

ROMANS

CHAPTER 1

1. Paul, Jesus Christ's slave (or, a servant of Christ Jesus; a bondservant of [the] Anointed Jesus), a called one, an apostle (one sent forth with a commission; an ambassador [or, an apostle by invitation]), being one having been marked off by boundaries (parted away by boundaries; separated away and limited off; delineated; defined) into God's good news,
2. which He himself previously promised through His prophets, within [the] holy writings (set-apart Scriptures),
3. about (around; concerning; with reference to) His Son -- the One coming into existence (birthing Himself) from out of David's (or, Davidic) sperm (seed), down from (in accord with) flesh;
4. the One being bounded (marked off by boundaries and thus defined; separated and thus designated; divided away and determined) God's Son (a Son of God) within power (ability), down from (in accord with) a spirit of separateness (holiness; sanctity [the Holy Spirit - FF Bruce]; a spirit pertaining to being set apart) forth from out of a resurrection (a standing back up again) of dead ones -- Jesus Christ, our Lord,
5. through Whom we receive (received; took with the hand) grace and a sending off with a mission (apostleship; ambassadorship) into Faith's obedience (submissive hearkening; a giving of the-ear beneath; compliant listening) within all the multitudes (the nations; the non-Jewish ethnic groups; the Gentiles) over (for the sake of; in behalf of) His Name,
6. within which (among whom) you yourselves are continuously existing, being also called ones of Jesus Christ (Jesus Christ's invited ones) --
7. to (for) all those being in Rome: God's loved ones (ones dearly loved of God), set-apart (holy) called ones, grace and peace [= shalom] to you (or: grace (favor) and peace [are] in you) from God, our Father and Lord, Jesus Christ (or: from our Father God, even (or: and) [the] Lord Jesus Christ).
8. First, indeed, I am constantly thanking my God ? through Jesus Christ ? about (with reference to; concerning) all of you, because (that) your faith is being repeatedly proclaimed (announced) down within (throughout) the whole world (ordered system).
9. For God is (continuously exists being) my Witness -- to Whom I continuously render service (or: for Whom I am hired to constantly work), within my spirit, within His Son's good news (or: within the good news pertaining to His Son) - how unintermittently (without intervals in between; unceasingly) I am habitually constructing (making) a memory (recollection) pertaining to you (or: making mention of you folks),
10. always upon my prayers, continuously requesting (asking) if by any means (somehow), at length, I shall sometime be prospered along the path within God's will to come toward (to) you,
11. for I constantly long (am yearning) to see you, to the end that I may share (give together; mutually impart) some spiritual gift of grace in you (to you; for you) for (unto; into) you to be established (firmly settled and made steadfast; stabilized),
12. and this constantly exists: to be called together for aid and encouragement among you folks through the faith within each other, both yours and mine.
13. Now I do not want you to continue to be ignorant, brothers, that I often set before myself

(purposed; proposed) to come (go) to you ? and I was prevented until now (up to this point) ? to the end that I may have (hold) some fruit within you folks (or: among you), in accord as also within (among) the remaining multitudes (or: the rest of the nations ? the non-Israelites; the Gentiles).

14. I am (I continue being) a debtor to (for) both Greeks (Hellenists) and to (for) barbarians (non-Hellenists: those who do not possess Greek culture); to (for) both wise ones and to (for) those without understanding (unintelligent ones; foolish ones).

15. In this condition (thus so) -- in accord with me, the ready (willing; eager) one -- to also myself proclaim (announce) the Good News to you folks (for you folks): those in Rome.

16. For I am not in the habit of being ashamed of the Good News, for it continues being (is) God's power (ability; capacity) into deliverance (being rescued; salvation; health and wholeness) -- in everyone (for everyone; to everyone) continuously believing: for (to; in) Jew first, also for (to; in) Greek (Hellenist).

17. For in It God's justice (righteousness; qualities and characteristics of the Way pointed out; victory of the righteous cause; way of righting wrong; righteous act) is continuously (progressively) being unveiled (revealed), from out of faith, into faith, according as it has been written,

?But the one righteous (just)-out-of-faith will himself live.?

[or: Yet the just one will experience life in himself from out of faith; or: Now the one in accord with the Way pointed out from faith, will in himself live; or: And the one right from out of faith will live in himself; or: the one being fair and equitable from the source of faith will receive life into himself from that faith]

18. For God's personal emotion (inherent fervor; mental bent; natural impulse; anger; passion; temperament; wrath; disposition) is continuously being unveiled (revealed) from heaven upon every irreverence (lack of awe or absence of pious fear; disrespect) and injustice (wrong; unrighteousness; situation or act contrary to the Way pointed out) of mankind (of men) ? the ones continuously holding down (restraining; stopping while possessing) the Truth in the sphere of (within) injustice (unrighteousness),

19. because the thing experientially known (or, knowable) pertaining to God is continuously made visible (made apparent; manifested by light) within (or: among) them, for God made (makes) it visible (manifests it) to them (for them; in them; by them).

20. For from [the] creation (framing; founding) of [the] ordered system (world) His invisible things (qualities; attributes) which - both His imperceptible (or: perpetual) power (ability; capacity) and divinity (divine nature; godship) - are habitually seen clearly (held within view by looking down; perceived), being continually comprehended

(understood; grasped by the mind) in (by) the things which are made or done, in order for them to be continuously defenseless (without a defense),

21. because experientially knowing God, they did (do) not glorify (imagine; esteem; suppose; fancy; conjecture about; hold an opinion of) [Him] as God, or thank [Him] (or: give thanks). But [as a result] they were made futile (vain; fruitless; without profit; empty; useless; worthless; subject to a process of meaningless frustration; subject to exercises in

futility) in their reasonings (thought processes), and their [collective] unintelligent (stupid; unable-to-put-things-together) heart was darkened.

22. Continuously claiming (asserting; alleging with pretense) to be wise ones, they were made to be dull (sluggish; moronic; stupid; foolish)

23. and they changed (change; exchange in barter; make other than it is) the glory (esteem; opinion; imagination; supposition; conjecture about; thoughts of; appearance; honorable consideration) of the imperishable (unruinable; incorruptible; unspoilable; undestroyable) God within a likeness (resemblance; similarity; copy) of an image (form; appearance) of a perishable (corruptible; spoilable) human, and of flying things and of four-footed things and of creeping things.

24. Wherefore (on which account) God gave (gives) them over (delivered/delivers them), within the full passions (passionate cravings; complete wrath; earnest desires; compiled angers) of their hearts, into uncleanness (impurity), to be continuously dishonored (shamed) ? with respect to (pertaining to) their bodies -- among (within) themselves,

25. which very ones altered (alter; change; exchange after) God's truth (or: the truth of {or, pertaining to} God) within The Lie, and showed reverence to (venerated; felt dread of; worship and show adoration to) and rendered service (poss.: religious service) to (for) the creation (the creature; the framing; the foundation) alongside of (to the side of) the Creator (The One framing or founding) Who is (exists being) well spoken of (praised; blessed; eulogized) into the ages. Amen!

26. Because of this (Therefore) God gave (gives) them over (delivered/delivers them) into experiences of dishonor (ignoble sufferings; situations of being unvalued; unworthy passions), for even their females altered (alter; change or exchange after) the natural use into the [use which is] to the side of (beside) nature (natural condition; natural production; generated situation).

27. And likewise (in like manner) also the males, sending away (abandoning; leaving) the natural use of the female, were set aflame within their cravings unto (into) one another; males in males continuously producing (accomplishing; effecting; working down) shameless indecency, and constantly taking away (or: receiving back) the necessary retribution (recompense; the opposite of reward; the anti-payment) of their wandering (straying) [or: the corresponding wage which is binding pertaining to their deception] within themselves.

