

The German Composite Bible

By

Gary D. Rose

The German Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with German, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

**German (Martin Luther)
The World English Bible
Young's Literal Translation**

Romans

- 1 Paulus, ein Knecht Jesu Christi, berufen zum Apostel, ausgesondert, zu predigen das Evangelium Gottes,
Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God --**
- 2 welches er zuvor verheißen hat durch seine Propheten in der heiligen Schrift,
which he promised before through his prophets in the holy scriptures,
which He announced before through His prophets in holy writings --**

- 3 von seinem Sohn, der geboren ist von dem Samen Davids nach dem Fleisch
concerning his Son, who was born of the seed of David according to the flesh,
concerning His Son, (who is come of the seed of David according to the flesh,**
- 4 und kräftig erwiesen als ein Sohn Gottes nach dem Geist, der da heiligt, seit der
Zeit, da er auferstanden ist von den Toten, Jesus Christus, unser HERR,
who was declared to be the Son of God with power, according to the spirit of
holiness, by the resurrection from the dead, Jesus 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 Christ our Lord;**
- 5 durch welchen wir haben empfangen Gnade und Apostelamt, unter allen Heiden den
Gehorsam des Glaubens aufzurichten unter seinem Namen,
through whom we received grace and apostleship, to obedience of faith among all
the nations, for his name`s sake.
through whom we did receive grace and apostleship, for obedience of faith among
all the nations, in behalf of his name;**
- 6 unter welchen ihr auch seid, die da berufen sind von Jesu Christo,
Among whom you are also called to be Jesus Christ`s.
among whom are also ye, the called of Jesus Christ;**

- 7 allen, die zu Rom sind, den Liebsten Gottes und berufenen Heiligen: Gnade sei mit euch und Friede von Gott, unserm Vater, und dem HERRN Jesus Christus!**
To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ!
- 8 Auf's erste danke ich meinem Gott durch Jesum Christum euer aller halben, daß man von eurem Glauben in aller Welt sagt.**
First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.
first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;
- 9 Denn Gott ist mein Zeuge, welchem ich diene in meinem Geist am Evangelium von seinem Sohn, daß ich ohne Unterlaß euer gedenke**
For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you always in my prayers,
for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,
- 10 und allezeit in meinem Gebet flehe, ob sich's einmal zutragen wollte, daß ich zu euch käme durch Gottes Willen.**
requesting, if by any means now at length 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** Denn mich verlangt, euch zu sehen, auf daß ich euch mitteile etwas geistlicher Gabe, euch zu stärken;
For I long to see you, that I may impart to you some spiritual gift, to the end you may be established;
for I long to see you, that I may impart to you some spiritual gift, that ye may be established;
- 12** das ist, daß ich samt euch getröstet würde durch euren und meinen Glauben, den wir untereinander haben.
that is, that I with you may be comforted in you, each of us by the other`s faith, 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** Ich will euch aber nicht verhalten, liebe Brüder, daß ich mir oft habe vorgesetzt, zu euch zu kommen (bin aber verhindert bisher), daß ich auch unter euch Frucht schaffte gleichwie unter andern Heiden.
Now I don`t desire to have you unaware, brothers, that often I planned to come to you, and was hindered so far, that I might have some fruit in you also, even as in the rest of the Gentiles.
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** Ich bin ein Schuldner der Griechen und der Ungriechen, der Weisen und der Unweisen.
I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.
Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,

15 Darum, soviel an mir ist, bin ich geneigt, auch euch zu Rom das Evangelium zu predigen.

So, as much as in me is, I am ready to preach the gospel 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 good news,

16 Denn ich schäme mich des Evangeliums von Christo nicht; denn es ist eine Kraft Gottes, die da selig macht alle, die daran glauben, die Juden vornehmlich und auch die Griechen.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation to everyone who believes; to the Jew first, and also to the Greek.

for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.

17 Sintemal darin offenbart wird die Gerechtigkeit, die vor Gott gilt, welche kommt aus Glauben in Glauben; wie denn geschrieben steht: "Der Gerechte wird seines Glaubens leben."

For therein is revealed a righteousness of God from faith to faith. As it is written, "But the righteous 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 Denn Gottes Zorn vom Himmel wird offenbart über alles gottlose Wesen und Ungerechtigkeit der Menschen, die die Wahrheit in Ungerechtigkeit aufhalten.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder 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 Denn was man von Gott weiß, ist ihnen offenbar; denn Gott hat es ihnen offenbart, because that which is known by God is revealed in them, for God revealed it to them.

Because that which is known of God is manifest among them, for God did manifest [it] to them,

20 damit daß Gottes unsichtbares Wesen, das ist seine ewige Kraft und Gottheit, wird ersehen, so man des wahrnimmt, an den Werken, nämlich an der Schöpfung der Welt; also daß sie keine Entschuldigung haben,

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.

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 dieweil sie wußten, daß ein Gott ist, und haben ihn nicht gepriesen als einen Gott noch ihm gedankt, sondern sind in ihrem Dichten eitel geworden, und ihr unverständiges Herz ist verfinstert.

Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart 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 Da sie sich für Weise hielten, sind sie zu Narren geworden

**Professing themselves to be wise, they became fools,
professing to be wise, they were made fools,**

23 und haben verwandelt die Herrlichkeit des unvergänglichen Gottes in ein Bild gleich dem vergänglichen Menschen und der Vögel und der vierfüßigen und der kriechenden Tiere.

and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.

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 Darum hat sie auch Gott dahingegeben in ihrer Herzen Gelüste, in Unreinigkeit, zu schänden ihre eigenen Leiber an sich selbst,

Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,

Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;

25 sie, die Gottes Wahrheit haben verwandelt in die Lüge und haben geehrt und gedient dem Geschöpfe mehr denn dem Schöpfer, der da gelobt ist in Ewigkeit. Amen.

who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. 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. Amen.

26 Darum hat sie auch Gott dahingegeben in schändliche Lüste: denn ihre Weiber haben

verwandelt den natürlichen Brauch in den unnatürlichen;

For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against 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 desgleichen auch die Männer haben verlassen den natürlichen Brauch des Weibes und sind aneinander erhitzt in ihren Lüsten und haben Mann mit Mann Schande getrieben und den Lohn ihres Irrtums (wie es denn sein sollte) an sich selbst empfangen.

Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.

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 working shame, and the recompense of their error that was fit, in themselves receiving.

28 Und gleichwie sie nicht geachtet haben, daß sie Gott erkannten, hat sie Gott auch dahingegeben in verkehrten Sinn, zu tun, was nicht taugt,

Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;

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 voll alles Ungerechten, Hurerei, Schalkheit, Geizes, Bosheit, voll Neides, Mordes, Haders, List, giftig, Ohrenbläser,

being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers,

having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,

- 30 Verleumder, Gottesverächter, Frevler, hoffärtig, ruhmredig, Schädliche, den Eltern ungehorsam,
backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,**
- 31 Unvernünftige, Treulose, Lieblose, unversöhnlich, unbarmherzig.
without understanding, covenant-breakers, without natural affection, unforgiving, unmerciful;
unintelligent, faithless, without natural affection, implacable, unmerciful;**
- 32 Sie wissen Gottes Gerechtigkeit, daß, die solches tun, des Todes würdig sind, und tun es nicht allein, sondern haben auch Gefallen an denen, die es tun.
who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also consent with those who practice 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 Darum, o Mensch, kannst du dich nicht entschuldigen, wer du auch bist, der da richtet. Denn worin du einen andern richtest, verdammt du dich selbst; sintemal du eben dasselbe tust, was du richtest.
Therefore you are without excuse, man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice 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** Denn wir wissen, daß Gottes Urteil ist recht über die, so solches tun.
We know that the judgment of God is according to truth against those who practice such things.
and we have known that the judgment of God is according to truth, upon those practising such things.
- 3** Denkst du aber, o Mensch, der du richtest die, die solches tun, und tust auch dasselbe, daß du dem Urteil Gottes entrinnen werdest?
Do you know this, O man who judges those who practice such things, and do the same, that you will 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** Oder verachtetest du den Reichtum seiner Güte, Geduld und Langmütigkeit? Weißt du nicht, daß dich Gottes Güte zur Buße leitet?
Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?
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** Du aber nach deinem verstockten und unbußfertigen Herzen häufest dir selbst den Zorn auf den Tag des Zornes und der Offenbarung des gerechten Gerichtes Gottes,
But according to your hardness and impenitent heart you are treasuring up for yourself 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** welcher geben wird einem jeglichen nach seinen Werken:
who "will render to every man according to his works:"
who shall render to each according to his works;
- 7** Preis und Ehre und unvergängliches Wesen denen, die mit Geduld in guten Werken trachten nach dem ewigen Leben;
to those who by patience in well-doing seek for glory and honor and incorruptibility, eternal life;
to those, indeed, who in continuance of a good work, do seek glory, and honour,
and
incorruptibility -- life age-during;
- 8** aber denen, die da zänkisch sind und der Wahrheit nicht gehorchen, gehorchen aber der Ungerechtigkeit, Ungnade, und Zorn;
but to those who are self-seeking, and don`t obey the truth, but obey unrighteousness, will be wrath and indignation,
and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness -- indignation and wrath,
- 9** Trübsal und Angst über alle Seelen der Menschen, die da Böses tun, vornehmlich der Juden und auch der Griechen;
oppression and anguish, on every soul of man who works evil, on the Jew first, and also on the Greek.
tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;

10 Preis aber und Ehre und Friede allen denen, die da Gutes tun, vornehmlich den Juden und auch den Griechen.

But glory and honor and peace to every man who works good, to the Jew first, and also to the Greek.

and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.

11 Denn es ist kein Ansehen der Person vor Gott.

For there is no partiality with God.

For there is no acceptance of faces with God,

12 Welche ohne Gesetz gesündigt haben, die werden auch ohne Gesetz verloren werden; und welche unter dem Gesetz gesündigt haben, die werden durchs Gesetz verurteilt werden

For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the 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 (sintemal vor Gott nicht, die das Gesetz hören, gerecht sind, sondern die das Gesetz tun, werden gerecht sein.

For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified

for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --

14 Denn so die Heiden, die das Gesetz nicht haben, doch von Natur tun des Gesetzes Werk, sind dieselben, dieweil sie das Gesetz nicht haben, sich selbst ein Gesetz, (for when Gentiles who don't have the law do by nature the things of the law, these, not having the 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 als die da beweisen, des Gesetzes Werk sei geschrieben in ihren Herzen, sintemal ihr Gewissen ihnen zeugt, dazu auch die Gedanken, die sich untereinander verklagen

oder entschuldigen),

in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)

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 auf den Tag, da Gott das Verborgene der Menschen durch Jesus Christus richten wird laut meines Evangeliums.

in the day when God will judge the secrets of men, according to my gospel, by Jesus Christ.

in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.

17 Siehe aber zu: du heißest ein Jude und verlässest dich aufs Gesetz und rühmest dich Gottes

Indeed you bear the name of a Jew, and rest on the law, and glory in God,

Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,

- 18 und weißt seinen Willen; und weil du aus dem Gesetz unterrichtet bist, prüfest du, was das Beste zu tun sei,**
and know his will, and approve the things that are excellent, being instructed out of the law,
and dost know the will, and dost approve the distinctions, being instructed out of the law,
- 19 und vermisest dich, zu sein ein Leiter der Blinden, ein Licht derer, die in Finsternis sind,**
and are confident that you yourself are a guide of the blind, a light to those who are in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,
- 20 ein Züchtiger der Törichten, ein Lehrer der Einfältigen, hast die Form, was zu wissen und recht ist, im Gesetz.**
a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth.
an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.
- 21 Nun lehrst du andere, und lehrst dich selber nicht; du predigst, man solle nicht stehlen, und du stiehst;**
You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?
Thou, then, who art teaching another, thyself dost thou not teach?

