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Paulos's letter to the believers in

Romai

Introduction

Paulos's letter to the believers in Romai was sent to both Yehudim and non-Jews who believe in, and trust, Yeshua (Jesus) the messiah. He wrote to them so that they could be prepared for when he could visit them there. Paulos planned to work there with other Christians for a while, then with their help, he would travel to Spania. He wrote in order to explain his understanding of Christian faith and of day-to-day living as Christians.
Paulos greets the believers there in Romai and he tells them about his prayers for them. Then he tells them the theme of his letter, "how God makes us guiltless—by faith." (1:17a). All people, Jewish or not, need to become guiltless in God's sight by means of faith in Yeshua Messiah.
Next Paulos tells them about new life by means of unity with the messiah thereby forming a new relationship with God. Believers will have peace from God and the power of Spirit of God will save them from the power of sin and of death. In chapters 5-8, Paulos explains about the purpose of God's law and about the power of God's spirit working through believers.
Paulos answers the question about how Yehudim and non-Jews fit into God's plan for of all people. Paulos explains that the unbelief of Yehudim is part of God's plan for a time so that the good message can be proclaimed to non-Jews. But concerning God's choosing of Yehudim, he loved them very much due to his promise to their ancestors, and it's as a result of them that all people can receive the love and mercy of God through the messiah Yeshua.
In the ending, Paulos explains how to live as a Christian, with the main need being to accept and love each other. He also includes themes like serving God, the responsibility of Christians the government, and for each individual, questions concerning the conscience. Paulos ends his letter and greeting others, and by his praising God.

Main components of Paulos's letter

Introduction and theme *1:1-17*
All people need salvation *1:18–3:20*
God's way of saving people *3:21–4:25*
The new life in the messiah *5:1–8:39*
God's plan for Yisrael *9:1–11:36*
Christian living *12:1–15:13*
Concluding remarks and greetings *15:14–16:27*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1:1 This letter is from Paulos, a slave **of Messiah Yeshua** (Jesus; Grk. Yesus) and a **chosen** ambassador who's been set apart for **God's** good message, **2** which God had previously promised through the messages of his prophets in the holy scriptures.

3 This good message is about his son, who was conceived as a descendant of David, **4** and became known as **God's** son according to the **spirit** of holiness—demonstrating power by coming back to life from the dead. Yes, he's our **master**, **Yeshua Messiah**, **5** and it's through him that we received generous gifts, and also the assignment to faithfully, obediently take his name to all the non-Jews, **6** which also includes you non-Jews there who **Yeshua Messiah** invited.

7 This letter is written to all those in Romai that **God** loves and considers as holy. May you all experience generosity and peace from **God** our father and from **the master Yeshua Messiah**.

Paulos's wish to visit Romai

8 I'll start by thanking my **God** through **Yeshua (Jesus; Grk. Yesus) Messiah** for all of you, because the story about your faith has been told in many countries. **9** Yes, the **God** that I serve in my spirit, in the good message about his son, is my witness about how I never stop mentioning you Romaios **10** in my prayers—asking that somehow **God** will favour me by allowing me to come and visit you, **11** because I'm longing to see you so that I can share a particular spiritual gift with you in order to strengthen you. **12** I want all of us to be encouraged together by each other's faith—both me and you Romaios.

13 Brothers and sisters, I don't want you to be unaware that I'd planned several times to come to you,[1] but I was vetoed until recently so that I'd also have a harvest among you similar to those among the other non-Jews. **14** Whether it's Hellains (Greeks) or other foreigners, wise people or foolish, I have an obligation, **15** and so I'm also eager to talk about the good message to all of you there in Romai.

16 I'm not ashamed to talk about the good message,[2] because it conveys **God's** power to save everyone who believes it—first Yehudim (Jews) and then non-Jews. **17** It explains how **God** makes us guiltless—by faith leading to more faith—as it's been written: Godly people will live by faith.[3]

God's anger towards those who deny his existence

18 **God's** severe anger is being revealed from heaven on the ungodliness and disobedience of people who limit the truth by their disobedience, **19** because the fact that there is a **god** has been shown to them, because **God** himself has revealed it. **20** Ever since the creation of the world, God's invisible attributes have been clearly seen through his workmanship—both his eternal power and his divinity—so people have no excuse. **21** Even though they know about **God**, they didn't honour or thank him, but their theories made them incompe-

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1:1 Paulos, slave of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, a_called ambassador, having_been_ _set_apart for the_good_message of_**god**, **2** which he_ _previously_promised through the prophets of_him in the_ _scriptures holy, **3** concerning the son of_him, ~~which~~ having_ _become of seed of_Dawid/(Dāvid) according_to the_flesh, **4** ~~which~~ having_been_designated the_son of_**god** in power according_to **spirit** of_holiness by the_resurrection of_the_ _dead, **Ya^{y}sous chosen_one/messiah** the **master** of_us, **5** through whom we_received grace and commission to obedience of_faith among all the pagans for the name of_ _him, **6** among whom are also you_all called ones of_**Ya^{y}sous chosen_one/messiah**, **7** to_all the ones being in Ῥōma^{y}, beloved of_**god**, called holy ones: grace to_you_all and peace from **god** the_father of_us and the_**master Ya^{y}sous chosen_ _one/messiah**.

8 First indeed I_am_giving_thanks to_the **god** of_me through **Ya^{y}sous chosen_one/messiah** for all of_you, because the faith of_you_all is_being_proclaimed in all the world. **9** For/Because witness of_me is ~~the~~ **god**, unto_whom I_am_ _serving in the spirit of_me in the good_message of_the son of_him, how unceasingly mentioning of_you_all I_am_making **10** always on the prayers of_me, beseeching if somehow now once I_will_be_being_prospered by the will of_ ~~the~~ _**god**, to_ _come to you_all. **11** For/Because I_am_longing to_see you_ _all, in_order_that a_certain I_may_share gift with_you_all spiritual, in_order that to_be_strengthened you_all, **12** and this is, to_be_encouraged_together among to_you_all, through the among one_another faith, of_you_all both and of_me. **13** Not and I_am_wanting you_all to_be_not_knowing, brothers, that often I_purposed to_come to you_all, and I_ _was_forbidden until the time presently, in_order_that some fruit I_may_have also among you_all, as even among the other pagans. **14** To_Hella^{y}ns both and to_foreigners, to_the_ _wise both and the_foolish, a_debtor I_am. **15** Thus ~~which~~ concerning me, eager am_I also to_you_all who are in Ῥōma^{y} to_good_message_preach. **16** For/Because not I_am_being_ _ashamed of_the good_message, because/for the_power of_ _**god** it_is to salvation to_everyone the one believing, to_ _Youdaios both first and to_Hella^{y}n. **17** For/Because the_ _righteousness of_**god** in it is_being_revealed, by faith to faith, as it_has_been_written: And the righteous by faith will_ _be_living.

18 For/Because is_being_revealed the_severe_anger of_**god** from heaven, on all ungodliness and unrighteousness of_ _people, ~~which~~ the truth by unrighteousness restraining, **19** because the known thing of_ ~~the~~ _**god**, manifest is among them, ~~the~~ For/Because **god** to_them revealed it. **20** For/Because the invisible things of_him from the_creation of_the_world, by_the workmanship being_understood, is_ _being_clearly_seen, the both eternal of_him power and divinity, in_order that to_be them inexcusable. **21** Because having_known ~~the~~ **god**, not as **god** they_glorified or they_ _gave_thanks, but they_were_made_useless in the speculations of_them, and was_darkened the unintelligent

1 **RV 1:13 · Cross-ref.** Acts 19:21.

2 **RV 1:16 · Cross-ref.** Mrk 8:38.

3 **RV 1:17 · Cross-ref.** Hab 2:4.

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of_them heart. **22** Alleging to_be wise, they_were_made_
_foolish, **23** and they_changed the glory of_the indestructible
god into a_likeness of_an_image of_a_mortal human, and
birds, and quadrupeds, and reptiles. **24** Therefore gave_over
them ~~the~~ **god** in the desires of_the hearts of_them to
impurity, ~~which~~ to_be_dishonouring the bodies of_them in
themselves, **25** who exchanged the truth of_ ~~the~~ **_god** into ~~the~~
falsehood, and were_worshipped and serving unto_the
creation contrary_to the one having_created it, who is
blessed to the ages. Truly. **26** Because_of this, gave_over them
~~the~~ **god** to passions of_dishonour, ~~which~~ for both female of_
_them exchanged the natural usage into the contrary_to
nature, **27** and likewise also the male having_left the natural
usage of_the female, were_burned in the desire of_them
toward one_another, male with male the shame producing,
and the recompense which it_was_fitting of_the deception
of_them, in themselves taking_back. **28** And as not they_
_approved ~~the~~ **god** to_be_having in knowledge, gave_over
them ~~the~~ **god** to an_unqualified mind, to_be_doing the things
not befitting, **29** having_been_filled with_all unrighteousness,
wickedness, greediness, malice, full of_envy, murder, strife,
deceit, maliciousness, gossips, **30** slanderers, god-hating,
abusers, proud, braggers, inventors of_evil, to_parents
unpersuadable, **31** unintelligent, untrustworthy, unloving,
unmerciful, **32** who the just_act of_ ~~the~~ **_god** having_known
that the ones ~~the~~ such things doing worthy of_death are, not
only them are_practicing, but also they_are_consenting to_
_the ones practicing.

2:1 Therefore inexcusable you_are, Oh person, everyone who
is judging, in for that you_are_judging the other, yourself
you_are_condemning, because/for the same things you_are_
_doing, the one judging. **2** But we_have_known that the
judgement of_ ~~the~~ **_god** is according_to truth on the ones ~~the~~
such things practicing. **3** But you_are_counting this, Oh
person, you judging the ones ~~the~~ such things practicing, and
doing them yourself, that you will_be_escaping the
judgement of_ ~~the~~ **_god**? **4** Or of_the riches of_the kindness
of_him, and of_the forbearance, and of_the patience you_are_
_despising, not_knowing that the kindness of_ ~~the~~ **_god**, to
repentance you is_leading? **5** But concerning the hardness
of_you and unrepentant heart, you_are_storing_up for_
_yourself severe_anger in the_day of_severe_anger and
revelation the_just_judgement of_ ~~the~~ **_god**, **6** who will_be_
_giving_back to_each one according_to the works of_him:
7 to_the ones on_one_hand with endurance in_work good,
glory and honour and indestructibility seeking, life eternal,
8 on_the_other_hand to_the ones of selfish_ambition and
disbelieving in_the truth, but being_persuaded ~~the~~ by_
_unrighteousness, severe_anger and rage be. **9** Tribulation
and distress, on every soul of_human_origin ~~which~~ producing
~~the~~ evil, of_Youdaios both first and of_Hella^{y}n, **10** but glory,
and honour, and peace, to_everyone ~~which~~ doing ~~the~~ good, to_
_Youdaios both first and to_Hella^{y}n. **11** For/Because not is
favouritism with ~~the~~ **god**. **12** For/Because as_many_as

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tent and their minds turned from perception towards darkness.[4] **22** They claimed to be scientific, but instead they believed foolishness, **23** and so they changed the greatness of the eternal **God** into the likeness of an image of a mortal human, or birds or animals or reptiles.[5]

24 Therefore **God** reluctantly let their lusts lead to impurity and the dishonouring of their bodies among themselves, **25** as they exchanged **God's** truth for a lie, and worshipped and served the creation, instead of the creator, who should be praised throughout all time. May it be so.

26 Because of that, **God** reluctantly let them exercise their dishonourable passions, and their women exchanged natural behaviours for unnatural ones, **27** and similarly their men deserted the natural behaviours towards women, and stoked their lusts towards each other—man with man, and the shame that it produces, and then received back in themselves the payment which is appropriate for such deception.

28 They didn't want to know about **God**, and so he reluctantly let their depraved minds be filled with unhelpful thoughts, **29** and so they were filled with disobedience, wickedness, greed, and malice, and full of envy, murder, strife, and deceit, becoming malicious people, gossips, **30** slanderers, god-haters, abusers, proud people, braggers, and inventors of evil, unable to be persuaded by their parents, **31** unintelligent, untrustworthy, unloving, and unmerciful. **32** They know that **God** must exercise justice towards people doing such things, yet they not only practice those things which will lead to a death sentence, but they also approve when others do them.

Judgement even for those without the written law

2:1 So there's no excuse for anyone who judges others,[6] because you're condemning yourselves if you're doing those same things that you're judging others for, **2** because we know that **God's** judgement is based on the factual accounts **of** what each person is doing. **3** But maybe you're thinking that you can judge others doing these things and yet somehow escape **God's** judgement when you do them yourself? **4** Or maybe you're taking advantage **of God's** kindness and patience, without realising that his kindness was meant to lead you to turn away from your wrongdoing? **5** But it's your hardness and failure to turn away from wrongdoing that's causing severe anger to be stored up for **God's** judgement day, when all will be revealed, including his severe anger, **6** as each person will be judged by their actions.[7] **7** Those who've persistently done good, expecting praise and honour, and to escape destruction, will be given eternal life, **8** but those who've lived out their selfish ambition and refused to believe the truth, but let themselves get persuaded by disobedience, will meet with severe anger and rage. **9** For every person doing evil, there'll be trouble and distress—to Yehudim (Jews) first and then to non-Jews, **10** but for those who do good, there'll be praise and honour and peace—to Yehudim first and then to non-Jews,

4 **RV 1:21 · Cross-ref.** Eph 4:17-18.

5 **RV 1:23 · Cross-ref.** Deu 4:16-18.

6 **RV 2:1 · Cross-ref.** Mat 7:1; Luk 6:37.

7 **RV 2:6 · Cross-ref.** Psa 62:12; Prv 24:12.

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11 because **God** doesn't indulge in favouritism.[8]

12 Those who weren't under the Jewish laws and yet sinned, they'll be judged without the law, and those who knew the laws and sinned will be judged by the law, 13 because listening to the law doesn't make people right with **God**, but rather it's those who obey the law who'll be declared guiltless. 14 Whenever other nations don't have the Jewish laws, but naturally obey what's in the laws, they show that even without our laws, they have their own law. 15 They demonstrate that they effectively have God's law written in their minds and agreeing with their consciences, and between the two they'll be either accused or defended 16 on the day when **God**, through **Messiah Yeshua** (Jesus; Grk. Yesus), judges people's private lives, as I've shared as part of the good message.

Yehudim who disobey their laws

17 But if you're a Yehudi (Jew), and trusting in the law, and boasting about being chosen by **God** 18 and knowing his will and knowing what's important because of familiarity with the law, 19 and if you've persuaded yourself that you're a guide for blind people and a light to people who are in darkness, 20 and that you're an instructor to foolish people and a teacher of children, and you appear to be knowledgeable about the truth of the law, 21 then why do you teach others when you haven't even taught yourself? You announce that stealing is wrong, but you're a thief. 22 You teach about not messing with other people's spouses, yet you do it yourself. You detest idols, but you sneak money out of the temple. 23 You boast about being a student of the law, but you dishonour **God** by breaking the laws. 24 Yes, it's been written: '**God's** name is slandered among the nations because of you people.'[9]

25 Circumcision is of value if you're keeping the law, but if you're breaking the laws, then your circumcision means just the same as if you're uncircumcised, 26 so if uncircumcised people groups behave justly according to the law, even though they're not physically circumcised, God will consider them as his people. 27 Yes, those people groups who aren't circumcised, but keep the law, will be judging you who were given the law in writing and are circumcised, yet break those laws. 28 A true Yehudi isn't just a Yehudi on the outside, and their circumcision isn't just on the outside of their body, 29 but they're a Yehudi even in their private life and through circumcision of their heart[10]—by **the spirit** and not by the letter of the law—earning praise not from people, but from **God**.