28. And according as they did not (do not) put God to the proof (or: test, in order to prove God), to continuously hold (have) [Him] within full experiential knowledge, God gave (gives) them over (delivers them) into a mind which fails to meet the test (a disqualified mind) to continuously do (practice; make) things that consistently are not fitting (not reaching or extending),

29. being ones having been filled with all injustice (unrighteousness), worthlessness (bad condition; wickedness), inordinate desire for more (greed for advantage), malice (bad quality; evil), very full of (replete with) jealousy (envy), of murder, of strife (contentiousness), of bait for entrapment, of settled habit of evil (depravity); whisperers (gossipers),

30. slanderers, haters (detesters) of God, overbearing and outrageous ones, haughty and arrogant ones, ostentatious and vain-glorious ones, inventors of evil things, in compliant (stubborn; disobedient) to parents,
31. unintelligent (stupid), covenant-breakers (ones bound by no covenant; uncompounded; not put-together), ones without natural affection, ones unwilling to make a treaty (implacable), unmerciful ones,
32. those who, fully knowing by experience God's just statute (righteous decree; ordinance; sentence pronounced against such things; act by which wrong is set right) --that those continually performing (committing; executing) such things are constantly ones deserving (worthy; of equivalent value) of death -- not only are habitually doing the same things, but also are constantly approving and taking pleasure with (in) those performing (committing) them.

CHAPTER 2

1. Therefore (Because of which) you continue to be without a defense, O man --everyone continually judging (pronouncing a judgment; separating; picking out; determining; condemning) -- for within that which you continue judging the other man (the different one), you are condemning yourself, since you who are continually judging are constantly performing (committing) the same things.
2. Now we have seen and thus know (are aware) that God's judgment (decision rendered and pronounced; separation; determination) is down from (in accord with) Truth upon those habitually performing (committing) such things.
3. Yet you continue logically thinking (reckoning; counting on) this, O man -- the one continuously judging those who are performing (committing) such things but also are habitually doing the same things -- that you will make an escape out of God's judgment?
4. Or, are you continually having a down frame of mind (despising; thinking down or with disrespect) concerning the riches (wealth) of His kind and gentle usefulness (benevolence with a sweet disposition; kindness), [His] delaying forbearance (the tolerant holding back) and [His] patient longsuffering, constantly being ignorant that God's kind and gentle usefulness (benevolence with a sweet disposition) is continuously leading you into a change of mind and purpose (repentance)?
5. Yet down from (in accord with) your hardness (obstinacy) and unrepentant heart (unchanged thinking in the center of your being) you habitually collect and lay up stores (treasure up) in yourself (for yourself; to yourself) personal emotion (inherent fervor; passionate impulse; a mental bent or disposition; anger; indignation; wrath) within a day of personal emotion (fervor; passion; anger; etc.) and of an unveiling of God's decision which accords with the Way pointed out [or: of a revealing of God's fair and equitable dealing and verdict; of an uncovering of a just judgment of God],
6. Who will award in each one [or: will give back to each one; will pay for each one] down from (in accord with) his works (acts):
7. in those (to those; for those), on the one hand, in accord with [the] patient endurance (remaining under) of a good work (act) [who] are constantly seeking glory (a good reputation; a manifestation of that which calls forth praise) and honor (value; worth) and incorruptibility (incorruption) -- life which belongs to, is connected with, and proper to the

ages (eonian life).

8. Yet, on the other hand, in those (to those; for those) out of a work for ambitious, factious or contentious purposes, and in (by) being continuously in compliant (disobedient; unwilling to be persuaded) to (by) the Truth (uncovered reality; veritable essence), but constantly compliant (obedient; persuaded) in (to; by; for) the injustice (unrighteousness; that which is not in accord with the Way pointed out), personal emotion (inherent fervor; passionate impulse; anger; indignation; wrath; a habit of mind; a mental bent or disposition) and rushing of feelings (intense passion of the mind; violent breathing; rage; fury; glowing animation; turbulent commotion of the mind),

9. pressure (affliction; trouble.; tribulation) and squeezed narrowness (tight restriction; distress; anguish) upon every soul of mankind which is persistently in himself working down and effecting the bad (the worthless; the evil; the injurious; the bad situation; the worthless quality; the malicious intent) -- both of a Jew, first, and also of a Greek (one of the Hellenist culture);

10. but glory (a manifestation of that which calls forth praise; credible reputation) and honor (value; worth) and peace [=Shalom] in (to; for) everyone habitually working and accomplishing in himself the Good -- both in (to; for) a Jew, first, and also in (to; for) a Greek (Hellenist);

11. for partiality (favoritism; receiving of faces or countenances) does not exist beside God (by the side of God; by God?s side).

12. For as many as (however many) miss the goal (sin; fail; or: sinned; missed) without (a) law [= Torah?], without (a) law will lose (destroy) themselves; and as many as (however many) within law (or: within [the] Law [= Torah]) miss the goal (sin; sinned; fail; missed), through law (or: [the] Law) will be judged (made distinct; decided upon; separated),

13. for not the hearers (the ones instructed in the Law) [are] just ones (ones in accord with the Way pointed out; right or righteous ones) by God?s side (beside God), but rather the doers (performers) of [the] Law [= Torah?] will be justified (decreed as being in the Way pointed out; be judged fair, equitable and in right relationship).

14. For whenever those multitudes (certain Gentiles; some non-Israelite nations) not having a law (or: [the] Law) may by nature habitually do the things of the Law [Torah?], these not having a law (or: [the] Law), are in themselves a law (or: continuously exist being a law for themselves {to themselves}),

15. which very ones continuously display (exhibit; show outward proof by demonstration) the work (action; conduct) of the Law [= Torah?] written within their hearts, their conscience (knowing with themselves; awareness; integrated recognition from what has been seen) continually bearing joint-testimony (giving confirming witness together), and, in between each other?s calculations (logical thinking), also constantly accusing (speaking down [against] in the assembly), or defending themselves [or: and in the mean time one another?s reasonings (reckonings) constantly accusing, or even repeatedly excusing themselves],

16. within a day, when God is continuously judging (separating off and evaluating) [some MSS: in which day God will judge] hidden (concealed) things of humanity (of mankind; of men) -- in accord with my good news -- through Jesus Christ.

17. So you [or: Consider! You; other MSS: But if you] are habitually calling (naming; classifying) yourself a Jew, and constantly resting (leaning back) upon [the] Law [Torah], even continuously boasting (expressing pride) in God,

18. and progressively by experience are knowing the Will and constantly testing in order to prove (or: approve) the things that habitually carry through [i.e., the essential things which matter and are different in that they are of greater value], being continuously instructed from out of the Law [Torah],

19. likewise (besides) you have confidence in yourself (or: you have persuaded yourself) to be a guide (escort) of blind ones; a light within [the] darkness;

20. a trainer (instructor; corrector; discipliner; educator) of senseless ones (ones without will, heart or guts; imprudent ones; foolish ones); a teacher of infants (ones not yet able to speak), habitually having (holding) the outward form (rough sketch; outline; framework; semblance) of the experiential knowledge and of the truth (revealed reality) within the Law [= Torah].

21. You, then, the one habitually teaching another (a different one), are not habitually teaching yourself! You, the one constantly preaching (proclaiming; heralding), ?Do not steal,? are habitually stealing!

22. The one continually saying to not commit adultery, you are habitually committing adultery! The one repeatedly detesting idols (responding to something as an abomination, as something that is foul and stinks), you are in the habit of robbing temples (despoiling the sanctuary)! [note: many later MSS read vs. 21-22 as questions; I have followed the Concordant Greek Text]

23. You who are boasting in law (or: [the] Law; a law), through the transgression of (stepping across the line of; stepping to the side of; deviating from) the Law, you are constantly dishonoring (devaluing) God,

24. for, because of you, the God?s NAME [Yahweh?] is continuously being blasphemed among the multitudes (nations; Gentiles), according as it has been and stands written.

