

Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1 Paul, a servant of Jesus [Yashua] Christ, called to be an apostle, separated to the glad-tidings of God,
Paul, bondman of Jesus [Yashua] Christ, [a] called apostle, separated to God's glad tidings,
Paul, a servant of Jesus [Yashua] Christ, a called apostle, having been separated to the glad-tidings of God --
- 2 (Which he had promised before by his prophets in the holy scriptures)
(which he had before promised by his prophets in holy writings,)
which He announced before through His prophets in holy writings --
- 3 Concerning his Son Jesus [Yashua] Christ our Lord, who was born of the seed of David according to the flesh.
concerning his Son (come of David's seed according to flesh,
concerning His Son, (who is come of the seed of David according to the flesh,
- 4 And declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead:
marked out Son of God in power, according to [the] Spirit of holiness, by resurrection of [the] dead) Jesus [Yashua] Christ our Lord;
who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus [Yashua] Christ our Lord;
- 5 By whom we have received favor and apostleship for obedience to the faith among all nations for his name:
by whom we have received favor and apostleship in behalf of his name, for obedience of faith among all the nations,
through whom we did receive favor and apostleship, for obedience of faith among all the nations, in behalf of his name;
- 6 Among whom are ye also the called of Jesus [Yashua] Christ:
among whom are *ye* also [the] called of Jesus [Yashua] Christ:
among whom are also ye, the called of Jesus [Yashua] Christ;
- 7 To all that are in Rome, beloved of God, called to be saints: Favor to you, and peace from God our Father, and the Lord Jesus [Yashua] Christ.
to all that are in Rome, beloved of God, called saints: favor to you and peace from God our Father and [our] Lord Jesus [Yashua] Christ.
to all who are in Rome, beloved of God, called saints; favor to you, and peace, from God our Father, and [from] the Lord Jesus [Yashua] Christ!
- 8 First, I thank my God through Jesus [Yashua] Christ for you all, that your faith is spoken of throughout the whole world.
First, I thank my God through Jesus [Yashua] Christ for you all, that your faith is proclaimed in the whole world.
first, indeed, I thank my God through Jesus [Yashua] Christ for you all, that your faith is proclaimed in the whole world;
- 9 For God is my witness, whom I serve with my spirit in the glad-tidings of his Son, that without ceasing I make mention of you always in my prayers,
For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you,
for God is my witness, whom I serve in my spirit in the glad-tidings of His Son, how unceasingly I make mention of you,

- 10** Making request (if by any means now at length I may have a prosperous journey by the will of God) to come to you.
 always beseeching at my prayers, if any way now at least I may be prospered by the will of God to come to you.
 always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you,
- 11** For I long to see you, that I may impart to you some spiritual gift, to the end ye may be established;
 For I greatly desire to see you, that I may impart to you some spiritual gift to establish you;
 for I long to see you, that I may impart to you some spiritual gift, that ye may be established;
- 12** That is, that I may be comforted together with you, by the mutual faith both of you and me.
 that is, to have mutual comfort among you, each by the faith [which is] in the other, both yours and mine.
 and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.
- 13** Now I would not have you ignorant, brethren, that I have often purposed to come to you (but have been hitherto hindered) that I might have some fruit among you also, even as among other nations.
 But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other nations also.
 And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations.
- 14** I am debtor both to the Greeks, and to the barbarians, both to the wise, and to the unwise.
 I am a debtor both to Greeks and barbarians, both to wise and unintelligent:
 Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,
- 15** So, as much as in me is, I am ready to preach the glad-tidings to you that are at Rome also.
 so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.
 so, as much as in me is, I am ready also to you who [are] in Rome to proclaim glad-tidings,
- 16** For I am not ashamed of the glad-tidings of Christ: for it is the power of God to salvation to every one that believeth; to the Jew first, and also to the Greek.
 For I am not ashamed of the glad tidings; for it is God's power to salvation, to every one that believes, both to Jew first and to Greek:
 for I am not ashamed of the glad-tidings of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and Greek.
- 17** For in this is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
 for righteousness of God is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by faith.
 For the righteousness of God in it is revealed from faith to faith, according as it hath been written, `And the righteous one by faith shall live,`
- 18** For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.
 For there is revealed wrath of God from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness.
 for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

- 19** Because that which may be known of God, is manifest in them; for God hath shown it to them.
Because what is known of God is manifest among them, for God has manifested [it] to them,
Because that which is known of God is manifest among them, for God did manifest [it] to them,
- 20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
-- for from [the] world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, by his eternal power and divinity, -- so as to render them inexcusable.
for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable;
- 21** Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.
Because, knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts, and their heart without understanding was darkened:
because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,
- 22** Professing themselves to be wise, they became fools:
professing themselves to be wise, they became fools,
professing to be wise, they were made fools,
- 23** And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping animals.
and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and reptiles.
and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles
- 24** Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves:
Wherefore God gave them up [also] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves:
Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;
- 25** Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.
who changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for ever Amen.
who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Am
- 26** For this cause God gave them up to vile affections. For even their women did change the natural use into that which is against nature:
For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature;
Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;

- 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.
 and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error which was fit.
 and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males work shame, and the recompense of their error that was fit, in themselves receiving.
- 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
 And according as they did not think good to have God in [their] knowledge, God gave them up to a reprobate mind to practise unseemly things;
 And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;
- 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
 being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,
- 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, back-biters, hateful to God, insolent, proud, boasters, inventors of evil things, disobedient to parents, evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,
- 31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: void of understanding, faithless, without natural affection, unmerciful; unintelligent, faithless, without natural affection, implacable, unmerciful;
- 32 Who, knowing the judgment of God, that they who commit such things are worthy of death; not only do the same, but have pleasure in them that do them.
 who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practise them, but have fellow delight those who do [them].
 who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them.
- 1 Therefore thou art inexcusable, O man, whoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.
 Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
 Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,

- 2 But we are sure that the judgment of God is according to truth, against them who commit such things.
 But we know that the judgment of God is according to truth upon those who do such things.
 and we have known that the judgment of God is according to truth, upon those practising such things.
- 3 And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God?
 And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that *thou* shalt escape the judgment of God?
 And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God?
- 4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to reformation?
 or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leads thee to reformation or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation!
- 5 But after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God;
 but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God,
 but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,
- 6 Who will render to every man according to his deeds:
 who shall render to each according to his works:
 who shall render to each according to his works;
- 7 To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life:
 to them who, in patient continuance of good works, seek for glory and honour and incorruptibility, life eternal.
 to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -- life age-during;
- 8 But to them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath:
 But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation, and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness -- indignation and wrath,
- 9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
 tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek;
 tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;

- 10** But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile;
but glory and honour and peace to every one that works good, both to Jew first and to Greek:
and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.
- 11** For there is no respect of persons with God.
for there is no acceptance of persons with God.
For there is no acceptance of faces with God,
- 12** For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,
For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law,
for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,
- 13** (For not the hearers of the law are just before God, but the doers of the law shall be justified.
(for not the hearers of the law [are] just before God, but the doers of the law shall be justified.
for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --
- 14** For when the nations, who have not the law, do by nature the things contained in the law, these having not the law, are a law to themselves.
For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves;
For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law;
- 15** Who show the work of the law written in their hearts, their conscience also bearing testimony, and their thoughts the mean while accusing, or else excusing one another)
who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves;)
who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,
- 16** In the day when God shall judge the secrets of men by Jesus [Yashua] Christ, according to my glad-tidings.
in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus [Yashua] Christ.
in the day when God shall judge the secrets of men, according to my glad-tidings, through Jesus [Yashua] Christ.
- 17** Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
But if *thou* art named a Jew, and retest in the law, and makest thy boast in God,
Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,
- 18** And knowest his will, and approvest the things that are more excellent, being instructed out of the law,
and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law;
and dost know the will, and dost approve the distinctions, being instructed out of the law,

- 19 And art confident that thou thyself art a guide of the blind, a light of them who are in darkness,
and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,
- 20 An instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law:
an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law:
an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.
- 21 Thou therefore who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal?
Thou, then, who art teaching another, thyself dost thou not teach?
- 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art
despising the idols, dost thou rob temples?
- 23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?
thou who boastest in law, dost thou by transgression of the law dishonour God?
thou who in the law dost boast, through the transgression of the law God dost thou dishonour?
- 24 For the name of God is blasphemed among the nations, through you, as it is written.
For the name of God is blasphemed on your account among the nations, according as it is written.
for the name of God because of you is evil spoken of among the nations, according as it hath been written.
- 25 For circumcision verily profiteth, if thou keepest the law; but if thou art a breaker of the law, thy circumcision is made uncircumcision.
For circumcision indeed profits if thou keep [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision.
For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become
uncircumcision.
- 26 Therefore, if the uncircumcision keepeth the righteousness of the law, shall not his uncircumcision be counted for circumcision?
If therefore the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision,
If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?
- 27 And shall not uncircumcision which is by nature, if it fulfilleth the law, judge thee, who by the letter and circumcision dost transgress the law?
and uncircumcision by nature, fulfilling the law, judge thee, who, with letter and circumcision, [art] a law-transgressor?
and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.
- 28 For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh:
For he is not a Jew who [is] one outwardly, neither that circumcision which is outward in flesh;
For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh;

