

# **PAUL'S LETTER TO THE ROMANS**

**in Greek**  
Parsed and Rhetorically Analysed  
**and in Literal English**

**Up-dates completed on Shrove Tuesday, 2021**

# THE LETTER OF PAUL TO THE ROMANS

Writer: Tertius (16.22), following the 'methods' of First Century writing practice.

1.1-17 (abb': 1-7/8-12/13-17)

Opening Greetings and Introduction to the Theme:

## 'The Righteousness of God, the Gospel of Salvation and the Law of the Spirit'

**Section 1:** 1.18-3.20  
(64 verses)

**All are Unrighteous, under the Law or not;**

- |      |           |  |   |
|------|-----------|--|---|
| (25) | <b>A</b>  | 1.18-23/ <u>24</u> -32/ <u>2.1</u> -10 | God's wrath, man has no excuse; same for Jews and Greeks        |
| (14) | <b>B</b>  | 2.11-13/14-16/17-24                    | With God: no favouritism; Jews and Law                          |
| (25) | <b>B'</b> | 2.25-29/ <u>3.1</u> -8/ <u>9</u> -20   | Circumcision: Law and Spirit; advantage of the Jews; conclusion |

**Section 2:** 3.21-6.23  
(80 verses)

**Righteousness, through Faith and Grace, not the Law**

- |      |           |  |  |
|------|-----------|--|--|
| (36) | <b>A</b>  | 3.21-31/ <u>4.1</u> -15/ <u>16</u> -25 | A righteousness from God; Abraham and blessedness; by faith        |
| (19) | <b>B</b>  | 5.1-5/6-11/12-19                       | Justified through faith: peace...; Christ died...; Adam and Christ |
| (25) | <b>B'</b> | 5.20-21/ <u>6.1</u> -14/ <u>15</u> -23 | Law and Sin; go on sinning? No; shall we sin? No.                  |

**Section C:** 7.1-8.39  
(64 verses)

**The Righteous Life, under the Law of the Spirit**

- |      |           |  |   |
|------|-----------|--|---|
| (25) | <b>A</b>  | <u>7.1</u> -3/ <u>4</u> -6/ <u>7</u> -25 | '... <u>brothers</u> ', the law; '... <u>brothers</u> ', died to law; 'What then.. law sin? |
| (11) | <b>B</b>  | 8.1-4/5-8/9-11 (aba')                    | No condemnation: the law of the Spirit; fixed on...; controlled by...                       |
| (28) | <b>A'</b> | <u>8.12</u> -17/18-30/ <u>31</u> -39     | '... <u>brothers</u> ', by the Spirit; creation, adopted; 'What then.?' conquerors          |

**Section 2':** 9.1-11.36  
(90 verses)

**Israel's Rejection of Righteousness through Faith;  
pursuing still Righteousness through the Law**

- |      |           |                                       |  |
|------|-----------|---------------------------------------|--|
| (33) | <b>A</b>  | 9.1-13/14-29/ <u>30</u> -33           | Sorrow for Israel; but mercy, God chose this for them; Not for Jews? '             |
| (27) | <b>B</b>  | <u>10.1</u> -4/5-13/14-11.6           | ' <u>Brothers</u> ', they did not submit; though they heard; not rejected;         |
| (30) | <b>B'</b> | 11. <u>7</u> -24/ <u>25</u> -32/33-36 | Gentiles grafted; ' <u>Brothers</u> ...', Israel will be saved; O inscrutable God! |

**Section 1':** 12.1-15.33  
(91 verses)

**Righteous Living; Love fulfils the Law**

- |      |           |                                       |  |
|------|-----------|---------------------------------------|--|
| (35) | <b>A</b>  | <u>12.1</u> -8/9-21/13.1-14           | '... <u>brothers</u> ', love; submit to authorities, Love fulfils the law, day is near |
| (23) | <b>B</b>  | 14.1-8/9-18/19-23                     | <u>Weak</u> in faith - differences; do not judge; the kingdom of God...                |
| (33) | <b>B'</b> | 15.1-13/ <u>14</u> -21/ <u>22</u> -33 | <u>Weak</u> ... neighbour; ' <u>brothers</u> ...', Paul's service; Paul's travel plans |

16.1-23 (abb': 16.1-10/11-16/17-23)

**Closing Greetings**

### Notes:

Where 'A' signifies the presence of a lower level ABB'/abb' formation (likewise also B and B'); where ABB' is a three-part progression, where 'A' is introductory, 'B' is the first development and 'B' is the second and completing development. All the 'parts' (1.1-7,8-12,13-17,18-23...) are abb' formations.

Underlined verse references: these represent significantly repeated openings to parts.

Parsing and rhetorical analysis demonstrate that the text we have is one whole document basically in its original form (compare Second Century, 'shorter'/'shortened' versions): the only exception to this is that 16.25-27 (an abb' piece) appears to have been added later. It is neither supported by structural considerations, nor by the basic textual witnesses.

I write elsewhere that I think it is possible that Paul was influenced, for his choice of structure, by the five-part chiasm (1,2,C,2',1') of the Pentateuch. This, then, is his representation of 'the New Law', 'the Law of the Spirit'. (See the notes before the literal English translation.)

**A Sample of my 'Parsing', in Literal English, of Paul's Letter to the Romans**  
(For 'arrangement', at first sight it could be any page out of the four Gospels and Acts.)

**Ro. 3.21-31, from Section 2, sub-section A, part A:**

But now <u>without law</u>	a	(A)	A
<u>a righteousness of God</u> has been revealed,	b		
being witnessed <u>by the law</u> and the prophets	b'		
and <u>a righteousness of God</u>	a	(B)	
<u>through faith in Jesus</u> Christ	b		
to all the ones believing	b'		
for there is no difference,	a	(B')	
for all <u>have sinned</u>	b		
and fall short of the glory of God.	b'		
<u>Being justified</u> freely by his grace	(a)	a	(A) B
through the redemption,	(b)		
the one in Christ Jesus,	(b')		
whom set forth God	b		
a propitiation <u>through faith</u> in his blood,	b'		
for a <u>showing forth of his righteousness</u>		(B)	
because of the passing by of previously committed <u>sins</u>			
in the forbearance of God,			
to the <u>showing forth of his righteousness</u> in the present time		(B')	
that he should be <u>just</u>			
and <u>justifying</u> the one with <u>faith in Jesus</u> .			
Where therefore the boasting? It was shut out!		(A)	B'
Through what <u>law</u> ? Of works?			
No! But through <u>a law of faith</u> !			
For we reckon <u>to be justified</u>		(B)	
<u>by faith</u> a man			
without works <u>of law</u> .			
Or of Jews God only?			
<u>Not also of Gentiles?</u>			
<u>Yes also of Gentiles!</u>			
Since there is one God			
who <u>will justify circumcision by faith</u>			
and <u>uncircumsion by faith</u>			
<u>Law</u> , therefore, do we destroy, <u>through faith</u> ?		(B')	
May it not be!			
But <u>a law</u> we establish.			

I attach here some historical notes; the first was written on the 25th October 2003 as I finished my first parsing of any letter of Paul. It was a moment to savour!

*'Because Tertius is totally consistent in employing his 'three-part' style, it has been possible to delineate all his sections, sub-sections, parts... (I have done the job as accurately as I have been able in about 30 hours, but over many more hours I could get near enough 100% towards the writer's intentions). Knowing Tertius' method has made it possible even to 'parse' lists: see: 1.29-31; 12.6-21; 16.3-16.*

*'Personally, at this stage, I have analysed just over 70% of the New Testament (since completing work on Mark for my PhD). I am totally sincere in saying that long-'hidden' information in the texts themselves is available to us, through 'parsing' and rhetorical analysis. The clear advantage of knowing 'how' a writer has written what he has is that we can know, much more clearly than before, 'what' it is that he has written. We can now more usefully discuss also 'why' a writer has written what he has. Furthermore, we can now discern (e.g. as in Matthew) where later copyists added their 'bits'! The advantages are countless. A revolution in our reading and in our study of the New Testament is assured.'*

*'Honesty requires me to write today, 9th March 2005, that I have just completed a major revision of my first findings on Romans!' (Additionally, I have to admit to revisions since, but only small ones.)*

## Opening Words and Phrases of the Parts that comprise the Letter:

Of the 51 parts (3 to both opening and closing Greetings and 45 to the Main Contents) with frequency and significant location certain words and phrases are used by the rhetor. They are:

- Ἀδελφοί*      the Greek word for 'brothers': it is found in the opening sentence of a new part (and nowhere else) nine times: at 1.13; 7.1, 4; 8.12; 10.1; 11.25; 12.1; 15.14 and 16.17.
- Τί οὖν*      the Greek for 'What then...?' or 'What therefore...?' It occurs at the beginning of new parts, and nearly always at the beginnings of the B and B' parts. It is found ten times, at 3.1 (B), 3.9 (B'); 4.1 (B); 6.1 (B), 6.15 (B'); 7.7 (B'); 8.31 (B'); 9.14 (B), 9.30 (B') and 11.7. In this latter case, it begins the Sectional **B'**A part.
- Διό*      the Greek for 'Wherefore' (literally: 'on account of which thing'), also occupies the position at the opening of a B or B' Part. It occurs three times, at 1.24 (B); 2.1 (B') and 15.22 (B').

These, therefore, on their own account for 22 of the 51 openings of parts.

# PAUL'S LETTER TO THE ROMANS

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## INTRODUCTION: 1.1-17:

### Greetings: 1.1-7:

1.1-1.7	<p> <i>Παῦλος</i>  <i>δοῦλος Χριστοῦ Ἰησοῦ,</i>  <i>κλητὸς</i>  <i>ἀπόστολος,</i>  <i>ἀφωρισμένος</i>  <i>εἰς εὐαγγέλιον</i>  <i>θεοῦ,<sup>2</sup></i>  <i>ὃ προεπηγγείλατο</i>  <i>διὰ τῶν προφητῶν αὐτοῦ</i>  <i>ἐν γραφαῖς ἁγίαις,<sup>3</sup></i>  <i>περὶ τοῦ υἱοῦ αὐτοῦ</i>  <i>τοῦ γενομένου</i>  <i>ἐκ σπέρματος Δαβὶδ</i>  <i>κατὰ σάρκα,<sup>4</sup></i>  <i>τοῦ ὀρισθέντος</i>  <i>υἱοῦ θεοῦ</i>  <i>ἐν δυνάμει</i>  <i>κατὰ πνεῦμα ἁγιωσύνης</i>  <i>ἐξ ἀναστάσεως νεκρῶν,</i>  <i>Ἰησοῦ Χριστοῦ</i>  <i>τοῦ κυρίου ἡμῶν,<sup>5</sup></i>  <i>δι' οὗ ἐλάβομεν</i>  <i>χάριν</i>  <i>καὶ ἀποστολὴν</i>  <i>εἰς ὑπακοὴν πίστεως</i>  <i>ἐν πᾶσιν τοῖς ἔθνεσιν</i>  <i>ὑπὲρ τοῦ ὀνόματος αὐτοῦ,<sup>6</sup></i>  <i>ἐν οἷς</i>  <i>ἐστε καὶ ὑμεῖς</i>  <i>κλητοὶ Ἰησοῦ Χριστοῦ,<sup>7</sup></i>  <i>πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ</i>  <i>ἀγαπητοῖς θεοῦ</i>  <i>κλητοῖς</i>  <i>ἁγίοις·</i>  <i>χάρις ὑμῖν</i>  <i>καὶ εἰρήνη</i>  <i>ἀπὸ θεοῦ πατρὸς ἡμῶν</i>  <i>καὶ κυρίου Ἰησοῦ Χριστοῦ.</i> </p>		A
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Below, in two parts (B and B' of the opening ABB' construction): besides giving thanks and encouragement, especially about his coming to them, Paul introduces his Letter's theme:

### The Righteousness of God and the Gospel of Salvation: 1.8-17:

1.8-1.12	<p> <i>Πρῶτον μὲν</i> (μὲν : 'on the one hand', see 1.13 for <i>δὲ</i> : 'on the other hand')  <i>εὐχαριστῶ τῷ θεῷ μου</i>  <i>διὰ Ἰησοῦ Χριστοῦ</i>  <i>περὶ πάντων ὑμῶν,</i>  <i>ὅτι ἡ πίστις ὑμῶν</i>  <i>καταγγέλλεται</i>  <i>ἐν ὅλῳ τῷ κόσμῳ.<sup>9</sup></i>  <i>μάρτυς γάρ μου ἐστὶν ὁ θεὸς ᾧ λατρεύω</i> </p>		B
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	<p> <u>ἐν τῷ πνεύματί μου</u>  <u>ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,</u>  ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιοῦμαι  πάντοτε  ἐπὶ τῶν προσευχῶν μου,  δεόμενος εἴ πως ἤδη ποτὲ  εὐοδωθήσομαι  ἐν τῷ θελήματι τοῦ θεοῦ  ἐλθεῖν πρὸς ὑμᾶς.  ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς,  ἵνα τι μεταδῶ χάρισμα ὑμῖν  πνευματικὸν  εἰς τὸ στηριχθῆναι ὑμᾶς,<sup>12</sup>  τοῦτο δέ ἐστιν  συμπαρακληθῆναι ἐν ὑμῖν  διὰ τῆς ἐν ἀλλήλοις πίστεως  ὑμῶν τε  καὶ ἐμοῦ.<sup>13</sup> </p>		
1.13-1.17	<p> Οὐ θέλω <u>δε</u> ὑμᾶς ἀγνοεῖν, (see 1.8)  <u>ἀδελφοί,</u> (first use in the letter – it always introduces a new piece)  ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς,  καὶ ἐκωλύθην  ἄχρι τοῦ δεῦρο,  ἵνα τινὰ καρπὸν σχῶ  καὶ <u>ἐν</u> ὑμῖν  καθὼς καὶ <u>ἐν</u> τοῖς λοιποῖς ἔθνεσιν.  Ἑλλῆσιν τε καὶ βαρβάροις,  σοφοῖς τε καὶ ἀνοήτοις  ὀφειλέτης εἰμί.<sup>15</sup>  οὕτως  τὸ κατ' ἐμὲ  πρόθυμον  καὶ ὑμῖν  τοῖς ἐν Ρώμῃ  <u>εὐαγγελίσασθαι.</u>  Οὐ γὰρ ἐπαισχύνομαι  <u>τὸ εὐαγγέλιον,</u>  <u>δύναμις γὰρ θεοῦ</u> ἐστιν  εἰς σωτηρίαν  παντὶ τῷ πιστεύοντι,  Ιουδαίῳ τε πρῶτον  καὶ Ἑλληνι.<sup>17</sup>  <u>δικαιοσύνη γὰρ θεοῦ</u>  <u>ἐν αὐτῷ ἀποκαλύπτεται</u>  <u>ἐκ πίστεως εἰς πίστιν,</u>  καθὼς γέγραπται,  <u>Ὁ δὲ δίκαιος</u>  <u>ἐκ πίστεως</u>  <u>ζήσεται.</u> </p>		B'

## SECTION 1: 1.18-3.20:

### 1.18-2.10, A

1.18-1.23	<p>Ἀποκαλύπτεται γὰρ  <u>ὀργὴ θεοῦ</u>  <u>ἀπ' οὐρανοῦ</u>  <u>ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων</u>  <u>τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,</u><sup>19</sup>  <u>διότι τὸ γνωστὸν τοῦ θεοῦ</u>  <u>φανερὸν ἐστίν</u>  <u>ἐν αὐτοῖς·</u>  <u>ὁ θεὸς γὰρ</u>  <u>αὐτοῖς</u>  <u>ἐφάνερωσεν.</u><sup>20</sup>  <u>τὰ γὰρ ἀόρατα αὐτοῦ</u>  <u>ἀπὸ κτίσεως κόσμου</u>  <u>τοῖς ποιήμασιν νοούμενα</u>  <u>καθορᾶται,</u>  <u>ἢ τε αἰδὶος αὐτοῦ δύναμις</u>  <u>καὶ θεϊότης,</u>  <u>εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.</u><sup>21</sup>  <u>διότι γνόντες τὸν θεὸν</u>  <u>οὐχ ὡς θεὸν ἐδόξασαν</u>  <u>ἢ ἡυχάριστησαν,</u>  <u>ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν</u>  <u>καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.</u><sup>22</sup>  <u>φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν.</u><sup>23</sup>  <u>καὶ ἥλλαξαν</u>  <u>τὴν δόξαν</u>  <u>τοῦ ἀφθάρτου θεοῦ</u>  <u>ἐν ὁμοιώματι</u>  <u>εἰκόνης</u>  <u>φθαρτοῦ ἀνθρώπου</u>  <u>καὶ πετεινῶν</u> ) the first simple threesome of words  <u>καὶ τετραπόδων</u> ) making up a 'whole' piece  <u>καὶ ἐρπετῶν.</u> )</p> <p>(Διὸ begins both the following B and B' parts, 1.24 and 2.1)</p>		A
1.24-1.32	<p><u>Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς</u> (παρέδωκεν... : First time)  <u>ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν</u>  <u>εἰς ἀκαθαρσίαν</u>  <u>τοῦ ἀτιμάζεσθαι</u>  <u>τὰ σώματα αὐτῶν</u>  <u>ἐν αὐτοῖς,</u><sup>25</sup>  <u>οἵτινες μετέλλαξαν</u>  <u>τὴν ἀλήθειαν τοῦ θεοῦ</u>  <u>ἐν τῷ ψεύδει,</u>  <u>καὶ ἐσεβάσθησαν</u>  <u>καὶ ἐλάτρευσαν</u>  <u>τῇ κτίσει</u>  <u>παρὰ τὸν κτίσαντα,</u>  <u>ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας·</u>  <u>ἀμήν.</u></p>		B



	<p>διὰ τοῦτο</p> <p><u>παρέδωκεν αὐτοὺς ὁ θεὸς</u> (Second time)  <u>εἰς πάθη ἀτιμίας·</u>  <u>αἷ τε γὰρ θήλειαι αὐτῶν</u>  <u>μετήλλαξαν τὴν φυσικὴν χρῆσιν</u>  <u>εἰς τὴν παρὰ φύσιν,</u><sup>27</sup>  <u>ὁμοίως τε καὶ οἱ ἄρσενες</u>  <u>ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας</u>  <u>ἐξεκαύθησαν</u>  <u>ἐν τῇ ὀρέξει αὐτῶν</u>  <u>εἰς ἀλλήλους,</u>  <u>ἄρσενες ἐν ἄρσεσιν</u>  <u>τὴν ἀσχημοσύνην</u>  <u>κατεργαζόμενοι</u>  <u>καὶ τὴν ἀντιμισθίαν</u>  <u>ἦν ἔδει</u>  <u>τῆς πλάνης αὐτῶν</u>  <u>ἐν ἑαυτοῖς</u>  <u>ἀπολαμβάνοντες.</u><sup>28</sup></p> <p><u>καὶ καθὼς οὐκ ἐδοκίμασαν</u>  <u>τὸν θεὸν ἔχειν</u>  <u>ἐν ἐπιγνώσει,</u>  <u>παρέδωκεν αὐτοὺς ὁ θεὸς</u> (Third time)  <u>εἰς ἀδόκιμον νοῦν,</u>  <u>ποιεῖν τὰ μὴ καθήκοντα,</u><sup>29</sup> ) introductory to list:  <u>πεπληρωμένους πάσῃ ἀδικίᾳ,</u> )  <u>πονηρίᾳ, πλεονεξίᾳ, κακίᾳ,</u> )  <u>μεστοὺς φθόνου, φόνου,</u> )  <u>ἐριδος, δόλου, κακοηθείας,</u> )  <u>ψιθυριστάς,</u><sup>30</sup> <u>κατατάλους, θεοστυγεῖς,</u> )  <u>ὕβριστάς ὑπερηφάνους ἀλαζόνας,</u> )  <u>ἐφευρετάς κακῶν,</u> )  <u>γονεῦσιν ἀπειθεῖς,</u><sup>31</sup> )  <u>ἀσυνέτους,</u> )  <u>ἀσυνθέτους,</u> )  <u>ἀστόργους,</u> )  <u>ἀνελεήμονας.</u><sup>32</sup> )  <u>οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες,</u>  <u>ὅτι οἱ τὰ τοιαῦτα πράσσοντες</u>  <u>ἄξιοι θανάτου εἰσίν,</u>  <u>οὐ μόνον αὐτὰ ποιοῦσιν</u>  <u>ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.</u></p>		
2.1-2.10	<p><u>Διὸ ἀναπολόγητος εἶ,</u> (for Διὸ see 1.24 and for ἀναπολόγητος 1.20)  <u>ὧ ἄνθρωπε</u>  <u>πᾶς ὁ κρίνων·</u>  <u>ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον,</u>  <u>σεαυτὸν</u>  <u>κατακρίνεις,</u>  <u>τὰ γὰρ αὐτὰ</u>  <u>πράσσεις</u>  <u>ὁ κρίνων.</u><sup>2</sup></p> <p>οἶδαμεν δὲ</p> <p><u>ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν</u>  <u>ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.</u><sup>3</sup>  <u>λογίζη δὲ τοῦτο,</u></p>		B'

	<p><u>ὁ ἄνθρωπε</u>  <u>ὁ κρίνων</u>  τούς τὰ τοιαῦτα  <u>πράσσοντας</u>  καὶ ποιῶν αὐτά,  ὅτι σὺ ἐκφεύξῃ  <u>τὸ κρίμα</u>  <u>τοῦ θεοῦ;</u><sup>4</sup></p> <p>ἢ τοῦ πλούτου  τῆς χρηστότητος αὐτοῦ ) a threesome  καὶ τῆς ἀνοχῆς )  καὶ τῆς μακροθυμίας )  καταφρονεῖς,  ἀγνοῶν  ὅτι τὸ χρηστὸν τοῦ θεοῦ  εἰς μετάνοιάν σε ἄγει;<sup>5</sup></p> <p>κατὰ δὲ  τὴν σκληρότητά σου  καὶ ἀμετανόητον καρδίαν  θησαυρίζεις σεαυτῷ <u>ὀργήν</u>  ἐν ἡμέρᾳ <u>ὀργῆς</u>  καὶ ἀποκαλύψεως <u>δικαιοκρισίας τοῦ θεοῦ,</u><sup>6</sup>  ὃς ἀποδώσει  ἐκάστῳ  κατὰ τὰ <u>ἔργα</u> αὐτοῦ,<sup>7</sup></p> <p><u>τοῖς μὲν</u>  καθ' ὑπομονὴν <u>ἔργου</u> ἀγαθοῦ  δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν  ζητοῦσιν,  ζωὴν αἰώνιον·<sup>8</sup></p> <p><u>τοῖς δὲ</u>  ἐξ ἐριθείας  καὶ ἀπειθοῦσι τῇ ἀληθείᾳ  πειθομένοις δὲ τῇ ἀδικίᾳ,  <u>ὀργή</u> καὶ θυμός.<sup>9</sup></p> <p>θλίψις καὶ στενοχωρία  ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου  τοῦ κατεργαζομένου <u>τὸ κακόν,</u>  <u>Ἰουδαίου τε πρῶτον</u>  <u>καὶ Ἑλλήνος·</u><sup>10</sup></p> <p>δόξα δὲ καὶ τιμὴ καὶ εἰρήνη  παντὶ  τῷ ἐργαζομένῳ <u>τὸ ἀγαθόν,</u>  <u>Ἰουδαίῳ τε πρῶτον</u>  <u>καὶ Ἑλληνι·</u><sup>11</sup></p>		
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## 2.11-24, B