25. For circumcision, indeed, continues being beneficial (continues to profit, to help), if you should continue practicing (observing) [the] Law. But if you should be a transgressor (side-stepper; violator) of [the] Law, your circumcision (cutting around) has become uncircumcision (lit.: the foreskin).

26. Therefore, if the Uncircumcision should be habitually on watch to guard (have in keeping and maintain) the acts of justice and equity (the righteous requirements; the fair and equitable dealings; the justifications) of the Law [= Torah], will not his uncircumcision be logically considered and accounted (reckoned; calculated) into circumcision (or: credited to his account for circumcision)?

27. And the Uncircumcision, out of natural instinct (out of nature or native conditions; = naturally) habitually bringing the law to its goal (completing or fulfilling the Law), will judge (make a decision and a separation regarding) you -- the one [who] through Letter and Circumcision [are] a side-stepper (a transgressor; a violator) of [the] Law.

28. For the Jew is not the one in the visibly apparent (outwardly manifest) [or: For not he in

the outward appearance is a Jew], neither [is] circumcision that [which is] visibly apparent (outwardly manifest) in flesh,

29. but rather, a Jew [is] the one within the hidden [place] (or: [that which is] in the concealed [realm]), and circumcision [is] of [the] heart within [the] spirit, not in letter, whose praise (applause; full recommendation) [is] not from out of mankind (men; humans), but rather from out of God.

CHAPTER 3

1. What, then, [is] the advantage (given by the surplus of abundance which results in pre-eminence, prerogative and superiority) of the Jew, or what [is] the furthering benefit of the circumcision?

2. Much, in accord with every turn (i.e., from every angle, or, in every way), for, first [of all] (or: in the first place; foremost), indeed, that they were (are) entrusted with God's brief utterances (little words: the diminutive of Logos; often trans. "oracles").

3. For what if certain ones (some) refuse (refused) to believe (disbelieved; are unfaithful; were without faith; are faithless)? Will not their unbelief (faithlessness) cause God's Faith (or: Faithfulness) to be idled-down (rendered useless and unproductive)?

4. Certainly not! (May it not come to be!) Now God must repeatedly come to be true (or: let God continually be birthed genuine and real), though every man [is] a liar, even as it has been written:

"So that You should be justified (seen as fair and equitable -- in accord with the way pointed out) within Your words (sayings), and You will overcome (conquer) within the [situation or time for] You to be repeatedly (continually) judged [or: You will win the case when You are tried]."

5. However (But; Now) if our injustice (disregard for what is right; behavior contrary to the Way pointed out) continues to stand together with (is jointly establishing; habitually commends) God's fair and equitable dealings (justice; Way pointed out), what shall we say (declare)?

God, the One continuously bringing personal emotion (inherent fervor; impulse; wrath; anger; indignation), [is] not unjust! "after the manner of a man (down from [my] humanity) I say, "Certainly not (May it not come to be)!"

6. Else (Otherwise), how is God constantly judging [or, reading with an accent, and thus a future: ... will God evaluate (separate off; judge)] the ordered system (the world)?

7. But [other MSS: For] if in my lie God's Truth encircles (surrounds) for superabundance into His glory, why am I also still being continually separated (judged; evaluated) as one failing to hit the target (as a sinner)?

8. And [it is] not according as we are constantly being slandered (blasphemed) and according as certain ones -- whose judgment (evaluation; separation) is fair (equitable; in accord with justice) -- habitually affirm us to be continually saying, "That we may constantly be doing (making) the bad things (the evil things) so that the good things may come!"

9. What, then (therefore)? Do we continually hold an advantage (habitually have something ahead) [or, as a pass.: are we continually surpassed]? Not at all, for we already charged (previously accused) ALL, both Jews and Greeks (Hellenists), to be (to continuously exist) under [the direction, power and control of] Sin (failure; the missing of the target),
10. according as it has been, and stands, written, that,
?There is not a just man (there is none fair or in right relationship) [or: No one exists being in accord with the Way pointed out], not even one!
11. The one understanding does not exist [or: There is no man bringing it together to understand];
The one habitually seeking God does not exist [or: There is none continually Searching-out God].
12. All bend out of the regular line (turn aside; or: avoid [God]),
at the same time they are made useless;
there is no one habitually doing useful kindness (kind usefulness);
there is not as much as one.
13. Their throat [is] an opened grave;
by their tongues they were consistently baiting for entrapment (to deceive);
venom of asps (vipers) [is] under their lips,
14. whose mouth constantly is crammed full of a wishful curse and of bitterness.
15. Their feet [are] swift (sharp) to pour out blood.
16. Crushing (bruising; shattering) and misery (wretchedness) [are] in their paths
(ways),
17. and the road of peace (path or way of shalom) they do not experience (intimately know).
18. There is no fear of God before (in front of) their eyes.?
19. But we know from having seen that whatever the Law [Torah] continues saying, it continues speaking to (for) those within the Law, to the end that every mouth may be shut (fenced in; hedged around; stopped; barred; silenced) and all the world (ordered system) may come to be under God's fair and equitable dealings (may be brought to trial by God; may become subject to God's just decision and pointing out of the Way; may come to be answerable to God).
20. On account of that (Wherefore), no flesh [at] all will be put in right relationship (be right-wised; be justified; be made right; by judicial decision be made free from guilt, represented as righteous, and placed in the Way pointed out) before Him (in His sight; face to face with Him in His presence; *corem Deo*), from out of works of Law (observance of Torah), for through Law [comes] a full, clear and exact knowledge, gained by intimate experience, of Sin (failure; a missing of the target).
21. Yet now, apart from Law [Torah?], a righteousness of God (God's fair and equitable dealings; God's just acts and decisions; God's justice and pointing out of the Way) has been manifested and remains displayed in clear light ? being continuously attested in witness by means of (under) the Law [Torah] and the Prophets ?
22. yet a righteousness of God (a right relationship with God; God's justice; God's fair and equitable dealings in accord with the Way pointed out), through Jesus Christ's faith,

into all ? also upon all those believing, for there exists no distinction!

23. For all veered off the mark (everyone fails; everyone sins), and they are continually posterior to, falling short of, inferior to, and wanting of God's glory.

24. Being ones continuously being made right and freed from guilt and placed in the Way pointed out and kept in right relationship (right-wised; justified) freely (as a gift without a reason; gratuitously) by His grace (in His grace; to His grace; for His grace) through the releasing-away (redemption; setting-free) because of the payment of the ransom by the One within Christ Jesus

25. -- Whom God publicly places before [us] (set before [us]; before put forth; purposed) [as] a sheltering cover (mercy seat; lid of the ark; = *kapparah* ? atonement), the Faith within His blood, into a demonstration which points out the proof of His fair and equitable dealings (His justice; His righteousness; His act in accord with the Way pointed out), on account of (because of) the passing-over and letting-go-unpunished of the errors (sinful acts; offenses against the Law) having previously occurred (being ones having been before brought into being), within God's tolerant forbearance ?

26. toward the demonstration which points out the proof of His fair and equitable dealing (His justice; His righteousness; His compliance with the Way pointed out) within the present season (the current fitting situation), for Him to be just (a Just One; One in accord with fair and equitable dealings which comprise the Way pointed out) and the One continuously making right and free from guilt, constantly placing in the Way pointed out and keeping in right relationship (The Right-wiser; the Justifier) of the one [issuing] forth from out of faith which belongs to and originates in Jesus.

27. So then where [is] the loud-spoken boasting? It is shut out (it was excluded). Through what kind of law [By means of what sort of Torah]? Of works (or: of the works)? No! (By no means!) But rather through Faith's Law [by means of a Torah of trust (confident reliance)]!

