

Structure

- 1:1-7 Address, summary of the good news, blessing
- 1:8-17 Thanksgiving for the Romans' faithfulness, Paul's prayers and plans
- 1:18-15:13 Jews and Gentiles are equal before God
 - 1:18-3:20 Jews and Gentiles have both dishonored God
 - 1:18-32 Gentiles are without excuse
 - 2:1-16 All who judge are self-condemned
 - 2:17-29 A Jew who teaches the law and breaks it is self-condemned
 - 3:1-20 Both Jews and Greeks are indicted under law
 - 3:21-4:25 Jews and Gentiles equal under faithfulness
 - 3:21-26 Jews and Gentiles equal under Jesus' faithfulness
 - 3:27-4:2a Jews and Gentiles equal under one God who justifies both through faithfulness
 - 4:2b-25 Jews and Gentiles equal under Abraham's faithfulness
 - 5:1-8:39 In Anointed all are reconciled to God
 - 5:1-11 Justified through Anointed's faithfulness we are reconciled to God
 - 5:12-21 As the sin of one reigned in death to all, grace reigns in life through one, Jesus
 - 6:1-14 We died to sin with Anointed so we may live with him in his resurrection
 - 6:15-23 Being freed from sin, be slaves to God in Anointed Jesus
 - 7:1-8:8 Freed from the law of sin and death by the law of the spirit of life in Anointed
 - 8:9-39 United as God's sons and heirs in Anointed
 - 9:1-11:36 Israel and Gentiles are interdependent for salvation
 - 9:1-5 Doxology to the Israelites and blessing to God
 - 9:6-29 A remnant will be called and saved from Israel, and also from Gentiles
 - 9:30-10:21 Gentiles found what they did not seek, Israel has not found what it sought
 - 11:1-10 The chosen obtained what Israel was seeking, the rest were hardened
 - 11:11-32 Part of Israel is hardened so both Gentiles and Israel may be saved
 - 11:33-36 Doxology
 - 12:1-13:14 Be members of one another, as one body in Anointed, under God's will
 - 12:1-2 Present yourselves to God, do not be conformed to this age
 - 12:3-13 Be united in Anointed under God who has given us different gifts
 - 12:14-21 Unity under adversity and diversity
 - 13:1-7 Unity under God's authorities and ministers (religious and civil)
 - 13:8-10 Love your neighbor
 - 13:11-14 Throw off the works of darkness, put on the Anointed
 - 14:1-15:13 Jews and Gentiles, glorify God together, as brothers
 - 14:1-13a Welcome your weak brother (a Jew) as God has welcomed him
 - 14:13b-23 Do not, for food, destroy God's people
 - 15:1-6 The strong should bear with the weak
 - 15:7-13 Welcome one another, Jews and Gentiles, as Anointed welcomed you
- 15:14-16:23 Confidence in the Romans, Paul's plans and request for prayer, benedictions, greetings
 - 15:14-32 Confidence in the Romans, Paul's ministry and plans, request for prayer
 - 15:33 Peace benediction
 - 16:1-2 Commendation of the letter carrier
 - 16:3-16 Greetings to those in Rome
 - 16:17-20a Warning, rejoicing for those in Rome
 - 16:20b Grace benediction
 - 16:21-23 Greetings from those with Paul
- 16:25-27 Blessing, summary of the good news, doxology

The overall structure is ABCBA. The center, the main body, is structured ABCCBA.

Background

Paul wrote this letter near the end of his third missionary journey (within 51-58), in Corinth (16:1), where he stayed for perhaps three months before returning to Jerusalem. After Jerusalem, he planned to go to Rome for the first time (see Rom 15:22-32; Acts 19:21). Nero was the Roman emperor from 54 to 68.

Theme

This letter is addressed “to all who are in Rome, God’s loved ones, called to be holy ones.” It continues the theme of Paul’s previous letters: the unity of God’s “holy ones” with “God our Father” and with each other in “our Lord Jesus Anointed,” with special emphasis here on the issue addressed in Galatians that this includes both Jews and Gentiles on a fully equal basis—equal in being under law and in failing to keep that law, equal in being freed from sin and law by the faithfulness of both Abraham and Jesus, and equal in being made God’s sons and heirs, and brothers of each other, through Jesus’ faithfulness and resurrection. Paul summarizes his overall theme in this letter in 1:5 and 16:26, “for obedience of faithfulness in all nations,” the fulfillment of Gen 22:18.

As in his other letters, Paul refers to that unity and how God has initiated it as the “good news.” His one-sentence address (1:1-7), the longest address of all his letters and the only one to include the term, “good news” (1:1), is primarily a summary of the good news, which is Paul’s title of this letter, the only one of Paul’s letters to suggest a title. The good news is Paul’s (2:16; 16:25), Anointed’s (1:9; 15:19), and God’s (1:1; 15:16).

Paul’s letter to the Romans is the second (after Galatians) extended presentation of the “Gospel,” that is, how Jesus’ death and resurrection have benefited both Jew and Gentile. “Gospel” comes from Old English *god + spel* = good news, and is a translation of the Greek *eu + angelion* = good news. Accordingly, Galatians and Romans are the oldest “Gospels,” the earliest to be written.

Paul urges us to be members of one another in one body in Anointed, and he urges Jews and Gentiles to glorify God together as brothers. We thereby become a fulfillment of 1:17, “God’s justfulness is revealed by faithfulness to faithfulness,” and 3:22, “God’s justfulness has been made known through Jesus Anointed’s faithfulness to all who are faithful.”

Paul makes it clear that our relationship to God and with each other in Anointed is not a judicial or legal relationship based on law, righteousness or justification, but a family relationship based on love and faithfulness. Romans and Galatians also specifically include Abraham because this family relationship began among “God our Father,” Abraham the “father of us all” (as Paul translates Abraham’s name; see 4:16-18), and Abraham’s “children of the promise” (9:6-29). Jesus did not start a new family but helped to fulfill God’s covenant with Abraham to bless all nations through Abraham and his seed (Rom 4; Gen 12:3; 18:18; 22:18). So Abraham is the father of all God’s holy ones, Jew and Gentile, because of God’s call to Abraham, Abraham’s faithfulness to God, and the faithfulness of Abraham’s descendant, Jesus, in bringing all nations into that relationship. And Jesus is our Lord because of his faithfulness to God, to the Jews, and to the Gentiles in “confirming” God’s covenant with Abraham to bless all nations (15:7-13). God’s gift to both Abraham and Jesus was “life to the dead” (4:17)—a son to Abraham and Sarah when they were “as good as dead” (4:19), and raising Jesus “from the dead” (4:24). An important part of that family relationship is the partnership and unity among God’s holy ones, both Jew and Gentile, which Paul addresses especially in 12:1-15:13.

Holiness or unholiness, cleanness or uncleanness, Jew or Gentile, loved by God or estranged from God, are not results of what one does; they are results of, and responses to, a family relationship. The remedy is not a change of behavior, but a change of family. And changing one’s family or becoming “chosen” by God cannot be accomplished by oneself or initiated by the “chosen.” How God initiated, for both Jews and Gentiles, the fulfillment of God’s promise to

Abraham (4:16; 15:7-13; Gal 3:8,14; Gen 22:18) through Anointed Jesus is an important part of Paul's theme in Romans.

A notable omission

A notable omission is the omission of the word *church* in the opening address. In his earlier letters—1 Thessalonians, Galatians, and 1 & 2 Corinthians—Paul addressed his letter to the *church* or *churches* (“called out assembly”) of those places. His only subsequent letter even indirectly addressed to a *church* is Philemon, where Paul adds: “and to the church at your house” (and 2 Th which was modeled closely after 1 Th). Why does Paul not use *churches* in his address to the Romans? The subject matter of Romans suggests an explanation.

The Greek word for church, (*ek + klesia* = called out from) is a synonym, in its root meaning, for the Greek word for synagogue, (*sun + agoge* = gathered together). Both speak of a community that God has called out from the nations so they can be gathered together in God's family. Both are used frequently in the Greek translation (the LXX) of the Hebrew Bible to refer to the congregation of God's people. Paul never uses *synagogue* in his letters.

In Romans, Paul is promoting unity among Jews and Gentiles, but not sameness. The term “Christian” (another term Paul never used in his letters) implies the replacement of Judaism rather than its completion. But as the “Way” tended to become a sect meeting separately from the synagogue, the terms *church* and *synagogue* tended to become mutually exclusive. By the end of the first century they had become firmly separated. *Church* included Christians but not Jews, and *synagogue* included Jews but not Christians. In usage they were becoming more antonyms than synonyms. So in addressing God's family in Rome, which consisted mostly of Gentiles, and when telling the Romans about his pending journey to minister to God's family in Jerusalem, which consisted mostly of Jews, he avoided using terms like “church” or “synagogue,” and used more inclusive terms, except as in Chapter 16.

In 1:6-7 he uses three terms: “Jesus Anointed's called *ones*,” “God's loved *ones*,” and “called to be holy *ones*.” In 15:25-26,31, in reference to God's family at Jerusalem, he uses “holy *ones*.” In two of the phrases used in 1:6-7, Paul uses the word *called* which forms part of the Greek word for *church*, making it evident that Paul is thinking of *church* (*called out from*) but is avoiding the term that had become, or was becoming, uncomfortable to Jews. Paul is practicing what he preaches in Romans 12-15.

Another notable omission

Paul never uses the word, “Christian,” in any of his letters. That word appears in the NT only at Acts 11:26 and 26:28, and in 1 Peter 4:16. Acts 11:26 says that word was first used at Antioch after Paul and Barnabas had preached there for a year at the beginning of Paul's new career as Anointed's apostle and before Paul had written any of his letters. In his letters Paul refers to all of God's people, Jew and gentile, as “holy ones” which is customarily translated into English as “saints.” The term “Christian” would have implied the replacement of Judaism, not its completion or fulfillment, so Paul appears to have deliberately refrained from using it.

God's Good News to the Romans

Text in *italics* is omitted in the Greek source

Address, summary of the good news, blessing¹

1 Paul, a slave of **Anointed Jesus**,
 called *to be* an apostle,
 set apart for God's good news,
² which he promised before through his prophets in *the* holy scriptures ³ concerning his son,
 who was born by David's seed
 according to flesh,
⁴ who was appointed God's Son In Power
 according to spirit of holiness
 by resurrection of *the* dead,
Jesus Anointed our Lord,
⁵ through whom
 we have received grace and apostleship
 for obedience of faithfulness in all nations
 for his name's sake,
⁶ among whom are you also, Jesus Anointed's called *ones*, ⁷ To all who are in Rome,
 God's loved *ones*,
 called *to be* holy *ones*:
 Grace to you and peace from God our Father and *the* **Lord Jesus Anointed**.

Thanksgiving for the Romans' faithfulness, Paul's prayers and plans²

⁸ First, I give thanks to my God through Jesus Anointed for you all, because your **faithfulness** is **proclaimed** in all the world.
⁹ My witness is God,
 whom I serve in my spirit in his son's good news,
 that without ceasing I make mention of you ¹⁰ always in my prayers, asking that somehow
 now at last I may succeed by God's will in coming to you.
¹¹ For I long to see you, that I may share with you some spiritual gift to strengthen you,
¹² that is, to be encouraged together with you by each other's faithfulness, both
 yours and mine.
¹³ I do not want you to be unaware, brothers, **that often**
I have longed
to come to you—
and I have been unable
until now—
 that I may have some fruit also among you, as well as among the other nations.
¹⁴ To both Greeks and foreigners, to both learned and ignorant, I am obligated.
¹⁵ So I am eager to preach *the* good news also to you in Rome.
¹⁶ For I am not ashamed of the good news,
 for God's Power is for salvation to everyone who is faithful—Jew first, also Greek,
¹⁷ for in it (*in the good news*) God's justfulness is **revealed by faithfulness to faithfulness**, as it is
 written: "The just *one* by faithfulness³ will live."⁴

¹ 1:1-7 The first of five divisions of this letter. Parallel with 16:25-27. Paul's longest opening address.

² 1:8-17 The second of five divisions of this letter. Parallel with 15:14-16:23. Compare 1:13 with 15:22-23.

³ 1:17 *Faithfulness*. The Hebrew word in Habakkuk 2:4, translated here as "faithfulness," means "firmness, steadfastness, faithfulness, trust, fidelity." It appears in the Hebrew Bible 49 times. Only once, in Habakkuk 2:4, is it translated "faith" by the KJV. The KJV translates it: faithfulness 18 times, truth 13, faithfully 5, office 5, faithful 3, faith

Jews and Gentiles are equal before God⁵**Jews and Gentiles have both dishonored God⁶****Gentiles are without excuse⁷**

18 Revealed is

the vengeance

of God

from heaven

against all godlessness and injustice

of people

who the truth in injustice

suppress.

19 For what can be known about God is plain to them, because God to them has made *it* plain.

20 His invisible *attributes*,

from creation of *the* world, by the *things* created are understood *and* clearly seen,

both his eternal power and deity.

So they are without excuse.

