

# ROMANS INTERLINEAR

The Geneva Standard Bible (Updated and edited from the 1560 Geneva Bible)  
The Beza 1598 text has been set as the standard Greek text with consideration  
given to the Stephanus 1550 text.



***Cor meum tibi offero, Domine, prompte et sincere***  
**My heart I offer to you, O Lord, promptly and sincerely.**  
**Instaurare Ominia in Christo = Alles in Christi erneuern**  
**Renewing everything in Christ (From the German)**

## ROMANS GREEK/ENGLISH INTERLINEAR

The Beza 1598 & The Geneva Standard Bible

### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1

*\*\* v1 Paul shows by whom, and to what purpose he is called; v13 His ready will. v16 What the Gospel is. v20 The use of creatures and wherefore they were made. v21, 24 The ingratitude, perversity, and punishment of all mankind.*

¶<sup>1</sup> Παῦλος δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ,

<sup>1</sup> Paul, a servant of JESUS CHRIST, called *to be* an Apostle, put apart *to preach* the Gospel of God

<sup>2</sup> Ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις.

<sup>2</sup> (which he had promised beforehand by His Prophets in the Holy Scriptures)

<sup>3</sup> Περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα.

<sup>3</sup> concerning His Son Jesus Christ our Lord, (which was made of the seed of David according to the flesh,

<sup>4</sup> Τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἀγιωσύνης, ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν<sup>1</sup>,

<sup>4</sup> and declared mightily to be the Son of God, touching the Spirit of sanctification by the resurrection from the dead).

<sup>5</sup> Δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν. ὑπὲρ τοῦ ὀνόματος αὐτοῦ·

<sup>5</sup> By whom we have received grace and Apostleship (that obedience might be given unto the faith) in His Name among all the Gentiles,

<sup>6</sup> Ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ

<sup>6</sup> among whom you are called of Jesus Christ.

<sup>7</sup> Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>7</sup> To all you that be at Rome beloved of God, called to be Saints - Grace be with you, and peace from God our Father, and the Lord Jesus Christ.

¶<sup>8</sup> Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

<sup>8</sup> First, I thank my God through Jesus Christ for you all because your faith is published throughout the whole world.

---

<sup>1</sup> The 1560 Geneva Bible places 'Jesus Christ our Lord' in verse 3 before the parenthesis.

**9** Μάρτυς γάρ μου ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιοῦμαι·

**9** For God is my witness (whom I serve in my spirit in the Gospel of His Son) that without ceasing, I make mention of you

**10** Πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς.

**10** always in my prayers, beseeching that by some means one time or other I might have a prosperous journey by the will of God, to come unto you.

**11** Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς.

**11** For I long to see you, that I might bestow among you some spiritual gift, to strengthen you,

**12** Τοῦτο δὲ ἐστὶ, συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

**12** that is, that I might be comforted together with you, through our mutual faith, both yours and mine.

**13** Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο) ἵνα καρπὸν τινὰ σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

**13** Now, my brethren, I would that you should not be ignorant, how I have often purposed to come unto you (but have been hindered) that I might have some fruit also among you, as I have among the other Gentiles.

**14** Ἔλλησὶ τε καὶ βαρβαροῖς, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί.

**14** I am debtor to the Grecians and the Barbarians, both to the wise men and the unwise.

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

**15** Therefore, as much as in me is, I am ready to preach the Gospel to you and those in Rome.

**16** Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

**16** For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believes, to the Jew first, and to the Grecian.

**17** Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν· καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

**17** For by it, the righteousness of God is revealed, from faith to faith; as it is written: "The just ones shall live by faith".

¶18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, which withhold the truth in unrighteousness,

19 Διότι τὸ γνωστὸν τοῦ Θεοῦ, φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνερωσε.

19 for as much as that, which may be known of God, is manifest in them: for God has shown it unto them.

20 Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἴτιος αὐτοῦ δύναμις καὶ θειότης· εἰς τὸ εἶναι αὐτοῦς ἀναπολογήτους.

20 For the invisible things of Him, that is, His eternal power and Godhead, are seen by the creation of the world, being considered in His works, to the intent that they should be without excuse.

21 Διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά.

21 Because when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was full of darkness.

22 Φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν.

22 When they professed themselves to be wise, they became fools,

23 Καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν, καὶ τετραπόδων, καὶ ἔρπετῶν.

23 for they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, birds, four-footed beasts, and creeping things.

¶24 Διὸ καὶ παρέδωκεν αὐτοῦς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς.

24 Wherefore also God gave them up to their heart's lusts, unto uncleanness, to defile their own bodies between themselves.

25 Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν.

25 Which turned the truth of God into a lie, worshiped and served the creature, forsaking the Creator, who is blessed forever; amen.

¶26 Διὰ τοῦτο παρέδωκεν αὐτοῦς ὁ Θεὸς εἰς πάθη ἀτιμίας. αἶ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·

26 For this cause, God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

27 Ὅμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν, ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

27 And likewise, also the men left the natural use of the woman and burned in their lust one toward another, and a man with man wrought filthiness, and received in themselves such recompense of their error, as was fitting.

¶28 Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα·

28 For as they regarded not to know God, even so, God delivered them up unto a reprobate mind, to do those things which are not convenient,

29 Πεπληρωμένους πάσῃ ἀδικίᾳ, κακίᾳ, [πορνείᾳ<sup>2</sup>] πονηρίᾳ, πλεονεξίᾳ, μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας, Ψιθυριστὰς

29 being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

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

30 backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents,

31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, [ἀσπόνδους<sup>3</sup>] ἀνελεήμονας.

31 without understanding, covenant breakers, without natural affection, such as can never be appeased, merciless.

32 Οἱ τινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι

32 Which men, though they knew the Law of God, how they which commit such things are worthy of death, yet not only do the same but also favor them that do them.



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 2

\*\* v1 Hypocrites fear God's judgment, v7 and comforts the faithful v12 to beat down all vain pretense of ignorance, holiness, and of alliance with God, proving all men to be sinners. v15 The Gentiles by their conscience, v17 and the Jew by the written Law.

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

<sup>2</sup> From Stephanus 1550

<sup>3</sup> From Stephanus 1550

<sup>1</sup> Therefore, you are inexcusable, O man, whosoever you are that judge. For in that, you judge another, you condemn yourself; for you that judges do the same things.

<sup>2</sup> Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

<sup>2</sup> But we know that the judgment of God is according to truth, against them which commit such things.

<sup>3</sup> Λογίζη δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ;

<sup>3</sup> And think you this, o you man, that judges them which do such things, and do the same, that you shalt escape the judgment of God?

<sup>4</sup> Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει,

<sup>4</sup> Or despise you the riches of His bountifulness, and patience, and long-sufferance, not knowing that the bountifulness of GOD leads you to repentance?

<sup>5</sup> Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ.

<sup>5</sup> But you, after your hardness of heart that can not repent, heaps unto yourself wrath against the day of wrath and of the declaration of the just judgment of God,

<sup>6</sup> Ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,

<sup>6</sup> Who will reward every man according to his works;

<sup>7</sup> Τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον.

<sup>7</sup> that is, to them which by continuance in well doing seek glory, and honor, and immortality, eternal life

<sup>8</sup> Τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή.

<sup>8</sup> but unto them that are contentious and disobey the truth, and obey unrighteousness, shall be indignation and wrath.

<sup>9</sup> Θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρώτον καὶ Ἑλληνοῦ.

<sup>9</sup> Tribulation and anguish shall be upon the soul of every man that does evil, of the Jew first, and also of the Grecian.

<sup>10</sup> Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτον καὶ Ἑλληνι.

10 But to every man that does good, shall be glory, honor, and peace, to the Jew first, and also to the Grecian,

11 Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ·  
11 for there is no respect of persons with God.

12 Ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται·  
12 For as many as have sinned without the Law, shall also perish without the Law; and as many as have sinned in the Law, shall be judged by the Law.

13 (οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ· ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.  
13 For the hearers of the Law are not righteous before God but the doers of the Law shall be justified.

14 Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν νόμος·  
14 For when the Gentiles which have not the Law, do by nature the things contained in the Law, they having not the Law, are a Law unto themselves.