- 29** But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not from men, but from God.
 but he [is] a Jew [who is so] inwardly; and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.
 but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.
- 1** What advantage then hath the Jew? or what profit is there of circumcision?
 What then [is] the superiority of the Jew? or what the profit of circumcision?
 What, then, [is] the superiority of the Jew? or what the profit of the circumcision?
- 2** Much every way: chiefly, because that to them were committed the oracles of God.
 Much every way: and first, indeed, that to them were entrusted the oracles of God.
 much in every way; for first, indeed, that they were intrusted with the oracles of God;
- 3** For what if some did not believe? will their unbelief make the faith of God without effect?
 For what? if some have not believed, shall their unbelief make the faith of God of none effect?
 for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?
- 4** By no means: verily let God be true, but every man a liar; as it is written, That thou mayest be justified in thy sayings, and mayest overcome wh thou art judged.
 Far be the thought: but let God be true, and every man false; according as it is written, So that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment.
 let it not be! and let God become true, and every man false, according as it hath been written, `That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.`
- 5** But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)
 But if our unrighteousness commend God`s righteousness, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man
 And, if our unrighteousness God`s righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)
- 6** By no means: for then how shall God judge the world?
 Far be the thought: since how shall God judge the world?
 let it not be! since how shall God judge the world?
- 7** For if the truth of God hath more abounded through my lie to his glory; why yet am I also judged as a sinner?
 For if the truth of God, in my lie, has more abounded to his glory, why yet am *I* also judged as a sinner?
 for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?

- 8 And not rather (as we are slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just. and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.
and not, as we are evil spoken of, and as certain affirm us to say -- `We may do the evil things, that the good ones may come?' whose judgment is righteous.
- 9 What then? are we better than they? No, in no wise: for we have before proved both Jews and nations, that they are all under sin; What then? are we better? No, in no wise: for we have before charged both Jews and Greeks with being all under sin: What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,
- 10 As it is written, There is none righteous, no, not one: according as it is written, There is not a righteous [man], not even one; according as it hath been written -- `There is none righteous, not even one;
- 11 There is none that understandeth, there is none that seeketh God. there is not the [man] that understands, there is not one that seeks after God. There is none who is understanding, there is none who is seeking after God.
- 12 They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one: All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.
- 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: their throat is an open sepulchre; with their tongues they have used deceit; asps` poison [is] under their lips: A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.
- 14 Whose mouth is full of cursing and bitterness. whose mouth is full of cursing and bitterness; Whose mouth is full of cursing and bitterness.
- 15 Their feet are swift to shed blood. swift their feet to shed blood; Swift [are] their feet to shed blood.
- 16 Destruction and misery are in their ways: ruin and misery [are] in their ways, Ruin and misery [are] in their ways.
- 17 And the way of peace have they not known. and way of peace they have not known: And a way of peace they did not know.

- 18** There is no fear of God before their eyes.
there is no fear of God before their eyes.
There is no fear of God before their eyes.`
- 19** Now we know that whatever things the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
Now we know that whatever the things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world be under judgment to God.
And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God;
- 20** Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
Wherefore by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.
wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.
- 21** But now the righteousness of God without the law is manifested, being testified by the law and the prophets;
But now without law righteousness of God is manifested, borne witness to by the law and the prophets;
And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets,
- 22** Even the righteousness of God, which is by faith of Jesus [Yashua] Christ to all, and upon all them that believe; for there is no difference: righteousness of God by faith of Jesus [Yashua] Christ towards all, and upon all those who believe: for there is no difference; and the righteousness of God [is] through the faith of Jesus [Yashua] Christ to all, and upon all those believing, -- for there is no difference,
- 23** For all have sinned, and come short of the glory of God;
for all have sinned, and come short of the glory of God;
for all did sin, and are come short of the glory of God --
- 24** Being justified freely by his favor, through the redemption that is in Jesus [Yashua] Christ:
being justified freely by his favor through the redemption which [is] in Christ Jesus [Yashua];
being declared righteous freely by His favor through the redemption that [is] in Christ Jesus [Yashua],
- 25** Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
whom God has set forth a mercy-seat, through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by the sin that had taken place before, through the forbearance of God;
whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God --

- 26 To declare, I say, at this time his righteousness: that he may be just, and the justifier of him who believeth in Jesus [Yashua].
for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus [Yashua].
for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus [Yashua].
- 27 Where is boasting then? It is excluded. By what law? of works? No; but by the law of faith.
Where then [is] boasting? It has been excluded. By what law? of works? Nay, but by law of faith;
Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:
- 28 Therefore we conclude, that a man is justified by faith without the deeds of the law.
for we reckon that a man is justified by faith, without works of law.
therefore do we reckon a man to be declared righteous by faith, apart from works of law.
- 29 Is he the God of the Jews only? is he not also of the nations? Yes, of the nations also:
Is [God] the God of Jews only? is he not of [the] nations also? Yea, of nations also:
The God of Jews only [is He], and not also of nations?
- 30 Seeing it is one God who will justify the circumcision by faith, and uncircumcision through faith.
since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircumcision by faith.
yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.
- 31 Do we then make void the law through faith? By no means: but we establish the law.
Do we then make void law by faith? Far be the thought: [no,] but we establish law.
Law then do we make useless through the faith? let it not be! yea, we do establish law.
- 1 What shall we then say that Abraham our father, as pertaining to the flesh, hath found?
What shall we say then that Abraham our father according to flesh has found?
What, then, shall we say Abraham our father, to have found, according to flesh?
- 2 For if Abraham were justified by works, he hath whereof to glory, but not before God.
For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God;
for if Abraham by works was declared righteous, he hath to boast -- but not before god;
- 3 For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.
for what does the scripture say? And Abraham believed God, and it was reckoned to him as righteousness.
for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -- to righteousness;`
- 4 Now to him that worketh, is the reward not reckoned of favor, but of debt.
Now to him that works the reward is not reckoned as of favor, but of debt:
and to him who is working, the reward is not reckoned of favor, but of debt;

- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness.
and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness:
- 6 Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works,
Even as David also declares the blessedness of the man to whom God reckons righteousness without works:
even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:
- 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been covered:
`Happy they whose lawless acts were forgiven, and whose sins were covered;
- 8 Blessed is the man to whom the Lord will not impute sin.
blessed [the] man to whom [the] Lord shall not at all reckon sin.
happy the man to whom the Lord may not reckon sin.`
- 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.
[Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness.
[Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness?
- 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision;
- 11 And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they are not circumcised, that righteousness might be imputed to them also;
And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also;
and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,
- 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had being yet uncircumcised.
and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.
and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.

- 13** For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
For [it was] not by law that the promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith.
For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith;
- 14** For if they who are of the law are heirs, faith is made void, and the promise made of no effect.
For if they which [are] of law be heirs, faith is made vain, and the promise made of no effect.
for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;
- 15** Because the law worketh wrath: for where no law is, there is no transgression.
For law works wrath; but where no law is neither [is there] transgression.
for the law doth work wrath; for where law is not, neither [is] transgression.
- 16** Therefore it is of faith, that it might be by favor; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all;
Therefore [it is] on the principle of faith, that [it might be] according to favor, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all,
Because of this [it is] of faith, that [it may be] according to favor, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,
- 17** (As it is written, I have made thee a father of many nations) before him whom he believed, even God, who reviveth the dead, and calleth those things which are not, as though they were.
(according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being;
who is father of us all (according as it hath been written -- `A father of many nations I have set thee,`) before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being.
- 18** Who against hope believed with hope, that he should become the father of many nations; according to that which was spoken, So shall thy seed be who against hope believed in hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be:
Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: `So shall thy seed be;`
- 19** And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb.
and not being weak in faith, he considered not his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb,
and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb,
- 20** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
and hesitated not at the promise of God through unbelief; but found strength in faith, giving glory to God;
and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,

- 21 And being fully persuaded, that what he had promised, he was able also to perform.
and being fully persuaded that what he has promised he is able also to do;
and having been fully persuaded that what He hath promised He is able also to do:
- 22 And therefore it was imputed to him for righteousness.
wherefore also it was reckoned to him as righteousness.
wherefore also it was reckoned to him to righteousness.
- 23 Now it was not written for his sake alone, that it was imputed to him;
Now it was not written on his account alone that it was reckoned to him,
And it was not written on his account alone, that it was reckoned to him,
- 24 But for us also, to whom it will be imputed, if we believe on him that raised Jesus [Yashua] our Lord from the dead,
but on ours also, to whom, believing on him who has raised from among [the] dead Jesus [Yashua] our Lord,
but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus [Yashua] our Lord out of the dead,
- 25 Who was delivered for our offenses, and raised again for our justification.
who has been delivered for our offences and has been raised for our justification, it will be reckoned.
who was delivered up because of our offences, and was raised up because of our being declared righteous.
- 1 Therefore being justified by faith, we have peace with God, through our Lord Jesus [Yashua] Christ:
Therefore having been justified on the principle of faith, we have peace towards God through our Lord Jesus [Yashua] Christ;
Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus [Yashua] Christ,
- 2 By whom also we have access by faith into this favor in which we stand, and rejoice in hope of the glory of God.
by whom we have also access by faith into this favour in which we stand, and we boast in hope of the glory of God.
through whom also we have the access by the faith into this favor in which we have stood, and we boast on the hope of the glory of God.
- 3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;
And not only [that], but we also boast in tribulations, knowing that tribulation works endurance;
And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;
- 4 And patience, experience; and experience, hope:
and endurance, experience; and experience, hope;
and the endurance, experience; and the experience, hope;
- 5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit which is given to us.
and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Spirit which has been given to us:
and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.