- 22 du sprichst man solle nicht ehebrechen, und du brichst die Ehe; dir greuelst vor den Götzen, und du raubest Gott, was sein ist;**
You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
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 abhorring the idols, dost thou rob temples?
- 23 du rühmst dich des Gesetzes, und schändest Gott durch Übertretung des Gesetzes;**
You who glory in the law, through your disobedience of the law do you dishonor God?
thou who in the law dost boast, through the transgression of the law God dost thou dishonour?
- 24 denn "eurethalben wird Gottes Name gelästert unter den Heiden", wie geschrieben steht.**
For "the name of God is blasphemed among the Gentiles because of you," just 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 Die Beschneidung ist wohl nützlich, wenn du das Gesetz hältst; hältst du das Gesetz aber nicht, so bist du aus einem Beschnittenen schon ein Unbeschnittener geworden.**
For circumcision indeed profits, if you be a doer of the law, but if you be a transgressor of the law, your circumcision has 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 So nun der Unbeschnittene das Gesetz hält, meinst du nicht, daß da der Unbeschnittene werde für einen Beschnittenen gerechnet?**
If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?
If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?
- 27 Und wird also, der von Natur unbeschnitten ist und das Gesetz vollbringt, dich richten, der du unter dem Buchstaben und der Beschneidung bist und das Gesetz übertrittst.**
Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?
and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.
- 28 Denn das ist nicht ein Jude, der auswendig ein Jude ist, auch ist das nicht eine Beschneidung, die auswendig am Fleisch geschieht;**
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 [so] outwardly, neither [is] circumcision that which is outward in flesh;
- 29 sondern das ist ein Jude, der's inwendig verborgen ist, und die Beschneidung des Herzens ist eine Beschneidung, die im Geist und nicht im Buchstaben geschieht. Eines solchen Lob ist nicht aus Menschen, sondern aus Gott.**
but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from 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 Was haben denn die Juden für Vorteil, oder was nützt die Beschneidung?
Then what advantage does the Jew have? Or what is the profit of circumcision?
What, then, [is] the superiority of the Jew? or what the profit of the circumcision?**

- 2 Fürwahr sehr viel. Zum ersten: ihnen ist vertraut, was Gott geredet hat.
Much in every way! Because first of all, that they were entrusted with the oracles of God.
much in every way; for first, indeed, that they were intrusted with the oracles of God;**

- 3 Daß aber etliche nicht daran glauben, was liegt daran? Sollte ihr Unglaube Gottes Glauben aufheben?
For what if some were without faith? Will their lack of faith make of no effect the faithfulness of God?
for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?**

- 4 Das sei ferne! Es bleibe vielmehr also, daß Gott sei wahrhaftig und alle Menschen Lügner; wie geschrieben steht: "Auf daß du gerecht seist in deinen Worten und überwindest, wenn du gerichtet wirst."
Certainly not! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, And might prevail when you come into 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 Ist's aber also, daß unsere Ungerechtigkeit Gottes Gerechtigkeit preist, was wollen wir sagen? Ist denn Gott auch ungerecht, wenn er darüber zürnt? (Ich rede also auf Menschenweise.)

But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.

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 Das sei ferne! Wie könnte sonst Gott die Welt richten?

Certainly not! For then how will God judge the world?

let it not be! since how shall God judge the world?

7 Denn so die Wahrheit Gottes durch meine Lüge herrlicher wird zu seinem Preis, warum sollte ich denn noch als Sünder gerichtet werden

For if the truth of God through my lie abounded to his glory, why am I also still 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 und nicht vielmehr also tun, wie wir gelästert werden und wie etliche sprechen, daß wir sagen: "Lasset uns Übles tun, auf das Gutes daraus komme"? welcher Verdammnis ist ganz recht.

Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.

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 Was sagen wir denn nun? Haben wir einen Vorteil? Gar keinen. Denn wir haben droben bewiesen, daß beide, Juden und Griechen, alle unter der Sünde sind, What then? Are we better than they? No, in no way. For we previously charged both Jews and Greeks, that they are 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 wie denn geschrieben steht: "Da ist nicht, der gerecht sei, auch nicht einer. As it is written, "There is no one righteous. No, not one. according as it hath been written -- `There is none righteous, not even one;**
- 11 Da ist nicht, der verständig sei; da ist nicht, der nach Gott frage. There is no one who understands. There is no one who seeks after God. There is none who is understanding, there is none who is seeking after God.**
- 12 Sie sind alle abgewichen und allesamt untüchtig geworden. Da ist nicht, der Gutes tue, auch nicht einer. They have all turned aside. They have together become unprofitable. There is no one who does good, no, 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 Ihr Schlund ist ein offenes Grab; mit ihren Zungen handeln sie trüglich. Otterngift ist unter den Lippen;

"Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips;"

A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.

14 ihr Mund ist voll Fluchens und Bitterkeit.

"Whose mouth is full of cursing and bitterness."

Whose mouth is full of cursing and bitterness.

15 Ihre Füße sind eilend, Blut zu vergießen;

"Their feet are swift to shed blood.

Swift [are] their feet to shed blood.

16 auf ihren Wegen ist eitel Schaden und Herzeleid,

Destruction and misery are in their ways.

Ruin and misery [are] in their ways.

17 und den Weg des Friedens wissen sie nicht.

The way of peace, they haven't known."

And a way of peace they did not know.

18 Es ist keine Furcht Gottes vor ihren Augen."

"There is no fear of God before their eyes."

There is no fear of God before their eyes.`

**19 Wir wissen aber, daß, was das Gesetz sagt, das sagt es denen, die unter dem Gesetz sind, auf daß aller Mund verstopft werde und alle Welt Gott schuldig sei;
Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of 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 darum daß kein Fleisch durch des Gesetzes Werke vor ihm gerecht sein kann; denn durch das Gesetz kommt Erkenntnis der Sünde.

Because by the works of the law, no flesh will be justified in his sight. For through the law comes the 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 Nun aber ist ohne Zutun des Gesetzes die Gerechtigkeit, die vor Gott gilt, offenbart und bezeugt durch das Gesetz und die Propheten.

But now apart from the law, a righteousness of God has been revealed, being testified 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 Ich sage aber von solcher Gerechtigkeit vor Gott, die da kommt durch den Glauben an Jesum Christum zu allen und auf alle, die da glauben.
even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,
and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,**
- 23 Denn es ist hier kein Unterschied: sie sind allzumal Sünder und mangeln des Ruhmes, den sie bei Gott haben sollten,
for all have sinned, and fall short of the glory of God;
for all did sin, and are come short of the glory of God --**
- 24 und werden ohne Verdienst gerecht aus seiner Gnade durch die Erlösung, so durch Jesum Christum geschehen ist,
being justified freely by his grace through the redemption that is in Christ Jesus;
being declared righteous freely by His grace through the redemption that [is] in Christ Jesus,**
- 25 welchen Gott hat vorgestellt zu einem Gnadenstuhl durch den Glauben in seinem Blut, damit er die Gerechtigkeit, die vor ihm gilt, darbiere in dem, daß er Sünde vergibt, welche bisher geblieben war unter göttlicher Geduld;
whom God set forth to be an atoning sacrifice, through faith, in his blood, to show his righteousness because of the passing over of the sins done before, in 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 auf daß er zu diesen Zeiten darböte die Gerechtigkeit, die vor ihm gilt; auf daß er allein gerecht sei und gerecht mache den, der da ist des Glaubens an Jesum.**
for the showing of his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.
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.
- 27 Wo bleibt nun der Ruhm? Er ist ausgeschlossen. Durch das Gesetz? Durch der Werke Gesetz? Nicht also, sondern durch des Glaubens Gesetz.**
Where then is the boasting? It is excluded. By what manner of law? Of works? No, but by a law of faith.
Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:
- 28 So halten wir nun dafür, daß der Mensch gerecht werde ohne des Gesetzes Werke, allein durch den Glauben.**
We maintain therefore that a man is justified by faith apart from the works of the law.
therefore do we reckon a man to be declared righteous by faith, apart from works
of
law.
- 29 Oder ist Gott allein der Juden Gott? Ist er nicht auch der Heiden Gott? Ja freilich, auch der Heiden Gott.**
Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,
The God of Jews only [is He], and not also of nations?

- 30 Sintemal es ist ein einiger Gott, der da gerecht macht die Beschnittenen aus dem Glauben und die Unbeschnittenen durch den Glauben.**
if it is so that God is one. He will justify the circumcised by faith, and the uncircumcised through faith.
yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.
- 31 Wie? Heben wir denn das Gesetz auf durch den Glauben? Das sei ferne! sondern wir richten das Gesetz auf.**
Do we then make the law of no effect through faith? Certainly not! No, we establish the law.
Law then do we make useless through the faith? let it not be! yea, we do establish law.
- 1 Was sagen wir denn von unserm Vater Abraham, daß er gefunden habe nach dem Fleisch?**
What then will we say that Abraham, our forefather, has found according to the flesh?
What, then, shall we say Abraham our father, to have found, according to flesh?
- 2 Das sagen wir: Ist Abraham durch die Werke gerecht, so hat er wohl Ruhm, aber nicht vor Gott.**
For if Abraham was justified by works, he has something to boast about, but not toward God.
for if Abraham by works was declared righteous, he hath to boast -- but not before god;

- 3 Was sagt denn die Schrift? "Abraham hat Gott geglaubt, und das ist ihm zur Gerechtigkeit gerechnet."**

For what does the scripture say? "Abraham believed God, and it was accounted to him for righteousness."

for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -- to righteousness;`

- 4 Dem aber, der mit Werken umgeht, wird der Lohn nicht aus Gnade zugerechnet, sondern aus Pflicht.**

Now to him who works, the reward is not accounted as of grace, but as of debt. and to him who is working, the reward is not reckoned of grace, but of debt;

- 5 Dem aber, der nicht mit Werken umgeht, glaubt aber an den, der die Gottlosen gerecht macht, dem wird sein Glaube gerechnet zur Gerechtigkeit.**

But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for 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 Nach welcher Weise auch David sagt, daß die Seligkeit sei allein des Menschen, welchem Gott zurechnet die Gerechtigkeit ohne Zutun der Werke, da er spricht:**

Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:

- 7 "Selig sind die, welchen ihre Ungerechtigkeiten vergeben sind und welchen ihre Sünden bedeckt sind!"**
"Blessed are they whose iniquities are forgiven, Whose sins are covered.
`Happy they whose lawless acts were forgiven, and whose sins were covered;
- 8 Selig ist der Mann, welchem Gott die Sünde nicht zurechnet!"**
Blessed is the man to whom the Lord will not charge with sin."
happy the man to whom the Lord may not reckon sin.`
- 9 Nun diese Seligkeit, geht sie über die Beschnittenen oder auch über die Unbeschnittenen? Wir müssen ja sagen, daß Abraham sei sein Glaube zur Gerechtigkeit gerechnet.**
Is this blessing then pronounced on the circumcised, or on the uncircumcised also?
For we say that faith was accounted to Abraham for 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 Wie ist er ihm denn zugerechnet? Als er beschnitten oder als er unbeschnitten war?**
Nicht, als er beschnitten, sondern als er unbeschnitten war.
How then was it counted? 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 Das Zeichen der Beschneidung empfing er zum Siegel der Gerechtigkeit des Glaubens, welchen er hatte, als er noch nicht beschnitten war, auf daß er würde ein Vater aller, die da glauben und nicht beschnitten sind, daß ihnen solches auch gerechnet werde zur Gerechtigkeit;**

He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them.

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 und würde auch ein Vater der Beschneidung, derer, die nicht allein beschnitten sind, sondern auch wandeln in den Fußtapfen des Glaubens, welcher war in unserm**

Vater

Abraham, als er noch unbeschnitten war.

The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father, Abraham, which he had in uncircumcision.

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 Denn die Verheißung, daß er sollte sein der Welt Erbe, ist nicht geschehen Abraham oder seinem Samen durchs Gesetz, sondern durch die Gerechtigkeit des Glaubens.**

For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the 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 Denn wo die vom Gesetz Erben sind, so ist der Glaube nichts, und die Verheißung ist abgetan.

For if those who are of the law are heirs, faith is made void, and the promise is 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 Sintemal das Gesetz nur Zorn anrichtet; denn wo das Gesetz nicht ist, da ist auch keine Übertretung.