15 Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων)  
15 Which show the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing or excusing one another,

16 Ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.  
16 on the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

¶17 Ἴδὲ, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ.  
17 Behold, you are called a Jew, and rests in the Law, and glory in God,

18 Καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου.  
18 and know His will, and allow the excellent things, in that the Law instructs you

19 Πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,  
19 and persuades yourself that you are a guide of the blind, a light of them which are in darkness;

20 Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων. ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

20 an instructor of them who lack discretion, a teacher of the unlearned, which hast the form of knowledge, and of the truth in the Law.

21 Ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;  
21 You, therefore, which teaches another, teaches you not thyself? You that preach a man should not steal, do you steal?

22 Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς;  
22 You that say a man should not commit adultery, do you commit adultery? You that abhors idols, do you commit sacrilege?

23 Ὅς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις;  
23 You that glory in the Law, through breaking the Law, do you dishonor God?

24 Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.  
24 For the name of God is blasphemed among the Gentiles through you<sup>4</sup>, as it is written.

25 Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.  
25 For circumcision verily is profitable, if you do the Law but if you be a transgressor of the Law, your circumcision is made uncircumcision.

26 Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;  
26 Therefore, if the uncircumcision keeps the ordinances of the Law, shall not his uncircumcision be counted for circumcision?

27 Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;  
27 And shall not uncircumcision which is by nature (if it keeps the Law) judge you, which by the letter and circumcision are a transgressor of the Law?

28 Οὐ γὰρ ὁ ἐν τῷ φανερωῦ, Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερωῦ, ἐν σαρκί, περιτομή·  
28 For he is not a Jew, which is one outward; neither is that circumcision, which is outward in the flesh.

29 Ἄλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.  
29 But he is a Jew who is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.



<sup>4</sup> Isaiah 52:5; See also Ezekiel 36:20-23

### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 3

*\*v1 Having granted some prerogative to the Jews, because of God's free and stable promise, v10 he proves by the Scriptures, both Jews and Gentiles to be sinners, v21, 24 and to be justified by grace through faith, and not by works; v31 and so the Law to be established.*

¶<sup>1</sup>Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

<sup>1</sup>What is then the preferment of the Jew? Or what is the profit of circumcision?

<sup>2</sup>Πολὺ κατὰ πάντα τρόπον. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.

<sup>2</sup>Much every manner of way. For chiefly, because unto them were committed the oracles of God.

<sup>3</sup>Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ;

<sup>3</sup>For what, though some did not believe? Shall their unbelief make the faith of God without effect?

<sup>4</sup>Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται, Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

<sup>4</sup>God forbid. Yea, let God be true, and every man a liar, as it is written, "that you might be justified in your words, and overcome, when you are judged."

<sup>5</sup>Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω)

<sup>5</sup>Now if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punishes? (I speak as a man)

<sup>6</sup>Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

<sup>6</sup>God forbid. How else shall God judge the world?

<sup>7</sup>Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

<sup>7</sup>For if the verity of God has more abounded through my lie unto His glory, why am I yet condemned as a sinner?

<sup>8</sup>Καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς φασίν τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστι.

<sup>8</sup>And (as we are blamed, and as some affirm that we say) why do we not evil, that good may come thereof? Whose damnation is just?

¶<sup>9</sup>Τί οὖν; προεχόμεθα; οὐ, πάντως· προηρτισάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

<sup>9</sup>What then? Are we more excellent? No, in no wise; for we have already proved, that all, both Jews and Gentiles are under sin.

<sup>10</sup>Καθὼς γέγραπται, Ὅτι οὐκ ἔστι δίκαιος, οὐδὲ εἷς·

<sup>10</sup>As it is written, "There is none righteous, no not one.

<sup>11</sup>Οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν·

<sup>11</sup>There is none that understands; there is none that seeks God.

<sup>12</sup>Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

<sup>12</sup>They have all gone out of the way; they have been made altogether unprofitable; there is none that does good, no not one."

<sup>13</sup>Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.

<sup>13</sup>"Their throat is an open sepulcher: they have used their tongues to deceit. The poison of asps is under their lips."

<sup>14</sup>Ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.

<sup>14</sup>"Whose mouth is full of cursing and bitterness."

<sup>15</sup>Ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

<sup>15</sup>"Their feet are swift to shed blood.

<sup>16</sup>Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.

<sup>16</sup>Destruction and calamity are in their ways,

<sup>17</sup>Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

<sup>17</sup>and the way of peace they have not known."

<sup>18</sup>Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

<sup>18</sup>"The fear of God is not before their eyes."

¶<sup>19</sup>Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῆ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

<sup>19</sup>Now we know that whatsoever the Law says, it says it to them which are under the Law, that every mouth may be stopped, and all the world be culpable before God.

<sup>20</sup>Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

<sup>20</sup>Therefore by the works of the Law shall no flesh be justified in His sight. For by the Law comes the knowledge of sin.

<sup>21</sup>Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν.

21But now is the righteousness of God made manifest without the Law, having witness of the Law and of the Prophets,

22Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γὰρ ἐστὶ διαστολή·

22to wit, the righteousness of God by the faith of Jesus Christ, unto all, and upon all that believe.

23Πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ·

23For there is no difference: for all have sinned, and are deprived of the glory of God,

24Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.

24and are justified freely by His grace, through the redemption that is in Christ Jesus,

25Ὅν προέθετο ὁ Θεὸς ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων, ἐν τῇ ἀνοχῇ τοῦ Θεοῦ,

25whom God has set forth to be a reconciliation through faith in His blood to declare His righteousness, by the forgiveness of the sins that are passed through the patience of God,

26Πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ· εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

26to show at this time His righteousness, that he might be just, and a justifier of him which is of the faith of Jesus.

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

27Where is then the rejoicing? It is excluded. By what Law? Of works? No, but by the Law of faith.

28Λογιζόμεθα οὖν πιστεὶ δικαιόσθαι ἄνθρωπον χωρὶς ἔργων νόμου.

28Therefore we conclude that a man is justified by faith without the works of the Law.

29Ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

29God, is He the God of the Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.

30Ἐπεὶπερ εἷς ὁ Θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

30For there is one God who shall justify circumcision of faith, and uncircumcision through faith.

31Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

<sup>31</sup>Do we then make the Law of none effect through faith? God forbid. Yea we establish the Law.



#### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4

*\*\*v1, 17 He declares that justification is a free gift through Abraham and by David's example, v15 and also by the office of the Law and Faith.*

<sup>1</sup>Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν προπάτορα ἡμῶν εὐρηκέναι κατὰ σάρκα;  
<sup>1</sup>What shall we say then, that Abraham our father has found concerning the flesh?

<sup>2</sup>Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, Ἄλλ' οὐ πρὸς τὸν Θεόν.  
<sup>2</sup>For if Abraham were justified by works, he has wherein to rejoice, but not with God.

<sup>3</sup>Τί γὰρ ἡ γραφή λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.  
<sup>3</sup>For what says the Scripture? "Abraham believed God, and it was counted to him for righteousness."

<sup>4</sup>Τῷ δὲ ἐργαζομένῳ, ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·  
<sup>4</sup>Now to him that works, the wages is not counted by favor but by debt.

<sup>5</sup>Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται πίστις αὐτοῦ εἰς δικαιοσύνην.  
<sup>5</sup>But to him that works not, but believes in Him that justifies the ungodly. His faith is counted for righteousness.

<sup>6</sup>Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,  
<sup>6</sup>Even as David declares the blessedness of the man, unto whom God imputes righteousness without works, saying,

<sup>7</sup>Μακάριοι ᾧν ἀφέθησαν αἱ ἀνομίαί, καὶ ᾧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·  
<sup>7</sup>"Blessed are they, whose iniquities are forgiven, and whose sins are covered.

<sup>8</sup>Μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.  
<sup>8</sup>Blessed is the man, to whom the Lord imputes not sin."

<sup>9</sup>Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.  
<sup>9</sup>Came this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

<sup>10</sup>Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστία; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστία.

<sup>10</sup>How was it then imputed? When he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised.

<sup>11</sup>Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστία· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην.

<sup>11</sup>After he received the sign of circumcision, as the seal of the righteousness of the faith which he had, when he was uncircumcised, that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also,

<sup>12</sup>Καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

<sup>12</sup>and the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the steps of the faith of our father Abraham, which he had when he was uncircumcised.

<sup>13</sup>Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

<sup>13</sup>For the promise that he should be the heir of the world, was not given to Abraham, or to his seed, through the Law, but through the righteousness of faith.