21 For, knowing God, not as God did they glorify or thank *him*.

Instead, they became futile in their thinking,

and darkened was their uncomprehending heart.

22 Claiming to be wise, they became fools,

23 and exchanged the glory of the immortal God for a likeness of an image of mortal man and birds and four-footed animals and reptiles.

24 Therefore, **God handed them over**

in the lusts of their hearts to impurity so as to disgrace their bodies among themselves,

25 those who exchanged God's truth for a lie

and worshiped and served the creature rather than the Creator,

who is blessed into the ages! Amen.

26 Because of this **God handed them over** to passions of disgrace.

Their females exchanged natural intercourse for unnatural;

27 likewise also the males,

leaving the natural intercourse with the female,

burned with their lust for one another,

males with males committing the shameless;

and receiving in themselves the due return for their deviation.

1 (here), stability 1, steady 1, truly 1, verily 1. The LXX (which Paul quotes) translated it here with a Greek word, which Bauer-Danker-Arndt-Gingrich's Greek-English Lexicon (Third Edition, 2000) defines as: 1. faithfulness, reliability, fidelity, commitment, assurance, oath, troth, proof, pledge; 2. trust, confidence, faith; 3. body of faith/belief/teaching. At least when it applies to God, as in 3:3, it is usually translated "faithfulness."

⁴ 1:17 Parallel with 1:8. This is restated in 3:21-26; 4:12,16; Phlp 3:9-11, and restates Gal 2:16; 3:11.

⁵ 1:18-15:13 ABCCBA. The central of five divisions. A's: Jews and Gentiles have both dishonored God; Jews and Gentiles, glorify God together, as brothers. B's: Jews and Gentiles equal under faithfulness; be members of one another, as one body in Anointed, under God's will. C's: in Anointed all are reconciled to God; Israel and Gentiles are interdependent for salvation.

⁶ 1:18-3:20 ABBA. Parallel with 14:1-15:13.

⁷ 1:18-32 ABBA: Parallel with 3:1-20. A's: what and why. B's: how. A classic summary of Gentiles, as in Wisdom 13-14: estranged from God, unholy, unclean, abnormal, alien, idolaters (verse 23), that is, Gentiles. This is not how a Jew, like Paul, would describe Jews. Paul's description of Jews is in 2:17-3:20 and chapters 9-11.

28 And because they did not think *it* worthy
to acknowledge
God,
God

handed them over

to a worthless mind to do what is not worthy—

29 becoming filled with every injustice, evil, greed, malice—
full of envy, murder, rivalry, deceit, spite—
gossips, 30 slanderers, God-haters—

tyrants, arrogant *ones*, boasters, schemers of evils, disobedient to parents—

31 senseless, faithless, heartless, ruthless—

32 those who, acknowledging God's sentence
that those doing such things
are worthy of death,
not only do them
but even approve those doing *them*.

All who judge are self-condemned⁸

2 Therefore without excuse are you, O human, whoever judges.
For in what you judge another, yourself you condemn,
since the same *things* do you, who judges.

2 We know that God's judgment is according to truth against those who do such things.

3 Do you think this, O human,
who judges those doing such things
and does *the same things*,
that you will escape God's judgment?

4 Or, for the riches of his kindness and forbearance and patience,
do you have little regard,
not understanding
that God's kindness leads you to repentance?

5 By your hardness and unrepentant heart you are storing up for yourself vengeance on *the* day of
vengeance and revelation of God's just judgment,

6 who "will give back to each according to his works"—

7 to those who by perseverance in doing good seek glory and honor and immortality:
eternal life;

8 but to those who from self-seeking both disobey the truth and obey injustice:
vengeance and fury;

9 trouble and distress

upon every human soul that does evil, Jew first, also Greek,

10 but glory and honor and peace

to everyone who does good, Jew first, also Greek.

11 "There is no favoritism with God."

⁸ 2:1-16 ABA. Parallel with 2:17-29. A's: all who sin are without excuse. B: God's judgment is just.

12 All who have sinned without law will also perish without law, and all who have sinned under law will be judged by law.

13 For not the hearers of law *are* just before God; rather, the doers of law will be justified.⁹

14 For when Gentiles, those not having law, by nature do the law's requirements, they, not having law, are a law to themselves.

15 They show the law's work written on their hearts, their conscience bearing witness and *their* thoughts on one side or another accusing or even defending *them*,

16 on *the* day when God judges the secrets of human hearts, according to my good news, by Anointed Jesus.

A Jew who teaches the law and breaks it is self-condemned¹⁰

[Paul] 17 But you, if a Jew you call yourself

and you rely on *the* law
and you boast in God

18 and you know *his* will

and you discern what is best, being instructed from the law,

19 and you are confident that you are a guide of *the* blind,
a light of those in darkness,

20 a corrector of *the* foolish,
a teacher of children,

having the embodiment of knowledge and truth in the law—

21 One then, who teaches another, do you not teach yourself?

One who preaches not to steal, do you steal?

22 One who says not to commit adultery, do you commit adultery?

One who abhors idols, do you rob temples?

23 You who boasts in *the* law,
by breaking the law you dishonor God.

24 For, "God's name because of you is blasphemed among the Gentiles,"
as it is written.

25 Circumcision indeed has value if you obey *the* law,
but if you are a lawbreaker your circumcision has become uncircumcision.

26 Therefore, if the uncircumcision keeps the law's requirements,
will not his uncircumcision be regarded as circumcision?

27 And the uncircumcision by nature that fulfills the law will condemn you
who, with *the* letter of *the* law and circumcision, *is* a lawbreaker.

28 One is not a Jew outwardly,
nor *is* circumcision outward in flesh.

29 Rather, one *is* a Jew inwardly,
and circumcision *is* of heart, in spirit, not letter,
whose praise¹¹ *is* not from people but from God.

⁹ 2:13 *Justified*. A legal technical term meaning "acquitted" or "found innocent of the charge." Used in Gal 2:16-5:4 and Rom 2:13-8:33. Paul appears to use it to refer to members of God's family, as in Gal 3:23-29 and Rom 3:27-4:2.

¹⁰ 2:17-29 ABCBA. A's: the meaning of being a Jew, B's: the value of the law and the bodily mark of the law, C: boasting in the law and breaking it dishonors God.

¹¹ 2:29 *Praise* is the meaning of *Judah*, for which *Jew* is an abbreviation.

Both Jews and Greeks are indicted under law¹²

[Jewish Teacher] **3** What then *is* the **advantage** of the Jew? Or what *is* the value of circumcision?

[Paul] ² Much in every way! First, that they were entrusted with **God's very words**.¹³ ³ What if some were unfaithful?¹⁴ Will their unfaithfulness God's faithfulness¹⁵ nullify?

[Jewish Teacher] ⁴ Not at all! God must be true, though "every human a liar," as it is written: "That you may be justified in your words, and win when you are accused."

[Paul] ⁵ But if our unjustfulness confirms God's justfulness, what are we to say? *That God is unjust to take vengeance on us Jews?* (I speak in a human way.)

[Jewish Teacher] ⁶ Not at all! For then how will God judge the world?

[Paul] ⁷ But if **God's truthfulness** excels by my falsehood to his glory, why am I still condemned as a sinner? ⁸ And *why* not, as we are accused and as some affirm that we say, "Let us do evil that good may come?"¹⁶ Their condemnation is deserved.

[Jewish Teacher] ⁹ What then? Are we *Jews* at a **disadvantage**?

[Paul] Not at all!

For we have already indicted **both Jews and Greeks**, that all are under sin, ¹⁰ as it is written:

"There is no one just, **not one**,"

¹¹ "there is no one who understands,
there is no one who seeks God.

¹² All have turned away,
together they are worthless,
there is no one who does good, **not even one**."

¹³ "Their **throat** *is* an opened grave,
with their **tongues** they deceive."

"Vipers' venom *is* under their **lips**."

¹⁴ "Their **mouth** is full of cursing and bitterness."

¹⁵ "Their **feet** *are* swift to shed blood,

¹⁶ ruin and misery *are* in their **ways**,

¹⁷ and *the way* of peace they have not known."

¹⁸ "There is no fear of God before their **eyes**."

¹⁹ Now we know that whatever the law says,

to those under the law it speaks

in order that **every** mouth

may be silenced

and accountable may be

all the world to God,

²⁰ "because by works of law no flesh will be justified in his sight,"

for through law *comes* knowledge of sin.

¹² 3:1-20 ABBBA. Parallel with 1:18-32. A's: all are under law. B's: quotations from the Psalms, Is, Prov, Eccl.

¹³ 3:2 *God's very words*. Not only the promise that Abraham's seed would be blessed (4:13), but also the promise that God would bless the Gentiles through Abraham's seed (Rom 4; Gen 12:3; 18:18; 22:18).

¹⁴ 3:3 *Unfaithful*. In communicating God's promises to the Gentiles (see 2:17-24; 9:30-10:3; 15:7-13).

¹⁵ 3:3 *Faithfulness*. Toward his promises to Abraham. This question is addressed more fully in chapters 9-11.

¹⁶ 3:8 This question is addressed more fully in chapter 6.

Jews and Gentiles equal under faithfulness¹⁷

Jews and Gentiles equal under Jesus' faithfulness

[Paul] ²¹ But now apart from law

God's justfulness has been made known,
being witnessed to by the law and the prophets.

²² God's justfulness *has been made known*
through Jesus Anointed's faithfulness to all who are faithful.

There is no distinction.¹⁸

²³ For all have sinned and fall short of God's glory,
²⁴ being justified freely by his grace through the deliverance in Anointed Jesus,

²⁵ whom God put forward as a means of conciliation through *Jesus' faithfulness* in *shedding* his blood,
for demonstration of his [God's] justfulness

because of the passing over of the sins of the past ²⁶ in God's forbearance,
for demonstration of his justfulness at the present time,
that he is just and *the* justifier of the one *who is* from Jesus' faithfulness.

Jews and Gentiles equal under one God who justifies both through faithfulness

[Jewish Teacher] ²⁷ Where then *is* the *basis for* boasting?

[Paul] It has been excluded!

[Jewish Teacher] By what law? Of works?

[Paul] No, but by a law of faithfulness. ²⁸ For we consider a person to be justified by
faithfulness apart from works of law.

²⁹ Or *is God* the God of Jews only?
Not also of Gentiles?

[Jewish Teacher] Yes, also of Gentiles.

[Paul] ³⁰ If indeed God *is* one¹⁹

he will justify *the* circumcised by faithfulness and *the* uncircumcised through faithfulness.

[Jewish Teacher] ³¹ Are we then nullifying *the* law through faithfulness?²⁰

[Paul] Not at all! Rather, we uphold *the* law.

[Jewish Teacher] **4** What then shall we say that Abraham found, our forefather according to flesh?

² For if Abraham was justified by works, he has reason for boasting.

¹⁷ 3:21-4:25 ABA. Parallel with 12:1-13:14.

¹⁸ 3:22 *No distinction*, which makes Jews alone the recipients of God's mercy. Another answer to 3:9a.

¹⁹ 3:30 *God is one*. The argument in verses 29-30 is based on the Shema (Deut 6:4).

²⁰ 3:31 This question is addressed more fully in 7:1-8:8.

Jews and Gentiles equal under Abraham's faithfulness²¹

[Paul] But not before God.

³ For what does the scripture say?

“Abraham put faith in God and it was counted to him as justfulness.”²²

⁴ Now to one who works,
the pay is not counted as a gift
but as a debt.

⁵ But to one who does not work,
but puts faith in him who justifies the godless,
his faith is counted as justfulness.

⁶ So also David declares the blessedness of the person to whom God counts justfulness apart from works:

⁷ “Blessed *are they* whose transgressions are forgiven, and whose sins are covered.

⁸ Blessed *the* man whose sin *the* Lord will not take into account.”

⁹ *Is* this blessing then upon the circumcised,
or also upon the uncircumcised?

We say, “Faith was counted to Abraham as justfulness.” ¹⁰ How then was it counted?

In circumcision or in uncircumcision?

Not in circumcision but in uncircumcision.

¹¹ And he received a sign of circumcision—a seal of the justfulness of the faith that *he had* in uncircumcision—

that he might be father of all who are faithful during uncircumcision so that justfulness might be counted to them,

¹² and father of circumcision to those who are not only of circumcision but who also walk in the footsteps of the faithfulness in uncircumcision of our father Abraham.

¹³ For not through law

was the promise

to Abraham or his seed,

that he would be the heir of *the* world,

but through justfulness of faithfulness.

¹⁴ For if the heirs *are* from law,

null is *Abraham's* faithfulness

and void is *God's* promise,

¹⁵ for the law produces vengeance. But where there is no law, neither transgression.

¹⁶ For this reason *the promise comes* from faithfulness,

in order that *it may come* as a gift,

so that the promise may be guaranteed to every seed,

not only to the *seed* from the law

but also to the *seed* from *the* faithfulness of Abraham,

²¹ 4:2b-25 ABCDCBA. The A's: faith counted as justfulness. The B's: when the promise was given. The C's: the promise is by faith to all. D: the promise is by faithfulness so it may be a gift guaranteed to all.