3:1 So what advantage is there in being a Yehudi (Jew), and what's the benefit of circumcision? 2 A lot, in every way. Firstly, Yehudim (Jews) were entrusted with the writing down **of God's** messages. 3 But what if some didn't believe? Wouldn't the unbelief of Yehudim make faith that comes from **God** worthless? 4 Absolutely not. Even if every person was a liar, **God** is truthful, just like it's been written about him:

'You will be proved right about what you say,

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unlawfully sinned, unlawfully also will_be_perishing, and as_ _many_as in law sinned, by law will_be_being_judged,
13 for/because not the listeners of_the_law are righteous with ~~the~~ **god**, but the doers of_the_law will_be_being_ _justified. 14 For/Because whenever the_pagans ~~which~~ not the_law having, by_nature the things of_the law may_be_ _practicing, these the_law not having, to_themselves are a_ _law, 15 who are_displaying the work of_the law, written in the hearts of_them, bearing_witness_with them their conscience, and between one_another, the arguments accusing or also defending them, 16 on that the_day is_ _judging ~~the~~ **god** the secrets of_ ~~the~~ _people, according_to the good_message of_me, by **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**.

17 But, if you a_Youdaios is_being_named, and are_resting_on on_the_law, and are_boasting in **god**, 18 and are_knowing his will, and are_approving the things carrying_value, being_ _instructed out_of the law, 19 and you_have_persuaded yourself a_guide to_be of_the_blind, a_light to_the ones in darkness, 20 an_instructor of_the_foolish, a_teacher of_ _infants, having the appearance of_ ~~the~~ _knowledge and of_ _the truth in the law, 21 therefore you teaching another, yourself not are_teaching? You proclaiming not to_be_ _stealing, you_are_stealing? 22 You saying not to_be_ _committing_adultery, you_are_committing_adultery? You detesting ~~the~~ idols, you_are_temple-robbing? 23 Who in law are_boasting through the transgression of_the law, ~~the~~ **god** you_are_dishonouring? 24 For/Because the name of_ ~~the~~ **_god** because_of you_all is_being_slandered among the pagans, as it_has_been_written. 25 Circumcision for on_one_hand is_ _benefiting, if the_law you_may_be_practicing, on_the_other_ _hand if a_transgressor of_law you_may_be_may_be, the circumcision of_you, uncircumcision has_become.
26 Therefore if the uncircumcision, the just_acts of_the law may_be_keeping, not the uncircumcision of_him for circumcision will_be_being_counted? 27 And will_be_judging the by nature uncircumcision, the law finishing, you who through the_letter and circumcision are a_transgressor of_ _law. 28 For/Because not the one on the outward a_Youdaios is, nor the in the outward in flesh circumcision, 29 but the one on the secret a_Youdaios is, and circumcision is of_heart, by the_**spirit**, not by_the_letter, of_whom the praise not of humans, but of ~~the~~ **god**.
3:1 Therefore is what the additional thing of_the Youdaios, or what is the benefit of_ ~~the~~ _circumcision? 2 Much in every manner. First for indeed that they_were_entrusted the oracles of_ ~~the~~ **_god**. 3 For/Because what if disbelieved some? Not the unbelief of_them, the faith of_ ~~the~~ **_god** will_be_ _nullifying? 4 Never it_might_become. And let_be_becoming ~~the~~ **god** true, and every person a_liar, just_as it_has_been_ _written: So_that ~~wishfully~~ you_may_be_justified in the messages of_you, and you_will_be_overcoming in the time to_ _be_being_judged you. 5 But if the unrighteousness of_us, of_ **_god** the_righteousness is_demonstrating, what we_will_be_ _saying? Not unrighteous is ~~the~~ **god**, the one inflicting the severe_anger? (According_to human_origin I_am_speaking.)

8 **RV 2:11 · Cross-ref.** Deu 10:17.

9 **RV 2:24 · Cross-ref.** Isa 52:5 (LXX).

10 **RV 2:29 · Cross-ref.** Deu 30:6.

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6 Never it_might_become. Otherwise how will_be_judging ~~the~~ **god** the world? 7 If but the truth of_ ~~the~~ **_god** in ~~the~~ my falsehood been_plentiful to the glory of_him, why still also_I as a_sinner am_being_judged? 8 And not as we_are_being_ _slandered, and as are_saying some us to_be_saying, ~~that~~ We_ _may_practice ~~the~~ evil, in_order_that may_come ~~the~~ good? Of_ _whom their judgement just is.

9 Therefore what? We_are_having_advantage? Not certainly, because/for we_previously_charged, Youdaiōns both and Hellaʸns, all under sin to_be. 10 As it_has_been_written, ~~that~~ Not one there_is righteous, not_even one, 11 not there_is understanding, not there_is the one seeking_out ~~the~~ **god**. 12 All turned_away, together they_were_being_useless, not one there_is practicing kindness, not there_is as_much_as one. 13 A_tomb having_been_opened_up the throat is of_ _them, with_the tongues of_them they_were_deceiving: Poison of_asps is under the lips of_them, 14 Of_whom their mouth of_cursing and bitterness is_being_full, 15 Sharp are the feet of_them, to_pour_out blood... 16 destruction and misery in the ways of_them, 17 and the_way of_peace not they_knew. 18 Not is reverence of_**god** in_front_of the eyes of_them. 19 And we_have_known that as_much_as the law is_ _saying, to_the ones in the law it_is_speaking, in_order_that every mouth may_be_shut, and under_judgement may_ _become all the world to_ ~~the~~ **_god**. 20 Because by works of_ _law, not will_be_being_justified any flesh before him, because/for through the_law is the_knowledge of_sin.

21 But right_now apart_from law, the_righteousness of_**god** has_been_revealed, being_attested by the law and the prophets, 22 and the_righteousness of_**god** through faith of_ **_Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**, toward all the ones believing, because/for no there_is distinction. 23 For/Because all sinned and are_being_fallen_short of_the glory of_ ~~the~~ **_god**, 24 being_justified undeservedly by_the of_ _him grace, through the redemption ~~which~~ in **chosen_ _one/messiah Yaʸsous**, 25 whom set_forth ~~the~~ **god** as_an_ _atonement, through ~~the~~ faith in the of_him blood, for a_sign of_the righteousness of_him, because_of the forbearance of_ _the having_previously_happened sins 26 in the forbearance of_ ~~the~~ **_god**, for the sign of_the righteousness of_him in the

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and you'll prevail when you're judged in court.'[11]

5 But if our sinfulness highlights **God's** sinlessness, what can we say about that? Isn't **God**, the one inflicting the severe anger, wrong to punish us? (Of course, this is reasoning from a human perspective.) 6 Of course not, otherwise how could **God** be able to judge the world?

7 But if my lie exposes **God's** truth and so brings him honour, why would he still judge me as a sinner? 8 Some people falsely accuse us of saying, 'Let's do evil things so that good might follow.' Those who say that deserve their punishment.

No person is guiltless

9 What then? Do Yehudim (Jews) have any advantage? Definitely not, because we showed earlier that both Yehudim and other nationalities are all under sin's shadow, 10 just like it was written long ago:

'No one is guiltless,
not even one person.
11 No one understands,
there's not even one person trying to find **God**.
12 Everyone has turned away,
it was a waste of time.
No one is being kind,
Not even one person.'[12]
13 'Their words lead to death,
their tongues are deceptive.'[13]
'Their lips spray out poison.'[14]
14 'Their mouths are full of cursing and bitterness.'[15]
15 'They rush off to go and shed blood.
16 They leave trails of destruction and misery—
17 they don't know the path that leads to peace.'[16]
18 Revering **God** isn't at the front of their minds.[17]

19 We know that whatever the law says, it's for everyone that the law applies to, so that no one can speak against it, and the whole world will be bound by **God's** judgement. 20 No human will be declared guiltless in front of God by their keeping the law,[18] because it's the law that teaches what sin is.

Removing the guilt from sin

21 But now **God** has revealed a way to remove guilt that's not by rules—a way that Mosheh (Moses) and the prophets wrote **about**. 22 We can be made right with **God** through faith in **Yeshua (Jesus; Grk. Yesus) Messiah**.[19] This is for *everyone* who believes, because there's no distinction between Yehudim (Jews) and others, 23 because everyone has sinned and is unable to be honoured by **God**. 24 But even without deserving it, we can be declared guiltless by God's generosity, by being bought out of slavery to sin by **Messiah Yeshua**, 25 who **God** placed on the altar as a sacrifice for sin. This happens through faith in his blood,

11 **RV 3:4 · Cross-ref.** Psa 51:4 (LXX).
12 **RV 3:10-12 · Cross-ref.** Psa 14:1-3 (LXX); Psa 53:1-3 (LXX).
13 **RV 3:13 · Cross-ref.** Psa 5:9 (LXX).
14 **RV 3:13 · Cross-ref.** Psa 140:3.
15 **RV 3:14 · Cross-ref.** Psa 10:7 (LXX).
16 **RV 3:15-17 · Cross-ref.** Isa 59:7-8.
17 **RV 3:18 · Cross-ref.** Psa 36:1.
18 **RV 3:20 · Cross-ref.** Psa 143:2; Gal 2:16.
19 **RV 3:22 · Cross-ref.** Gal 2:16.

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which was a sign of his sinlessness.

(God hasn't yet judged those who sinned in the past, **26** because **of** his patience, waiting for the present time to show his righteousness and to be fair, and to remove the guilt of those with faith **in Yeshua**.)

27 So where does that leave boasting? It's not in the picture. How come? Through obeying Mosheh's laws? No, through a law about faith. **28** So now we should expect that a person will be made guiltless by faith—not by obeying Mosheh's laws. **29** Or is **God** only god of the Yehudim? Isn't he also the **god** of others? Yes, he is the god of others. **30** Indeed, there's only one **God**,[20] and he declares people guiltless by faith whether they're circumcised Yehudim, or non-Jews. **31** So does this 'faith' cancel the law? Not on your life. In fact, it upholds the law.

Avraham's faith

4:1 So what did our physical ancestor, Avraham, discover about all this? **2** Because if Avraham was declared guiltless because of his actions, maybe he could boast? But not towards **God**, **3** because the scriptures say: 'Avraham believed **in God**, so he was considered guiltless.'[21] **4** Now for someone who's working, their wages are considered 'owed', not a gift. **5** However, someone who's not working, but having faith that God will declare disobedient people as guiltless, that person's faith is considered to make them guiltless. **6** It's just like what David said about blessing a person who **God** declares as guiltless despite their actions:

7 'Those who've been forgiven for their lawlessness will be happy,
whose sins have been covered over.
8 Anyone who **Yahweh** declares to have no sin will be happy.'[22]

9 Is this favour shown only to circumcised Yehudim (Jews), or is it also for non-Jews? After all, we were saying that Avraham was considered guiltless because of his faith. **10** So how did that happen? Because he was circumcised, or when he was still uncircumcised? No, it was before he was circumcised. **11** He received circumcision as a sign[23]—proof of the righteousness that he gained from his faith while he was still uncircumcised—becoming the father of everyone who's uncircumcised but believes so that they'll be declared guiltless. **12** So our ancestor Avraham is the ancestor of us as a circumcised people group, not just because we're circumcised, but also as we follow the steps of faith he took while uncircumcised.

God's promise is attained through faith

13 It wasn't because of his obeying the law that it was promised that Avraham or his descendants would inherit the world, but because of his righteousness that came from his faith,[24] **14** because if the ones obeying the law can become heirs, then faith would be declared as useless, and the promise

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present time, in_order that to_be him righteous and justifying the one of faith in_**Ya^{y}sous**. **27** Therefore is where the boasting? It_was_excluded. Through what law? Of_ ~~The~~ _ _works? No, but through a_law of_faith. **28** Therefore we_are_ _counting to_be_being_justified by_faith a_person, apart_ _from works of_law. **29** Or of_Youdaiōns is_he the **god** only? Not also of_pagans? Yes, also of_pagans, **30** if_indeed one ~~the~~ **god** is, who will_be_justifying the_circumcision by faith, and the_uncircumcision through the faith. **31** Therefore law we_ _are_nullifying through ~~the~~ faith? Never it_might_become. But the_law we_are_establishing.

4:1 Therefore what we_will_be_saying, to_have_found Abra'am/('Avrāhām) the forefather of_us according_to the_ _flesh? **2** For/Because if Abra'am by works was_justified, he_ _is_having a_boast, but not toward **god**. **3** For/Because what the scripture is_saying? And believed Abra'am ~~the~~ in_**god**, and it_was_counted to_him for righteousness. **4** And to_the one working, the reward not is_being_counted by grace, but by debt. **5** But to_the one not working, but believing in the one justifying the ungodly, is_being_counted the faith of_him for righteousness, **6** just_as also Dawid/(Dāvid) is_saying the blessing of_the person to_whom ~~the~~ **god** is_counting righteousness apart_from works: **7** Blessed are_they, of_ _whom were_forgiven their lawlessness and of_whom were_ _covered-up their sins. **8** Blessed is the_man, of_whom by_no_ _means not may_count the_**master** sin. **9** ~~The~~ therefore is blessing this on the circumcision, or also on the uncircumcision? For/Because we_are_saying: ‹Was›_counted to_ ~~the~~ _Abra'am the faith for righteousness. **10** Therefore how it_was_counted? In circumcision being, or in uncircumcision? Not in circumcision, but in uncircumcision, **11** and the_sign he_received of_circumcision, a_seal of_the righteousness of_the faith ~~which~~ in the uncircumcision, in_ _order that to_be him father of_all the ones believing through uncircumcision, in_order that to_be_counted to_ _them ~~the~~ righteousness, **12** and father of_circumcision to_ _the ones not of circumcision only, but also to_the ones aligning in_the steps ~~which~~ in uncircumcision of_faith, of_the father of_us Abra'am/('Avrāhām).

13 For/Because not by law the promise was to_ ~~the~~ _Abra'am or the descendants of_him, that heir him to_be of_the_world, but by righteousness in_faith. **14** For/Because if the ones of law are heirs, has_been_voided ~~the~~ faith and has_been_ _nullified the promise. **15** For/Because the law severe_anger is_producing, where and no there_is law, neither is transgression. **16** Because_of this is of faith, in_order_that

20 RV 3:30 · Cross-ref. Deu 6:4; Gal 3:20.

21 RV 4:3 · Cross-ref. Gen 15:6; Gal 3:6.

22 RV 4:7-8 · Cross-ref. Psa 32:1-2.

23 RV 4:11 · Cross-ref. Gen 17:10.

24 RV 4:13 · Cross-ref. Gen 17:4-6; 22:17-18; Gal 3:29.

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according_to grace, in_order that to_be confirmed, the promise to_all the seed, not to_the seed of the law only, but also to_the seed of the_faith of_Abra'am, who is the_father of_all of_us, **17** as it_has_been_written, ~~that~~ A_father of_many nations I_have_appointed you, in_front_of whom he_ _believed, **god** the one giving_life to_the dead, and calling the things not being as being. **18** Who contrary_to hope, in hope believed, in_order that to_become him the_father of_ _many nations, according_to the message having_been_ _spoken: Thus will_be the descendants of_you. **19** And not having_faltered in_the faith, he_observed the of_himself body already having_been_made_dead, a_hundred_year old about being, and the death of_the womb of_Sarra/(Sārāh), **20** but at the promise of_ ~~the~~ **_god**, not he_was_doubted ~~the~~ in_unbelief, but he_was_strengthened ~~the~~ in_faith, having_ _given glory to_ ~~the~~ **_god**, **21** and having_been_fully_assured that what he_has_promised, able he_is also to_do. **22** Therefore also it_was_counted to_him for righteousness. **23** Not but it_was_written because_of him only, that it_was_ _counted to_him, **24** but also because_of us, to_whom it_is_ _going to_be_being_counted, to_the ones believing in the one having_raised **Ya^{y}sous/(Yəhōshūʹa)**, the **master** of_us, from dead, **25** who was_given_over for the transgressions of_us, and was_raised for the justification of_us.