- 6** For when we were yet without strength, in due time Christ died for the ungodly.
for we being still without strength, in [the] due time Christ has died for [the] ungodly.
For in our being still ailing, Christ in due time did die for the impious;
- 7** For scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die.
For scarcely for [the] just [man] will one die, for perhaps for [the] good [man] some one might also dare to die;
for scarcely for a righteous man will any one die, for the good man perhaps some one also doth dare to die;
- 8** But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.
but God commends *his* love to us, in that, we being still sinners, Christ has died for us.
and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;
- 9** Much more then, being now justified by his blood, we shall be saved from wrath through him.
Much rather therefore, having been now justified in [the power of] his blood, we shall be saved by him from wrath.
much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;
- 10** 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.
For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the power of] his life.
for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.
- 11** And not only so, but we also joy in God, through our Lord Jesus [Yashua] Christ, by whom we have now received the atonement.
And not only [that], but [we are] making our boast in God, through our Lord Jesus [Yashua] Christ, through whom now we have received the reconciliation.
And not only [so], but we are also boasting in God, through our Lord Jesus [Yashua] Christ, through whom now we did receive the reconciliation
- 12** Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.
For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned:
because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;
- 13** For until the law, sin was in the world: but sin is not imputed when there is no law.
(for until law sin was in [the] world; but sin is not put to account when there is no law;
for till law sin was in the world: and sin is not reckoned when there is not law;

- 14** Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
but death reigned from Adam until Moses, even upon those who had not sinned in the likeness of Adam's transgression, who is [the] figure of him to come.
but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.
- 15** But not as the offense, so also is the free gift. For if through the offense of one many are dead, much more the favor of God, and the gift by favor which is by one man, Jesus [Yashua] Christ, hath abounded to many.
But [shall] not the act of favour [be] as the offence? For if by the offence of one the many have died, much rather has the favor of God, and the free gift in favor, which [is] by the one man Jesus [Yashua] Christ, abounded unto the many.
But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the favor of God, and the free gift in favor of the one man Jesus [Yashua] Christ, abound to the many;
- 16** And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses to justification.
And [shall] not as by one that has sinned [be] the gift? For the judgment [was] of one to condemnation, but the act of favour, of many offences unto justification.
and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of `Righteous`,`
- 17** For if by one man's offense death reigned by one; much more they who receive abundance of favor, and of the gift of righteousness, shall reign in life by one, Jesus [Yashua] Christ.
For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of favor, and of the free gift of righteousness, reign in life by the one Jesus [Yashua] Christ:)
for if by the offence of the one the death did reign through the one, much more those, who the abundance of the favor and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus [Yashua] Christ.
- 18** Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life.
so then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men for justification of life.
So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of `Righteous` [it is] to all men to justification life;
- 19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted righteous.
for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

- 20** Moreover the law entered, that the offense might abound. But where sin abounded, favor did much more abound:
But law came in, in order that the offence might abound; but where sin abounded favor has overabounded,
And law came in, that the offence might abound, and where the sin did abound, the favor did overabound,
- 21** That as sin hath reigned to death, even so might favor reign through righteousness to eternal life, by Jesus [Yashua] Christ our Lord.
in order that, even as sin has reigned in [the power of] death, so also favor might reign through righteousness to eternal life through Jesus [Yashua] Christ our Lord.
that even as the sin did reign in the death, so also the favor may reign, through righteousness, to life age-during, through Jesus [Yashua] Christ our Lord.
- 1** What shall we say then? Shall we continue in sin, that favor may abound?
What then shall we say? Should we continue in sin that favor may abound?
What, then, shall we say? shall we continue in the sin that the favor may abound?
- 2** By no means: how shall we, that are dead to sin, live any longer therein?
Far be the thought. We who have died to sin, how shall we still live in it?
let it not be! we who died to the sin -- how shall we still live in it?
- 3** Know ye not, that so many of us as were immersed into Jesus [Yashua] Christ, were immersed into his death?
Are you ignorant that we, as many as have been immersed unto Christ Jesus [Yashua], have been immersed unto his death?
are ye ignorant that we, as many as were immersed to Christ Jesus [Yashua], to his death were immersed?
- 4** Therefore we are buried with him by immersion into death: that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.
We have been buried therefore with him by immersion unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so *we* also should walk in newness of life.
we were buried together, then, with him through the immersion to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.
- 5** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
For if we are become identified with [him] in the likeness of his death, so also we shall be of [his] resurrection;
For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;
- 6** Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin.
knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we should no longer serve sin.
this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;
- 7** For he that is dead is freed from sin.
For he that has died is justified from sin.
for he who hath died hath been set free from the sin.

- 8** Now if we are dead with Christ, we believe that we shall also live with him:
 Now if we have died with Christ, we believe that we shall also live with him,
 And if we died with Christ, we believe that we also shall live with him,
- 9** Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.
 knowing that Christ having been raised up from among [the] dead dies no more: death has dominion over him no more.
 knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;
- 10** For in that he died, he died to sin once: but in that he liveth, he liveth to God.
 For in that he has died, he has died to sin once for all; but in that he lives, he lives to God.
 for in that he died, to the sin he died once, and in that he liveth, he liveth to God;
- 11** Likewise reckon ye also yourselves to be dead indeed to sin, but alive to God through Jesus [Yashua] Christ our Lord.
 So also *ye*, reckon yourselves dead to sin and alive to God in Christ Jesus [Yashua].
 so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus [Yashua] Christ our Lord.
- 12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts of it.
 Let not sin therefore reign in your mortal body to obey its lusts.
 Let not then the sin reign in your mortal body, to obey it in its desires;
- 13** Neither yield ye your members as instruments of unrighteousness to sin: but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness to God:
 Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead, and your members instruments of righteousness to God.
 neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;
- 14** For sin shall not have dominion over you: for ye are not under the law, but under favor.
 For sin shall not have dominion over *you*, for ye are not under law but under favor.
 for sin over you shall not have lordship, for ye are not under law, but under favor.
- 15** What then? shall we sin, because we are not under the law, but under favor? By no means.
 What then? should we sin because we are not under law but under favor? Far be the thought.
 What then? shall we sin because we are not under law but under favor? let it not be!
- 16** Know ye not, that to whom ye yield yourselves servants in obedience, his servants ye are whom ye obey; whether of sin to death, or of obedience righteousness?
 Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness?
 have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?

- 17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.
But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed.
and thanks to God, that ye were servants of the sin, and -- were obedient from the heart to the form of teaching to which ye were delivered up;
- 18 Being then made free from sin, ye became the servants of righteousness.
Now, having got your freedom from sin, ye have become bondmen to righteousness.
and having been freed from the sin, ye became servants to the righteousness.
- 19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, to (work) iniquity; even so now yield your members servants to righteousness, to (work) holiness.
I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto holiness.
In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -- to sanctification,
- 20 For when ye were the servants of sin, ye were free from righteousness.
For when ye were bondmen of sin ye were free from righteousness.
for when ye were servants of the sin, ye were free from the righteousness,
- 21 What fruit had ye then in those things of which ye are now ashamed? for the end of those things is death.
What fruit therefore had ye *then* in the things of which ye are *now* ashamed? for the end of *them* [is] death.
what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death.
- 22 But now being made free from sin, and having become servants to God, ye have your fruit to holiness, and the end everlasting life.
But *now*, having got your freedom from sin, and having become bondmen to God, ye have your fruit unto holiness, and the end eternal life.
And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during;
- 23 For the wages of sin is death: but the gift of God is eternal life, through Jesus [Yashua] Christ our Lord.
For the wages of sin [is] death; but the act of favour of God, eternal life in Christ Jesus [Yashua] our Lord.
for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus [Yashua] our Lord.
- 1 Know ye not, brethren, (for I speak to them that know the law) that the law hath dominion over a man as long as he liveth?
Are ye ignorant, brethren, (for I speak to those knowing law,) that law rules over a man as long as he lives?
Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the man as long as he liveth?
- 2 For the woman who hath a husband, is bound by the law to her husband so long as he liveth; but if the husband is dead, she is loosed from the law of her husband.
For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband:
for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband

- 3** So then, if while her husband liveth, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from that law; so that she is no adulteress, though she be married to another man.
 so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law so as not to be an adulteress, though she be to another man.
 so, then, the husband being alive, an adulteress she shall be called if she may become another man`s; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man`s.
- 4** Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God.
 So that, my brethren, *ye* also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.
 So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another`s, who out of the dead was raised up, that we might bear fruit to God;
- 5** For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit to death:
 For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death;
 for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death;
- 6** But now we are delivered from the law, that being dead by which we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
 but now we are clear from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.
 and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter.
- 7** What shall we say then? Is the law sin? By no means. No, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
 What shall we say then? [is] the law sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou shalt not lust;
 What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known unless the law had not said:
- 8** But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
 but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead.
 `Thou shalt not covet;` and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead.
- 9** For I was alive without the law once: but when the commandment came, sin revived, and I died.
 But *I* was alive without law once; but the commandment having come, sin revived, but *I* died.
 And I was alive apart from law once, and the command having come, the sin revived, and I died;

- 10** And the commandment which was ordained to life, I found to be to death.
 And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death:
 and the command that [is] for life, this was found by me for death;
- 11** For sin, taking occasion by the commandment, deceived me, and by it slew me.
 for sin, getting a point of attack by the commandment, deceived me, and by it slew [me].
 for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me];
- 12** Wherefore the law is holy, and the commandment holy, and just, and good.
 So that the law indeed [is] holy, and the commandment holy, and just, and good.
 so that the law, indeed, [is] holy, and the command holy, and righteous, and good.
- 13** Was then that which is good made death to me? By no means. But sin, that it might appear sin, working death in me by that which is good; that
 by the commandment might become exceeding sinful.
 Did then that which is good become death to me? Far be the thought. But sin, that it might appear sin, working death to me by that which is
 good; in order that sin by the commandment might become exceeding sinful.
 That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me,
 that the sin might become exceeding sinful through the command,
- 14** For we know that the law is spiritual: but I am carnal, sold under sin.
 For we know that the law is spiritual: but *I* am fleshly, sold under sin.
 for we have known that the law is spiritual, and I am fleshly, sold by the sin;
- 15** For that which I do, I allow not: for what I would, that I do not; but what I hate, that I do.
 For that which I do, I do not own: for not what I will, this I do; but what I hate, this I practise.
 for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do.
- 16** If then I do that which I would not, I consent to the law that it is good.
 But if what I do not will, this I practise, I consent to the law that [it is] right.
 And if what I do not will, this I do, I consent to the law that [it is] good,
- 17** Now then it is no more I that do it, but sin that dwelleth in me.
 Now then [it is] no longer *I* [that] do it, but the sin that dwells in me.
 and now it is no longer I that work it, but the sin dwelling in me,
- 18** For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find
 For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do right [I find] not.
 for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not
 find,

- 19 For the good that I would, I do not; but the evil which I would not, that I do.
 For I do not practise the good that I will; but the evil I do not will, that I do.
 for the good that I will, I do not; but the evil that I do not will, this I practise.
- 20 Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me.
 But if what *I* do not will, this I practise, [it is] no longer *I* [that] do it, but the sin that dwells in me.
 And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.
- 21 I find then a law, that when I would do good, evil is present with me.
 I find then the law upon *me* who will to practise what is right, that with *me* evil is there.
 I find, then, the law, that when I desire to do what is right, with me the evil is present,
- 22 For I delight in the law of God, after the inward man:
 For I delight in the law of God according to the inward man:
 for I delight in the law of God according to the inward man,
- 23 But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members
 but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists
 my members.
 and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my
 members.
- 24 O wretched man that I am! who shall deliver me from the body of this death?
 O wretched man that I [am]! who shall deliver me out of this body of death?
 A wretched man I [am]! who shall deliver me out of the body of this death?
- 25 I thank God, through Jesus [Yashua] Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.
 I thank God, through Jesus [Yashua] Christ our Lord. So then *I* *myself* with the mind serve God`s law; but with the flesh sin`s law.
 I thank God -- through Jesus [Yashua] Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law
 of sin.
- 1 There is therefore now no condemnation to them who are in Christ Jesus [Yashua], who walk not according to the flesh, but according to the
 Spirit.
 [There is] then now no condemnation to those in Christ Jesus [Yashua].
 There is, then, now no condemnation to those in Christ Jesus [Yashua], who walk not according to the flesh, but according to the Spirit;
- 2 For the law of the Spirit of life, in Christ Jesus [Yashua], hath made me free from the law of sin and death.
 For the law of the Spirit of life in Christ Jesus [Yashua] has set me free from the law of sin and of death.
 for the law of the Spirit of the life in Christ Jesus [Yashua] did set me free from the law of the sin and of the death;

- 3** For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh,
for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,
- 4** That the righteousness of the law may be fulfilled in us, who walk not according to the flesh, but according to the Spirit.
in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit.
that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
- 5** For they that are according to the flesh, do mind the things of the flesh: but they that are according to the Spirit, the things of the Spirit.
For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit.
For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;
- 6** For to be carnally minded is death; but to be spiritually minded is life and peace:
For the mind of the flesh [is] death; but the mind of the Spirit life and peace.
for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace;
- 7** Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
Because the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be:
because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself,
- 8** So then they that are in the flesh cannot please God.
and they that are in flesh cannot please God.
for neither is it able; and those who are in the flesh are not able to please God.
- 9** But ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you. Now if any man hath not the Spirit of Christ, he is not his.
But *ye* are not in flesh but in Spirit, if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ *he* is not of him:
And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this one is not His;
- 10** And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness.
but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness.
and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness,

- 11** But if the Spirit of him that raised Jesus [Yashua] from the dead dwelleth in you, he that raised Christ from the dead will also revive your mortal bodies by his Spirit that dwelleth in you.
 But if the Spirit of him that has raised up Jesus [Yashua] from among [the] dead dwell in you, he that has raised up Christ from among [the] dead shall quicken your mortal bodies also on account of his Spirit which dwells in you.
 and if the Spirit of Him who did raise up Jesus [Yashua] out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.
- 12** Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.
 So then, brethren, we are debtors, not to the flesh, to live according to flesh;
 So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;
- 13** For if ye live according to the flesh, ye shall die: but if ye through the Spirit mortify the deeds of the body, ye shall live.
 for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live:
 for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;
- 14** For as many as are led by the Spirit of God, they are the sons of God.
 for as many as are led by [the] Spirit of God, *these* are sons of God.
 for as many as are led by the Spirit of God, these are the sons of God;
- 15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, by which we cry, Abba, Father.
 For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father.
 for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, `Abba -- Father.`
- 16** The Spirit itself testifieth with our spirit, that we are the children of God:
 The Spirit itself bears witness with our spirit, that we are children of God.
 The Spirit himself doth testify with our spirit, that we are children of God;
- 17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with him, that we may be glorified together.
 And if children, heirs also: heirs of God, and Christ`s joint heirs; if indeed we suffer with [him], that we may also be glorified with [him].
 and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be glorified together;
- 18** For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
 For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed to us.
 For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us;
- 19** For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
 For the anxious looking out of the creature expects the revelation of the sons of God:
 for the earnest looking out of the creation doth expect the revelation of the sons of God;

- 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:
for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope
for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -- in hope,
- 21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.
that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God.
that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;
- 22 For we know that the whole creation groaneth, and travaileth in pain together until now:
For we know that the whole creation groans together and travails in pain together until now.
for we have known that all the creation doth groan together, and doth travail in pain together till now.
- 23 And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
And not only [that], but even *we* ourselves, who have the first-fruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body.
And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- the redemption of our body;
- 24 For we are saved by hope: But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?
For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope?
for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?
- 25 But if we hope for what we see not, then with patience we wait for it.
But if what we see not we hope, we expect in patience.
and if what we do not behold we hope for, through continuance we expect [it].
- 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
And in like manner the Spirit joins also its help to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession with groanings which cannot be uttered.
And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,
- 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.
But he who searches the hearts knows what [is] the mind of the Spirit, because he intercedes for saints according to God.
and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.
- 28 And we know that all things work together for good, to them that love God, to them who are called according to his purpose.
But we *do* know that all things work together for good to those who love God, to those who are called according to purpose.
And we have known that to those loving God all things do work together for good, to those who are called according to purpose;

- 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren
 Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be [the] firstborn among many brethren.
 because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren
- 30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified
 But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.
 and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous these also He did glorify.
- 31 What shall we then say to these things? If God is for us, who can be against us?
 What shall we then say to these things? If God [be] for us, who against us?
 What, then, shall we say unto these things? if God [is] for us, who [is] against us?
- 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
 He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things?
 He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?
- 33 Who will lay any thing to the charge of God's elect? It is God that justifieth:
 Who shall bring an accusation against God's elect? [It is] God who justifies:
 Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,
- 34 Who is he that condemneth? It is Christ that died, or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.
 who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also intercedes for us.
 who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede for us.
- 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
 Who shall separate us from the love of Christ? tribulation or distress, or persecution, or famine, or nakedness, or danger, or sword?
 Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
 According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.
 (according as it hath been written -- `For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,`)
- 37 But in all these things we are more than conquerors, through him that loved us.
 But in all these things we more than conquer through him that has loved us.
 but in all these we more than conquer, through him who loved us;

