηριον τουτο ινα μη ητε εν εαυτους φρονιμοι οτι πωροσις 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 αφελωμα 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 εναγγελιον 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 κα η κλησις του θεου

FOR THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE.
For just as you then disobeyed God, but now you obtained mercy by their disobedience:

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

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

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!

For who has known the mind of the Lord? Or who has been His advisor? [The answer to all these questions is NO ONE!]

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

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

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

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.

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

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

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
or ministry, let us wait on our ministering: or he who teaches, on teaching;
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.

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

Be kindly affectioned one to another with brotherly love; in honor preferring one another;
in diligence; not lazy; fervent in spirit; serving the Lord;
in giving to the necessity of saints; sharing in hospitality.

Bless those who persecute you: bless and curse not.

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

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

Recompense to no man evil for evil. Provide things good in the sight of all men.
If it be possible, as much as lies in you, live peaceably with all men.

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.

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

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

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:

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.

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

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

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


Love works no evil to his neighbor: therefore love is the fulfilling of the law.

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.

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.

As in the day, let us walk honestly, not in feasting and drunkenness, not in sexual promiscuity and sensuality, not in strife and envying.

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

But one who is weak in the faith receive, but not unto judging of his reasonings.

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

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.

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

For no one of us lives to himself, and no one dies to himself. 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.

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

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.

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].

So then every one of us will give account of himself.
Let us 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

οιδα και πεπεισμαι εν κυριω ησου οτι ουδεν κοινον δι εαυτου ει μη τω λογιζομενοι τι κοινον ειναι εκεινο 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

ο γαρ εστιν η βασιλεια του θεου βρωσις και ποσις αλλα δικαιοσυνη και ειρηνη και χαρα εν εννεματι 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 δουλευον τω χριστω εναρεστος 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 πιειν 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 Let every one of us please his neighbor for his good to edification.

ROM 15:3 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 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 But the God of patience and of comfort grant you to be like-minded one toward another according to Christ Jesus:

ROM 15:6 Wherefore receive one another, as Christ also received us to the glory of God.

ROM 15:7 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 15:8 And again He says, Rejoice, you Gentiles, with His people [DEU 32:43].

ROM 15:9 And again, Praise the Lord, all the Nations; and praise Him, all people [PSA 117:1].
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].

*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.*

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.

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, 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.

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

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

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

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.

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

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

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.

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

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

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:

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

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

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

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.

Greet Priscilla and Aquila my fellow workers in Christ Jesus:

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.

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

Greet Mary, who bestowed much labor onto us.

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

Greet Amplias my beloved in the Lord.

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

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

Greet Herodion my kinsman. Greet those who be of of Narcissus, who are in the Lord.
Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, who labored much in the Lord.

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

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

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

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

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

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.

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.

BUT THE GOD OF PEACE will bruise Satan under your feet quickly. The grace of our Lord Jesus Christ be with you.

I Tertius, the one who wrote this epistle, greet you in the Lord.
ROM 16:23  
aspažetai υμας γαιος ο ξενος μου και ολης της εκκλησιας ασπαζεται 
υμας εραστος ο οικονομος της πολεως και κοναρτος 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  
to de dynamenou υμας stiriçai kata to evangeliou mou kai to khrumia 
içou xristou kata apokalupin mystiriou xroniou aiwniouç sestihmenon
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  
fanerwthentos dè nyn dia te graqon propheticoun kai epitagyn toun 
aiwniou ðëuç eis upakoyn pistewç eis panta ta ethnì gnwrìsthentos
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  
ìonw sofo ðëw dia içou xristou ðì doxa eis touç aiwnaç amen
To the only wise God, through Jesus Christ, be glory for ever. 
Assuredly.

http://www.christianbeliefs.org