<sup>14</sup>Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία.

<sup>14</sup>For if they which are of the Law, be heirs, faith is made void and the promise is made of none effect.

<sup>15</sup>Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις.

<sup>15</sup>For the Law causes wrath. For where no Law is, there is no transgression.

<sup>16</sup>Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν

<sup>16</sup>Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, not to that only which is of the Law but also to that which is of the faith of Abraham, who is the father of us all,

<sup>17</sup>(Καθὼς γέγραπται, "Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε) κατέναντι οὐ ἐπίστευσε, Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

<sup>17</sup>(As it is written, "I have made you a father of many nations"<sup>5</sup>) even before God whom he believed, who quickens the dead, and calls those things which be not, as though they were.

---

<sup>5</sup> Cited from Genesis 17:5

18<sup>ο</sup> Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου,

18<sup>Which Abraham above hope, believed under hope, that he should be the father of many nations. According to that which was spoken to him, so shall thy seed be.</sup>

19<sup>Καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας,</sup>

19<sup>And he not weak in the faith, considered not his own body, which was now dead, being almost a hundred years old, neither the deadness of Sara's womb.</sup>

20<sup>Εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ,</sup>

20<sup>Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God,</sup>

21<sup>Καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατὸς ἐστὶ καὶ ποιῆσαι.</sup>

21<sup>being fully assured that He which had promised, was also able to do it.</sup>

22<sup>Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.</sup>

22<sup>And therefore it was imputed to him for righteousness.</sup>

23<sup>Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτοῦ.</sup>

23<sup>Now it is not written for him only, that it was imputed to him for righteousness,</sup>

24<sup>Ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,</sup>

24<sup>but also for us, to whom it shall be imputed for righteousness, which believe in Him that raised up Jesus our Lord from the dead.</sup>

25<sup>Ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.</sup>

25<sup>Who was delivered to death for our sins, and is risen again for our justification.</sup>



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5

\*v1 He declares the fruit of faith, v7 and by comparison sets forth the love of God and obedience of Christ, which is the foundation and ground of the same.

¶1<sup>Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχωμεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.</sup>

1<sup>Then, being justified by faith, we have peace toward God through our Lord Jesus Christ.</sup>

<sup>2</sup>Δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

<sup>2</sup>By whom also we have access through faith unto this grace, wherein we stand and rejoice under the hope of the glory of God.

<sup>3</sup>Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν· εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται·

<sup>3</sup>Neither do we so only, but also we rejoice in tribulations, knowing that tribulation brings forth patience,

<sup>4</sup>Ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα·

<sup>4</sup>and patience experience, and experience hope,

<sup>5</sup>Ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

<sup>5</sup>and hope makes not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us.

<sup>6</sup>Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

<sup>6</sup>For Christ, when we were yet of no strength, at His time, died for the ungodly.

<sup>7</sup>Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

<sup>7</sup>Doubtless, one will scarcely die for a righteous man, but yet for a good man, it may be that one dare die.

<sup>8</sup>Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, ἔτι ἀμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὸ ἡμῶν ἀπέθανε.

<sup>8</sup>But God sets out His love toward us, seeing that while we were sinners, Christ died for us.

<sup>9</sup>πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

<sup>9</sup>Much more than being now justified by His blood, we shall be saved from wrath through Him.

<sup>10</sup>Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

<sup>10</sup>For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.

<sup>11</sup>Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

11And not only so, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement.

¶12Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον.

12Wherefore, as by one man sin entered the world, and death by sin, and so death went over all men. Forasmuch as all men have sinned.

13Ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ· ἀμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.

13For unto the time of the Law was sin in the world, but sin is not imputed, while there is no Law.

14Ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὃς ἐστι τύπος τοῦ μέλλοντος,

14But death reigned from Adam to Moses even over them, and they also sinned not after the like manner of the transgression of Adam, who was the figure of Him that was to come.

15Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε.

15But yet the gift is not so, as is the offense. For if through the offense of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, has abounded unto many.

16Καὶ οὐχ ὡς δι' ἑνὸς ἀμαρτήσαντος, τὸ δῶρημα, τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

16Neither is the gift so, as that which entered in by one that sinned: for the fault came of one offense unto condemnation: but the gift is of many offenses to justification.

17Εἰ γὰρ τῷ ἐνὶ παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνός, πολλῶν μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.

17For if by the offense of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of righteousness, reign in life through one, that is Jesus Christ.

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

18Likewise, as by the offense of one, the fault came on all men to condemnation, so by justifying one, the benefit abounded toward all men to the justification of life.

19<sup>ο</sup> Ὡσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.  
19<sup>ο</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many also be made righteous.

20<sup>ο</sup> Νόμος δὲ παρεισήλθεν ἵνα πλεοναση τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.  
20<sup>ο</sup> Moreover, the law entered thereupon stated that the offense should abound. Nevertheless, where sin abounded, grace abounded much more.

21<sup>ο</sup> Ἴνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.  
21<sup>ο</sup> As sin had reigned unto death, so might grace reign by righteousness unto eternal life, through Jesus Christ our Lord.



#### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6

\*\*Because no man should glory in the flesh, but rather seek to subdue it to the Spirit.  
v3 He shows by the virtue and end of Baptism v5 that regeneration is joined with justification, and therefore exhorts to godly life. v21 Setting before men's eyes the reward of sin and righteousness.

¶1<sup>ο</sup> Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;  
1<sup>ο</sup> What shall we say then? Shall we continue still in sin, that grace may abound? God forbid.

2<sup>ο</sup> Μὴ γένοιτο. οἵτινες, ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;  
2<sup>ο</sup> How shall we, that are dead to sin, live yet therein?

3<sup>ο</sup> Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;  
3<sup>ο</sup> Do you know that all of us who have been baptized into Jesus Christ have been baptized into His death?

4<sup>ο</sup> Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.  
4<sup>ο</sup> We are buried then with Him by baptism into His death like Christ was raised from the dead by the glory of the Father, so we should also walk in newness of life.

5<sup>ο</sup> Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·  
5<sup>ο</sup> For if we be grafted with Him to the similitude of His death, even so, shall we be to the similitude of His resurrection,

<sup>6</sup>Τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.

<sup>6</sup>knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>7</sup>Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

<sup>7</sup>For he that is dead is freed from sin.

<sup>8</sup>Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ·

<sup>8</sup>Wherefore, if we are dead with Christ, we believe that we shall live also with Him,

<sup>9</sup>Εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἔτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκ ἔτι κυριεύει.

<sup>9</sup>knowing that Christ, being raised from the dead, dies no more. Death has no more dominion over Him.

<sup>10</sup>Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆν, ζῆν τῷ Θεῷ.

<sup>10</sup>For in that He died, He died once to sin; but in that He lives, He lives to God.

<sup>11</sup>Οὕτως καὶ ὑμεῖς λογίζεσθε, ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

<sup>11</sup>Likewise, think you also that you are dead to sin but are alive to God in Jesus Christ our Lord.

**¶**<sup>12</sup>Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·

<sup>12</sup>Let not sin reign therefore in your mortal body, that you should obey it in the lusts thereof.

<sup>13</sup>Μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

<sup>13</sup>Neither give you your members as weapons of unrighteousness unto sin, but give yourselves unto God, as they are alive from the dead, and give your members as weapons of righteousness unto God.

<sup>14</sup>Ἄμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

<sup>14</sup>For sin shall not have dominion over you, for you are not under the Law, but under grace.

<sup>15</sup>Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.

<sup>15</sup>What then? Shall we sin because we are not under the Law but under grace? God forbid.

**16** Οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

**16** Know you not, that to whomsoever you give yourselves as servants to obey. His servants you are to whom you obey, whether it be of sin unto death or obedience unto righteousness?

**17** Χάρις δὲ τῷ Θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς.

**17** But God be thanked, that you have been the servants of sin, but you have obeyed from the heart unto the form of the doctrine, whereunto you were delivered.

**18** Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

**18** Being made free from sin, you are made the servants of righteousness.

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

**19** I speak after man's manner because of your flesh's infirmity. As you have given your members servants to uncleanness and iniquity, to commit iniquity, so now give your members servants unto righteousness in holiness.

**20** Ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

**20** When you were the servants of sin, you were freed from righteousness.

**21** Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος.

**21** What fruit did you have in those things you are now ashamed of? For the end of those things is death.

**22** Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον.

**22** But now, being freed from sin and made servants unto God, you have your fruit in holiness and the end of everlasting life.