For the law works wrath, for where there is no law, neither is there disobedience.

for the law doth work wrath; for where law is not, neither [is] transgression.

16 Derhalben muß die Gerechtigkeit durch den Glauben kommen, auf daß sie sei aus Gnaden und die Verheißung fest bleibe allem Samen, nicht dem allein, der unter dem Gesetz ist, sondern auch dem, der des Glaubens Abrahams ist, welcher ist unser aller Vater

For this cause it is of faith, that it may be according to grace, to the end that the promise may 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.

Because of this [it is] of faith, that [it may be] according to grace, 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 (wie geschrieben steht: "Ich habe dich gesetzt zum Vater vieler Völker") vor Gott, dem er geglaubt hat, der da lebendig macht die Toten und ruft dem, was nicht ist, daß es sei.**
- As it is written, "I have made you a father of many nations." This is before him whom he believed, God, who gives life to the dead, and calls the things that are not, as though they were.**
- 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 Und er hat geglaubt auf Hoffnung, da nichts zu hoffen war, auf daß er würde ein Vater vieler Völker, wie denn zu ihm gesagt ist: "Also soll dein Same sein."**
- Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your 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 Und er ward nicht schwach im Glauben, sah auch nicht an seinem eigenen Leib, welcher schon erstorben war (weil er schon fast hundertjährig war), auch nicht den erstorbenen Leib der Sara;**
- Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness 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** denn er zweifelte nicht an der Verheißung Gottes durch Unglauben, sondern ward stark im Glauben und gab Gott die Ehre
Yet, looking to the promise of God, he wavered not through unbelief, but grew strong through 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** und wußte aufs allergewisseste, daß, was Gott verheißt, das kann er auch tun.
and being fully assured that what he had promised, he was able also to perform.
and having been fully persuaded that what He hath promised He is able also to do:
- 22** Darum ist's ihm auch zur Gerechtigkeit gerechnet.
Therefore also it was "reckoned to him for righteousness."
wherefore also it was reckoned to him to righteousness.
- 23** Das ist aber nicht geschrieben allein um seinetwillen, daß es ihm zugerechnet ist,
Now it was not written that it was accounted to him for his sake alone,
And it was not written on his account alone, that it was reckoned to him,
- 24** sondern auch um unsernwillen, welchen es zugerechnet werden soll, so wir glauben an den, der unsern HERRN Jesus auferweckt hat von den Toten,
but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,
but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,

- 25 welcher ist um unsrer Sünden willen dahingegeben und um unsrer Gerechtigkeit willen auferweckt.**
who was delivered up for our trespasses, and was raised for our justification.
who was delivered up because of our offences, and was raised up because of our being declared righteous.
- 1 Nun wir denn sind gerecht geworden durch den Glauben, so haben wir Frieden mit Gott durch unsern HERRN Jesus Christus,**
Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ,
- 2 durch welchen wir auch den Zugang haben im Glauben zu dieser Gnade, darin wir stehen, und rühmen uns der Hoffnung der zukünftigen Herrlichkeit, die Gott geben soll.**
through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.
through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.
- 3 Nicht allein aber das, sondern wir rühmen uns auch der Trübsale, dieweil wir wissen, daß Trübsal Geduld bringt;**
Not only so, but we also rejoice in our sufferings, knowing that suffering works perseverance;
And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;

- 4 Geduld aber bringt Erfahrung; Erfahrung aber bringt Hoffnung;
and perseverance, proven character; and proven character, hope:
and the endurance, experience; and the experience, hope;**
- 5 Hoffnung aber läßt nicht zu Schanden werden. Denn die Liebe Gottes ist
ausgegossen in unser Herz durch den heiligen Geist, welcher uns gegeben ist.
and hope doesn't disappoint us, because God's love has been poured out into our
hearts through the Holy Spirit which was 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 Denn auch Christus, da wir noch schwach waren nach der Zeit, ist für uns Gottlose
gestorben.
For while we were yet weak, at the right time Christ died for the ungodly.
For in our being still ailing, Christ in due time did die for the impious;**
- 7 Nun stirbt kaum jemand um eines Gerechten willen; um des Guten willen dürfte
vielleicht jemand sterben.
For one will hardly die for a righteous man. For perhaps for a righteous person
someone would even dare to die.
for scarcely for a righteous man will any one die, for for the good man perhaps
some one also doth dare to die;**

- 8 Darum preiset Gott seine Liebe gegen uns, daß Christus für uns gestorben ist, da wir noch Sünder waren.**
But God commends his own love toward us, in that while we were yet sinners, Christ died for us.
and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;
- 9 So werden wir ja viel mehr durch ihn bewahrt werden vor dem Zorn, nachdem wir durch sein Blut gerecht geworden sind.**
Much more then, being now justified by his blood, we will be saved from God`s wrath through him.
much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;
- 10 Denn so wir Gott versöhnt sind durch den Tod seines Sohnes, da wir noch Feinde waren, viel mehr werden wir selig werden durch sein Leben, so wir nun versöhnt sind.**
For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by 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 Nicht allein aber das, sondern wir rühmen uns auch Gottes durch unsern HERRN Jesus Christus, durch welchen wir nun die Versöhnung empfangen haben.**
Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;

- 12** Derhalben, wie durch einen Menschen die Sünde ist gekommen in die Welt und der Tod durch die Sünde, und ist also der Tod zu allen Menschen durchgedrungen, dieweil sie alle gesündigt haben;

Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all 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** denn die Sünde war wohl in der Welt bis auf das Gesetz; aber wo kein Gesetz ist, da achtet man der Sünde nicht.

For until the law, sin was in the world; but sin is not charged when there is no law. for till law sin was in the world: and sin is not reckoned when there is not law;

- 14** Doch herrschte der Tod von Adam an bis auf Moses auch über die, die nicht gesündigt haben mit gleicher Übertretung wie Adam, welcher ist ein Bild des, der zukünftig war.

Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was 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 Aber nicht verhält sich's mit der Gabe wie mit der Sünde. Denn so an eines Sünde viele gestorben sind, so ist viel mehr Gottes Gnade und Gabe vielen reichlich widerfahren durch die Gnade des einen Menschen Jesus Christus.**
- But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to 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 grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;**
- 16 Und nicht ist die Gabe allein über eine Sünde, wie durch des einen Sünders eine Sünde alles Verderben. Denn das Urteil ist gekommen aus einer Sünde zur Verdammnis; die Gabe aber hilft auch aus vielen Sünden zur Gerechtigkeit.**
- The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to 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 Denn so um des einen Sünde willen der Tod geherrscht hat durch den einen, viel mehr werden die, so da empfangen die Fülle der Gnade und der Gabe zur Gerechtigkeit, herrschen im Leben durch einen, Jesum Christum.**
- For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.**
- for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ.**

18 Wie nun durch eines Sünde die Verdammnis über alle Menschen gekommen ist, so ist auch durch eines Gerechtigkeit die Rechtfertigung des Lebens über alle Menschen gekommen.

So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to 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 of life;

19 Denn gleichwie durch eines Menschen Ungehorsam viele Sünder geworden sind, also auch durch eines Gehorsam werden viele Gerechte.

For as through the one man`s disobedience many were made sinners, even so through the obedience of the one will many be made 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 Das Gesetz aber ist neben eingekommen, auf daß die Sünde mächtiger würde. Wo aber die Sünde mächtig geworden ist, da ist doch die Gnade viel mächtiger geworden,

The law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly;

And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,

21 auf daß, gleichwie die Sünde geherrscht hat zum Tode, also auch herrsche die Gnade durch die Gerechtigkeit zum ewigen Leben durch Jesum Christum, unsern HERRN.

that as sin reigned in death, even so might grace reign through righteousness to eternal life through Jesus Christ our Lord.

that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.

1 Was wollen wir hierzu sagen? Sollen wir denn in der Sünde beharren, auf daß die Gnade desto mächtiger werde?

What will we say then? Will we continue in sin, that grace may abound?

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

2 Das sei ferne! Wie sollten wir in der Sünde wollen leben, der wir abgestorben sind? Certainly not! We who died to sin, how could we live in it any longer?

let it not be! we who died to the sin -- how shall we still live in it?

3 Wisset ihr nicht, daß alle, die wir in Jesus Christus getauft sind, die sind in seinen Tod getauft?

Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?

are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?

- 4 So sind wir ja mit ihm begraben durch die Taufe in den Tod, auf daß, gleichwie Christus ist auferweckt von den Toten durch die Herrlichkeit des Vaters, also sollen auch wir in einem neuen Leben wandeln.**

We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

we were buried together, then, with him through the baptism 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 So wir aber samt ihm gepflanzt werden zu gleichem Tode, so werden wir auch seiner Auferstehung gleich sein,**

For if we have become united with him in the likeness of his death, we will also be part 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 dieweil wir wissen, daß unser alter Mensch samt ihm gekreuzigt ist, auf daß der sündliche Leib aufhöre, daß wir hinfort der Sünde nicht mehr dienen.**

knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to 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 Denn wer gestorben ist, der ist gerechtfertigt von der Sünde.**

For he who has died has been freed from sin.

for he who hath died hath been set free from the sin.

- 8 Sind wir aber mit Christo gestorben, so glauben wir, daß wir auch mit ihm leben werden,
But if we died with Christ, we believe that we will also live with him;
And if we died with Christ, we believe that we also shall live with him,**
- 9 und wissen, daß Christus, von den Toten auferweckt, hinfort nicht stirbt; der Tod wird hinfort nicht mehr über ihn herrschen.
knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!
knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;**
- 10 Denn was er gestorben ist, das ist er der Sünde gestorben zu einem Mal; was er aber lebt, das lebt er Gott.
For the death that he died, he died to sin once; but the life 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 Also auch ihr, haltet euch dafür, daß ihr der Sünde gestorben seid und lebt Gott in Christo Jesus, unserm HERRN.
Thus also consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.
so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.**

12 So lasset nun die Sünde nicht herrschen in eurem sterblichen Leibe, ihr Gehorsam zu leisten in seinen Lüsten.

Therefore don`t let sin reign in your mortal body, that you should obey it in its lusts. Let not then the sin reign in your mortal body, to obey it in its desires;

13 Auch begeben nicht der Sünde eure Glieder zu Waffen der Ungerechtigkeit, sondern begeben euch selbst Gott, als die da aus den Toten lebendig sind, und eure Glieder Gott zu Waffen der Gerechtigkeit.

Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as 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 Denn die Sünde wird nicht herrschen können über euch, sintemal ihr nicht unter dem

Gesetz seid, sondern unter der Gnade.

For sin will not have dominion over you. For you are not under law, but under grace. for sin over you shall not have lordship, for ye are not under law, but under grace.

15 Wie nun? Sollen wir sündigen, dieweil wir nicht unter dem Gesetz, sondern unter der Gnade sind? Das sei ferne!

What then? Will we sin, because we are not under law, but under grace? Certainly not!

What then? shall we sin because we are not under law but under grace? let it not be!

- 16** **Wisset ihr nicht: welchem ihr euch begeben zu Knechten in Gehorsam, des Knechte seid ihr, dem ihr gehorsam seid, es sei der Sünde zum Tode oder dem Gehorsam zur Gerechtigkeit?**

Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to 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** **Gott sei aber gedankt, daß ihr Knechte der Sünde gewesen seid, aber nun gehorsam geworden von Herzen dem Vorbilde der Lehre, welchem ihr ergeben seid.**

But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered.

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** **Denn nun ihr frei geworden seid von der Sünde, seid ihr Knechte der Gerechtigkeit geworden.**

Being made free from sin, you became servants of righteousness.

and having been freed from the sin, ye became servants to the righteousness.

- 19 Ich muß menschlich davon reden um der Schwachheit willen eures Fleisches. Gleichwie ihr eure Glieder begeben habet zum Dienst der Unreinigkeit und von einer Ungerechtigkeit zur andern, also begeben auch nun eure Glieder zum Dienst der Gerechtigkeit, daß sie heilig werden.**

I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.