28. For [some MSS: Now] we continue logically concluding (reckoning and accounting) a man (or: man) to be continually made right and freed from guilt, placed in the Way pointed out, and kept in right relationship (right-wised; justified) by faith (in faith), apart from works of law [observance of Torah].

29. Or [is He] the God of [the] Jews only? [Is He] not also of the multitudes (nations; Gentiles; non-Jews)? Yes, of the multitudes (nations) also,

30. since, indeed [other MSS: seeing that] God [is] One (or: since, indeed, [there is] one God) Who from out of Faith will by judicial decision make Circumcision free from guilt and place them in the Way pointed out, setting them in right relationship and declaring them to be just ? and uncircumcision through means of the Faith.

31. Then are we habitually rendering inactive and useless (idling-down and rendering unemployed) law [Torah] through the Faith? Certainly not (May it not come to be)! But rather, we are constantly establishing law (setting Torah in a fixed place and making it stand).

CHAPTER 4

1. What, then, shall we declare Abraham ? our forefather according to the flesh ? to have found?
2. For if Abraham was right-wised, placed in right relationship, and declared just and in accord with the Way (justified) from out of works, he yet holds (continues to have) a boast (a ground or right for boasting), but not toward God.
3. For what is the Scripture saying?
?Now Abraham believes (believed) God and it is (was) logically considered (reckoned; an account was put together) for him (to him; in him) into (for; unto) right-wising (right relationship and behavior in accord with the Way pointed out; justice; fair and equitable dealing; righteousness; well-ordered living; right thinking).?
[or: Now Abraham believes God, and he is counted into Righteousness by Him]
4. Now to (for) the one habitually working (practicing a trade; accomplishing a work) the wage (pay) is not being logically considered (reckoned; put on an account) as (in accord with) an undeserved, gratuitous gift, but on the contrary as (in accord with) a debt (something owed) [or: ... is not being logically thought of as in accord with Grace, but in accord with an obligation];
5. But to (for) the one not habitually working, yet constantly believing (actively placing his trust and reliance) upon the One continuously making right the irreverent (the one without awe of God) [or: ... the One habitually right-wising, putting in right relationship, justifying, and placing the profane one in the Way pointed out], his faith (trust; firm persuasion; confidence) is logically being considered (constantly reckoned; continuously credited on account) into (unto; for) right behavior in accord with the Way (justice; fair and equitable dealing; righteousness; well-ordered living).
6. Exactly as David also is telling of the happiness (blessedness) of the man in whom (to whom; for whom) God is constantly counting (reckoning; logically considering) right-wised existence in accord with the Way pointed out (justice; righteousness; fair and equitable dealing), apart from works (acts):
7. ?Happy (Blessed) [are] the ones whose lawlessness?s (transgressions; violations of the law; lawless deeds) were (are) sent away (dismissed; discharged; divorced; pardoned) and whose failures (missings of the target; sins) were (are) covered over (concealed with a veil or lid)!
8. ?Happy (Blessed) [the] adult males of whom [other MSS: to whom; for whom] the Lord may by no means logically consider a failure (reckon a missed target; account sin).?
9. Then [is] this happiness (blessedness) upon the Circumcision, or upon the Uncircumcision as well (also)? For we are habitually saying,
?The faith is (was) logically considered [to be] in Abraham into accordance with the Way pointed out [or: Faith was accounted to (reckoned for) Abraham for Righteousness (fair and equitable dealings; right-wised existence)].?
10. How, then, is it (was it) logically considered [or: How then was it put to the account (reckoned)]? Being in circumcision, or in uncircumcision? Not in circumcision, but on the

contrary, in uncircumcision!

11. And he received circumcision as a sign (lit., circumcision's sign), a seal (a signet ring; a stamped impression of a seal or signet ring) of the accordance with the Way pointed out (right relationship; justice; right-wising; fair and equitable dealing; right thinking) of the Faith (or: of Faith's righteousness) of the situation of being within the uncircumcision, in order for him to be (to exist being) a father of all the ones habitually believing (trusting) through (through means of) uncircumcision, in order to be logically considered in them (reckoned to them; accounted and credited for them) the accordance with the Way pointed out (the justice; the right-wised relationship; the well-ordered life; the righteousness),

12. and a father of [the] Circumcision, not to (for) those out of circumcision only, but rather also to (for; in; by) those continuously advancing in order (rank) in a line (or: in a row) along the elements (first principles) of the faith (trust; reliance), in the footprints of our father Abraham, within uncircumcision [or: ... in uncircumcision, in the footprints of the faith of our father Abraham].

13. For not through (a) law [is/was] the Promise to (for; in) Abraham, or to (for; in) his seed, [for] him to be (to continuously exist being) an heir (the one receiving an allotted portion) of the organized system (or: the world's inheritor), but on the contrary through a right-wising that originates in and belongs to faith (Faith's righteousness/justice; a placing in right relationship and a keeping in the Way pointed out which belongs to and comes from faith, reliance and trust; trust's way of life which results in fair and equitable dealings; faith's thinking and attitude).

14. For if the ones out of law [are] heirs (inheritors of the allotment), [the] faith has been made empty (void; vain) and is now without content, and the Promise has been rendered useless (has been permanently unemployed and idle; has been annulled and is inoperative),

15. for the Law is constantly effecting personal emotion (fervor; natural propensity; wrath) by labor [or: is working-down anger; is producing indignation; is accomplishing a passionate impulse or disposition]. Yet (Now) where no law is existing, neither [is there] a stepping to the side (a transgression; a violation).

16. On account of this (Therefore) [it is; it was; the Promise comes] from out of faith, to the end that [it is] down from (according to) grace [A reads: that by which grace descends (or: that to which grace {comes} down)], unto (for; lit. into) the Promise, to be continuously firm (steadily walked; secured, confirmed and established; guaranteed and made sure) in all (to all; for all) the seed [or: realized by all the offspring], not in the one (to the one; for the one; by the one) from out of the Law only, but rather also in the one (to the one; for the one; by the one) from out of Abraham's faith, which is [the] father of all of us [or: ... out of {the/a} faith of Abraham, who is {the} father of us all].

17. According as it has been and stands written, that,

?A father of many multitudes (nations; ethnic groups) I have placed (put; set; deposited) you? ?

before Whom (down over against which; down opposite and in the presence of Whom) he believed (trusted in; relied upon) the God continuously (habitually; repeatedly) making the dead ones alive, and (even) continuously (repeatedly; habitually) calling the things not existing (being) as existing (continuously being).

18. ? who, to the side of expectation (or: more than or beyond expectation; beside hope; near the side of expectation) trusted (believed; relied) upon expectation (hope) into the [situation for] him to become (to bring himself into being) a father of many multitudes (nations; ethnic groups), in accord with (down from) that having been and being spoken (declared), ?Thus shall be your seed (offspring).?

19. And not being weak (without strength; infirm) in (the) faith, he attentively considered (studied, thought and perceived down upon) his own body by this time (already) having been made dead (deadened), subsisting (beginning to be under) about one hundred years old, and (also) the deadness (deadening) of Sarah?s womb,

20. but into God?s Promise he was not divided in his judgment by unbelief [or: but by (in) lack of trust he was not separated or decided unto God?s Promise; or: yet unto God?s Promise he did not waiver or doubt in unbelief], but on the contrary he was empowered (enabled) by faith (in faith; for faith), giving glory (opinion; estimation; reputation; credit) to God,

21. and being carried to full conviction and assurance that what He had promised He continuously exists being capable (powerful) to do (to make; to perform).

22. Wherefore (Therefore; For this reason), also, it was (is) logically considered for him (reckoned and accounted to him) into right-wising (virtue in the Way pointed out and the setting in right relationship; righteousness; uprightness; fair and equitable dealing; right thinking and conduct).

23. Now it was not written because of him only, that,

?it was (is) logically considered for him (reckoned and accounted to him; it was put to his account),?