²² 4:3 Also quoted at 4:9,22-23 and discussed in Gal 3:6-29. In Gen 22:18 “obey” is used for “put faith.”

who is father of us all ¹⁷ (as it is written: “Father of many nations I have made you”) in the sight of him in whom he had faith,

God, who gives life to the dead²³ and calls into being things that are not, ¹⁸ who against hope, in hope, had faith that he would become “father of many nations,” according to what was said, “So will your seed be.”

¹⁹ And not weakening in faithfulness, he considered his own body as good as dead, being about a hundred years old, and the deadness of Sarah’s womb.

²⁰ But the promise of God he did not doubt in unfaithfulness, but he was strengthened in faithfulness,²⁴

giving glory to God,

²¹ and being fully convinced that what *God* had promised he was also able to do.

²² That is why “it was counted to him as justfulness.”

²³ It was not written for him alone that “it was counted to him,”

²⁴ but also for us, to whom it will be counted,

to those who put faith in him who raised Jesus our Lord from *the* dead,

²⁵ who was handed over for our trespasses and raised for our justification.

²³ 4:17 *The dead*. Abraham and Sarah, verse 19, and Jesus, verse 24.

²⁴ 4:20 *Strengthened in faithfulness*. Paul suggests that Abraham’s faith or faithfulness was an active partnership with God in fulfilling God’s promise, based on the brief story in Gen 18-21. See also Gen 22:18.

God was not the only one who heard Sarah laugh when she heard God promise them a son (Gen 18:9-15; Rom 9:9). Abraham heard that laugh too and knew he had a part to do if God’s promise was to be fulfilled. After the commotion died down from the destruction of Sodom, the home of Abraham’s nephew, Lot, Abraham apparently persuaded 90-year-old Sarah to travel about 60 miles on camelback out of those dusty mountains for a vacation by the seaside. He probably encouraged her to get some new clothes for the occasion. Then, on the way, Abraham, the great warrior who didn’t hesitate to wage war (Gen 14), became uncharacteristically timid and told Sarah of his fear that someone down there might be so attracted to her beauty that they might kill him to get her for a wife. He asked her to help save his life from a danger he was knowingly taking her into. And Sarah believed it. Sarah was beautiful, but she was 90 years old, and she had laughed at the thought of having sexual pleasure again (Gen 18:12). But her attitude was beginning to change.

By the time they arrived, Sarah was glowing so much from Abraham’s praise of her beauty, and looking so attractive in her new clothes, that the incredible happened. The King of Gerar noticed her and wanted her for his harem. Abraham played along by letting her go, saying he was only her brother. And God let her go through all the nuptial preparations at the palace before he rescued her. Nine months after Abraham and Sarah were reunited, Isaac (“He laughs”) was born.

Abraham’s faithfulness was an active partnership with God to fulfill Abraham’s greatest desire and God’s promise, which neither could have done alone. The same can be said about Jesus’ faithfulness (3:21-26).

In Anointed all are reconciled to God²⁵**Justified through Anointed's faithfulness we are reconciled to God²⁶**

5 Justified therefore by *Anointed's* faithfulness, let us have peace²⁷ with God, through our Lord Jesus Anointed,

² through whom also we have obtained access into this grace in which we stand,
and let us boast in hope of God's glory.

³ Not only *that*, but also let us boast in sufferings,

knowing that suffering produces endurance, ⁴ and endurance character, and character hope, ⁵ and hope does not disappoint,

because God's love has been poured out into our hearts through the holy spirit given to us.

⁶ For Anointed, while we were still weak, even then, he died for *the* godless.

⁷ Indeed, hardly for a just *person* will someone die,

though for a good *person* perhaps someone might even dare to die.

⁸ But God proves his love for us in that, while we were still sinners, Anointed died for us.

⁹ Much more then, being now justified by his blood,

will we be saved through him from *God's* vengeance.

¹⁰ For if, being enemies, we were reconciled to God through the death of his son,
much more, being reconciled,

will we be saved by his life.

¹¹ Not only *that*, but also boasting²⁸ in God through our Lord Jesus Anointed through whom we have now received reconciliation.

²⁵ 5:1-8:39 ABCCBA. Parallel with 9:1-11:36.

²⁶ 5:1-11 ABA. Parallel with 8:9-39. The A's: our reconciliation with God. B: Anointed's faithfulness.

²⁷ 5:1 *Let us have peace* has far better manuscript support than the preferred reading of *we have peace*, (see Metzger's *A Textual Commentary on the Greek New Testament*, 1994) and is consistent with 5:2b-5, 6:12-23 and 12:1-2.

²⁸ 5:2,3,11 *Boast*. Boast or rejoice? The word translated "boast" here in verses 2, 3, and 11 is the same word usually translated "brag," "boast," or "pride" in 2:17,23; 3:27; and 4:2, where it refers to a Jew boasting of the law. Paul boasts here in God and sufferings rather than in the law and his own works.

As the sin of one reigned in death to all, grace reigns in life through one, Jesus²⁹

12 Therefore, as through one man sin entered into the world, and through sin death,
and so to all came death, in that all sinned.

13 For until law,
sin was in *the* world,
but sin is not counted
when there is no law.

14 But death reigned from Adam to Moses,
even over those who did not sin after the likeness of the transgression of Adam, who is a type of the
one to come.

15 But not as the trespass, so also *is* the gift.
For if through the trespass of the one, the many died,
much more the grace of God and the gift by the grace of the one man, Jesus
Anointed, to the many has overflowed.

16 And not as by *the* sinning of one *is* the gift.
For the judgment *came* out of *the sinning of* one into condemnation,
but the gift *comes* out of *the* trespasses of many into justfulness.

17 For if
by the trespass of the one,
death reigned
through the one,
much more
they who receive the abundance of the grace and of the gift of justfulness,
in life will reign
through the one, Jesus Anointed.

18 So then as
by *the* trespass of one,
judgment came to all for condemnation,
so also
by *the* justifying act of one,
the gift comes to all for justfulness of life.

19 For as
by the disobedience of the one man,
the many were made sinners,
so also
by the obedience of the one,
the many will be made just.

20 Law entered in
so that trespassing might increase.
But where sin increased,
grace increased much more,

21 so that as
reigned sin
in death,
so also
grace may reign
through justfulness into eternal life
through Jesus Anointed our Lord.

²⁹ 5:12-21 ABA: 12-14, 15-16, 17-21. Parallel with 7:1-8:8.

We died to sin with Anointed so we may live with him in his resurrection³⁰

6 What then shall we say?

Should we persist
in sin
that grace
may increase?

² Not at all!

We who died to sin, how can we still live in it?

³ Or do you not know that we who were baptized

into Anointed Jesus,
into his death

we were baptized?

⁴ We were buried with him by baptism into death,
so that, as Anointed was raised from *the* dead by the Father's glory,
so we too in newness of life may walk.

⁵ For if we have been united
in the likeness of his death,
then also *in the likeness* of *his* resurrection
we will be *united*,

⁶ knowing this, that our old self
was crucified with *him*
so that done away with may be
the body of sin,

so that we should no longer be enslaved to sin.

⁷ For one who has died
is justified from sin.

⁸ If, then, we have died with Anointed,
we believe that we will also live with him,
⁹ knowing that Anointed,
being raised from *the* dead,
dies no more, death no longer is lord over him.

¹⁰ The *death* he died,
to sin he died, once,
but the *life* he lives,
he lives to God.

¹¹ So you also must think of yourselves
as dead to sin
and living for God
in Anointed Jesus.

¹² Therefore do not let sin reign in your mortal body, to obey its desires.

¹³ Do not give your members as instruments of evil to sin,
but give yourselves to God as alive from *the* dead,
and your members as instruments of justfulness to God.

¹⁴ For sin will not be lord over you, since you are not under law but under grace.

³⁰ 6:1-14 ABBA. Parallel with 6:15-23. Answers to the question in 6:1 (and in 3:8).

Being freed from sin, be slaves to God in Anointed Jesus³¹

15 What then? Should we sin because we are not under law but under grace?

Not at all!

16 Do you not know that to whom you offer yourselves as slaves for obedience,
you are slaves to whom you obey,
either of sin into death, or of obedience into justfulness?

17 But thanks to God,

you were slaves of sin, but you have obeyed from *the* heart the pattern of teaching to which you were handed over.

18 And having been freed from sin,
you have been enslaved to justfulness.

19 I am speaking in human terms because of the weakness of your flesh. For just as you offered your members as slaves to impurity and to lawlessness for lawlessness,
so now offer your members as slaves to justfulness for holiness.

20 For when you were slaves of sin,
you were free from justfulness.

21 So what fruit did you have then in the *things* you are now ashamed of?

For the end of those *is* death.

22 But now, having been freed from sin and enslaved to God,
you have your fruit for holiness, and the end *is* eternal life.

23 For sin's pay *is* death,

but God's gift *is* eternal life in Anointed Jesus our Lord.

³¹ 6:15-23 ABA. Respond to God's gift in Anointed, that is, respond to faithfulness with faithfulness.

Freed from the law of sin and death by the law of the spirit of life in Anointed³²

7 Do you not know, brothers,
for to those who know law
I am speaking,
that the law is binding over one
only for as long as one lives?

² Thus the married woman to the living husband is bound by law,
but if the husband dies, she is released from the law of the husband.

³ So then, the husband living, adulteress she will be called if she goes to another man,
but if the husband dies, she is free from that law,
and she is not an adulteress if she goes to another man.

⁴ So, my brothers, you also have been put to death to the law
through the body of the Anointed,
so that you may belong to another,
to him who was raised from the dead,
in order that we may bear fruit for God.

⁵ For when we were in the flesh, the passions of sins, those through the law, worked in our members
to bear fruit for death.

⁶ But now we are released from the law, having died to what was binding *us*,
so we may serve in newness of spirit and not oldness of letter.

[Teacher of Law³³] ⁷ What then should we say? The law *is* sin? Not at all!

But sin I did not know
except through law,
and desire I had not known
except the law said, "Do not desire."

⁸ But sin, taking opportunity through the commandment,
produced in me every desire,
for apart from law sin *is* dead.

⁹ I was alive apart from law formerly,
but when came the commandment,
sin came to life,

¹⁰ and I died

and I found the commandment
that *was* for life *to be* for death.

¹¹ For sin, taking opportunity through the commandment,
deceived me
and through it killed *me*.

¹² So the law *is* holy, and the commandment holy and just and good.

¹³ Then the good to me became death? Not at all!

But sin, so that it may be shown to be sin,
through the good to me worked death,
so that sin may become utterly sinful through the commandment.

³² 7:1-8:8 ABCBA. 7:1-6 and 8:1-8: freed from the law of sin and death to serve God in the spirit of life in Anointed Jesus; 7:7-13 and 24-25 describe the futility of rescuing ourselves; 7:14-23: God's law is good but we are captive to the law of sin; 7:7-8:8 is a dialogue conducted in the singular "I" and singular "you."

³³ 7:7-25 *Teacher of Law*. This person is both the Gentile Judge of 2:1-16 and the Jewish Teacher of 2:17-4:2.

14 Now we know that the law is spiritual,
but I am of flesh,
sold into slavery under sin.

15 What I do, I do not understand.
Not what I want, that I do.
But what I hate, that I do.

16 Now if what I do not want, that I do,
I agree with the law that *it is* good.

17 So now *it is* no longer I doing it, but the sin dwelling within me.

18 For I know that good does not dwell within me, that is, in my flesh.
The willing *is* present with me, but doing the good *is* not.

19 For I do not do the good I want; but the evil I do not want, that I do.

20 Now if what I do not want, that I do,
it is no longer I doing it, but the sin dwelling within me.

21 So I find the law that when I want to do good, evil is present with me.

22 For I delight in God's law according to my inner self,

23 but I see another law in my members at war with the law of my mind,
and making me captive to the law of sin that dwells in my members.

24 Wretched one *that I am!* Who will rescue me from this body of death?

[Paul] 25 Thanks to God—through Jesus Anointed our Lord!

[Teacher of Law] So then, I myself, with the mind I serve God's law, but with the flesh, sin's law.

[Paul] 8 Now then, *there is* no condemnation for those in Anointed Jesus.

2 For the law of the spirit of life in Anointed Jesus has freed you³⁴ from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God, sending his own son in likeness of flesh of sin, and for sin, condemned sin in the flesh,

4 so the requirement of the law may be fulfilled in us who walk not by flesh but by spirit.

5 For those who are by flesh mind the *things* of the flesh, but those by spirit the *things* of the spirit.

6 The mind of the flesh *is* death, the mind of the spirit *is* life and peace.

7 Because the mind of the flesh *is* hostility to God, to the law of God it does not submit, nor can it,

8 and those who are in flesh cannot please God. [ABBA] [End of dialog that began at 7:7]

³⁴ 8:2 Here, *you* in Greek is singular in number. Paul is responding to the one who said *I* in 7:7-25.