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 Denn da ihr der Sünde Knechte wart, da wart ihr frei von der Gerechtigkeit. For when you were servants of sin, you were free in regard to righteousness. for when ye were servants of the sin, ye were free from the righteousness,**

- 21 Was hattet ihr nun zu der Zeit für Frucht? Welcher ihr euch jetzt schämet; denn ihr Ende ist der Tod.**

What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things 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 Nun ihr aber seid von der Sünde frei und Gottes Knechte geworden, habt ihr eure Frucht, daß ihr heilig werdet, das Ende aber ist das ewige Leben.**

But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of 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 Denn der Tod ist der Sünde Sold; aber die Gabe Gottes ist das ewige Leben in Christo Jesu, unserm HERRN.

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.

1 Wisset ihr nicht, liebe Brüder (denn ich rede mit solchen, die das Gesetz wissen), daß das Gesetz herrscht über den Menschen solange er lebt?

Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for 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 Denn ein Weib, das unter dem Manne ist, ist an ihn gebunden durch das Gesetz, solange der Mann lebt; so aber der Mann stirbt, so ist sie los vom Gesetz, das den Mann betrifft.

For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged 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 Wo sie nun eines andern Mannes wird, solange der Mann lebt, wird sie eine Ehebrecherin geheißen; so aber der Mann stirbt, ist sie frei vom Gesetz, daß sie nicht eine Ehebrecherin ist, wo sie eines andern Mannes wird.**

So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined 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 Also seid auch ihr, meine Brüder, getötet dem Gesetz durch den Leib Christi, daß ihr eines andern seid, nämlich des, der von den Toten auferweckt ist, auf daß wir Gott Frucht bringen.**

Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth 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 Denn da wir im Fleisch waren, da waren die sündigen Lüste, welche durchs Gesetz sich erregten, kräftig in unsern Gliedern, dem Tode Frucht zu bringen.**

For when we were in the flesh, the sinful passions which were through the law, worked 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 Nun aber sind wir vom Gesetz los und ihm abgestorben, das uns gefangenhielt, also daß wir dienen sollen im neuen Wesen des Geistes und nicht im alten Wesen des Buchstabens.**

But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the 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 Was wollen wir denn nun sagen? Ist das Gesetz Sünde? Das sei ferne! Aber die Sünde erkannte ich nicht, außer durchs Gesetz. Denn ich wußte nichts von der Lust, wo das Gesetz nicht hätte gesagt: "Laß dich nicht gelüsten!"**

What will we say then? Is the law sin? Certainly not! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."

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 if the law had not said:

- 8 Da nahm aber die Sünde Ursache am Gebot und erregte in mir allerlei Lust; denn ohne das Gesetz war die Sünde tot.**

But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is 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 Ich aber lebte weiland ohne Gesetz; da aber das Gebot kam, ward die Sünde wieder lebendig,

I was alive apart from the law once, but when the commandment came, sin revived, and I died.

And I was alive apart from law once, and the command having come, the sin revived, and I died;

10 ich aber starb; und es fand sich, daß das Gebot mir zum Tode gereichte, das mir doch zum Leben gegeben war.

**The commandment, which was to life, this I found to be to death;
and the command that [is] for life, this was found by me for death;**

11 Denn die Sünde nahm Ursache am Gebot und betrog mich und tötete mich durch dasselbe Gebot.

for sin, finding occasion through the commandment, deceived me, and through it killed me.

for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me];

12 Das Gesetz ist ja heilig, und das Gebot ist heilig, recht und gut.

So that the law is holy, and the commandment holy, and righteous, and good.

so that the law, indeed, [is] holy, and the command holy, and righteous, and good.

13 Ist denn, das da gut ist, mir zum Tod geworden? Das sei ferne! Aber die Sünde, auf daß sie erscheine, wie sie Sünde ist, hat sie mir durch das Gute den Tod gewirkt, auf daß die Sünde würde überaus sündig durchs Gebot.

Did then that which is good become death to me? Certainly not! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin 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 Denn wir wissen, daß das Gesetz geistlich ist; ich bin aber fleischlich, unter die Sünde verkauft.

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 Denn ich weiß nicht, was ich tue. Denn ich tue nicht, was ich will; sondern, was ich hasse, das tue ich.

For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.

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 So ich aber das tue, was ich nicht will, so gebe ich zu, daß das Gesetz gut sei.

But if what I don't desire, that I do, I consent to the law that it is good.

And if what I do not will, this I do, I consent to the law that [it is] good,

- 17 So tue ich nun dasselbe nicht, sondern die Sünde, die in mir wohnt.
So now it is no more I that do it, but sin which dwells in me.
and now it is no longer I that work it, but the sin dwelling in me,**
- 18 Denn ich weiß, daß in mir, das ist in meinem Fleische, wohnt nichts Gutes. Wollen habe ich wohl, aber vollbringen das Gute finde ich nicht.
For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.
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 Denn das Gute, das ich will, das tue ich nicht; sondern das Böse, das ich nicht will, das tue ich.
For the good which I desire, I don't do; but the evil which I don't desire, that I practice.
for the good that I will, I do not; but the evil that I do not will, this I practise.**
- 20 So ich aber tue, was ich nicht will, so tue ich dasselbe nicht; sondern die Sünde, die in mir wohnt.
But if what I don't desire, that I do, it is no more I that do it, but sin which 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 So finde ich mir nun ein Gesetz, der ich will das Gute tun, daß mir das Böse anhangt.

I find then the law, that, to me, while I desire to do good, evil is present.

I find, then, the law, that when I desire to do what is right, with me the evil is present,

22 Denn ich habe Lust an Gottes Gesetz nach dem inwendigen Menschen.

For I delight in God`s law after the inward man,

for I delight in the law of God according to the inward man,

23 Ich sehe aber ein ander Gesetz in meinen Gliedern, das da widerstreitet dem Gesetz in meinem Gemüte und nimmt mich gefangen in der Sünde Gesetz, welches ist in meinen Gliedern.

but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in 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 Ich elender Mensch! wer wird mich erlösen von dem Leibe dieses Todes?

What a wretched man I am! Who will deliver me out of the body of this death?

A wretched man I [am]! who shall deliver me out of the body of this death?

25 Ich danke Gott durch Jesum Christum, unserm HERRN. So diene ich nun mit dem Gemüte dem Gesetz Gottes, aber mit dem Fleische dem Gesetz der Sünde.

I thank God through Jesus Christ, our Lord. So then I of myself with the mind, indeed serve the law of God, but with the flesh the law of sin.

I thank God -- through Jesus 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 So ist nun nichts Verdammliches an denen, die in Christo Jesu sind, die nicht nach dem Fleisch wandeln, sondern nach dem Geist.

There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.

There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;

2 Denn das Gesetz des Geistes, der da lebendig macht in Christo Jesu, hat mich frei gemacht von dem Gesetz der Sünde und des Todes.

For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;

3 Denn was dem Gesetz unmöglich war (sintemal es durch das Fleisch geschwächt ward), das tat Gott und sandte seinen Sohn in der Gestalt des sündlichen Fleisches und der Sünde halben und verdamnte die Sünde im Fleisch,

For what the law couldn't 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 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 auf daß die Gerechtigkeit, vom Gesetz erfordert, in uns erfüllt würde, die wir nun nicht nach dem Fleische wandeln, sondern nach dem Geist.**
that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the 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 Denn die da fleischlich sind, die sind fleischlich gesinnt; die aber geistlich sind, die sind geistlich gesinnt.**
For those who are after the flesh set their minds on the things of the flesh, but those who are after the 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 Aber fleischlich gesinnt sein ist der Tod, und geistlich gesinnt sein ist Leben und Friede.**
For the mind of the flesh is death, but the mind of the Spirit is life and peace; for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace;
- 7 Denn fleischlich gesinnt sein ist wie eine Feindschaft wider Gott, sintemal das Fleisch dem Gesetz Gottes nicht untertan ist; denn es vermag's auch nicht.**
because the mind of the flesh is hostile towards God; for it is not subject to God's law, 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 Die aber fleischlich sind, können Gott nicht gefallen.
Those who are in the flesh can't please God.
for neither is it able; and those who are in the flesh are not able to please God.**
- 9 Ihr aber seid nicht fleischlich, sondern geistlich, so anders Gottes Geist in euch wohnt. Wer aber Christi Geist nicht hat, der ist nicht sein.
But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.
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 So nun aber Christus in euch ist, so ist der Leib zwar tot um der Sünde willen, der Geist aber ist Leben um der Gerechtigkeit willen.
If Christ is in you, the body is dead because of sin, but the spirit is alive because 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 So nun der Geist des, der Jesum von den Toten auferweckt hat, in euch wohnt, so wird auch derselbe, der Christum von den Toten auferweckt hat, eure sterblichen Leiber lebendig machen um deswillen, daß sein Geist in euch wohnt.
But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
and if the Spirit of Him who did raise up Jesus 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 So sind wir nun, liebe Brüder, Schuldner nicht dem Fleisch, daß wir nach dem Fleisch leben.

So then, brothers, we are debtors, not to the flesh, to live after the flesh.

So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;

13 Denn wo ihr nach dem Fleisch lebet, so werdet ihr sterben müssen; wo ihr aber durch den Geist des Fleisches Geschäfte tötet, so werdet ihr leben.

For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will 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 Denn welche der Geist Gottes treibt, die sind Gottes Kinder.

For as many as are led by the Spirit of God, these are children of God.

for as many as are led by the Spirit of God, these are the sons of God;

15 Denn ihr habt nicht einen knechtischen Geist empfangen, daß ihr euch abermals fürchten müßtet; sondern ihr habt einen kindlichen Geist empfangen, durch welchen wir rufen: Abba, lieber Vater!

For you didn't receive the spirit of bondage again to fear, but you received the 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 Derselbe Geist gibt Zeugnis unserem Geist, daß wir Kinder Gottes sind.

The Spirit himself testifies with our spirit that we are children of God;

The Spirit himself doth testify with our spirit, that we are children of God;

- 17 Sind wir denn Kinder, so sind wir auch Erben, nämlich Gottes Erben und Miterben Christi, so wir anders mit leiden, auf daß wir auch mit zur Herrlichkeit erhoben werden.**

and if children, then heirs; heirs of God, and joint-heirs with Christ; 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 Denn ich halte es dafür, daß dieser Zeit Leiden der Herrlichkeit nicht wert sei, die an uns soll offenbart werden.**

For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward 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 Denn das ängstliche Harren der Kreatur wartet auf die Offenbarung der Kinder Gottes.**

For the creation waits with eager expectation for the sons of God to be revealed.

for the earnest looking out of the creation doth expect the revelation of the sons of God;

- 20 Sintemal die Kreatur unterworfen ist der Eitelkeit ohne ihren Willen, sondern um deswillen, der sie unterworfen hat, auf Hoffnung.**

For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, 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 Denn auch die Kreatur wird frei werden vom Dienst des vergänglichen Wesens zu der herrlichen Freiheit der Kinder Gottes.

that the creation itself also will be delivered from the bondage of decay 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 Denn wir wissen, daß alle Kreatur sehnt sich mit uns und ängstet sich noch immerdar.

For we know that the whole creation groans 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 Nicht allein aber sie, sondern auch wir selbst, die wir haben des Geistes Erstlinge, sehnen uns auch bei uns selbst nach der Kindschaft und warten auf unsers Leibes Erlösung.

Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, 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 Denn wir sind wohl selig, doch in der Hoffnung. Die Hoffnung aber, die man sieht, ist nicht Hoffnung; denn wie kann man des hoffen, das man sieht?

For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?

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 So wir aber des hoffen, das wir nicht sehen, so warten wir sein durch Geduld.
But if we hope for that which we don't see, we wait for it with patience.
and if what we do not behold we hope for, through continuance we expect [it].**
- 26 Desgleichen auch der Geist hilft unsrer Schwachheit auf. Denn wir wissen nicht, was wir beten sollen, wie sich's gebührt; sondern der Geist selbst vertritt uns aufs beste mit unaussprechlichem Seufzen.
In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't 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 Der aber die Herzen erforscht, der weiß, was des Geistes Sinn sei; denn er vertritt die Heiligen nach dem, das Gott gefällt.
He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the 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 Wir wissen aber, daß denen, die Gott lieben, alle Dinge zum Besten dienen, denen, die nach dem Vorsatz berufen sind.
We know that all things work together for good for those who love God, to those who are called according to his 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** Denn welche er zuvor ersehen hat, die hat er auch verordnet, daß sie gleich sein sollten dem Ebenbilde seines Sohnes, auf daß derselbe der Erstgeborene sei unter vielen Brüdern.