5:1 Therefore having_been_justified by faith, peace we_may_ _be_having with ~~the~~ **god**, through the **master** of_us, **Ya^{y}sous chosen_one/messiah**, **2** through whom also the access we_ _have_had, ~~the~~ by_faith into ~~the~~ grace this, in which we_have_ _stood, and we_are_boasting in hope of_the glory of_ ~~the~~ _ **_god**. **3** Not and only that, but also we_are_boasting in our tribulations, having_known that ~~the~~ tribulation endurance is_ _producing, **4** and ~~the~~ endurance provenness, and ~~the~~ provenness hope. **5** And ~~the~~ hope not is_disgracing, because the love of_ ~~the~~ **_god** has_been_poured_out in the hearts of_us through the_**spirit** holy, the one having_been_given to_us. **6** Still for **chosen_one/messiah**, being of_us weak still, according_to the_time for the_ungodly died_off. **7** For/Because rarely for a_righteous man anyone will_be_ _dying_off, because/for for the good, possibly someone even is_daring to_die_off. **8** But is_demonstrating the of_himself love to us ~~the~~ **god**, that still sinners being of_us, **chosen_ _one/messiah** for us died_off. **9** Therefore by_much more having_been_justified now by the blood of_him, we_will_be_ _being_saved by him from the severe_anger. **10** For/Because if enemies being, we_were_reconciled to_ ~~the~~ **_god** through the death of_the son of_him, by_much more having_been_ _reconciled, we_will_be_being_saved by the life of_him. **11** Not and only this, but also boasting in ~~the~~ **god**, through the **master** of_us, **Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, through whom now the reconciliation we_received.

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would be invalidated,[25] **15** because the law produces severe anger, and where there's no law, there's nothing to break.

16 Because of this, the promise to the descendants is by faith—given not only to the 'descendants of the law', but also to the 'descendants of Avraham's faith'.[26] This promise is given as a gift, and has been confirmed, **17** as it's been written, 'I've appointed you as a father of many nations.'[27] He was appointed in front of the god he believed in—the god who brings the dead back to life, and who creates by speaking things into being that didn't previously exist. **18** Without any other evidence, he believed in hope itself, and thus he became the father of many nations, just like he'd been told: 'Your descendants will be like the sand and the stars.'[28] **19** He didn't falter in his faith, seeing that his body was already infertile, being about a hundred years old, and with Sarah being past menopause.[29] **20** He didn't show unbelief and doubt **God's** promise when it was given, but rather he was strengthened in his faith and praised **God**, **21** being quite certain that what God promises, he's also able to do. **22** Therefore his faith was credited to him and he was declared guiltless. **23** However, that statement wasn't written about Avraham only, **24** but about us, too, who are also going to receive the same credit, because of our faith in the God who brought our **master Yeshua** (Jesus; Grk. Yesus) back to life from the dead **25** after he was handed over to the executioners because of our sins, and he was brought back to life to make us guiltless.[30]

God showed his love to sinners

5:1 So now because we've been declared guiltless by our faith, we can have peace with **God** through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. **2** Through him we also have access by faith into this generosity that we depend on, and we're boasting in hope of **God's** glory. WHAT DOES THIS MEAN? **3** Not only that, but we're also boasting even though we're still being persecuted, because we know that difficulties produce endurance, **4** and endurance shows who we really are, and knowing that produces hope, **5** and we're not disgraced by that hope, because **God's** love has been poured out into our hearts through **the** holy **spirit** who's been given to us.

6 While we were still weak, and at the right time for ungodly people, **the messiah** died for us. **7** Now it's rare for someone to offer to die to save a guiltless person, although perhaps someone might offer for the greater good, **8** but **God** demonstrated his love towards us in that **the messiah** died for us *while we were still sinners*!

9 So now that we've been declared guiltless because of his blood, we'll certainly be spared from his severe anger, **10** because if we were reconciled **to God** through the *death* of his son *while we were still enemies*, now that we've been reconciled, how much more certain that we'll be saved by Yeshua's (Jesus'; Grk. Yesus') *life*! **11** And not only that, because of what our

25 **RV 4:14 · Cross-ref.** Gal 3:18.

26 **RV 4:16 · Cross-ref.** Gal 3:7.

27 **RV 4:17 · Cross-ref.** Gen 17:5.

28 **RV 4:18 · Cross-ref.** Gen 15:5.

29 **RV 4:19 · Cross-ref.** Gen 17:17.

30 **RV 4:25 · Cross-ref.** Isa 53:4-5.

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master Yeshua Messiah has done so that we might receive that reconciliation, we can now boast in **God** about it.

Death through Adam but life through Yeshua

12 Sin came into the world through one man,[31] and death came as a result of sin, so death spread to everyone because everyone has disobeyed God. **13** Sin was in the world before Mosheh's (Moses') law, but it wasn't being charged against them, because the law had not yet been given. **14** But death reigned from Adam's time until Mosheh's time, even over those who didn't sin in the way that Adam did—Adam[32] who was a pattern of the messiah who would eventually come.

15 But the gift is not like the disobedience, because if the disobedience of one man introduced death for many, **God's** generosity and the gift that comes from that generosity is much more. That gift is the one man **Yeshua (Jesus; Grk. Yesus) Messiah**, who's been given to very many people. **16** It only took one man who disobeyed to lead to condemnation, and one act of disobedience to lead to judgement, but the gift is to bring guiltlessness despite *many* acts of disobedience. **17** Because if the disobedience of one man led to death reigning over us through that one man, how much more will the ones receiving an abundance of generosity and the gift of righteousness be reigning in life through the one man **Yeshua Messiah**.

18 So just as one act of disobedience led all people to condemnation, so also one action brought all people to guiltlessness and hence to life. **19** The disobedience of one man caused many people to be made sinners, so also the obedience of one man caused many people to be made guiltless.

20 The law was introduced so that acts of disobedience would be plentiful, but where sin has been plentiful, generosity has overflowed, **21** so that just as sin reigned in death, so also generosity now reigns through righteousness, leading to eternal life through our **master Yeshua Messiah**.

Dying and coming back to life with Yeshua

6:1 So should we continue disobeying so that more of God's generosity will be displayed? **2** Not on your life! We who died to sin, how could we go back to living in it? **3** Or didn't you realise that when we were immersed into **Messiah Yeshua** (Jesus; Grk. Yesus), we were immersed into his death? **4** Therefore we were buried with him through the immersion into death, so that just as **Messiah** was brought back to life by the father's power, so too we can live a new life.[33] **5** If we've taken part in the likeness of his death, then we'll also take part in the resurrection, **6** knowing that the old personality was executed with him so that sin would have no more power over our bodies, and hence we no longer need to serve it, **7** because the personality that's died has been declared free from sin. **8** So if we died with **Messiah**, we also believe that we'll live with him, **9** knowing that now that **Messiah** has come back to life from the dead, he won't die again—death has no more power over him. **10** When he died, he died to sin once and for

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12 Because_of this, as by one man ~~the~~ sin into the world came_in, and by ~~the~~ sin ~~the~~ death, also thus to all people ~~the~~ death passed_through, because/for that all sinned, **13** for/because until the_law, sin was in world, but sin not is_ _being_imputed, not being the_law. **14** But reigned ~~the~~ death from Adam/('Ādām) until Mōsa^{y}s/(Mosheh), even over the ones not having_sinned in the likeness of_the transgression of_Adam, who is a_pattern of_the one coming. **15** But not like the transgression, thus also is the gift. For/Because if by_the of_the one man transgression, the many died_off, by_much more the grace of_ ~~the~~ **_god** and the gift in grace, which is of_ _the one man, **Ya^{y}sous chosen_one/messiah**, to the many been_plentiful. **16** And not as by one man having_sinned, the gift, the for on_one_hand judgement of one transgression, to condemnation, on_the_other_hand the_gift of many transgressions, to just_act. **17** For/Because if by_the of_the one man transgression, ~~the~~ death reigned by the one man, by_much more the ones the abundance ~~the~~ of_grace and of_ _the gift of_ ~~the~~ _righteousness receiving, in life will_be_ _reigning, by the one man, **Ya^{y}sous/(Yəhōshūʹa) chosen_ _one/messiah**. **18** Therefore consequently as by one transgression, to all people to condemnation, thus also by one just_act, to all people for justification of_life. **19** For/Because as by the one disobedience of_the man, sinners were_appointed the many, thus also by the obedience of_the one man, righteous will_be_being_appointed the many. **20** And the_law slipped_in, in_order_that may_be_ _plentiful the transgression, but where been_plentiful ~~the~~ sin, overflowed ~~the~~ grace, **21** in_order_that as reigned ~~the~~ sin in ~~the~~ death, thus also ~~the~~ grace may_reign through righteousness, to life eternal through **Ya^{y}sous chosen_one/messiah** the **master** of_us.

6:1 Therefore what we_will_be_saying? We_may_be_ _continuing_on ~~the~~ in_sin, in_order_that ~~the~~ grace may_be_ _plentiful? **2** Never it_might_become. Who we_died_off to_ ~~the~~ _sin, how still we_will_be_living in it? **3** Or you_all_are_not_ _knowing, that as_many_as we_were_immersed into **chosen_ _one/messiah Ya^{y}sous**, into the death of_him we_were_ _immersed? **4** Therefore we_were_buried_with with_him through ~~the~~ immersion into ~~the~~ death, in_order_that as was_ _raised **chosen_one/messiah** from dead by the glory of_the father, thus also we in newness of_life may_walk. **5** For/Because if grown_together we_have_become in_the likeness of_the death of_him, but also of_the resurrection we_will_be, **6** this knowing that the old of_us person was_ _executed_on_a_stake_with him, in_order_that may_be_ _nullified the body of_ ~~the~~ _sin, that no_longer to_be_serving us ~~the~~ for_sin. **7** For/Because the one having_died_off, has_ _been_justified from ~~the~~ sin. **8** And if we_died_off with **chosen_one/messiah**, we_are_believing that also we_will_ _be_living_together with_him, **9** having_known that **chosen_ _one/messiah** having_been_raised from dead, no_longer is_

31 **RV 5:12 · Cross-ref.** Gen 3:6.

32 **RV 5:14 · Note** Adam is called 'the son of God' in Luke 3:38.

33 **RV 6:4 · Cross-ref.** Col 2:12.

Literal Version

_dying_off, death of_him no_longer is_mastering.
10 For/Because what he_died_off, to_ ~~the~~ _sin died_off once_
_for_all, but what he_is_living, he_is_living to_ ~~the~~ **_god.**
11 Thus also you_all, be_counting yourselves to_be dead on_
_one_hand to_ ~~the~~ _sin, on_the_other_hand living to_ ~~the~~ **_god**
in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʹa).** **12** Therefore
not let_be_reigning ~~the~~ sin in the mortal of_you_all body, in_
_order that to_be_submitting in_the lusts of_it. **13** Not be_
_presenting the members of_you_all, as_weapons of_
unrighteousness to ~~the~~ _sin, but present yourselves to_ ~~the~~ _
_god, as_if from the_dead living, and the members of_you_all,
as_weapons of_righteousness to_ ~~the~~ **_god.** **14** For/Because sin
over_you_all not will_be_mastering, because/for not you_all_
_are under law, but under grace.

15 Therefore what? We_may_sin because not we_are under
law, but under grace? Never it_might_become. **16** Not you_
_all_have_known that to_whom you_all_are_presenting
yourselves as_slaves for obedience, slaves you_all_are to_
_whom you_all_are_submitting, whether of_sin to death, or
of_obedience to righteousness? **17** But thankfulness be to_ ~~the~~
_god, that you_all_were slaves of_ ~~the~~ _sin, and you_all_
_submitted from the_heart, to which you_all_were_given_
_over the_pattern of_teaching. **18** And having_been_freed
from ~~the~~ sin, you_all_were_enslaved to_ ~~the~~ _righteousness.
19 In_human terms I_am_speaking, because_of the weakness
of_the flesh of_you_all. For/Because as you_all_presented the
members of_you_all as_slaves to_ ~~the~~ _impurity, and to_ ~~the~~ _
_lawlessness further to ~~the~~ lawlessness, thus now present the
members of_you_all, as_slaves to_ ~~the~~ _righteousness to
holiness. **20** For/Because when slaves you_all_were of_ ~~the~~ _
_sin, free you_all_were ~~the~~ from_righteousness. **21** Therefore
what fruit you_all_were_having then, in which now you_all_
_are_being_ashamed? For/Because the end of_those things
death is. **22** But right_now, having_been_freed from ~~the~~ sin,
and having_been_enslaved to_ ~~the~~ **_god**, you_all_are_having
the fruit of_you_all to holiness, and the end is life eternal.
23 For/Because the wages of_ ~~the~~ _sin is death, but the the_
gift of ~~the~~ **_god** is life eternal in **chosen_one/messiah**
Ya^{y}sous/(Yəhōshūʹa), the **master** of_us.

7:1 Or you_all_are_not_knowing, brothers (for to_knowing
the_law I_am_speaking), that the law is_mastering over_the
person for as_long_as the_time he_is_living? **2** For/Because
the married woman to_the living husband has_been_bound
by_law, but if may_die_off the husband, she_has_been_
_released from the law of_the husband. **3** Therefore
consequently living the husband, an_adulteress he_will_be_
_calling her, if she_may_become joined to_man another, but
if may_die_off the husband, free she_is from the law, ~~which~~
not to_be she an_adulteress having_become to_man another.
4 So_that, brothers of_me, also you_all were_put_to_death to_
_the law by the body of_the **chosen_one/messiah**, in_order
that to_become you_all to_another, to_the one from the_dead
having_been_raised, in_order_that we_may_bear_fruit to_ ~~the~~
_god. **5** For/Because when we_were in the flesh, the passions
of_ ~~the~~ _sins ~~which~~ through the law was_working in the
members of_us in_order that to_bear_fruit to_ ~~the~~ _death.
6 But right_now we_were_released from the law, having_
_died_off in which we_were_being_kept, so_that to_be_
serving us in newness of**spirit**, and not in_oldness of_letter.

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all, but now that he lives, he lives **to** please **God.** **11** So too, you
should consider yourselves dead to sin, and at the same time,
alive **to God** in **Messiah Yeshua.**

12 So therefore don't let sin rule over your mortal bodies in
such a way that you're submitting to its lusts. **13** Don't use any
parts of your bodies to sin, as if they're weapons of disobedi-
ence, but instead present yourselves **to God** as if you came
back to life from the dead, and use all your body parts for God,
as if they're weapons of righteousness, **14** so that sin won't
take control of you—because you're not under law, but under
generosity.

Now we are slaves to righteousness

15 What could that mean? That we can
sin freely because we're not under law
but under generosity? Not on your life! **16** Don't you know who
you're presenting yourselves to as obedient slaves? Yes, who-
ever you submit to, you're their slaves—either slaves of sin
that leads to death, or slaves of obedience that leads to right-
eousness. **17** But be thankful **to God** that although you were
slaves to sin, your hearts submitted to what was taught, **18** and
so, having been freed from sin, you became slaves of right-
eousness. **19** I'm speaking from a human perspective because
of your human weakness. Just as you previously used parts of
your bodies as slaves to impurity and lawlessness, leading
down to further lawlessness, so now present your body parts
as slaves to righteousness, leading up to holiness.

20 When you were slaves of sin, you were immune to right-
eousness, **21** and so what was the fruit you had back then
which you're now ashamed of? The end result of that lifestyle
is death. **22** But now that you're free from slavery to sin, and
are **God's** slaves instead, you bear the fruit of holiness, and the
end result of that is living forever, **23** because the wages of sin
are death, but **God** gives eternal life as a gift through our **mas-**
ter Yeshua (Jesus; Grk. Yesus) Messiah.