United as God's sons and heirs in Anointed³⁵

9 But you³⁶ are not in flesh but in spirit, if God's spirit dwells in you.

If anyone does not have Anointed's spirit, that one does not belong to him.

10 If Anointed *is* in you, the body *is* dead because of sin, but the spirit *is* life because of justfulness.

11 And if the spirit of him who raised Jesus from *the* dead dwells in you, he who raised Anointed from *the* dead, will give life also to your mortal bodies, through his spirit dwelling in you. [ABBA]

12 So then, brothers, we are debtors, not to the flesh, to live by flesh,

13 for if you live by flesh, you will die,

but if by spirit you put to death the deeds of the body, you will live.

14 For as many as by God's spirit are led, they are God's sons.

15 For you have not received a spirit of slavery back again into fear, but you received a spirit of sons in which we cry, "Abba! Father!"

16 The spirit itself bears witness together with our spirit that we are God's children,

17 and if children, also heirs,

God's heirs,

and Anointed's fellow heirs,

if we suffer together so that we may also be glorified together.

18 For I consider that not comparable *are* the sufferings of this present time to the coming glory to be revealed for us.

19 For the anxious expectation of creation the revealing of God's sons awaits.

20 To futility

creation was subjected,

not of its own will

but by him who subjected *it*,

in hope

21 that creation itself will be freed from the slavery of corruption into the freedom of the glory of God's children.

22 For we know that all creation together groans and suffers in labor pains until now.

23 And not only *creation*, but also ourselves, having the first fruit of the spirit, we also ourselves groan within ourselves, awaiting a status as sons, the release of our body.

24 For in hope we were saved.

But hope seen is not hope.

For who hopes for what one sees?

25 But if we hope for what we do not see, with patience we wait.

³⁵ 8:9-39 ABCBA. 9-17 and 35-39, our relationship with God and the Anointed. 18-25, our hope. 26-30, God's help. 31-34, if God is for us who can be against us?

³⁶ 8:9 In verses 9-39, the Greek words for *you* are plural.

26 In the same way, the spirit also comes to the aid of our weakness.

For what we should pray for as we ought we do not know,
but the spirit itself pleads with groans inexpressible.

27 And he who searches the hearts knows what *is* the mind of the spirit,
because according to *the will of God* it pleads for *the holy ones*.

28 And we know that, with those who love God,
all things he works for good,

with those who are called according to *his* purpose.

29 For those he knew before he also appointed before *to be* conformed to his son's likeness,
so that he may be the firstborn among many brothers.

30 And those he appointed³⁷ before he also called, and those he called he also justified,
and those he justified he also glorified.

31 What then shall we say to these? If God *is* for us, who *can be* against us?

32 He who "did not spare his own son" but handed him over for us all, how will he not also
give us all things with him?

33 Who will bring a charge against God's chosen *ones*? "*It is* God who justifies.

34 Who will condemn?" *It is* Anointed who died, and more, was raised, who also is at God's
right hand, who also intercedes for us.

35 Who will separate us from the Anointed's love?

Hardship, or distress, or persecution, or hunger, or nakedness, or danger, or sword? ³⁶ As it is written:
"For your sake we are being killed all the day long; we are counted as sheep for slaughter."

³⁷ No, in all these things we are more than conquerors through him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor
things to come, nor powers, ³⁹ nor height, nor depth, nor any other creature,
will be able to separate us from God's love in Anointed Jesus our Lord.

Israel and Gentiles are interdependent for salvation³⁸

Doxology to the Israelites and blessing to God³⁹

9 Truth I am telling, in Anointed, I am not lying, [ABA]

bearing witness to me *is* my conscience in holy spirit,

2 that sorrow to me is great and unceasing anguish in my heart.

3 For I have been praying to be **cursed**,⁴⁰ myself, I, separated from the Anointed, [ABA]

for the sake of my brothers, my kinsmen according to flesh,

4 who are Israelites,

whose *are* the status of sons,

and the **glory**,

and the covenants,

and the law giving,

and the *temple* worship,

and the promises,

5 whose *are* the fathers,

and from whom *is* the Anointed according to flesh.

He who is over all, God,⁴¹ **blessed** into the ages. Amen. [ABA]

³⁷ 8:29,30 *Appointed*. Same word used in 1:4 for Jesus being "appointed God's son in power...by resurrection"

³⁸ 9:1-11:36 ABCCBA. A's: doxologies, B's: God's purposes in saving part and hardening part of Israel, C's: why?

³⁹ 9:1-5 ABA. Parallel with 11:33-36. The first and last sections contrast Paul with God, but both are concerned for those at the center, the Israelites. Note the use of *glory* (*doxa* in Greek) in 9:4 and 11:36.

⁴⁰ 9:3 *Cursed*, as the Anointed became "for us" (Gal 3:13) and as Moses asked God to erase his name from the book of life if God would not forgive the people of Israel (Ex 32:32).

⁴¹ 9:5 *God*. The word sequence in verse 5 follows the Greek exactly.

A remnant will be called and saved from Israel, and also from Gentiles⁴²

⁶ Not as though God's word has failed.

For not all those from Israel are Israel,

⁷ nor because they are Abraham's seed *are* all children,
but "In Isaac will seed be named to you."

⁸ That is, not the children of the flesh *are* these children of God,
but the children of the promise are counted as seed.

⁹ For this *is* the word of promise: "About this time I will return and Sarah will have a son."

¹⁰ And not only *that*, but also Rebecca, having conceived by one, Isaac our father,

¹¹ before they had been born or had done anything good or bad,
so that according to choice God's purpose might stand—

¹² not because of works but because of calling—

she was told: "The older will serve the younger." ¹³ As it is written: "Jacob I loved, but Esau I hated."

¹⁴ What then should we say? Injustice with God? Not at all!

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

¹⁶ So then *it is* not of willing nor of working, but of God showing mercy.

¹⁷ For the scripture says to Pharaoh: "I have raised you up for this purpose, so I may show my power in you, and so my name may be proclaimed in all the earth."

¹⁸ So then he has mercy on whom he wills, and he hardens whom he wills.

¹⁹ You will say to me then, "Why does he still find fault?

For who has withstood his will?"

²⁰ O mortal, indeed, who are you to talk back to God?

"Will the molded say to the molder, Why did you make me like this?"

²¹ Has not the potter authority over the clay,
out of the same lump to make one vessel for honor and another for dishonor?

²² What if God, desiring to show vengeance and to make known his power,

has endured with much patience *the* vessels of vengeance designed for destruction,

²³ that he may make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory,

²⁴ even us whom he has called, not only from Jews but also from Gentiles?

²⁵ As indeed he says in Hosea: "I will call those not my people, 'my people,'
and her who was not beloved, 'beloved.'"

²⁶ "And it will be in the place where it was said to them, 'You *are* not my people,' there they will be called 'sons of *the* living God.'"

²⁷ And Isaiah cries out concerning Israel: "Though the number of the Israelites be as the sand of the sea, *only* the remnant will be saved,

²⁸ for *his* word, decisively and swiftly, *the* Lord will execute on the earth."

²⁹ And as Isaiah foretold: "If *the* Lord of hosts had not left us a seed, like Sodom we would have been and like Gomorrah we would have been made."

⁴² 9:6-29 ABCCBA. Parallel with 11:11-32. 6-9 and 27-29, not all Israel are Israel. 10-13 and 22-26, some non-Israelites chosen and some not. 14-18 and 19-21, some chosen for mercy or honor and some not.

Gentiles found what they did not seek, Israel has not found what it sought⁴³

30 What then should we say?

That Gentiles, who did not pursue justfulness, have overtaken justfulness,
the justfulness from faithfulness,

31 but Israel who pursued, a law, of justfulness, to *that* law, has not attained. [ABCBA]

32 Why?

Because not through faithfulness, but as through works.

They have stumbled over the stumbling stone,

33 as it is written: “See, I lay in Zion a stumbling stone and a tripping rock,
and one who has faith in him will not be put to shame.”

10 Brothers, my heart’s desire and prayer to God for them *is* for salvation.

2 I bear them witness that they have zeal for God, but not according to knowledge.

3 Not knowing, God’s, justfulness, and their own, seeking to establish, [ABCBA]
to the justfulness of God they did not submit.

4 For *the* fulfillment⁴⁴ of *the* law *is* Anointed,
for justfulness to everyone who is faithful.

5 Moses describes the justfulness that *comes* from law,
“the one who does these will live in them.”

6 But the justfulness from faithfulness speaks in this way:

“Do not say in your heart,

‘Who will go up into heaven?’

(that is, Anointed to bring down)

7 or ‘Who will go down into the abyss?’

(that is, Anointed from *the* dead to bring up).”

8 But what does it say? “The word is near you, in your mouth and in your heart”
(that is, the word of faithfulness which we preach).

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

10 For with *the* heart one believes to justfulness,
and with *the* mouth one confesses to salvation.

11 For the scripture says, “Whoever has faith in him will not be put to shame.”

12 For there is no distinction between Jew and Greek,
since the same *is* Lord of all,
being generous to all who call upon him.

13 For “whoever calls on the Lord’s name will be saved.”

⁴³ 9:30-10:21 ABBA. Parallel with 11:1-10. A’s, Israel pursuing, not finding; B’s, salvation open to all.

⁴⁴ 10:4 *Fulfillment? Goal? Or end?* See 3:31; 7:12,14a; 8:2-4; 13:8-10. This verse may explain 3:19 and 11:32.

14 **How** then are they to call on whom they have not believed?

And **how** are they to believe of whom they have not heard?

And **how** are they to hear without preaching?

15 And **how** are they to preach unless they are sent?

As it is written: “**How** beautiful the feet of those who bring good news!”

16 But not all have obeyed the good news.

For Isaiah says, “Lord, who has believed what *they* heard from us?”

17 So faithfulness *comes* from hearing, and hearing through *the* word of Anointed.

18 But I ask, have they not heard? Yes, indeed: “Their voice has gone out to all the earth, and their words to the ends of the world.”

19 But I ask, did Israel not understand?

First Moses says, “I will make you jealous, of *those who are* not a people, with a people without understanding, I will make you angry.” [ABBA]

20 Then Isaiah is bold and says, “I was found by those not seeking me; I appeared to those not asking for me.”

21 But to Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

The chosen obtained what Israel was seeking, the rest were hardened

11 I ask then, has God rejected his people? Not at all!

I too am an Israelite,

of Abraham’s seed,

Benjamin’s tribe.

2 God has not rejected his people whom he foreknew.

Do you not know what the scripture says through Elijah,
how he pleads with God against Israel?

3 “Lord, your prophets they have killed,
your altars they have torn down,
and I alone am left, and they seek my life.”

4 But what is God’s reply to him?

“I have reserved for myself seven thousand men who have not bowed a knee to Baal.”

5 So also at this time a remnant,
chosen by grace, remains.

6 But if by grace, then not of works, otherwise grace is no longer grace.

7 What then?

What Israel is seeking, it has not obtained.

The chosen obtained *it*,
but the rest were hardened,

8 as it is written: “God gave them a spirit of stupor,
eyes that see not and ears that hear not, to this very day.”

9 And David says: “Let their table become a snare and a trap and a stumbling block and a retribution for them,

10 let their eyes be darkened so they cannot see,
and their backs be bent always.”

Part of Israel is hardened so both Gentiles and Israel may be saved⁴⁵

11 I ask then, have they stumbled so as to fall? Not at all!

But by their misstep salvation *has come* to the Gentiles so as to make them jealous.

12 Now if their misstep *means* riches for *the* world,
and their falling short *of winning the race means* riches for *the* Gentiles,
how much more their completion *of the race will mean!*⁴⁶

13 To you, I am speaking, to the Gentiles.

Inasmuch then as I am an apostle to *the* Gentiles, my ministry I glorify,

14 that somehow I may make jealous *those of* my flesh, and save some of them.

15 For if their loss⁴⁷ *means the* reconciliation of *the* world,
what *will their* recovery *mean* if not life from *the* dead?

16 If the first fruit *is* holy, also the *whole* lump; and if the root *is* holy, also the branches.

17 But if some of the branches were broken off,
and you, being a wild olive shoot, were grafted in among them
and a sharer of the root of the richness of the olive tree you became,

18 do not boast over the branches.

If you do boast,

not you, the root, support, but the root, you. [ABCBA]

19 You will say then, “Branches were broken off
so I may be grafted in.”

20 True. Because of unfaithfulness they were broken off;
but you stand because of faithfulness.

Do not be proud, but fear.

21 For if God did not spare the natural branches, neither will he spare you.

22 See then *the* kindness
and severity
of God:

to those who fell, severity,
but to you, God’s kindness, if you continue in *his* kindness,
otherwise you too will be cut off.

23 And they also, if they do not continue in unfaithfulness, will be grafted in,
for God is able to graft them in again.

24 For if you have been cut from what is by nature a wild olive tree,
and grafted, contrary to nature, into a cultivated olive tree,
how much more these natural *branches* will be grafted into their own olive tree.