For whom he foreknew, he also predestined to be conformed to the image of his Son,

that he might be the firstborn among many brothers.

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** Welche er aber verordnet hat, die hat er auch berufen; welche er aber berufen hat, die hat er auch gerecht gemacht, welche er aber hat gerecht gemacht, die hat er auch herrlich gemacht.

Whom he foreordained, them he also called. Whom he called, them he also justified. Whom he justified, them he also 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** Was wollen wir nun hierzu sagen? Ist Gott für uns, wer mag wider uns sein? What then will we say about these things? If God is for us, who can be against us? What, then, shall we say unto these things? if God [is] for us, who [is] against us?

- 32** welcher auch seines eigenen Sohnes nicht hat verschont, sondern hat ihn für uns alle dahingegeben; wie sollte er uns mit ihm nicht alles schenken?

He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give 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 Wer will die Auserwählten Gottes beschuldigen? Gott ist hier, der da gerecht macht.

Who could bring a charge 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 Wer will verdammen? Christus ist hier, der gestorben ist, ja vielmehr, der auch auferweckt ist, welcher ist zur Rechten Gottes und vertritt uns.

Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession 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 Wer will uns scheiden von der Liebe Gottes? Trübsal oder Angst oder Verfolgung oder Hunger oder Blöße oder Fährlichkeit oder Schwert?

Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, 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 wie geschrieben steht: "Um deinetwillen werden wir getötet den ganzen Tag; wir sind geachtet wie Schlachtschafe."

Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the 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** Aber in dem allem überwinden wir weit um deswillen, der uns geliebt hat.
No, in all these things, we are more than conquerors through him who loved us.
but in all these we more than conquer, through him who loved us;
- 38** Denn ich bin gewiß, daß weder Tod noch Leben, weder Engel noch Fürstentümer
noch Gewalten, weder Gegenwärtiges noch Zukünftiges,
For I am persuaded, that neither death, nor life, nor angels, 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** weder Hohes noch Tiefes noch keine andere Kreatur mag uns scheiden von der
Liebe Gottes, die in Christo Jesu ist, unserm HERRN.
nor height, nor depth, nor any other creature, will be able to separate us from the
love of God, which is in Christ Jesus 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 our Lord.
- 1** Ich sage die Wahrheit in Christus und lüge nicht, wie mir Zeugnis gibt mein
Gewissen in dem Heiligen Geist,
I tell the truth in Christ. I am not lying, my conscience testifying 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** daß ich große Traurigkeit und Schmerzen ohne Unterlaß in meinem Herzen habe.
that I have great sorrow and unceasing pain in my heart.
that I have great grief and unceasing pain in my heart --
- 3** Ich habe gewünscht, verbannt zu sein von Christo für meine Brüder, die meine
Gefreundeten sind nach dem Fleisch;
For I could wish that I myself were accursed from Christ for my brothers` sake, my
relatives according to the flesh,
for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my
kindred, according to the flesh,
- 4** die da sind von Israel, welchen gehört die Kindschaft und die Herrlichkeit und der
Bund und das Gesetz und der Gottesdienst und die Verheißungen;
who are Israelites; whose is the adoption, the glory, the covenants, the giving of the
law, 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** welcher auch sind die Väter, und aus welchen Christus herkommt nach dem Fleisch,
der da ist Gott über alles, gelobt in Ewigkeit. Amen.
whose are the fathers, and of whom is Christ as concerning the flesh, who is over
all, God, blessed forever. 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** Aber nicht sage ich solches, als ob Gottes Wort darum aus sei. Denn es sind nicht alle Israeliter, die von Israel sind;
But it is not as though the word of God has come to nothing. For they are not all Israel, that 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** auch nicht alle, die Abrahams Same sind, sind darum auch Kinder. Sondern "in Isaak soll dir der Same genannt sein".
Neither, because they are Abraham`s seed, are they all children. But, "In Isaac will your seed be called."
nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`
- 8** Das ist: nicht sind das Gottes Kinder, die nach dem Fleisch Kinder sind; sondern die Kinder der Verheißung werden für Samen gerechnet.
That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a 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** Denn dies ist ein Wort der Verheißung, da er spricht: "Um diese Zeit will ich kommen, und Sara soll einen Sohn haben."
For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."
for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.`

10 Nicht allein aber ist's mit dem also, sondern auch, da Rebekka von dem einen, unserm Vater Isaak, schwanger ward:

Not only so, but Rebecca also conceived by one, by our father Isaac.

And not only [so], but also Rebecca, having conceived by one -- Isaac our father --

11 ehe die Kinder geboren waren und weder Gutes noch Böses getan hatten, auf daß der Vorsatz Gottes bestünde nach der Wahl,

For being not yet born, neither having done anything good or bad, that the purpose of

God according to election might stand, not of works, but of him who 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 nicht aus Verdienst der Werke, sondern aus Gnade des Berufers, ward zu ihr gesagt: "Der Ältere soll dienstbar werden dem Jüngeren",

it was said to her, "The elder will serve the younger."

`The greater shall serve the less;`

13 wie denn geschrieben steht: "Jakob habe ich geliebt, aber Esau habe ich gehaßt."

Even as it is written, "Jacob I loved, but Esau I hated."

according as it hath been written, `Jacob I did love, and Esau I did hate.`

14 Was wollen wir denn hier sagen? Ist denn Gott ungerecht? Das sei ferne!

What will we say then? Is there unrighteousness with God? Certainly not!

What, then, shall we say? unrighteousness [is] with God? let it not be!

- 15** Denn er spricht zu Mose: "Welchem ich gnädig bin, dem bin ich gnädig; und welches ich mich erbarme, des erbarme ich mich."

For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have 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 liegt es nun nicht an jemandes Wollen oder Laufen, sondern an Gottes Erbarmen.

So then it is not of him who wills, nor of him who runs, but of God who has mercy. so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:

- 17** Denn die Schrift sagt zum Pharao: "Ebendarum habe ich dich erweckt, daß ich an dir meine Macht erzeuge, auf daß mein Name verkündigt werde in allen Landen."

For the scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be published abroad 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** So erbarmt er sich nun, welches er will, und verstockt, welchen er will.

So then, he has mercy on whom he desires, and he hardens whom he desires.

so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.

19 So sagst du zu mir: Was beschuldigt er uns denn? Wer kann seinem Willen widerstehen?

You will say then to me, "Why does he still find fault? For who withstands his will?"

Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?`

20 Ja, lieber Mensch, wer bist du denn, daß du mit Gott rechten willst? Spricht auch ein Werk zu seinem Meister: Warum machst du mich also?

But no, man, who are you who replies against God? Will the thing formed ask him who formed it, "Why did you make me like this?"

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 Hat nicht ein Töpfer Macht, aus einem Klumpen zu machen ein Gefäß zu Ehren und das andere zu Unehren?

Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?

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 Derhalben, da Gott wollte Zorn erzeugen und kundtun seine Macht, hat er mit großer Geduld getragen die Gefäße des Zorns, die da zugerichtet sind zur Verdammnis;

What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made 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 auf daß er kundtäte den Reichtum seiner Herrlichkeit an den Gefäßen der Barmherzigkeit, die er bereitet hat zur Herrlichkeit,
and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand 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 welche er berufen hat, nämlich uns, nicht allein aus den Juden sondern auch aus den Heiden.
us, whom he also called, not from the Jews only, but also from the Gentiles?
not only out of Jews, but also out of nations,**
- 25 Wie er denn auch durch Hosea spricht: "Ich will das mein Volk heißen, daß nicht mein Volk war, und meine Liebe, die nicht meine Liebe war."
As he says also in Hosea, "I will call them `my people,` which were not my people; And her `beloved,` who was not beloved."
as also in Hosea He saith, `I will call what [is] not My people -- My people; and her not beloved -- Beloved,**
- 26 "Und soll geschehen: An dem Ort, da zu ihnen gesagt ward: 'Ihr seid nicht mein Volk', sollen sie Kinder des lebendigen Gottes genannt werden."
"It will be that in the place where it was said to them, `You are not my people,` There will 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 Jesaja aber schreit für Israel: "Wenn die Zahl der Kinder Israel würde sein wie der Sand am Meer, so wird doch nur der Überrest selig werden;
Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, It is the remnant who will 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 denn es wird ein Verderben und Steuern geschehen zur Gerechtigkeit, und der HERR wird das Steuern tun auf Erden."
For He will finish the work and cut it short in righteousness, Because the LORD will make a short work 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 Und wie Jesaja zuvorsagte: "Wenn uns nicht der HERR Zebaoth hätte lassen Samen übrig bleiben, so wären wir wie Sodom und Gomorra."
As Isaiah has said before, "Unless the Lord of Hosts had left us a seed, We would have become like Sodom, And would have been made like Gomorrah."
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 Was wollen wir nun hier sagen? Das wollen wir sagen: Die Heiden, die nicht haben nach der Gerechtigkeit getrachtet, haben Gerechtigkeit erlangt; ich sage aber von der Gerechtigkeit, die aus dem Glauben kommt.
What will we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is 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 Israel aber hat dem Gesetz der Gerechtigkeit nachgetrachtet, und hat das Gesetz der Gerechtigkeit nicht erreicht.**
but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.
and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;
- 32 Warum das? Darum daß sie es nicht aus dem Glauben, sondern aus den Werken des Gesetzes suchen. Denn sie haben sich gestoßen an den Stein des Anlaufens, Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone; wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,**
- 33 wie geschrieben steht: "Siehe da, ich lege in Zion einen Stein des Anlaufens und einen Fels des Ärgernisses; und wer an ihn glaubt, der soll nicht zu Schanden werden."**
even as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense. And no one who believes in him will be put to shame."
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 Liebe Brüder, meines Herzens Wunsch ist, und ich flehe auch zu Gott für Israel, daß sie selig werden.**
Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.
Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;

- 2 Denn ich gebe ihnen das Zeugnis, daß sie eifern um Gott, aber mit Unverstand.
For I testify about them that they have a 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 Denn sie erkennen die Gerechtigkeit nicht, die vor Gott gilt, und trachten, ihre eigene Gerechtigkeit aufzurichten, und sind also der Gerechtigkeit, die vor Gott gilt, nicht untertan.
For being ignorant of God`s righteousness, and seeking to establish their own righteousness, they didn`t subject themselves 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 Denn Christus ist des Gesetzes Ende; wer an den glaubt, der ist gerecht.
For Christ is the end of the law for righteousness to everyone who believes.
For Christ is an end of law for righteousness to every one who is believing,**
- 5 Mose schreibt wohl von der Gerechtigkeit, die aus dem Gesetz kommt: "Welcher Mensch dies tut, der wird dadurch leben."
For Moses writes about the righteousness of the law, "The one who does them will 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** Aber die Gerechtigkeit aus dem Glauben spricht also: "Sprich nicht in deinem Herzen: Wer will hinauf gen Himmel fahren?" (Das ist nichts anderes denn Christum herabholen.)

But the righteousness which is of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (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** Oder: "Wer will hinab in die Tiefe fahren?" (Das ist nichts anderes denn Christum von den Toten holen.)

or, 'Who will descend into the abyss?' (that is, to bring Christ up from the dead.)"

or, 'Who shall go down to the abyss,' that is, Christ out of the dead to bring up.

- 8** Aber was sagt sie? "Das Wort ist dir nahe, in deinem Munde und in deinem Herzen." Dies ist das Wort vom Glauben, das wir predigen.