2.11-2.13	<p><u>οὐ γάρ</u> ἐστίν  προσωποληψία  παρὰ τῷ θεῷ.  <u>Ὅσοι γὰρ ἀνόμως ἡμάρτον,</u>  <u>ἀνόμως</u>  καὶ ἀπολοῦνται·  καὶ ὅσοι ἐν νόμῳ ἡμάρτον,</p>		A
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	<p> <u>διὰ νόμου</u>  <u>κριθήσονται.</u><sup>13</sup>  <u>οὐ γὰρ οἱ ἀκροαταὶ νόμου</u>  <u>δίκαιοι</u>  <u>παρὰ τῷ θεῷ,</u>  <u>ἀλλ' οἱ ποιηταὶ νόμου</u>  <u>δικαιωθήσονται.</u><sup>14</sup> </p>		
2.14-2.16	<p> <u>ὅταν γὰρ ἔθνη</u>  <u>τὰ μὴ νόμον ἔχοντα</u>  <u>φύσει</u>  <u>τὰ τοῦ νόμου ποιῶσιν,</u>  <u>οὗτοι νόμον μὴ ἔχοντες</u>  <u>ἑαυτοῖς</u>  <u>εἰσιν νόμος.</u><sup>15</sup>  <u>οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου</u>  <u>γραφτὸν</u>  <u>ἐν ταῖς καρδίαις αὐτῶν,</u>  <u>συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως</u>  <u>καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν</u>  <u>κατηγορούντων</u>  <u>ἢ καὶ ἀπολογουμένων,</u><sup>16</sup>  <u>ἐν ἡμέρᾳ</u>  <u>ὅτε κρίνει ὁ θεὸς</u>  <u>τὰ κρυπτὰ</u>  <u>τῶν ἀνθρώπων,</u>  <u>κατὰ τὸ εὐαγγέλιόν μου</u>  <u>διὰ Χριστοῦ Ἰησοῦ.</u> </p>		B
2.17-2.24	<p> <u>εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ</u>  <u>καὶ ἐπαναπαύῃ νόμῳ</u>  <u>καὶ καυχᾶσαι ἐν θεῷ</u><sup>18</sup>  <u>καὶ γινώσκεις τὸ θέλημα</u>  <u>καὶ δοκιμάζεις τὰ διαφέροντα</u>  <u>κατηχούμενος ἐκ τοῦ νόμου,</u><sup>19</sup>  <u>πέποιθάς τε σεαυτὸν</u>  <u>ὁδηγὸν εἶναι τυφλῶν,</u>  <u>φῶς τῶν ἐν σκότει,</u><sup>20</sup>  <u>παιδευτὴν ἀφρόνων,</u>  <u>διδάσκαλον νηπίων,</u>  <u>ἔχοντα τὴν μόρφωσιν τῆς γνώσεως</u>  <u>καὶ τῆς ἀληθείας</u>  <u>ἐν τῷ νόμῳ.</u><sup>21</sup>  <u>ὁ οὖν διδάσκων ἕτερον</u>  <u>σεαυτὸν οὐ διδάσκεις;</u>  <u>ὁ κηρύσσων μὴ κλέπτειν</u>  <u>κλέπτεις;</u><sup>22</sup>  <u>ὁ λέγων μὴ μοιχεύειν</u>  <u>μοιχεύεις;</u>  <u>ὁ βδελυσσόμενος τὰ εἰδωλα</u>  <u>ἱεροσυλεῖς;</u><sup>23</sup>  <u>ὃς ἐν νόμῳ καυχᾶσαι,</u>  <u>διὰ τῆς παραβάσεως τοῦ νόμου</u>  <u>τὸν θεὸν ἀτιμάζεις;</u><sup>24</sup>  <u>τὸ γὰρ ὄνομα τοῦ θεοῦ</u>  <u>δι' ὑμᾶς</u>  <u>βλασφημεῖται ἐν τοῖς ἔθνεσιν,</u> </p>		B'

	καθὼς γέγραπται. <sup>25</sup>		
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## 2.25-3.20, B'

2.25-2.29	<p><u>περιτομή</u> μὲν γὰρ ὠφέλει  ἐὰν <u>νόμον</u> πράσσης·  ἐὰν δὲ παραβάτης <u>νόμου</u> ᾖς,  ἡ περιτομή σου  ἀκροβυστία γέγονεν.<sup>26</sup>  ἐὰν οὖν ἡ ἀκροβυστία  τὰ δικαιώματα τοῦ νόμου  φυλάσση,  οὐχ ἡ ἀκροβυστία αὐτοῦ  εἰς περιτομήν  λογισθήσεται;<sup>27</sup>  καὶ κρινεῖ  ἡ  ἐκ φύσεως ἀκροβυστία  τὸν νόμον τελοῦσα  σὲ  τὸν διὰ γράμματος καὶ περιτομῆς  παραβάτην νόμου.<sup>28</sup>  οὐ γὰρ ὁ  ἐν τῷ φανερῷ  Ἰουδαῖός ἐστιν,  οὐδὲ ἡ ἐν τῷ φανερῷ  ἐν σαρκὶ  <u>περιτομή</u>.<sup>29</sup>  ἀλλ' ὁ  ἐν τῷ κρυπτῷ  Ἰουδαῖος,  καὶ <u>περιτομή</u>  καρδίας  ἐν πνεύματι  οὐ γράμματι,  οὗ ὁ ἔπαινος  οὐκ ἐξ ἀνθρώπων  ἀλλ' ἐκ τοῦ θεοῦ.</p>		A
3.1-3.8	<p><u>Τί οὖν</u> τὸ περισσὸν τοῦ Ἰουδαίου,  ἢ τίς  ἡ ὠφέλεια τῆς <u>περιτομῆς</u>;<sup>2</sup>  πολὺ κατὰ πάντα τρόπον.  πρῶτον μὲν γὰρ  ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.  <u>τί γὰρ</u>  εἰ ἠπίστησάν τινες;  μὴ ἡ ἀπιστία αὐτῶν  τὴν πίστιν τοῦ θεοῦ  καταργήσει;<sup>4</sup>  <u>μὴ γένοιτο</u>.  γινέσθω δὲ ὁ θεὸς ἀληθής,  πᾶς δὲ ἄνθρωπος ψεύστης,  καθὼς γέγραπται,  Ὅπως ἂν <u>δικαιωθῇς</u> ἐν τοῖς λόγοις σου  καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.  <u>εἰ δὲ</u> ἡ ἀδικία ἡμῶν</p>	(see 3.9)	B

	<p> θεοῦ <u>δικαιοσύνην</u> συνίστησιν,  τί ἐροῦμεν;  μὴ ἄδικος  ὁ θεὸς  ὁ ἐπιφέρων τὴν ὀργήν;  κατὰ ἄνθρωπον λέγω.<sup>6</sup>  <u>μὴ γένοιτο</u>  ἐπεὶ  πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;<sup>7</sup>  <u>εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ</u>  ἐν τῷ ἐμῷ ψεύσματι  ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ,  τί ἔτι καὶ γὰρ  ὡς ἁμαρτωλὸς  κρίνομαι;<sup>8</sup>  καὶ μὴ  <u>καθὼς</u> βλασφημούμεθα  <u>καὶ καθὼς</u> φασὶν τινες ἡμᾶς λέγειν  ὅτι Ποιήσωμεν τὰ κακὰ  ἵνα ἔλθῃ τὰ ἀγαθὰ;  ὡν <u>τὸ κρίμα</u>  <u>ἔνδικόν</u>  <u>ἐστίν</u>. </p>		
3.9-3.20	<p> <u>Τί οὖν</u> προεχόμεθα;  οὐ πάντως,  προητiasάμεθα γὰρ  Ἰουδαίους τε καὶ Ἕλληνας  πάντας ὑφ' ἁμαρτίαν εἶναι,<sup>10</sup>  καθὼς γέγραπται ) 6 quotes introduced  ὅτι <u>Οὐκ ἔστιν δίκαιος</u>, ) 1  οὐδὲ εἷς,  <u>οὐκ ἔστιν ὁ συνίων</u>,  <u>οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν</u>.  πάντες ἐξέκλιναν,  ἅμα ἠχρεώθησαν·  <u>οὐκ ἔστιν ὁ ποιῶν χρηστότητα</u>,  <u>οὐκ ἔστιν ἕως ἐνός</u>.  τάφος ἀνεωγμένος ) 2  ὁ λάρυγξ αὐτῶν,  ταῖς γλώσσαις αὐτῶν  ἐδολιοῦσαν,  ἰὸς ἀσπίδων ) 3  ὑπὸ τὰ χεῖλη αὐτῶν,  ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· ) 4  ὄξεῖς οἱ πόδες αὐτῶν ) 5  ἐκχέαι αἷμα,  σύντριμμα καὶ ταλαιπωρία  ἐν ταῖς ὁδοῖς αὐτῶν,  καὶ ὁδὸν εἰρήνης  οὐκ ἔγνωσαν.  <u>οὐκ ἔστιν φόβος θεοῦ</u> ) 6  ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.  <u>Οἶδαμεν δὲ</u>  ὅτι ὅσα ὁ νόμος λέγει  τοῖς ἐν τῷ νόμῳ λαλεῖ, </p>	(see 3.1)	B'

	<p> <i>ἵνα πᾶν στόμα φραγῇ</i>  <i>καὶ ὑπόδικος γένηται</i>  <i>πᾶς ὁ κόσμος τῷ θεῷ.<sup>20</sup></i>  <i>διότι ἐξ ἔργων νόμου</i>  <i>οὐ δικαιωθήσεται</i>  <i>πᾶσα σὰρξ</i>  <i>ἐνώπιον αὐτοῦ,</i>  <i>διὰ γὰρ νόμου</i>  <i>ἐπίγνωσις</i>  <i>ἁμαρτίας.<sup>21</sup></i> </p>		
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## SECTION 2: 3.21-6.23

### 3.21-4.25, A

3.21-3.31	<p><u>Νυνὶ δὲ χωρὶς νόμου</u>  <u>δικαιοσύνη θεοῦ</u> πεφανέρωται,  μαρτυρουμένη  ὕπὸ τοῦ νόμου  καὶ τῶν προφητῶν,<sup>22</sup>  <u>δικαιοσύνη δὲ θεοῦ</u>  διὰ πίστεως Ἰησοῦ Χριστοῦ,  εἰς πάντας τοὺς πιστεύοντας·  οὐ γὰρ ἐστὶν διαστολή·<sup>23</sup>  πάντες γὰρ ἥμαρτον  καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,<sup>24</sup>  <u>δικαιούμενοι</u> δωρεὰν τῇ αὐτοῦ χάριτι  διὰ τῆς ἀπολυτρώσεως  τῆς ἐν Χριστῷ Ἰησοῦ·<sup>25</sup>  ὃν προέθετο ὁ θεὸς  ἱλαστήριον  διὰ πίστεως  ἐν τῷ αὐτοῦ αἵματι  εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ  διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων<sup>26</sup>  ἐν τῇ ἀνοχῇ τοῦ θεοῦ,  πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ  ἐν τῷ νῦν καιρῷ,  εἰς τὸ εἶναι αὐτὸν <u>δίκαιον</u>  καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.  <u>ποῦ οὖν ἡ καύχησις;</u>  ἐξεκλείσθη.  διὰ ποίου νόμου;  τῶν ἔργων;  οὐχί,  ἀλλὰ διὰ νόμου πίστεως.<sup>28</sup>  λογιζόμεθα γὰρ δικαιοῦσθαι  πίστει ἄνθρωπον  χωρὶς ἔργων νόμου.<sup>29</sup>  ἢ Ἰουδαίων ὁ θεὸς μόνον;  οὐχὶ καὶ ἐθνῶν;  ναὶ καὶ ἐθνῶν,<sup>30</sup>  εἴπερ εἰς ὁ θεός,  ὃς δικαιώσκει περιτομὴν ἐκ πίστεως  καὶ ἀκροβυστίαν διὰ τῆς πίστεως.<sup>31</sup>  νόμον οὖν  καταργοῦμεν  διὰ τῆς πίστεως;  μὴ γένοιτο,  ἀλλὰ νόμον ἱστάνομεν.</p>		A
4.1-4.15	<p><u>Τί οὖν ἐροῦμεν</u> (see 4.16 for <u>Διὰ τοῦτο</u>)  <u>εὐρηκέναι Ἀβραάμ</u>  τὸν προπάτορα ἡμῶν κατὰ σάρκα;<sup>2</sup>  <u>εἰ γὰρ Ἀβραάμ</u> ἐξ ἔργων <u>ἐδικαιώθη</u>,  ἔχει καύχημα·  ἀλλ' οὐ πρὸς θεόν.<sup>3</sup></p>		B

	<p> <u>τί γάρ ἡ γραφή λέγει;</u>  <u>Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ,</u>  <u>καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.</u>  <u>τῷ δὲ ἐργαζομένῳ</u>  <u>ὁ μισθὸς οὐ λογίζεται κατὰ χάριν</u>  <u>ἀλλὰ κατὰ ὀφείλημα.</u><sup>5</sup>  <u>τῷ δὲ μὴ ἐργαζομένῳ,</u>  <u>πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ,</u>  <u>λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.</u><sup>6</sup>  καθάπερ καὶ Δαυὶδ λέγει  <u>τὸν μακαρισμὸν τοῦ ἀνθρώπου</u>  <u>ὃ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,</u>  <u>Μακάριοι</u>  <u>ὧν ἀφέθησαν αἱ ἀνομίαι</u>  <u>καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι·</u>  <u>μακάριος</u>  <u>ἀνὴρ</u>  <u>οὗ οὐ μὴ λογίσῃται κύριος ἀμαρτίαν.</u><sup>9</sup>  <u>ὁ μακαρισμὸς οὖν οὗτος</u>  <u>ἐπὶ τὴν περιτομὴν</u>  <u>ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;</u>  λέγομεν γάρ,  <u>Ἐλογίσθη τῷ Ἀβραάμ</u>  <u>ἡ πίστις εἰς δικαιοσύνην.</u><sup>10</sup>  <u>πῶς οὖν ἐλογίσθη;</u>  <u>ἐν περιτομῇ ὄντι</u>  <u>ἢ ἐν ἀκροβυστίᾳ;</u>  <u>οὐκ ἐν περιτομῇ</u>  <u>ἀλλ' ἐν ἀκροβυστίᾳ·</u><sup>11</sup>  καὶ σημεῖον ἔλαβεν <u>περιτομῆς,</u>  <u>σφραγίδα τῆς δικαιοσύνης τῆς πίστεως</u>  <u>τῆς ἐν τῇ ἀκροβυστίᾳ,</u>  <u>εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων</u>  <u>δι' ἀκροβυστίας,</u>  <u>εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην,</u><sup>12</sup>  καὶ <u>πατέρα περιτομῆς</u>  <u>τοῖς οὐκ ἐκ περιτομῆς μόνον</u>  <u>ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχνεσιν</u>  <u>τῆς ἐν ἀκροβυστίᾳ πίστεως</u>  <u>τοῦ πατρὸς ἡμῶν Ἀβραάμ.</u><sup>13</sup>  <u>Οὐ γὰρ διὰ νόμου</u>  <u>ἡ ἐπαγγελία</u>  <u>τῷ Ἀβραάμ</u>  <u>ἢ τῷ σπέρματι αὐτοῦ,</u>  <u>τὸ κληρονόμον αὐτὸν εἶναι κόσμου,</u>  <u>ἀλλὰ διὰ δικαιοσύνης πίστεως·</u><sup>14</sup>  <u>εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι,</u>  <u>κεκένωται ἡ πίστις</u>  <u>καὶ κατήργηται ἡ ἐπαγγελία·</u><sup>15</sup>  <u>ὁ γὰρ νόμος ὀργὴν κατεργάζεται·</u>  <u>οὐδὲ οὐκ ἔστιν νόμος,</u>  <u>οὐδὲ παράβασις.</u><sup>16</sup> </p>		
4.16-4.25	<p> <u>Διὰ τοῦτο</u>  <u>ἐκ πίστεως,</u>  <u>ἵνα κατὰ χάριν,</u> </p>		B'



	<p> <u>εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,</u>  <u>οὐ τῷ ἐκ τοῦ νόμου μόνον</u>  <u>ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ</u>  <u>ὃς ἐστὶν πατὴρ πάντων ἡμῶν,</u> <sup>17</sup>  <u>καθὼς γέγραπται</u>  <u>ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε</u>  <u>κατέναντι οὗ ἐπίστευσεν θεοῦ</u>  <u>τοῦ ζῶοντιοντος τοὺς νεκροὺς</u>  <u>καὶ καλοῦντος</u>  <u>τὰ μὴ ὄντα</u>  <u>ὡς ὄντα.</u> <sup>18</sup>  <u>ὃς παρ' ἐλπίδα</u>  <u>ἐπ' ἐλπίδι</u>  <u>ἐπίστευσεν</u>  <u>εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν</u>  <u>κατὰ τὸ εἰρημένον,</u>  <u>οὕτως ἔσται τὸ σπέρμα σου.</u> <sup>19</sup>  <u>καὶ μὴ ἀσθενήσας τῇ πίστει</u>  <u>κατενόησεν τὸ ἑαυτοῦ σῶμα</u>  <u>ἥδη νεκρωμένον,</u>  <u>ἐκατονταετῆς πού ὑπάρχων,</u>  <u>καὶ τὴν νέκρωσιν</u>  <u>τῆς μητρός</u>  <u>Σάρρας,</u> <sup>20</sup>  <u>εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ</u>  <u>οὐ διεκρίθη τῇ ἀπιστίᾳ</u>  <u>ἀλλ' ἐνεδυναμώθη τῇ πίστει,</u>  <u>δοὺς δόξαν τῷ θεῷ</u> <sup>21</sup>  <u>καὶ πληροφορηθεὶς</u>  <u>ὅτι ὁ ἐπήγγελται</u>  <u>δυνατός ἐστιν καὶ ποιῆσαι.</u> <sup>22</sup>  <u>διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.</u> <sup>23</sup>  <u>Οὐκ ἐγράφη δὲ</u>  <u>δι' αὐτὸν μόνον</u>  <u>ὅτι ἐλογίσθη αὐτῷ,</u> <sup>24</sup>  <u>ἀλλὰ καὶ δι' ἡμᾶς</u>  <u>οἷς μέλλει λογίζεσθαι,</u>  <u>τοῖς πιστεύουσιν</u>  <u>ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν</u>  <u>ἐκ νεκρῶν,</u> <sup>25</sup>  <u>ὃς παρεδόθη</u>  <u>διὰ τὰ παραπτώματα ἡμῶν</u>  <u>καὶ ἡγέρθη</u>  <u>διὰ τὴν δικαίωσιν ἡμῶν.</u> </p>		
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## 5.1-19, B

5.1-5.5	<p> <u>Δικαιωθέντες οὖν ἐκ πίστεως</u>  <u>εἰρήνην ἔχομεν</u>  <u>πρὸς τὸν θεόν</u>  <u>διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,</u> <sup>2</sup>  <u>δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει</u>  <u>εἰς τὴν χάριν ταύτην</u>  <u>ἐν ᾗ ἐστήκαμεν,</u>  <u>καὶ καυχώμεθα</u> </p>		A
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	<p>ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.<sup>3</sup>  <u>οὐ μόνον δέ,</u>  <u>ἀλλὰ καὶ καυχώμεθα</u> ἐν  ταῖς θλίψεσιν,  εἰδότες  ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,<sup>4</sup>  ἡ δὲ ὑπομονὴ δοκιμὴν,  ἡ δὲ δοκιμὴ ἐλπίδα.<sup>5</sup>  ἡ δὲ ἐλπίς οὐ καταισχύνει,  ὅτι <u>ἡ ἀγάπη</u> τοῦ θεοῦ  ἐκκέχυται  ἐν ταῖς καρδίαις ἡμῶν  διὰ πνεύματος ἁγίου  τοῦ δοθέντος  ἡμῖν,</p>		
5.6- 5.11	<p>ἔτι γὰρ Χριστὸς  ὄντων ἡμῶν ἀσθενῶν  ἔτι  κατὰ καιρὸν  ὑπὲρ ἀσεβῶν  ἀπέθανεν.<sup>7</sup>  μόλις γὰρ  ὑπὲρ δικαίου  τις ἀποθανεῖται·  ὑπὲρ γὰρ τοῦ ἀγαθοῦ  τάχα  τις καὶ τολμᾷ ἀποθανεῖν.<sup>8</sup>  συνίστησιν δὲ τὴν ἑαυτοῦ <u>ἀγάπην</u> εἰς ἡμᾶς ὁ θεὸς  ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν  Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.<sup>9</sup>  <u>πολλῶ</u> οὖν <u>μᾶλλον</u>  <u>δικαιωθέντες</u> νῦν ἐν τῷ αἵματι αὐτοῦ  <u>σωθησόμεθα</u> δι' αὐτοῦ ἀπὸ <u>τῆς ὀργῆς</u>.<sup>10</sup>  εἰ γὰρ ἐχθροὶ ὄντες  <u>κατηλλάγημεν</u> τῷ θεῷ  διὰ <u>τοῦ θανάτου</u> τοῦ υἱοῦ αὐτοῦ,  <u>πολλῶ</u> <u>μᾶλλον</u>  <u>καταλλαγέντες</u>  <u>σωθησόμεθα</u> ἐν <u>τῇ ζωῇ</u> αὐτοῦ.<sup>11</sup>  <u>οὐ μόνον δέ,</u>  <u>ἀλλὰ καὶ</u>  <u>καυχώμενοι</u> ἐν τῷ θεῷ  διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  δι' οὗ νῦν  <u>τὴν καταλλαγὴν</u>  ἐλάβομεν.</p>		B
5.12- 5.19	<p><u>Διὰ τοῦτο</u>  <u>ὥσπερ</u> δι' ἐνὸς ἀνθρώπου  ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν  καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,  <u>καὶ οὕτως</u> εἰς πάντας ἀνθρώπους  ὁ θάνατος διῆλθεν,  ἐφ' ᾧ πάντες ἥμαρτον.<sup>13</sup>  ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,  ἁμαρτία δὲ οὐκ ἐλλογεῖται</p>		B'

	<p>μὴ ὄντος νόμου.<sup>14</sup>  ἀλλὰ ἐβασίλευσεν ὁ θάνατος  ἀπὸ Ἀδὰμ  μέχρι Μωϋσέως  καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας  ἐπὶ τῷ ὁμοιώματι  τῆς παραβάσεως Ἀδὰμ,  ὃς ἐστὶν τύπος τοῦ μέλλοντος.<sup>15</sup></p>		
Ἄλλ' οὐχ	<p><u>ὥς τὸ παράπτωμα,</u>  <u>οὕτως καὶ τὸ χάρισμα·</u></p>	(see 5.18)	
εἰ γὰρ	<p><u>τῷ τοῦ ἐνὸς παραπτώματι</u>  οἱ πολλοὶ ἀπέθανον,  <u>πολλῷ μᾶλλον</u>  ἡ χάρις τοῦ θεοῦ  καὶ ἡ δωρεὰ ἐν χάριτι  τῇ τοῦ ἐνὸς ἀνθρώπου  Ἰησοῦ Χριστοῦ  εἰς τοὺς πολλοὺς  ἐπερίσσευσεν.<sup>16</sup>  καὶ <u>οὐχ ὥς</u> δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα·  τὸ μὲν γὰρ κρίμα  ἐξ ἐνός  <u>εἰς κατάκριμα,</u>  τὸ δὲ χάρισμα  <u>ἐκ πολλῶν παραπτωμάτων</u>  <u>εἰς δικαίωμα.</u><sup>17</sup></p>		
εἰ γὰρ	<p><u>τῷ τοῦ ἐνὸς παραπτώματι</u>  ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός,  <u>πολλῷ μᾶλλον</u>  οἱ  τὴν περισσείαν τῆς χάριτος  καὶ τῆς δωρεᾶς <u>τῆς δικαιοσύνης</u>  λαμβάνοντες  ἐν ζωῇ βασιλεύσουσιν  διὰ τοῦ ἐνός  Ἰησοῦ Χριστοῦ.<sup>18</sup></p>		
Ἄρα οὖν	<p><u>ὥς δι' ἐνὸς παραπτώματος</u>  <u>εἰς πάντας ἀνθρώπους</u>  <u>εἰς κατάκριμα,</u>  <u>οὕτως καὶ δι' ἐνός δικαιώματος</u>  <u>εἰς πάντας ἀνθρώπους</u>  <u>εἰς δικαίωσιν ζωῆς.</u><sup>19</sup></p>		
ὥσπερ γὰρ	<p><u>διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου</u>  <u>ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,</u>  <u>οὕτως καὶ</u>  <u>διὰ τῆς ὑπακοῆς τοῦ ἐνός</u>  <u>δίκαιοι κατασταθήσονται οἱ πολλοί.</u><sup>20</sup></p>		