⁴⁵ 11:11-32 ABCBA. A’s: disobedience of Israel has benefited Gentiles. B’s: salvation of Gentiles will benefit Israel. The center, 11:16-24, an address to a wild olive shoot, where *you* is singular, warns that grace requires a fitting response.

⁴⁶ 11:11-12 Paul uses foot race terms here that echo the story of the foot race in the Funeral Games described in the *Iliad*, book 23, lines 740-792. The goddess Athena trips Ajax, who is in the lead, to favor Odysseus, who won first prize. Ajax stumbles but recovers to receive the handsome second prize. Here God has delayed the Jews so the Gentiles have time to benefit from the Anointed’s faithfulness before the Jews recover when the Anointed returns (11:25-26).

⁴⁷ 11:15 *Loss*. The only other place this word is used in the NT is in Acts 27:22 where it is usually translated “loss” (no loss of life). If it is translated here as “rejection,” as it usually is, this verse would be the only place in the Bible where it says that God has rejected his people Israel, and it would contradict 11:1-2. This verse is a restatement of 11:11-12.

- 25 I do not want you to be unaware, brothers, of this mystery,⁴⁸ so you do not become conceited: that a hardening has come upon part of Israel until the fullness of the Gentiles has come in.
- 26 And in this way all Israel will be saved, as it is written:
 “The savior will come from Zion, he will turn away godlessness from Jacob.”
- 27 “And this *is* my covenant with them, when I take away their sins.”
- 28 As regards the good news, *they are* enemies for your sake, but as regards the choosing, *they are* loved for the sake of the fathers.
- 29 For irrevocable *are* the gifts and the call of God.
- 30 Just as you *Gentiles* once disobeyed God, but now you have received mercy because of their disobedience,
 31 so also they have now disobeyed because of the mercy shown to you, so that they too may receive mercy.
- 32 For God has imprisoned all in disobedience, so that to all he may show mercy.⁴⁹

Doxology⁵⁰

- 33 O *the* depth
 of wealth
 and wisdom
 and knowledge of God!
 How unsearchable his judgments!
 and unknowable his ways!
- 34 “Who has known *the* mind of *the* Lord?
 Or who has been his counselor?”
- 35 “Or who has first given to him, and it will be paid back to him?”
- 36 For from him and through him and to him *are* all. To him the **glory** into the ages. Amen.

⁴⁸ 11:25 The *mystery* described in 11:11-12,15,25-36 is that a temporary hardening has come upon part of Israel to give an opportunity for the Gentiles to be saved through the resurrection of the Anointed. Ultimately all Israel will be saved when the Anointed returns (11:26) (See 2 Pet 3:15-16). In 16:25 the mystery may refer to the division of God’s prophesied Parousia (presence, coming) into two stages: the first stage being the resurrection of Jesus Anointed (1:4), which delayed the final judgment and gave Gentiles (16:26) an opportunity to share in that resurrection; and the second stage being the Anointed’s return mentioned in 2:5,16; 8:18-25; 11:26; and 13:11-12, which Paul expected imminently. In 16:25 the focus is on its effect on the Gentiles—that God has included the Gentiles in his gifts of status as sons and the opportunity to respond with faithfulness. The mystery in 11:25-36 looks at the same division of God’s parousia into two stages and its resulting delay, but from the point of view of its effect on the Jews: that they have been temporarily hardened during the interval between the two stages. Another extensive, and much simpler, explanation of the mystery of the inclusion of the Gentiles is in Eph 2:11-3:13. See “mystery” in the introduction to Colossians.

⁴⁹ 11:32 This verse restates the argument in 3:19-22 and 10:4.

⁵⁰ 11:33-36 Three qualities of God, three exclamations, three questions, three relations to God.

Be members of one another, as one body in Anointed, under God's will⁵¹

Present yourselves to God, do not be conformed to this age

12 I urge you therefore, brothers, by the mercies of God, to present your bodies *as* a living offering—holy, acceptable to God, your thoughtful worship.

² And do not be conformed to this age,
but be transformed by the renewal of the mind,
that you may discern what *is* God's will—the good and acceptable and perfect.

Be united in Anointed under God who has given us different gifts⁵²

³ I say, by the grace given to me, to every one among you,
not to think *of yourself* more highly than you ought to think,
but to think soberly
as to each God has apportioned a measure of faithfulness.

⁴ For as in one body many members we have,
and all the members do not have the same function,
⁵ so the many, one body we are in Anointed, and each one members of one another.

⁶ Having gifts differing according to the grace given to us, *let us use them*:
if prophecy, in the proportion of the faithfulness;

⁷ if service, in the serving;

if the teacher, in the teaching;

⁸ if the encourager, in the encouragement;

the giver, in liberality;

the leader, in diligence;

the compassionate, in cheerfulness;

⁹ the love, without hypocrisy;

hating the evil;

holding on to the good;

¹⁰ in brotherly love, one another loving;

in honor, one another preferring;

¹¹ in diligence, not lacking;

in the spirit, fervent;

in the Lord, serving;

¹² in hope, rejoicing;

in hardship, enduring;

in prayer, persevering;

¹³ to the needs of the holy *ones*, contributing;

to hospitality, being diligent.

⁵¹ 12:1-13:14 ABCCBA. Parallel with 3:21-4:25. A's, be transformed; B's, love one another; C's, unity under adversity and diversity, and under God's authorities.

⁵² 12:3-13 Be united in Anointed under God who has given us different gifts, with a list of 20 instructions for unity, centering on love. Parallel with 13:8-10, love your neighbor.

Unity under adversity and diversity (20 more instructions)

14 Bless the persecutors,
 bless
 and do not curse.

15 . . . to rejoice with *the* rejoicing,
 to weep with *the* weeping,
 16 the same regard for one another having,
 not proud being,
 but with the lowly associating,
 do not be conceited.

17 No one evil for evil repaying;
 taking thought for what is good in the sight of all;
 18 if possible, on your part, living peaceably with all;
 19 not yourselves avenging, beloved;
 but give place to *God's* vengeance;
 for it is written: "Mine *is* vengeance, I will repay, says *the* Lord."

20 Rather, "if your enemy is hungry, feed him;
 if he is thirsty, give drink to him;
 for *by* doing this you will heap burning coals on his head."

21 Do not be overcome by the evil,
 but overcome the evil with the good.

Unity under God's authorities and ministers (religious and civil)

13 Every soul must submit to governing authorities.

For there is no authority except from God, and those that exist have been established by God.

2 Accordingly, whoever resists the authority, God's ordinance opposes,
 and those who oppose will get condemnation on themselves.

3 For rulers are not a terror to good conduct, but to evil.

Do you wish to have no fear of the authority?

Do the good,
 and you will receive its approval,
 4 for it is God's servant to you

for good.

But if you do evil, be afraid,

for it does not wear the sword for nothing,

for it is God's servant, to take vengeance on the evildoer.

5 Therefore, *it is* a necessity to be subject, not only because of vengeance, but also because
 of conscience.

6 This is why you also pay taxes, for they are God's ministers, devoting themselves to this very
 thing.

7 Pay to all their dues, tax to whom tax *is due*, custom to whom custom, respect to whom respect,
 honor to whom honor.

Love your neighbor

⁸ Owe no one anything,
except one another to love,
for one who loves the other
has fulfilled *the* law.

⁹ The “Do no adultery, Do not murder, Do not steal, Do not desire,” and any other commandment,
are summed up in this word:
“Love your neighbor as yourself.”

¹⁰ Love
does no wrong to the neighbor;
fulfillment of *the* law, therefore,
is love.

Throw off the works of darkness, put on the Anointed

¹¹ Besides this, knowing the time, that now *is the* hour for you to wake from sleep,
for now salvation *is* nearer to us than when we believed.

¹² The night has advanced,
the day is at hand.

Let us then throw off the works of darkness.

Let us put on the armor of light.

¹³ Let us walk properly as in *the* day,

not in orgies and drunkenness, not in promiscuity and indecency, not in rivalry and jealousy.

¹⁴ But put on the Lord Jesus Anointed,
and make no provision for desires of the flesh.

Jews and Gentiles, glorify God together, as brothers

Welcome your weak brother (a Jew) as God has welcomed him

14 Welcome the weak in faith, *but* not for disputes over opinions.

² One has faith to eat everything, another who is weak eats vegetables.

³ The one who eats must not despise the one who does not eat, and the one who does not eat must
not judge the one who eats,
for God has welcomed him.

⁴ Who are you to judge a servant of another?

To his own Lord he stands or falls.

And he will be upheld, for the Lord is able to make him stand.

⁵ One esteems one day above another,
another esteems every day.

Each should be fully convinced in his own mind.

⁶ Whoever observes the day, observes *it* for *the* Lord.

And whoever eats, eats for *the* Lord, for he gives thanks to God;
and whoever does not eat, abstains for *the* Lord and gives thanks to God.

⁷ None of us lives to oneself, and no one dies to oneself.

⁸ For if we live, we live to the Lord, and if we die, we die to the Lord.

So whether we live or whether we die, we are the Lord's.

⁹ For this Anointed died and lived, that he may be Lord of both *the* dead and *the* living.

¹⁰ You then, why do you judge your brother? Or you, why do you look down on your brother?
For we will all stand before God's judgment seat.

¹¹ For it is written: “*As* I live, says *the* Lord, to me will bow every knee, and every tongue will
praise God.”

¹² So each of us will give account of oneself.

¹³ Therefore let us no longer judge one another.

Do not, for food, destroy God's people

But resolve this instead, not to put a stumbling block or hindrance in the way of a brother.

¹⁴ I know and am persuaded in *the* Lord Jesus that nothing *is* unclean in itself, but to one who considers something unclean, to that one *it is* unclean.

¹⁵ If your brother is being injured because of your food, you are no longer walking in love.

Do not by your food destroy one for whom Anointed died.

¹⁶ Don't let your good be spoken of as evil. ¹⁷ For God's kingdom is not eating and drinking, but justfulness and peace and joy in *the* holy spirit.

¹⁸ Whoever serves the Anointed in this *is* pleasing to God and approved by all.

¹⁹ So then, let us strive for the *things* of peace and of upbuilding one another.

²⁰ Do not, for the sake of food, destroy God's work.

All things *are* indeed clean,

but *it is* wrong for anyone to eat with offense *to others*.

²¹ It *is* noble not to eat meat or drink wine or *do anything* in which your brother is offended.

²² *The* conviction you have, keep to yourself before God.

Blessed *is* the one who does not condemn himself in what he approves.

²³ But whoever doubts is condemned if he eats, because *it is* not from faith.

Everything not from faith is sin.

The strong should bear with the weak

15 We the strong ought to bear with the weaknesses of the weak, and not to please ourselves.

² Each of us should please the neighbor for good, toward upbuilding.

³ For the Anointed did not please himself,

but as it is written: "The insults of those who insulted you fell on me."

⁴ For whatever was written before for our instruction was written, so that by perseverance and by the encouragement of the scriptures we may have hope.

⁵ The God of perseverance and encouragement may he enable you

to agree with one another, according to Anointed Jesus,

⁶ so together in one voice

you may glorify

the God and Father of our Lord Jesus Anointed.

Welcome one another, Jews and Gentiles, as Anointed welcomed you

⁷ Therefore welcome one another, as the Anointed also welcomed you, for God's glory.

⁸ For I say that Anointed became a servant of *the* circumcised on behalf of God's truthfulness, in order to confirm the promises to the fathers,

⁹ and that the Gentiles may glorify God for mercy, as it is written:

"For this I will praise you among *the* Gentiles, and to your name sing praise."

¹⁰ And again it says: "Rejoice, you Gentiles, with his people."

¹¹ And again: "Praise the Lord, all you Gentiles, and let all the peoples praise him."

¹² And again Isaiah says: "There will be the offshoot of Jesse, he who will rise up to rule *the* Gentiles, in him *the* Gentiles will hope."

¹³ May the God of hope fill you with all joy and peace in believing, so that you may abound in hope through *the* holy spirit's power.

Confidence in the Romans, Paul's plans and request for prayer, benedictions, greetings⁵³**Confidence in the Romans, Paul's ministry and plans, request for prayer**

14 Confident am I, my brothers,
 even I myself,
 about you,
 that even yourselves,

full are you of goodness, filled with all knowledge, and able to instruct one another.

15 Rather boldly have I written to you on some points, as reminding you,
 because of the grace given me by God

16 for me to be Anointed Jesus' minister to the Gentiles,
 ministering God's good news,

so that the offering of the Gentiles may be acceptable, made holy in *the* holy spirit.

17 I have, then, reason for boasting in Anointed Jesus in things pertaining to God.

18 To be sure I will not dare to speak of anything except what Anointed has accomplished
 through me toward obedience of *the* Gentiles, by word and deed, 19 by power of signs and
 wonders, by power of spirit,

for me, from Jerusalem and round about as far as Illyricum,
 to complete the good news,
 the Anointed's.