24. but rather (on the contrary) because of us, also, for whom (to whom) it is constantly about to be logically considered (in whom it continues being about to be put on account) for (in; to) the ones continually believing (trusting; relying) upon the One raising (rousing) Jesus, our Lord, forth from out of dead ones,

25. Who was given over (delivered up) because of our falls to the side (stumbings aside; false steps; transgressions), and was raised (roused) because of our right-wising (our being placed in the Way pointed out; our being declared right and just; our justifying) [or: ... and was raised for the sake of our being brought into right relationship].

CHAPTER 5

1. Being, then, ones that were right-wised (placed in right relationship in the Way and justified) from out of faith, we continuously hold (have) [other MSS: let us (we should) habitually retain and enjoy] peace [directing and conducting us] toward God, through our Owner (Lord), Jesus Christ,

2. through Whom, also, we have had and now hold the conducted approach and access (the act of bringing toward to gain entrée) by faith (in faith) into this grace within which we have stood and now stand, and we keep on speaking loudly of and habitually boasting upon the expectation (hope) of God?s glory.

3. Yet not only this, but further, we also keep on speaking loudly of and boasting within the pressures (afflictions; tribulations), having seen and thus knowing that the pressure (affliction; tribulation) is habitually producing (working down; accomplishing) a remaining (dwelling; abiding) under (or: patient endurance).
4. Yet the remaining (abiding) under [produces] a quality of being approved by testing; yet the quality of being approved by testing [produces] expectation (hope).
5. Now the expectation (hope) does not habitually bring down shame (disgrace; dishonor; thus, disappointment), because God's Love has been, and remains, poured out (shed forth) within our hearts through the Set-apart (Holy) Spirit being given to us (in us; for us).
6. For our still continuing to exist, being without strength (or: For when we were still weak and infirm), Christ still, in accord with [the] season (down from a *kairos*, down into a fitting situation), died for the sake of the irreverent [or: died over (concerning; on behalf of) those without awe of God].
7. For with difficult toil and pain (For hardly, scarcely or rarely) for the sake of (over; on behalf of) a just one (a righteous one; one in accord with the Way pointed out; one in right relationship; a right-wised one) will someone (anyone; a certain one) die. For over (for the sake of) the good (noble; virtuous) one, perhaps (possibly) someone (a certain one) may continue being brave enough (daring; courageous) to die.
8. Yet God constantly stands with His own Love into us [or: But God continuously places (sets; puts) together the Love from Himself into us], because our still continuing to exist being failures (ones missing the target; sinners), Christ dies over us (on our behalf; for our sake).
9. Much more, then, being now (at the present time) right-wised (justified; placed in right relationship within the Way pointed out) within His blood, through Him we will be rescued (saved; delivered) from the personal emotion (inherent fervor; anger; wrath; mental bent or disposition).
10. For since (if) continuously existing being actively hostile ones (enemies) we were changed from enmity to friendship (reconciled; conciliated; changed to be consistent and compatible; down-exchanged) by God (to God; in God) through His Son's death, much more, being ones that were conciliated (changed down from enmity to friendship), within His Life we will be rescued (delivered; saved; made whole; cured and restored to health).
11. And not only that, but further, we also constantly speak loudly, boast, rejoice and glory within God, through our Owner (Lord), Jesus Christ ? through Whom we now receive (actively seize; grasp; take-down and hold by hand) the [aforementioned] process of being changed to be consistent and compatible (the change from enmity to friendship; the reconciliation; the down-exchange; the change on our part induced by the action of God).
12. Because of this (Therefore; That is why), JUST AS through one man (through the act or agency of one man) The Sin (Failure; the miss of the target) entered into the ordered system (the world; the cosmos), and through The Sin (Failure; the miss of the target) The Death, and in this way The Death passed through (came through; went throughout) into all mankind (humanity), upon which [situation], all sinned (everyone fails and misses the target).
13. ? for until (up to the point of) Law, sin (failure; missing of the target) continued existing

within the ordered system (world; cosmos), yet sin (failure; missing) is not continuing to be logically considered (is not being taken into account; is not habitually being put on one's account; is not continually counted), there being (existing) no law ?

14. But nonetheless The Death reigned (holds royal rule) from Adam until Moses [= Law], even upon those not sinning (failing to hit the target) upon [B and other MSS: within] that which is conformed to (upon the occasion of the similarity of; in the likeness of) the stepping aside (the transgression) of Adam ? who is (continues being) a type (an impress; a figure) of the One being repeatedly (always) about to ... [be? come? do something?]

15. But on the contrary, [it is] not as the fall to the side (the stumbling aside; the offence) [that] thus also [is] the thing that has been graciously given (the gift of grace; the gratuitous favor). For since (if) by (in) the fall to the side (the stumbling aside; the offence) of the one THE MANY died, MUCH MORE the Grace of God (God's Grace), and the gift (gratuitous benefit) within Grace, by that of the One Man, Jesus Christ, surrounded (encircles) into superabundance (extraordinary surplus and excess) into THE MANY.

16. And not as through one missing of the target (failing; sinning) [is] the gratuitous gift. For, on the other hand, the judgment (the evaluation and verdict) [was] from out of one [failure] into condemnation (a down-judging). But the grace (the gratuitous favor and benefit) [is] from out of many falls to the side (stumbings aside; offenses) into right-wising (justification; a placing into the Way pointed out; right relationship; an act of justice; equity; a just award).

17. For since (if) by the fall to the side (in the stumbling aside; the offense) of the one The Death reigned (reigns; rules as king) through the one, much more the ones continuously receiving and seizing upon (taking in hand) the surrounding (encircling) superabundance (extraordinary surplus and excess) of the Grace and of the gratuitous gift of the right-wising (of the fair and equitable dealing; of the placement in right relationship in the Way; of the justification) will reign (they will rule as kings) within Life through the One, Jesus Christ.

18. Consequently, then, as [it was] through one fall to the side (one offense) [coming] into all mankind (all humanity; all men) [bringing them] into condemnation (a separating and evaluating with a decision which leads down), THUS ALSO, through one rightful act in accord with the Way pointed out (through one act of justice and equity; through one act of right relationship; through one act of right-wising) [it comes] into ALL MANKIND (all humanity; all men) [bringing them] into a right-wising of life (Life's right relating and justifying in accord with the Way pointed out; a judicial sentencing of Life; a making right which pertains to Life).

19. For JUST AS through the unwillingness to listen resulting in disobedience (or: the erroneous hearing leading to disobedience) of the one man THE MANY were rendered (established; constituted; placed down and made to be) sinners (failures; ones who miss the target), THUS ALSO through the submissive listening resulting in obedience of the One THE MANY will be rendered (placed down and established as; constituted; appointed to be) just ones (ones who have been right-wised; ones in the Way pointed out; righteous ones; ones in right relationship).

20. Yet Law (a law) entered (enters) in alongside (came into the situation by the side) to the end that the fall to the side (the offense; the stumbling aside) may increase to be more than enough (should greatly abound and become more intense). But where the Sin (the failure; the missing of the target) increases (abounded to be more than enough; becomes more intense) THE GRACE super exceeds (exceeded) over and above, surrounding to excessive abundance,

21. to the end that JUST AS the Sin (the failure; the missing of the target) reigned (rules as king) within the Death, in this way (thus so) also the Grace may reign (should rule as king) through the condition, state and quality of being right-wised (fair and equitable dealings in right relationship which accords to the Way; righteousness) into Life belonging to, pertaining to and having the characteristics of the ages (eonian life) ? through Jesus Christ, our Owner (Lord).

CHAPTER 6

1. What, then (consequently), shall we say (declare)? Should we continue prolonging our remaining in the Sin [or: May we stay longer (remain on; habitually abide; persist) in the failure (the missing of the target; the error)], to the end that the Grace may increase to be more than enough?