## 5.20-6.23, B'

5.20-5.21	<p>νόμος δὲ παρεισηλθεν          ἵνα <u>πλεονάσῃ</u>          τὸ <u>παράπτωμα</u>·          οὐδὲ <u>ἐπλεόνασεν</u> ἡ ἁμαρτία,  <u>ὑπερεπερίσσευσεν</u> ἡ χάρις,<sup>21</sup>          ἵνα ὥσπερ ἐβασίλευσεν          ἡ ἁμαρτία          ἐν τῷ θανάτῳ,  <u>οὕτως καὶ ἡ χάρις</u>  <u>βασιλεύσῃ</u>  <u>διὰ δικαιοσύνης</u>          εἰς ζωὴν αἰώνιον          διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.</p>		A
6.1-6.14	<p><u>Τί οὖν ἐροῦμεν;</u> (see 6.15)          ἐπιμένωμεν τῇ ἁμαρτίᾳ,          ἵνα ἡ χάρις πλεονάσῃ;<sup>2</sup>          μὴ γένοιτο·          οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,          πῶς ἔτι ζήσομεν ἐν αὐτῇ;<sup>3</sup>          ἢ ἀγνοεῖτε          ὅτι ὅσοι <u>ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν</u>  <u>εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;</u><sup>4</sup>          συνετάφημεν οὖν αὐτῷ  <u>διὰ τοῦ βαπτίσματος</u>          εἰς τὸν θάνατον,  <u>ἵνα ὥσπερ ἠγέρθη Χριστὸς</u>          ἐκ νεκρῶν          διὰ τῆς δόξης τοῦ πατρὸς,  <u>οὕτως καὶ ἡμεῖς</u>          ἐν καινότητι ζωῆς          περιπατήσωμεν.          εἰ γὰρ σύμφυτοι          γεγόναμεν          τῷ ὁμοιώματι          τοῦ θανάτου αὐτοῦ,          ἀλλὰ καὶ          τῆς ἀναστάσεως          ἐσόμεθα.<sup>6</sup>          τοῦτο γινώσκοντες,          ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος          συνεσταυρώθη,          ἵνα καταργηθῇ          τὸ σῶμα <u>τῆς ἁμαρτίας</u>,          τοῦ μηκέτι δουλεύειν ἡμᾶς <u>τῇ ἁμαρτίᾳ</u>.<sup>7</sup>          ὁ γὰρ ἀποθανὼν <u>δεδικαίωται ἀπὸ τῆς ἁμαρτίας</u>.          εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,          πιστεύομεν          ὅτι καὶ συζήσομεν αὐτῷ.<sup>9</sup>          εἰδότες ὅτι Χριστὸς          ἐγερθεὶς ἐκ νεκρῶν <u>οὐκέτι ἀποθνήσκει</u>,          θάνατος αὐτοῦ <u>οὐκέτι</u> κυριεύει.<sup>10</sup>          ὁ γὰρ ἀπέθανεν,          τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ·          ὁ δὲ ζῇ,</p>		B

	<p> ζῇ τῷ θεῷ.  οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς  νεκροὺς <u>μὲν</u> τῇ ἁμαρτίᾳ  ζῶντας <u>δὲ</u> τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.<sup>12</sup>  <u>μὴ</u> οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι  εἰς τὸ ὑπακούειν  ταῖς ἐπιθυμίαις αὐτοῦ,<sup>13</sup>  <u>μηδὲ παριστάνετε</u> τὰ μέλη ὑμῶν  ὄπλα ἀδικίας  τῇ ἁμαρτίᾳ,  ἀλλὰ <u>παραστήσατε</u> ἑαυτοὺς  τῷ θεῷ  ὥσεί ἐκ νεκρῶν ζῶντας  καὶ τὰ μέλη ὑμῶν  ὄπλα δικαιοσύνης  τῷ θεῷ.<sup>14</sup>  ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει,  οὐ γὰρ ἐστε ὑπὸ νόμον  ἀλλὰ ὑπὸ χάριν. </p>		
6.15-6.23	<p> <u>Τί οὖν;</u>  ἀμαρτήσωμεν  ὅτι οὐκ ἐσμὲν ὑπὸ νόμον  ἀλλὰ ὑπὸ χάριν;  μὴ γένοιτο.<sup>16</sup>  οὐκ οἶδατε  ὅτι ὃ παριστάνετε ἑαυτοὺς <u>δούλους</u> εἰς ὑπακοήν,  <u>δοῦλοί</u> ἐστε ὃ ὑπακούετε,  ἥτοι ἁμαρτίας  εἰς θάνατον  ἢ ὑπακοῆς  εἰς δικαιοσύνην;<sup>17</sup>  χάρις δὲ τῷ θεῷ  ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας  ὑπηκούσατε δὲ ἐκ καρδίας  εἰς ὃν παρεδόθητε  τύπον διδαχῆς,<sup>18</sup>  ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας  ἐδουλώθητε <u>τῇ δικαιοσύνῃ</u>.  ἀνθρώπινον λέγω  διὰ τὴν ἀσθένειαν  τῆς σαρκὸς ὑμῶν.  ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν  δοῦλα τῇ ἀκαθαρσίᾳ  καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν,  οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν  δοῦλα <u>τῇ δικαιοσύνῃ</u>  εἰς ἁγιασμόν.<sup>20</sup>  ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας,  ἐλεύθεροι ἦτε <u>τῇ δικαιοσύνῃ</u>.<sup>21</sup>  τίνα οὖν <u>καρπὸν</u> εἶχετε τότε  ἐφ' οἷς νῦν ἐπαισχύνεσθε;  τὸ γὰρ τέλος ἐκείνων θάνατος.<sup>22</sup>  νυνὶ δέ,  ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας  δουλωθέντες δὲ τῷ θεῷ, </p>	(see 6.1)	B'

	<p> <i>ἔχετε τὸν καρπὸν ὑμῶν  εἰς ἁγιασμόν,  τὸ δὲ τέλος  ζωῆν αἰώνιον.<sup>23</sup>  τὰ γὰρ ὁψώνια τῆς ἁμαρτίας θάνατος,  τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος  ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.</i> </p>		
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## SECTION C: 7.1-8.39:

### 7.1-25, A

7.1-7.3	<p>Ἡ ἀγνοεῖτε,  <u>ἀδελφοί</u>, (see 1.13 and the note)  <u>γινώσκουσιν γὰρ νόμον λαλῶ</u>,  <u>ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου</u>  <u>ἐφ' ὅσον χρόνον ζῆ;</u><sup>2</sup>  <u>ἢ γὰρ ὑπανδρος γυνή</u>  <u>τῷ ζῶντι ἀνδρὶ</u>  <u>δέδεται νόμῳ·</u>  <u>ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,</u>  <u>κατήργηται ἀπὸ τοῦ νόμου</u>  <u>τοῦ ἀνδρός.</u><sup>3</sup>  <u>ἄρα οὖν ζῶντος τοῦ ἀνδρός</u>  <u>μοιχαλὶς χρηματίζει</u>  <u>ἐὰν γένηται ἀνδρὶ ἐτέρῳ·</u>  <u>ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,</u>  <u>ἐλευθέρα ἐστὶν</u>  <u>ἀπὸ τοῦ νόμου,</u>  <u>τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα</u>  <u>γενομένην ἀνδρὶ ἐτέρῳ.</u></p>		A
7.4-7.6	<p>ὥστε <u>ἀδελφοί μου</u>,  <u>καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ</u>  <u>διὰ τοῦ σώματος τοῦ Χριστοῦ,</u>  <u>εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ,</u>  <u>τῷ ἐκ νεκρῶν</u>  <u>ἐγερθέντι,</u>  <u>ἵνα καρποφορήσωμεν</u>  <u>τῷ θεῷ.</u><sup>5</sup>  <u>ὅτε γὰρ ἦμεν ἐν τῇ σαρκί,</u>  <u>τὰ παθήματα τῶν ἁμαρτιῶν</u>  <u>τὰ διὰ τοῦ νόμου</u>  <u>ἐνηργεῖτο</u>  <u>ἐν τοῖς μέλεσιν ἡμῶν</u>  <u>εἰς τὸ καρποφορήσαι</u>  <u>τῷ θανάτῳ·</u><sup>6</sup>  <u>νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου,</u>  <u>ἀποθανόντες ἐν ᾧ κατειχόμεθα,</u>  <u>ὥστε δουλεύειν ἡμᾶς</u>  <u>ἐν καινότητι πνεύματος</u>  <u>καὶ οὐ παλαιότητι γραμμάτος.</u></p>		B
7.7-7.25	<p><u>Τί οὖν ἐροῦμεν;</u>  <u>ὁ νόμος</u>  <u>ἁμαρτία;</u>  <u>μὴ γένοιτο·</u>  <u>ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω</u>  <u>εἰ μὴ διὰ νόμου,</u>  <u>τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν</u>  <u>εἰ μὴ ὁ νόμος ἔλεγεν,</u>  <u>Οὐκ ἐπιθυμήσεις.</u><sup>8</sup>  <u>ἀφορμὴν δὲ λαβοῦσα</u>  <u>ἡ ἁμαρτία</u>  <u>διὰ τῆς ἐντολῆς</u></p>		B'

	<p>κατειργάσατο ἐν ἐμοὶ πάσαν ἐπιθυμίαν·</p> <p><u>χωρὶς</u> γὰρ <u>νόμου</u> <u>ἁμαρτία</u> νεκρά.<sup>9</sup></p> <p>ἐγὼ δὲ ἔζων</p> <p><u>χωρὶς νόμου</u> ποτέ·</p> <p>ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,<sup>10</sup> ἐγὼ δὲ ἀπέθανον, καὶ εὗρέθη μοι ἡ ἐντολή ἡ εἰς ζωὴν αὕτη εἰς θάνατον.<sup>11</sup></p> <p><u>ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα</u> <u>διὰ τῆς ἐντολῆς</u> ἐξηπάτησέν με <u>καὶ δι' αὐτῆς</u> ἀπέκτεινεν.<sup>12</sup></p> <p><u>ὥστε ὁ μὲν νόμος ἅγιος,</u> <u>καὶ ἡ ἐντολή</u> <u>ἁγία· καὶ δικαία καὶ ἀγαθή.</u></p> <p><u>Τὸ οὖν ἀγαθὸν</u></p> <p>ἐμοὶ ἐγένετο θάνατος; <u>μὴ γένοιτο·</u> <u>ἀλλὰ ἡ ἁμαρτία,</u> ἵνα φανῇ <u>ἁμαρτία,</u> διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται</p> <p>καθ' ὑπερβολὴν <u>ἁμαρτωλὸς</u> <u>ἡ ἁμαρτία</u> διὰ τῆς ἐντολῆς.</p> <p><u>οἶδαμεν γὰρ</u></p> <p>ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.<sup>15</sup></p> <p>ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ.<sup>16</sup></p> <p>εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.<sup>17</sup></p> <p><u>νυνὶ δὲ</u></p> <p><u>οὐκέτι</u> ἐγὼ κατεργάζομαι αὐτὸ <u>ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.</u><sup>18</sup></p> <p>οἶδα γὰρ</p>		
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	<p>ὅτι οὐκ οἰκεῖ ἐν ἐμοί,  τοῦτ' ἔστιν ἐν τῇ σαρκί μου,  ἀγαθόν· τὸ γὰρ <u>θέλει</u>  παράκειται μοι,  τὸ δὲ κατεργάζεσθαι τὸ καλὸν  οὐ·<sup>19</sup>  <u>οὐ γὰρ ὁ θέλω</u> ποιῶ  ἀγαθόν,  <u>ἀλλὰ ὁ οὐ θέλω</u> κακὸν  τοῦτο πράσσω.<sup>20</sup>  εἰ δὲ ὁ οὐ θέλω ἐγὼ  τοῦτο ποιῶ,  <u>οὐκέτι</u> ἐγὼ κατεργάζομαι αὐτὸ  <u>ἀλλὰ</u> ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.</p> <p>Εὐρίσκω ἄρα τὸν νόμον  τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν  ὅτι ἐμοὶ τὸ κακὸν παράκειται·<sup>22</sup>  συνήδομαι γὰρ  τῷ νόμῳ τοῦ θεοῦ  κατὰ τὸν ἔσω ἄνθρωπον,<sup>23</sup>  βλέπω δὲ  ἕτερον νόμον  ἐν τοῖς μέλεσίν μου  ἀντιστρατευόμενον  τῷ νόμῳ  τοῦ νοός μου  καὶ αἰχμαλωτίζοντά με  ἐν τῷ νόμῳ τῆς ἁμαρτίας  τῷ ὄντι ἐν τοῖς μέλεσίν μου.</p> <p>ταλαίπωρος ἐγὼ ἄνθρωπος·  τίς με ῥύσεται  ἐκ τοῦ σώματος  τοῦ θανάτου τούτου;<sup>25</sup>  <u>χάρις</u> δὲ τῷ θεῷ  διὰ Ἰησοῦ Χριστοῦ  τοῦ κυρίου ἡμῶν.</p> <p>ἄρα οὖν αὐτὸς ἐγὼ  τῷ <u>μὲν</u> νοῷ  δουλεύω  <u>νόμῳ</u> θεοῦ,  τῇ δὲ σαρκὶ  <u>νόμῳ</u>  ἁμαρτίας.</p>		
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## 8.1-11, B

8.1-8.4	<p><u>Οὐδὲν ἄρα νῦν κατάκριμα</u>  <u>τοῖς</u>  <u>ἐν Χριστῷ Ἰησοῦ</u>.<sup>2</sup>  <u>ὁ γὰρ νόμος</u>  <u>τοῦ πνεύματος</u> τῆς ζωῆς  <u>ἐν Χριστῷ Ἰησοῦ</u>  <u>ἡλευθέρωσέν σε</u>  <u>ἀπὸ τοῦ νόμου</u>  <u>τῆς ἁμαρτίας</u></p>		A
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	<p>καὶ τοῦ θανάτου.<sup>3</sup>  τὸ γὰρ ἀδύνατον τοῦ νόμου,  ἐν ᾧ ἡσθένει  διὰ τῆς <u>σαρκός</u>,  ὁ θεὸς  τὸν ἑαυτοῦ υἱὸν πέμψας  ἐν ὁμοιώματι <u>σαρκὸς ἁμαρτίας</u>  καὶ περὶ <u>ἁμαρτίας</u>  κατέκρινεν  τὴν <u>ἁμαρτίαν</u>  ἐν τῇ <u>σαρκί</u>,<sup>4</sup>  ἵνα τὸ <u>δικαίωμα τοῦ νόμου</u>  πληρωθῇ  ἐν ἡμῖν  τοῖς μὴ <u>κατὰ σάρκα</u> περιπατοῦσιν  ἀλλὰ <u>κατὰ πνεῦμα</u>.</p>		
8.5-8.8	<p>οἱ γὰρ <u>κατὰ σάρκα</u> ὄντες  <u>τὰ</u> τῆς σαρκὸς <u>φρονοῦσιν</u>,  οἱ δὲ <u>κατὰ πνεῦμα</u>  <u>τὰ</u> τοῦ πνεύματος.<sup>6</sup>  τὸ γὰρ <u>φρόνημα τῆς σαρκὸς</u>  θάνατος,  τὸ δὲ <u>φρόνημα τοῦ πνεύματος</u>  ζωὴ καὶ εἰρήνη.<sup>7</sup>  διότι τὸ <u>φρόνημα τῆς σαρκὸς</u> ἔχθρα εἰς θεόν,  τῷ γὰρ νόμῳ τοῦ θεοῦ  οὐχ ὑποτάσσεται,  οὐδὲ γὰρ δύναται.<sup>8</sup>  οἱ δὲ ἐν σαρκὶ ὄντες  θεῷ ἀρέσαι  οὐ δύνανται.</p>	<p>a  a'  a  a'  a  a'  (compare 8.1: condemnation)</p>	B
8.9-8.11	<p>ὕμεῖς δὲ  <u>οὐκ ἐστὲ ἐν σαρκὶ</u>  <u>ἀλλὰ ἐν πνεύματι</u>,  εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.  εἰ δέ τις <u>πνεῦμα Χριστοῦ</u> οὐκ ἔχει,  οὗτος  οὐκ ἔστιν αὐτοῦ.<sup>10</sup>  <u>εἰ δὲ Χριστὸς ἐν ὑμῖν</u>,  τὸ <u>μὲν σῶμα</u>  νεκρὸν  <u>διὰ ἁμαρτίαν</u>,  τὸ <u>δὲ πνεῦμα</u>  ζωὴ  <u>διὰ δικαιοσύνην</u>.<sup>11</sup>  <u>εἰ δὲ τὸ πνεῦμα</u>  <u>τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν</u>  οἰκεῖ ἐν ὑμῖν,  <u>ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν</u>  ζωοποιήσει καὶ  τὰ θνητὰ σώματα ὑμῶν  διὰ τοῦ ἐνοικοῦντος  αὐτοῦ πνεύματος  ἐν ὑμῖν.</p>		A'

# 8.12-39, B'

8.12-8.17	<p>ἼΑρα οὖν,</p> <p><u>ἀδελφοί,</u> ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν·<sup>13</sup> εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε.<sup>14</sup> ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.<sup>15</sup> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν, Αββα ὁ πατήρ·<sup>16</sup> αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ.<sup>17</sup> εἰ δὲ τέκνα καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.</p>		A
8.18-8.30	<p>Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.<sup>19</sup> ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·<sup>20</sup> τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι<sup>21</sup> ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ. <u>οἶδαμεν γὰρ</u> (see 8.28) ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·<sup>23</sup> οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι,</p>		B

	<p>τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.<sup>24</sup>  τῇ γὰρ ἐλπίδι ἐσώθημεν·  ἐλπίς δὲ βλεπομένη  οὐκ ἔστιν ἐλπίς·  ὃ γὰρ βλέπει τίς  τί ἐλπίζει;<sup>25</sup>  εἰ δὲ ὃ οὐ βλέπομεν  ἐλπίζομεν,  δι' ὑπομονῆς ἀπεκδεχόμεθα.  ὥσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν·  τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ  οὐκ οἶδαμεν,  ἀλλὰ αὐτὸ τὸ πνεῦμα  ὑπερεντυγχάνει  <u>στεναγμοῖς ἀλαλήτοις</u>.<sup>27</sup>  ὃ δὲ ἐρανῶν τὰς καρδίας  οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,  ὅτι κατὰ θεὸν  ἐντυγχάνει  ὑπὲρ ἁγίων.  <u>οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεόν</u><sup>28</sup>  πάντα συνεργεῖ ὁ θεὸς εἰς ἀγαθόν,  τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.<sup>29</sup>  ὅτι οὗς προέγνω,  καὶ προώρισεν  συμμόρφους  τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,  εἰς τὸ εἶναι αὐτὸν  πρωτότοκον  ἐν πολλοῖς ἀδελφοῖς.<sup>30</sup>  οὗς δὲ προώρισεν,  <u>τούτους καὶ</u>  <u>ἐκάλεσεν</u>.  καὶ οὗς ἐκάλεσεν,  <u>τούτους καὶ</u>  <u>ἐδικαίωσεν</u>.  οὗς δὲ ἐδικαίωσεν,  <u>τούτους καὶ</u>  <u>ἐδόξασεν</u>.</p>		
8.31-8.39	<p><u>Τί οὖν ἐροῦμεν πρὸς ταῦτα;</u>  εἰ ὁ θεὸς ὑπὲρ ἡμῶν,  τίς καθ' ἡμῶν;<sup>32</sup>  ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο,  ἀλλὰ ὑπὲρ ἡμῶν πάντων  παρέδωκεν αὐτόν,  πῶς οὐχὶ καὶ σὺν αὐτῷ  τὰ πάντα ἡμῖν  χαρίζεται;<sup>33</sup>  <u>τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ;</u>  θεὸς ὁ <u>δικαιῶν</u>.<sup>34</sup>  <u>τίς ὁ κατακρινῶν;</u>  Χριστὸς Ἰησοῦς  ὁ ἀποθανών,  μᾶλλον δὲ ἐγερθεὶς,  ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ,</p>	) a threesome ) ) )	B'

	<p>ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.<sup>35</sup></p> <p><u>τίς ἡμᾶς χωρίσει</u> )</p> <p><u>ἀπὸ τῆς ἀγάπης</u></p> <p><u>τοῦ Χριστοῦ;</u></p> <p>θλίψις ἢ στενοχωρία ἢ λιμὸς ) a list of 6</p> <p>ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;<sup>36</sup> )</p> <p>καθὼς γέγραπται</p> <p>ὅτι Ἕνεκεν σοῦ</p> <p>θανατούμεθα</p> <p>ὅλην τὴν ἡμέραν,</p> <p>ἐλογίσθημεν</p> <p>ὡς πρόβατα</p> <p>σφαγῆς.</p> <p>ἀλλ' ἐν τούτοις πᾶσιν</p> <p>ὑπερνικῶμεν</p> <p>διὰ τοῦ ἀγαπήσαντος ἡμᾶς.<sup>38</sup></p> <p>πέπεισμαι γὰρ</p> <p>ὅτι <u>οὔτε</u> θάνατος <u>οὔτε</u> ζωὴ <u>οὔτε</u> ἄγγελοι ) a list of 9</p> <p><u>οὔτε</u> ἀρχαὶ <u>οὔτε</u> ἐνεστῶτα <u>οὔτε</u> μέλλοντα )</p> <p><u>οὔτε</u> δυνάμεις <u>οὔτε</u> ὕψωμα <u>οὔτε</u> βάθος )</p> <p><u>οὔτε</u> τίς κτίσις ἑτέρα</p> <p>δυνήσεται</p> <p><u>ἡμᾶς χωρίσαι</u></p> <p>ἀπὸ τῆς ἀγάπης τοῦ θεοῦ</p> <p>τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.</p>		
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## SECTION 2': 9.1-11.36:

### 9.1-29, A

9.1-9.13	<p>Ἀλήθειαν λέγω ἐν Χριστῷ,  οὐ ψεύδομαι,  συμμαρτυρούσης μοι  τῆς συνειδήσεώς μου  ἐν πνεύματι ἁγίῳ,<sup>2</sup>  ὅτι λύπη μοί ἐστιν μεγάλη  καὶ ἀδιάλειπτος ὁδύνη  τῇ καρδίᾳ μου.<sup>3</sup></p> <p>ἡυχόμεν γὰρ  ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ  ὑπὲρ τῶν ἀδελφῶν μου  τῶν συγγενῶν μου  κατὰ σάρκα,<sup>4</sup></p> <p>οἵτινές εἰσιν Ἰσραηλῖται,  ὧν ἡ υἰοθεσία ) a listing  καὶ ἡ δόξα )  καὶ αἱ διαθήκαι )  καὶ ἡ νομοθεσία )  καὶ ἡ λατρεία )  καὶ αἱ ἐπαγγελίαι,<sup>5</sup> )</p> <p>ὧν οἱ πατέρες, )  καὶ ἐξ ὧν )  ὁ Χριστὸς  τὸ κατὰ σάρκα·  ὁ ὧν ἐπὶ πάντων )  θεὸς εὐλογητὸς  εἰς τοὺς αἰῶνας,  ἀμήν.<sup>6</sup></p> <p>Οὐχ οἶον δὲ  ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.  οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ,  οὗτοι Ἰσραὴλ.<sup>7</sup></p> <p>οὐδ'  ὅτι εἰσὶν σπέρμα Ἀβραάμ,  πάντες τέκνα,  ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.<sup>8</sup></p> <p>τοῦτ' ἔστιν,  οὐ τὰ τέκνα τῆς σαρκὸς  ταῦτα τέκνα τοῦ θεοῦ,  ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας  λογίζεται εἰς σπέρμα.<sup>9</sup></p> <p>ἐπαγγελίας γὰρ  ὁ λόγος οὗτος,  Κατὰ τὸν καιρὸν τοῦτον  ἐλεύσομαι  καὶ ἔσται τῇ Σάρρᾳ υἱός.</p> <p>οὐ μόνον δέ,  ἀλλὰ καὶ  Ῥεβέκκα  ἐξ ἐνὸς κοίτην ἔχουσα,  Ἰσαὰκ τοῦ πατρὸς ἡμῶν.<sup>11</sup></p>		A
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	<p>μήπω γὰρ γεννηθέντων  μηδὲ πραξάντων τι  ἀγαθὸν  ἢ φαῦλον,  ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,<sup>12</sup>  οὐκ ἐξ ἔργων  ἀλλ' ἐκ τοῦ καλοῦντος,  ἐρρέθη αὐτῇ  ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι.<sup>13</sup>  καθὼς γέγραπται,  Τὸν Ἰακώβ ἠγάπησα,  τὸν δὲ Ἡσαὺ ἐμίσησα.</p>		
9.14-9.29	<p><u>Τί οὖν ἐροῦμεν;</u>  μη ἀδικία παρὰ τῷ θεῷ;  μη γένοιτο.<sup>15</sup>  τῷ Μωϋσεῖ γὰρ λέγει,  'Ελεήσω ὃν ἂν ἐλεῶ,  καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.  ἄρα οὖν οὐ τοῦ θέλοντος  οὐδὲ τοῦ τρέχοντος,  ἀλλὰ τοῦ ἐλεῶντος θεοῦ.<sup>17</sup>  λέγει γὰρ ἡ γραφή τῷ Φαραῶ  ὅτι Εἰς αὐτὸ τοῦτο  ἐξήγειρά σε  ὅπως ἐνδείξωμαι  ἐν σοὶ  τὴν δυνάμιν μου,  καὶ ὅπως διαγγελῇ  τὸ ὄνομά μου  ἐν πάσῃ τῇ γῇ.<sup>18</sup>  ἄρα οὖν  ὃν θέλει ἐλεεῖ,  ὃν δὲ θέλει σκληρύνει.<sup>19</sup>  'Ερεῖς μοι οὖν,  Τί οὖν ἔτι μέμφεται;  τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;<sup>20</sup>  ὦ ἄνθρωπε,  μενοῦνγε σὺ  τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;  μη ἐρεῖ τὸ πλάσμα τῷ πλάσαντι,  Τί με ἐποίησας οὕτως;<sup>21</sup>  ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ  ἐκ τοῦ αὐτοῦ φυράματος  ποιῆσαι  ὃ μὲν εἰς τιμὴν σκεῦος,  ὃ δὲ εἰς ἀτιμίαν;<sup>22</sup>  εἰ δὲ θέλων ὁ θεὸς  ἐνδείξασθαι τὴν ὀργὴν  καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ  ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ  σκεύη ὀργῆς  κατηρτισμένα εἰς ἀπώλειαν,<sup>23</sup>  καὶ ἵνα γνωρίσῃ  τὸν πλοῦτον τῆς δόξης αὐτοῦ  ἐπὶ σκεύῃ ἐλέους,</p>	(see 9.30)	B

	<p> <u>ἃ προητοίμασεν εἰς δόξαν,</u><sup>24</sup>  <u>οὓς καὶ ἐκάλεσεν ἡμᾶς</u>  <u>οὐ μόνον ἐξ Ἰουδαίων</u>  <u>ἀλλὰ καὶ ἐξ ἐθνῶν;</u><sup>25</sup> </p> <p> <u>ὥς καὶ ἐν τῷ Ὠσηῆ</u>  <u>λέγει,</u>  <u>Καλέσω τὸν οὐ λαόν μου λαόν μου</u>  <u>καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην·</u><sup>26</sup>  <u>καὶ ἔσται</u>  <u>ἐν τῷ τόπῳ</u>  <u>οὗ ἐρρέθη αὐτοῖς,</u>  <u>Οὐ λαός μου ὑμεῖς,</u>  <u>ἐκεῖ</u>  <u>κληθήσονται</u>  <u>υἱοὶ θεοῦ ζῶντος.</u><sup>27</sup> </p> <p> <u>Ἡσαΐας δὲ κρᾶζει</u>  <u>ὑπὲρ τοῦ Ἰσραήλ,</u>  <u>Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ</u>  <u>ὥς ἡ ἄμμος τῆς θαλάσσης,</u>  <u>τὸ ὑπόλειμμα σωθήσεται·</u>  <u>λόγον γὰρ συντελῶν καὶ συντέμνων</u>  <u>ποιήσῃ κύριος</u>  <u>ἐπὶ τῆς γῆς.</u><sup>29</sup> </p> <p> <u>καὶ καθὼς προεῖρηκεν Ἡσαΐας,</u>  <u>Εἰ μὴ κύριος Σαβαώθ</u>  <u>ἐγκατέλιπεν ἡμῖν σπέρμα,</u>  <u>ὥς Σόδομα ἂν ἐγενήθημεν</u>  <u>καὶ ὥς Γόμορρα ἂν ὠμοιώθημεν.</u> </p>		
9.30-9.33	<p> <u>Τί οὖν ἐροῦμεν;</u>  <u>ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην</u>  <u>κατέλαβεν δικαιοσύνην,</u>  <u>δικαιοσύνην δὲ τὴν ἐκ πίστεως·</u><sup>31</sup>  <u>Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης</u>  <u>εἰς νόμον</u>  <u>οὐκ ἔφθασεν.</u><sup>32</sup> </p> <p> <u>διὰ τί;</u>  <u>ὅτι</u>  <u>οὐκ ἐκ πίστεως</u>  <u>ἀλλ' ὥς ἐξ ἔργων·</u>  <u>προσέκοψαν</u>  <u>τῷ λίθῳ</u>  <u>τοῦ προσκόμματος,</u><sup>33</sup> </p> <p> <u>καθὼς γέγραπται,</u>  <u>Ἴδου τίθημι ἐν Σιών</u>  <u>λίθον προσκόμματος</u>  <u>καὶ πέτραν σκανδάλου,</u>  <u>καὶ ὁ πιστεύων</u>  <u>ἐπ' αὐτῷ</u>  <u>οὐ καταισχυνθήσεται.</u> </p>	(see 9.14)	B'



## 10.1-11.6, B

10.1-10.4	<p>Ἀδελφοί, ἡ μὲν εὐδοκία  τῆς ἐμῆς καρδίας  καὶ ἡ δέησις πρὸς τὸν θεὸν  ὑπὲρ αὐτῶν  εἰς σωτηρίαν.<sup>2</sup>  μαρτυρῶ γὰρ αὐτοῖς  ὅτι ζῆλον θεοῦ  ἔχουσιν,  ἀλλ' οὐ κατ' ἐπίγνωσιν.<sup>3</sup>  ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην,  καὶ τὴν ἰδίαν ζητοῦντες στήσαι,  τῇ δικαιοσύνῃ  τοῦ θεοῦ  οὐχ ὑπετάγησαν.<sup>4</sup>  τέλος γὰρ  νόμου  Χριστὸς  εἰς δικαιοσύνην  παντὶ τῷ πιστεύοντι.</p>		A
10.5-10.13	<p>Μωϋσῆς γὰρ γράφει  τὴν δικαιοσύνην  τὴν ἐκ τοῦ νόμου  ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος  ζήσεται ἐν αὐτοῖς.<sup>6</sup>  ἡ δὲ ἐκ πίστεως δικαιοσύνη  οὕτως λέγει,  Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου,  Τίς ἀναβήσεται εἰς τὸν οὐρανόν;  τοῦτ' ἔστιν  Χριστὸν καταγαγεῖν.<sup>7</sup>  ἢ Τίς καταβήσεται εἰς τὴν ἄβυσσον;  τοῦτ' ἔστιν  Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.<sup>8</sup>  ἀλλὰ τί λέγει;  Ἐγγύς σου τὸ ῥῆμά ἐστιν,  ἐν τῷ στόματί σου  καὶ ἐν τῇ καρδίᾳ σου.  τοῦτ' ἔστιν  τὸ ῥῆμα τῆς πίστεως  ὃ κηρύσσομεν.<sup>9</sup>  ὅτι ἐὰν ὁμολογήσῃς  ἐν τῷ στόματί σου  κύριον Ἰησοῦν,  καὶ πιστεύσῃς  ἐν τῇ καρδίᾳ σου  ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,  σωθήσῃ.<sup>10</sup>  καρδίᾳ γὰρ  πιστεύεται  εἰς δικαιοσύνην,  στόματι δὲ  ὁμολογεῖται  εἰς σωτηρίαν.<sup>11</sup></p>		B

	<p><u>λέγει γὰρ</u> ἡ γραφή,  <u>Πᾶς</u> ὁ πιστεύων ἐπ' αὐτῷ  οὐ καταισχυνθήσεται.<sup>12</sup>  <u>οὐ γὰρ</u> ἐστὶν διαστολή  Ἰουδαίου τε  καὶ Ἑλλήνος,  ὁ γὰρ αὐτὸς κύριος πάντων  πλουτῶν  εἰς πάντας  τοὺς ἐπικαλουμένους αὐτόν.<sup>13</sup>  <u>Πᾶς</u> γὰρ  ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου (linking with B' following)  σωθήσεται.</p>		
10.14 -11.6	<p><u>Πῶς</u> οὖν ἐπικαλέσονται  εἰς ὃν οὐκ ἐπίστευσαν;  <u>πῶς</u> δὲ πιστεύσωσιν  οὐδ' οὐκ ἤκουσαν;  <u>πῶς</u> δὲ ἀκούσωσιν  χωρὶς κηρύσσοντος;<sup>15</sup>  <u>πῶς</u> δὲ κηρύξωσιν  ἐὰν μὴ ἀποσταλῶσιν;  καθὼς γέγραπται,  'Ὡς ὦραῖοι  οἱ πόδες  τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.  'Αλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.  'Ησαΐας γὰρ λέγει,  Κύριε,  τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;<sup>17</sup>  ἄρα  ἡ πίστις  ἐξ ἀκοῆς,  ἡ δὲ ἀκοή  διὰ ῥήματος Χριστοῦ.<sup>18</sup>  <u>ἀλλὰ</u> λέγω,  μὴ οὐκ ἤκουσαν;  μενοῦν γε,  <u>Εἰς</u> πᾶσαν τὴν γῆν  ἐξῆλθεν ὁ φθόγγος αὐτῶν,  καὶ <u>εἰς</u> τὰ πέρατα τῆς οἰκουμένης  τὰ ῥήματα αὐτῶν.  <u>ἀλλὰ</u> λέγω,  μὴ Ἰσραὴλ οὐκ ἔγνω;  πρῶτος Μωϋσῆς λέγει,  'Εγὼ παραζηλώσω ὑμᾶς  ἐπ' οὐκ ἔθνει,  ἐπ' ἔθνει ἀσυνέτῳ  παροργιῶ ὑμᾶς.  'Ησαΐας δὲ ἀποτολμᾷ καὶ λέγει,  Εὐρέθην  ἐν τοῖς ἐμὲ μὴ ζητοῦσιν,  ἐμφανῆς ἐγενόμην  τοῖς ἐμὲ μὴ ἐπερωτῶσιν.  πρὸς δὲ τὸν Ἰσραὴλ λέγει,  'Ὁλην τὴν ἡμέραν</p>		B'

	<p>ἐξεπέτασα τὰς χεῖράς μου  πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.  Λέγω οὖν,  <u>μὴ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ;</u>  <u>μὴ γένοιτο·</u>  καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί,  ἐκ σπέρματος Ἀβραάμ,  φυλῆς Βενιαμίν.<sup>2</sup>  <u>οὐκ ἀπόσατο ὁ θεὸς</u>  τὸν λαὸν αὐτοῦ  ὃν προέγνω.  <u>ἢ οὐκ οἶδατε</u>  ἐν Ἠλίᾳ  <u>τί λέγει ἡ γραφή;</u>  ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ,<sup>3</sup>  Κύριε,  τοὺς προφῆτας σου ἀπέκτειναν,  τὰ θυσιαστήριά σου κατέσκαψαν,  ἐγὼ ὑπελείφθην μόνος,  καὶ ζητοῦσιν τὴν ψυχὴν μου.<sup>4</sup>  <u>ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;</u>  Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας,  οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.<sup>5</sup>  οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ  λεῖμμα  κατ' ἐκλογὴν χάριτος γέγονεν.<sup>6</sup>  εἰ δὲ χάριτι,  <u>οὐκέτι ἐξ ἔργων,</u>  <u>ἐπεὶ ἡ χάρις</u>  <u>οὐκέτι γίνεται χάρις</u>    (ἐπεὶ το ἐργον (a strong case to remove  <u>οὐκέτι ἐστὶν ἐργον</u>) these lines, yes?)</p>		
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### 11.7-36, B'

11.7-11.24	<p><u>Τί οὖν;</u>  ὃ ἐπιζητεῖ Ἰσραὴλ,  τοῦτο οὐκ ἐπέτυχεν,  ἢ δὲ ἐκλογὴ ἐπέτυχεν·  οἱ δὲ λοιποὶ ἐπωρώθησαν,<sup>8</sup>  καθὼς γέγραπται,  "Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,  ὀφθαλμοὺς τοῦ μὴ βλέπειν  καὶ ὦτα τοῦ μὴ ἀκούειν,  ἕως τῆς σήμερον ἡμέρας.<sup>9</sup>  καὶ Δαυὶδ λέγει,  Γενηθήτω ἡ τράπεζα αὐτῶν  εἰς παγίδα  καὶ εἰς θήραν  καὶ εἰς σκάνδαλον  καὶ εἰς ἀνταπόδομα αὐτοῖς,<sup>10</sup>  σκοτισθήτωσαν  οἱ ὀφθαλμοὶ αὐτῶν  τοῦ μὴ βλέπειν,</p>		A
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	<p>καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.<sup>11</sup></p> <p><u>Λέγω οὖν,</u> <u>μὴ ἔπταισαν</u> <u>ἵνα πέσωσιν;</u> <u>μὴ γένοιτο·</u> <u>ἀλλὰ τῷ αὐτῶν παραπτώματι</u> <u>ἡ σωτηρία</u> <u>τοῖς ἔθνεσιν,</u> <u>εἰς τὸ παραζηλώσαι αὐτούς.</u><sup>12</sup> <u>εἰ δὲ τὸ παράπτωμα αὐτῶν</u> <u>πλοῦτος κόσμος</u> <u>καὶ τὸ ἥττημα αὐτῶν</u> <u>πλοῦτος ἔθνων,</u> <u>πόσῳ μᾶλλον τ</u> <u>ὁ πλήρωμα αὐτῶν.</u><sup>13</sup></p> <p>ὕμῖν δὲ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω,<sup>14</sup> εἴ πως <u>παραζηλώσω μου τὴν σάρκα</u> <u>καὶ σώσω τινὰς ἐξ αὐτῶν.</u><sup>15</sup></p> <p><u>εἰ γὰρ ἡ ἀποβολὴ αὐτῶν</u> (see 11.24) <u>καταλλαγὴ κόσμου,</u> <u>τίς ἡ πρόσλημψις</u> <u>εἰ μὴ ζωὴ</u> <u>ἐκ νεκρῶν;</u><sup>16</sup> <u>εἰ δὲ ἡ ἀπαρχὴ ἁγία,</u> <u>καὶ τὸ φύραμα·</u> <u>καὶ εἰ ἡ ῥίζα ἁγία,</u> <u>καὶ οἱ κλάδοι.</u> (introductory to what follows) <u>εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν,</u> <u>σὺ δὲ ἀγριέλαιος ὢν</u> <u>ἐνεκεντρίσθης</u> <u>ἐν αὐτοῖς</u> <u>καὶ συγκοινωνὸς τῆς ῥίζης</u> <u>τῆς πίότητος</u> <u>τῆς ἐλαίας ἐγένου,</u><sup>18</sup> <u>μὴ κατακαυχῶ τῶν κλάδων·</u> <u>εἰ δὲ κατακαυχᾶσαι,</u> <u>οὐ σὺ τὴν ῥίζαν βαστάζεις</u> <u>ἀλλὰ ἡ ῥίζα σέ.</u><sup>19</sup></p> <p>ἐρεῖς οὖν, <u>Ἐξεκλάσθησαν κλάδοι</u> <u>ἵνα ἐγὼ ἐγκεντρισθῶ.</u><sup>20</sup> καλῶς· <u>τῇ ἀπιστίᾳ ἐξεκλάσθησαν,</u> <u>σὺ δὲ τῇ πίστει ἔστηκας.</u> <u>μὴ ὑψηλὰ φρόνει,</u> <u>ἀλλὰ φοβοῦ·</u><sup>21</sup> <u>εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων</u> <u>οὐκ ἐφείσατο,</u></p>		
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	<p><u>οὐδὲ σοῦ φείσεται.</u>  <u>ἴδε οὖν χρηστότητα καὶ ἀποτομίαν</u> θεοῦ·  <u>ἐπὶ μὲν τοὺς πεσόντας ἀποτομία,</u>  <u>ἐπὶ δὲ σέ χρηστότης</u> θεοῦ,  <u>ἐὰν ἐπιμένης τῇ χρηστότητι,</u>  <u>ἐπεὶ καὶ σὺ ἐκκοπήσῃ.</u><sup>23</sup></p> <p><u>κάκεῖνοι δέ</u>  <u>ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ,</u>  <u>ἐγκεντρισθήσονται·</u>  <u>δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν</u>  <u>ἐγκεντρίσαι αὐτούς.</u><sup>24</sup></p> <p><u>εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν</u>  <u>ἐξεκόπης</u>  <u>ἀγριελαίου</u>  <u>καὶ παρὰ φύσιν</u>  <u>ἐνεκεντρίσθης</u>  <u>εἰς καλλιέλαιον,</u>  <u>πόσῳ μᾶλλον οὗτοι</u>  <u>οἱ κατὰ φύσιν ἐγκεντρισθήσονται</u>  <u>τῇ ἰδίᾳ ἐλαίᾳ.</u></p>		
11.25 - 11.32	<p><u>Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,</u>  <u>ἀδελφοί,</u>  <u>τὸ μυστήριον τοῦτο,</u>  <u>ἵνα μὴ ᾗτε</u>  <u>παρ' ἑαυτοῖς</u>  <u>φρόνιμοι,</u>  <u>ὅτι πῶρως</u>  <u>ἀπὸ μέρους</u>  <u>τῷ Ἰσραὴλ γέγονεν</u>  <u>ἄχρις οὗ</u>  <u>τὸ πλήρωμα τῶν ἐθνῶν</u>  <u>εἰσέλθῃ,</u><sup>26</sup>  <u>καὶ οὕτως</u>  <u>πᾶς Ἰσραὴλ</u>  <u>σωθήσεται·</u></p> <p><u>καθὼς γέγραπται,</u>  <u>Ἦξει ἐκ Σιών ὁ ῥυόμενος,</u>  <u>ἀποστρέψει ἀσεβείας</u>  <u>ἀπὸ Ἰακώβ·</u>  <u>καὶ αὕτη αὐτοῖς</u>  <u>ἢ παρ' ἐμοῦ διαθήκη,</u>  <u>ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.</u></p> <p><u>κατὰ μὲν τὸ εὐαγγέλιον</u>  <u>ἐχθροὶ</u>  <u>δι' ὑμᾶς,</u>  <u>κατὰ δὲ τὴν ἐκλογὴν</u>  <u>ἀγαπητοὶ</u>  <u>διὰ τοὺς πατέρας·</u><sup>29</sup>  <u>ἀμεταμέλητα γὰρ</u>  <u>τὰ χαρίσματα</u>  <u>καὶ ἡ κλήσις τοῦ θεοῦ.</u><sup>30</sup></p> <p><u>ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ,</u>  <u>νῦν δὲ ἠλεήθητε</u>  <u>τῇ τούτων ἀπειθείᾳ,</u><sup>31</sup>  <u>οὕτως καὶ οὗτοι νῦν ᠠπείθησαν</u></p>		B

	<p>τῷ ὑμετέρῳ <u>ἐλέει</u>  <u>ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν.</u><sup>32</sup>  συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας  εἰς ἀπείθειαν  ἵνα τοὺς πάντας <u>ἐλεήσῃ.</u></p>		
11.33 - 11.36	<p>ᾧ βάθος πλούτου  καὶ σοφίας  καὶ γνώσεως θεοῦ·  ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ  καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.  <u>Τίς γὰρ</u> ἔγνω νοῦν κυρίου;  <u>ἢ τίς</u> σύμβουλος αὐτοῦ ἐγένετο;  <u>ἢ τίς</u> προέδωκεν αὐτῷ  καὶ ἀνταποδοθήσεται αὐτῷ;  ὅτι <u>ἐξ αὐτοῦ</u>  <u>καὶ δι' αὐτοῦ</u>  <u>καὶ εἰς αὐτὸν</u>  τὰ πάντα·  Αὐτῷ ἡ δόξα  εἰς τοὺς αἰῶνας·  ἀμήν.</p>		B'

## SECTION 1': 12.1-15.33

### 12.1-13.14, A

12.1-12.8	<p>Παρακαλῶ οὖν ὑμᾶς,  <u>ἀδελφοί</u>,          διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ,          παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν          ἁγίαν          εὐάρεστον τῷ θεῷ,          τὴν λογικὴν λατρείαν ὑμῶν.<sup>2</sup>          καὶ <u>μὴ</u> συσχηματίζεσθε τῷ αἰῶνι τούτῳ,  <u>ἀλλὰ</u> μεταμορφοῦσθε          τῇ ἀνακαινώσει τοῦ νοός,          εἰς τὸ δοκιμάζειν ὑμᾶς          τί τὸ θέλημα τοῦ θεοῦ,          τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.</p> <p><u>Λέγω γὰρ</u>          διὰ <u>τῆς χάριτος</u>  <u>τῆς δοθείσης μοι</u>          παντὶ τῷ ὄντι ἐν ὑμῖν  <u>μὴ</u> ὑπερφρονεῖν          παρ' ὃ δεῖ          φρονεῖν,  <u>ἀλλὰ</u> φρονεῖν εἰς τὸ σωφρονεῖν,          ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν          μέτρον πίστεως.<sup>4</sup></p> <p>καθάπερ γὰρ          ἐν ἐνὶ σώματι          πολλὰ μέλη ἔχομεν,          τὰ δὲ μέλη πάντα          οὐ τὴν αὐτὴν          ἔχει πρᾶξιν,<sup>5</sup>          οὕτως οἱ πολλοὶ          ἐν σῶμά ἐσμεν ἐν Χριστῷ,          τὸ δὲ καθ' εἷς ἀλλήλων μέλη.<sup>6</sup></p> <p>ἔχοντες δὲ χαρίσματα          κατὰ τὴν <u>χάριν</u> τὴν <u>δοθεῖσαν</u> ἡμῖν διάφορα,  <u>εἴτε</u> <u>προφητείαν</u>          κατὰ τὴν ἀναλογίαν τῆς πίστεως,<sup>7</sup>  <u>εἴτε</u> <u>διακονίαν</u> ) a threesome  <u>ἐν</u> τῇ διακονίᾳ,  <u>εἴτε</u> ὁ διδάσκων )  <u>ἐν</u> τῇ διδασκαλίᾳ,<sup>8</sup>  <u>εἴτε</u> ὁ παρακαλῶν )  <u>ἐν</u> τῇ παρακλήσει,  <u>ὁ</u> μεταδιδούς ) a threesome  <u>ἐν</u> ἀπλότητι,  <u>ὁ</u> προϊστάμενος )  <u>ἐν</u> σπουδῇ,  <u>ὁ</u> ἐλεῶν )  <u>ἐν</u> ἰλαρότητι.</p>		A
12.9-12.21	<p>Ἡ ἀγάπη ἀνυπόκριτος.          ἀποστυγοῦντες τὸ πονηρόν,          κολλώμενοι τῷ ἀγαθῷ.<sup>10</sup></p>		B