- 38** For I am persuaded, that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present, nor things to come,
For I am persuaded that neither death, nor life, nor messengers, nor principalities, nor things present, nor things to come, nor powers,
for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,
- 39** Nor height, nor depth, nor any other creature, will be able to separate us from the love of God which is in Christ Jesus [Yashua] our Lord.
nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus [Yashua] our Lord.
nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus [Yashua] our Lord.
- 1** I say the truth in Christ, I lie not, my conscience also bearing me testimony in the Holy Spirit,
I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit,
Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,
- 2** That I have great heaviness and continual sorrow in my heart.
that I have great grief and uninterrupted pain in my heart,
that I have great grief and unceasing pain in my heart --
- 3** For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh:
for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh;
for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh,
- 4** Who are Israelites; to whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises;
who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises,
- 5** Whose are the fathers, and from whom according to the flesh, Christ came, who is over all, God blessed for ever. Amen.
whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all, God blessed for ever. Amen.
whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.
- 6** Not as though the word of God hath taken no effect. For they are not all Israel, who are descendants from Israel?
Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel;
And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;
- 7** Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed be called to thee.
nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`
- 8** That is, They who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.
That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed.
that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed;

- 9 For this is the word of promise, At this time will I come, and Sarah shall have a son.
For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.
for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.`
- 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac,
And not only [that], but Rebecca having conceived by one, Isaac our father,
And not only [so], but also Rebecca, having conceived by one -- Isaac our father --
- 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth)
[the children] indeed being not yet born, or having done anything good or worthless (that the purpose of God according to election might abide, not of works, but of him that calls),
(for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works but of Him who is calling,) it was said to her --
- 12 It was said to her, The elder shall serve the younger.
it was said to her, The greater shall serve the less:
`The greater shall serve the less;`
- 13 As it is written, Jacob have I loved, but Esau have I hated.
according as it is written, I have loved Jacob, and I have hated Esau.
according as it hath been written, `Jacob I did love, and Esau I did hate.`
- 14 What shall we say then? Is there unrighteousness with God? By no means.
What shall we say then? [Is there] unrighteousness with God? Far be the thought.
What, then, shall we say? unrighteousness [is] with God? let it not be!
- 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion.
for to Moses He saith, `I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;`
- 16 So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.
So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy.
so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:
- 17 For the scripture saith to Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.
For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst [men], that I might thus shew in thee my power, and that my name should be declared in all the earth.
for the Writing saith to Pharaoh -- `For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;`

- 18 Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth.
So then, to whom he will he shews mercy, and whom he will he hardens.
so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.
- 19 Thou wilt say then to me, Why doth he yet find fault? for who hath resisted his will?
Thou wilt say to me then, Why does he yet find fault? for who resists his purpose?
Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?`
- 20 No, but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?
Aye, but thou, O man, who art *thou* that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?
nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?
- 21 Hath not the potter power over the clay of the same lump to make one vessel to honor, and another to dishonor?
Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour?
hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour?
- 22 What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?
And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction;
And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,
- 23 And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared for glory,
and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory,
and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --
- 24 Even us whom he hath called, not of the Jews only, but also of the nations.
us, whom he has also called, not only from amongst [the] Jews, but also from amongst [the] nations?
not only out of Jews, but also out of nations,
- 25 As he saith also in Hosea, I will call them My people, who were not my people; and her Beloved, who was not beloved.
As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved.
as also in Hosea He saith, `I will call what [is] not My people -- My people; and her not beloved -- Beloved,
- 26 And it shall come to pass, that in the place where it was said to them, Ye are not my people; there shall they be called, The children of the living God.
And it shall be, in the place where it was said to them, *Ye* [are] not my people, there shall they be called Sons of [the] living God.
and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.`

- 27 Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
 But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved:
 And Isaiah doth cry concerning Israel, `If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved;
- 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
 for [he] is bringing the matter to an end, and [cutting [it] short in righteousness; because] a cutting short of the matter will [the] Lord accomplish upon the earth.
 for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.
- 29 And as Isaiah said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like Gomorrah.
 And according as Esaias said before, Unless [the] Lord of hosts had left us a seed, we had been as Sodom, and made like even as Gomorrhah.
 and according as Isaiah saith before, `Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.`
- 30 What shall we say then? That the nations who followed not after righteousness, have attained to righteousness, even the righteousness which is by faith:
 What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith.
 What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,
- 31 But Israel, who followed after the law of righteousness, hath not attained to the law of righteousness.
 But Israel, pursuing after a law of righteousness, has not attained to [that] law.
 and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;
- 32 Why? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;
 Wherefore? Because [it was] not on the principle of faith, but as of works. They have stumbled at the stumblingstone,
 wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,
- 33 As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offense: and whoever believeth on him shall not be ashamed.
 according as it is written, Behold, I place in Zion a stone of stumbling and rock of offence: and he that believes on him shall not be ashamed.
 according as it hath been written, `Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.`
- 1 Brethren, my heart's desire and prayer to God for Israel is, that they may be saved.
 Brethren, the delight of my own heart and my supplication which [I address] to God for them is for salvation.
 Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;
- 2 For I bear them testimony that they have a zeal of God, but not according to knowledge.
 For I bear them witness that they have zeal for God, but not according to knowledge.
 for I bear them testimony that they have a zeal of God, but not according to knowledge,

- 3** For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God.
 For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness], have not submitted to the righteousness of God.
 for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.
- 4** For Christ is the end of the law for righteousness to every one that believeth.
 For Christ is [the] end of law for righteousness to every one that believes.
 For Christ is an end of law for righteousness to every one who is believing,
- 5** For Moses describeth the righteousness which is by the law, That the man who doeth these things shall live by them.
 For Moses lays down in writing the righteousness which is of the law, The man who has practised those things shall live by them.
 for Moses doth describe the righteousness that [is] of the law, that, `The man who did them shall live in them,`
- 6** But the righteousness which is by faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down.)
 But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down;
 and the righteousness of faith doth thus speak: `Thou mayest not say in thine heart, Who shall go up to the heaven,` that is, Christ to bring down
- 7** Or, Who shall descend into the deep? (that is, to bring Christ again from the dead.)
 or, Who shall descend into the abyss? that is, to bring up Christ from among [the] dead.
 or, `Who shall go down to the abyss,` that is, Christ out of the dead to bring up.
- 8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach:
 But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach:
 But what doth it say? `Nigh thee is the saying -- in thy mouth, and in thy heart:` that is, the saying of the faith, that we preach;
- 9** That if thou shalt confess with thy mouth the Lord Jesus [Yashua], and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.
 that if thou shalt confess with thy mouth Jesus [Yashua] as Lord, and shalt believe in thine heart that God has raised him from among [the] dead thou shalt be saved.
 that if thou mayest confess with thy mouth the Lord Jesus [Yashua], and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,
- 10** For with the heart man believeth to righteousness; and with the mouth confession is made to salvation.
 For with [the] heart is believed to righteousness; and with [the] mouth confession made to salvation.
 for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;
- 11** For the scripture saith, whoever believeth on him shall not be ashamed.
 For the scripture says, No one believing on him shall be ashamed.
 for the Writing saith, `Every one who is believing on him shall not be ashamed,`

- 12** For there is no difference between the Jew and the Greek: for the same Lord over all, is rich to all that call upon him,
For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him.
for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,
- 13** For whoever shall call upon the name of the Lord shall be saved.
For every one whosoever, who shall call on the name of the Lord, shall be saved.
for every one -- whoever shall call upon the name of the Lord, he shall be saved.`
- 14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches?
How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?
- 15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the glad-tidings of peace, and bring glad tidings of good things?
and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace, of them that announce glad tidings of good things!
and how shall they preach, if they may not be sent? according as it hath been written, `How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!`
- 16** But they have not all obeyed the glad-tidings. For Isaiah saith, Lord, who hath believed our report?
But they have not all obeyed the glad tidings. For Esaias says, Lord, who has believed our report?
But they were not all obedient to the good tidings, for Isaiah saith, `Lord, who did give credence to our report?`
- 17** So then, faith cometh by hearing, and hearing by the word of God.
So faith then [is] by a report, but the report by God`s word.
so then the faith [is] by a report, and the report through a saying of God,
- 18** But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words to the ends of the world.
But I say, Have they not heard? Yea, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world
but I say, Did they not hear? yes, indeed -- `to all the earth their voice went forth, and to the ends of the habitable world their sayings.`
- 19** But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
But I say, Has not Israel known? First, Moses says, *I* will provoke you to jealousy through [them that are] not a nation: through a nation without understanding I will anger you.
But I say, Did not Israel know? first Moses saith, `I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,`