20 In this way endeavoring to preach the good news,

not where Anointed has been named, so that I do not build on another's foundation,

21 but as it is written: "Those who were not told of him will see, and those who have not heard
 will understand."

22 That is why **I have been unable for so long
 to come to you.**

23 But now, no further place having in these regions, and **a longing having
 to come to you**

for many years,

24 as I go to Spain, I hope on my journey to see you, and by you to be sent on my way there,
 after I have enjoyed you for a while.

25 But now I am going to Jerusalem, serving the holy *ones*.

26 For Macedonia and Achaia were pleased to make some contribution for the poor
 among the holy *ones* at Jerusalem.⁵⁴

27 They were pleased, and indeed they are their debtors, for if the Gentiles have
 shared in their spiritual *blessings*,

they ought also to serve them in material *blessings*.

28 So when I have completed this, and have sealed to them this fruit,
 I will set out by way of you to Spain.

29 I know that in coming to you, in fullness of Anointed's blessing I will come.

30 I urge you, by our Lord Jesus Anointed and by the love of the spirit,
 to struggle with me by prayers for me to God,

31 that I may be delivered from the disobedient in Judea,

and *that* my service for Jerusalem may be acceptable to the holy *ones*,

32 so that with joy coming to you by *the* will of God, I may be refreshed together with you.

⁵³ 15:14-16:23 ABCDCBA. The fourth of five divisions of this letter. Parallel with 1:8-17.

⁵⁴ 15:26 Apparently Galatia failed to participate. See 1 Cor 16:1-4; Gal 2:10; 2 Cor 8:1-6; 9:1-2.

Peace benediction

33 The God of peace *be* with all of you. Amen.

Commendation of the letter carrier

16 I commend to you Phoebe our sister, who is a **deacon** of the church at Cenchreae,⁵⁵
 2 that you may welcome her *in the Lord*
 in a manner worthy of the holy *ones*,
 and help her in whatever from you she may need,
 for she has been a **patron** to many and to me as well.

Greetings to those in Rome⁵⁶

3 Greet Prisca⁵⁷ and Aquila, my fellow workers in Anointed Jesus, 4 who risked their necks for my life, to whom not only I give thanks but also **all the churches of the Gentiles**;

5 *greet* also the church in their house.

Greet Epaenetus, my beloved, who is *the* first fruit of Asia to Anointed.

6 Greet Mary, who has worked hard for you.

7 Greet Andronicus and Junia,⁵⁸ my kin and my fellow prisoners, who are prominent among the apostles, and who were before me **in Anointed**.

8 Greet Ampliatus, my beloved **in the Lord**.

9 Greet Urbanus, our fellow worker **in Anointed**, and Stachys, my beloved.

10 Greet Apelles, approved **in Anointed**.

Greet those of the *household* of Aristobulus.

11 Greet Herodion, my kinsman.

Greet those of the *household* of Narcissus who are **in the Lord**.

12 Greet Tryphaena and Tryphosa, hard workers **in the Lord**.

Greet Persis, the beloved, who has worked hard **in the Lord**.

13 Greet Rufus, the chosen **in the Lord**, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy *ones* with them.

16 Greet one another with a holy kiss.

Greeting you are **all the churches of the Anointed**.

⁵⁵ 16:1 *Cenchreae*. The eastern port of Corinth. Paul sent this letter from Corinth within AD 51-58.

⁵⁶ 16:3-16 ABCDCBA. The center of this division. These 18 greetings are arranged in 7 groups.

⁵⁷ 16:3 *Prisca*. "Priscilla" in Acts. Acts 18:1-3 records that when Paul first came to Corinth on his second missionary journey he stayed and made tents with Priscilla and Aquila, who had recently been expelled with the Jews from Rome. Acts 18:18-19 says that they accompanied Paul when he left Corinth about 18 months later, and went with him to Ephesus, where Paul left them. When Paul returned to Ephesus on his third missionary journey, 1 Cor 16:19 indicates they were still there. Now they are evidently back in Rome. 2 Tim 4:19, which indicates it was written from Rome, places them back in or near Ephesus. The Jews were expelled from Rome by the emperor Claudius about 49, because of "disturbances at the instigation of Chrestus" (Suetonius, *Claudius* 25.4). When Nero became emperor in 54, he allowed the Jews to return.

⁵⁸ 16:7 This could be either "Junia," a common feminine name that occurs more than 250 times in Greek and Latin inscriptions found in Rome alone, or an hypothetical abbreviation, Junias, that has never been found in inscriptions, for Junianus, a masculine name. See Omanson's article in *Bible Review* (December 1998, pages 40-41). Some translations prefer the masculine name because Paul refers to the person as an "apostle."

Warning, rejoicing for those in Rome

17 I urge you, brothers, to watch out for those who cause divisions and temptations contrary to the teaching that you learned, and avoid them.

18 For such do not serve our Lord Anointed, but their own stomach, and by smooth talk and praises they deceive the hearts of the unwary.

19 Your obedience⁵⁹ is known to all,
over you, therefore, I rejoice;

but I want you to be wise to the good, and innocent to the evil.

20 The God of peace will crush the Adversary under your feet quickly.

Grace benediction

The grace of our Lord Jesus *be* with you.

Greetings from those with Paul

21 Greeting you is Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen.

22 Greeting you am I, Tertius, the writer of this letter, in *the* Lord.

23 Greeting you is Gaius,⁶⁰ the host to me and to the whole church.

Greeting you is Erastus, the city treasurer, and Quartus, the brother. [24]

Blessing, summary of the good news, doxology⁶¹

25 Now to him who is able to strengthen you

according to my good news and Jesus Anointed's message,

according to *the* revelation of *the* mystery from times eternal kept secret

26 but now disclosed,

and through *the* prophetic scriptures,

according to *the* command of the eternal God,

for obedience of faithfulness into all nations,⁶²

made known,

27 to *the* only wise God,

through Jesus Anointed,

to whom the **glory** into the ages. Amen.

⁵⁹ 16:19 *Obedience*. A fulfillment of 1:5 and 16:26.

⁶⁰ 16:23 *Gaius* of Corinth was one of the few in Corinth baptized by Paul (1 Cor 1:14).

⁶¹ 16:25-27 The last of five divisions of this letter. The only Pauline letter closing that names and summarizes the good news. Parallel with 1:1-7, the only Pauline letter opening that names and summarizes the good news. The NA27 Greek text puts verses 25-27 in brackets because of divided manuscript support.

⁶² 16:26 *For obedience of faithfulness into all nations* (see 1:5), a summary of the theme of this letter and a fulfillment of Gen 22:18. *All nations*, see Gal 3:8, Mark 13:10, Mat 28:19, Luke 24:47, and 2 Tim 4:17.

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Παῦλος δοῦλος Χριστοῦ Ἰησοῦ,
 κλητὸς ἀπόστολος
 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,
² ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις ³ περὶ τοῦ υἱοῦ
 αὐτοῦ
 τοῦ γενομένου ἐκ σπέρματος Δαυὶδ
 κατὰ σάρκα,
⁴ τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
 κατὰ πνεῦμα ἀγιωσύνης
 ἐξ ἀναστάσεως νεκρῶν,
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,
⁵ δι' οὗ
 ἐλάβομεν χάριν καὶ ἀποστολὴν
 εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν
 ὑπὲρ τοῦ ὀνόματος αὐτοῦ,
⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, ⁷ πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ
 ἀγαπητοῖς θεοῦ,
 κλητοῖς ἀγίοις,
 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

⁸ Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

⁹ μάρτυς γὰρ μού ἐστιν ὁ θεός,
 ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
 ὡς ἀδιαλείπτως μνεΐαν ὑμῶν ποιοῦμαι ¹⁰ πάντοτε ἐπὶ τῶν προσευχῶν μου
 δεόμενος εἶ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθεῖν πρὸς
 ὑμᾶς.

¹¹ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ
 στηριχθῆναι ὑμᾶς,

¹² τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως
 ὑμῶν τε καὶ ἐμοῦ.

¹³ οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις
 προεθέμην

ἐλθεῖν πρὸς ὑμᾶς,

καὶ ἐκωλύθην

ἄχρι τοῦ δεῦρο,

ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

¹⁴ Ἕλλησίν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

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

¹⁶ Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον,

δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ
 Ἕλληνι.

¹⁷ δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται·
 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

¹⁸ Ἀποκαλύπτεται γὰρ
ὀργή

θεοῦ

ἀπ' οὐρανοῦ

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν

ἀνθρώπων

τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ

κατεχόντων,

¹⁹ διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.

²⁰ τὰ γὰρ ἀόρατα αὐτοῦ

ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται,

ἢ τε ἀίδιος αὐτοῦ δύναμις καὶ θειότης,

εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

²¹ διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν,

ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν

καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά.

²² φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν

²³ καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνοσ φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετων.

²⁴ Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς

ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμᾶζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς·

²⁵ οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει

καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα,

ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας,

αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

²⁷ ὁμοίως τε καὶ οἱ ἄρσενες

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας

ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους,

ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι

καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

²⁸ Καὶ καθὼς οὐκ ἐδοκίμασαν

τὸν θεόν

ἔχειν ἐν ἐπιγνώσει,

παρέδωκεν αὐτοὺς

ὁ θεὸς

εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

²⁹ πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ,

μεστοὺς φθόνου φόβου ἔριδος δόλου κακοηθείας,

ψιθυριστᾶς ³⁰ καταλάλους θεοστυγεῖς

ὑβριστᾶς ὑπερηφάνους ἀλαζόνας, ἐφευρετᾶς κακῶν, γονεῦσιν ἀπειθεῖς,

³¹ ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας·

³² οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες

ὅτι οἱ τὰ τοιαῦτα πράσσοντες

ἄξιοι θανάτου εἰσίν,

οὐ μόνον αὐτὰ ποιοῦσιν

ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

- 2 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων·
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις,
 τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.
- ² οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
- ³ λογίζη δὲ τοῦτο, ὦ ἄνθρωπε
 ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας
 καὶ ποιῶν αὐτά,
 ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
- ⁴ ἢ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
 καταφρονεῖς,
 ἀγνοῶν
 ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;
- ⁵ κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν
 ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ
- ⁶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·
- ⁷ τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
 ζωὴν αἰώνιον,
- ⁸ τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
 ὀργὴ καὶ θυμός.
- ⁹ θλίψις καὶ στενοχωρία
 ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
 πρῶτον καὶ Ἕλληνος·
- ¹⁰ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη
 παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·
- ¹¹ οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ.
- ¹² Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ
 νόμου κριθήσονται·
- ¹³ οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου
 δικαιωθήσονται.
- ¹⁴ ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν,
 οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος·
- ¹⁵ οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
 συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν
 κατηγορούντων ἢ καὶ ἀπολογουμένων,
- ¹⁶ ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ
 Χριστοῦ Ἰησοῦ.

- ¹⁷ Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ
καὶ ἐπαναπαύῃ νόμῳ
καὶ καυχᾶσαι ἐν θεῷ
- ¹⁸ καὶ γινώσκεις τὸ θέλημα
καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,
- ¹⁹ πέποιθᾶς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,
φῶς τῶν ἐν σκότει,
²⁰ παιδευτὴν ἀφρόνων,
διδάσκαλον νηπίων,
ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·
- ²¹ ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις;
ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;
²² ὁ λέγων μὴ μοιχεύειν μοιχεύεις;
ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς;
- ²³ ὃς ἐν νόμῳ καυχᾶσαι,
διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·
²⁴ τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται.
- ²⁵ Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης·
ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.
²⁶ ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ,
οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;
²⁷ καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ
τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.
- ²⁸ οὐ γὰρ ὁ ἐν τῷ φανερωῷ Ἰουδαῖός ἐστιν
οὐδὲ ἡ ἐν τῷ φανερωῷ ἐν σαρκὶ περιτομή,
²⁹ ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος,
καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι,
οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

- 3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;
² πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. ³ τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;
⁴ μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.
⁵ εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
⁶ μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ θεὸς τὸν κόσμον;
⁷ εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; ⁸ καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασίν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστιν.
⁹ Τί οὖν; προεχόμεθα;
οὐ πάντως·
προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, ¹⁰ καθὼς γέγραπται ὅτι
- οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
¹¹ οὐκ ἔστιν ὁ συνίων,
οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.
¹² πάντες ἐξέκλιναν
ἅμα ἠχρεώθησαν·
οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἐνός.
- ¹³ τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,
ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,
ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·
¹⁴ ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει,
¹⁵ ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα,
¹⁶ σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
¹⁷ καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
¹⁸ οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
- ¹⁹ οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει
τοῖς ἐν τῷ νόμῳ λαλεῖ,
ἵνα πᾶν στόμα
φραγῇ
καὶ ὑπόδικος γένηται
πᾶς ὁ κόσμος τῷ θεῷ·
²⁰ διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

²¹ Νυνὶ δὲ χωρὶς νόμου

δικαιοσύνη θεοῦ πεφανέρωται

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

²² δικαιοσύνη δὲ θεοῦ

διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας.