	τῇ φιλαδελφίᾳ	) list started		
	<u>εἰς ἀλλήλους</u>			
	φιλόστοργοι,			
	τῇ τιμῇ	)		
	<u>ἀλλήλους</u>			
	προηγούμενοι, <sup>11</sup>			
	τῇ σπουδῇ	) list continued		
	μὴ ὀκνηροί,			
	τῷ πνεύματι	)		
	ζέοντες,			
	τῷ κυρίῳ	)		
	δουλεύοντες, <sup>12</sup>			
	τῇ ἐλπίδι	)		
	χαίροντες,			
	τῇ θλίψει	)		
	ὑπομένοντες,			
	τῇ προσευχῇ	)		
	προσκαρτεροῦντες, <sup>13</sup>			
	ταῖς χρείαις τῶν ἀγίων	)		
	κοινωνοῦντες,			
	τὴν φιλοξενίαν	)		
	διώκοντες.			
	εὐλογεῖτε	)		
	τοὺς διώκοντας ὑμᾶς,			
	εὐλογεῖτε	)		
	καὶ μὴ καταρᾶσθε. <sup>15</sup>			
	χαίρειν	)		
	<u>μετὰ</u> χαιρόντων,			
	κλαίειν	)		
	<u>μετὰ</u> κλαιόντων. <sup>16</sup>			
	τὸ αὐτὸ	)		
	<u>εἰς ἀλλήλους</u>			
	φρονοῦντες,			
	<u>μὴ</u> τὰ ὑψηλὰ φρονοῦντες			
	<u>ἀλλὰ</u> τοῖς ταπεινοῖς συναπαγόμενοι.			
	μὴ γίνεσθε φρόνιμοι	)		
	παρ' ἑαυτοῖς.			
	μηδενὶ κακὸν	)		
	ἀντὶ κακοῦ			
	ἀποδιδόντες·			
	προνοοούμενοι	)		
	καλὰ			
	ἐνώπιον πάντων ἀνθρώπων. <sup>18</sup>			
	εἰ δυνατόν,	)		
	τὸ ἐξ ὑμῶν			
	μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. <sup>19</sup>			
	<u>μὴ</u> ἑαυτοὺς ἐκδικοῦντες,			
	<u>ἀγαπητοί,</u>			
	<u>ἀλλὰ</u> δότε τόπον τῇ ὀργῇ,			
	γέγραπται γάρ,			
	Ἐμοὶ ἐκδίκησις ἐγὼ ἀνταποδώσω,			
	λέγει κύριος. <sup>20</sup>			
	<u>ἀλλὰ</u>	)		
	ἐὰν πεινᾷ ὁ ἐχθρὸς σου,			
	ψώμιζε αὐτόν·			



	<p> <u>ἐὰν διψᾷ,</u>  <u>πότιζε αὐτόν·</u>  <u>τοῦτο γὰρ ποιῶν</u>  <u>ἄνθρακας πυρὸς</u>  <u>σωρεύσεις</u>  <u>ἐπὶ τὴν κεφαλὴν αὐτοῦ.</u>  <u>μὴ νικῶ ὑπὸ τοῦ κακοῦ,</u> )  <u>ἀλλὰ νίκα</u> )  <u>ἐν τῷ ἀγαθῷ</u>  <u>τὸ κακόν.</u> </p>		
13.1-13.14	<p> <i>Πᾶσα ψυχὴ</i>  <u>ἐξουσίαις ὑπερεχούσαις</u>  <u>ὑποτασσέσθω.</u>  <u>οὐ γὰρ ἔστιν ἐξουσία</u>  <u>εἰ μὴ</u>  <u>ὑπὸ θεοῦ,</u>  <u>αἱ δὲ οὖσαι</u>  <u>ὑπὸ θεοῦ</u>  <u>τεταγμέναι εἰσίν·<sup>2</sup></u>  <u>ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ</u>  <u>τῇ τοῦ θεοῦ διαταγῇ</u>  <u>ἀνθέστηκεν,</u>  <u>οἱ δὲ ἀνθεστηκότες</u>  <u>ἐαυτοῖς κρίμα</u>  <u>λήμψονται.<sup>3</sup></u>  <u>οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος</u>  <u>τῷ ἀγαθῷ ἔργῳ</u>  <u>ἀλλὰ τῷ κακῷ.</u>  <u>θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν;</u>  <u>τὸ ἀγαθὸν ποιεῖ,</u>  <u>καὶ ἔξεις ἔπαινον ἐξ αὐτῆς·<sup>4</sup></u>  <u>θεοῦ γὰρ</u>  <u>διάκονός ἐστιν σοὶ</u>  <u>εἰς τὸ ἀγαθόν.</u>  <u>ἐὰν δὲ τὸ κακὸν ποιῇς,</u>  <u>φοβοῦ·</u>  <u>οὐ γὰρ εἰκῇ</u>  <u>τὴν μάχαιραν</u>  <u>φορεῖ·</u>  <u>θεοῦ γὰρ διάκονός ἐστιν,</u>  <u>ἐκδικος</u>  <u>εἰς ὀργὴν</u>  <u>τῷ τὸ κακὸν πράσσοντι.<sup>5</sup></u>  <u>διὸ ἀνάγκη ὑποτάσσεσθαι,</u>  <u>οὐ μόνον διὰ τὴν ὀργὴν</u>  <u>ἀλλὰ καὶ διὰ τὴν συνείδησιν.</u>  <u>διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε,</u>  <u>λειτουργοὶ γὰρ θεοῦ εἰσιν</u>  <u>εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.<sup>7</sup></u>  <u>ἀπόδοτε πᾶσιν τὰς ὀφειλάς,</u>  <u>τῷ τὸν φόρον</u>  <u>τὸν φόρον,</u> )  <u>τῷ τὸ τέλος</u>  <u>τὸ τέλος,</u> )  <u>τῷ τὸν φόβον</u> </p>		B'

	<p>τὸν φόβον, )  τῷ τὴν τιμὴν  τὴν τιμὴν. )</p> <p>Μηδενὶ μηδὲν ὀφείλετε,  εἰ μὴ τὸ ἀλλήλους <u>ἀγαπᾶν</u>  ὁ γὰρ <u>ἀγαπῶν</u> τὸν ἕτερον  <u>νόμον</u>  <u>πεπλήρωκεν</u>.<sup>9</sup></p> <p>τὸ γὰρ  <u>Οὐ</u> μοιχεύσεις,  <u>Οὐ</u> φονεύσεις,  <u>Οὐ</u> κλέψεις,  <u>Οὐκ</u> ἐπιθυμήσεις,  καὶ εἴ τις ἑτέρα ἐντολή,  ἐν τῷ λόγῳ τούτῳ  ἀνακεφαλαιοῦται,  <u>Ἀγαπήσεις</u>  τὸν πλησίον σου  ὥς σεαυτόν.<sup>10</sup></p> <p><u>ἡ ἀγάπη</u>  τῷ πλησίον  κακὸν οὐκ ἐργάζεται·  <u>πλήρωμα</u> οὖν  <u>νόμου</u>  ἡ ἀγάπη.</p> <p>Καὶ τοῦτο,  εἰδότες  τὸν καιρόν,  ὅτι ὥρα ἤδη  ὑμᾶς ἐξ ὕπνου  ἐγερθῆναι,  <u>νῦν γὰρ</u>  ἐγγύτερον  ἡμῶν ἡ σωτηρία  <u>ἢ ὅτε</u> ἐπιστεύσαμεν.<sup>12</sup>  ἢ νῦν προέκοψεν,  ἢ δὲ ἡμέρα ἤγγικεν.  <u>ἀποθώμεθα</u> οὖν τὰ ἔργα <u>τοῦ σκούτους</u>,  <u>ἐνδυσώμεθα</u> δὲ τὰ ὅπλα <u>τοῦ φωτός</u>.<sup>13</sup></p> <p>ὥς ἐν ἡμέρᾳ  εὐσχημόνως  περιπατήσωμεν,  <u>μὴ</u> κώμοις καὶ μέθαις,  <u>μὴ</u> κοίταις καὶ ἀσελγείαις,  <u>μὴ</u> ἔριδι καὶ ζήλῳ.<sup>14</sup>  <u>ἀλλὰ</u> ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν,  καὶ τῆς σαρκὸς  πρόνοιαν  μὴ ποιῆσθε  εἰς ἐπιθυμίας.</p>		
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# 14.1-23, B

14.1-14.8	<p> <u>Τὸν δὲ ἀσθενοῦντα τῇ πίστει</u>  <u>προσλαμβάνεσθε,</u>  <u>μὴ εἰς διακρίσεις διαλογισμῶν.</u> <sup>2</sup>  <u>ὃς μὲν</u> ) a pair  <u>πιστεύει</u>  <u>φαγεῖν πάντα,</u>  <u>ὁ δὲ ἀσθενῶν</u> )  <u>λάχανα</u>  <u>ἐσθίει.</u> <sup>3</sup>  <u>ὁ ἐσθίων</u>  <u>τὸν μὴ ἐσθίοντα</u>  <u>μὴ ἐξουθενεῖτω,</u>  <u>ὁ δὲ μὴ ἐσθίων</u>  <u>τὸν ἐσθίοντα</u>  <u>μὴ κρινέτω,</u>  <u>ὁ θεὸς γὰρ</u>  <u>αὐτὸν</u>  <u>προσελάβετο.</u> <sup>4</sup>  <u>σὺ τίς εἶ</u>  <u>ὁ κρίνων ἀλλότριον οἰκέτην;</u>  <u>τῷ ἰδίῳ κυρίῳ</u>  <u>στήκει</u>  <u>ἢ πίπτει·</u>  <u>σταθήσεται δέ,</u>  <u>δυνατεῖ γὰρ</u>  <u>ὁ κύριος</u>  <u>στήσαι αὐτόν.</u>  <u>ὃς μὲν</u> ) a pair  <u>κρίνει ἡμέραν</u>  <u>παρ' ἡμέραν,</u>  <u>ὃς δὲ</u> )  <u>κρίνει</u>  <u>πᾶσαν ἡμέραν·</u>  <u>ἕκαστος</u>  <u>ἐν τῷ ἰδίῳ νοῦ</u>  <u>πληροφορεῖσθω.</u> <sup>6</sup>  <u>ὁ φρονῶν τὴν ἡμέραν</u> ) a threesome  <u>κυρίῳ φρονεῖ·</u>  <u>καὶ ὁ ἐσθίων</u> )  <u>κυρίῳ ἐσθίει,</u>  <u>εὐχαριστεῖ γὰρ τῷ θεῷ·</u>  <u>καὶ ὁ μὴ ἐσθίων</u> )  <u>κυρίῳ οὐκ ἐσθίει,</u>  <u>καὶ εὐχαριστεῖ τῷ θεῷ.</u> <sup>7</sup>  <u>οὐδεὶς γὰρ ἑαυτῷ ζῇ,</u> ) a pair  <u>καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.</u> <sup>8</sup> )  <u>ἐάν τε γὰρ ζῶμεν,</u>  <u>τῷ κυρίῳ ζῶμεν,</u>  <u>ἐάν τε ἀποθνήσκωμεν,</u>  <u>τῷ κυρίῳ ἀποθνήσκομεν.</u>  <u>ἐάν τε οὖν ζῶμεν</u>  <u>ἐάν τε ἀποθνήσκωμεν,</u>  <u>τοῦ κυρίου ἐσμέν.</u> </p>		A
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14.9-14.18	<p> <u>εἰς τοῦτο γὰρ</u>  <u>Χριστὸς</u>  <u>ἀπέθανεν</u>  <u>καὶ ἔζησεν</u>  <u>ἵνα καὶ νεκρῶν</u>  <u>καὶ ζώντων</u>  <u>κυριεύσῃ.</u><sup>10</sup>  <u>σὺ δὲ</u> ) a pair  <u>τί κρίνεις</u>  <u>τὸν ἀδελφόν σου;</u>  <u>ἢ καὶ σὺ</u> )  <u>τί ἐξουθενεῖς</u>  <u>τὸν ἀδελφόν σου;</u>  <u>πάντες γὰρ παραστησόμεθα</u>  <u>τῷ βήματι</u>  <u>τοῦ θεοῦ.</u><sup>11</sup>  <u>γέγραπται γάρ,</u>  <u>Ὡς ἐγώ, λέγει κύριος,</u>  <u>ὅτι ἐμοὶ κάμψει πᾶν γόνυ,</u>  <u>καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.</u>  <u>ἄρα οὖν ἕκαστος ἑμῶν</u>  <u>περὶ ἑαυτοῦ</u>  <u>λόγον δώσει τῷ θεῷ.</u>  <u>Μηκέτι οὖν</u>  <u>ἀλλήλους</u>  <u>κρίνωμεν·</u>  <u>ἀλλὰ τοῦτο κρίνατε μᾶλλον,</u>  <u>τὸ μὴ τιθέναι πρόσκομμα</u>  <u>τῷ ἀδελφῷ</u>  <u>ἢ σκάνδαλον.</u><sup>14</sup>  <u>οἶδα καὶ</u>  <u>πέπεισμαι</u>  <u>ἐν κυρίῳ Ἰησοῦ</u>  <u>ὅτι οὐδὲν</u>  <u>κοινὸν</u>  <u>δι' ἑαυτοῦ·</u>  <u>εἰ μὴ τῷ λογιζομένῳ τι</u>  <u>κοινὸν εἶναι,</u>  <u>ἐκείνῳ</u>  <u>κοινόν.</u><sup>15</sup>  <u>εἰ γὰρ διὰ βρώμα</u>  <u>ὁ ἀδελφός σου λυπεῖται,</u>  <u>οὐκέτι κατὰ ἀγάπην περιπατεῖς.</u>  <u>μὴ τῷ βρώματί σου</u>  <u>ἐκείνον ἀπόλλυε</u>  <u>ὑπὲρ οὗ Χριστὸς ἀπέθανεν.</u><sup>16</sup>  <u>μὴ βλασφημείσθω οὖν</u>  <u>ὑμῶν</u>  <u>τὸ ἀγαθόν.</u><sup>17</sup>  <u>οὐ γάρ ἐστιν</u>  <u>ἡ βασιλεία τοῦ θεοῦ</u>  <u>βρῶσις καὶ πόσις,</u>  <u>ἀλλὰ δικαιοσύνη</u>  <u>καὶ εἰρήνη</u>  <u>καὶ χαρὰ</u> </p>		B
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	<p><u>ἐν πνεύματι ἁγίῳ</u>.<sup>18</sup>  ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ  εὐάρεστος τῷ θεῷ  καὶ δόκιμος τοῖς ἀνθρώποις.</p>		
14.19 - 14.23	<p>ἄρα οὖν  <u>τὰ</u>  τῆς εἰρήνης  διώκωμεν  <u>καὶ τὰ</u>  τῆς οἰκοδομῆς  τῆς εἰς ἀλλήλους.<sup>20</sup>  μὴ ἔνεκεν βρώματος  κατάλυε  τὸ ἔργον τοῦ θεοῦ.  πάντα μὲν καθαρὰ,  ἀλλὰ κακὸν τῷ ἀνθρώπῳ  τῷ διὰ προσκόμματος  ἐσθίοντι.<sup>21</sup>  καλὸν  τὸ <u>μὴ</u> φαγεῖν κρέα  <u>μηδὲ</u> πιεῖν οἶνον  <u>μηδὲ</u> ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.  σὺ πίστιν ἣν ἔχεις  κατὰ σεαυτὸν ἔχε  ἐνώπιον τοῦ θεοῦ.  μακάριος  ὁ μὴ κρίνων ἑαυτὸν  ἐν ᾧ δοκιμάζει.<sup>23</sup>  ὁ δὲ διακρινόμενος  ἐὰν φάγη  κατακέκριται,  ὅτι <u>οὐκ ἐκ πίστεως</u>.  πάν δὲ  ὁ <u>οὐκ ἐκ πίστεως</u>  ἀμαρτία ἐστίν.</p>		B'

A break is found here, in some early versions, ending with 16.25-27

### 15.1-33, B'

15.1- 15.13	<p>Ὅφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ  τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν,  καὶ μὴ ἑαυτοῖς ἀρέσκειν.<sup>2</sup>  ἕκαστος ἡμῶν τῷ πλησίον <u>ἀρεσκέτω</u>  εἰς τὸ ἀγαθὸν  πρὸς οἰκοδομήν.<sup>3</sup>  καὶ γὰρ ὁ Χριστὸς  <u>οὐχ</u> ἑαυτῷ ἤρεσεν.  <u>ἀλλὰ</u> καθὼς γέγραπται,  Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε  ἐπέπεσαν ἐπ' ἐμέ.<sup>4</sup>  ὅσα γὰρ <u>προεγράφη</u> εἰς τὴν ἡμετέραν  διδασκαλίαν <u>ἐγράφη</u>,  ἵνα <u>διὰ τῆς ὑπομονῆς</u>  καὶ <u>διὰ τῆς παρακλήσεως τῶν γραφῶν</u>  τὴν <u>ἐλπίδα</u> ἔχωμεν.</p>		A
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	<p><u>ὁ δὲ θεὸς</u></p> <p><u>τῆς ὑπομονῆς</u> καὶ <u>τῆς παρακλήσεως</u> δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν <u>ἀλλήλοις</u> κατὰ Χριστὸν Ἰησοῦν,<sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι <u>δοξάζετε</u> τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.<sup>7</sup></p> <p>διὸ</p> <p><u>προσλαμβάνεσθε</u> <u>ἀλλήλους,</u> καθὼς καὶ ὁ Χριστὸς <u>προσελάβετο</u> ὑμᾶς, εἰς <u>δόξαν</u> τοῦ θεοῦ.<sup>8</sup></p> <p>λέγω γὰρ</p> <p>Χριστὸν διάκονον γεγενῆσθαι περιτομῆς <u>ὑπὲρ ἀληθείας θεοῦ,</u> <u>εἰς τὸ βεβαιῶσαι</u> τὰς ἐπαγγελίας τῶν πατέρων,<sup>9</sup></p> <p>τὰ δὲ ἔθνη <u>ὑπὲρ ἐλέους</u> <u>δοξάσαι τὸν θεόν·</u> καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν, καὶ τῷ ὀνοματί σου ψαλῶ.<sup>10</sup></p> <p><u>καὶ πάλιν</u></p> <p><u>λέγει,</u> Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.<sup>11</sup></p> <p><u>καὶ πάλιν,</u> Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.<sup>12</sup></p> <p><u>καὶ πάλιν·</u> Ἡσαΐας <u>λέγει,</u> Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.<sup>13</sup></p> <p><u>ὁ δὲ θεὸς τῆς ἐλπίδος</u> πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσεύειν ὑμᾶς <u>ἐν τῇ ἐλπίδι</u> <u>ἐν δυνάμει πνεύματος ἁγίου.</u><sup>14</sup></p>		
15.14	Πέπεισμαι δέ,		B

<p>- 15.21</p>	<p><u>ἀδελφοί μου,</u> καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.<sup>15</sup> τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὥς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ.<sup>16</sup> εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα <u>τὸ εὐαγγέλιον</u> <u>τοῦ θεοῦ,</u> ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.<sup>17</sup> ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν.<sup>18</sup> οὐ γὰρ τολμήσω τι λαλεῖν ᾧ οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,<sup>19</sup> ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι <u>τὸ εὐαγγέλιον</u> <u>τοῦ Χριστοῦ,</u><sup>20</sup> οὕτως δὲ φιλοτιμούμενον <u>εὐαγγελίζεσθαι</u> <u>οὐχ</u> ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,<sup>21</sup> <u>ἀλλὰ</u> καθὼς γέγραπται, <u>Οἷς οὐκ ἀνηγγέλη</u></p>	
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	<p>περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.</p>		
15.22 - 15.33	<p><u>Διὸ καὶ</u> ἐνεκοπτόμην τὰ πολλὰ τοῦ <u>ἐλθεῖν πρὸς ὑμᾶς</u>· (see 15.23, 29, 32) νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ <u>ἐλθεῖν πρὸς ὑμᾶς</u> ἀπὸ πολλῶν ἐτῶν,<sup>24</sup> ὥς ἂν πορεύωμαι <u>εἰς τὴν Σπανίαν</u>· ἐλπίζω γάρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.<sup>25</sup> νυνὶ δὲ πορεύομαι <u>εἰς Ἱερουσαλήμ</u> διακονῶν τοῖς ἀγίοις.<sup>26</sup> <u>εὐδόκησαν γάρ</u> Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλήμ. <u>εὐδόκησαν γάρ,</u> καὶ ὀφείλεται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.<sup>28</sup> τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν <u>εἰς Σπανίαν</u>·<sup>29</sup> οἶδα δὲ</p>		B'



	<p>ὅτι <u>ἐρχόμενος πρὸς ὑμᾶς</u>  ἐν πληρώματι  <u>εὐλογίας Χριστοῦ</u>  ἐλεύσομαι.</p> <p>Παρακαλῶ δὲ ὑμᾶς,  <u>διὰ</u> τοῦ κυρίου ἡμῶν  Ἰησοῦ Χριστοῦ  <u>καὶ διὰ</u> τῆς ἀγάπης  τοῦ πνεύματος,  συναγωνίσασθαί  μοι  ἐν ταῖς προσευχαῖς  ὑπὲρ ἐμοῦ  πρὸς τὸν θεόν,<sup>31</sup>  ἵνα ῥυσθῶ  ἀπὸ τῶν ἀπειθούντων  ἐν τῇ Ἰουδαίᾳ  καὶ ἡ διακονία μου  ἢ  εἰς Ἱερουσαλὴμ  εὐπρόσδεκτος  τοῖς ἀγίοις<sup>32</sup>  γένηται,  ἵνα ἐν χαρᾷ  <u>ἐλθὼν πρὸς ὑμᾶς</u>  διὰ θελήματος  θεοῦ  συναναπαύσωμαι  ὁμῶν.<sup>33</sup></p> <p>ὁ δὲ θεὸς τῆς εἰρήνης  μετὰ πάντων ὑμῶν  ἀμήν.</p>		
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# CLOSING GREETINGS

(Separate from the main text of the letter, like the opening greetings and introduction):