- 20 But Isaiah is very bold, and saith, I was found by them that sought me not; I was made manifest to them that asked not for me.
But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me.
and Isaiah is very bold, and saith, `I was found by those not seeking Me; I became manifest to those not inquiring after Me;`
- 21 But to Israel he saith, All day long I have stretched forth my hands to a disobedient and gainsaying people.
But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.
and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and contradicting.`
- 1 I say then, Hath God cast away his people? By no means. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
I say then, Has God cast away his people? Far be the thought. For *I* also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin.
I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:
- 2 God hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elijah? how he maketh intercession to God again Israel, saying,
God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the history of] Elias, how he pleads with God against Israel?
God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying,
- 3 Lord, they have killed thy prophets, and digged down thy altars; and I am left alone, and they seek my life.
Lord, they have killed thy prophets, they have dug down thine altars; and *I* have been left alone, and they seek my life.
`Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;`
- 4 But what saith the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal.
But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal.
but what saith the divine answer to him? `I left to Myself seven thousand men, who did not bow a knee to Baal.`
- 5 Even so then at this present time also there is a remnant according to the election of favor.
Thus, then, in the present time also there has been a remnant according to election of favor.
So then also in the present time a remnant according to the choice of favor there hath been;
- 6 And if by favor, then is it no more of works: otherwise favor is no more favor. But if of works, then is it no more favor: otherwise work is no more work.
But if by favor, no longer of works: since [otherwise] favor is no more favor.
and if by favor, no more of works, otherwise the favor becometh no more favor; and if of works, it is no more favor, otherwise the work is no more work.
- 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.
What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,
What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,

- 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this day.
 according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day.
 according as it hath been written, `God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,` -- unto this very day,
- 9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense to them:
 And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them:
 and David saith, `Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;
- 10 Let their eyes be darkened, that they may not see, and bow down their back always.
 let their eyes be darkened not to see, and bow down their back alway.
 let their eyes be darkened -- not to behold, and their back do Thou always bow down.`
- 11 I say then, Have they stumbled that they should fall? By no means: but rather through their fall salvation is come to the nations, to provoke them to jealousy.
 I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy.
 I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy;
- 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the nations; how much more their fullness?
 But if their fall [be the] world`s wealth, and their loss [the] wealth of [the] nations, how much rather their fullness?
 and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fullness of them?
- 13 For I speak to you nations, inasmuch as I am the apostle of the nations, I magnify my office:
 For I speak to you, the nations, inasmuch as *I* am apostle of nations, I glorify my ministry;
 For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify;
- 14 If by any means I may incite to emulation them who are my flesh, and may save some of them.
 if by any means I shall provoke to jealousy [them which are] my flesh, and shall save some from among them.
 if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,
- 15 For if the rejection of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
 For if their casting away [be the] world`s reconciliation, what [their] reception but life from among [the] dead?
 for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead?
- 16 For if the first fruit is holy, the lump is also holy: and if the root is holy, so are the branches.
 Now if the first-fruit [be] holy, the lump also; and if the root [be] holy, the branches also.
 and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.

- 17** And if some of the branches be broken off, and thou, being a wild olive-tree, art ingrafted among them, and with them partakest of the root and fatness of the olive-tree;
Now if some of the branches have been broken out, and *thou*, being a wild olive tree, hast been grafted in amongst them, and hast become a fellow-partaker of the root and of the fatness of the olive tree,
And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become --
- 18** Boast not against the branches. But if thou boastest, thou bearest not the root, but the root thee.
boast not against the branches; but if thou boast, [it is] not *thou* bearest the root, but the root thee.
do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!
- 19** Thou wilt say then, The branches were broken off, that I might be ingrafted.
Thou wilt say then, The branches have been broken out in order that *I* might be grafted in.
Thou wilt say, then, `The branches were broken off, that I might be grafted in;` right!
- 20** Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:
Right: they have been broken out through unbelief, and *thou* standest through faith. Be not high-minded, but fear:
by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;
- 21** For if God spared not the natural branches, take heed lest he also spare not thee.
if God indeed has not spared the natural branches; lest it might be he spare not thee either.
for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.
- 22** Behold therefore the goodness and severity of God: on them who fell, severity; but towards thee, goodness, if thou shalt continue in his goodness: otherwise thou also shalt be cut off.
Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God, if thou shalt abide in goodness since [otherwise] *thou* also wilt be cut away.
Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the goodness, otherwise, thou also shalt be cut off.
- 23** And they also, if they abide not still in unbelief, shall be ingrafted: for God is able to ingraft them again.
And *they* too, if they abide not in unbelief, shall be grafted in; for God is able again to graft them in.
And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graft them in;
- 24** For if thou wast cut out of the olive-tree which is wild by nature, and wast ingrafted contrary to nature into a good olive-tree; how much more shall these, which are the natural branches, be grafted into their own olive-tree?
For if *thou* hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they, who are according to nature be grafted into their own olive tree?
for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how much rather shall they, who [are] according to nature, be grafted into their own olive tree?

- 25** For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part hath happened to Israel, until the fullness of the nations shall be come in.
 For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the nations be come in;
 For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness in part to Israel hath happened till the fulness of the nations may come in;
- 26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: and so all Israel shall be saved. According as it is written, The deliverer shall come out of Zion; he shall turn away ungodliness from Jacob. and so all Israel shall be saved, according as it hath been written, `There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob,
- 27** For this is my covenant to them, when I shall take away their sins.
 And this is the covenant from me to them, when I shall have taken away their sins.
 and this to them [is] the covenant from Me, when I may take away their sins.`
- 28** As concerning the glad-tidings, they are enemies for your sakes: but as concerning the election, they are beloved for the father's sakes.
 As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved on account of the fathers.
 As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account of the fathers;
- 29** For the gifts and calling of God are without reformation.
 For the gifts and the calling of God [are] not subject to reformation.
 for unreformed of [are] the gifts and the calling of God;
- 30** For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;
 For as indeed *ye* [also] once have not believed in God, but now have been objects of mercy through the unbelief of *these*;
 for as ye also once did not believe in God, and now did find kindness by the unbelief of these:
- 31** Even so have these also now not believed, that through your mercy they also may obtain mercy.
 so these also have now not believed in your mercy, in order that *they* also may be objects of mercy.
 so also these now did not believe, that in your kindness they also may find kindness;
- 32** For God hath concluded them all in unbelief, that he might have mercy upon all.
 For God hath shut up together all in unbelief, in order that he might shew mercy to all.
 for God did shut up together the whole to unbelief, that to the whole He might do kindness.
- 33** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
 O depth of riches both of [the] wisdom and knowledge of God! how unsearchable his judgments, and untraceable his ways!
 O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!

- 34** For who hath known the mind of the Lord? or who hath been his counselor?
For who has known [the] mind of [the] Lord, or who has been his counsellor?
for who did know the mind of the Lord? or who did become His counsellor?
- 35** Or who hath first given to him, and it shall be recompensed to him again?
or who has first given to him, and it shall be rendered to him?
or who did first give to Him, and it shall be given back to him again?
- 36** For from him, and by him, and to him are all things: to whom be glory for ever. Amen.
For of him, and through him, and for him [are] all things: to him be glory for ever. Amen.
because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to the ages. Amen.
- 1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.
I beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service.
I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice -- living, sanctified, acceptable to God -- your intelligent service;
- 2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.
And be not conformed to this world, but be transformed by the renewing of [your] mind, that ye may prove what [is] the good and acceptable and perfect will of God.
and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God -- the good, and acceptable, and perfect.
- 3** For through the favor given to me, I say, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
For I say, through the favor which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise, as God has dealt to each a measure of faith.
For I say, through the favor that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith,
- 4** For as we have many members in one body, and all members have not the same office:
For, as in one body we have many members, but all the members have not the same office;
for as in one body we have many members, and all the members have not the same office,
- 5** So we, being many, are one body in Christ, and every one members one of another.
thus we, [being] many, are one body in Christ, and each one members one of the other.
so we, the many, one body are in Christ, and members each one of one another.

- 6 Having then gifts differing according to the favor that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
 But having different gifts, according to the favor which has been given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith;
 And having gifts, different according to the favor that was given to us; whether prophecy -- `According to the proportion of faith!`
- 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching:
 or service, [let us occupy ourselves] in service; or he that teaches, in teaching;
 or ministration -- `In the ministration!` or he who is teaching -- `In the teaching!`
- 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.
 or he that exhorts, in exhortation; he that gives, in simplicity; he that leads, with diligence; he that shews mercy, with cheerfulness.
 or he who is exhorting -- `In the exhortation!` he who is sharing -- `In simplicity!` he who is leading -- `In diligence?` he who is doing kindness -- `In cheerfulness.`
- 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
 Let love be unfeigned; abhorring evil; cleaving to good:
 The love unfeigned: despising the evil; cleaving to the good;
- 10 Be kindly affectioned one to another with brotherly love; in honor preferring one another;
 as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other:
 in the love of brethren, to one another kindly affectioned: in the honour going before one another;
- 11 Not slothful in business; fervent in spirit; serving the Lord;
 as to diligent zealotness, not slothful; in spirit fervent; serving the Lord.
 in the diligence not slothful; in the spirit fervent; the Lord serving;
- 12 Rejoicing in hope; patient in tribulation; continuing earnest in prayer;
 As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering:
 in the hope rejoicing; in the tribulation enduring; in the prayer persevering;
- 13 Distributing to the necessity of saints; given to hospitality.
 distributing to the necessities of the saints; given to hospitality.
 to the necessities of the saints communicating; the hospitality pursuing.
- 14 Bless them who persecute you; bless, and curse not.
 Bless them that persecute you; bless, and curse not.
 Bless those persecuting you; bless, and curse not;

- 15 Rejoice with them that rejoice, and weep with them that weep.
 Rejoice with those that rejoice, weep with those that weep.
 to rejoice with the rejoicing, and to weep with the weeping,
- 16 Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
 Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes:
 of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;
- 17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
 recompensing to no one evil for evil: providing things honest before all men:
 giving back to no one evil for evil; providing right things before all men.
- 18 If it is possible, as much as lieth in you, live peaceably with all men.
 if possible, as far as depends on you, living in peace with all men;
 If possible -- so far as in you -- with all men being in peace;
- 19 Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
 not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance [belongs] to me, *I* will recompense, saith the Lord.
 not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,
- 20 Therefore if thy enemy hungereth, feed him; if he thirsteth, give him drink: for in so doing thou shalt heap coals of fire on his head.
 If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head.
 I will recompense again, saith the Lord;` if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire
 thou shalt heap upon his head;
- 21 Be not overcome by evil, but overcome evil with good.
 Be not overcome by evil, but overcome evil with good.
 Be not overcome by the evil, but overcome, in the good, the evil.
- 1 Let every soul be subject to the higher powers. For there is no power but from God: the powers that are, are ordained by God.
 Let every soul be subject to the authorities that are above [him]. For there is no authority except from God; and those that exist are set up by
 God.
 Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,
- 2 Whoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
 So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt on
 themselves.
 so that he who is setting himself against the authority, against God`s ordinance hath resisted; and those resisting, to themselves shall receive
 judgment.