Becoming dead to the Law

7:1 Brothers and sisters, you know the
Law well that I'm talking about, so
surely you realise that the law acts as a person's master for as
long as they live? **2** For example, a woman who's married to
her husband is bound by the law, but if her husband dies then
she's released from the law concerning her husband. **3** So
while her husband was still living, he'd call her an adulteress
if she slept with another man, but after her husband is de-
ceased, she's free from the law and doesn't become an adulter-
ess if she marries another man. **4** So, my brothers and sisters,
you, too, were made dead to the law through the body of the
messiah so that you could join to another—to the **one** who
came back to life from the dead—so that we can bear fruit for
God. **5** When we were still focused on the physical, the pas-
sions aroused by sinning against the law were working in our
body parts so that the fruit would be death, **6** but now that
we're released from the law which held us—released by dying
to it—we can serve in new ways guided by the **spirit** instead of
by the letter of the law.

Readers' Version

God's Law reveals our sin

7 So what will we say then? That the law is sin? Not on your life! I wouldn't have known what sin was if it wasn't for the Law. For example, I wouldn't have known what coveting was if the Law hadn't told me not to covet.[34] **8** But sin took the opportunity from that command to produce covetousness in me, because sin would be dead without the Law. **9** For a time I was living without the Law, but once God's command came, sin revived **10** and I died, and I discovered that the command, which should lead to life, led to death. **11** Sin deceived me[35] when the command gave it an opportunity, and in doing so, it killed me.

12 Now the Law is indeed holy, and God's command is holy and righteous and good, **13** so did what's good turn into death? Not on your life! Rather, it was the good Law that allowed me to see sin as sin and a producer of death, and the command showed me how completely sinful sin really is.

Doing what we know is wrong

14 We know that God's law is spiritual, but I am physical, having been born[36] into sin. **15** I don't know what's going on, because I do what I don't want to do, and I end up doing what I hate.[37] **16** So if I do something that I didn't want to do, then I'm agreeing with the Law that it's good, **17** and it's no longer me that's doing it, but the sin that's in me. **18** I'm aware that good isn't in my physical body, because I want to do good but I can't. **19** I don't do the good that I want to do, but rather I do the evil that I don't want to do, **20** so if I'm doing what I don't want to do, then it's not me doing it, but it's the sin in me that does it.

21 As a result, I've discovered the principle that when I want to do good, actually there's evil in me, **22** because I'm happily accepting **God's** Law on the inside, **23** but I'm observing another law in my body parts, fighting against my mind and keeping me imprisoned in sin's law, which is in my body parts. **24** I'm a miserable person. Who'll rescue me from this body that's full of death? **25** Thankfully, it's **God**, through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. So I end up with my mind wanting to serve **God's** Law, but on the other hand, my body wants to serve sin's law.

Being spiritually aware

8:1 So now those who are in **Messiah Yeshua** (Jesus; Grk. Yesus) cannot be condemned,[38] **2** because the law of the **spirit** of life in him freed you from the law of sin and death. **3** The law was powerless in that it was faltering through our bodies. **God** sent his son in a body just like our sinful bodies, and concerning sin, he condemned sin itself in the body, **4** so that for those of us who

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7 Therefore what we_will_be_saying? The law is sin? Never it_might_become. But ~~the~~ sin not I_knew, except ~~not/lest~~ by the_law, because/for the and covetousness, not I_had_known, except ~~not/lest~~ the law was_saying: Not you_will_be_coveting. **8** But opportunity having_taken ~~the~~ sin by the command, produced in me all covetousness, because/for apart_from the_law, sin dead. **9** But I was_living apart_from law once, but having_come the command, the sin revived, **10** and I died_off, and was_found to_me the command, ~~which~~ to life, this was to death. **11** For/Because ~~the~~ sin an_opportunity having_taken by the command, deceived me and by it killed_off me. **12** So_ _as the indeed law is holy, and the command is holy, and righteous, and good. **13** Therefore the good law to_me became death? Never it_might_become. But ~~the~~ sin, in_order_ _that it_may_be_seen sin by the good law in_me producing death, in_order_that may_become as excess sinful ~~the~~ sin by the command.

14 For/Because we_have_known that the the_law spiritual is, but I fleshy am, having_been_sold under ~~the~~ sin.
15 For/Because what I_am_producing, not I_am_knowing, because/for not what I_am_wanting, this I_am_doing, but what I_am_hating, this I_am_practicing. **16** But if what not I_ _am_wanting, this I_am_practicing, I_am_agreeing_with to_ _the law that it_is good. **17** And right_now no_longer I am_ _producing it, but the dwelling_in in me sin. **18** For/Because I_have_known that not is_dwelling in me, this is in the flesh of_me, good, because/for that to_be_wanting is_dwelling_ _with me, but that to_be_producing the good is not.
19 For/Because not what I_am_wanting, I_am_practicing good, but what not I_am_wanting the_evil, this I_am_doing.
20 But if what not I_am_wanting, this I_am_practicing, no_ _longer I am_producing it, but the dwelling in me sin. **21** I_ _am_finding consequently the law, in_which wanting me to_ _be_doing ~~the~~ good, that in_me ~~the~~ evil is_dwelling.
22 For/Because I_am_joyfully_concurring in_the law of_ ~~the~~ _ **_god**, according_to the inside person, **23** but I_am_seeing another law in the members of_me, warring_against against_ _the law of_the mind of_me, and making_captive me in the law of_ ~~the~~ _sin, ~~which~~ being in the members of_me.
24 Miserable I am person. Who me will_be_rescuing out_of the body of_ ~~the~~ _death this? **25** Thankfulness be to_ ~~the~~ **_god** through **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** the **master** of_us. Therefore consequently myself I, with_the on_ _one_hand mind am_serving to_the_law of **_god**, on_the_ _other_hand with_the the_flesh, to_the_law of_sin.

8:1 There_is_not_one consequently now condemnation to_the ones in **chosen_one/messiah Ya^{y}sous**, **2** for/because the law of_the **spirit** of_ ~~the~~ _life in **chosen_one/messiah Ya^{y}sous**, freed you from the law of_ ~~the~~ _sin and ~~the~~ death.
3 For/Because ~~the~~ powerless is of_the law, in that it_was_ _faltering through the flesh, ~~the~~ **god** ~~the~~ of_himself the_son having_sent, in the_likeness of_flesh sin, and concerning sin, condemned ~~the~~ sin in the flesh, **4** in_order_that the just_act

34 RV 7:7 · Cross-ref. Exo 20:17; Deu 5:21.

35 RV 7:11 · Cross-ref. Gen 3:13.

36 RV 7:14 · Note Paul actually talks about 'being sold into sin' here which is slavery language.

37 RV 7:15 · Cross-ref. Gal 5:17.

38 RV 8:1 · Note Note that many older translations included text here that came from manuscripts from later centuries and that isn't there in the oldest manuscripts, i.e., the additional text appears to have been added by 'helpful' copyists but was not original to Shaul/Paul.

Literal Version

of_the law may_be_fulfilled in us, the ones not according_to the_flesh walking, but according_to the_**spirit**. **5** For/Because the ones according_to flesh being, the things of_the flesh are_thinking, but the ones according_to **spirit**, the things of_ _the **spirit**. **6** For/Because the mindset of_the flesh is death, but the mindset of_the **spirit** is life and peace. **7** Because the mindset of_the flesh is enmity toward **god**, because/for to_ _the law of_ ~~the~~ **_god** not it_is_being_subjected, because/for not_even it_is_able. **8** And the ones in flesh being, to_**god** to_ _bring_pleasure not are_being_able. **9** And you_all not are in flesh, but in **spirit**, if_indeed the_**spirit** of_**god** is_dwelling in you_all. But if anyone the_**spirit** of_**chosen_one/messiah** not is_having, this one not is of_him. **10** But if **chosen_ _one/messiah** is in you_all, the on_one_hand body dead because_of sin, on_the_other_hand the **spirit** life because_of righteousness. **11** But if the **spirit** of_the one having_raised ~~the~~ **Yaʸsous/(Yəhōshūʻa)** from the_dead is_indwelling in you_all, the one having_raised from the_dead **chosen_ _one/messiah Yaʸsous** will_be_giving_life also to_the mortal bodies of_you_all, through the indwelling of_him of_**spirit** in you_all. **12** Therefore consequently, brothers, debtors we_are, not to_the flesh, ~~which~~ according_to flesh to_be_living. **13** For/Because if according_to the_flesh you_all_are_living, you_all_are_going to_be_dying_off, but if by_the_**spirit** the practices of_the body you_all_are_putting_to_death, you_all_ _will_be_living. **14** For/Because as_many_as by_the_**spirit** of_ _**god** are_being_led, these the_sons of_**god** are. **15** For/Because not you_all_received a_spirit of_slavery again to fear, but you_all_received the_**spirit** of_adoption_as_sons, by whom we_are_crying_out: father, ~~the~~ father. **16** Himself the **spirit** is_bearing_witness_with with_the **spirit** of_us that we_ _are children of_**god**. **17** And if children, also heirs, heirs on_ _one_hand of_**god**, on_the_other_hand fellow-heirs of_ _**chosen_one/messiah**, if_indeed we_are_suffering_with him, that also we_may_be_glorified_with him.

18 For/Because I_am_counting that not worthy are the sufferings of_the present time, with the going glory to_be_ _revealed to us. **19** For/Because the eager_expectation of_the creation, the revelation of_the sons of_ ~~the~~ **_god** is_eagerly_ _waiting. **20** For/Because to_the uselessness, the creation was_subjected, not willingly, but because_of the one having_ _subjected it, in hope **21** that also itself the creation will_be_ _being_freed from the slavery of_ ~~the~~ _corruption, into the freedom of_the glory of_the children of_ ~~the~~ **_god**. **22** For/Because we_have_known that all the creation is_ _groaning_together and is_travailing_together until the time now. **23** Not and only that, but also ourselves, the first-fruit of_the **spirit** having, we also ourselves in ourselves are_ _groaning, adoption_as_sons eagerly_waiting, the redemption of_the body of_us. **24** For/Because in_the hope we_were_saved, but hope being_seen, not is hope, because/for what is_seeing anyone, he_is_hoping? **25** But if what not we_are_seeing we_are_hoping, through endurance we_are_eagerly_waiting. **26** And likewise also the **spirit** is_ _helping with_the weakness of_us, because/for ~~the~~ who we_

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are no longer governed by physical desires, but by **the spirit**, the law's just action will be fulfilled in us. **5** People who are governed by their physical desires think about physical things, but those who are governed by the **spirit** think about **spiritual** things. **6** The worldly mindset leads to death, but the **spiritual** mindset leads to life and peace. **7** The worldly mindset is making **God** your enemy because it's not being subjected to **God's** law, in fact it's not even able to, **8** and those who are worldly aren't able **to** do what pleases **God**.

9 And you, brothers and sisters, aren't worldly, but are in the **spirit**, if indeed **God's** spirit is living in you, but anyone who doesn't have **Messiah's** spirit doesn't belong to him. **10** But if **Messiah is** in you, while your body is dead because of sin, your **spirit** has life because it's been declared guiltless. **11** Yes, if the **spirit** of the one who brought Yeshua (Jesus; Grk. Yesus) back to life is living in you, then the **one** who brought **Messiah** Yeshua back to life will also give life to your mortal bodies by means of his **spirit** living inside you.[39]

12 So then, brothers and sisters, we don't owe anything to our sinful natures, nor do we need to live in worldly ways. **13** If your lives, brothers and sisters, are governed by your sinful natures, you'll die, but if you put bodily practices to death with the help of the **spirit**, you'll live, **14** because everyone who's led **by God's spirit** becomes one of **God's** children. **15** You didn't receive a spirit of slavery to fear again, but rather it was **the spirit** of adoption as children that you received, and with his help we call out, 'Dad, dad!'[40] **16** God's **spirit** himself agrees together with our **spirit** that we are **God's** children, **17** and if we're his children, then we're also heirs, so we'll receive an inheritance from **God**. That makes us fellow-heirs along with **Messiah**—if we're suffering with him then we'll also be honoured along with him.

Even creation itself is waiting

18 I'm sure that any sufferings we experience in this age are nothing in comparison with the coming splendour that's going to be revealed to us, **19** because all of creation is eagerly expecting and waiting for **God's** children to be revealed. **20** Yes, all of creation has been subjected to lack of purpose, not willingly, but because it was decided by the one who subjected it, but it remains with the hope[41] **21** that it too will be freed from the slavery of corruption, and then released into the freedom of the splendour of **God's** children, **22** because we're aware that all of creation is groaning and suffering[42] along with us right through to the present time. **23** And not only that, but we ourselves who have the initial tastes of the **spirit** life, we're also groaning and waiting like children for our bodies to be set free from slavery,[43] **24** because we were saved, having hope, but if you can see it then it's not hope, because you don't need to hope for something you can already see. **25** So we hope for what we can't yet see, and so we have to patiently keep waiting.

39 **RV 8:11 · Cross-ref.** 1Cor 3:16.

40 **RV 8:15-17 · Cross-ref.** Gal 4:5-7.

41 **RV 8:20 · Cross-ref.** Gen 3:17-19.

42 **RV 8:22 · Note** The word picture here is one of childbirth.

43 **RV 8:23 · Cross-ref.** 2Cor 5:2-4.

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26 Similarly, the **spirit** also helps us with our weaknesses, because we don't even know what to pray for, but the **spirit** intercedes with groanings that we can't put into words. **27** The one who searches our hearts knows the mindset of the **spirit**, because the spirit intercedes for the believers as **God** desires.

28 We know that **God** makes all things work together for good for everyone who loves him—those who are being invited according to his purpose. **29** After all, those he knew in advance, he also determined in advance to be similar to his son's image, so that his son would become the eldest of many siblings. **30** The ones he'd determined in advance he also invited, and the ones he'd invited, he also declared guiltless, and the ones he declared guiltless, he also honoured in heaven.

Nothing can separate us from God's love

31 So then, what can we say about all this? If **God is** for us, who's against us? **32** If he didn't spare his own son, but gave him to be executed for us, won't they together also give us everything else? **33** Who'll bring charges against people chosen by **God**? **God is** the one declaring us guiltless. **34** So who's the one condemning us? **Messiah Yeshua** (Jesus; Grk. Yesus) (the one who died but came back to life and who's now sitting beside **God**) is also pleading *for* us.[44] **35** Who will separate us from **Messiah's** love? Troubles or distress or persecution or famine or poverty or danger or execution? **36** As it's been written:

'We are being put to death all day
on your account.
We were counted like sheep ready to be slaughtered.'[45]

37 But in all that, we're more than conquerors through the one who loved us. **38** Yes, I've been persuaded that neither death or life, angels or rulers, present or future events, powers, **39** height or depth, or anything else in creation, will be able to separate us from **God's** love that's revealed in our **master Messiah Yeshua**.

God's right to choose

9:1 I'm not lying—I'm speaking truthfully in **Messiah**, and both my conscience and **the** holy **spirit** agree **2** that my sorrow is extensive, and the sorrow in my heart just won't stop, **3** because I was hoping that I myself would be a sacrifice from the **messiah** for my brothers and sisters, my fellow-citizens in this world. **4** They're the descendants of Yisrael (Israel) who've been adopted as God's children,[46] and who God revealed his power to, as well as the agreements, the Law, the temple worship, and the promises. **5** The patriarchs are Jewish, and the **messiah**, who has authority over everything, physically came from them. May **God** be blessed throughout the ages. May it be so.

6 But it's not that **God's** message has failed. Yisrael doesn't include all of Yisrael's descendants, **7** nor are all of Avraham's descendants his children, but, 'It's through Yitshak (Isaac) that your descendants will be counted.'[47] **8** That isn't talking about

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_may_pray as it_is_fitting, not we_have_known, but itself the **spirit** is_interceding with_groanings inexpressible. **27** And the one searching our hearts has_known what is the mindset of_the **spirit**, because according_to **god**, it_is_pleading for the_holy ones. **28** And we_have_known that to_the ones loving ~~the~~ **god**, all things is_working_together ~~the~~ **god** for good, to_the ones according_to his_purpose called being. **29** Because whom he_foreknew, also he_predetermined similar to_the image of_the son of_him, in_order that to_be him firstborn among many brothers. **30** And whom he_ _predetermined, these also he_called, and whom he_called, these also he_justified, and whom he_justified, these also he_ _glorified.