2. Certainly not (May it not come to be; May it not happen)! We, the very ones who died by the Sin (die in missing the target; died to failure; die in error), how shall we [other MSS: may we] still (yet) live within it?

3. Or are you continuing to be ignorant (are you remaining without experiential knowledge; do you continue to not know) that as many of we who are (were) baptized into Christ Jesus are (were) baptized into His death?

4. We, then (consequently), are (were) buried together (entombed together with funeral rites) in Him (by Him; with Him), through the baptism, into the death, to the end that just as (in the same manner as) Christ was raised (roused) forth from out of dead ones THROUGH (through means of) THE GLORY (the glorious manifestation of splendor which calls forth praise; the notion; the renown; the reputation) of The Father, thus also we may walk around (we also should likewise conduct ourselves and order our behavior) within newness of life (in a life characterized by being new in kind and quality, and different from that which was former).

5. For since (if) we have been birthed (have become; have come to be) ones engrafted and produced together (planted and made to grow together; brought forth together; congenital) in (by; to) the likeness (similar manner) of His death, certainly we shall also exist (be) [in the likeness] of The Resurrection (pertaining to, having the character and quality of the resurrection).

6. Constantly knowing this by intimate experience, that our old, former man (humanity) was (is) crucified together (jointly impaled) with [Him], to the end that the body of sin (the body of failure; the body that pertains to missing the target) may be rendered useless and inoperative (idled-down to be unproductive; made null, inactive and unemployed), for us to

no longer continually be a slave to the Sin [or: perform as a slave in the failure (for the Sin; by missing the target)],

7. for the one dying (suffering death) has been right-wised away from the Sin (the Failure; the missing of the target).

8. Now since we died (if we die) together with Christ, we are continuously believing (trusting; relying) that we shall also live together in Him (by Him; for Him; to Him),

9. having seen and thus knowing (perceiving) that Christ, being raised (aroused) forth from out of dead ones, is no longer dying. His death is no longer exercising ownership [or: Death is no longer being lord (exerting mastery) pertaining to Him],

10. for what He died (for [the death] which He died), He died for the Sin (by the Failure; in the Sin; to the Sin) once for all [time] (once and only once); yet what He lives [or: Yet {the life} which He continues to live], He continues living in God (for God; to God; by God).

11. Thus you folks, also, be constantly accounting (logically considering; reckoning) yourselves to exist being dead ones, indeed, by the failure to hit the target (in the Sin; to the Sin), yet ones continuously living by God (in God; for God; to God), within Christ Jesus, our Owner (Lord).

12. Do not, then, let [or: Stop allowing, then] the Sin (failure) to continue reigning (ruling as king) within your mortal body, into the continual listening in submissive obedience to its earnest desires (its full rushing of emotions, passions and lusts).

13. And stop constantly placing your members (body parts) alongside (providing and presenting them) [as] tools (instruments) of injustice (disregard for what is right; activities discordant to the Way pointed out); but rather, you folks must habitually present yourselves (place yourselves alongside for disposal) to God (for God; in God; by God) as if being ones continually alive, forth from out of dead ones, and your members [as] tools (instruments) of fair and equitable dealing in the Way pointed out (of justice, righteousness and right-wisedness) by God (in God; for God; to God),

14. for your sin (your failure; your missing of the target) will not exercise mastery [or, possibly: for sin shall not exert ownership (rule as lord) of you], for you folks are not (do not exist being) under law [= Torah], but rather under Grace (undeserved favor).

15. What, then? Should we (May we) occasionally sin (miss the target; fail), because we are not (we do not exist being) under law [=Torah], but rather under grace (undeserved favor)? Certainly not (May it not come to be or happen)!

16. Have you not seen and thus know (Are you not aware) that to whom (for whom; in what) you habitually place yourselves alongside, presenting and providing yourselves as slaves into submissive, obedient hearing, slaves you folks are (and continue being) ? to whom (in what; for which) you habitually submit in obedient hearing ? whether of failure (of sin; of missing the target), into death, or of submissive, hearing obedience into fair and equitable dealings of right relationship in the Way pointed out (justice; right-wisedness).

17. But Grace by God (Now unmerited favor in God): that you folks were existing, continuing to be slaves of the Sin (slaves of failure; slaves to missing the target), yet you submissively hear to obey, from out of heart, [the] type (pattern imprinted by chisel or die; imprint of a

seal; the blow; the image or form wrought) of instruction (of teaching) into which you are (were) given over (handed over and entrusted; given alongside).

18. Now, being set free (liberated) from the Sin (failure; error), you folks are (were) enslaved (made slaves) to justice (in the Way pointed out; for fair and equitable dealings; by the well-ordered, righteous existence; to right-wised relationship and behavior).

19. I am speaking humanly because of the weakness or sickness of your flesh: for even as you folks presented (place and provide alongside) your members [as; being] slaves by (for; in; to) the Uncleaness and by (for; in; to) the Lawlessness, unto (into; for) the Lawlessness, in this manner (thus) now you folks must place (provide and present) your members [as] slaves of the Way pointed out (slaves of right-wised relationship in fair and equitable dealings; slaves of justice and righteousness) into the quality and sphere of being set-apart (into consecrated holiness).

20. For when you folks were existing being slaves of the Sin (slaves of failure; slaves of missing the mark), you were existing being free ones [in regard] to the Way pointed out (to right-wised relationship; to fair and equitable dealings; to justice and righteousness).

21. What fruit, then, were you having (did you used to hold) at that time, upon which you folks continue to be ashamed and embarrassed? For, indeed, the outcome (the end; the goal; the fruition; the consummation) of those things [is] death.

22. But now being ones set free from the Sin (from failure; from error; from missing the target) yet being enslaved by (to; in; for) God, you folks continue having (habitually hold) your fruit into the quality and sphere of being set-apart (into holiness). Now the outcome (the fruition; the goal; the end) [is] life which belongs to, is proper to, pertains to and is connected to the ages (eonian life).

23. For the subsistence pay (the ration money; the allowance) of the Sin (failure; the missing of the target) [is] death, but God's undeserved gift (the gracious gift of God) [is] life which belongs to, is proper to, pertains to and is connected to the ages (eonian life) within Christ Jesus, our Owner (Lord).

CHAPTER 7

1. Or are you continuing to be ignorant (are you remaining without experiential knowledge), brothers ? for I am speaking to those having intimate experiential knowledge of Law [= those who understand Torah] -- that the Law [Torah] continuously performs as lord (owner; master) of the man for as long as he is living?

2. For instance, the married woman (the woman under subjection to a husband [adult male]) has been bound and remains tied up by law to the living husband (or: has been wrapped up and stands tied to law [= Torah?] by the living man). Yet (But) if the husband may die, she has been released from employment and stands idle (has been brought down to living without labor and rendered inactive; she is discharged and brought down to unproductivity being idled down) away from the husband's law (from pertaining to the law [= Torah?] of the adult man).

3. Consequently (Accordingly), then, [with the] continued living of the husband, she will be dealing as an adulteress (or: bear the title ?adulteress?) if she should become [a wife] for (to) a different man (husband); but if the husband may die, she is free (she exists in a state of freedom) from the law [= Torah?], not to be an adulteress, pertaining to her becoming [a wife] for (to) a different man (husband).

4. So that, my brothers, you folks also were put to death (were made dead) to the Law (or: by the Law; for the Law; in the Torah), through the body of the Christ, into the situation to become [the wife] for (to; in) a different One ? in (to; for) the One being raised (roused) forth from out of dead ones ? to the end that we may bear (produce) fruit by God (in God; for God; to God).

5. For when we were existing within the flesh, the effects, impressions, emotions and impulses from the experiences, passions and suffering of the failures (the sins; the misses of the target) -- the things through means of the Law [the Torah] -- were continually operating (working within; energizing and effecting) within our members into the condition to produce fruit by Death (in death; to death; for Death).