**23** Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

**23** For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 7

\*v1,7,12 The use of the Law, v6,24 and how Christ has delivered us from the Law; 16 the infirmity of the faithful, v23 the dangerous fight between the flesh and the Spirit.

¶1 Ἡ ἀγνοεῖτε, ἀδελφοί (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ;

1 Know you not, brethren, (for I speak to them that know the Law) that the Law has dominion over a man as long as he lives?

2 Ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδετα νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

2 The law binds the woman who is in subjection to the man while he lives, but if the man is dead, she is delivered from the law of the man.

3 Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

3 So then, if while the man lives, she takes another man, she shall be called an adulteress. But if a man is dead, she is free from the Law, so that she is not an adulteress, though she takes another man.

4 Ὡς τε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

4 So you, my brethren, are dead also to the Law by the body of Christ, that you should be unto another, even unto Him that is raised from the dead, that we should bring forth fruit unto God.

5 Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορήσαι τῷ θανάτῳ.

5 For when we were in the flesh, the motions of sins, which were by the Law, had forced in our members to bring forth fruit unto death.

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

6 But now we are delivered from the Law, being dead unto it, wherein we were holden, that we should serve in newness of Spirit, not in the oldness of the letter.

¶7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου. τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.

7 What shall we say then? Is the Law a sin? God forbid. No, I knew not sin, but by the Law: for I had not known lust, except the Law had said, you shall not lust.

8 Ἀφορμὴν δὲ λαβοῦσα ἀμαρτία διὰ τῆς ἐντολῆς, κατηργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν.

<sup>8</sup>But sin took an occasion by the commandment and wrought all manner of concupiscence in me. For without the Law, sin is dead.

<sup>9</sup>Χωρίς γὰρ νόμου ἁμαρτία νεκρά· ἐγὼ δὲ ἔζων χωρίς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον.

<sup>9</sup>For I once was alive, without the Law. But when the commandment came, sin revived,

<sup>10</sup>Καὶ εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν, αὕτη εἰς θάνατον.

<sup>10</sup>but I died, and the same commandment ordained unto life was found to be unto me unto death.

<sup>11</sup>Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

<sup>11</sup>Sin took occasion by the commandment, deceived me, and thereby slew me.

<sup>12</sup>Ὡστε ὁ μὲν νόμος, ἅγιος· καὶ ἡ ἐντολὴ, ἅγια καὶ δικαία καὶ ἀγαθή.

<sup>12</sup>Wherefore the Law is holy, the commandment is holy, and just, and good.

<sup>13</sup>Τὸ οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία· ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

<sup>13</sup>Was that then which is good, made death unto me? God forbid. But sin that it might appear sin wrought death in me by that which is good, that sin might be out of measure sinful by the commandment.

<sup>14</sup>Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

<sup>14</sup>For we know that the Law is spiritual, but I am carnal, sold under sin,

<sup>15</sup>Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω. οὐ γὰρ ὃ θέλω, τοῦτο πράσσω, ἀλλ' ὃ μισῶ, τοῦτο ποιῶ.

<sup>15</sup>for I allow not that which I do: for what I would that do I not but what I hate, that do I.

<sup>16</sup>Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

<sup>16</sup>If I do, then that which I would not, I consent to the law, and that is good.

<sup>17</sup>Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

<sup>17</sup>Now then, it is no more I that do it, but the sin that dwells in me.

<sup>18</sup>Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, (τοῦτ' ἔστιν ἐν τῇ σαρκί μου) ἀγαθόν. τὸ γὰρ θέλει παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ εὐρίσκω.

<sup>18</sup>For I know that in me, that is, in my flesh, dwells no good thing. For to will is present with me, but I find no means to perform that which is good.

**19**Οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω.

**19**For I do not the good thing, which I would, but the evil, which I would not, that do I.

**20**Εἰ δὲ ὃ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

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

**21**Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακόν παράκειται.

**21**By the Law, I find that evil is present with me when I do good,

**22**Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον.

**22**for I delight in the Law of God concerning the inner man.

**23**Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατεύομενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

**23**But I see another law in my members, rebelling against the law of my mind and leading me captive to the law of sin, which is in my members.

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

**24**O wretched man that I am, who shall deliver me from the body of this death!

**25**Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἴρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

**25**I thank God through Jesus Christ our Lord. Then I, in my mind, serve the Law of God, but in my flesh, the law of sin.



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 8

\*v1 The assurance of the faithful and of the fruits of the Holy Spirit in them; v3 the weakness of the Law and who accomplished it, v4 and wherefore, v 5 of what sort the faithful ought to be. v6 The fruit of the Spirit in them; v17 of hope; v18 of patience under the cross; v28 of the mutual love between God and His children; v29 of His foreknowledge.

**¶1**Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

**1**Now, then, no condemnation to them in Christ Jesus, who walk not after the flesh but after the Spirit.

**2**Ὁ γὰρ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

**2**The Law of the Spirit of life, which is in Christ Jesus, has freed me from the law of sin and death.

<sup>3</sup>Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,

<sup>3</sup>For (that that was impossible to the Law, in as much as it was weak, because of the flesh) God sending His own Son, in the similitude of sinful flesh, and for sin, condemned sin in the flesh,

<sup>4</sup>Ἴνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.

<sup>4</sup>that the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.

<sup>5</sup>Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν. οἱ δὲ κατὰ Πνεῦμα, τὰ τοῦ Πνεύματος.

<sup>5</sup>For they that are after the flesh, savor the things of the flesh: but they that are after the Spirit, the things of the Spirit.

<sup>6</sup>Τὸ γὰρ φρόνημα τῆς σαρκός, θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος, ζωὴ καὶ εἰρήνη·

<sup>6</sup>The wisdom of the flesh is death, but the wisdom of the Spirit is life and peace.

<sup>7</sup>Διότι τὸ φρόνημα τῆς σαρκός, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται.

<sup>7</sup>Because the wisdom of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be.

<sup>8</sup>Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.

<sup>8</sup>So then they who are in the flesh cannot please God.

<sup>9</sup>Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

<sup>9</sup>Now you are not in the flesh, but in the Spirit, because the Spirit of God dwells in you. But if any man does not have the Spirit of Christ, the same is not true of His.

<sup>10</sup>Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.

<sup>10</sup>And if Christ be in you, the body is dead, because of sin: but the Spirit is life for righteousness sake.

<sup>11</sup>Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικεῖν αὐτοῦ Πνεύματος ἐν ὑμῖν.

<sup>11</sup>But if the Spirit of Him that raised Jesus from the dead dwells in you, He that raised Christ from the dead shall also quicken your mortal bodies because His Spirit dwells in you.

¶<sup>12</sup>Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν.  
<sup>12</sup>Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

<sup>13</sup>Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.  
<sup>13</sup>For if you live after the flesh, you shall die, but if you mortify the deeds of the body by the Spirit, you shall live.

<sup>14</sup>Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοι εἰσιν υἱοὶ Θεοῦ.  
<sup>14</sup>For as many as are led by the Spirit of God, they are the sons of God.

<sup>15</sup>Οὐ γὰρ ἐλάβετε Πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.  
<sup>15</sup>For you have not received the Spirit of bondage to fear again, but you have received the Spirit of adoption, whereby we cry, Abba, Father.

<sup>16</sup>Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα Θεοῦ.  
<sup>16</sup>The same Spirit bears witness with our Spirit, that we are the children of God.

<sup>17</sup>Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συνπάσχομεν, ἵνα καὶ συνδοξασθῶμεν·  
<sup>17</sup>If we are children, we are also heirs, even the heirs of God, and heirs annexed with Christ. If so be that we suffer with Him, we may also be glorified with Him.

¶<sup>18</sup>Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.  
<sup>18</sup>For I count that the afflictions of this present time are not worthy of the glory, which shall be showed unto us.

<sup>19</sup>Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.  
<sup>19</sup>For the fervent desire of the creature waits when the sons of God shall be revealed

<sup>20</sup>Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα·  
<sup>20</sup>because the creature is subject to vanity, not of its own will, but because of Him, which has subdued it under hope

<sup>21</sup>Ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.  
<sup>21</sup>because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God,

<sup>22</sup>Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.  
<sup>22</sup>for we know that every creature groans with us also and travails in pain together unto this present.