31 Therefore what we_will_be_saying to these things? If ~~the~~ **god** is for us, who is against us? **32** Who surely from_his own son not spared, but for us all gave_over him, how not also with him, the things all to_us he_will_be_granting? **33** Who will_be_indicting against the_chosen ones of_**god**? **god** is the one justifying. **34** Who is the one condemning? **chosen_ _one/messiah Yaʸsous/(Yəhōshūʿa)** the one having_died_ _off, but rather having_been_raised who, also is at the_right hand of_ ~~the~~ **_god**, who also is_pleading for us. **35** Who us will_be_separating from the love of_the **chosen_ _one/messiah**? Tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? **36** As it_has_ _been_written, ~~that~~ On_account of_you, we_are_being_put_to_ _death all ~~the~~ day, we_were_counted as sheep of_slaughter. **37** But in these things all, we_are_beyond_conquering through the one having_loved us. **38** For/Because I_have_ _been_persuaded that neither death, nor life, nor messengers, nor rulers, nor having_presented things, nor coming things, nor powers, **39** nor height, nor depth, nor any creation other, will_be_able us to_separate from the love of_ ~~the~~ **_god**, ~~which~~ in **chosen_one/messiah Yaʸsous**, the **master** of_us.

9:1 The_truth I_am_speaking in **chosen_one/messiah**, not I_ _am_lying, bearing_witness_with with_me of_the conscience of_me in the_**spirit** holy **2** that sorrow to_me is great, and unceasing sorrow in_the heart of_me. **3** For/Because I_was_ _hoping a_curse to_be myself, I from the **chosen_ _one/messiah** for the brothers of_me, ~~the~~ fellow-citizen of_ _me, according_to flesh, **4** who are ones_from_ _Israaʸl/(Yisrāʾēl), of_whose is the adoption_as_sons, and the glory, and the covenants, and the lawgiving, and the sacred_ _service, and the promises, **5** of_whose are the fathers, and of whom is the **chosen_one/messiah**, ~~which~~ according_to flesh ~~which~~ being over all things **god**, blessed to the ages. Truly. **6** Not but it_is such_as, that has_fallen_from the message of_ ~~the~~ **_god**. For/Because not all the ones of Israaʸl/(Yisrāʾēl) these, Israaʸl/(Yisrāʾēl) are. **7** Nor because they_are seed of_ _Abraʾam/(ʾAvrāhām) all children, but: In Isaʾak/(Yitsḥāq) will_be_being_named to_you descendants. **8** This is not the children of_the flesh, these are children of_ ~~the~~ **_god**, but the children of_the promise is_being_counted for descendants.

44 **RV 8:34 · Cross-ref.** Heb 7:25.

45 **RV 8:36 · Cross-ref.** Psa 44:22.

46 **RV 9:4 · Cross-ref.** Exo 4:22.

47 **RV 9:7 · Cross-ref.** Gen 21:12.

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9 For/Because of_the_promise ~~the~~ a_message this is: Concerning ~~the~~ time this, I_will_be_coming, and there_will_be to_ ~~the~~ _Sarra/(Sārāh) a_son. **10** Not and only this, but also Ꞩebekka/(Rivqāh) by one sexual_intercourse, having of_ _Isa'ak, the father of_us, **11** for/because not_yet having_been_ _born, nor having_done any good or bad, in_order_that the according_to choice purpose of_ ~~the~~ **_god** may_be_remaining, **12** not of works, but of the one calling, it_was_said to_her, ~~that~~ The greater will_be_serving for_the lessor. **13** As it_has_been_ _written: - Yakōb/(Ya'ₐqov) I_loved, but ~~the~~ Aʸsau/(Ēsāv) I_ _hated. **14** Therefore what we_will_be_saying? Not unrighteousness with ~~the~~ **god** is_there? Never it_might_ _become. **15** ~~The~~ For/Because to_Mōsaʸs/(Mosheh) he_is_ _saying: I_will_be_showing_mercy to_whom ~~wishfully~~ I_may_ _be_showing_mercy, and I_will_be_having_compassion to_ _whom ~~wishfully~~ I_may_be_having_compassion. **16** Therefore consequently not of_the one willing it_is, nor of_the one running, but ~~which~~ of_being_merciful **god**. **17** For/Because is_ _saying the scripture to_ ~~the~~ _Faraō/(Far'oh), ~~that~~ For/Because same reason this I_raised_up you, so_that I_may_display in you the power of_me, and so_that may_be_proclaimed the name of_me in all the earth. **18** Therefore consequently to_ _whom he_is_wanting, he_is_showing_mercy, but whom he_ _is_wanting, he_is_hardening.

19 You_will_be_saying therefore to_me: Therefore why still he_is_blaming? For/Because against_the the_counsel of_him who has_resisted? **20** Oh person, indeed_rather you who are, the one answering_back to_ ~~the~~ **_god**? Not will_be_saying the formed thing, to_the one having_formed it: Why me you_ _made thus? **21** Or not is_having authority the potter over_ _the clay, out_of the same lump to_make one on_one_hand to honour vessel, on_the_other_hand one to dishonour? **22** And if wanting ~~the~~ **god** to_display his severe_anger, and to_make_ _known the powerful of_him, bore in much patience, the_ _vessels of_severe_anger having_been_prepared for destruction, **23** and in_order_that he_may_make_known the riches of_the glory of_him on the_vessels of_mercy, which he_previously_prepared for glory, **24** whom even he_called, us not only from the_Youdaiōns, but also from the_pagans? **25** As also in ~~the~~ Hosea he_is_saying: I_will_be_calling the not people of_me: The_people of_me, and the woman not having_ _been_loved: Having_been_loved. **26** And it_will_be in the place where it_was_said to_them: Not the_people of_me you_ _all are, there they_will_be_being_called sons of_**god** the_ _living. **27** And Aʸsaias/(Yəsha'ʸāh) is_crying_out concerning ~~the~~ Israaʸl/(Yisrā'ēl): If may_be the number of_the sons of_ _Israaʸl/(Yisrā'ēl), as the sand of_the sea, the remnant will_ _be_being_saved. **28** For/Because his_message completing and cutting_short will_be_executing the_**master** on the earth. **29** And as has_previously_said Aʸsaias: Except ~~not/lest~~ the_**master** of_armies abandoned to_us descendants, like Sodoma/(Ṣədom) would we_were_become, and like

48 **RV 9:9 · Cross-ref.** Gen 18:10.

49 **RV 9:12 · Cross-ref.** Gen 25:23.

50 **RV 9:13 · Cross-ref.** Mal 1:2-3.

51 **RV 9:15 · Cross-ref.** Exo 33:19.

52 **RV 9:17 · Cross-ref.** Exo 9:16 (LXX).

53 **RV 9:20 · Cross-ref.** Isa 29:16; 45:9.

54 **RV 9:25 · Cross-ref.** Hos 2:23.

55 **RV 9:26 · Cross-ref.** Hos 1:10.

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biological children—these are **God's** children, but the children of the promise are being counted as descendants. **9** After all, this message is the promise: 'I'll come back, and Sarah will have a son.'[48]

10 And not only that, but also Rivkah (Rebecca), from one pregnancy to our ancestor Yitshak, delivered twins. **11** Before they were born, and so before they could do anything good or bad, in order that **God's** deliberate choice would stand **12** (not as a result of effort, but by God's announcement), she was told, 'The older child will serve the younger one.'[49] **13** As it was written: 'I loved Ya'akov (Jacob) but I hated Esav (Esau).'[50]

14 So what should we say then? **Is God** unfair? Of course not, **15** because he said to Mosheh (Moses): 'I'll be merciful to whoever I want to, and I'll have pity on anyone I want to.'[51] **16** In other words, it doesn't depend on the willingness or activities of the person, but on **God's** mercy. **17** After all, in the scriptures, God says to the king of Mitsrayim (Egypt): 'I chose you as king so that I can demonstrate my power through you, and so that my name will be talked about all over the world.'[52] **18** In other words, God will be merciful to whoever he wants to, but he hardens whoever he wants to.

God's anger and his mercy

19 So now you'll ask me: Then how can God blame us, because how could anyone resist whatever he wants to do? **20** Oh human, are you talking back **to God**? Can the creature that was made talk back to the maker and ask: 'Why did you make me like this?'[53] **21** Doesn't the potter have the right to split the lump of clay and make a beautiful bowl out of half and a chamber pot out of the other half?

22 What if **God** wanted to display his severe anger and to demonstrate his power, but then showed great patience to the objects of his severe anger that he'd prepared for destruction? **23** What if he did that in order to make the riches of his greatness known to the objects of his mercy that he'd prepared for honour? **24** Yes, he even called us, not only from among the Yehudim (Jews) but also from non-Jews. **25** The prophet Hoshea (Hosea) even wrote:

"Those who aren't my people
I will call 'my people',
and the woman who was never loved
is the one I'll call 'my love'.[54]
26 In the place where they said,
'You're not my people'
that's where they'll be called 'children **of** the living **God**'."[55]

27 The prophet Yeshayah (Isaiah) announced about Yisrael (Israel): 'Even though the Israelis are as numerous as grains of

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sand, only a minority of them will be saved, **28** because **Yahweh** will be abbreviating and terminating his message on the earth.'[56] **29** As Yeshayah had previously written: 'If Commander-in-chief **Yahweh** hadn't left us some descendants, we would have become like Sedom and Amorah's (Gomorrah's) people groups.'[57]

The Yehudim' failure to believe

30 So then, what should we say? That non-Jews who weren't godly reached out by faith to achieve righteousness, **31** but Yehudim (Jews) who chased after righteousness by obeying The Law didn't achieve it? **32** How come? Because they tried to reach it by actions and not by faith. They tripped over the stumbling stone, **33** as it's written:

'Look, I'm laying down a stumbling stone in Tsiyon (Zion),
a rock that causes offence.
Anyone who believes in him
won't be disgraced.'[58]

10:1 Brothers and sisters, my heart would be very pleased indeed if Israelis would get rescued, and that's what I request from **God**. **2** I keep telling them that they're very zealous **for God**, yet they lack know-how. **3** Because they didn't know what **God's** righteousness is, and they tried to establish their own system, they weren't covered by his righteousness. **4** The fulfilment of The Law is **Messiah**, leading to righteousness for everyone who believes.

Salvation is for all peoples

5 Mosheh (Moses) wrote this about the Law's righteousness: 'The person who practices it will live because of it.'[59] **6** But the righteousness based on faith says: 'Don't speculate in your mind about who'll go up to heaven in order to bring **Messiah** down, **7** and don't ask about who'll go down to the pit in order to bring **Messiah** up.' **8** So what does the righteousness based on faith say? It says: 'The message is close to you—it's in your mouth and heart.'[60] That's the message of faith that we've been preaching: **9** That if you speak out and acknowledge that **Yeshua** (Jesus; Grk. Yesus) is **Yahweh**, and you believe in your heart that **God** brought him back to life from the dead, you will be rescued, **10** because it's the belief in your mind that leads to righteousness, and it's the acknowledgement from your mouth that leads to rescue. **11** As the scriptures say: 'Anyone who believes in him won't end up disgraced.'[61] **12** There's no distinction between Yehudi (Jew) and non-Jew, because we all have the same **master** who gives generously to everyone who makes an appeal to him, **13** because everyone who appeals to **Yahweh's** authority will be rescued.[62]

14 But how could they appeal to a god that they don't even believe in? And how could they believe if they haven't even heard about him? And how would they hear if no one told

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Gomorra/(ʹAmorāh) would we_were_likened.

30 Therefore what we_will_be_saying? That the_pagans ~~which~~ not pursuing righteousness, grasped righteousness, and righteousness ~~which~~ by faith, **31** But Israaʸl/(Yisrāʾēl) pursuing a_law of_righteousness to the_law not attained.
32 For/Because_reason why? Because it_was not by faith, but as by works. They_stumbled over_the stone of_ ~~the~~ _ _stumbling, **33** as it_has_been_written: Behold, I_am_laying in Siōn/(Tsiyyōn) a_stone of_stumbling, and a_rock of_offense, and the one believing in him, not will_be_being_disgraced.
10:1 Brothers, the indeed good_pleasure ~~the~~ of_my heart, and the petition to ~~the~~ **god**, because/for them is for salvation.
2 For/Because I_am_testifying to_them that zeal for_**god** they_are_having, but not according_to knowledge.
3 For/Because not_knowing the of_ ~~the~~ **_god** righteousness, and their own seeking to_establish, to_the righteousness of_ ~~the~~ **_god** not they_were_subjected. **4** For/Because the_end of_ _law is **chosen_one/messiah**, because/for righteousness to_ _everyone ~~which~~ believing.

5 For/Because Mōsaʸs/(Mosheh) is_writing of_the righteousness ~~which~~ of the_law, ~~that~~ The having_practiced them person, will_be_living by it. **6** But the of faith righteousness thus is_saying: Not you_may_say in the heart of_you: Who will_be_going_up into ~~the~~ heaven? (This is **chosen_one/messiah** to_bring_down), **7** or: Who will_be_ _coming_down into the abyss? (This is **chosen_one/messiah** from the_dead to_bring_up). **8** But what it_is_saying? Near you the message is, in the mouth of_you, and in the heart of_ _you, this is the message of_ ~~the~~ _faith which we_are_ _proclaiming. **9** That if you_may_confess with the mouth of_ _you: **master Yaʸsous/(Yəhōshūʹa)**, and you_may_believe in the heart of_you that ~~the~~ **god** him raised from the_dead, you_ _will_be_being_saved. **10** For/Because in_the_heart it_is_ _being_believed to righteousness, and in_the_mouth it_is_ _being_confessed to salvation. **11** For/Because is_saying the scripture: Everyone ~~which~~ believing in him not will_be_being_ _disgraced. **12** For/Because no there_is distinction between_ _Youdaios both and Hellaʸn, because/for the same **master** of_all, being_rich toward all the ones calling him.
13 For/Because everyone that ~~wishfully~~ may_call on_the name of_the_**master**, will_be_being_saved. **14** Therefore how they_ _may_call on whom not they_believed? And how they_may_ _believe of_whom not they_heard? And how they_may_hear apart_from proclaiming? **15** And how they_may_proclaim if not they_may_be_sent_out? As it_has_been_written: How

56 **RV 9:27-28 · Cross-ref.** Isa 10:22-23 (LXX).
57 **RV 9:29 · Cross-ref.** Isa 1:9 (LXX).
58 **RV 9:33 · Cross-ref.** Isa 28:16 (LXX).
59 **RV 10:5 · Cross-ref.** Lev 18:5.
60 **RV 10:6-8 · Cross-ref.** Deu 30:12-14.
61 **RV 10:11 · Cross-ref.** Isa 28:16 (LXX).
62 **RV 10:13 · Cross-ref.** Yoel 2:32.

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beautiful are the feet of_the ones good_message_preaching good things. **16** But not all submitted to_the good_message. For/Because Aʸsaias/(Yəshaʸāh) is_saying: **master**, who believed in_the report of_us? **17** Consequently ~~the~~ faith is by hearing, and ~~the~~ hearing by the_message of_**chosen_ _one/messiah**. **18** But I_am_asking, not not they_heard? Indeed_rather: Into all the earth, came_out the voice of_ _them, and to the ends of_the inhabited_world, the messages of_them. **19** But I_am_asking, not Israaʸl/(Yisrāʾēl) not knew? First Mōsaʸs/(Mosheh) is_saying: I will_be_making_jealous you_all, by those not a_nation, by a_nation unintelligent, I_ _will_be_angering you_all. **20** And Aʸsaias is_daring and is_ _saying: I_was_found by the ones me not seeking, manifest I_ _became to_the ones me not asking. **21** But to ~~the~~ Israaʸl/(Yisrāʾēl) he_is_saying: All ~~the~~ day, I_stretched_out the hands of_me to a_people disbelieving and speaking_against.