6. But now (at the present time), we are (were) rendered inactive (brought down to living without labor, being released from employment into being idle and unproductive) away from the Law [the Torah; some MSS +: of Death], dying within that in which we were constantly being held down (held in possession and detained), so that it is [for] us to be habitually performing as slaves within newness of spirit (a newness that pertains to spirit), and not in oldness (obsoleteness; out datedness) of letter [or: not in outwornness of what is written].

7. What, then, shall we say (declare)? [Is] the Law sin (error; failure to hit the target)? Certainly not (May it not come to be)! Instead (But rather) I did not (do not) experientially and intimately know the Sin, if not through Law [Torah]. For besides, I had not seen and thus known (become conscious of) the full passion (earnest desire; lust; coveting; emotion upon something) if the Law was not continuously saying (or: except the Torah kept on saying), ?You will not put strong emotions upon something (or: You shall not have a strong impulse or desire; You will not crave or covet).?

8. Yet the Sin (failure; the error; the missing of the target), taking (receiving in the hand and thus, getting) a starting point (a base of operation; an occasion; a means of beginning) through the Commandment, works (worked) down to effect and produce within me every full passion, strong impulse, over-desire and craving emotion upon things ? for apart from law [Torah?] sin (error; failure; missing the target) [is] dead (or: [was] lifeless).

9. Now I was at one time (formerly) habitually living apart from law [or: I was once alive apart from Torah], yet, in connection with the coming of the Commandment the Sin (failure; error; the missing of the target) becomes alive again (revived; comes back up to life), but I die (or: and I died; yet I die).

10. Also, the Commandment ? the one into Life ? this was found by me (for me; in me; to me) [to be] into death.

11. For the Sin (failure; error; the miss when shooting at a target), taking a starting point (receiving an occasion and base of operation) through the Commandment, completely

makes me unable to walk the Path (made me incapable to walk out; thoroughly cheats and deludes me, making me lose my Way; deceives me) and through it kills me off (slaughtered me).

12. And thus (consequently) the Law [the Torah], indeed, [is] set-apart (holy; consecrated) and the Commandment [is] set-apart (holy) and in accord with the Way pointed out (fair; equitable; just) and good (virtuous).

13. Then did the good come to be death for me (in me; to me)? Certainly not (May it not come to be)! But rather, the Sin (failure; error; the miss), to the end that sin (error; failure; missing) may be brought to light and made visible [or: in order that it may be made to appear (be shown) as being sin], is constantly producing (working down) death through the good [i.e., the Commandment], to the end that the Sin (failure; the miss; error), through the Commandment, may come to be in accord with a throwing beyond that is missing the target [or: may happen according to excess which is failing; may become extremely erroneous; should come to be down from sinful overshooting; *or, substantially*: may become an exceeding failure (sinner)].

14. For we have seen and are aware (know) that the Law [Torah] constantly exists being (is) spiritual (pertaining to spirit), yet I, myself, am (constantly exist being) fleshly (composed of flesh; carnal), being one having been and remaining sold under [the power and control of] the Sin (under failure; under the miss of the Target).

15. For what I am constantly producing (continuously working down and effecting; habitually accomplishing) I do not intimately know (experience in my understanding). For that which I continually will (habitually intend), this I do not habitually practice. But rather, that which I constantly hate, this I continue to do!

16. Now if what I am not continually willing (not habitually intending), this I am habitually doing, I am constantly concurring with (conceding; agreeing with; a prophetic voice with) the Law [the Torah], that [it is] good (ideal; fine; excellent; beautiful).

17. Yet now [*note: ?a logical contrast,? ?as the case really stands,? ? A. T. Robertson*] I, myself, am no longer habitually producing (continuously working down and effecting) this, but rather the Sin (the failure; the personified error of missing the Target) continuously housing herself (making its home; inhabiting; dwelling) within me.

18. For I have seen and thus know that good (virtue) is not habitually making its home (housing itself; dwelling) within me ? that is, within my flesh ? for the [ability, circumstance or condition] to will (intend) is continually lying near beside me, but the [ability, condition or circumstance] to constantly produce (work down, effect and accomplish) the good (the ideal; the fine; the excellent; the beautiful) [is] not.

19. For that which I constantly intend (will) ? a good thing (a noble deed; a beautiful job; an elegant act) ? I do not habitually do [or: I am not consistently doing what I continually will (intend; purpose): good], but rather, that which I continuously do not intend (will) ? a worthless (ugly; ignoble; base; bad; evil) thing ? this I habitually put into practice!

20. Yet if that which I am not willing (intending), this I am constantly doing, I, myself, am no longer producing (working down and effecting) it, but rather, the Sin (the failure; the error;

the miss) continuously housing herself (making its home; dwelling) within me.

21. Consequently I keep on finding the Law [the Torah], by (in) my habitually willing (intending) the good (the ideal; the beautiful; the excellent; the noble), that in me (for me) the worthless (the ugly; the ignoble; the base; the evil) is constantly lying close by.

22. For habitually I am pleased with (take enjoyment and delight with) God's Law (the Law [Torah] of God), down in (according to) the inner (interior) man [or: the man within; the inside man],

23. yet I constantly see (observe) a different law, within my members, repeatedly taking the field to wage war against my mind by the Law [= Torah] (or: ... to wage war in opposition to {in the place of} the law of my mind), and repeatedly taking me prisoner and leading me into captivity within the law of the Sin (the failure; the error; the miss of the Target), the one continuously existing (being) within my members.

24. I [am] a wretched (miserable, distressed, enduring severe effort and hardship) man (human). What will rescue me from out of the body of this death [or: ... from out of this body of death; ... this body which pertains to death]?

25. The Grace of God, through Jesus Christ our Owner (Lord)! [other MSS: Yet Grace, [which is] in God (by God), through Jesus Christ our Lord...] Consequently, then, I myself in (by; with) the mind, indeed, continuously perform as a slave to (for) the Law of God (in God's Law [= the Torah]), yet in (by; with) the flesh, to (for; in) a law of failure (sin; error; missing the Target [or Sin's law]).

CHAPTER 8

1. Nothing (not one thing), consequently, [is] now condemnation (a judging which puts us down) for those (to the ones; in those) within Christ Jesus!

2. For the law of the spirit of The Life within Christ Jesus [or: For the Law of Life's spirit, within Christ Jesus; or: For the Spirit's law of life within Christ Jesus] frees you (set you free) away from the Law of the Sin (the Failure; the Miss) and of the Death.

3. For the powerlessness (the inability) of the Law [Torah], within which it kept on making weak and feeble [the active voice; but as an intransitive: it was constantly falling sick; it continued being without strength] through the flesh, God, sending His Son (the Son of Himself) within a likeness of flesh pertaining to and connected with sin (or: sin's flesh; flesh associated with failure and the miss of the target), even about (concerning; around) sin (failure; error; a missed target), gives judgment against (or: He condemned; gives down a decision; passed down a sentence on) the Sin (the failure; the error; the miss of the target) within the flesh,

4. to the end that the fair and equitable deed in which wrong is set right, resulting from being right-wised within the Way pointed out, pertaining to the Law [or: the Torah's just requirements; the punishment and penalty of the Law] may be fulfilled (made full; become full) within us ? in those (for the ones) habitually walking about [= ordering their behavior and living their lives] not in accord with (down from) flesh, but rather in accord with spirit (or: down from [the] Spirit).

5. For those continuously existing (being) in accord with (down from) flesh habitually think

about (have an understanding based upon, are inclined to, set their mind on and are disposed to) the things of the flesh, yet those in accord with spirit (or: down from [the] Spirit) the things of the spirit (or: the Spirit).