- 3** For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power; do that which is good, and thou shalt have praise from the same:
 For rulers are not a terror to a good work, but to an evil [one]. Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou shalt have praise from it;
 For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,
- 4** For he is the minister of God to thee for good. But if thou doest that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, an avenger to execute wrath upon him that doeth evil.
 for it is God`s minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God`s minister, an avenger for wrath to him that does evil.
 for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.
- 5** Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
 Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience.
 Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,
- 6** For, for this cause ye pay tribute also: for they are God's ministers, attending continually upon this very thing.
 For on this account ye pay tribute also; for they are God`s officers, attending continually on this very thing.
 for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;
- 7** Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.
 Render to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour.
 render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.
- 8** Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
 Owe no one anything, unless to love one another: for he that loves another has fulfilled the law.
 To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled,
- 9** For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there is any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.
 For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.
 for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;` and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbor as thyself;`
- 10** Love worketh no ill to one's neighbor: therefore love is the fulfilling of the law.
 Love works no ill to its neighbour; love therefore [is the] whole law.
 the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law.

- 11** And this, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
 This also, knowing the time, that it is already time that *we* should be aroused out of sleep; for now [is] our salvation nearer than when we believed.
 And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe.
- 12** The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
 The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light.
 the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;
- 13** Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
 As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation.
 as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation
- 14** But put ye on the Lord Jesus [Yashua] Christ, and make not provision for the lusts of flesh.
 But put on the Lord Jesus [Yashua] Christ, and do not take forethought for the flesh to [fulfil its] lusts.
 but put ye on the Lord Jesus [Yashua] Christ, and for the flesh take no forethought -- for desires.
- 1** Him that is weak in the faith receive ye, but not to doubtful disputations.
 Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.
 And him who is weak in the faith receive ye -- not to determinations of reasonings;
- 2** For one believeth that he may eat all things: another, who is weak, eateth herbs.
 One man is assured that he may eat all things; but the weak eats herbs.
 one doth believe that he may eat all things -- and he who is weak doth eat herbs;
- 3** Let not him that eateth, despise him that eateth not; and let not him who eateth not, judge him that eateth: for God hath received him.
 Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him.
 let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him.
- 4** Who art thou that judgest another man's servant? to his own master he standeth or falleth: and he shall be held up: for God is able to make him stand.
 Who art *thou* that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand.
 Thou -- who art thou that art judging another`s domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand.
- 5** One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
 One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind.
 One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.

- 6** He that regardeth the day, regardeth it to the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
He that regards the day, regards it to [the] Lord. And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives God thanks.
He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God;
- 7** For none of us liveth to himself, and no man dieth to himself.
For none of us lives to himself, and none dies to himself.
For none of us to himself doth live, and none to himself doth die;
- 8** For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's.
For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die: both if we should live then, and if we should die, we are the Lord's.
for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's;
- 9** For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living.
For to this [end] Christ has died and lived [again], that he might rule over both dead and living.
for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.
- 10** But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.
But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment seat of God.
And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;
- 11** For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
For it is written, *I* live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God.
for it hath been written, `I live! saith the Lord -- to Me bow shall every knee, and every tongue shall confess to God;`
- 12** So then every one of us shall give account of himself to God.
So then each of us shall give an account concerning himself to God.
so, then, each of us concerning himself shall give reckoning to God;
- 13** Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.
Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother.
no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.

- 14** I know, and am persuaded by the Lord Jesus [Yashua], that there is nothing unclean by itself: but to him that esteemeth any thing to be unclean, him it is unclean.
 I know, and am persuaded in the Lord Jesus [Yashua], that nothing is unclean of itself; except to him who reckons anything to be unclean, to the man [it is] unclean.
 I have known, and am persuaded, in the Lord Jesus [Yashua], that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean;
- 15** But if thy brother is grieved with thy food, now walkest thou not charitably. Destroy not him with thy food, for whom Christ died.
 For if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not him with thy meat for whom Christ has died.
 and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.
- 16** Let not then your good be evil spoken of:
 Let not then your good be evil spoken of;
 Let not, then, your good be evil spoken of,
- 17** For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit.
 for the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in [the] Holy Spirit.
 for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;
- 18** For he that in these things serveth Christ, is acceptable to God, and approved by men.
 For he that in this serves the Christ [is] acceptable to God and approved of men.
 for he who in these things is serving the Christ, [is] acceptable to God and approved of men.
- 19** Let us therefore follow after the things which make for peace, and things with which one may edify another.
 So then let us pursue the things which tend to peace, and things whereby one shall build up another.
 So, then, the things of peace may we pursue, and the things of building up one another;
- 20** For the sake of food, destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.
 For the sake of meat do not destroy the work of God. All things indeed [are] pure; but [it is] evil to that man who eats while stumbling [in doing so].
 for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.
- 21** It is good neither to eat flesh, nor to drink wine, nor any thing by which thy brother stumbleth, or is offended, or is made weak.
 [It is] right not to eat meat, nor drink wine, nor [do anything] in which thy brother stumbles, or is offended, or is weak.
 Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.
- 22** Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.
 Hast *thou* faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he allows.
 Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

- 23 And he that doubteth is damned if he eateth, because he eateth not from faith: for whatever is not from faith is sin.
 But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.
 and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.
- 1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
 But *we* ought, we that are strong, to bear the infirmities of the weak, and not to please ourselves.
 And we ought -- we who are strong -- to bear the infirmities of the weak, and not to please ourselves;
- 2 Let every one of us please his neighbor for his good to edification.
 Let each one of us please his neighbour with a view to what is good, to edification.
 for let each one of us please the neighbor for good, unto edification,
- 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
 For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon me.
 for even the Christ did not please himself, but, according as it hath been written, `The reproaches of those reproaching Thee fell upon me;`
- 4 For whatever things were written formerly, were written for our learning, that we through patience and comfort of the scriptures might have hope
 For as many things as have been written before have been written for our instruction, that through endurance and through encouragement of the scriptures we might have hope.
 for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.
- 5 Now the God of patience and consolation grant you to be like-minded one towards another according to Christ Jesus [Yashua]:
 Now the God of endurance and of encouragement give to you to be like-minded one toward another, according to Christ Jesus [Yashua];
 And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus [Yashua];
- 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus [Yashua] Christ.
 that ye may with one accord, with one mouth, glorify the God and Father of our Lord Jesus [Yashua] Christ.
 that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus [Yashua] Christ;
- 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
 Wherefore receive ye one another, according as the Christ also has received you to [the] glory of God.
 wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.
- 8 Now I say that Jesus [Yashua] Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers:
 For I say that Jesus [Yashua] Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers;
 And I say Jesus [Yashua] Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers,

- 9** And that the nations might glorify God for his mercy; as it is written, For this cause I will confess to thee among the nations, and sing to thy name and that the nations should glorify God for mercy; according as it is written, For this cause I will confess to thee among [the] nations, and will sing to thy name.
and the nations for kindness to glorify God, according as it hath been written, `Because of this I will confess to Thee among nations, and to Thy name I will sing praise,`
- 10** And again he saith, Rejoice, ye nations, with his people.
And again he says, Rejoice, nations, with his people.
and again it saith, `Rejoice ye nations, with His people;`
- 11** And again, Praise the Lord, all ye nations; and laud him, all ye people.
And again, Praise the Lord, all [ye] nations, and let all the peoples laud him.
and again, `Praise the Lord, all ye nations; and laud Him, all ye peoples;`
- 12** And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the nations; in him shall the nations trust.
And again, Esaias says, There shall be the root of Jesse, and one that arises, to rule over [the] nations: in him shall [the] nations hope.
and again, Isaiah saith, `There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;`
- 13** Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.
Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.
and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.
- 14** And I myself also am persuaded concerning you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another.
And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;
- 15** Nevertheless, brethren, I have written the more boldly to you in some sort, as putting you in mind, because of the favor that is given to me from God.
But I have written to you the more boldly, [brethren,] in part, as putting you in mind, because of the favor given to me by God,
and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the favor that is given to me by God,
- 16** That I should be the minister of Jesus [Yashua] Christ to the nations, ministering the glad-tidings of God, that the offering up of the nations might be acceptable, being sanctified by the Holy Spirit.
for me to be minister of Christ Jesus [Yashua] to the nations, carrying on as a sacrificial service the [message of] glad tidings of God, in order that the offering up of the nations might be acceptable, sanctified by [the] Holy Spirit.
for my being a servant of Jesus [Yashua] Christ to the nations, acting as priest in the glad-tidings of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.