But what does it say? "The word is near you, in your mouth, and in your 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** Denn so du mit deinem Munde bekennst Jesum, daß er der HERR sei, und glaubst in deinem Herzen, daß ihn Gott von den Toten auferweckt hat, so wirst du selig.

that if you will confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved.

that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,

- 10** Denn so man von Herzen glaubt, so wird man gerecht; und so man mit dem Munde bekennt, so wird man selig.
For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.
for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;
- 11** Denn die Schrift spricht: "Wer an ihn glaubt, wird nicht zu Schanden werden."
For the scripture says, "Whoever believes in him will not be put to shame."
for the Writing saith, `Every one who is believing on him shall not be ashamed,`
- 12** Es ist hier kein Unterschied unter Juden und Griechen; es ist aller zumal ein HERR, reich über alle, die ihn anrufen.
For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on 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** Denn "wer den Namen des HERRN wird anrufen, soll selig werden."
For, "Whoever will call on the name of the Lord will be saved."
for every one -- whoever shall call upon the name of the Lord, he shall be saved.`

- 14 Wie sollen sie aber den anrufen, an den sie nicht glauben? Wie sollen sie aber an den glauben, von dem sie nichts gehört haben? wie sollen sie aber hören ohne Prediger?**

How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? 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 Wie sollen sie aber predigen, wo sie nicht gesandt werden? Wie denn geschrieben steht: "Wie lieblich sich die Füße derer, die den Frieden verkündigen, die das Gute verkündigen!"**

And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring 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 Aber sie sind nicht alle dem Evangelium gehorsam. Denn Jesaja sagt: "HERR, wer glaubt unserm Predigen?"**

But they didn't all listen to the glad news. For Isaiah 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 kommt der Glaube aus der Predigt, das Predigen aber aus dem Wort Gottes. So faith comes by hearing, and hearing by the word of God. so then the faith [is] by a report, and the report through a saying of God,**

18 Ich sage aber: Haben sie es nicht gehört? Wohl, es ist ja in alle Lande ausgegangen ihr Schall und in alle Welt ihre Worte.

But I say, didn't they hear? Yes, most assuredly, "Their sound went out into all the earth, Their words to the ends of the 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 Ich sage aber: Hat es Israel nicht erkannt? Aufs erste spricht Mose: "Ich will euch eifern machen über dem, das nicht ein Volk ist; und über ein unverständiges Volk will ich euch erzürnen."

But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, With a nation void of understanding I will make you angry."

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 Jesaja aber darf wohl so sagen: "Ich bin gefunden von denen, die mich nicht gesucht

haben, und bin erschienen denen, die nicht nach mir gefragt haben."

Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for 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 Zu Israel aber spricht er: "Den ganzen Tag habe ich meine Hände ausgestreckt zu dem Volk, das sich nicht sagen läßt und widerspricht."

But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."

and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.`

- 1 So sage ich nun: Hat denn Gott sein Volk verstoßen? Das sei ferne! Denn ich bin auch ein Israeliter von dem Samen Abrahams, aus dem Geschlecht Benjamin.
I ask then, Did God reject his people? Certainly not! For I also am an Israelite, a descendant 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 Gott hat sein Volk nicht verstoßen, welches er zuvor ersehen hat. Oder wisset ihr nicht, was die Schrift sagt von Elia, wie er tritt vor Gott wider Israel und spricht:
God didn't reject his people, which he foreknew. Or don't you know what the scripture says about Elijah? 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 "HERR, sie haben deine Propheten getötet und deine Altäre zerbrochen; und ich bin allein übriggeblieben, und sie stehen mir nach meinem Leben"?
"Lord, they have killed your prophets, they have broken down your altars; and I am 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 Aber was sagt die göttliche Antwort? "Ich habe mir lassen übrig bleiben siebentausend Mann, die nicht haben ihre Kniee gebeugt vor dem Baal."
But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the 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 Also gehet es auch jetzt zu dieser Zeit mit diesen, die übriggeblieben sind nach der Wahl der Gnade.**

Even so then at this present time also there is a remnant according to the election of grace.

So then also in the present time a remnant according to the choice of grace there hath been;

- 6 Ist's aber aus Gnaden, so ist's nicht aus Verdienst der Werke; sonst würde Gnade nicht Gnade sein. Ist's aber aus Verdienst der Werke, so ist die Gnade nichts; sonst wäre Verdienst nicht Verdienst.**

And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.

- 7 Wie denn nun? Was Israel sucht, das erlangte es nicht; die Auserwählten aber erlangten es. Die andern sind verstockt,**

What then? That which Israel seeks for, that he didn't obtain, but the election obtained it, and the rest were hardened.

What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,

- 8 wie geschrieben steht: "Gott hat ihnen gegeben eine Geist des Schlafs, Augen, daß sie nicht sehen, und Ohren, daß sie nicht hören, bis auf den heutigen Tag."**

According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very 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 Und David spricht: "Laß ihren Tisch zu einem Strick werden und zu einer Berückung und zum Ärgernis und ihnen zur Vergeltung.**
David says, "Let their table be made a snare, and a trap, A stumbling block, and a retribution 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 Verblende ihre Augen, daß sie nicht sehen, und beuge ihren Rücken allezeit."**
Let their eyes be darkened, that they may not see. Bow down their back always."
let their eyes be darkened -- not to behold, and their back do Thou always bow down.`
- 11 So sage ich nun: Sind sie darum angelaufen, daß sie fallen sollten? Das sei ferne! Sondern aus ihrem Fall ist den Heiden das Heil widerfahren, auf daß sie denen nacheifern sollten.**
I ask then, did they stumble that they might fall? Certainly not! But by their fall salvation has come to the Gentiles, 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 Denn so ihr Fall der Welt Reichtum ist, und ihr Schade ist der Heiden Reichtum, wie viel mehr, wenn ihre Zahl voll würde?**
Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more 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 fulness of them?

- 13 Mit euch Heiden rede ich; denn dieweil ich der Heiden Apostel bin, will ich mein Amt preisen,**
For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, 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 ob ich möchte die, so mein Fleisch sind, zu eifern reizen und ihrer etliche selig machen.**
if by any means I may provoke to jealousy those who are my flesh, and may save some of them.
if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,
- 15 Denn so ihre Verwerfung der Welt Versöhnung ist, was wird ihre Annahme anders sein als Leben von den Toten?**
For if the rejection of them [is] the reconciling of the world, what would the receiving of them be, but life from 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 Ist der Anbruch heilig, so ist auch der Teig heilig; und so die Wurzel heilig ist, so sind auch die Zweige heilig.**
If the first fruit is holy, so is the lump. If the root is holy, so are the branches.
and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.

- 17 Ob aber nun etliche von den Zweigen ausgebrochen sind und du, da du ein wilder Ölbaum warst, bist unter sie gepfropft und teilhaftig geworden der Wurzel und des Safts im Ölbaum,**
But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root of the richness
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 so rühme dich nicht wider die Zweige. Rühmst du dich aber wider sie, so sollst du wissen, daß du die Wurzel nicht trägst, sondern die Wurzel trägt dich.**
don` t boast over the branches. But if you boast, it is not you who bear the root, but the root you.
do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!
- 19 So sprichst du: Die Zweige sind ausgebrochen, das ich hineingepfropft würde.**
You will say then, "Branches were broken off, that I might be grafted in."
Thou wilt say, then, `The branches were broken off, that I might be grafted in;` right!
- 20 Ist wohl geredet! Sie sind ausgebrochen um ihres Unglaubens willen; du stehst aber durch den Glauben. Sei nicht stolz, sondern fürchte dich.**
True; by their unbelief they were broken off, and you stand by your faith. Don` t be conceited, but fear;
by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;

21 Hat Gott die natürlichen Zweige nicht verschont, daß er vielleicht dich auch nicht verschone.

for if God didn't spare the natural branches, neither will he spare you.

for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.

22 Darum schau die Güte und den Ernst Gottes: den Ernst an denen, die gefallen sind, die Güte aber an dir, sofern du an der Güte bleibst; sonst wirst du auch abgehauen werden.

See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.

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 Und jene, so nicht bleiben in dem Unglauben, werden eingepropft werden; Gott kann

sie wohl wieder einpropfen.

They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again.

And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graft them in;

24 Denn so du aus dem Ölbaum, der von Natur aus wild war, bist abgehauen und wider die Natur in den guten Ölbaum gepropft, wie viel mehr werden die natürlichen eingepropft in ihren eigenen Ölbaum.

For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, 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 graffed into a good olive tree, how much rather shall they, who [are] according to nature, be graffed into their own olive tree?

25 Ich will euch nicht verhalten, liebe Brüder, dieses Geheimnis (auf daß ihr nicht stolz seid): Blindheit ist Israel zum Teil widerfahren, so lange, bis die Fülle der Heiden eingegangen sei

For I don't desire, brothers, to have you ignorant of this mystery, so that you won't be wise in your own conceits, that a hardening in part has happened to Israel, until the fullness of the Gentiles have 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 und also das ganze Israel selig werde, wie geschrieben steht: "Es wird kommen aus Zion, der da erlöse und abwende das gottlose Wesen von Jakob.

and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, And he will 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 Und dies ist mein Testament mit ihnen, wenn ich ihre Sünden werde wegnehmen."
This is my covenant to them, When I will take away their sins."
and this to them [is] the covenant from Me, when I may take away their sins.`**
- 28 Nach dem Evangelium sind sie zwar Feinde um euretwillen; aber nach der Wahl sind sie Geliebte um der Väter willen.
Concerning the gospel, they are enemies for your sake. But concerning the election, they are beloved for the fathers` sake.
As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account of the fathers;**
- 29 Gottes Gaben und Berufung können ihn nicht gereuen.
For the gifts and the calling of God are irrevocable.
for unrepented of [are] the gifts and the calling of God;**
- 30 Denn gleicherweise wie auch ihr weiland nicht habt geglaubt an Gott, nun aber Barmherzigkeit überkommen habt durch ihren Unglauben,
For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,
for as ye also once did not believe in God, and now did find kindness by the unbelief of these:**

- 31 also haben auch jene jetzt nicht wollen glauben an die Barmherzigkeit, die euch widerfahren ist, auf daß sie auch Barmherzigkeit überkommen.
even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.
so also these now did not believe, that in your kindness they also may find kindness;**
- 32 Denn Gott hat alle beschlossen unter den Unglauben, auf daß er sich aller erbarme.
For God has shut up all to disobedience, that he might have mercy on all.
for God did shut up together the whole to unbelief, that to the whole He might do kindness.**
- 33 O Welch eine Tiefe des Reichtums, beides, der Weisheit und Erkenntnis Gottes! Wie gar unbegreiflich sind sein Gerichte und unerforschlich seine Wege!
Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!
O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!**
- 34 Denn wer hat des HERRN Sinn erkannt, oder wer ist sein Ratgeber gewesen?
"For who has known the mind of the Lord? Or who has been his counselor?"
for who did know the mind of the Lord? or who did become His counsellor?**
- 35 Oder wer hat ihm etwas zuvor gegeben, daß ihm werde wiedervergolten?
"Or who has first given to him, And it will be repaid to him again?"
or who did first give to Him, and it shall be given back to him again?**

36 Denn von ihm und durch ihn und zu ihm sind alle Dinge. Ihm sei Ehre in Ewigkeit! Amen.

For of him, and through him, and to him, are all things. To him be the 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 Ich ermahne euch nun, liebe Brüder, durch die Barmherzigkeit Gottes, daß ihr eure Leiber begeben zum Opfer, das da lebendig, heilig und Gott wohlgefällig sei, welches sei euer vernünftiger Gottesdienst.

Therefore I beg you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual 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 Und stellet euch nicht dieser Welt gleich, sondern verändert euch durch die Erneuerung eures Sinnes, auf daß ihr prüfen möget, welches da sei der gute, wohlgefällige und vollkommene Gotteswille.

Don't be fashioned according to this world, but be transformed by the renewing of your mind, so that you 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 Denn ich sage euch durch die Gnade, die mir gegeben ist, jedermann unter euch, daß niemand weiter von sich halte, als sich's gebührt zu halten, sondern daß er von sich mäßig halte, ein jeglicher, nach dem Gott ausgeteilt hat das Maß des Glaubens.

For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.