11:1 Therefore I_am_asking, not pushed_away ~~the~~ **god** the people of_him? Never it_might_become. For/Because also I an_Israelite am, of the_seed of_Abraʾam/(ʾAvrāhām), of_the_ _tribe of_Beniamin/(Binyāmīn). **2** Not pushed_away ~~the~~ **god** the people of_him, whom he_foreknew. Or not you_all_have_ _known in Aʸlias/(ʾĒliyʸāh) what is_saying the scripture, how he_is_pleading ~~the~~ with_**god** against ~~the~~ Israaʸl/(Yisrāʾēl)? **3** **master**, the prophets of_you they_killed_off, the altars of_ _you they_tore_down, and_I was_left alone, and they_are_ _seeking the life of_me. **4** But what is_speaking to_him the revelation? I_left to_myself seven_thousand men, who not bowed the_knee ~~which~~ to_Baal/(Baʾal). **5** Therefore thus also in the present time, a_remnant according_to the_choice of_ _grace has_become. **6** But if by_grace, no_longer it_is of works, otherwise ~~the~~ grace no_longer is_becoming grace. **7** Therefore what? What is_seeking_after Israaʸl/(Yisrāʾēl), this not it_obtained, but the the_choice obtained it, and the rest were_hardened, **8** as it_has_been_written: Gave to_them ~~the~~ **god** a_spirit of_stupor: Eyes ~~which~~ not to_be_seeing, and ears ~~which~~ not to_be_hearing, to the today day. **9** And Dawid/(Dāvid) is_saying: Let_be_become the table of_them for a_snare, and for a_trap, and for an_offense, and for a_ _repayment to_them. **10** Let_be_darkened the eyes of_them, ~~which~~ not to_be_seeing, and the back of_them through all time bend. **11** Therefore I_am_asking not they_stumbled, in_

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them? **15** And who would be there telling them if no one was sent out? Compare what was written: 'It's so wonderful that these people came and announced the good message.'[63] **16** But not everyone accepted the good message, just like the prophet Yeshayah (Isaiah) wrote: '**Yahweh**, who believed our report?'[64] **17** And so faith comes by hearing—listening to **Messiah's** message.

18 But then I'd ask: Haven't they heard it? Indeed they have. It's written:

'Their voice went out into all the earth,
and their messages went across all the world.'[65]

19 But again I'd ask: Didn't the Israelis know? Well, firstly Mosheh (Moses) wrote:

'I'll be making you all jealous
using people who are not even a nation.
Then using a foolish nation,
I'll be making you all angry.'[66]

20 And Yeshayah (Isaiah) dared to write:

'The ones who weren't looking for me found me.
I showed myself to the ones not asking about me.'[67]

21 But to Yisrael (Israel) he wrote: 'All day I stretched out my hands to a people who won't believe and who speak against me.'[68]

God's mercy on the Yehudim

11:1 Therefore I'm asking: Did **God** push his chosen people away? Not at all, because I'm an Israeli, too, a descendant of Avraham in the tribe of Benyamin.[69] **2** No, **God** didn't push away his people, who he knew before he chose them. Or don't you know what scripture says about Eliyah (Elijah) pleading **with God** to deal with Yisrael (Israel)? He said: **3** '**Yahweh**, they killed your prophets and tore down your altars, and I was left alone, and now they want to kill me!'[70] **4** But what was revealed to him? God said: 'I've kept aside seven thousand others who haven't worshipped Ba'al.'[71] **5** So too, at the present time, there's a small proportion who've been chosen by God's generosity. **6** So if it's by generosity, then it's no longer by their actions, otherwise the generosity wouldn't be generosity at all.

7 What's the conclusion then? The Israelis didn't find what they were looking for. Only the chosen ones reached it, and the rest were hardened, **8** just like it was written:

'**God** gave them a lethargic spirit:
Eyes which can't see and ears which can't hear,
even to this very day.'[72]

9 And as David wrote:

'Let their table become a trap for them—

63 **RV 10:15 · Cross-ref.** Isa 52:7.
64 **RV 10:16 · Cross-ref.** Isa 53:1 (LXX).
65 **RV 10:18 · Cross-ref.** Psa 19:4 (LXX).
66 **RV 10:19 · Cross-ref.** Deu 32:21.
67 **RV 10:20 · Cross-ref.** Isa 65:1 (LXX).
68 **RV 10:21 · Cross-ref.** Isa 65:2 (LXX).
69 **RV 11:1 · Cross-ref.** Php 3:5.
70 **RV 11:3 · Cross-ref.** 1Ki 19:10,14.
71 **RV 11:4 · Cross-ref.** 1Ki 19:18.
72 **RV 11:8 · Cross-ref.** Deu 29:4; Isa 29:10.

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a temptation that will pay them back.
10 Let their eyes be darkened so they can't see,
and their backs be bent through all time.'[73]
11 So now I ask: didn't they stumble so that they would fall? Not at all. But because of their disobedience, salvation came to non-Jews in order to make Yehudim (Jews) envious. 12 But if their disobedience led to gain for the rest of the world, and if their loss led to gain for the non-Jews, how much more their fullness?

The grafting in of non-Jews

13 But now I'm speaking to you non-Jews. Since I am indeed an ambassador to the non-Jews, I take pride in my service, 14 hoping that somehow I might make my fellow Yehudim (Jews) envious and might save some of them. 15 After all, if their rejection of the messiah meant that the rest of the world would be reconciled, what else could their acceptance bring other than coming back to life from the dead?
16 If the first portion of dough is holy, so is the lump, and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and you non-Jews, who are like a wild olive tree, were grafted into them, and so you too were able to share in the olive tree's growth, which came from the root, 18 then don't brag that you're better than the branches. If you must boast, remember that you're not supporting the root, but the root is supporting you.
19 Ah, but then you'll say, 'Branches were broken off so that we could be grafted in.' 20 Well you're right. They were broken off because of their disbelief, and it's true that you're there because of your faith. But don't get a big head—maintain your reverence for God, 21 because if he didn't spare the natural branches when they showed disbelief, then he won't spare you either. 22 So you can see both **God's** kindness and his severity—those who disobeyed experienced his severity, but you experienced his kindness. Otherwise you'll be pruned off, too, 23 and also, if they turn away from their disbelief, they'll be grafted back in, because **God** has the power to do that. 24 If you were cut off an olive tree that's *wild* by nature, and contrary to normal practice were grafted into a *cultivated* olive tree, how much more easily would those who naturally belong be grafted into their own olive tree!

God's mercy is for everyone

25 Brothers and sisters, I don't want you to be ignorant of this mystery, otherwise you might end up becoming proud: There's a partial hardening coming to the Yehudim (Jews) until the fullness of the non-Jews comes, 26 and then all the Yehudim will be saved, as it's been written:
'The rescuer will be coming out of Tsiyon (Zion).
He will drive ungodliness away from Ya'akov (Jacob).
27 And this is my agreement with them,[74]
whenever I might take away their sins.'[75]
28 Concerning the good message, the Yehudim are enemies for your sake, but concerning being chosen, they're loved because

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_order_that they_may_fall? Never it_might_become. But in_
_the of_them transgression, ~~the~~ salvation is to_the pagans, in_
_order that to_make_jealous them. 12 But if the transgression of_them, riches of_the_world is, and the loss of_them, riches of_the_pagans, by_how_much more the fullness of_them?

13 To_you_all but I_am_speaking, the pagans. For/Because as_
_much_as therefore indeed am I of_the_pagans an_
_ambassador, the service of_me I_am_glorifying, 14 ~~if~~
somehow I_may_make_jealous of_me the flesh, and I_may_
save some from them. 15 For/Because if the rejection of
_them is reconciliation of_the_world, what is the acceptance except ~~not/lest~~ life from the_dead? 16 And if the first-fruit is holy, also the lump, and if the root is holy, also the branches. 17 But if some of_the branches were_broken_off, and you a_
_wild_olive_tree being were_engrafted among them, and a_
_fellow-partaker of_the root of_the fatness of_the olive_tree you_became, 18 not be_boasting over_the branches. But if you_are_boasting, not you the root are_bearing, but the root is_bearing you. 19 Therefore you_will_be_saying: ‹Were›_
_broken_off branches, in_order_that I may_be_engrafted.
20 Rightly, by_their unbelief they_were_broken_off, but you ~~the~~ by_faith have_stood. Not high be_thinking, but be_
_fearing. 21 For/Because if ~~the~~ **god** from_the according_to nature branches not spared, neither from_you he_will_be_
_sparing. 22 Therefore see, the_kindness and severity of_**god**, on on_one_hand the ones having_fallen, severity, on_the_
_other_hand to you, kindness of_**god**, if you_may_continue_
_on in_the kindness, otherwise also you will_be_being_cut_
_off. 23 And also_those if not they_may_be_continuing_on ~~the~~ in_unbelief, they_will_be_being_engrafted, because/for powerful is ~~the~~ **god** again to_engraft them. 24 For/Because if you out_of the according_to nature were_cut_off wild_olive_
_tree, and contrary_to nature were_engrafted into a_
_cultivated_olive_tree, by_how_much more these, who according_to nature will_be_being_engrafted in_their own olive_tree?

25 For/Because not I_am_wanting you_all to_be_not_
_knowing, brothers, ~~the~~ mystery this, in_order_that not you_
_all_may_be in yourselves prudent, that a_hardening in part to_ ~~the~~ _Israa^{y}l/(Yisrā$\bar{}$^{ēl}) has_become, until of_which the fullness of_the pagans may_come_in, 26 and thus all Israa^{y}l/(Yisrā$\bar{}$^{ēl}) will_be_being_saved, as it_has_been_written: Will_be_coming out_of Siōn/(Tsiyyōn) the one rescuing, he_
_will_be_turning_away ungodliness from Yakōb/(Ya$'_{a}$qov).
27 And this is to_them, the from me covenant: Whenever I_
_may_take_away the sins of_them. 28 Concerning on_one_
_hand the good_message, enemies because_of you_all, on_
_the_other_hand concerning the choice, beloved because_of the fathers. 29 For/Because unregrettable are the gifts and the calling of_ ~~the~~ _**god**. 30 For/Because as you_all once

73 RV 11:9-10 · Cross-ref. Psa 69:22-23 (LXX).
74 RV 11:26-27 · Cross-ref. Isa 59:20-21 (LXX).
75 RV 11:27 · Cross-ref. Isa 27:9 (LXX).

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disbelieved ~~the~~ in_**god**, but now you_all_were_shown_mercy by_the of_these disbelief, **31** thus also these now disbelieved ~~which~~ in_your mercy, in_order_that also they now may_be_ _shown_mercy. **32** For/Because imprisoned ~~the~~ **god** the ones all in disbelief, in_order_that ~~which~~ to_all he_may_show_ _mercy.

33 Oh the_depth of_riches, both of_wisdom and knowledge of_**god**. How unsearchable are the judgements of_him, and untraceable the ways of_him. **34** For/Because who knew the_ _mind of_the_**master**, or who a_counselor of_him became? **35** Or who previously_given to_him, and will_be_being_repaid to_him? **36** Because from him, and through him, and to him are, the things all. To_him be the glory to the ages. Truly.

12:1 Therefore I_am_exhorting you_all, brothers, by the compassions of_ ~~the~~ _**god**, to_present the bodies of_you_all a_ _sacrifice living, holy, to_ ~~the~~ _**god** well_pleasing, the logical sacred_service of_you_all. **2** And not be_conforming to_ ~~the~~ _ _age this, but be_being_transformed by_the renewal of_the mind, in_order that to_be_approving you_all, what is the will of_ ~~the~~ _**god**, the good, and well_pleasing, and perfect. **3** For/Because I_am_saying through the grace ~~which~~ having_ _been_given to_me, to_everyone ~~which~~ being among you_all, not to_be_over_esteeming beyond what it_is_fitting to_be_ _thinking, but to_be_thinking in_order that to_be_being_ _sensible, to_each as ~~the~~ **god** allotted a_measure of_faith. **4** For/Because just_as in one body, many members we_are_ _having, and the the_members all not the same is_having practicing, **5** thus the many, one body we_are in **chosen_ _one/messiah**, and ~~which~~ each one of_one_another members. **6** But having gifts according_to the grace ~~which~~ having_been_ _given to_us special: whether prophecy, according_to the relationship of_the faith, **7** or service, in the service, or the one teaching, in the teaching, **8** or the one exhorting, in the exhortation, the one sharing, in generosity, the one leading, with earnestness, the one showing_mercy, with cheerfulness. **9** Let_your love be unhypocritical. Abhoring ~~the~~ evil, being_ _joined_together to_ ~~the~~ _good, **10** with_the brotherly_love toward one_another dearly_devoted be, ~~the~~ in_honour one_ _another preferring, **11** ~~the~~ in_earnestness not reluctant, ~~the~~ in_spirit being_zealous, for_the **master** serving, **12** ~~the~~ in_ _hope rejoicing, ~~the~~ in_tribulation enduring, ~~the~~ in_prayer attending, **13** to_the needs of_the holy ones sharing, ~~the~~ in_ _hospitality pursuing. **14** Be_blessing the ones persecuting, you_all be_blessing and not be_cursing. **15** To_be_rejoicing with rejoicing ones, to_be_weeping with weeping ones. **16** The same thing toward one_another thinking, not the exalted things thinking, but to_the humble being_

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of their ancestors, **29** because **God's** gifts and his invitation are irrevocable. **30** You non-Jews didn't originally believe **in God**, but now you've been shown mercy because of the disbelief of these Yehudim. **31** Those Yehudim disbelieved so that as you receive mercy, they can also now be shown mercy, **32** because **God** imprisoned them all in disbelief so that he could show mercy to everyone.

Everything comes from God

33 Yes, **God's** wisdom and knowledge are both so richly deep. His judgements can't be understood and his paths can't be mapped,[76] **34** because:

'Who can know **Yahweh's** mind
or become his counsellor?'[77]
35 'Who has been able to give him something,
so that God now needs to repay them?'[78]

36 Yes, because everything comes from God, and everything comes through him and to him.[79] May he be honoured throughout the ages. May it be so.

Different ways to serve 'the body'

12:1 So then, brothers and sisters, with compassion from **God** I urge you to present your bodies as a living sacrifice—holy and pleasing **to God**—your logical and sacred service. **2** Don't conform to the norms of this age, but be transformed by the renewing of your minds, then you'll be able to accept and approve **God's** good, pleasing, and perfect intentions.

3 Because of the generosity which has been shown to me, I'm saying that none of you should think of yourself more highly than what's appropriate, but rather you should be sensible about what you think of yourselves according to how much faith **God's** allotted to each of you. **4** Just like one body has many components, and each individual component works differently,[80] **5** so too we're all part of one body in **Messiah** and we're all parts of each other. **6** We have gifts according to the special generosity that was shown to us:[81] if it's prophecy, then do it in proportion to your faith, **7** or if it's service, then serve, or teaching, then teach, **8** or encouraging, then encourage, or sharing, then be generous, or leading, then do it earnestly, or showing mercy, then do it cheerfully.

9 Your love is to be free from hypocrisy. Deplore evil, and be united in doing good. **10** Be devoted to one another in brotherly love, preferring to honour one another above yourselves. **11** Be diligent, rather than reluctant, with a spirit that's zealous to serve the **master**. **12** Be cheerful about your hope, enduring persecution and consistently praying. **13** Contribute to the needs of the believers and practice hospitality.