## 16.1-23

16.1-16.10	<p>Συνίστημι δὲ ὑμῖν</p> <p>Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, <sup>2</sup> ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.</p> <p><u>Ἀσπάσασθε</u> Πρίσκαν καὶ Ἀκύλαν (here on: 17 greetings in all τοὺς συνεργούς μου in succession) ἐν Χριστῷ Ἰησοῦ, <sup>4</sup> οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς <u>οὐκ ἐγὼ μόνος</u> εὐχαριστῶ <u>ἀλλὰ καὶ</u> πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.</p> <p><u>ἀσπάσασθε</u> Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.</p> <p><u>ἀσπάσασθε</u> Μαρίαν, ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.</p> <p><u>ἀσπάσασθε</u> Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.</p> <p><u>ἀσπάσασθε</u> Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.</p> <p><u>ἀσπάσασθε</u> Οὐρβανὸν / τὸν συνεργὸν ἡμῶν / ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.</p> <p><u>ἀσπάσασθε</u> Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.</p> <p><u>ἀσπάσασθε</u> τοὺς ἐκ τῶν Ἀριστοβούλου.</p>		A
16.11-16.16	<p><u>ἀσπάσασθε</u> Ἡρωδίωνα τὸν συγγενὴ μου.</p> <p><u>ἀσπάσασθε</u> τοὺς</p>		B

	<p> <u>ἐκ τῶν Ναρκίσσου</u>  <u>τοὺς ὄντας ἐν κυρίῳ.</u>  <u>ἀσπάσασθε</u> Τρύφαιναν καὶ Τρυφῶσαν  <u>τὰς κοπιώσας ἐν κυρίῳ.</u>  <u>ἀσπάσασθε</u> Περσίδα τὴν ἀγαπητήν,  <u>ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.</u>  <u>ἀσπάσασθε</u> Ροῦφον  <u>τὸν ἐκλεκτὸν ἐν κυρίῳ</u>  <u>καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.</u>  <u>ἀσπάσασθε</u> Ἀσύγκριτον, Φλέγοντα,  <u>Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν,</u>  <u>καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.</u>  <u>ἀσπάσασθε</u> Φιλόλογον καὶ Ἰουλίαν,  <u>Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ,</u>  <u>καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.</u>  <u>Ἀσπάσασθε</u> ἀλλήλους ἐν φιλήματι ἁγίῳ.  <u>Ἀσπάζονται</u> ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ. </p>		
16.17 - 16.23	<p> <u>Παρακαλῶ</u> δὲ ὑμᾶς,  <u>ἀδελφοί,</u>  <u>σκοπεῖν τοὺς</u>  <u>τὰς διχοστασίας καὶ τὰ σκάνδαλα</u>  <u>παρὰ τὴν διδαχὴν</u>  <u>ἣν ὑμεῖς ἐμάθετε</u>  <u>ποιούντας,</u>  <u>καὶ ἐκκλίνετε ἀπ' αὐτῶν.</u><sup>18</sup>  <u>οἱ γὰρ τοιοῦτοι</u>  <u>τῷ κυρίῳ ἡμῶν Χριστῷ</u>  <u>οὐ δουλεύουσιν</u>  <u>ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ,</u>  <u>καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας</u>  <u>ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.</u><sup>19</sup>  <u>ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο·</u>  <u>ἐφ' ὑμῖν οὖν χαίρω,</u>  <u>θέλω δὲ ὑμᾶς</u>  <u>σοφοὺς εἶναι εἰς τὸ ἀγαθόν,</u>  <u>ἀκεραίους δὲ εἰς τὸ κακόν.</u>  <u>ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν</u>  <u>ὑπὸ τοὺς πόδας ὑμῶν</u>  <u>ἐν τάχει.</u>  <u>ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ</u>  <u>μεθ' ὑμῶν.</u>  <u>Ἀσπάζεται</u> ὑμᾶς Τιμόθεος,  <u>ὁ συνεργός μου,</u>  <u>καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος</u>  <u>οἱ συγγενεῖς μου.</u>  <u>ἀσπάζομαι</u> ὑμᾶς ἐγὼ Τέρτιος  <u>ὁ γράψας τὴν ἐπιστολὴν</u>  <u>ἐν κυρίῳ.</u>  <u>ἀσπάζεται</u> ὑμᾶς Γάιος  <u>ὁ ξένος μου</u>  <u>καὶ ὅλης τῆς ἐκκλησίας.</u>  <u>ἀσπάζεται</u> ὑμᾶς Ἑραστός  <u>ὁ οἰκονόμος τῆς πόλεως</u>  <u>καὶ Κούαρτος</u>  <u>ὁ ἀδελφός.</u> </p>	<p> (4 greetings in all,  in succession  to complete...) </p> <p> (the rhetor?) </p>	B'

**(16.25-27)**

The following is extra to the structure and not of the same hand as that of the letter writer. And as it has no textual support, along with others I deem it to be a later addition:

	<p><i>Τῷ δὲ δυναμένῳ</i></p> <p><i>ὑμᾶς</i></p> <p><i>στηρίξαι</i></p> <p><i>κατὰ τὸ εὐαγγέλιόν μου</i></p> <p><i>καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,</i></p> <p><i>κατὰ ἀποκάλυψιν μυστηρίου</i></p> <p><i>χρονοῖς αἰωνίοις</i></p> <p><i>σεσιγημένου<sup>26</sup></i></p> <p><i>φανερωθέντος δὲ νῦν</i></p> <p><i>διὰ τε γραφῶν προφητικῶν</i></p> <p><i>κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ</i></p> <p><i>εἰς ὑπακοὴν πίστεως</i></p> <p><i>εἰς πάντα τὰ ἔθνη</i></p> <p><i>γνωρισθέντος,<sup>27</sup></i></p> <p><i>μόνῳ σοφῷ θεῷ</i></p> <p><i>διὰ Ἰησοῦ Χριστοῦ</i></p> <p><i>ᾧ ἡ δόξα</i></p> <p><i>εἰς τοὺς αἰῶνας</i></p> <p><i>ἀμήν.</i></p>		
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## ROMANS: the Letter in Literal English

This translation represents the Greek, the structure and also the writing style of the writer, Tertius, Paul's professional helper, who indeed, it appears, writes the last three pieces of this letter by himself, 16.22-23 (the original ending).

To do this work of translation, I have set down the work of the NIV team and set about it (by comparing it with the Greek texts) to reproduce it in the way that the team members might have done had they been aware of the disciplined writing of this letter, for its structure and its repeating 'style' of ABB' where A, B and B' each break down, in turn, into abb' and where, in turn, and so forth, the next lower literary level and the next also breaks down into three pieces of introduction (a), first development (b) and second, paralleling and closing, development (b'), interpreting as 'b prime').

This Letter really deserves to be read in the Ancient Greek, but the second best thing for English-speaking people who do not read Greek, and for those who do but do not know how to read Greek texts, is a reading in literal English, to demonstrate its structure and its sense as a literary work of its time, which, in the translation, stays faithful, as much as it can, for readability's sake, to the style of its Classical presentation.

In sharp focus, this letter speaks powerfully and clearly to the human condition. It gives true testimony to what was at the root of Christian faith in the beginning. Even though it speaks in some ways as we cannot today, given that we hold much more to a God-driven inclusivity of a kind that our first-century forebears could never have done, particularly in matters of gender and sex. This letter is important for Christians around the world today to read in the way that the writer meant, and to understand it also in the way that he meant it to be understood. We need this springboard to today's developments.

Notes:

1) Where words are missing from the Greek text they are set in brackets in the literal English text. The most common is (is) which is usually in the drop-down line below its subject. This is a particular feature of first-century writing in Greek.

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2) Some parts are identified by brackets as above. The parts are as they are identified in the Greek text, but re-ordered for the sake of a smoother reading of the literal English presentation.

3) Underlining, or use of bold, draws attention to the importance in the text of these words and to their significantly repeated use.

4) Occasionally, I highlight the basic sequence of the writer's thought in red to demonstrate his discipline.

### 'The Righteousness of God, the Gospel of Salvation and the Law of the Spirit'

The above is stated in the opening Chart on this Letter of Paul as the theme of the letter. I think it is most likely that Paul was influenced for his choice of structure by the five-part chiasm of the Pentateuch. This Letter, then, would be his representation of 'the New Law', **'the Law of the Spirit'**.

## In the Old Law:

In the opening of **Genesis**, from the first Taw, between the Hebrew letters Taw, Waw, Res and He, that spell TWRH, meaning 'Law', are 49 letters.

In the opening of **Exodus**, from the first Taw, again between the Hebrew letters Taw, Waw, Res and He are 49 letters.

In the opening of **Leviticus**, from the first Yodh, between the letters Yodh, He, Waw and He, which spell YHWH (Yahweh) are seven letters.

In the opening of **Numbers**, from the first He, the Hebrew letters Taw, Waw, Res and He are in reverse order, but again with 49 letters between them.

The 'old' (original?) opening of **Deuteronomy** would seem to have been at 1.5b: for from the first He after 1.5b, the Hebrew letters Taw, Waw, Res and He are again in reverse order, but this time the letters between them number 48.

How are these arrangements of Hebrew letters to be interpreted? I deduce that the letters of the first two sections and the last two sections of the Law were originally edentations (the opposite of indentations) in the right hand margin, in four lines, vertically, one after the other and that they marked the beginnings of the first two and last two sections to the Law. The reader, therefore, would have these beginnings clearly displayed – in the margin. The Hebrew Bible today shows gaps between words and interestingly demonstrates approximately 49 character spaces per line on average. (The earliest versions would have shown no spaces between words.) This feature of two books each side of a central section, both looking toward the central section, would suggest to me that the Law is being presented as a five-part chiasm, where the central section (of 'laws' only from its beginning to its end) begins with a naming of the name.

For centuries, orthodox rabbis have known that there are these numbers of letters between the Taw, Waw, Res and He in Genesis, Exodus and Numbers, of 49 (7x7) and in Deuteronomy, of 48. It seems likely that Paul and Tertius knew about this too. Within his thesis, Paul uses **the Greek word for 'law' seventy-three times**, far more times than any other writer of the New Testament's texts. Any appreciation of the purpose behind this Letter, therefore, needs to take these features into account. Paul is juggling! He is fathoming the place of the Law in the life of the Christian Church. The Christian is not justified by keeping the Written Law, but is justified by grace to live according to the Law of the Spirit.

Paul's Letter to the Romans addresses then:

## The Righteousness of God, the Gospel of Salvation and the Law of the Spirit:

## 1.1-17 Opening Greetings & Introduction to the Letter's Purpose

Paul, a servant of Christ Jesus,  
    'called'  
    'an apostle'  
set apart  
    for the gospel  
    of God;<sup>2</sup>  
which he promised beforehand  
    through his prophets  
    in holy writings<sup>3</sup>  
concerning his Son,  
    the one come  
        of the seed of David  
        according to flesh,<sup>4</sup>  
    the one appointed  
        Son of God  
        in power  
        according to (the) Spirit of holiness  
        by a resurrection of the dead,  
Jesus Christ  
    our Lord,<sup>5</sup>  
    through whom we received  
        grace  
        and apostleship  
for obedience of faith  
    among all the nations  
        on behalf of his name,<sup>6</sup>  
    among whom  
        are you also,  
        'called' of Jesus Christ.<sup>7</sup>  
to all the ones being in Rome  
    beloved of God,  
    'called',  
    'holy':  
Grace to you  
    and peace  
    from God our Father  
    and from (the) Lord Jesus Christ.<sup>8</sup>

a      A  
b  
b'

Firstly, on the one hand,

a      B

I thank my God  
through Jesus Christ  
concerning all of you,  
because your faith  
is being reported  
in all the world.<sup>9</sup>

For my witness is God whom I serve

b

in my spirit  
in the preaching of the gospel of his Son,  
how unceasingly I make mention of you<sup>10</sup>  
always  
in my prayers,  
requesting if somehow now at last  
I shall have a useful journey  
in the will of God  
to come to you.<sup>11</sup>

For I long to see you,

b'

that I may impart a gift to you,  
a spiritual one,  
that you may be established,<sup>12</sup>  
and this is:  
to be encouraged along with you,  
through the faith we hold in common,  
both yours  
and mine.<sup>13</sup>



<p><u>On the other hand</u> I do not wish you to be ignorant,              <u>brothers</u>,              that often I purposed to come to you                  and was hindered                  until the present,              that I might have some fruit                  also among you,                  as indeed among the other nations. <sup>14</sup></p> <p>Both to Greeks and to foreigners,              both to wise and to foolish              a debtor I am; <sup>15</sup></p> <p>so              as far as in me lies,              I am eager              also to you                  the ones in Rome                  to preach the gospel. <sup>16</sup></p> <p>For I am not ashamed of the gospel,              <u>for</u> (the) power of God it is                  to salvation                  for everyone believing:                  both to (the) Jew firstly                  and to (the) Greek <sup>17</sup>              <u>for</u> the righteousness of God                  in it is revealed,                  from faith to faith,              as it has been written:              “Now the righteous                  by faith                  will live.”</p>	<p>a      B'</p> <p>b</p> <p>b'</p>
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## 1.18-3.20 SECTION 1:

### 1.18-2.10 Sub-section A:

For is being revealed a      A  
the wrath of God  
from heaven  
against / all the godlessness / and unrighteousness of men  
the ones holding the truth in unrighteousness;<sup>19</sup>  
since what can be known about God is clear to them, b  
for God has made it clear to them,<sup>20</sup>  
**for the invisible things about him,**  
(from (the) creation of (the) world -  
understood for the things being made)  
**are clearly visible** -  
his eternal power  
and divine nature -  
**so that they are without excuse;**<sup>21</sup>  
since knowing God, b'  
neither as God did they glorify (him)  
nor gave thanks to him,  
but they became vain in their reasonings  
and their undiscerning hearts were darkened<sup>22</sup>  
(claiming to be wise they became foolish)<sup>23</sup>  
and they exchanged  
the glory  
of the immortal God  
for (the) likeness  
of (the) image  
of mortal man  
and of birds  
and of animals  
and of reptiles.<sup>24</sup>

Wherefore God gave them over a      B  
     in the desires of their hearts  
     to impurity  
     that might be dishonoured - their bodies - among themselves, <sup>25</sup>  
     who exchanged / the truth about God / for a lie,  
         and worshiped  
             and served  
             the created thing  
         rather than the Creator  
         (who is blessed for ever,  
         Amen): <sup>26</sup>  
 on account of this, b  
         God gave them over  
         to shameful lusts:  
     for even their females  
         exchanged natural relations  
         for unnatural ones; <sup>27</sup>  
     and likewise also the males,  
         abandoning natural relations with women  
         they were inflamed with lust for one another;  
         males among males / shameful acts / committing, and  
         and the due penalty for their error  
             in themselves  
             receiving back; <sup>28</sup>  
     and as they did not think fit / to keep God / in mind,  
     God gave them over  
         to a depraved mind,  
         to do improper things, <sup>29</sup>  
 filled with all unrighteousness, b'  
         evil, / greed / and depravity.  
     full of envy, of murder,  
         of strife, / of deceit, / of malice.  
         gossips, <sup>30</sup> / slanderers, / God-haters,  
         insolent arrogant boasters;  
         inventors of evil things,  
     to parents unresponsive, <sup>31</sup>  
         undiscerning,  
         unfaithful,  
         unnatural in regard to affection,  
         unmerciful. <sup>32</sup>  
     who knowing the decree of God  
         that those who do such things  
         (are) deserving of death,  
         not only do they do the same things  
         but also approve of those who do them! <sup>1</sup>

Wherefore you have no excuse, (for the opening word, see above) a B'  
O man,  
judging everyone,  
for at whatever point you judge the other / yourself / you are condemning,  
for the same things / you do / who pass judgment. <sup>2</sup>  
But we know b  
that the judgment of God is according to truth  
against those who do such things. <sup>3</sup>  
Do you reckon this then,  
O man,  
(if you are) the one judging the ones doing such things  
and yet doing the same things,  
that you will escape the judgment of God? <sup>4</sup>  
Or for the riches -  
of his kindness,  
forbearance  
and patience -  
do you show contempt?  
Not realizing  
that the kindness of God  
is (meant) to lead you to repentance! <sup>5</sup>  
But according / to your stubbornness / and unrepentant heart, b'  
you are storing up for yourself wrath  
in a day of wrath,  
and of revelation of the righteous judgment of God. <sup>6</sup>  
who "will repay each one according to their works"; <sup>7</sup>  
to those on the one hand  
who by persistence in doing good,  
seek glory, honour and immortality,  
eternal life. <sup>8</sup>  
but for those on the other hand  
who are self-seeking  
and rejecting the truth  
but obeying unrighteousness,  
wrath and anger. <sup>9</sup>  
Affliction and distress  
on every soul of man  
who does evil:  
first for the Jew,  
then for the Greek. <sup>10</sup>  
But glory and honour and peace  
to everyone who does good:  
first for the Jew,  
then for the Greek. <sup>11</sup>

## 2.11-24 Sub-section B:

For God does not show favouritism: <sup>12</sup>	a	A
for as many as sin without the law		
without the law		
they will also perish,		
and as many as sin under the law		
through the law		
they will be judged, <sup>13</sup>		
for it is not those who hear the law	b	
who are righteous		
with God,		
but it is those who obey the law	b'	
who will be declared righteous. <sup>14</sup>		
For when Gentiles,	a	B
who do not have the things of the law,		
by nature		
obey the things of the law,		
they who do not have the law,		
to themselves		
are the law, <sup>15</sup>		
who show that the work of the law	b	
is written		
on their hearts,		
their consciences also bearing witness,		
and the thoughts they hold in common		
accusing them		
or even excusing them <sup>16</sup>		
on the day	b'	
that God judges / the secrets / of men		
according to my gospel		
through Christ Jesus. <sup>17</sup>		

But if you are called a Jew

a      B'

and rely on the law  
and boast in God <sup>18</sup>  
and you know his will  
and approve of what is superior,  
being instructed by the law <sup>19</sup>  
and have convinced yourself you are a guide to the blind,  
a light to those in darkness, <sup>20</sup>  
an instructor of the foolish,  
a teacher of little children,  
having the form of knowledge  
and of truth  
in the law, <sup>21</sup>

the one therefore teaching the other,  
yourself do you not teach?!

The one preaching against stealing,  
do you steal? <sup>22</sup>

b

The one saying that people should not commit adultery,  
do you commit adultery?

The one detesting idols,  
do you rob temples? <sup>23</sup>

Whoever boasts in the law,  
through transgression of the law  
do you not dishonour God? <sup>24</sup>

b'

“For the name of God,  
because of you,  
is blasphemed among the Gentiles!” <sup>25</sup>  
As it is written!

For indeed circumcision

if you observe the law,

of whom the praise  
(is) not from men,  
but from God. <sup>1</sup>

<p><u>What therefore</u> the advantage in being a Jew,  or what  (is) the value of <u>circumcision</u>? <sup>2</sup>  Much in every way;  for firstly indeed,  they were entrusted with the words of God. <sup>3</sup>  For what?  If some disbelieved,  (will) not their unbelief destroy faith in God? <sup>4</sup></p>	<p>a      B</p>
<p><u>May it not be!</u>  <u>But let God be true.</u>  <u>And every man a liar.</u>  As it is written:  “So as you may be justified when you speak  and prevail when you are judged.” <sup>5</sup>  <u>But if</u> our unrighteousness  commends God’s righteousness,  what shall we say?  That God is unjust inflicting his wrath on us?  As a man I speak. <sup>6</sup></p>	<p>b</p>
<p><u>May it not be!</u>  Otherwise how will God judge the world? <sup>7</sup>  But if the truth of God  by my lie  increased to his glory,  why still am I also judged as a sinner? <sup>8</sup>  And not  as we are slandered  and as some say that we say,  “Let us do evil things  that good things may come.”  Of which / condemnation / is just! <sup>9</sup></p>	<p>b’</p>



<u>What therefore,</u> are we superior?		a	B'
Not at all!			
For we have already charged both Jews and Greeks all to be under sin. <sup>10</sup>			
<u>As it is written:</u>	(6 quotes)	b	
“ <u>There is</u> no one righteous, not even one; <sup>11</sup> <u>there is</u> no one who understands; <u>there is</u> no one who seeks God. <sup>12</sup> All have turned away, they have together become worthless; <u>there is</u> no one who does good, <u>there is</u> not even one.” <sup>13</sup>	1		
“An opened grave the throats of them; with their tongues they acted deceitfully.”	2		
“the poison of asps is under their lips.” <sup>14</sup>	3		
“Of whom the mouth of cursing and bitterness is full.” <sup>15</sup>	4		
“Swift are their feet to shed blood; <sup>16</sup> ruin and misery mark their ways, <sup>17</sup> and the way of peace they do not know.” <sup>18</sup>	5		
“ <u>There is</u> no fear of God before their eyes.” <sup>19</sup>	6		
<u>But we know</u>		b'	
<u>that whatever the law says,</u> it says to those who are under the law, that every mouth may be stopped and come under judgement... all the world to God. <sup>20</sup> because by works of the law will no one be declared righteous even all flesh before him; for through the law / is full knowledge / of sin.			