For I say, through the grace 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 Denn gleicherweise als wir in einem Leibe viele Glieder haben, aber alle Glieder nicht einerlei Geschäft haben,

For even as we have many members in one body, and all the members don't have the same function,

for as in one body we have many members, and all the members have not the same office,

5 also sind wir viele ein Leib in Christus, aber untereinander ist einer des andern Glied,

so we, who are many, are one body in Christ, and individually members one of another.

so we, the many, one body are in Christ, and members each one of one another.

6 und haben mancherlei Gaben nach der Gnade, die uns gegeben ist.

Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;

And having gifts, different according to the grace that was given to us; whether prophecy -- `According to the proportion of faith!`

- 7 Hat jemand Weissagung, so sei sie dem Glauben gemäß. Hat jemand ein Amt, so warte er des Amtes. Lehrt jemand, so warte er der Lehre.**
or service, let us give ourselves to service; or he who teaches, to his teaching; or ministration -- `In the ministration!` or he who is teaching -- `In the teaching!`
- 8 Ermahnt jemand, so warte er des Ermahnens. Gibt jemand, so gebe er einfältig. Regiert jemand, so sei er sorgfältig. Übt jemand Barmherzigkeit, so tue er's mit Lust.**
or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows 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 Die Liebe sei nicht falsch. Hasset das Arge, hanget dem Guten an.**
Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.
The love unfeigned: abhorring the evil; cleaving to the good;
- 10 Die brüderliche Liebe untereinander sei herzlich. Einer komme dem andern mit Ehrerbietung zuvor.**
In love of the brothers be tenderly affectionate one to another; in honor preferring one another;
in the love of brethren, to one another kindly affectioned: in the honour going before one another;

- 11 Seid nicht träge in dem, was ihr tun sollt. Seid brünstig im Geiste. Schicket euch in die Zeit.**
not lagging in diligence; fervent in spirit; serving the Lord;
in the diligence not slothful; in the spirit fervent; the Lord serving;
- 12 Seid fröhlich in Hoffnung, geduldig in Trübsal, haltet an am Gebet.**
rejoicing in hope; enduring in oppression; continuing steadfastly in prayer;
in the hope rejoicing; in the tribulation enduring; in the prayer persevering;
- 13 Nehmet euch der Notdurft der Heiligen an. Herberget gern.**
contributing to the needs of the saints; given to hospitality.
to the necessities of the saints communicating; the hospitality pursuing.
- 14 Segnet, die euch verfolgen; segnet und fluchet nicht.**
Bless those who persecute you; bless, and don't curse.
Bless those persecuting you; bless, and curse not;
- 15 Freut euch mit den Fröhlichen und weint mit den Weinenden.**
Rejoice with those who rejoice. Weep with those who weep.
to rejoice with the rejoicing, and to weep with the weeping,

16 Habt einerlei Sinn untereinander. Trachtet nicht nach hohen Dingen, sondern haltet euch herunter zu den Niedrigen.

Be of the same mind one toward another. Don`t set your mind on high things, but associate with the humble. Don`t be wise in your own conceits.

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 Haltet euch nicht selbst für klug. Vergeltet niemand Böses mit Bösem. Fleißigt euch der Ehrbarkeit gegen jedermann.

Repay no one evil for evil. Respect what is honorable in the sight of all men.

giving back to no one evil for evil; providing right things before all men.

18 Ist es möglich, soviel an euch ist, so habt mit allen Menschen Frieden.

If it is possible, as much as it is up to you, be at peace with all men.

If possible -- so far as in you -- with all men being in peace;

19 Rächet euch selber nicht, meine Liebsten, sondern gebet Raum dem Zorn Gottes; denn es steht geschrieben: "Die Rache ist mein; ich will vergelten, spricht der HERR."

Don`t seek revenge yourselves, beloved, but give place to God`s wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."

not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,

20 So nun deinen Feind hungert, so speise ihn; dürstet ihn, so tränke ihn. Wenn du das tust, so wirst du feurige Kohlen auf sein Haupt sammeln.

Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on 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 Laß dich nicht das Böse überwinden, sondern überwinde das Böse mit Gutem.

Don't be overcome by evil, but overcome evil with good.

Be not overcome by the evil, but overcome, in the good, the evil.

1 Jedermann sei untertan der Obrigkeit, die Gewalt über ihn hat. Denn es ist keine Obrigkeit ohne von Gott; wo aber Obrigkeit ist, die ist von Gott verordnet.

Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who be are ordained 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 Wer sich nun der Obrigkeit widersetzt, der widerstrebt Gottes Ordnung; die aber widerstreben, werden über sich ein Urteil empfangen.

Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.

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 Denn die Gewaltigen sind nicht den guten Werken, sondern den bösen zu fürchten. Willst du dich aber nicht fürchten vor der Obrigkeit, so tue Gutes, so wirst du Lob von ihr haben.**

For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,

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 Denn sie ist Gottes Dienerin dir zu gut. Tust du aber Böses, so fürchte dich; denn sie trägt das Schwert nicht umsonst; sie ist Gottes Dienerin, eine Rächerin zur Strafe über den, der Böses tut.**

for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a minister of God, an avenger for wrath to him who 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 Darum ist's not, untertan zu sein, nicht allein um der Strafe willen, sondern auch um des Gewissens willen.**

Therefore you need to be in subjection, not only because of the wrath, but also for conscience` sake.

Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,

6 Derhalben müßt ihr auch Schoß geben; denn sie sind Gottes Diener, die solchen Schutz handhaben.

For this reason you also pay taxes, for they are ministers of God's service, 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 So gebet nun jedermann, was ihr schuldig seid: Schoß, dem der Schoß gebührt; Zoll, dem der Zoll gebührt; Furcht, dem die Furcht gebührt; Ehre, dem die Ehre gebührt.

Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.

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 Seid niemand nichts schuldig, als daß ihr euch untereinander liebt; denn wer den andern liebt, der hat das Gesetz erfüllt.

Owe no one anything, except to love one another; for he who loves his neighbor 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** Denn was da gesagt ist: "Du sollst nicht ehebrechen; du sollst nicht töten; du sollst nicht stehlen; du sollst nicht falsch Zeugnis geben; dich soll nichts gelüsten", und so ein anderes Gebot mehr ist, das wird in diesen Worten zusammengefaßt: "Du sollst deinen Nächsten lieben wie dich selbst."

For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

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** Denn Liebe tut dem Nächsten nichts Böses. So ist nun die Liebe des Gesetzes Erfüllung.

Love doesn't harm his neighbor. Love therefore is the fulfillment of the law.

the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law.

- 11** Und weil wir solches wissen, nämlich die Zeit, daß die Stunde da ist, aufzustehen vom Schlaf (sintemal unser Heil jetzt näher ist, denn da wir gläubig wurden;

This, knowing the time, that it is already time for you to awake out of sleep, for salvation is now nearer to us than when we first 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 die Nacht ist vorgerückt, der Tag aber nahe herbeigekommen): so lasset uns ablegen die Werke der Finsternis und anlegen die Waffen des Lichtes.**
The night is far gone, and the day is near. Let`s therefore throw off the works of darkness, and let`s put on the armor 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 Lasset uns ehrbar wandeln als am Tage, nicht in Fressen und Saufen, nicht in Kammern und Unzucht, nicht in Hader und Neid;**
Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.
as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;
- 14 sondern ziehet an den HERRN Jesus Christus und wartet des Leibes, doch also, daß er nicht geil werde.**
But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.
but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.
- 1 Den Schwachen im Glauben nehmet auf und verwirrt die Gewissen nicht.**
But receive him who is weak in faith, not for judging thoughts.
And him who is weak in the faith receive ye -- not to determinations of reasonings;
- 2 Einer glaubt er möge allerlei essen; welcher aber schwach ist, der ißt Kraut.**
One man has faith to eat all things, but he who is weak eats herbs.
one doth believe that he may eat all things -- and he who is weak doth eat herbs;

3 Welcher ißt, der verachte den nicht, der da nicht ißt; und welcher nicht ißt, der richte den nicht, der da ißt; denn Gott hat ihn aufgenommen.

Don` t let him who eats despise him who doesn` t eat. Don` t let him who doesn` t eat judge him who 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 Wer bist du, daß du einen fremden Knecht richtest? Er steht oder fällt seinem HERRN. Er mag aber wohl aufgerichtet werden; denn Gott kann ihn wohl aufrichten.

Who are you who judge the servant of another? To his own lord he stands or falls. Yes, he will be made to stand, for God has power 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 Einer hält einen Tag vor dem andern; der andere aber hält alle Tage gleich. Ein jeglicher sei in seiner Meinung gewiß.

One man esteems one day above another. Another esteems every day alike. Let each man be fully assured 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 Welcher auf die Tage hält, der tut's dem HERRN; und welcher nichts darauf hält, der tut's auch dem HERRN. Welcher ißt, der ißt dem HERRN, denn er dankt Gott; welcher nicht ißt, der ißt dem HERRN nicht und dankt Gott.**

He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't 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 Denn unser keiner lebt sich selber, und keiner stirbt sich selber.
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 Leben wir, so leben wir dem HERRN; sterben wir, so sterben wir dem HERRN.
Darum, wir leben oder sterben, so sind wir des HERRN.**

For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or 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 Denn dazu ist Christus auch gestorben und auferstanden und wieder lebendig geworden, daß er über Tote und Lebendige HERR sei.**

For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the 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 Du aber, was richtest du deinen Bruder? Oder, du anderer, was verachtest du deinen Bruder? Wir werden alle vor den Richtstuhl Christi dargestellt werden;
But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.
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 denn es steht geschrieben: "So wahr ich lebe, spricht der HERR, mir sollen alle Kniee gebeugt werden, und alle Zungen sollen Gott bekennen."
For it is written, "As I live,` says the Lord, `to me every knee will bow. Every tongue will 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 wird nun ein jeglicher für sich selbst Gott Rechenschaft geben.
So then each one of us will give account of himself to God.
so, then, each of us concerning himself shall give reckoning to God;**
- 13 Darum lasset uns nicht mehr einer den andern richten; sondern das richtet vielmehr, daß niemand seinem Bruder einen Anstoß oder Ärgernis darstelle.
Therefore Let`s not judge one another any more, but judge this rather, that no man put a stumbling block in his brother`s way, or an occasion of falling.
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 Ich weiß und bin gewiß in dem HERRN Jesus, daß nichts gemein ist an sich selbst; nur dem, der es rechnet für gemein, dem ist's gemein.

I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except

that to him who considers anything to be unclean, to him it is unclean.

I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean;

15 So aber dein Bruder um deiner Speise willen betrübt wird, so wandelst du schon nicht nach der Liebe. Verderbe den nicht mit deiner Speise, um welches willen Christus gestorben ist.

Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ 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 Darum schaffet, daß euer Schatz nicht verlästert werde.

Then don't let your good be slandered,

Let not, then, your good be evil spoken of,

17 Denn das Reich Gottes ist nicht Essen und Trinken, sondern Gerechtigkeit und Friede und Freude in dem heiligen Geiste.

for the kingdom of God is not eating and drinking, but righteousness, 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 Wer darin Christo dient, der ist Gott gefällig und den Menschen wert.

For he who serves Christ in these things is acceptable to God and approved by men.

for he who in these things is serving the Christ, [is] acceptable to God and approved of men.

19 Darum laßt uns dem nachstreben, was zum Frieden dient und was zur Besserung untereinander dient.

So then, let us follow after things which make for peace, and things whereby we may build one another up.

So, then, the things of peace may we pursue, and the things of building up one another;

20 Verstöre nicht um der Speise willen Gottes Werk. Es ist zwar alles rein; aber es ist nicht gut dem, der es ißt mit einem Anstoß seines Gewissens.

Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

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 Es ist besser, du essest kein Fleisch und trinkest keinen Wein und tust nichts, daran sich dein Bruder stößt oder ärgert oder schwach wird.

It is good not to eat meat, drink wine nor do anything by which your brother stumbles, is offended, or is made 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 du den Glauben, so habe ihn bei dir selbst vor Gott. Selig ist, der sich selbst kein Gewissen macht in dem, was er annimmt.

Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.

Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

23 Wer aber darüber zweifelt, und ißt doch, der ist verdammt; denn es geht nicht aus dem Glauben. Was aber nicht aus dem Glauben geht, das ist Sünde.