**23** Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

**23** Not only the creature but also we have the first fruits of the Spirit, even when we sigh in ourselves, waiting for the adoption, even the redemption of our body.

**24** Τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς. ὃ γὰρ βλέπει τίς, τί καὶ ἐλπίζει;

**24** For we are saved by hope, but hope that is seen is not hope. How can a man hope for that which he sees?

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

**25** But if we hope for that we see not, we do with patience abide for it.

¶ **26** Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις.

**26** Likewise, the Spirit also helps our infirmities. For we know not what to pray as we ought, but the Spirit makes requests for us with sighs, which can not be expressed.

**27** Ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν, ἐντυγχάνει ὑπὲρ ἁγίων.

**27** But He that searches the hearts knows the meaning of the Spirit. For He makes requests for the Saints according to the will of God.

**28** Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

**28** Also, we know that all things work together for the best of those who love God, even those who are called to His purpose.

**29** Ὅτι οὖς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

**29** For those He knew before, He also predestinates to be made like His Son's image, that He might be the firstborn among many brethren.

**30** Οὖς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὖς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὖς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

**30** Moreover, whom He predestined, them also He called, and whom He called, them also He justified, and whom He justified, them He also glorified.

¶ **31** Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

**31** What shall we then say to these things? If God is on our side, who can be against us?

**32**“Ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ’ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;

**32**Who spared not His own Son but gave Him for us all to death, how shall He not give us all things with him?

**33**Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων;

**33**Who shall lay anything to the charge of God’s chosen? It is God that justifies.

**34**Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθεὶς· ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ· ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

**34**Who shall condemn? It is Christ, who is dead, yea or instead, who is risen again, who is also at the right hand of God and makes requests for us.

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

**35**Who shall separate us from the love of Christ? Shall tribulation, anguish, persecution, famine, nakedness, peril, or sword?

**36**(Καθὼς γέγραπται, “Ὅτι ἕνεκά σοῦ θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς)

**36**As it is written, “For Your sake are we killed all day long; we are counted as sheep for the slaughter.”

**37**Ἀλλ’ ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

**37**Nevertheless, in all these things, we are more than conquerors through Him who loved us.

**38**Πέπεισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστῶτα, οὔτε μέλλοντα,

**38**For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

**39**Οὔτε ὕψωμα, οὔτε βάθος, οὔτε τίς κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

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



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9

\*v1 Having testified His great love towards His nation, and the signs thereof; v11 He entreats of the election and reprobation, v24 of the vocation of the Gentiles, v30 and rejection of the Jews.

¶**1**Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ,

<sup>1</sup>I tell the truth in Christ; I lie not, my conscience bearing me witness in the Holy Spirit,

<sup>2</sup>That I have great heaviness and continual sorrow in my heart.

<sup>2</sup>Ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

<sup>3</sup>Ἡυχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα·

<sup>3</sup>For I would wish myself to be separate from Christ, for my brethren that are my kinsmen according to the flesh,

<sup>4</sup>Οἵ τινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι.

<sup>4</sup>which are the Israelites, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises.

<sup>5</sup>Ὡν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

<sup>5</sup>Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all blessed forever, Amen.

<sup>6</sup>Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ·

<sup>6</sup>Notwithstanding, it can not be that the word of God should take no effect, for all they are not Israel, which are of Israel.

<sup>7</sup>Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

<sup>7</sup>Neither are they all children because they are the seed of Abraham, but “in Isaac shall your seed be called.”

<sup>8</sup>Τουτέστιν, οὐ τὰ τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

<sup>8</sup>That is, they who are the children of the flesh are not the children of God, but the children of the promise are counted for the seed.

<sup>9</sup>Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός.

<sup>9</sup>For this is a word of promise. “At this same time, I will come, and Sara shall have a son.”

<sup>10</sup>Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἐνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν.

<sup>10</sup>Neither did he feel this, but also Rebecca when she had conceived by one, even by our father, Isaac.

11Μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὶ ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μὲνη οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,

11For the children were not yet born, and when they had neither done good, nor evil (that the purpose of God might remain according to the election not by works, but of him, that calls)

12Ἐρρέθη αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

12It was said unto her, "The elder should serve the younger."

13Καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

13As it is written, "I have loved Jacob and have hated Esau."

¶14Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο.

14What shall we say then? Is there unrighteousness with God? God forbid.

15Τῷ γὰρ Μωσῆ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

15For He says to Moses, "I will have mercy on him, to whom I will show mercy: and will have compassion on him, on whom I will have compassion."

16Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος Θεοῦ.

16So then it is not in him that wills, nor in him that runs, but in God that shows mercy.

17Λέγει γὰρ ἡ γραφή τῷ Φαραῶ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.

17For the Scripture says unto Pharaoh, "For this same purpose have I stirred you up, that I might show my power in you, and that my Name might be declared throughout all the earth."

18Ἄρα οὖν ὃν θέλει ἐλεεῖ. ὃν δὲ θέλει σκληρύνει.

18Therefore, He has mercy on whom He will, and whom he will, He hardens.

¶19Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

19You will say then unto me, Why does he yet complain? For who has resisted His will?

20Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

20But, O man, who are you which pleads against God? Shall the thing formed say to him that formed it, Why have you made me this way?

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

21Has not the potter power of the clay to make of the same lump one vessel to honor and another unto dishonor?

**22**Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

**22**What if God would show His wrath and make His power known, suffer with long patience, and prepare the vessels of wrath for destruction?

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

**23**And that He might declare the riches of His glory upon the vessels of mercy, which He has prepared unto glory?

**24**Οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν.

**24**Even us, whom He has called, not of the Jews only, but also of the Gentiles,

**25**Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.

**25**As He says also in Hosea, “I will call them, My people, which were not My people: and her, Beloved, which was not beloved.”

**26**Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

**26**“And it shall be where it was said unto them, You are not My people, that there they shall be called, The children of the living God.”

**27**Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.

**27**Also, Isaiah cries concerning Israel, “though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saved.

**28**Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.

**28**For He will make His account, and gather it into a short sum with righteousness: for the Lord will make a short count in the earth.”

**29**Καὶ καθὼς προεῖρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

**29**And as Isaiah said before, “Except the Lord of hosts had left us a seed, we had been made as Sodom and had been like to Gomorrah.

**¶30**Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

**30**What shall we say then? That the Gentiles who followed not righteousness have attained unto righteousness, even the righteousness of faith.

**31**Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε.

<sup>31</sup> But Israel, which followed the Law of righteousness, could not attain the Law of righteousness. For what reason?

<sup>32</sup>Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος.

<sup>32</sup>Because they sought it not by faith but as it were by the works of the Law. For they have stumbled at the stumbling stone,

<sup>33</sup>Καθὼς γέγραπται, Ἴδου, τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

<sup>33</sup>as it is written, "Behold, I lay in Zion a stumbling stone, and a rock to make men fall and everyone that believes in Him, shall not be ashamed."



#### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10

\*v1 After that he declares his zeal toward them, v3 and he shows the cause of the ruin of the Jews; v4 the end of the Law; v5 the difference between the justice of the Law, and of faith; v17 Whereof faith comes, and to whom it belongs, v19 the rejection of the Jews, and the calling of the Gentiles.

¶<sup>1</sup>Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν.

<sup>1</sup>Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

<sup>2</sup>Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.

<sup>2</sup>For I bear them record, that they have the zeal of God, but not according to knowledge.

<sup>3</sup>Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν.

<sup>3</sup>For they, being ignorant of the righteousness of God and going about to establish their righteousness, have not submitted themselves to the righteousness of God.

<sup>4</sup>Τέλος γὰρ νόμου, Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

<sup>4</sup>For Christ is the end of the Law for righteousness unto everyone who believes.

<sup>5</sup>Μωυσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ νόμου, Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

<sup>5</sup>For Moses thus describes the righteousness of the Law, that the man who does these things shall live thereby.

<sup>6</sup>Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπηρς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν.

<sup>6</sup>But the righteousness of faith speaks on this wise, “say not in your heart, who shall ascend into heaven?” (that is to bring Christ from above)

<sup>7</sup>Ἡ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

<sup>7</sup>“Or, ‘who shall descend into the deep?’ ” (that is to bring Christ again from the dead)

<sup>8</sup>Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

<sup>8</sup>But what says it? The word is near you, even in your mouth and heart. This is the word of faith that we preach.