οὐ γὰρ ἐστὶν διαστολή,

²³ πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

²⁴ δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

²⁵ ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι

εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ

διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων ²⁶ ἐν τῇ ἀνοχῇ τοῦ θεοῦ,

πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,

εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

²⁷ Ποῦ οὖν ἡ καύχησις;

ἐξεκλείσθη.

διὰ ποίου νόμου; τῶν ἔργων;

οὐχί, ἀλλὰ διὰ νόμου πίστεως. ²⁸ λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

²⁹ ἢ Ἰουδαίων ὁ θεὸς μόνον;

οὐχὶ καὶ ἐθνῶν;

ναὶ καὶ ἐθνῶν,

³⁰ εἶπερ εἰς ὁ θεὸς

ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

³¹ νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως;

μὴ γένοιτο· ἀλλὰ νόμον ιστάνομεν.

4 Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα; ² εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα,

ἀλλ' οὐ πρὸς θεόν.

³ τί γὰρ ἡ γραφὴ λέγει;

ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

⁴ τῷ δὲ ἐργαζομένῳ

ὁ μισθὸς οὐ λογίζεται κατὰ χάριν

ἀλλὰ κατὰ ὀφείλημα,

⁵ τῷ δὲ μὴ ἐργαζομένῳ

πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ

λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην·

⁶ καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·

⁷ μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι·

⁸ μακάριος ἀνὴρ οὗ οὐ μὴ λογίσσεται κύριος ἀμαρτίαν.

- ⁹ Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν
ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
λέγομεν γάρ· ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ¹⁰ πῶς οὖν
ἐλογίσθη;
ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ·
¹¹ καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς
ἐν τῇ ἀκροβυστίᾳ,
εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ
λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην,
¹² καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς
ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.
- ¹³ Οὐ γὰρ διὰ νόμου
ἢ ἐπαγγελία
τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ,
τὸ κληρονόμον αὐτὸν εἶναι κόσμου,
ἀλλὰ διὰ δικαιοσύνης πίστεως.
¹⁴ εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι,
κεκένωται ἡ πίστις
καὶ κατήργηται ἡ ἐπαγγελία·
¹⁵ ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις.
- ¹⁶ Διὰ τοῦτο ἐκ πίστεως,
ἵνα κατὰ χάριν,
εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
οὐ τῷ ἐκ τοῦ νόμου μόνον
ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
ὅς ἐστιν πατὴρ πάντων ἡμῶν, ¹⁷ καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν
τέθεικά σε,
κατέναντι οὗ ἐπίστευσεν
θεοῦ τοῦ ζῶοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.
¹⁸ Ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν
εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον· οὕτως ἔσται
τὸ σπέρμα σου,
- ¹⁹ καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον,
ἐκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·
²⁰ εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ
οὐ διεκρίθη τῇ ἀπιστίᾳ
ἀλλ' ἐνεδυναμώθη τῇ πίστει,
δοὺς δόξαν τῷ θεῷ
²¹ καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατὸς ἐστιν καὶ ποιῆσαι.
- ²² διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
²³ Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ
²⁴ ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι,
τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,
²⁵ ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

5 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

² δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν

καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

³ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ⁴ ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα. ⁵ ἡ δὲ ἐλπίς οὐ καταισχύνει,

ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

⁶ Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

⁷ μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·

ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

⁸ συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

⁹ πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ

σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

¹⁰ εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες

σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

¹¹ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,

καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον·

¹³ ἄχρι γὰρ νόμου

ἁμαρτία ἦν ἐν κόσμῳ,

ἁμαρτία δὲ οὐκ ἐλλογεῖται

μὴ ὄντος νόμου,

¹⁴ ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ ὃς ἐστὶν τύπος τοῦ μέλλοντος.

¹⁵ Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα·

εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,

πολλῷ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

¹⁶ καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα·

τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα,

τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

¹⁷ εἰ γὰρ

τῷ τοῦ ἑνὸς παραπτώματι

ὁ θάνατος ἐβασίλευσεν

διὰ τοῦ ἑνός,

πολλῷ μᾶλλον

οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες

ἐν ζωῇ βασιλεύουσιν

διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

¹⁸ Ἄρα οὖν ὡς

δι' ἑνὸς παραπτώματος

εἰς πάντας ἀνθρώπους εἰς κατάκριμα,

οὕτως καὶ

δι' ἑνὸς δικαιώματος

εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·

¹⁹ ὡσπερ γὰρ

διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου

ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,

οὕτως καὶ

διὰ τῆς ὑπακοῆς τοῦ ἑνὸς

δίκαιοι κατασταθήσονται οἱ πολλοί.

²⁰ νόμος δὲ παρεισηλθεν,

ἵνα πλεονάσῃ τὸ παράπτωμα·

οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία,

ὑπερεπερίσσευσεν ἡ χάρις,

²¹ ἵνα ὡσπερ

ἐβασίλευσεν ἡ ἁμαρτία

ἐν τῷ θανάτῳ,

οὕτως καὶ

ἡ χάρις βασιλεύσῃ

διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον

διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

6 Τί οὖν ἐροῦμεν;
ἐπιμένωμεν
τῇ ἁμαρτίᾳ,
ἵνα ἡ χάρις
πλεονάσῃ;

² μὴ γένοιτο.

οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

³ ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν
εἰς Χριστὸν Ἰησοῦν,
εἰς τὸν θάνατον αὐτοῦ
ἐβαπτίσθημεν;

⁴ συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

⁵ εἰ γὰρ σύμφυτοι γεγόναμεν
τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,
ἀλλὰ καὶ τῆς ἀναστάσεως
ἐσόμεθα·

⁶ τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος
συνεσταυρώθη,
ἵνα καταργηθῇ
τὸ σῶμα τῆς ἁμαρτίας,

τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

⁷ ὁ γὰρ ἀποθανὼν
δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

⁸ εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,

⁹ εἰδότες ὅτι Χριστὸς
ἐγερθεὶς ἐκ νεκρῶν
οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.

¹⁰ ὁ γὰρ ἀπέθανεν,
τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ·
ὁ δὲ ζῆ,
ζῆ τῷ θεῷ.

¹¹ οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι]
νεκροὺς μὲν τῇ ἁμαρτίᾳ
ζῶντας δὲ τῷ θεῷ
ἐν Χριστῷ Ἰησοῦ.

¹² Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς
ἐπιθυμίαις αὐτοῦ,

¹³ μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ,
ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας
καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.

¹⁴ ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

¹⁵ Τί οὖν; ἀμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν;
μὴ γένοιτο.

¹⁶ οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
δοῦλοί ἐστε ᾧ ὑπακούετε,

ἢτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

¹⁷ χάρις δὲ τῷ θεῷ

ὅτι ἦτε δούλοι τῆς ἀμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας
ἐδουλώθητε τῇ δικαιοσύνῃ.

¹⁹ Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ
παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν
ἀνομίαν,

οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

²⁰ ὅτε γὰρ δούλοι ἦτε τῆς ἀμαρτίας,
ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

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

²² νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας δουλωθέντες δὲ τῷ θεῷ
ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

²³ τὰ γὰρ ὀψώνια τῆς ἀμαρτίας θάνατος,
τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

7 Ἦ ἀγνοεῖτε, ἀδελφοί,
γινώσκουσιν γὰρ νόμον
λαλῶ,

ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου
ἐφ' ὅσον χρόνον ζῆ;

² ἢ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ·
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

³ ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ·
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου,
τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ.

⁴ ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ
διὰ τοῦ σώματος τοῦ Χριστοῦ,
εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ,
τῷ ἐκ νεκρῶν ἐγερθέντι,
ἵνα καρποφορήσωμεν τῷ θεῷ.

⁵ ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν
τοῖς μέλεσιν ἡμῶν,

εἰς τὸ καρποφορήσαι τῷ θανάτῳ·

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

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο·
ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω
εἰ μὴ διὰ νόμου·
τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν
εἰ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις.

⁸ ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς
κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

⁹ ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ,
ἐλθούσης δὲ τῆς ἐντολῆς
ἡ ἁμαρτία ἀνέζησεν,

¹⁰ ἐγὼ δὲ ἀπέθανον

καὶ εὐρέθη μοι ἡ ἐντολὴ
ἢ εἰς ζωὴν, αὕτη εἰς θάνατον·

¹¹ ἢ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς
ἐξηπάτησέν με
καὶ δι' αὐτῆς ἀπέκτεινεν.

¹² ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο·

ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία,
διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,
ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

¹⁴ Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν,
ἐγὼ δὲ σάρκινός εἰμι
πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

¹⁵ ὁ γὰρ κατεργάζομαι οὐ γινώσκω·
οὐ γὰρ ὁ θέλω τοῦτο πράσσω,
ἀλλ' ὁ μισῶ τοῦτο ποιῶ.

¹⁶ εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ,
σύμφημι τῷ νόμῳ ὅτι καλός.

¹⁷ νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

¹⁸ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν·
τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ·

¹⁹ οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω.

²⁰ εἰ δὲ ὁ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ,
οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

²¹ εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται·

²² συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

²³ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου

καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.

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

²⁵ χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

² ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

³ Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,

⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

⁵ οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

⁶ τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

⁷ διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

- ⁹ ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.
εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
- ¹⁰ εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
- ¹¹ εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ πνεύματος ἐν ὑμῖν.
- ¹² Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,
¹³ εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν·
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.
- ¹⁴ ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.
¹⁵ οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον
ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν· ἀββα ὁ πατήρ.
- ¹⁶ αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ.
¹⁷ εἰ δὲ τέκνα, καὶ κληρονόμοι·
κληρονόμοι μὲν θεοῦ,
συγκληρονόμοι δὲ Χριστοῦ,
εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.
- ¹⁸ Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
- ¹⁹ ἢ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.
²⁰ τῇ γὰρ ματαιότητι
ἢ κτίσις ὑπετάγη,
οὐχ ἐκούσα
ἀλλὰ διὰ τὸν ὑποτάξαντα,
ἐφ' ἐλπίδι
- ²¹ ὅτι καὶ αὐτὴ ἢ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.
- ²² οἶδαμεν γὰρ ὅτι πᾶσα ἢ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·
²³ οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες,
ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
- ²⁴ τῇ γὰρ ἐλπίδι ἐσώθημεν·
ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς·
ὃ γὰρ βλέπει τίς ἐλπίζει;
²⁵ εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν,
δι' ὑπομονῆς ἀπεκδεχόμεθα.

²⁶ Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν·
τὸ γὰρ τί προσευζώμεθα καθὸ δεῖ οὐκ οἶδαμεν,
ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·

²⁷ ὁ δὲ ἔραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,
ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

²⁸ Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν
πάντα συνεργεῖ εἰς ἀγαθόν,
τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

²⁹ ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ,
εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

³⁰ οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὖς ἐκάλεσεν, τούτους καὶ
ἐδικαίωσεν· οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

³¹ Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

³² ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,
πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;

³³ τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων·

³⁴ τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανῶν, μᾶλλον δὲ ἐγερθείς, ὃς καὶ ἐστὶν
ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

³⁵ τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

θλιψίς ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; ³⁶ καθὼς
γέγραπται ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
σφαγῆς.

³⁷ ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

³⁸ πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα
οὔτε μέλλοντα οὔτε δυνάμεις ³⁹ οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα
δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,

συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

² ὅτι λύπη μοί ἐστὶν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

³ ἠυχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ

ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

⁴ οἵτινές εἰσιν Ἰσραηλῖται,

ῶν ἡ υἰοθεσία

καὶ ἡ δόξα

καὶ αἱ διαθήκαι

καὶ ἡ νομοθεσία

καὶ ἡ λατρεία

καὶ αἱ ἐπαγγελίαι,

⁵ ὧν οἱ πατέρες

καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα,

ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

- ⁶ Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.
οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ·
⁷ οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα,
ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.
⁸ τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ
ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.
⁹ ἐπαγγελίας γὰρ ὁ λόγος οὗτος· κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῆ Σάρρα
υἱός.
- ¹⁰ Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·
¹¹ μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον,
ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,
¹² οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος,
ἐρρέθη αὐτῇ ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι, ¹³ καθὼς γέγραπται· τὸν Ἰακώβ
ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.
- ¹⁴ Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.
¹⁵ τῷ Μωϋσεῖ γὰρ λέγει· ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.
¹⁶ ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.
¹⁷ λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως
ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν
πάσῃ τῇ γῆ.
¹⁸ ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.
- ¹⁹ Ἐρεῖς μοι οὖν· τί [οὖν] ἔτι μέμφεται;
τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;
²⁰ ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως;
²¹ ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ
ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν;
- ²² εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ
ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,
²³ καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους ἃ προητοίμασεν
εἰς δόξαν;
- ²⁴ Οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,
²⁵ ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου
καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·
²⁶ καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ
θεοῦ ζῶντος.
- ²⁷ Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς
θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·
²⁸ λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.
²⁹ καὶ καθὼς προεῖρηκεν Ἡσαΐας· εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς
Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

³⁰ Τί οὖν ἐροῦμεν;

ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην,
δικαιοσύνην δὲ τὴν ἐκ πίστεως,

³¹ Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

³² διὰ τί;

ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων·

προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

³³ καθὼς γέγραπται· ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν
σκανδάλου,

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ
αὐτῶν εἰς σωτηρίαν.

² μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν·

³ ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην]
ζητοῦντες στήσαι,

τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.

⁴ τέλος γὰρ νόμου Χριστὸς

εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

⁵ Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου

ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

⁶ ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει·

μὴ εἴπησ ἐν τῇ καρδίᾳ σου·

τίς ἀναβήσεται εἰς τὸν οὐρανόν;

τοῦτ' ἔστιν Χριστὸν καταγαγεῖν·

⁷ ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον;

τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

⁸ ἀλλὰ τί λέγει; ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου,
τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

⁹ ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν

καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
σωθήσῃ·

¹⁰ καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην,

στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

¹¹ λέγει γὰρ ἡ γραφή· πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

¹² οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος,

ὁ γὰρ αὐτὸς κύριος πάντων,

πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

¹³ πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

- ¹⁴ Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;
 πῶς δὲ πιστεύσωσιν οὐδ' οὐκ ἤκουσαν;
 πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;
¹⁵ πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
 καθὼς γέγραπται· ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ]
 ἀγαθά.
¹⁶ Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
 Ἡσαΐας γὰρ λέγει· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
¹⁷ ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος Χριστοῦ.
¹⁸ ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος
 αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
¹⁹ ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω;
 πρῶτος Μωϋσῆς λέγει· ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ
 παροργιῶ ὑμᾶς.
²⁰ Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς
 ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
²¹ πρὸς δὲ τὸν Ἰσραὴλ λέγει· ὄλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν
 ἀπειθοῦντα καὶ ἀντιλέγοντα.

11 Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο·
 καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί,
 ἐκ σπέρματος Ἀβραάμ,
 φυλῆς Βενιαμίν.

- ² οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.
 ἢ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή,
 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ;
³ κύριε, τοὺς προφήτας σου ἀπέκτειναν,
 τὰ θυσιαστήριά σου κατέσκαψαν,
 καὶ ἐπέλειψαν τὴν ψυχὴν μου.
⁴ ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμὸς;
 κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
⁵ οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα
 κατ' ἐκλογὴν χάριτος γέγονεν·
⁶ εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.
⁷ Τί οὖν;
 ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν,
 ἡ δὲ ἐκλογὴ ἐπέτυχεν·
 οἱ δὲ λοιποὶ ἐπωρώθησαν,
⁸ καθὼς γέγραπται· ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
 ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.
⁹ καὶ Δαυὶδ λέγει· γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς
 σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
¹⁰ σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν
 καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

- ¹¹ Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο·
ἀλλὰ τῷ αὐτῶν παραπτώματι ἢ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς.
- ¹² εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν,
πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.
- ¹³ ὑμῖν δὲ λέγω τοῖς ἔθνεσιν·
ἐφ' ὅσον μὲν οὖν εἶμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,
¹⁴ εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.
- ¹⁵ εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,
τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;
- ¹⁶ εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἀγία, καὶ οἱ κλάδοι.
¹⁷ Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν,
σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς
καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,
¹⁸ μὴ κατακαυχῶ τῶν κλάδων·
εἰ δὲ κατακαυχᾶσαι
οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.
¹⁹ ἐρεῖς οὖν· ἐξεκλάσθησαν κλάδοι
ἵνα ἐγὼ ἐγκεντρισθῶ.
²⁰ καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν,
σὺ δὲ τῇ πίστει ἔστηκας.
μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ·
- ²¹ εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ
φείσεται.
- ²² Ἴδε οὖν χρηστότητα
καὶ ἀποτομίαν
θεοῦ·
ἐπὶ μὲν τοὺς περόντας ἀποτομία,
ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένης τῇ χρηστότητι,
ἐπεὶ καὶ σὺ ἐκκοπήση.
- ²³ κἀκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·
δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.
- ²⁴ εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου
καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

²⁵ Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε [παρ'] ἑαυτοῖς φρόνιμοι,

ὅτι πώρωςις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη

²⁶ καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται·

ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

²⁷ καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

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

²⁹ ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.

³⁰ ὡςπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ,

νῦν δὲ ἠλεήθητε

τῇ τούτων ἀπειθείᾳ,

³¹ οὕτως καὶ οὗτοι νῦν ἠπείθησαν

τῷ ὑμετέρῳ ἐλέει,

ἵνα καὶ αὐτοὶ [νῦν] ἐλεηθῶσιν.

³² συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

³³ Ὡ βᾶθος

πλούτου

καὶ σοφίας

καὶ γνώσεως θεοῦ·

ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ

καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

³⁴ τίς γὰρ ἔγνω νοῦν κυρίου;

ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

³⁵ ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

³⁶ ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

² καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς
εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

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

⁴ καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν,
τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν,

⁵ οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη.

⁶ ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα,
εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

⁷ εἴτε διακονίαν ἐν τῇ διακονίᾳ,
εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

⁸ εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει·

ὁ μεταδιδούς ἐν ἀπλότητι,

ὁ προϊστάμενος ἐν σπουδῇ,

ὁ ἐλεῶν ἐν ἰλαρότητι.

⁹ Ἡ ἀγάπη ἀνυπόκριτος.

ἀποστυγοῦντες τὸ πονηρόν,

κολλώμενοι τῷ ἀγαθῷ,

¹⁰ τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι,

τῇ τιμῇ ἀλλήλους προηγούμενοι,

¹¹ τῇ σπουδῇ μὴ ὀκνηροί,

τῷ πνεύματι ζέοντες,

τῷ κυρίῳ δουλεύοντες,

¹² τῇ ἐλπίδι χαίροντες,

τῇ θλίψει ὑπομένοντες,

τῇ προσευχῇ προσκαρτεροῦντες,

¹³ ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες,

τὴν φιλοξενίαν διώκοντες.

¹⁴ εὐλογεῖτε τοὺς διώκοντας [ὕμᾱς],
εὐλογεῖτε

καὶ μὴ καταρᾶσθε.

¹⁵ χαίρειν μετὰ χαιρόντων,
κλαίειν μετὰ κλαιόντων.

¹⁶ τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες,

μὴ τὰ ὑψηλὰ φρονοῦντες
ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι.

μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

¹⁷ μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες,
προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

¹⁸ εἰ δυνατόν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

¹⁹ μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί,
ἀλλὰ δότε τόπον τῇ ὀργῇ,
γέγραπται γάρ· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

²⁰ ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν·
ἐὰν διψᾷ, πότιζε αὐτόν·

τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

²¹ μὴ νικῶ ὑπὸ τοῦ κακοῦ
ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.

² ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

³ οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν·

τὸ ἀγαθὸν ποίει,

καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

⁴ θεοῦ γὰρ διάκονός ἐστιν σοὶ

εἰς τὸ ἀγαθόν.

ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ·

οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ·

θεοῦ γὰρ διάκονός ἐστιν ἕκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

⁵ διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.

⁶ διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

⁷ ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

⁸ Μηδενὶ μηδὲν ὀφείλετε
εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν·
ὁ γὰρ ἀγαπῶν τὸν ἕτερον
νόμον πεπλήρωκεν.

⁹ τὸ γὰρ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα
ἐντολή,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται [ἐν τῷ].
ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

¹⁰ ἡ ἀγάπη
τῷ πλησίον κακὸν οὐκ ἐργάζεται·
πλήρωμα οὖν νόμου
ἡ ἀγάπη.

¹¹ Καὶ τοῦτο εἰδότες τὸν καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι,
νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

¹² ἡ νύξ προέκοψεν,
ἡ δὲ ἡμέρα ἤγγικεν.

ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,
ἐνδυσώμεθα [δὲ] τὰ ὄπλα τοῦ φωτός.

¹³ ὡς ἐν ἡμέρᾳ εὐσημημόνως περιπατήσωμεν,
μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

¹⁴ ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

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

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

³ ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

⁴ σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;
τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει·
σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.

⁵ Ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν,
ὃς δὲ κρίνει πᾶσαν ἡμέραν·
ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω.

⁶ ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ·
καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ·
καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.

⁷ οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει·

⁸ εἴαν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, εἴαν τε ἀποθνήσκωμεν, τῷ κυρίῳ
ἀποθνήσκομεν.

εἴαν τε οὖν ζῶμεν εἴαν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

⁹ εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

¹⁰ Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;
πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

¹¹ γέγραπται γάρ· ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα
γλῶσσα ἐξομολογήσεται τῷ θεῷ.

¹² ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].

¹³ Μηκέτι οὖν ἀλλήλους κρίνωμεν·

ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

¹⁴ οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ,
εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

¹⁵ εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς·

μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

¹⁶ μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. ¹⁷ οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ
βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ·

¹⁸ ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς
ἀνθρώποις.

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

²⁰ μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.

πάντα μὲν καθαρὰ,

ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.

²¹ καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

²² σὺ πίστιν [ἦν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.

μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·

²³ ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως·

πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν
καὶ μὴ ἑαυτοῖς ἀρέσκειν.

² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·

³ καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν,

ἀλλὰ καθὼς γέγραπται· οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

⁴ ὅσα γὰρ προεγράφη,

εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη,

ἵνα διὰ τῆς ὑπομονῆς

καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν

τὴν ἐλπίδα ἔχωμεν.

⁵ ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως

δώη ὑμῖν

τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις

κατὰ Χριστὸν Ἰησοῦν,

⁶ ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι

δοξάζητε

τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

⁷ Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.

⁸ λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ
βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

⁹ τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται·

διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.

¹⁰ καὶ πάλιν λέγει· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

¹¹ καὶ πάλιν· αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
οἱ λαοί.

¹² καὶ πάλιν Ἡσαΐας λέγει· ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν,
ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

¹³ Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦειν, εἰς
τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἀγίου.

¹⁴ Πέπεισμαι δέ, ἀδελφοί μου,
καὶ αὐτὸς ἐγὼ
περὶ ὑμῶν
ὅτι καὶ αὐτοὶ

μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους
νουθετεῖν.

¹⁵ τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς
διὰ τὴν χάριν τὴν δοθείσάν μοι ὑπὸ τοῦ θεοῦ

¹⁶ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ,

ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

¹⁷ ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·

¹⁸ οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν
ἐθνῶν, λόγῳ καὶ ἔργῳ, ¹⁹ ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος
[θεοῦ].

ὥστε με ἀπὸ Ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ
πεπληρωκένας τὸ εὐαγγέλιον
τοῦ Χριστοῦ,

²⁰ οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι

οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,

²¹ ἀλλὰ καθὼς γέγραπται· οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἳ οὐκ
ἀκηκόασιν συνήσουσιν.

²² Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ
τοῦ ἐλθεῖν πρὸς ὑμᾶς·

²³ νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων
τοῦ ἐλθεῖν πρὸς ὑμᾶς

ἀπὸ πολλῶν ἐτών,

²⁴ ὡς ἂν πορεύομαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ
ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

²⁵ Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ διακονῶν τοῖς ἁγίοις.

²⁶ εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.

²⁷ εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς
αὐτῶν ἐκοινώνησαν τὰ ἔθνη,

ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

²⁸ τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

²⁹ οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

³⁰ Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς
ἀγάπης τοῦ πνεύματος

συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

³¹ ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ

καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται,

³² ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

³³ Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχραεῖς,

² ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ

ἀξίως τῶν ἁγίων

καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι·

καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

³ Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, ⁴ οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἔθνων,

⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

⁶ ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

⁷ ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουنيᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

⁸ ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.

⁹ ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.

¹⁰ ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.

ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

¹¹ ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.

¹² ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.

ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

¹³ ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

¹⁴ ἀσπάσασθε Ἀσύκριτον, Φλέγοντα, Ἐρμῆν, Πατροβᾶν, Ἐρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

¹⁶ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν·

¹⁸ οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

¹⁹ ἢ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο·

ἐφ' ὑμῖν οὖν χαίρω,

θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

²⁰ ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

²¹ Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

²² ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

²³ ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.²⁴

²⁵ [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι

κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,

κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

²⁶ φανερωθέντος δὲ νῦν

διὰ τε γραφῶν προφητικῶν

κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ

εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη

γνωρισθέντος,

²⁷ μόνῳ σοφῷ θεῷ,

διὰ Ἰησοῦ Χριστοῦ,

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]