But he who doubts is condemned if he eats, because it isn't of faith; and 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 Wir aber, die wir stark sind, sollen der Schwachen Gebrechlichkeit tragen und nicht gefallen an uns selber haben.

Now we who are strong ought to bear the weaknesses 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 Es stelle sich ein jeglicher unter uns also, daß er seinem Nächsten gefalle zum Guten, zur Besserung.

Let each one of us please his neighbor for that which is good, to be building him up.

for let each one of us please the neighbor for good, unto edification,

- 3 Denn auch Christus hatte nicht an sich selber Gefallen, sondern wie geschrieben steht: "Die Schmähungen derer, die dich schmähen, sind auf mich gefallen."
For Christ also didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on 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 Was aber zuvor geschrieben ist, das ist uns zur Lehre geschrieben, auf daß wir durch Geduld und Trost der Schrift Hoffnung haben.
For whatever things were written before were written for our learning, that through patience and through comfort 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 Der Gott aber der Geduld und des Trostes gebe euch, daß ihr einerlei gesinnt seid untereinander nach Jesu Christo,
Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus,
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;**
- 6 auf daß ihr einmütig mit einem Munde lobet Gott und den Vater unseres HERRN Jesu Christi.
that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ;**

7 Darum nehmet euch untereinander auf, gleichwie euch Christus hat aufgenommen zu

Gottes Lobe.

Therefore receive one another, even as Christ also 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 Ich sage aber, daß Jesus Christus sei ein Diener gewesen der Juden um der Wahrhaftigkeit willen Gottes, zu bestätigen die Verheißungen, den Vätern geschehen;

Now I say that Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises given to the fathers,

And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers,

9 daß die Heiden aber Gott loben um der Barmherzigkeit willen, wie geschrieben steht: "Darum will ich dich loben unter den Heiden und deinem Namen singen."

and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, And sing to your 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 Und abermals spricht er: "Freut euch, ihr Heiden, mit seinem Volk!"

Again he says, "Rejoice, you Gentiles, with his people."

and again it saith, `Rejoice ye nations, with His people;`

11 Und abermals: "Lobt den HERRN, alle Heiden, und preiset ihn, alle Völker!"
Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."
and again, `Praise the Lord, all ye nations; and laud Him, all ye peoples;`

12 Und abermals spricht Jesaja: "Es wird sein die Wurzel Jesse's, und der auferstehen wird, zu herrschen über die Heiden; auf den werden die Heiden hoffen."

Again, Isaiah says, "There will be the root of Jesse, He who arises to rule over the Gentiles; On him will the Gentiles 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 Der Gott aber der Hoffnung erfülle euch mit aller Freude und Frieden im Glauben, daß ihr völlige Hoffnung habet durch die Kraft des heiligen Geistes.

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.

and 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 Ich weiß aber gar wohl von euch, liebe Brüder, daß ihr selber voll Gütigkeit seid, erfüllt mit Erkenntnis, daß ihr euch untereinander könnet ermahnen.

I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.

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 Ich habe es aber dennoch gewagt und euch etwas wollen schreiben, liebe Brüder, euch zu erinnern, um der Gnade willen, die mir von Gott gegeben ist,
But I write the more boldly to you in some measure, as putting you again in memory, because of the grace that was 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 grace that is given to me by God,**
- 16 daß ich soll sein ein Diener Christi unter den Heiden, priesterlich zu warten des Evangeliums Gottes, auf daß die Heiden ein Opfer werden, Gott angenehm, geheiligt durch den heiligen Geist.
that I should be a servant of Christ Jesus to the Gentiles, serving the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.
for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.**
- 17 Darum kann ich mich rühmen in Jesus Christo, daß ich Gott diene.
I have therefore my boasting in Christ Jesus in things pertaining to God.
I have, then, a boasting in Christ Jesus, in the things pertaining to God,**
- 18 Denn ich wollte nicht wagen, etwas zu reden, wo dasselbe Christus nicht durch mich wirkte, die Heiden zum Gehorsam zu bringen durch Wort und Werk,
For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, 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 durch Kraft der Zeichen und Wunder und durch Kraft des Geistes Gottes, also daß ich von Jerusalem an und umher bis Illyrien alles mit dem Evangelium Christi erfüllt habe

in the power of signs and wonders, in the power of God`s Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the gospel of 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 good news of the Christ;

20 und mich sonderlich geflissen, das Evangelium zu predigen, wo Christi Name nicht bekannt war, auf daß ich nicht auf einen fremden Grund baute,

yes, making it my aim so to preach the gospel, not where Christ was already named, that I might not build on another man`s foundation.

and so counting it honour to proclaim good news, not where Christ was named -- that upon another`s foundation I might not build --

21 sondern wie geschrieben steht: "Welchen ist nicht von ihm verkündigt, die sollen's sehen, und welche nicht gehört haben, sollen's verstehen."

But, as it is written, "They will see, to whom no news of him came. They who haven`t heard will 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 Das ist auch die Ursache, warum ich vielmal verhindert worden, zu euch zu kommen.

Therefore also I was hindered these many times from coming to you, Wherefore, also, I was hindered many times from coming unto you,

- 23 Nun ich aber nicht mehr Raum habe in diesen Ländern, habe aber Verlangen, zu euch zu kommen, von vielen Jahren her,**
but now, no longer having any place in these regions, and having these many years a longing to come to you,
and now, no longer having place in these parts, and having a longing to come unto you for many years,
- 24 so will ich zu euch kommen, wenn ich reisen werde nach Spanien. Denn ich hoffe, daß ich da durchreisen und euch sehen werde und von euch dorthin geleitet werden möge, so doch, daß ich zuvor mich ein wenig an euch ergötze.**
whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.
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 Nun aber fahre ich hin gen Jerusalem den Heiligen zu Dienst.**
But now, I say, I am going to Jerusalem, serving the saints.
And, now, I go on to Jerusalem, ministering to the saints;
- 26 Denn die aus Mazedonien und Achaja haben willig eine gemeinsame Steuer zusammengelegt den armen Heiligen zu Jerusalem.**
For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.
for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;

27 Sie haben's willig getan, und sind auch ihre Schuldner. Denn so die Heiden sind ihrer geistlichen Güter teilhaftig geworden, ist's billig, daß sie ihnen auch in leiblichen Gütern Dienst beweisen.

Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.

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 Wenn ich nun solches ausgerichtet und ihnen diese Frucht versiegelt habe, will ich durch euch nach Spanien ziehen.

When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you to Spain.

This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;

29 Ich weiß aber, wenn ich zu euch komme, daß ich mit vollem Segen des Evangeliums Christi kommen werde.

I know that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.

and I have known that coming unto you -- in the fulness of the blessing of the good news of Christ I shall come.

30 Ich ermahne euch aber, liebe Brüder, durch unsern HERRN Jesus Christus und durch die Liebe des Geistes, daß ihr helfet kämpfen mit Beten für mich zu Gott,

Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,

And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,

- 31 auf daß ich errettet werde von den Ungläubigen in Judäa, und daß mein Dienst, den ich für Jerusalem tue, angenehm werde den Heiligen,**
that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;
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 auf daß ich mit Freuden zu euch komme durch den Willen Gottes und mich mit euch erquicke.**
that I may come to you in joy through the will of God, and together with you, find rest.
that in joy I may come unto you, through the will of God, and may be refreshed with you,
- 33 Der Gott aber des Friedens sei mit euch allen! Amen.**
Now the God of peace be with you all. Amen.
and the God of the peace [be] with you all. Amen.
- 1 Ich befehle euch aber unsere Schwester Phöbe, welche ist im Dienste der Gemeinde zu Kenchreä,**
I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,
And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

- 2** daß ihr sie aufnehmet in dem HERRN, wie sich's ziemt den Heiligen, und tut ihr Beistand in allem Geschäfte, darin sie euer bedarf; denn sie hat auch vielen Beistand getan, auch mir selbst.
- that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.
- 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** Grüßt die Priscilla und den Aquila, meine Gehilfen in Christo Jesu, Greet Prisca and Aquila, my fellow workers in Christ Jesus, Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus --
- 4** welche haben für mein Leben ihren Hals dargegeben, welchen nicht allein ich danke, sondern alle Gemeinden unter den Heiden.
- who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.
- 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** Auch grüßet die Gemeinde in ihrem Hause. Grüßet Epänetus, meinen Lieben, welcher ist der Erstling unter denen aus Achaja in Christo.
- Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first-fruits of Achaia to Christ.
- and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.

- 6 Grüßet Maria, welche viel Mühe und Arbeit mit uns gehabt hat.
Greet Mary, who labored much for us.
Salute Mary, who did labour much for us;**
- 7 Grüßet den Andronikus und den Junias, meine Gefreundeten und meine Mitgefangenen, welche sind berühmte Apostel und vor mir gewesen in Christo.
Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also have been 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 Grüßet Amplias, meinen Lieben in dem HERRN.
Greet Amplias, my beloved in the Lord.
Salute Amplias, my beloved in the Lord;**
- 9 Grüßet Urban, unsern Gehilfen in Christo, und Stachys, meinen Lieben.
Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;**
- 10 Grüßet Apelles, den Bewährten in Christo. Grüßet, die da sind von des Aristobulus Gesinde.
Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.
salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;**

- 11 Grüßet Herodian, meinen Gefreundeten. Grüßet, die da sind von des Narzissus Gesinde in dem HERRN.**
Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.
salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;
- 12 Grüßet die Tryphäna und die Tryphosa, welche in dem HERRN gearbeitet haben. Grüßet die Persis, meine Liebe, welche in dem HERRN viel gearbeitet hat.**
Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored 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 Grüßet Rufus, den Auserwählten in dem HERRN, und seine und meine Mutter.**
Greet Rufus, the chosen in the Lord, and his mother and mine.
Salute Rufus, the choice one in the Lord, and his mother and mine,
- 14 Grüßet Asynkritis, Phlegon, Hermas, Patrobas, Hermes und die Brüder bei ihnen.**
Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;

- 15 Grüßet Philologus und die Julia, Nereus und seine Schwester und Olympas und alle Heiligen bei ihnen.**

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

salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;

- 16 Grüßet euch untereinander mit dem heiligen Kuß. Es grüßen euch die Gemeinden Christi.**

Greet one another with a holy kiss. The assemblies of Christ greet you.

salute one another in a holy kiss; the assemblies of Christ do salute you.

- 17 Ich ermahne euch aber, liebe Brüder, daß ihr achtet auf die, die da Zertrennung und Ärgernis anrichten neben der Lehre, die ihr gelernt habt, und weicht von ihnen.**

Now I beg you, brothers, mark those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, 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 Denn solche dienen nicht dem HERRN Jesus Christus, sondern ihrem Bauche; und durch süße Worte und prächtige Reden verführen sie unschuldige Herzen.**

For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.

for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,

- 19** Denn euer Gehorsam ist bei jedermann kund geworden. Derhalben freue ich mich über euch; ich will aber, daß ihr weise seid zum Guten, aber einfältig zum Bösen. For your obedience has reached all. I rejoice therefore over you. But I desire to have you wise to that which is good, but innocent to that which is 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** Aber der Gott des Friedens zertrete den Satan unter eure Füße in kurzem. Die Gnade unsers HERRN Jesu Christi sei mit euch! Now the God of peace will crush Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you. and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!
- 21** Es grüßen euch Timotheus, mein Gehilfe, und Luzius und Jason und Sosipater, meine Gefreundeten. Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;
- 22** Ich, Tertius, grüße euch, der ich diesen Brief geschrieben habe, in dem HERRN. I, Tertius, who write the letter, greet you in the Lord. I Tertius salute you (who wrote the letter) in the Lord;

23 Es grüßt euch Gajus, mein und der ganzen Gemeinde Wirt. Es grüßt euch Erastus, der Stadt Rentmeister, und Quartus, der Bruder.

Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.

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 Die Gnade unsers HERRN Jesus Christus sei mit euch allen! Amen.

The grace of our Lord Jesus Christ be with you all! Amen.

the grace of our Lord Jesus Christ [be] with you all. Amen.