## 3.21-6.23 SECTION 2:

### 3.21-4.25, Sub-section A:

But now <u>without law</u>	.a	(a)	a	A
<u>a righteousness of God</u> has been revealed,	.b			
being witnessed <u>by the law</u> and the prophets <sup>22</sup>	.b'			
and <u>a righteousness of God</u>	.a	(b)		
<u>through faith in Jesus</u> Christ	.b			
to all the ones believing	.b'			
for there is no difference, <sup>23</sup>	.a	(b')		
for all <u>have sinned</u>	.b			
and fall short of the glory of God. <sup>24</sup>	.b'			
<u>Being justified</u> freely by his grace	(.a)	.a	(a)	b
through the redemption,	(.b)			
the one in Christ Jesus, <sup>25</sup>	(.b')			
whom set forth God	.b			
a propitiation <u>through faith</u> in his blood,	.b'			
for a <u>showing forth of his righteousness</u>		(b)		
because of the passing by of previously committed <u>sins</u> <sup>26</sup>				
in the forbearance of God,				
to the <u>showing forth of his righteousness</u> in the present time(b')				
that he should be <u>just</u>				
and <u>justifying</u> the one with <u>faith in Jesus</u> . <sup>27</sup>				
Where therefore the boasting? It was shut out!		(a)	b'	
Through what <u>law</u> ? Of works?				
No! But through <u>a law of faith</u> ! <sup>28</sup>				
For we reckon <u>to be justified</u>		(b)		
<u>by faith</u> a man				
without works <u>of law</u> . <sup>29</sup>				
Or of Jews, God only?				
<u>Not also of Gentiles?</u>				
<u>Yes, also of Gentiles!</u> <sup>30</sup>				
Since there is one God				
who <u>will justify</u> <u>circumcision by faith</u>				
and <u>uncircumcision by faith</u> <sup>31</sup>				
<u>Law</u> , therefore, do we destroy, <u>through faith</u> ?		(b')		
May it not be!				
But <u>a law</u> we establish. <sup>4.1</sup>				

What therefore shall we say .a (a) a B  
discovered Abraham,  
our forefather according to the flesh? <sup>2</sup>  
For if Abraham was justified by works, .b  
he had something to boast about,  
but not before God. <sup>3</sup>  
For what does the Scripture say? .b'  
"Abraham believed God,  
and it was credited to him as righteousness." <sup>4</sup>  
Now to the one who works, (b)  
wages are not credited as a gift,  
but as an obligation. <sup>5</sup>  
And to the one who does not work, (b')  
but believes on the one justifying the ungodly,  
his faith is credited as righteousness. <sup>6</sup>  
Even as also David says b  
of the blessedness of the man  
to whom God credits righteousness apart from works: <sup>7</sup>  
"Blessed  
are those whose transgressions are forgiven,  
and whose sins are covered. <sup>8</sup>  
Blessed  
the man  
whose sin the Lord will never count against him." <sup>9</sup>  
Is this blessedness therefore b'  
for the circumcised,  
or also for the uncircumcised?  
For we say,  
'Was credited to Abraham  
faith for righteousness.' <sup>10</sup>  
How therefore was it credited:  
when he was in circumcision  
or in uncircumcision?  
Not in circumcision,  
but in uncircumcision! <sup>11</sup>  
And he received circumcision as a sign,  
a seal of the righteousness by faith,  
the one in uncircumcision.  
that he might be the father of all who believe  
through uncircumcision,  
that righteousness might be credited to them; <sup>12</sup>  
and the father of the circumcised  
who not only are circumcised  
but who also walk in the footsteps  
of 'the in-uncircumcision faith'  
of our father Abraham. <sup>13</sup>  
For not through the law  
was the promise  
to Abraham  
and to his offspring  
that he would be heir of the world,  
but through righteousness by faith. <sup>14</sup>  
For if those who are of the law are heirs,  
faith means nothing

and the promise is worthless.<sup>15</sup>  
For the law works wrath,  
but where there is no law  
there is no transgression.<sup>16</sup>

Therefore,

B'

(it is) of faith,  
that it might be according to grace  
that the promise might be guaranteed to all the offspring  
not only to those who are of the law  
but also to those in the faith of Abraham,  
who is the father of us all;<sup>17</sup>  
as it is written:  
“A father of many nations I have made you.”  
Before God whom he believed  
who gives life to the dead  
and calls  
things not in being  
into being.<sup>18</sup>  
who against hope,  
in hope  
he believed  
that he might become the father of many nations,  
according to the promise,  
“So shall your offspring be.”<sup>19</sup>  
And not weakening in faith,  
he considered his body  
now to have died  
being about a hundred years old  
as well as the death  
of the womb  
of Sarah.<sup>20</sup>  
But against the promise of God,  
he did not decide by unbelief,  
but was strengthened in faith  
giving glory to God,<sup>21</sup>  
and being fully persuaded  
that what he had promised  
he was able also to do.<sup>22</sup>  
Wherefore also “it was credited to him as righteousness.”<sup>23</sup>  
Now it was not written  
because of him only  
that “it was credited to him”,<sup>24</sup>  
but also because of us,  
to whom it is about to be credited.  
To the ones believing  
in him who raised Jesus our Lord  
from the dead<sup>25</sup>  
who was delivered up  
for our offences  
and was raised to life  
for our justification.<sup>1</sup>

**5.1-19, Sub-section B:**

Therefore, since we have been justified through faith, A  
    we have peace  
    with God  
    through our Lord Jesus Christ, <sup>2</sup>  
    through whom we have gained access by faith  
    into this grace  
    in which we stand  
and we boast  
    in the hope of the glory of God. <sup>3</sup>  
    and not only so,  
    but also we boast  
    in our sufferings  
    knowing  
    that suffering works perseverance; <sup>4</sup>  
    and perseverance, character;  
    and character, hope, <sup>5</sup>  
and hope does not put us to shame,  
    because the love of God  
    has been poured out  
    into our hearts  
    through the Holy Spirit  
    the one given  
    to us. <sup>6</sup>

For indeed Christ,

B

while we were weak  
still,  
according to the due time  
died )  
for the ungodly <sup>7</sup> )  
(for hardly  
on behalf of a righteous person  
would anyone die.  
for on behalf of a good person  
perhaps  
someone might even dare to die), <sup>8</sup>  
but God demonstrates his own love for us in this  
that while we were still sinners,  
Christ died for us: <sup>9</sup>  
by much more therefore  
having now been justified  
by his blood,  
shall we be saved  
through him  
from the wrath <sup>10</sup>  
for if, while we were enemies,  
we were reconciled to God  
through the death of his Son,  
how much more, having been reconciled,  
shall we be saved  
through the life of his (Son); <sup>11</sup>  
and not only so,  
but also,  
we boast in God  
through our Lord Jesus Christ,  
through whom now  
we have received )  
reconciliation. <sup>12</sup> )

Therefore,

B'

as through one man  
sin entered the world,  
and death through sin,  
so also to all men  
death passed,  
in as much as all sinned <sup>13</sup>  
for until the law sin was in the world  
but sin is not reckoned  
when there is no law. <sup>14</sup>  
but death reigned  
from Adam  
until Moses,  
even over those who did not sin  
in the likeness  
of the transgression of Adam,  
who is / a pattern / of the one coming. <sup>15</sup>

But not

as the trespass  
so also the gift.

For if

by the trespass of the one man  
the many died,  
by how much more  
the grace of God  
and the gift in grace  
of the one man Jesus Christ,  
to the many overflowed,<sup>16</sup>  
and not as through one sinning the gift  
for on the one hand the judgement  
of one  
brought condemnation  
but on the other hand the gift,  
given many trespasses,  
brought justification.<sup>17</sup>

For if

by the trespass of the one man,  
death reigned through that one man,  
by how much more  
the ones  
the abundance of the grace  
and the gift of righteousness  
receiving  
in life will reign  
through the one man,  
Jesus Christ!<sup>18</sup>

So therefore,

as through one trespass  
to all men  
condemnation,  
so also through one righteous act  
to all men  
justification and life.<sup>19</sup>

For as

through the disobedience of the one man  
the many were constituted sinners.

So also

through the obedience of the one man  
the many will be constituted righteous.<sup>20</sup>

**5.20- 6.23 Sub-section B':**

Now the law came in

A

that the trespass  
might increase,  
but where sin increased,  
grace the more overflowed, <sup>21</sup>  
that as sin                    )  
                                  reigned                    )  
                                  to death,  
so also grace  
might reign  
                                  through righteousness  
to life eternal  
                                  through Jesus Christ our Lord. <sup>1</sup>



## What therefore, shall we say?

B

Shall we continue in sin  
that grace may increase? <sup>2</sup>  
May it not be!  
We who have died to sin;  
how can we live in it any longer? <sup>3</sup>  
Or do you not know  
that all of us who were baptized into Christ Jesus  
were baptized into his death? <sup>4</sup>  
We were therefore buried with him  
through baptism  
into death,  
that as Christ was raised  
from the dead  
through the glory of the Father,  
so also  
we might **walk** )  
in newness of life. <sup>5</sup> )  
For if we have become )  
united )  
in the likeness  
of his death,  
so also  
of his resurrection  
we shall be. <sup>6</sup>  
This knowing  
that the old man of us  
was crucified with him  
that the sinful body )  
might be destroyed, )  
we should no longer serve sin <sup>7</sup>  
for the one who has died is set free from sin. <sup>8</sup>  
But if we died with Christ,  
we believe  
that we will also live with him. <sup>9</sup>  
Knowing that Christ  
raised from the dead no more dies,  
death no more lords it over him, <sup>10</sup>  
for in that he died  
to sin he died once for all;  
but in that he lives  
he lives to God. <sup>11</sup>  
So also / you, / count yourselves  
dead on the one hand to sin  
but alive on the other to God  
in Christ Jesus, <sup>12</sup>  
therefore do not let sin reign in your mortal body  
that you obey  
its evil desires. <sup>13</sup>  
and do not offer any part of yourself  
as weapons of wickedness  
to sin,  
but rather offer yourselves  
to God  
as from the dead living  
and every part of yourself  
as weapons of righteousness  
to God <sup>14</sup>

for sin shall not lord it over you,  
for you are not under the law,  
but under grace. <sup>15</sup>

**What therefore,**

B'

**shall we sin**

because we are not under the law  
but under grace?

May it not be! <sup>16</sup>

Do you not know

that when you offer yourselves as obedient slaves,  
you are slaves of the one you obey—

whether of sin,

to death,

or of obedience,

to righteousness? <sup>17</sup>

But thanks be to God

that, though you were slaves to sin,  
you have come to obey from your heart

the pattern of teaching )  
to which you are now persuaded <sup>18</sup> )

and having been set free from sin

you have become slaves

to righteousness. <sup>19</sup>

I speak of an example from everyday life

because of the weakness

of your flesh

for as you offered yourselves

as slaves to impurity

and to ever-increasing wickedness,

so now you offer yourselves

as slaves to righteousness

to sanctification. <sup>20</sup>

for when you were slaves to sin,

you were free from (the control of) righteousness. <sup>21</sup>

What fruit did you reap at that time

from the things you are now ashamed of?

for those things end in death! <sup>22</sup>

But now

having been freed from sin

and having become slaves of God,

you have your fruit

to sanctification,

and the end

(is) life eternal. <sup>23</sup>

For the wages of sin is death,

but the gift of God (is) life eternal

in Christ Jesus our Lord.

## 7.1-8.39 SECTION C:

### 7.1-25, Sub-section A:

Or do you not know,

A

brothers,  
for to ones knowing the law I speak  
that the law lords it over a man  
over such time he lives.<sup>2</sup>  
For the married woman  
to her husband while he is alive  
is bound by law.  
But if the husband dies,  
she is discharged through the law  
from the husband.<sup>3</sup>  
Therefore, while the husband lives  
she will be called an adulteress  
if she becomes wife to a different husband.  
But if the husband dies she is free from the law  
so that she is not an adulteress  
when she becomes wife to a different husband.<sup>4</sup>

So my brothers,

B

you also were put to death to the law  
through the body of Christ  
that you might belong to a different one,  
the one raised  
from the dead  
that we may bear fruit  
to God.<sup>5</sup>  
For when we were in the flesh,  
the passions of sins  
the things through the law  
operated  
in our bodies  
to bear fruit  
to death.<sup>6</sup>  
But now we are **discharged from the law**,  
having died  
to that in which  
we were held fast,  
so that we might serve  
in newness of spirit  
and not oldness of letter.<sup>7</sup>

What therefore shall we say:

B'

**'The law  
(is) sin?'**

**May it not be!**

But I knew no sin

except through law

for also I knew no lust

except the law said,

'You shall not lust!' <sup>8</sup>

But taking opportunity

sin through the commandment

**worked** in me every lust.

For without law,

sin

(is) dead. <sup>9</sup>

And I was living without law then.

But when the commandment came

sin revived <sup>10</sup>

and I died.

And was found to me

the commandment for life,

this is to death! <sup>11</sup>

For sin taking opportunity

through the commandment

deceived me

and through it

killed me. <sup>12</sup>

So the law is indeed holy.

And the commandment

is 'holy and just and good'. <sup>13</sup>

**The 'good' therefore**

**to me**

**became death?**

**May it not be!**

But sin

that it might appear sin

through 'the good'

in me worked death

that sin might become excessively sinful

through the commandment. <sup>14</sup>

For we know

that the law

is spiritual

But I am fleshly

having been sold

under sin. <sup>15</sup>

For what I work

I know not

For not what I wish

this I do, <sup>16</sup>

But what I hate

this I do.

But if what I wish not

this I do,

I agree with the law

that (it is) good. <sup>17</sup>

But now

no longer do I work it  
but the indwelling sin in me. <sup>18</sup>

For I know

that it does not dwell in me,  
this is in my flesh,

For the will to do good  
is present in me

But to work the good  
is not. <sup>19</sup>

For the good I wish to do,  
I do not

And the evil I wish not to do,  
this I keep doing. <sup>20</sup>

Now if what I wish not to do,  
this I do,

no longer do I work it  
but the sin dwelling in me. <sup>21</sup>

I find then a law:

**when it is in me to do good,  
that in me evil is present.** <sup>22</sup>

For I delight

in the law of God  
according to the inner man. <sup>23</sup>

But I see a different law in my body  
warring against the law of my mind  
and taking me captive

to the law of sin  
the one working in my body. <sup>24</sup>

Wretched man that I am!

Who will deliver me  
from the body  
of the death of this? <sup>25</sup>

But thanks be to God  
through Jesus Christ  
our Lord.

So therefore I myself,

on the one hand will serve the law of God  
but on the other with the flesh the law of sin. <sup>1</sup>

## 8.1-11 Central Sub-section B:

**Therefore** there is now no condemnation  
for those  
in Christ Jesus. <sup>2</sup>

A

For the law  
**of the Spirit of life  
in Christ Jesus**  
has freed you  
from **the law**  
**of sin**  
**and of death.** <sup>3</sup>

For the impossibility of the law  
in which it was weak  
through the flesh,  
God  
sending his own son  
in likeness of sinful flesh  
and concerning sin  
condemned  
sin  
in the flesh <sup>4</sup>  
that the ordinance of the law  
may be fulfilled  
in us,  
the ones walking not according to flesh  
but according to the Spirit. <sup>5</sup>

*(we now note style change at the centre)*

For the ones who live according to flesh,  
have in mind the things of flesh.  
but the ones according to spirit  
the things of the Spirit. <sup>6</sup>

(a)     **a**     B

(a')

For the mind of the flesh  
is death,  
but the mind of the Spirit  
is life and peace. <sup>7</sup>

(a)     **b**

(a')

Wherefore the mind of the flesh is enmity against God;  
for to the law of God  
it is not subject  
neither indeed can it be, <sup>8</sup>  
but the ones living in flesh  
God  
cannot please. <sup>9</sup>

(a)     **a'**

(a')

Now you

A'

are not in flesh  
but **in Spirit**  
since **the Spirit of God** dwells in you  
and if anyone has not the **Spirit of Christ**  
this  
is not of him. <sup>10</sup>

But if Christ is in you  
on the one hand the body  
(is) dead  
because of sin,  
but on the other **the Spirit**  
(is) life  
because of righteousness. <sup>11</sup>

But if **the Spirit**  
of the one who raised Jesus from the dead  
dwells in you,  
the one who raised Christ from the dead  
will give life also  
to your mortal bodies  
through his indwelling Spirit  
in you. <sup>12</sup>

## 8.12-39 Sub-section A':

So then,

A

**brothers,**  
we are debtors,  
not to the flesh -  
according to flesh  
to live, <sup>13</sup>  
for if you live according to flesh  
you are  
about to die.

But if by the Spirit  
the practices of the body you put to death,  
you will live. <sup>14</sup>

For as many as are led by the Spirit of God,  
these  
are sons of God. <sup>15</sup>

For you received not a spirit of slavery again for fear,  
but you received a spirit of adoption  
by which we cry, 'Abba, Father.' <sup>16</sup>

The Spirit himself witnesses  
with our spirit  
that we are children of God <sup>17</sup>  
and if children, also heirs:  
heirs, on the one hand, of God;  
joint heirs, on the other, of Christ,  
since we **suffer** with him  
that also  
we may be **glorified** with him. <sup>18</sup>



that are not to be compared  
 the **sufferings**  
 of the present time  
 with the coming **glory**  
 to be revealed  
 to us.<sup>19</sup>

For the anxious watching of creation  
 is for the revealing of the sons of God  
 with eager expectation.<sup>20</sup>

For creation was subjected to vanity,  
not willingly,  
but because of the one subjecting it  
 in hope,<sup>21</sup>  
 because even creation itself will be freed  
 from the slavery of corruption  
 to the freedom of the **glory** of the children of God.<sup>22</sup>

For **we know**

that all creation groans together  
 and travails together until now<sup>23</sup>  
 and not only so  
 but also ourselves,  
 having the firstfruits of the Spirit  
 and ourselves in ourselves groan  
 eagerly expecting adoption,  
 the redemption of our bodies.<sup>24</sup>

For by hope we were saved,  
 but hope being seen  
 is not hope.

For what anyone sees,  
 why does he hope?<sup>25</sup>

But if for what we do not see,  
 we hope  
 with patient eager expectation.<sup>26</sup>

And similarly also the Spirit takes a share in our weakness,  
 for what we may pray as it is necessary to do,  
 we know not.

But the Spirit himself  
makes supplication on our behalf  
 with unutterable groanings.<sup>27</sup>

And the one searching the hearts  
 knows what is the mind of the Spirit,  
 because according to God  
 he makes supplication  
 on behalf of saints.<sup>28</sup>

**And we know** that for the ones loving God  
 all things work together for good  
 for the ones being called according to his purpose,<sup>29</sup>  
 because those whom he foreknew

also he foreordained  
 to be conformed  
 to the image of his son  
 that he himself should be  
 the firstborn  
 among many brothers.<sup>30</sup>

Now those whom he foreordained  
 these also  
 he called,

and those whom he called  
these also  
he justified,  
but those whom he justified  
these also  
he **glorified**.<sup>31</sup>

**What then** shall we say to these things?

B'

If God is for us,  
who is against us?<sup>32</sup>  
Who indeed his own son spared not,  
but on behalf of us all  
delivered him up.  
How shall he not also with him  
all things  
freely give us?<sup>33</sup>  
Who will bring a charge against God's elect?  
It is God who justifies!<sup>34</sup>  
Who is the one who condemns?  
Christ Jesus  
(is) the one who died,  
but rather is raised,  
who also is at the right hand of God,  
who also makes supplication for us!<sup>35</sup>  
Who will separate us / from the love / of Christ?  
Affliction, or distress, or famine  
or nakedness, or peril, or sword?<sup>36</sup>  
As it is written,  
'For your sake  
we are being put to death  
all the day long.  
We were reckoned  
as sheep  
for slaughter.'<sup>37</sup>  
But in all these things  
we are more than conquerors  
through the one loving us.<sup>38</sup>  
For I am persuaded  
that neither death, nor life, nor angels  
nor rulers, / nor things present, / nor things to come,  
nor powers,<sup>39</sup> / nor height, / nor depth,  
nor anything else in creation  
will be able  
to separate us  
from the love of God  
which is in Christ Jesus our Lord.<sup>1</sup>

## 9.1-11.36 SECTION 2':

### 9.1-33 Sub-section A:

I speak the truth in Christ.

a A

I am not lying.  
Witnessing within me  
(is) my conscience  
in (the) Holy Spirit <sup>2</sup>  
that I have great sorrow  
and incessant pain  
in my heart. <sup>3</sup>  
For I could wish  
that I myself were accursed from Christ  
on behalf of my brothers,  
my kinsmen  
according to flesh, <sup>4</sup>  
who are Israelites  
of whom the adoption  
and the glory,  
and the covenants  
and the receiving of the law  
and the temple worship  
and the promises. <sup>5</sup>  
of whom (are) the patriarchs,  
and from whom  
the Christ  
according to flesh  
the one being over all  
God blessed  
for ever, Amen. <sup>6</sup>  
It is not of course  
that the word of God has failed,  
for not all the ones of Israel - these of Israel. <sup>7</sup>  
neither  
because they are seed of Abraham  
are they all his children  
but "In Isaac shall your seed be called." <sup>8</sup>  
This is,  
not the children of the flesh - these children of God,  
but the children of the promise are reckoned for seed. <sup>9</sup>  
For of promise  
this word:  
"At the appointed time  
I will return  
and Sarah will have a son." <sup>10</sup>  
And not only so,  
but also  
Rebekah,  
children conceiving  
by Isaac our father. <sup>11</sup>  
For before there were any births

b

b'

or before either had done anything  
     good  
     or bad  
 (that the elective purpose of God might stand: <sup>12</sup>  
     not of works  
     but of the one calling)  
 it was said to her,  
     “The older will serve the younger,” <sup>13</sup>  
 even as it is written:  
     “Jacob I loved,  
     but Esau I hated.” <sup>14</sup>

What therefore shall we say?

a      B

    Is there not / unrighteousness / with God?  
     May it not be! <sup>15</sup>  
 For to Moses he says,  
     “I will have mercy on whomever I have mercy,  
     and I will pity whomever I pity.” <sup>16</sup>  
 So therefore, it is not of the one wishing,  
     nor of the one making every effort,  
     but of the one showing mercy, God. <sup>17</sup>  
 For says the Scripture to Pharaoh:  
     “For this very purpose  
     I raised you up  
     that I might display in you my power  
     and that my name might be proclaimed in all the earth.” <sup>18</sup>  
 So therefore,  
     on whom he wishes he has mercy  
     and on whom he wishes, he is harsh. <sup>19</sup>  
 You will say to me, therefore: b  
     “Why does he still find fault,  
     for who has resisted his counsel?” <sup>20</sup>  
 O man! No rather, who are you to talk back to God?  
     “Shall what is formed say to the one having formed it,  
     ‘Why did you make me like this?’” <sup>21</sup>  
 Or does not the potter of the clay have the right  
     out of the same lump  
     to make  
         this for special purposes  
         and that for common use? <sup>22</sup>  
 But if God wishing  
     to display his wrath  
     and to make his power known,  
 endured with great patience  
     the objects of his wrath,  
     that were equipped for destruction <sup>23</sup>  
 he did this to make known the riches of his glory  
     to the objects of his mercy,  
         which he previously prepared for glory <sup>24</sup>  
         including us whom he called,  
         not only from the Jews  
         but also from the Gentiles? <sup>25</sup>

As also in Hosea, b'  
he says:

“I will call them ‘my people’  
who were not my people;  
and ‘loved’  
who were not loved,” <sup>26</sup>

and it shall be,  
“In the place  
where it was said to them,  
‘You are not my people,’  
there,  
they will be called  
‘sons of the living God.’” <sup>27</sup>

And Isaiah cries out  
concerning Israel:  
“Though the number of the sons of Israel  
be as the sand of the sea,  
only the remnant will be saved. <sup>28</sup>  
For the Lord will exercise his judgement  
over the land  
cutting short the time.” <sup>29</sup>

And as Isaiah said previously:  
“Except the Lord of Sabaoth  
left to us a seed,  
as Sodom we would have become,  
and as Gommorah we would have been likened.” <sup>30</sup>

What therefore shall we say? (see opening of B) a B'

That the Gentiles who were not pursuing righteousness,  
obtained righteousness,  
but a righteousness that is by faith. <sup>31</sup>

But Israel which pursued the law of righteousness,  
at the goal of the law  
did not arrive. <sup>32</sup>

Why? b

Because  
not by faith  
but as by works,  
they stumbled  
over the stone  
of stumbling. <sup>33</sup>

As it is written: b'

“Behold I place in Zion  
a stone of stumbling  
and a rock offence,  
and the one believing  
in him  
will not be put to shame.” <sup>1</sup>

## 10.1-11.6 Sub-section B:

Brothers, the desire indeed

A

of my heart  
and prayer to God  
on their behalf  
is for their salvation.<sup>2</sup>

For I can testify about them  
that a zeal for God  
they have,  
but it is not based on knowledge<sup>3</sup>  
for not knowing the righteousness of God  
and seeking to establish their own,  
to the righteousness  
of God  
they did not submit.<sup>4</sup>

For the end

of the law  
(is) Christ  
for righteousness  
for everyone who believes.<sup>5</sup>

about the righteousness  
     associated with the law:  
 that "The man observing it  
     will live by it." <sup>6</sup>  
 But the righteousness that is by faith  
     he says thus:  
     "Do not say in your heart,  
     'Who will ascend into heaven?' "  
     this is  
     to bring Christ down <sup>7</sup>  
 "or 'Who will descend into the abyss?' "  
     this is  
     to bring Christ up from the dead. <sup>8</sup>  
 But what does it say?  
     "The word is near you;  
     it is in your mouth  
     and in your heart,"  
 this is,  
     the message concerning faith  
     which we proclaim: <sup>9</sup>  
 Because if you confess  
     with your mouth,  
     "Jesus is Lord,"  
 and believe  
     in your heart  
     that God raised him from the dead,  
 you will be saved; <sup>10</sup>  
 for with the heart  
     one believes  
     to righteousness,  
 and with the mouth  
     one confesses  
     to salvation. <sup>11</sup>  
 For the Scripture says,  
     "Everyone believing in him  
     will never be put to shame." <sup>12</sup>  
 For there is no difference between  
     both Jew  
     and Greek  
     for the same Lord over all  
     is generous  
     to all  
     who call on him. <sup>13</sup>  
 For everyone  
     "Whoever calls on the name of the Lord  
     will be saved." <sup>14</sup>

How, therefore, might they call

B'

on the one they have not believed in?