<sup>9</sup>Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

<sup>9</sup>For if you shalt confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you shall be saved.

<sup>10</sup>Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

<sup>10</sup>For man believes in righteousness with the heart, and with the mouth, man confesses to salvation.

<sup>11</sup>Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

<sup>11</sup>For the Scripture says Whosoever believes in Him shall not be ashamed.

<sup>12</sup>Οὐ γὰρ ἐστὶ διαστολή Ἰουδαίου τε καὶ Ἑλληνος. ὁ γὰρ αὐτὸς Κύριος πάντων πλουτῶν εἰς πάντα τοὺς ἐπικαλουμένους αὐτόν.

<sup>12</sup>For there is no difference between the Jew and the Grecian: He that is Lord over all, is rich unto all, that call on Him.

<sup>13</sup>Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.

<sup>13</sup>“Whosoever shall call upon the Name of the Lord shall be saved.”

<sup>14</sup>Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐὶ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος;

<sup>14</sup>But how shall they call on Him, whom they have not believed? And how shall they believe in Him, whom they have not heard? And how shall they hear without a preacher?

<sup>15</sup>Πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων, εἰρήνην, τῶν εὐαγγελιζομένων τα ἀγαθά.

<sup>15</sup>And how shall they preach, except they are sent? As it is written, “their feet are beautiful, which bring glad tidings of peace and good things!”

¶<sup>16</sup>Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

**16**But they have not all obeyed the Gospel. For Isaiah says, “Lord, who has believed our report?”

**17**Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

**17**Then faith is by hearing and hearing by the word of God.

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

**18**But I demand, Have they not heard? No doubt “their sound went out through all the earth, and their words into the ends of the world.”

**19**Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος Μωυσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

**19**But I demand, Did not Israel know God? First, Moses says, “I will provoke you to envy by a nation that is not my nation, and by a foolish nation, I will anger you.”

**20**Ἡσαΐας δὲ ἀποτολμᾷ, καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.

**20**And Isaiah is bold and says, “I was found of them that sought me not, and have been made manifest to them that asked not after me.”

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

**21**And unto Israel, he says, “I have stretched forth my hand unto a disobedient, and gainsaying people all the day.”



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 11

\*.v4 God has His Church although it be not seen to man’s eye, v5 the grace showed to the elect, v7 and the judgement of the reprobate. v8 God has blinded the Jews for a time, and revealed Himself to the Gentiles, v18 whom he warns to humble themselves; v29 the gifts of God without repentance; v33 the depth of God’s judgements.

¶**1**Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο. καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν.

**1**I demand, then, has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

**2**Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. Ἡ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ λέγων,

**2**God has not cast away His people, which He knew before. Know you not what the Scripture says of Elijah, how he makes request unto God against Israel, saying,

<sup>3</sup>Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καγὼ ὑπελείφθην μόνος καὶ ζητοῦσι τὴν ψυχὴν μου.

<sup>3</sup>“Lord, they have killed thy Prophets, and dug down Your altars: and I am left alone, and they seek my life?”

<sup>4</sup>Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

<sup>4</sup>But what says the answer of God to him? “I have reserved seven thousand men who have not bowed the knee to Baal.”

<sup>5</sup>Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν.

<sup>5</sup>Even so, then, at this present time, is there a remnant through the election of grace?

<sup>6</sup>Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις, οὐκ ἔτι γίνεται χάρις. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον, οὐκ ἔτι ἐστὶν ἔργον.

<sup>6</sup>And if it is of grace, it is no more of works; or else were grace no more grace; but if it is of works, it is no more grace; or else worked no more work.

<sup>7</sup>Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτου οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν.

<sup>7</sup>What then? Israel has not obtained what he sought, but the election has obtained it, and the rest have been hardened;

<sup>8</sup>(Καθὼς γέγραπται, “Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν) ἕως τῆς σήμερον ἡμέρας.

<sup>8</sup>according as it is written, “God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.”

<sup>9</sup>Καὶ Δαβὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.

<sup>9</sup>And David says, “Let their table be made a snare, a net, and a stumbling block, even for a recompense unto them.

<sup>10</sup>Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

<sup>10</sup>Let their eyes be darkened so they do not see them, and always bow down their back.”

<sup>11</sup>λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσι; Μὴ γένοιτο. ἀλλ’ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.

<sup>11</sup>I demand then, have they stumbled, and should they fall? God forbid. But through their fall, salvation comes unto the Gentiles to provoke them to follow them.

<sup>12</sup>Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥπτημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;

**12**Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

**¶13** Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω.

**13**For in that, I speak to you Gentiles, since I am the Apostle of the Gentiles, I magnify my office,

**14**Εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.

**14**to try if by any means I might provoke them of my flesh to follow them, and might save some of them.

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

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

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

**16**If the first fruits are holy, so is the whole lump; if the root is holy, so are the branches.

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

**17**And though some of the branches be broken off, and you being a wild olive tree, was grafted in for them, and made partaker of the root, and fatness of the olive tree,

**18**Μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σέ.

**18**boast not yourself against the branches and if you boast yourself, you bear not the root, but the root *bears* you.

**19**Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ.

**19**You will say then, "The branches are broken off, that I might be grafted in."

**20**Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ.

**20**Well, they are broken off through unbelief, and you stand by faith. Be not high-minded, but fear.

**21**Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μὴ πως οὐδὲ σοῦ φείσεται.

**21**For if God spared not the natural branches, take heed, lest He also spare not you.

**22**Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομία, ἐπὶ δὲ σὲ χρηστότης, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

**22**Behold the bountifulness and severity of God toward those who have fallen. Severity but toward you, bountifulness, if you continue in His bountifulness; or else you shall also be cut off.

**23**Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γὰρ ἐστὶν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

**23**And they also shall be grafted in if they abide not still in unbelief. For God can graft them in again.

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

**24**For if you were cut out of the olive tree, which was wild by nature, and was grafted contrary to nature in a right olive tree, how much more shall they that are by nature, be grafted in their olive tree?

**¶25**Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι) ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

**25**For I would not, brethren, that you should be ignorant of this secret (lest you be arrogant in yourselves) that partly obstinacy is come to Israel until the fulness of the Gentiles come in.

**26**Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, "Ἦξει ἐκ Σιῶν ὁ ρυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

**26**And so all Israel shall be saved, as it is written, "The deliverer shall come out of Zion, and shall turn away the ungodliness from Jacob.

**27**Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

**27**And this is my covenant to them when I shall take away their sins."

**28**Κατὰ μὲν οὖν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.

**28**Regarding the Gospel, they are enemies for your sake, but as touching the election, they are beloved for the Father's sake,

**29**Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ.

**29**for the gifts and calling of GOD are without repentance.

**30**"Ὡσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ·

**30**Even as you in time past have not believed God yet have obtained mercy through their unbelief,

**31**Οὕτως καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

<sup>31</sup>even now have they not considered by the mercy shown unto you, that they also may obtain mercy.

<sup>32</sup>Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπίθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

<sup>32</sup>For God has shut up all in unbelief, that He might have mercy on all.

¶<sup>33</sup> Ὡ βᾶθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ!

<sup>33</sup>O the deepness of the riches, wisdom, and knowledge of God! How unsearchable are His judgments and His ways past finding out!

<sup>34</sup>Τίς γὰρ ἔγνω νοῦν Κυρίου, ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

<sup>34</sup>For who has known the mind of the Lord? Or who was His counselor?

<sup>35</sup>Ἡ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

<sup>35</sup>Or who has given unto Him first, and He shall be recompensed?

<sup>36</sup>Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

<sup>36</sup>For of Him, and through Him, and for Him are all things. To Him be glory forever. Amen.



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 12

\*\*The conversation, love and works of such as believe in Christ, v19 not to seek revenge.

¶<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

<sup>1</sup>I beseech you, therefore, brethren, by the mercies of God, that you give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable serving of God.

<sup>2</sup>Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

<sup>2</sup>And fashion not yourself like unto this world, but be changed by the renewing of your mind, that you may prove the goodwill of God, acceptable, and perfect.

¶<sup>3</sup> Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως.

<sup>3</sup>For I say through the grace given to me, to everyone among you, that no man presume to understand above that which is fitting to understand, but that he understand according to sobriety, as God hath dealt to every man the measure of faith.

<sup>4</sup>Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλά ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν·

<sup>4</sup>As we have many members in one body, and all members do not have one office,

<sup>5</sup>Οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς, ἀλλήλων μέλη.