- 17 I have therefore cause for glorying through Jesus [Yashua] Christ, in those things which pertain to God.
I have therefore [whereof to] boast in Christ Jesus [Yashua] in the things which pertain to God.
I have, then, a boasting in Christ Jesus [Yashua], in the things pertaining to God,
- 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the nations obedient, by word and deed,
For I will not dare to speak anything of the things which Christ has not wrought by me, for [the] obedience of [the] nations, by word and deed,
for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed,
- 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around to Illyricum, I have fully preached the glad-tidings of Christ.
in [the] power of signs and wonders, in [the] power of [the] Spirit of God; so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the glad tidings of the Christ;
in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the glad-tidings of the Christ;
- 20 And so have I strived to preach the glad-tidings, not where Christ was named, lest I should build upon another man's foundation:
and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation;
and so counting it honour to proclaim glad-tidings, not where Christ was named -- that upon another's foundation I might not build --
- 21 But as it is written, They shall see to whom he was not spoken of: and they that have not heard shall understand.
but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall understand.
but according as it hath been written, `To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.`
- 22 For which cause also I have been much hindered from coming to you.
Wherefore also I have been often hindered from coming to you.
Wherefore, also, I was hindered many times from coming unto you,
- 23 But now having no more place in these parts, and having a great desire these many years to come to you;
But now, having no longer place in these regions, and having great desire to come to you these many years,
and now, no longer having place in these parts, and having a longing to come unto you for many years,
- 24 Whenever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you if first I shall be somewhat filled with your company.
whenever I should go to Spain; (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your company;)
when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.
- 25 But now I go to Jerusalem to minister to the saints.
but now I go to Jerusalem, ministering to the saints;
And, now, I go on to Jerusalem, ministering to the saints;

- 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor of the saints who are at Jerusalem.
 for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who [are] in Jerusalem.
 for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;
- 27 It hath pleased them verily; and their debtors they are. For if the nations have been made partakers of their spiritual things, their duty is also to minister to them in carnal things.
 They have been well pleased indeed, and they are their debtors; for if the nations have participated in their spiritual things, they ought also in fleshly to minister to them.
 for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.
- 28 When therefore I have performed this, and have sealed to them this fruit, I will go by you into Spain.
 Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain.
 This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;
- 29 And I am sure that when I come to you, I shall come in the fullness of the blessing of the glad-tidings of Christ.
 But I know that, coming to you, I shall come in [the] fulness of [the] blessing of Christ.
 and I have known that coming unto you -- in the fulness of the blessing of the glad-tidings of Christ I shall come.
- 30 Now I beseech you, brethren, for the Lord Jesus [Yashua] Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
 But I beseech you, brethren, by our Lord Jesus [Yashua] Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God;
 And I call upon you, brethren, through our Lord Jesus [Yashua] Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,
- 31 That I may be delivered from them in Judea who do not believe; and that my service which I have for Jerusalem, may be acceptable to the saints that I may be saved from those that do not believe in Judaea; and that my ministry which [I have] for Jerusalem may be acceptable to the saint that I may be delivered from those not believing in Judea, and that my ministrations, that [is] for Jerusalem, may become acceptable to the saints
- 32 That I may come to you with joy by the will of God, and may with you be refreshed.
 in order that I may come to you in joy by God's will, and that I may be refreshed with you.
 that in joy I may come unto you, through the will of God, and may be refreshed with you,
- 33 Now the God of peace be with you all. Amen.
 And the God of peace be with you all. Amen.
 and the God of the peace [be] with you all. Amen.
- 1 I commend to you Phebe our sister, who is a servant of the assembly which is at Cenchrea:
 But I commend to you Phoebe, our sister, who is minister of the assembly which is in Cenchrea;
 And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

- 2 That ye receive her in the Lord, as it becometh saints, and that ye assist her in whatever business she hath need of you: for she hath been a succorer of many, and of myself also.
that ye may receive her in [the] Lord worthily of saints, and that ye may assist her in whatever matter she has need of you; for *she* also has been a helper of many, and of myself.
that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a leader of many, and of myself.
- 3 Greet Priscilla and Aquila my helpers in Christ Jesus [Yashua]:
Salute Prisca and Aquila, my fellow-workmen in Christ Jesus [Yashua],
Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus [Yashua] --
- 4 Who have for my life laid down their own necks: to whom not only I give thanks, but also all the assemblies of the nations.
(who for my life staked their own neck; to whom not *I* only am thankful, but also all the assemblies of the nations,)
who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations --
- 5 Likewise greet the assembly that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia to Christ.
and the assembly at their house. Salute Epaenetus, my beloved, who is [the] first-fruits of Asia for Christ.
and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.
- 6 Greet Mary, who bestowed much labor on us.
Salute Maria, who laboured much for you.
Salute Mary, who did labour much for us;
- 7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.
Salute Andronicus and Junias, my kinsmen and fellow-captives, who are of note among the apostles; who were also in Christ before me.
salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.
- 8 Greet Amplias my beloved in the Lord.
Salute Amplias, my beloved in the Lord.
Salute Amplias, my beloved in the Lord;
- 9 Salute Urbane, our helper in Christ, and Stachys my beloved.
Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved.
salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;
- 10 Salute Apelles approved in Christ. Salute them who are of Aristobulus' household.
Salute Apelles, approved in Christ. Salute those who belong to Aristobulus.
salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;

- 11** Salute Herodion my kinsman. Greet them that are of the household of Narcissus, who are in the Lord.
Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord.
salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;
- 12** Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.
Salute Tryphaena and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord.
salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.
- 13** Salute Rufus chosen in the Lord, and his mother and mine.
Salute Rufus, chosen in [the] Lord; and his mother and mine.
Salute Rufus, the choice one in the Lord, and his mother and mine,
- 14** Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.
Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them.
salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;
- 15** Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.
Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them.
salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;
- 16** Salute one another with a holy kiss. The assemblies of Christ salute you.
Salute one another with a holy kiss. All the assemblies of Christ salute you.
salute one another in a holy kiss; the assemblies of Christ do salute you.
- 17** Now I beseech you, brethren, mark them who cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them.
But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which *ye* have learnt, and turn away from them.
And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them;
- 18** For they that are such serve not our Lord Jesus [Yashua] Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
For such serve not our Lord Christ, but their own belly, and by good words and fair speeches deceive the hearts of the unsuspecting.
for such our Lord Jesus [Yashua] Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,

- 19** For your obedience is come abroad to all men. I am glad therefore on your behalf: but yet I would have you wise to that which is good, and simple concerning evil.
For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil.
for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;
- 20** And the God of peace will soon bruise Satan under your feet. The favor of our Lord Jesus [Yashua] Christ be with you. Amen.
But the God of peace shall bruise Satan under your feet shortly. The favor of our Lord Jesus [Yashua] Christ [be] with you.
and the God of the peace shall bruise the Adversary under your feet quickly; the favor of our Lord Jesus [Yashua] Christ [be] with you. Amen!
- 21** Timothy my work-fellow, and Lucius, and Jason, and Sosipater my kinsmen, salute you.
Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;
- 22** I Tertius, who wrote this epistle, salute you in the Lord.
I Tertius, who have written this epistle, salute you in [the] Lord.
I Tertius salute you (who wrote the letter) in the Lord;
- 23** Gaius my host, and of the whole assembly, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus.
salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,
- 24** The favor of our Lord Jesus [Yashua] Christ be with you all. Amen.
The favor of our Lord Jesus [Yashua] Christ [be] with you all. Amen.
the favor of our Lord Jesus [Yashua] Christ [be] with you all. Amen.
- 25** Now to him that is able to establish you according to my glad-tidings, and the preaching of Jesus [Yashua] Christ, according to the revelation of the mystery, which hath been kept secret since the world began,
Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus [Yashua] Christ, according to [the] revelation [the] mystery, as to which silence has been kept in [the] times of the ages,
And to Him who is able to establish you, according to my glad-tidings, and the preaching of Jesus [Yashua] Christ, according to the revelation of the secret, in the times of the ages having been kept silent,
- 26** But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations --
and now having been made manifest, also, through prophetic writings, according to a command of the age-during God, having been made known to all the nations for obedience of faith --

27 To God the only wise, be glory through Jesus [Yashua] Christ for ever. Amen.
[the] only wise God, through Jesus [Yashua] Christ, to whom be glory for ever. Amen.
to the only wise God, through Jesus [Yashua] Christ, to him [be] glory to the ages. Amen.