And how might they believe

in the one about whom they have not heard?

And how might they hear

without a preacher? <sup>15</sup>

And how can anyone preach

If they are not sent?

As it is written:

"How beautiful

(are) the feet

of those who bring good news!" <sup>16</sup>

But they have not all accepted the gospel,

for Isaiah says,

"Lord, who has believed our report?" <sup>17</sup>

Then,

faith comes

by hearing,

and hearing

by the message of Christ. <sup>18</sup>

But I ask:

Did they not hear?

Of course they did!

"Into all the earth

their utterance went out,

and to the ends of the world

their words." <sup>19</sup>

And again I ask:

did Israel not understand?

First, Moses says,

"I will make you envious

by those that are no nation;

and by a nation that has no understanding

I will make you angry." <sup>20</sup>

But Isaiah is quite bold and says,

"I was found

by those who did not seek me;

I was revealed

to those who did not inquire of me." <sup>21</sup>

But to Israel he says,

"All the day long

I have held out my hands

to a disobedient and obstinate people." <sup>1</sup>

I ask therefore,

Did God reject his people?

May it not be!

For even I am an Israelite,

of the seed of Abraham,

from the tribe of Benjamin. <sup>2</sup>

God did not reject

his people,

whom he foreknew

or do you not know what the Scripture says about Elijah



how he makes supplication to God against Israel: <sup>3</sup>  
 “Lord,  
     they killed your prophets  
     and have torn down your altars;  
     I am the only one left,  
     and they are trying to kill me”? <sup>4</sup>  
 But what was the reply to him?  
     “I have reserved for myself seven thousand men  
     who have not bowed the knee to Baal.” <sup>5</sup>  
 So also therefore at the present time  
     a remnant  
     according to the election of grace, <sup>6</sup>  
 and if by grace,  
     no more of works;  
 since grace  
     would no more be grace. <sup>7</sup>

### 11.7-36 Sub-section B’:

What therefore?	(a)	a	A
What Israel has sought after			
it has not obtained			
but their elect obtained (it)			
and the rest were hardened, <sup>8</sup>			
As it is written:			
“God gave them a spirit of stupor,			
eyes that could not see			
and ears that could not hear,			
up to the present day.” <sup>9</sup>			
<u>And David says:</u>	(b)		
“Let their table be made			
a snare			
and a trap,			
and a <u>stumbling</u> block			
and a retribution for them; <sup>10</sup>			
let their eyes be darkened / not / to see,			
and their backs / always / bending.” <sup>11</sup>			
Therefore I ask:			
did they <u>stumble</u>			
that they might fall?			
May it not be!			
But by their trespass,			
salvation was given to the Gentiles			
<u>to provoke them to jealousy.</u> <sup>12</sup>			
But if their trespass			
(is) riches for the world,			
and their loss			
(is) riches for the Gentiles,			
by how much more			
when they are fully included! <sup>13</sup>			
<u>But to you I say,</u>	(b’)		
to the Gentiles			

inasmuch as I am indeed therefore the apostle to the Gentiles,  
 I take pride in my ministry <sup>14</sup>  
 if somehow I may provoke to jealousy my own people  
 and save some of them. <sup>15</sup>  
 For if their rejection (is) reconciliation to the world, (a) b  
 what will their reception be  
 if not life from the dead? <sup>16</sup>  
 And if the first part of the dough is holy,  
 also the whole batch.  
 And if the root is holy,  
 also the branches. <sup>17</sup>  
 But if some of the branches were broken off, (b)  
 and you, a wild olive being,  
 were grafted in  
 among them  
 and a partaker of the root  
 and of the fruit  
 of the olive tree did become, <sup>18</sup>  
 boast not against the other branches  
 but if you boast (remember),  
 you do not support the root,  
 but the root supports you. <sup>19</sup>  
 You will say therefore, (b')  
 "Branches were broken off  
 that I might be grafted in." <sup>20</sup>  
 Granted:  
 they for unbelief were broken off,  
 and you by faith are standing.  
 Be not haughty,  
 But fear! <sup>21</sup>  
 For if God  
 the natural branches spared not,  
 neither will he spare you! <sup>22</sup>  
 See therefore the kindness and the severity of God: (a) b'  
on the one hand severity to those who have fallen,  
on the other to you the kindness of God,  
 if you continue in his kindness.  
 since also you will be cut off. <sup>23</sup>  
 And they also (b)  
 if they do not persist in unbelief,  
 they will be grafted in,  
 for God is able again  
 to graft them in. <sup>24</sup>  
 For if you were cut out of an olive tree (b')  
 that is wild by nature,  
 and contrary to nature  
 were grafted  
 into a cultivated olive,  
 by how much more )  
 will these, the natural branches, be grafted )  
 into their own olive tree! <sup>25</sup>

For I do not want you to be ignorant,  
brothers,  
of this mystery,  
lest you be conceited:

B

Israel has experienced a hardening in part  
until the full number of the Gentiles has come in, <sup>26</sup>  
and in this way all Israel will be saved.

As it is written:

“The deliverer will come from Zion;  
he will turn godlessness away from Jacob. <sup>27</sup>  
And this is my covenant with them  
when I take away their sins.” <sup>28</sup>

On the one hand as far as the gospel is concerned,  
they are enemies  
for your sake;  
but on the other hand as far as election is concerned,  
they are loved  
on account of the patriarchs, <sup>29</sup>  
for unrepented  
(are) the free gifts  
and the calling of God. <sup>30</sup>

For as you then disobeyed God,  
but now have been shown mercy  
by their disobedience, <sup>31</sup>  
so also these now have become disobedient,  
seeing the mercy shown to you  
that also they may now be shown mercy, <sup>32</sup>  
for God has shut in on all sides  
all those in disobedience  
that he might show mercy to them all. <sup>33</sup>

O the depth of the riches

B'

and of the wisdom  
and of the knowledge of God:  
how inscrutable his judgments,  
and unsearchable his ways! <sup>34</sup>

For “Who has known the mind of the Lord?  
Or who has been his counsellor?” <sup>35</sup>  
Or who has ever given to him,  
that he should repay him, <sup>36</sup>  
because from him  
and through him  
and for him  
are all things.

To him the glory,  
for ever.  
Amen.

## 12.1-15.33 SECTION 1':

### 12.1-13.14 Sub-section A:

Therefore I urge you,

A

brothers,  
in view of God's mercies  
to present your bodies a living sacrifice,  
holy  
to God well pleasing  
your reasonable service. <sup>2</sup>  
And do not be conformed to this age,  
but be transformed  
by the renewing of your mind.  
that you may prove  
what (is) the will of God,  
which is good and well-pleasing and perfect. <sup>3</sup>

For I say

by the grace  
given to me  
to every one of you:  
do not think of yourself more highly  
beyond what it is necessary  
to think,  
but think of yourself with sober judgment  
to each as God has distributed  
a measure of faith. <sup>4</sup>

For as

in one body  
we have many members,  
and these members  
do not all  
have the same function, <sup>5</sup>  
so though many,  
we are one body in Christ,  
and each one a member of one another. <sup>6</sup>

And having gifts,

according to the differing grace given to us,  
if it is prophesying,  
do it according to the proportion of faith; <sup>7</sup>  
if it is ministry,  
in ministering;  
if it is teaching,  
in teaching; <sup>8</sup>  
if it is to encourage,  
in encouraging;  
the one sharing,  
in simplicity;  
the one taking the lead,  
diligently;  
the one showing mercy,  
cheerfully. <sup>9</sup>

Love must be sincere,

B

hating what is evil, (see 12.21)  
clinging to what is good; <sup>10</sup> (see 12.21)  
in brotherly love  
one another  
loving warmly,  
in honour  
one another  
preferring, <sup>11</sup>  
in zeal  
not slow,  
in spirit  
burning,  
the Lord  
serving, <sup>12</sup>  
in hope  
rejoicing,  
in affliction  
showing endurance,  
in prayer  
steadfastly continuing, <sup>13</sup>  
to the needs of the saints  
imparting,  
hospitality  
pursuing, <sup>14</sup>  
bless  
the ones persecuting,  
bless  
and do not curse <sup>15</sup>  
to rejoice  
with the rejoicing;  
to weep  
with the weeping. <sup>16</sup>  
the same thing )  
thinking )  
towards one another, )  
not  
with the haughty  
in mind  
but  
with the humble  
mixing;  
be  
not wise  
for your own sakes, <sup>17</sup>  
to no one evil  
for evil  
returning  
providing  
good things  
for all men, <sup>18</sup>  
if possible

as far as it rests with you  
 with all men seek peace, <sup>19</sup>  
 not yourselves avenging  
 beloved,  
 but leave room for wrath,  
 for it is written:  
 "Vengeance is mine, I will repay,"  
 says the Lord. <sup>20</sup>  
 but:  
 "If your enemy is hungry,  
 feed him;  
 if he is thirsty,  
 give him something to drink;  
 for doing this,  
 you will heap burning coals on his head"; <sup>21</sup>  
do not be overcome by evil,  
but overcome evil with good. <sup>1</sup>

Let everyone be <u>subject</u> to superior authorities,	a	B'
for there is no authority		
except by God		
and the ones that exist	)	
are ordained	)	
by God; <sup>2</sup>	)	
So the one who resists this authority	)	
has opposed	)	
the ordinance of God,	)	
and those who oppose	)	
will receive	)	
judgment on themselves; <sup>3</sup>	)	
for the rulers hold no terror		
for those who do right,		
but for those who do wrong.		
And do you wish not to fear the one in authority?		
Then do what is good		
and you will have praise from him. <sup>4</sup>		
For the one in authority is God's servant for your good,		
but if you do wrong,		
be afraid(!),		
for he does not bear the sword for no reason.		
for he is a minister of God		
an avenger for wrath		
for those doing wrong. <sup>5</sup>		
Wherefore it is necessary to be <u>subject</u> ,	b	
<u>not only</u> because of wrath		
<u>but also</u> as a matter of conscience; <sup>6</sup>		
this is also why you have taxes to pay,		
for they are ministers of God		
attending constantly to this very thing; <sup>7</sup>		
give to everyone what is due:		
to the one the tax		
the tax,		
to the one the tariff		

the tariff;  
 to the one respect,  
 respect;  
 to the one honour  
 honour. <sup>8</sup>

To no one owe anything, b'  
 except to love one another,  
 for the one loving the other has fulfilled the law. <sup>9</sup>

For this:  
 "You shall not commit adultery,"  
 "You shall not murder,"  
 "You shall not steal,"  
 "You shall not covet,"  
 And if there be any other commandment  
 in this one command it is summed up:  
 "Love  
     your neighbour  
     as yourself." <sup>10</sup>

Love  
     for a neighbour  
     works no evil.  
 The fulfilment therefore  
     of the law  
     (is) love. <sup>11</sup>

And this,  
     knowing the (present) time:  
     that the hour has now come for you to be raised up from sleep,  
     for our salvation )  
                     (is) nearer now )  
                     than when we first believed;<sup>12</sup>  
     the night is nearly over;  
     and the day has drawn near:  
 let us cast off therefore the works of darkness  
 and let us put on the armour of light. <sup>13</sup>

As in the daytime,  
     let us behave )  
     decently, )  
 not in revellings and in bouts of drunkenness,  
     not in sexual immorality and in debauchery,  
     not in dissension and in jealousy. <sup>14</sup>  
 but put on the Lord Jesus Christ,  
     and of the flesh  
     make no provision for its passions. <sup>1</sup>

Now the one who is weak in faith

accept  
without quarrelling over disputable matters: <sup>2</sup>  
one indeed  
believes he may eat  
all things,  
but the one being weak  
eats  
only vegetables. <sup>3</sup>

And the one not eating  
the one eating  
let him not judge,  
for God has accepted him. <sup>4</sup>

to judge another's servant?  
to his own master,  
he stands  
or falls

but he will stand  
for the Lord  
is able  
to help him stand. <sup>5</sup>

Another  
judges  
every day alike.

should be fully persuaded  
in his own mind.<sup>6</sup>

The one regarding the day  
he regards it to the Lord.  
And the one eating  
he eats to the Lord,  
for he gives thanks to God.  
And the one not eating'  
to the Lord he eats not  
and gives thanks to God. <sup>7</sup>

If we live,  
                    we live for the Lord;  
and if we die,  
                    we die for the Lord.

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For this very reason,

a      B

Christ

died

and returned to life

that he might be Lord

of both the dead

and the living.<sup>10</sup>

Now why do you judge your brother

Or, indeed, why do you despise your brother?

For we will all stand

before the judgment seat

of God.<sup>11</sup>

It is written:

“‘As surely as I live,’ says the Lord,

‘every knee will bow before me;

and every tongue will acknowledge God.’”<sup>12</sup>

So therefore, each one of us

concerning himself

will give an account to God.<sup>13</sup>

No longer therefore

b

one another

judge,

but rather this decide

to put

no stumbling block or obstacle

in the way of a brother.<sup>14</sup>

I am convinced,

and have been persuaded

in the Lord Jesus,

that nothing is unclean in itself

except

to the one reckoning anything

to be unclean,

to that man

(it is) unclean.<sup>15</sup>

For if because of food

your brother is distressed

no longer do you walk according to love.

Not by your food

are you to destroy that man

for whom Christ died!<sup>16</sup>

Therefore

let not what you know is good

be spoken of as evil.<sup>17</sup>

For the kingdom of God

is not

eating and drinking,

but about righteousness

and peace

and joy

in the Holy Spirit,<sup>18</sup>

b'

for the one who serves Christ in this way  
(is) well-pleasing to God  
and approved by men. <sup>19</sup>

So therefore

a      B'

the things  
    for peace  
    let us pursue  
and the things  
    for the building up  
    of one another. <sup>20</sup>

Not for the sake of food

b

    are you to undo  
    the work of God!

All things indeed are clean,  
    but it is evil for the man  
        to build a stumbling block  
    by eating. <sup>21</sup>

Good (it is)

    not to eat meat  
        nor drink wine  
        nor do anything by which your brother stumbles. <sup>22</sup>

You have your own beliefs before God:

b'

    blessed

        (is) the one who does not condemn himself  
        by what he approves, <sup>23</sup>

but the one who has doubts  
        is condemned  
        if he eats,

because

    (it is) not  
    of faith

and all that is not from faith

is

sin. <sup>1</sup>

)

)

) *see the Greek for order*

**15.1-33 Sub-section B':**

Now we who are strong (See 14.1, 'weak') A  
    need to bear with the failings of the weak  
    and not to please ourselves. <sup>2</sup>  
Each one of us should please our neighbours  
    for their good,  
    to build them up. <sup>3</sup>  
For even Christ  
    did not please himself  
    but, as it is written:  
        "The insults of those who insult you  
        have fallen on me." <sup>4</sup>  
For whatever was written in the past  
    it was written to teach us,  
        that through patience  
        and through encouragement in the Scriptures  
    we might have hope. <sup>5</sup>  
Now the God  
    of patience  
    and encouragement  
    give you the same attitude of mind  
    toward each other  
    according to Christ Jesus, <sup>6</sup>  
    that with one accord,  
    with one voice,  
    you may glorify  
        the God and Father  
        of our Lord Jesus Christ. <sup>7</sup>  
Wherefore,  
    accept  
    one another,  
    as also Christ / accepted / you,  
    to / the glory / of God. <sup>8</sup>  
For I tell you  
    that Christ has become a servant  
        of the circumcision  
        on behalf of the truth of God  
    that the promises  
        made to the patriarchs  
        might be confirmed <sup>9</sup>  
    and the Gentiles  
        might glorify God  
        for his mercy;  
    as it is written:  
        "Therefore  
        I will praise you  
        among the Gentiles  
        and to your name  
        I will sing praises." <sup>10</sup>  
And again,  
    it says,  
    "Be glad,

you Gentiles,  
with his people.” <sup>11</sup>

And again,

“Praise the Lord all you Gentiles;  
let all the peoples praise him.” <sup>12</sup>

And again,

Isaiah says,

“The Root of Jesse will spring up,  
and the one rising up to rule the Gentiles;  
on him the Gentiles will hope.” <sup>13</sup>

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. <sup>14</sup>

Now I am persuaded,

B

my brothers,  
even I myself  
concerning you  
that you yourselves are full of goodness,  
having been filled with all knowledge  
being able also  
to instruct )  
one another <sup>15</sup> )  
and more daringly I have written you in part  
as reminding you,  
by the grace  
given me  
from God <sup>16</sup>  
that I should be a minister  
of Christ Jesus  
to the Gentiles.  
making sacrifices for the gospel of God,  
that the Gentiles might be an acceptable offering  
sanctified by the Holy Spirit. <sup>17</sup>  
I have therefore good reason to boast  
in Christ Jesus  
about my service to God, <sup>18</sup>  
for I will not dare to speak of anything  
of the things  
which Christ did not work  
through me  
for the obedience of the Gentiles  
in word  
and in work <sup>19</sup>  
by power of signs and wonders,  
by power of the Spirit of God,  
so that I,  
from Jerusalem  
and around  
near to Illyricum,  
have fully proclaimed  
the gospel  
of Christ. <sup>20</sup>  
And so  
I have eagerly striven  
to evangelise,  
not where Christ was named,  
that I should not build )  
on a foundation belonging to another, <sup>21</sup> )  
but as it is written:  
“They shall see  
to whom it was not announced  
concerning him,  
and those  
who have not heard  
will understand.” <sup>22</sup>

Wherefore also I was hindered

B'

many times  
from coming to you, <sup>23</sup>

but now

that there is no longer a place for me  
in these regions,  
and since I have been longing  
to come to you  
for several years, <sup>24</sup>  
whenever I journey to Spain -

I hope therefore

while passing through  
to see you  
and by you  
to be sent on my way  
from there,  
if with you firstly  
I have hospitality  
for a while. <sup>25</sup>

But now I am on my way  
to Jerusalem  
in the service of the saints <sup>26</sup>

for they were pleased,  
Macedonia  
and Achaia,  
some contribution  
to make  
for the poor  
among the saints  
in Jerusalem. <sup>27</sup>

for they were pleased  
and debtors they are  
to them,  
for if  
in their spiritual blessings  
the Gentiles shared,  
they ought also  
in their material blessings  
to share with them. <sup>28</sup>

This therefore having completed,  
and having secured  
for them  
this contribution,

I will go on my way  
through you  
to Spain <sup>29</sup>

And I know  
that when I come to you,  
in the full measure  
of the blessing of Christ  
I will come. <sup>30</sup>

I urge you (brothers) *(omit 'brothers'; it is not the writer's use of it)*  
through our Lord Jesus Christ

and through the love of the Spirit,  
to strive with me in the prayers  
on my behalf  
to God.<sup>31</sup>

that I may be kept safe  
from the unbelievers  
in Judea  
and my ministry  
the one  
in Jerusalem  
may be  
acceptable  
to the saints,<sup>32</sup>

)  
)  
)

that with joy  
coming to you,  
through the will  
of God,  
I might be refreshed  
in your company.<sup>33</sup>

The God of peace  
be with you all.  
Amen.

## 16.1-23 Closing Greetings

Now I commend to you		a	A
Phoebe our sister, being also a minister of the church, of the one in Cenchreae. <sup>2</sup>			
that you might receive her <u>in (the) Lord</u> worthily of the saints, and might stand by her in whatever thing she might have need for indeed she has been the protector of many, and of myself. <sup>3</sup>			
<u>Greet</u> Priscilla and Aquila, my co-workers	1		
in Christ Jesus, <sup>4</sup> who for my life risked their own necks for whom <u>not only</u> I give thanks <u>but also</u> all the churches of the nations. <sup>5</sup> and the church in their house.			
<u>Greet</u> Epenetus, my beloved, who is the first fruit / of Asia / for Christ. <sup>6</sup>	2		
<u>Greet</u> Mary, who has laboured much for you. <sup>7</sup>	3	b	
<u>Greet</u> Andronicus and Junia, my kinsmen and my fellow captives <u>who</u> are outstanding among the apostles, <u>who</u> indeed before me were in Christ. <sup>8</sup>	4		
<u>Greet</u> Ampliatus, my beloved <u>in (the) Lord</u> . <sup>9</sup>	5		
<u>Greet</u> Urbanus, our co-worker in Christ, and Stachys my beloved. <sup>10</sup>	6	b'	
<u>Greet</u> Apelles, the one approved in Christ.	7		
<u>Greet</u> those of the household of Aristobulus. <sup>11</sup>	8		



<u>Greet</u> Herodion,	9	a	B
my kinsman.			
<u>Greet</u> those	10		
of the household of Narcissus			
the ones being <u>in (the) Lord</u> . <sup>12</sup>			
<u>Greet</u> Tryphena and Tryphosa,	11		
the ones labouring <u>in (the) Lord</u> .			
<u>Greet</u> Persis,	12	b	
the beloved,			
who has laboured much <u>in (the) Lord</u> . <sup>13</sup>			
<u>Greet</u> Rufus,	13		
the chosen <u>in (the) Lord</u> ,			
and the mother / of him / and of me. <sup>14</sup>			
<u>Greet</u> Asyncritus, Phlegon,	14		
Hermes, Patrobas, Hermas			
and the brothers with them. <sup>15</sup>			
<u>Greet</u> Philologus and Julia,	15	b'	
Nereus and his sister,			
and Olympas and all the saints with them. <sup>16</sup>			
<u>Greet</u> one another with a holy kiss.	16		
<u>Greet</u> you	17		
all the churches			
of Christ. <sup>17</sup>			

Now I beseech you,	a	B'
<u>brothers,</u>		
to watch out for those –		
causing	)	
divisions and obstacles	)	
regarding the teaching	)	
which you learned	)	
and turn away from them. <sup>18</sup>		
For such as these		
are not serving	)	
our Lord Christ,	)	
only their own appetites,		
and through smooth talk		
and fine words		
they are deceiving the hearts of the simple. <sup>19</sup>		
For your obedience / to all men / is known'		
over you, therefore, I rejoice,		
but I want you		
to be wise to what is good,		
and innocent in regard to what is evil. <sup>20</sup>		
And the God of peace will crush Satan	b	
under your feet		
soon.		
The grace of our Lord Jesus be with you. <sup>21</sup>		
Greet you Timothy,		
my co-worker,		
and Lucius, Jason and Sosipater,		
my kinsmen. <sup>22</sup>		
Greet you, I, Tertius,	b'	
(the one writing the epistle)		
in the Lord. <sup>23</sup>		
Greets you Gaius,		
my host -		
and of all the church.		
Greets you Erastus,		
the city treasurer,		
and Quartus		
the brother.		

16.24  
16.25-27

Now to him who is able to establish you	a
according to my gospel,	
and the proclamation of Jesus Christ,	
according to the revelation of the mystery	
<u>hidden</u>	)
<u>for long ages past,</u> <sup>26</sup>	)
but <u>now revealed</u>	
through the prophetic writings,	
according to the command of the eternal God,	
<u>for</u> the obedience of faith	
<u>for</u> all the Gentiles	
made known, <sup>27</sup>	
to the only wise God	b
through Jesus Christ	
to him (be) the glory	b'
for ever and ever!	
Amen.	

*(If this is a correct 'parsing' of this passage, it could be said to follow the usual ABB'/abb'/(a)(b)(b') sequence of parts as found in the rest of the letter, but does it show the same kind of balance, yet would it have to? These questions have to be asked. Whatever the case, however, we see that the letter is structurally complete without this piece and, given also that our most important manuscripts do not include it, it would seem likely that it was added by someone other than Tertius who was wanting to tell us what he thought was the purpose of the letter.)*