<sup>5</sup>we, being many, are one body in Christ, and everyone is one another's members.

<sup>6</sup>Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

<sup>6</sup>Seeing then that we have gifts that are divers, according to the grace that is given unto us, whether we have prophecy, let us prophesy according to the proportion of faith;

<sup>7</sup>Εἴτε διακονίαν, ἐν τῇ διακονίᾳ· Εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

<sup>7</sup>or an office, let us wait on the office; or he that teaches, on teaching;

<sup>8</sup>Εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

<sup>8</sup>or he that exhorts, on exhortation; he that distributes, let him do it with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness.

<sup>9</sup>Ἡ ἀγάπη, ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ.

<sup>9</sup>Let love be without dissimulation. Abhor that which is evil; cleave unto that which is good.

<sup>10</sup>Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. Τῇ τιμῇ ἀλλήλους προηγούμενοι.

<sup>10</sup>Be affectionate to love one another with brotherly love. In giving honor, go one before another,

<sup>11</sup>Τῇ σπουδῇ μὴ ὀκνηροί. Τῷ Πνεύματι ζέοντες, Τῷ Κυρίῳ δουλεύοντες.

<sup>11</sup>not slothful to do service. Fervent in spirit, serving the Lord,

<sup>12</sup>Τῇ ἐλπίδι χαίροντες. Τῇ θλίψει ὑπομένοντες. Τῇ προσευχῇ προσκαρτεροῦντες·

<sup>12</sup>rejoicing in hope, patient in tribulation, continuing in prayer and

<sup>13</sup>Ταῖς χρεῖαις τῶν ἀγίων κοινωνοῦντες. Τὴν φιλοξενίαν διώκοντες.

<sup>13</sup>distributing unto the necessities of the Saints, giving yourselves hospitality.

<sup>14</sup>Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

<sup>14</sup>Bless them which persecute you, bless, I say, and curse not.

**15**Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.

**15**Rejoice with them that rejoice, and weep with them that weep.

**16**Τὸ αὐτὸ εἰς ἀλλήλους φρονούντες. Μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

**16**Be of like affection one towards another, be not high minded but make yourselves equal to them of the lower sort. Be not wise in yourselves.

**17**Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.

**17**Recompense to no man evil for evil, procure things honest in the sight of all men.

**18**Εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

**18**If possible, have peace with all men as much as in you is.

**19**Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ. γέγραπται γὰρ ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.

**19**Dearly beloved, avenge not yourselves, but give place unto wrath. For it is written, "Vengeance is mine, I will repay, says the Lord."

**20**Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

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

**21**Μὴ νικῶ ὑπὸ τοῦ κακοῦ· ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

**21**Be not overcome of evil, but overcome evil with goodness.



### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 13

**\*\*v1** The obedience to the Rulers, v4 and why they have the sword. v8 Charity ought to measure all our doings. v11 An exhortation to innocence and purity of life.

**¶1** Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ. αἱ δὲ οὐσαί ἐξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.

**1**Let every soul be subject unto the higher powers, for there is no power but of God, and the powers that be are ordained of God.

**2** Ὡστε ὁ ἀντιπασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

**2**Therefore, whosoever resists the power resists the ordinance of God, and they that resist shall receive judgment to themselves.

<sup>3</sup>Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.

<sup>3</sup>Princes are not to be feared for good works but for evil. Will you then be without fear of the power? Do well, so shall you have praise of the same.

<sup>4</sup>Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἕκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

<sup>4</sup>For he is the minister of God for your wealth, but if you do evil, fear. For he bears not the sword for naught; for he is the minister of God to take vengeance on him that does evil.

<sup>5</sup>Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

<sup>5</sup>You must be subject, not only because of wrath but also for conscience's sake.

<sup>6</sup>Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκατεροῦντες.

<sup>6</sup>For this cause, you also pay tribute. For they are God's ministers, applying themselves for the same thing.

<sup>7</sup>Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν.

<sup>7</sup>Give to all men therefore their duty; tribute, to whom you owe tribute; custom, to whom custom; fear, to whom fear; honor, to whom you owe honor.

¶<sup>8</sup>Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.

<sup>8</sup>Owe nothing to any man but to love one another. For he that loves another has fulfilled the Law.

<sup>9</sup>Τὸ γὰρ, Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς εαυτόν.

<sup>9</sup>For this, "you shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet", and if there be any other commandments, it is briefly comprehended in this saying, even in this, "you shall love thy neighbor as yourself."

<sup>10</sup>Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται. πλήρωμα οὖν νόμου ἡ ἀγάπη.

<sup>10</sup>Love does not do evil to his neighbor. Therefore, love is the fulfillment of the Law.

¶<sup>11</sup>Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ὑμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.

<sup>11</sup>And that, considering the season, it is now time that we should arise from sleep. Our salvation is nearer than it was when we believed it.

12Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός.

12The night is past, and the day is at hand. Therefore, let us cast away the works of darkness and put on the armor of light.

13Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι κατὰ ζήλω.

13So that we walk honestly, as in the day. Not in gluttony and drunkenness, chambering and wantonness, or strife and envy.

14Ἀλλὰ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας.

14But put you on the Lord JESUS CHRIST, and take no thought for the flesh, to fulfill the lusts of it.



#### ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14

\*v1 The weak ought not be despised; v11 no man should offend another's conscience; v15 but to support another in charity and faith.

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

1Him that is weak in the faith, receive unto you, but not for controversies of disputations.

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

2One believes that he may eat all things, and another, which is weak, eats herbs.

3Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

3Let not him that eats, despise him that eats not; and let not him which eats not, judge him that eats. For God has received him.

4Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δὲ δυνατὸς γὰρ ἐστὶν ὁ Θεὸς στήσαι αὐτόν.

4Who are you that condemn another man's servant? He stands or falls to his own master. Yea, he shall be established. For God is able to make him stand.

5Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω.

5This man esteems one day above another day, and another man counts every day alike. Let every man be fully persuaded in his mind.

<sup>6</sup>Ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ, καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. ὁ ἐσθίων. Κυρίῳ ἐσθίει· εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ.

<sup>6</sup>He that observes the day observes it to the Lord, and he that observes not the day, observes it not to the Lord. He that eats, eats to the Lord For he gives God thanks, and he that eats not, eats not to the Lord and gives God thanks.

<sup>7</sup>Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.

<sup>7</sup>For none of us lives to himself, neither does any die to himself.

<sup>8</sup>Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.

<sup>8</sup>Whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Whether we live or die, we are the Lord's.

<sup>9</sup>Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

<sup>9</sup>Christ, therefore, died and rose again, and revived, that he might be Lord of both the dead and the quick.

<sup>10</sup>Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

<sup>10</sup>But why do you judge your brother? Or why do you despise your brother? For we shall all appear before the judgment seat of Christ.

<sup>11</sup>Γέγραπται γὰρ, Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

<sup>11</sup>For it is written, "I live, says the Lord, and every knee shall bow to Me, and all tongues shall confess unto God."

<sup>12</sup>Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

<sup>12</sup>So then, every one of us shall give accounts of himself to God.

**¶**<sup>13</sup>Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον.

<sup>13</sup>Let us not, therefore, judge one another anymore but use your judgment rather in this, that no man puts an occasion to fall or a stumbling block before his brother.

<sup>14</sup>Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

<sup>14</sup>I know, and am persuaded through the Lord Jesus, that there is nothing unclean of itself. But to him, that judges anything to be unclean; it is unclean.

**15**Εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε.

**15**But if your brother be grieved for the meat, now walk you not charitably. Destroy not him with your meat, for whom Christ died.

**16**Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

**16**Cause not your commodity to be evil spoken of.

**17**Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.

**17**The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Spirit.

**18**Ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.

**18**Whosoever in these things serves Christ is acceptable unto God and is approved of men.

**19**Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

**19**Let us follow those things concerning peace, and wherewith one may edify another.

**20**Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

**20**Destroy not the work of God for meat's sake. All things are pure, but it is evil for the man who eats with offense.

**21**Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

**21**It is good neither to eat flesh, nor to drink wine, nor anything, whereby thy brother stumbles, or is offended, or made weak.

**22**Σὺ πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

**22**Have you faith? Have it with yourself before God. Blessed is he that condemns not himself in that thing which he allows..