14 Bless anyone who persecutes you—be a blesser and not a curser.[82] **15** Be cheerful along with others who are happy, but weep along with those who are weeping. **16** Treat others

76 RV 11:33 · Cross-ref. Isa 55:8.

77 RV 11:34 · Cross-ref. Isa 40:13 (LXX).

78 RV 11:35 · Cross-ref. Yob 41:11.

79 RV 11:36 · Cross-ref. 1Cor 8:6.

80 RV 12:4-5 · Cross-ref. 1Cor 12:12.

81 RV 12:6-8 · Cross-ref. 1Cor 12:4-11.

82 RV 12:14 · Cross-ref. Mat 5:44; Luk 6:28.

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equally—not treating some as higher, and being condescending to those who are poorer. Don't act in a calculating way.[83]

17 Don't pay back anyone's evil with evil, but do good to everyone. **18** If it's possible for you, brothers and sisters, be at peace with everyone. **19** Dear friends, don't take revenge on others, but leave it to God's severe anger, because it's written: '**Yahweh** says, Vengeance belongs to me—I'll be **the** one to repay.'[84] **20** But if your enemies are hungry, then feed them, and if they're thirsty, then give them a drink, because you'll be leaving them to their own shame and judgement.[85] **21** Don't be overcome by evil, but overcome evil with good.

Respect authorities and pay tax

13:1 Everyone should be subject to the authorities who are over them, because there's no authority except through **God**, and they're appointed by **God**. **2** So anyone opposing authority has rebelled against what **God** has instituted, and everyone who rebels is bringing judgement on themselves, **3** because rulers don't evoke fear in people doing good, just those doing evil. Oh, so you don't want to be afraid of the authorities? Then do good, and you'll receive praise from them instead, **4** because they're **God's** servants for your good. But if you're doing evil, then you should rightly be afraid, because the authorities aren't armed without reason—they're **God's** servants to dispense severe anger to people doing evil. **5** Hence it's necessary to be subject to them, not only to avoid their severe anger, but also because of your consciences.

6 That's also why you believers should pay the taxes that you owe,[86] because the authorities are **God's** servants, and they work hard at it. **7** So fulfil all of your obligations: if it's tax then pay it, or revenue then give it, or if it's respect then show it, or giving honour then do it.

Love and obedience

8 Don't be in debt to anyone, other than the debt of love to each other, because people who love each other have fulfilled God's law, **9** which is: Don't commit adultery.[87] Don't murder.[88] Don't steal.[89] Don't covet what others have.[90] All of those, plus any other commands, can be summarised as: Love your neighbour like you love yourself.[91] **10** If you love people near to you, you won't do evil to them, thus love fulfills God's law.

11 And since you believers understand current events, it's now time to get up from your sleep, because the time for our rescue is nearer now than it was when we first believed. **12** The night has progressed and the day is getting closer, so turn away from actions done in darkness and put on the armour of the light. **13** In the daytime we have to walk decently—not carousing on the street and being drunk, not having sex and

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_condescending. Not be_becoming prudent with yourselves. **17** To_no_one evil for evil giving_back, providing good things before all people. **18** If possible ~~which~~ of you_all, with all people being_at_peace. **19** Not yourselves avenging, beloved, but give place to_ ~~the~~ _severe_anger, because/for it_has_been_ _written: To_me vengeance is, I will_be_repaying, is_saying the_**master**. **20** But if may_be_hungering the enemy of_you, be_feeding him, if he_may_be_thirsting, be_giving_to_drink him, because/for this doing, charcoal of_fire you_will_be_ _heaping on the head of_him. **21** Not be_being_overcome by ~~the~~ evil, but be_overcoming with ~~the~~ good ~~the~~ evil.

13:1 Every soul to_the_authorities being_above let_be_being_ _subjected, because/for not there_is authority, except ~~not/lest~~ by **god**, and the authorities being by **god** having_been_ _appointed they_are. **2** So_then the one opposing against_the authority, against_the of_ ~~the~~ **_god** ordinance has_resisted, and the ones having_resisted, on_themselves judgement will_ _be_receiving. **3** For/Because the rulers not are a_fear ~~the~~ to_ _good work, but ~~the~~ to_evil. And you_are_wanting not to_be_ _fearing the authority? ~~The~~ good be_practicing, and you_will_ _be_having praise from him. **4** For/Because of_**god** the_ _servant he_is to_you for ~~the~~ good. But if ~~the~~ evil you_may_be_ _practicing, be_fearing, because/for not vainly the sword he_ _is_bearing, For/Because of_**god** a_servant he_is, an_avenging for severe_anger to_the one ~~the~~ evil doing. **5** Therefore necessity it_is to_be_being_subjected, not only because_of the severe_anger, but also because_of ~~the~~ conscience. **6** Because_of for this, also taxes you_all_are_finishing, because/for ministers of_**god** they_are, because/for same thing this persevering. **7** Give_back to_all the obligations: to_ _the one ~~the~~ tax, ~~the~~ tax, to_the one ~~the~~ revenue, ~~the~~ revenue, to_the one ~~the~~ respect, ~~the~~ respect, to_the one ~~the~~ honour, ~~the~~ honour.

8 To_no_one nothing be_owing, except ~~not/lest~~ ~~which~~ one_ _another to_be_loving, because/for the one loving the other, the_law has_fulfilled. **9** For/Because ~~which~~: Not you_will_be_ _committing_adultery: Not you_will_be_murdering: Not you_ _will_be_stealing: not you_will_be_coveting, and if any other command in ~~the~~ message this, is_being_summed_up, in that: You_will_be_loving the neighbour of_you as yourself. **10** ~~The~~ love to_the one near evil not is_doing, therefore the_fullness of_the_law ~~the~~ love is. **11** And this having_known the time, that the_hour already you_all out_of sleep to_be_raised, because/for now nearer of_us is ~~the~~ salvation, than when first we_believed. **12** The night progressed, and the the_day has_ _neared. Therefore we_may_put_away the works of_ ~~the~~ _ _darkness, and we_may_dress_in the weapons of_ ~~the~~ _light. **13** As in the_day properly we_may_walk, not in_carousing and drunkenness, not in_sexual_intercourse and wantonness, not in_strife and jealousy. **14** But dress_in the **master**

83 **RV 12:16 · Cross-ref.** Prv 3:7.

84 **RV 12:19 · Cross-ref.** Deu 32:35.

85 **RV 12:20 · Cross-ref.** Prv 25:21-22 (LXX).

86 **RV 13:6-7 · Cross-ref.** Mat 22:21; Mrk 12:17; Luk 20:25.

87 **RV 13:9 · Cross-ref.** Exo 20:14; Deu 5:18.

88 **RV 13:9 · Cross-ref.** Exo 20:13; Deu 5:17.

89 **RV 13:9 · Cross-ref.** Exo 20:15; Deu 5:19.

90 **RV 13:9 · Cross-ref.** Exo 20:17; Deu 5:21.

91 **RV 13:9 · Cross-ref.** Lev 19:18.

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Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah, and for_the flesh provision not be_making, because/for its desires.

14:1 And the one faltering in_the faith be_receiving, not for distinctions on_his_speculations. **2** one on_one_hand is_ _believing to_eat all things, on_the_other_hand the one faltering vegetables is_eating. **3** The one eating, the one not eating not him _let_be_scorning, and the one not eating, the one eating not him _let_be_judging, ~~the~~ For/Because **god** him received. **4** You who are, the one judging anothers house_ _servant? To_his own master he_is_standing or is_falling. But he_will_be_being_stood, because/for is_able the **master** to_ _stand him. **5** one on_one_hand is_judging a_day beyond another day, on_the_other_hand one is_judging every day alike. Each in his own mind, let_be_being_fully_assured. **6** The one thinking the day special, to_the_**master** he_is_thinking. And he eating, to_the_**master** he_is_eating, because/for he_ _is_giving_thanks to_the to_**god**, and the one not eating, to_ _the_**master** not is_eating, and is_giving_thanks to_ ~~the~~ **_god**. **7** For/Because no_one of_us to_himself is_living, and no_one to_himself is_dying_off. **8** If for both we_may_be_living, to_ _the **master** we_are_living, and if we_may_be_dying_off, to_ _the **master** we_are_dying_off. If therefore both we_may_be_ _living, and if we_may_be_dying_off, of_the **master** we_are. **9** For/Because for this **chosen_one/messiah** died_off and lived, in_order_that both over_the_dead and the_living he_ _may_mastering. **10** But you why are_judging the brother of_ _you? Or also you why are_scorning the brother of_you? For/Because all we_will_be_standing_before before_the tribunal of_ ~~the~~ **_god**. **11** For/Because it_has_been_written: ‹Am›_living I, is_saying the_**master** that to_me will_be_ _bowing every knee, and will_be_confessing every tongue to_ ~~the~~ **_god**. **12** Therefore consequently each of_us concerning himself, an_account will_be_giving to_ ~~the~~ **_god**.

13 Therefore no_longer one_another we_may_be_judging, but this judge rather, ~~which~~ not to_be_putting stumbling to_your brother or temptation. **14** I_have_known and I_have_been_ _persuaded in the_**master Ya^{y}sous/(Yəhōshūʹa)** that nothing is unclean by itself, except ~~not/lest~~ to_the one counting anything unclean to_be, to_that one unclean it_is. **15** If for because_of food, the brother of_you is_being_ _sorrowed, no_longer according_to love you_are_walking. Not with_the food of_you that one be_destroying, because/for whom **chosen_one/messiah** died_off. **16** Not therefore let_be_being_slandered of_you_all the good. **17** For/Because not is the kingdom of_ ~~the~~ **_god** food and drink, but righteousness, and peace, and joy in **spirit** holy. **18** For/Because the one in this serving for_the **chosen_ _one/messiah**, well_pleasing to_ ~~the~~ **_god** is and approved by_the people. **19** Therefore consequently the things of_ ~~the~~ _ _peace we_may_be_pursuing, and the things of_ ~~the~~ _building ~~which~~ for one_another. **20** Not on_account food, be_tearing_

Readers' Version

acting lustfully, and not causing strife and acting jealously. **14** Instead, dress yourselves in the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and don't give in to physical lusts and desires.

Don't condemn each other

14:1 Accept others who are faltering in their faith, without highlighting their wrong ideas.[92] **2** Some people think it's ok to eat anything, while others who are faltering will only eat vegetables. **3** The one who eats anything shouldn't despise the other, and the one who doesn't eat meat shouldn't condemn the other, because both are accepted by **God**. **4** Who are you to judge someone else's house servants? Their own master will judge if they stand or fall, and they'll stand because the master is able to help them.

5 Similarly, some people consider one day to be more important than some other day, yet others consider every day to be alike. Each person should be fully convinced in their own mind. **6** Anyone who considers a certain day to be special is thinking about **Yahweh**. Likewise, anyone who's eating meat is eating to serve Yahweh, and gives thanks to **God**. The person who doesn't eat meat is declining it in order to serve Yahweh, and gives thanks **to God**. **7** After all, we don't live for ourselves, and we don't die for ourselves. **8** If we keep living, then we're living for the **master**, and if we die, then we're dying for the **master**, so whether we live or die, we belong to the **master**, **9** because **Messiah** died and came back to life in order to be master of both the dead and the living. **10** So why are you judging fellow believers? And why are you also scorning them? After all, we'll all end up standing in **God's** court **of** judgement.[93] **11** As it's been written:

"**Yahweh** is telling me, 'I am alive
and every person will bow to me,
and each one will confess **to God**.' "[94]

12 So consequently, each of us will need to give an account of ourselves **to God**.

Taking care not to make others fall

13 So we shouldn't be judging each other, but instead we should be judging ourselves—that we're not causing another believer to stumble or fall into temptation. **14** I know (and I'm totally persuaded) that in **master Yeshua** (Jesus; Grk. Yesus) there's no object that's 'immoral'[95] in itself, but it only becomes 'immoral' to the person who evaluates it as such. **15** If a fellow believer is upset because of the food you eat, then you're no longer acting in love. Don't destroy the faith of **someone** that **Messiah** died for, just for the sake of food. **16** Don't let anyone slander the good that you do. **17** **God's** kingdom doesn't consist of food and drink, but of righteousness, peace, and happiness in the holy **spirit**, **18** so **anyone** serving the **messiah** in those ways pleases **God** and **is** approved by the people.

19 So then, we should be pursuing actions that lead to peace and things that build each other up— **20** don't tear down **God's**

92 **RV 14:1-6 · Cross-ref.** Col 2:16.

93 **RV 14:10 · Cross-ref.** 2Cor 5:10.

94 **RV 14:11 · Cross-ref.** Isa 45:23 (LXX).

95 **RV 14:14 · Note** Or (traditionally) 'unclean'.

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work just on account **of** food. Indeed, all foods are 'clean,'[96] but it's wrong for a person to eat anything that causes someone else to stumble. 21 It's good to avoid eating meat or drinking wine or doing anything else that might cause your fellow believer to stumble or be offended or fall. 22 That way, you keep your faith privately, between yourself and God. God will bless anyone who doesn't bring guilt on themselves by doing something that they've determined to be right. 23 But for anyone who doubts that it's ok, if they eat it, then they've condemned themselves, because they're not acting in faith, and everything that's not done in faith is sin.

Living to please others

15:1 We who are powerful should be carrying the weaknesses of the powerless, rather than just trying to please ourselves. 2 Each one of us should be pleasing those near us—displaying goodness and building them up, 3 because even the **messiah** didn't please himself, but, as it was written: 'Those who were insulting you, their insults landed on me.'[97] 4 Everything that was written in the past was written for teaching us, so that through endurance and through encouragement from the scriptures, we would have hope. 5 May the **God** of endurance and encouragement help you all to think likewise, just like **Yeshua (Jesus; Grk. Yesus) Messiah** did, 6 so that you'll be united in your purpose and your teaching, thus honouring the **God** and father of our **master**, **Yeshua Messiah**.

The good message for non-Jews

7 So then, accept each other just as the **messiah** accepted you, so that **God** will be honoured. 8 I can tell you that **Messiah** became a servant of the circumcised Yehudim (Jews) so that **God's** truth will be seen by the confirmation **of** the promises that were made to our ancestors, 9 and also a servant for the non-Jews so that they'll honour **God** for his mercy, as it was written:

'Because of this I'll be telling the pagans about you,
and I'll be singing praises to your name.'[98]

10 In a different place it's written:

'You non-Jews, be happy along with his people.'[99]

11 And again:

'Praise **Yahweh** you non-Jews,
and let all the peoples of the world praise him.'[100]

12 Also Yeshayah (Isaiah) wrote:

'There will be a descendant of Yishay (Jesse),
and the one coming to rule over non-Jews—
the non-Jews will put their hope in him.'[101]

13 May the **God** of hope that you believe in fill you believers with happiness and peace, so that your hope in the power **of the** holy **spirit** will grow to be plentiful.

Paulos as missionary to non-Jews

14 My brothers and sisters, I've also been persuaded about you myself, that

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down the work of ~~the~~ **_god**. All things indeed clean are, but evil to_the person ~~which~~ through a_stumbling block eating. 21 Good it_is ~~which~~ nor to_eat meats, nor to_drink wine, nor anything in which the brother of_you is_stumbling, or is_ _being_stumbled, or is_ailing. 22 You the_faith which are_ _having, to yourself be_having before ~~the~~ **god**. Blessed is the one not judging himself in what he_is_approving. 23 But the one doubting, ~~if~~ he_may_eat, he_has_been_condemned, because it_is not of faith, and everything which is not of faith, sin is.

15:1 And ought we, the powerful, the weaknesses of_the powerless to_be_bearing, and not to_ourselves to_be_ _bringing_pleasure. 2 Each of_us to_the one near him _let_be_ _bringing_pleasure to the good for building. 3 For/Because also the **chosen_one/messiah** not to_himself brought_ _pleasure, but as it_has_been_written: The derisions of_the ones deriding you, fell_on on me. 4 For/Because as_much_as was_previously_written, because/for ~~the~~ our teaching was_ _written, in_order_that through ~~the~~ endurance and through the exhortation of_the scriptures, ~~the~~ hope we_may_be_ _having. 5 And the **god** of_ ~~the~~ _endurance and ~~the~~ exhortation, might_give to_you_all the same to_be_thinking with one_another according_to **Ya^{y}sous/(Yəhōshūʻa)**, **chosen_one/messiah** 6 in_order_that with_one_accord, with one mouth, you_all_may_be_glorifying the **god** and father of_ _the **master** of_us, **Ya^{y}sous chosen_one/messiah**.