**23**Ὁ δὲ διακρινόμενος, ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

**23**For he that doubts is condemned if he eat, because he eats not of faith and whatsoever is not of s faith, is sin



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 15

\*v3 Paul exhorts them to support and love one another by the example of Christ, v9 and by the only mercy of God which is the cause of salvation both of the one and the other. v14 He shows his zeal toward them, and the Church, v30 and requires the same of them.

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

1We, which are strong, ought to bear the infirmities of the weak and not to please ourselves.

2Ἐκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

2Therefore, let every man please his neighbor in a way that is good for edification.

3Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσαν ἐπ' ἐμέ.

3For Christ also would not please himself, but as it is written, "The rebukes of them which rebuke you, fell on me."

4Ἔσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν.

4For whatsoever things are written before, are written for our learning, that we through patience, and comfort of the Scriptures might have hope.

5Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν,

5Now, the God of patience and consolation gives you the ability to be likeminded towards another, according to Christ Jesus,

6Ἴνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

6that you may, with one mind and with one mouth, praise God, even the Father of our Lord Jesus Christ.

7Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν τοῦ Θεοῦ.

7Wherefore receive you one another, as Christ also received us to the glory of God.

8Λέγω δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

8Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promise made unto the fathers.

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

<sup>9</sup>And let the Gentiles praise God for his mercy, as it is written, “For this cause I will confess you among the Gentiles, and sing unto you Name.”

<sup>10</sup>Καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ.

<sup>10</sup>And again he says, “Rejoice, you Gentiles, with his people.”

<sup>11</sup>Καὶ πάλιν, Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαιέσατε αὐτὸν πάντες οἱ λαοί.

<sup>11</sup>And again, “Praise the Lord, all you Gentiles, and laud you him, all people together.”

<sup>12</sup>Καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιούσιν.

<sup>12</sup>And again Isaiah says, “There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.”

<sup>13</sup>Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.

<sup>13</sup>Now, the God of hope fills you with all joy and peace in believing that you may abound in hope through the power of the Holy Spirit.

¶<sup>14</sup>Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

<sup>14</sup>And I am also persuaded of you, my brethren, that you are full of goodness, filled with all knowledge, and are able to admonish one another.

<sup>15</sup>Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεισάν μοι ὑπὸ τοῦ Θεοῦ

<sup>15</sup>Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that puts you in remembrance, through the grace that is given me of God,

<sup>16</sup>Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη Πνεύματι ἁγίῳ.

<sup>16</sup>that I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable being sanctified by the Holy Spirit.

<sup>17</sup>Ἐχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν.

<sup>17</sup>Therefore, I may rejoice in Christ Jesus in those things which pertain to God.

<sup>18</sup>Οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο Χριστὸς δι’ ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ.

<sup>18</sup>For I dare not speak of anything, which Christ has not wrought by me, to make the Gentiles obedient in word and deed,

19 Ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλήμ καὶ κύκλῳ, μέχρι τοῦ Ἰλλυρικοῦ, πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

19 with the power of signs and wonders, by the power of the Spirit of God. So that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ·

20 Yea, so I enforced myself to preach the Gospel, not where Christ was named, lest I should have built on another man's foundation.

21 Ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

21 But as it is written, "To whom he was not spoken of, they shall see him, and they that heard not shall understand him."

¶ 22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

22 Therefore, I have also often been let to come unto you.

23 Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·

23 But now, I have no more place in these quarters and have been desirous many years ago to come unto you. I will come to you

24 Ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ· ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

24 when I take my journey to Spain, for I trust you to see you on my journey and to be brought there by you after I have been somewhat filled with your company.

25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἀγίοις.

25 But now go I to Jerusalem, to minister unto the Saints,

26 Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλήμ.

26 for it has pleased them of Macedonia and Achaia, to make a certain distribution unto the poor Saints at Jerusalem.

27 Εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσὶν. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

27 For it has pleased them, and their debtors are they. For if the Gentiles be made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

28 When I have therefore performed this and sealed them this fruit, I will pass by you into Spain..

29 Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ

¶30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν,

30 Also, brethren, I beseech you for our Lord Jesus Christ's sake and the love of the Spirit, that you would strive with me by prayers to God for me.

31 Ἴνα ῥυθθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ, εὐπρόσδεκτος γένηται τοῖς ἀγίοις.

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be accepted of the Saints,

32 Ἴνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

32 that I may come unto you with joy by the will of God, and may with you be refreshed.

33 Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. ἀμήν

33 Thus, the God of peace be with you all. Amen.



## ΠΡΟΣ ΡΩΜΑΙΟΥΣ 16

\*\*v1 After many recommendations, v17 he admonishes them to beware false brethren and to be circumspect. v20 He prays for them, and gives thanks to God.

¶1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·

1 I commend unto you Phoebe, our sister, who is a servant of the Church of Cenchreae,.

2 Ἴνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ᾧ ἂν ὑμῶν χρήζη πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

2 that you receive her in the Lord, as proper Saints, and that you assist her in whatsoever business she needs of your aid. For she has given hospitality unto many, and to me also

¶3 Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·

3 Greet Priscilla and Aquila, my fellow helpers in Christ Jesus.

<sup>4</sup>Οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν.

<sup>4</sup>(Which have for my life laid down their neck. Unto whom not I only give thanks, but also all the Churches of the Gentiles).

<sup>5</sup>Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

<sup>5</sup>Likewise, greet the Church in their house. Salute my beloved Epaenetus, the first fruit of Achaia in Christ.

<sup>6</sup>Ἀσπάσασθε Μαρριάν, ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.

<sup>6</sup>Greet Marie, who bestowed much labor on us.

<sup>7</sup>Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

<sup>7</sup>Salute Andronicus and Junia, my cousins and fellow prisoners, who are notable among the Apostles and were in Christ before me.

<sup>8</sup>Ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν Κυρίῳ.

<sup>8</sup>Greet Ampliatus, my beloved in the Lord.

<sup>9</sup>Ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.

<sup>9</sup>Salute Urbanus, our fellow helper in Christ, and Stachys, my beloved.

<sup>10</sup>Ἀσπάσασθε Ἀπελλῆν, τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

<sup>10</sup>Salute Apelles approved in Christ. Salute them, who are Aristobulus's friends.

<sup>11</sup>Ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ.

<sup>11</sup>Salute Herodion, my relative. Greet them, who are the friends of Narcissus and are in the Lord.

<sup>12</sup>Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.

<sup>12</sup>Salute Tryphaena and Tryphosa, which women labor in the Lord. Salute the beloved Persis, which woman has labored much in the Lord.

<sup>13</sup>Ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

<sup>13</sup>Salute Rufus, chosen in the Lord, as well as his mother and mine.

<sup>14</sup>Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

**14**Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren with them.

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

**15**Salute Philologus and Julia, Nereas and his sister, Olympas and all the Saints with them.

**16**Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

**16**Salute one another with a holy kiss. The Churches of Christ salute you.

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

**17**Now I beseech you, brethren, mark them diligently, which causes division and offenses contrary to the doctrine you have learned, and avoid them.

**18**Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.

**18**For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple,

**19**Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· Χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

**19**for your obedience comes abroad among all. Therefore, I am glad of you, but I would have you wise, unto that which is good and simple concerning evil.

**20**Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

**20**The God of peace shall tread Satan under your feet shortly.

The grace of our Lord Jesus Christ is with you. Amen

**¶21**Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος, καὶ Ἰάσων, καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

**21**Timothy, my companion, Lucius and Jason, and Sosipater, my relatives, salute you. Written to the Romans from Corinth and sent by Phoebe, servant of the Church at Cenchreae.

**22**Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ.

**22**I, Tertius, who wrote this epistle, salute you in the Lord.

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

**23**Gaius, mine host, and of the whole Church salute you. Erastus, the chamberlain of the city, salutes you and Quartus, a brother.

¶<sup>24</sup>Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

<sup>24</sup>The grace of our Lord Jesus Christ is with you all. Amen.

¶<sup>25</sup>Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου·

<sup>25</sup>To him now, that is of power to establish you according to my Gospel and preaching of Jesus Christ by the revelation of the mystery, which has been kept secret since the world began.

<sup>26</sup>Φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρισθέντος.

<sup>26</sup>(But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith).

<sup>27</sup>Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν. Πρὸς

<sup>27</sup>To God, I say that only the wise will be praised through Jesus Christ forever. Amen.

Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

Written to the Romans from Corinth and sent by Phoebe, servant of the Church at Cenchreae.