7 Therefore be_receiving one_another, as also the **chosen_ _one/messiah** received you_all, to the_glory of_ ~~the~~ **_god**. 8 I_ _am_saying for the_**chosen_one/messiah** a_servant to_have_ _become of_the_circumcision for the_truth of_**god**, in_order that to_confirm the promises to_the fathers 9 and the the_ _pagans, because/for mercy to_glorify ~~the~~ **god**, as it_has_ _been_written: Because_of this I_will_be_confessing to_you among the_pagans, and to_the name of_you I_will_be_ _singing_praises. 10 And furthermore he_is_saying: Be_ _gladdened, pagans, with the people of_him. 11 And furthermore: Be_praising, all ~~the~~ pagans, the **master**, and them_let_praise him all the peoples. 12 And furthermore A^{y}saias/(Yəsha^{ʻyāh}) is_saying: There_will_be the root of_ ~~the~~ _ _Yessai/(Yishay), and the one rising_up to_be_ruling over_ _the_pagans, in him the_pagans will_be_hoping. 13 And the **god** of_ ~~the~~ _hope might_fill you_all with_all joy and peace in that to_be_believing, in_order that to_be_being_plentiful you_all in ~~the~~ hope in the_power of_the_**spirit** holy.

14 And I_have_been_persuaded, brothers of_me, also myself I concerning you_all, that also yourselves full are of_goodness, having_been_filled with_all knowledge, being_able also one_

96 **RV 14:20 · Note** In Hebrew, 'kosher'.

97 **RV 15:3 · Cross-ref.** Psa 69:9.

98 **RV 15:9 · Cross-ref.** 2Sam 22:50; Psa 18:49.

99 **RV 15:10 · Cross-ref.** Deu 32:43.

100 **RV 15:11 · Cross-ref.** Psa 117:1.

101 **RV 15:12 · Cross-ref.** Isa 11:10 (LXX).

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_another to_be_admonishing. **15** But more_boldly I_wrote to_
_you_all in part, as reminding you_all, because_of the grace
~~which~~ having_been_given to_me by ~~the~~ **god**, **16** in_order that
to_be me a_minister of_**chosen_one/messiah**
Ya^{y}sous/(Yəhōshū'a) to the pagans, sacredly-servicing the
good_message of_ ~~the~~ **_god**, in_order_that may_become the
offering of_the pagans acceptable, having_been_sanctified by
the_**spirit** holy. **17** Therefore I_am_having ~~the~~ boasting in
chosen_one/messiah Ya^{y}sous the things with ~~the~~ **god**.
18 For/Because not I_will_be_daring anything to_be_
_speaking, of_what things not produced **chosen_**
_one/messiah through me, because/for obedience of_the_
_pagans by_message and work **19** in power of_signs and
wonders in the_power of_the_**spirit** of_**god**, so_that me from
Hierousala^{y}m/(Yərūshālayim) and around unto ~~the~~ Illurikon,
to_have_fulfilled the good_message of_the **chosen_**
_one/messiah, **20** and thus being_ambitious to_be_good_
_message_preaching, not where was_named **chosen_**
_one/messiah, in_order_that not on anothers foundation I_
_may_be_building, **21** but as it_has_been_written: To_whom
not it_was_declared concerning him, they_will_be_seeing,
and those_who not have_heard, they_will_be_understanding.

22 Therefore also I_was_being_hindered the things much
~~which~~ to_come to you_all. **23** But right_now no_longer a_place
having in ~~the~~ regions these, and a_longing having ~~which~~ to_
_come to you_all for many years, **24** when ~~wishfully~~ I_may_be_
_going to ~~the~~ Spania, because/for I_am_hoping passing_
_through to_see you_all, and by you_all to_be_sent_forward
there, if of_you_all first in part I_may_be_filled. **25** But right_
_now I_am_going to Hierousala^{y}m serving unto_the holy
ones. **26** took_pleasure for Makedonia and Aḳaia a_fellowship
certain to_make for the poor of_the holy ones ~~which~~ in
Hierousala^{y}m. **27** For/Because they_took_pleasure and
debtors they_are of_them, because/for if in_the spiritual
things of_them shared the pagans, they_are_ought also in to_
_the material things to_minister to_them. **28** Therefore this
having_accomplished, and having_sealed to_them ~~the~~ fruit
this, I_will_be_going_away by you_all into Spania. **29** And I_
_have_known that coming to you_all, in the_fullness of_the_
blessing of**chosen_one/messiah**, I_will_be_coming. **30** And
I_am_exhorting you_all, brothers, by the **master** of_us,
Ya^{y}sous/(Yəhōshū'a) chosen_one/messiah, and by the love
of_the **spirit**, to_contend_together with_me in the prayers
for me to ~~the~~ **god**, **31** that I_may_be_rescued from the ones
disbelieving in ~~the~~ Youdaia, and the service of_me which is in
Hierousala^{y}m/(Yərūshālayim) acceptable to_the holy ones
may_become, **32** in_order_that in joy I_may_come to you_all
by the_will of_**god**, I_may_find_rest with_you_all. **33** And the
god of_ ~~the~~ _peace be with all of_you. Truly.

16:1 And I_am_commending to_you_all Foiba^{y}, the sister of_
_us, being also a_servant of_the assembly ~~which~~ in Kegḳreai,
2 in_order_that you_all_may_accept her in the_**master**
worthily of_the holy ones, and may_stand_by by_her in

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having been filled with knowledge, you're also full of goodness
and able to rebuke each other. **15** But I wrote to you more
boldly, partly to remind you, brothers and sisters, because of
the generosity **God** showed me **16** so that I'd serve the
non-Jews for **Messiah Yeshua** (Jesus; Grk. Yesus), sharing
God's good message so that the offering of the non-Jews
would be acceptable to him, having been purified by **the** holy
spirit. WHAT DOES THIS MEAN? **17** Therefore I'm boasting in
Messiah Yeshua about things to do with **God**. **18** I wouldn't
dare to speak about anything except what **Messiah** did
through me, which led to the obedience of non-Jews through
my message and through my doing **19** powerful miracles and
amazing things in the power **of God's spirit**, so that from
Yerushalem (Jerusalem) all the way around to Illurikon, I've
obeyed the **Messiah's** good message. **20** I was eager to be
preaching the good message wherever **Messiah** wasn't known
about, so that I wouldn't be building on **someone** else's foun-
dations, **21** but as it was written:

'Anyone who hasn't been told about him,
they will be seeing,
and anyone who hasn't heard about him,
they will be understanding.'[102]

Paulos's desire to visit Romai

22 That's also why I wasn't able to
come to see you Romaios,[103] **23** but now I
no longer have a role in those regions. I've been wanting to
come there for many years now— **24** whenever I'm able to go
to Spania next, I'm hoping to see you on my way, and then af-
ter spending time with you Romaios, you'll be able to send me
on to my destination. **25** But for now, I'm going to Yerushalem
(Jerusalem) to serve the believers there.[104] **26** The believers in
Makedonia and Akaia took pleasure in making a contribution
for the poor people among the believers there in Yerushalem.
27 They took pleasure, but they're also in debt to them, be-
cause if the non-Jews have shared in Jewish spiritual things,
then they should also support them with material things.[105]
28 So then, having done that, and having guaranteed heavenly
rewards for them, I'll go to Spania by way of your place, **29** and
I know that when I come, I'll come bearing **Messiah's** full
blessing.

30 So brothers and sisters, I'm urging you by our **master**
Yeshua (Jesus; Grk. Yesus) Messiah and by the **spirit's** love,
to strive along with me in praying to **God** for me— **31** that I'll
escape from the schemes of those in Yehudah (Judea) who
refuse to believe. Also pray that my service in Yerushalem
would be acceptable to the believers there **32** so that by **God's**
will, I can happily come to your place and be refreshed there
with you, brothers and sisters. **33** May the **God** of peace be
with all of you. May it be so.

Various personal greetings

16:1 I'm commending our sister Foibe
(Phoebe) to you, brothers and sis-
ters—she's a servant in the assembly at Kegkreai. **2** You can ac-

102 **RV 15:21 · Cross-ref.** Isa 52:15 (LXX).

103 **RV 15:22 · Cross-ref.** Rom 1:13.

104 **RV 15:25-26 · Cross-ref.** 1Cor 16:1-4.

105 **RV 15:27 · Cross-ref.** 1Cor 9:11.

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cept her in **the master** as worthy among godly people, and help her with anything she needs, because she's been a supporter of many of us, including myself.

3 Greet Priskilla and Akulas (Aquila),[106] my workmates in **Messiah Yeshua** (Jesus; Grk. Yesus), 4 who risked their lives to save mine. It's not just me who's thankful for them, but also all the assemblies of the non-Jews 5 and the assembly that meets in their house.

Greet my dear friend Epainetos, who was **one** of the first in the province of Asia Minor to follow **Messiah**. 6 Greet Miryam (Grk. Maria/Mariam), who worked hard for you, brothers and sisters. 7 Greet Andronikos and our sister Yunia, my fellow citizens and fellow prisoners with me, who are notable among the ambassadors in **Messiah** who started before me.

8 Greet Ampliatos, my dear friend in **the master**. 9 Greet Urbanos, our fellow worker in **Messiah**, and my dear friend Stakus. 10 Greet Apelles, who's a proven follower of **Messiah**. Greet those from Aristobulos's household. 11 Greet Herodion, my fellow citizen. Greet those in Narkissos's household who are in **the master**.

12 Greet Trufaina and Trufosa, those women who are working for **the master**. Greet my dear friend Persis, another woman who's worked for **the master** a lot. 13 Greet Rufos,[107] who's chosen by **the master**, and his mother, who also mothered me. 14 Greet Asunkritos, Flegon, Hermes, Patrobas, Hermas, and the other brothers and sisters with them. 15 Greet Filologos, Yulia, Nereus and his sister, and Olumpas, and all the godly people there with them.

16 Greet each other with a traditional kiss. All the **messiah's** assemblies here send their greetings to you, brothers and sisters.

The ending warnings

17 Brothers and sisters, I urge you to beware of those who are always talking about faults and tempting you with things that are against what you've been taught. Turn away from them, 18 because such people are serving their own bellies instead of our **master Messiah**, and they're deceiving innocent people with their smooth speech and 'blessings'. 19 I'm excited because the story of your obedience has travelled far, but I want you believers to remain wise about what's good, and innocent about evil, 20 then the **God** of peace will quickly crush Satan under your feet.[108]

Final greetings

May our **master Yeshua's** (Jesus'; Grk. Yesus') generosity be with you believers.

21 My co-worker Timotheos[109] sends his greetings, as do my fellow citizens Lukas (Luke), Yason, and Sosipatros.

22 I, Tertios, the one writing down this letter, greet you believers in **the master**.

23 My host Gaios[110] and the whole assembly here greet you

Literal Version

whatever ~~wishfully~~ of_you_all she_may_be_needing matter, because/for also she a_supporter of_many was_become and of_me myself. 3 Greet Priska and Akulas, the fellow-workers of_me in **chosen_one/messiah Ya^{y}sous**, 4 who for the life of_me, the of_themselves neck laid_down, to_whom not I only am_giving_thanks, but also all the assemblies of_the pagans, 5 and the in the_house of_them assembly. Greet Epainetos, the beloved of_me, who is a_first-fruit of_ ~~the~~ _Asia for **chosen_one/messiah**. 6 Greet Maria/(Miryām), who much laboured for you_all. 7 Greet Andronikos and Younias, ~~the~~ fellow-citizens of_me and fellow-prisoners of_me, who are notable among the ambassadors, who also before me have_ _become in **chosen_one/messiah**. 8 Greet Amplias, the beloved of_me in the_**master**. 9 Greet Ourbanos, the fellow-worker of_us in **chosen_one/messiah**, and Staḳus the beloved of_me. 10 Greet Apella^{y}s, the approved in **chosen_ _one/messiah**. Greet the ones of the ones of_Aristoboulos. 11 Greet Ha^{y}rōidiōn, the fellow-citizen of_me. Greet the ones of the ones of_Narkissos ~~which~~ being in the_**master**. 12 Greet Trufaina and Trufōsa, the ones labouring in the_**master**. Greet Persis, the beloved, who much laboured in the_**master**. 13 Greet Ṟoufos, the chosen in the_**master**, and the mother of_him and of_me. 14 Greet Asugkritos, Flegōn, Herma^{y}s, Patrobas, Hermas, and the with them brothers. 15 Greet Filologos and Youlia, Na^{y}reus and the sister of_him, and Olumpas, and the with them all holy ones. 16 Greet one_ _another with a_kiss holy. Are_greeting you_all the assemblies all of_the **chosen_one/messiah**.

17 And I_am_exhorting you_all, brothers, to_be_looking_out for_the ones ~~the~~ dissensions and ~~the~~ temptations contrary_to the teaching that you_all learned making, and be_turning_ _away from them. 18 For/Because ~~the~~ such men unto_the **master** of_us for_**chosen_one/messiah** not are_serving, but unto_the of_themselves belly, and by the smooth_speech and blessing, they_are_deceiving the hearts of_the innocent. 19 For/Because the of_you_all obedience, to all was_reached. Over therefore you_all I_am_rejoicing, but I_am_wanting you_all wise to_be in ~~the~~ good, and innocent in ~~the~~ evil. 20 And the **god** of_ ~~the~~ _peace will_be_crushing ~~the~~ Satan/(Sāṭān) under the feet of_you_all in quickness. The grace of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʿa)** with you_all be.

21 Is_greeting you_all Timotheos, the fellow-worker of_me, and Loukios, and Yasōn, and Sōsipatros, the fellow-citizens of_me. 22 ‹Am›_greeting you_all I, Tertios, the one having_ _written the letter, in the_**master**. 23 Is_greeting you_all Gaios, the host of_me, and all of_the assembly. Is_greeting you_all Erastos, the manager of_the city, and Kouartos the brother.

106 RV 16:3 · Cross-ref. Acts 18:2.

107 RV 16:13 · Cross-ref. Mrk 15:21.

108 RV 16:20 · Cross-ref. Gen 3:15.

109 RV 16:21 · Cross-ref. Acts 16:1.

110 RV 16:23 · Cross-ref. Acts 19:29; 1Cor 1:14.

Literal Version

24 ◘ **25** And to_the one being_able you_all to_strengthen, according_to the good_message of_me, and the proclamation of_**Ya^{y}sous chosen_one/messiah** according_to the_ _revelation of_the_mystery in_times the_eternal having_ _been_kept_silent, **26** but having_been_revealed now and by the_scriptures prophetic, according_to the_command of_the eternal **god** for obedience of_faith, to all the nations having_ _been_made_known. **27** To_the_only wise **god** through **Ya^{y}sous chosen_one/messiah**, to_which is the glory to the ages. Truly.

ROM · OET-LV v0.2.0 (NT set)

Readers' Version

believers.[111]

24 ◘ **25** There's **someone** who, in keeping with my preaching of the good message and the declaration **about Yeshua (Jesus; Grk. Yesus) Messiah**, is able to strengthen you believers in keeping with the revelation of the mystery that had been kept secret through the ages. **26** But he's been there in the prophetic scriptures, and now he's been revealed in keeping with the eternal **God's** command, and been made known to all the nations for faithful obedience. **27** Now may the only wise **God** be honoured through **Yeshua Messiah** throughout the remaining ages. May it be so.

Closing

ROM · OET-RV v0.2.2

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111 RV 16:23 · Cross-ref. 2Tim 4:20.