6. For the thinking (mind-set; way of thinking; disposition; understanding and inclination; the minding; the opinion; the thought) of the flesh [is] death, yet the thinking (mind-set; disposition; thought and way of thinking) of the spirit (or: the Spirit) [is] Life and Peace,

7. because the thinking (mind-set, etc.) of the flesh [is] enmity (hostility; hatred) into God, for it is not being subjected (being habitually placed under and submitted; or, as a mid.: is not subjecting itself; is not arranging and marshalling itself) to the Law of God (in God's Torah; by God's Law), for neither is it able to (does it have power) [or: ... for it is not even able to (does not have power to)].

8. Now the ones continuously existing (being) in flesh have no power (are not able) to please God (to make up to God; to make amends to God; to be acceptable in God).

9. Yet you folks are not constantly existing within flesh (you are not in flesh), but rather within spirit, since indeed (if so be that) God's Spirit is continuously housing Himself (making His abode; residing; dwelling; -- by idiom: living together as husband and wife) within you folks. Yet if anyone is not continuously having (does not habitually or progressively hold) Christ's Spirit, this one is not His (is not habitually existing of Him or pertaining to Him).

10. But since (if) Christ [is] within you folks, the body, indeed, is dead (lifeless) because of sin (failure; because of missing the target), yet the spirit [is] life because of fair and equitable dealings, right-wised relationships, and justice within the Way pointed out (or: on account of Righteousness).

11. Now if the Spirit of the One raising (arousing) Jesus forth from out of dead ones is continuously housing Himself (making His abode; residing; making His home; by idiom: living together as husband and wife) within you folks, the One raising Christ Jesus forth from out of dead ones will also give life to (will even make alive) the mortal bodies of you folks (or: your mortal bodies) through [other MSS: because of] the constant indwelling of His Spirit (or: the continual in-housing of His Spirit; the continuous internal residing of His Spirit) within you folks.

12. So then (Consequently, then), brothers, we do not continue being (we are not) debtors (ones under obligation) to the flesh (in the flesh), of the [situation] to be continually living down from (in accord with) flesh,

13. for if you folks are continuously living down from (in accord with) flesh, you are about to be dying away. Yet since (if) in spirit (or: by [the] Spirit), you folks constantly put to death (deprive of life) the practices and activities of the body, you will live.

14. For as many as are being continuously led by God's Spirit (are being habitually led in the Spirit of God), these are God's sons (these continuously exist being sons of God).

15. For you folks did not (do not) receive (get; take) a spirit of slavery (Slavery's spirit), again, into fear (or: into fear again), but rather you received a spirit of being placed as a son (set in the position of a son; you receive sonship's spirit), within which we are habitually crying out, ?Abba (Daddy), O Father!?

16. The same Spirit (or: The Spirit Himself) ? is constantly witnessing together with our spirit (is continuously bearing joint-testimony to our spirit; is habitually co-witnessing for our spirit; is progressively adding confirming testimony in our spirit) that we are (we continuously exist being) God's children (ones born of God; God's bairns; God's children by natural descent).

17. Now since children (Yet if ones born by natural descent), also heirs (possessors and enjoyers of an allotted inheritance): on the one hand, God's heirs, on the other, Christ's joint-heirs [or: indeed possessors and enjoyers of an allotment pertaining to God (of God), yet possessors and enjoyers together in an allotment pertaining to Christ (of Christ; of the Anointed One)] if so be (provided) that we are continually affected by sensible experiences together (feeling together; receiving impressions, undergoing passion or suffering together), to the end that we may also be glorified together (be given a shared appearance; may together receive a manifestation of that which calls forth praise; may be given a joint-approval and a joint-reputation; may be thought of and imagined together).

18. For I have come to a reasoned conclusion (I am reckoning and logically considering) that the sensible experiences (sufferings; impressions; feelings) of the current season (of the situation fitted to the present time) [are] not equivalent (do not balance the scales; are not of equal value or worth) [in looking] toward the glory [or: {are} of insufficient weight when put in balance to the manifestation which calls forth praise (the reputation and opinion)] which is continuously about to be revealed into us (unveiled to us; uncovered for us).

19. For the looking away and watching with the head stretched forward alertly (the concentrated and undivided focus) of the creation [a few MSS read: of faith] is constantly taking away (receiving) from out of (or: is continuously looking for, awaiting and anxiously expecting) the unveiling (uncovering; revealing) of God's sons.

20. For the creation (that which was framed and founded) was placed and arranged under, in emptiness (was subordinated to vanity; was subjected by futility; was arranged under, in unprofitableness for frivolous idleness), not voluntarily (willingly), but rather because of (on account of; for the sake of) the one (or: the One) placing [it] under and arranging [it] in subordinated subjection upon an expectation (a hope)

21. that even the creation itself will be set free (will be liberated and made free) from the slavery (bondage) of the corruption (of decay which leads to ruin) into the freedom of the glory of God's children (into the liberty of the manifestation of that which calls forth praise and good opinion which pertains to God's born-ones).

22. For we have seen and thus know (are aware) that all the creation is continuously sighing, groaning and travailing together as in childbirth (suffering common birth pangs) until now (the present moment).

23. Yet not only [this], but further, even we ourselves, constantly holding (having) the firstfruit (Firstfruit?) of the Spirit, we ourselves also continually sigh and groan within ourselves, continuously awaiting [yet] constantly with our hands taking and accepting away from out of sonship (the placing as a son; the setting in the Son) -- the ransom-paid redemption (the loosing from destruction; the unbinding and release due to payment of a ransom) of our body (pertaining to our body; of the body pertaining to us).

24. For in the expectation (hope) we are made whole and healthy (or: For by the

expectation we are delivered; For to Expectation we were rescued). Now expectation (hope) being continuously seen (observed) is not expectation (hope), for who continues hoping in expectation for what he also constantly sees (observes)?

25. Yet if we continue expecting what we are not seeing (observing), we continue taking away and accepting from out of it through remaining under (or: we keep on eagerly awaiting [it] through patient endurance).

26. Now, similarly (likewise; in like manner), the Spirit also (or: even the Spirit) habitually takes hold together on the opposite side of a situation so as to assist (joins with a helping hand) in our weakness (in our lack of strength and infirmity), for we have not seen and thus do not know (are not aware of) the thing which we should pray, to accord with what must be (according as it is necessary; down from what is binding), but rather the Spirit Himself (Itself) constantly hits in above us (falls in on our behalf; instead of us hits within; falls in for and over us) with unexpressed (or: unutterable; inexpressible) groanings [or: in sighs too deep for words; with wordless and inarticulate groanings].

27. But the One continuously searching (tracing; exploring; trying to find out) the hearts has seen and thus knows (is aware of) what [is] the Spirit's mind-set and way of thinking (the Spirit's opinion and thinking; the frame of mind and thought of the spirit), that (because) down from God (in accord with God) He continually hits within (encounters and falls in with; entreats above) over (for the sake of) [the] set-apart ones (saints; holy ones).

28. Now we have seen and thus know (are aware) that for (in) those habitually loving God, He is constantly working all things together into good (that which is advantageous, worthy of admiration, noble and of good qualities) [with other MSS: Yet we know that God is continuously joining everything together (is habitually working together with everything) into good by those habitually loving God...], for those (in those; by those; to those) being ones called (invited) according to [the] purpose (down from an advanced placing; down from a design; in accord with a before placing and setting forth)

29. because those whom He foreknew (whom He knows from previous intimate experience), He also marked out beforehand (determined in advance) [as] copies (joint-forms) of the image (material likeness; portrait; mirrored image) of His Son [or: He previously divided, separated and bounded patterns of the image of His Son] into the [situation for] Him to be (to continually exist being) the Firstborn among (within) many brothers.

30. Now those whom He before marked out (designates beforehand) [MS A reads: knew from prior intimate experience], these He also called (calls), and whom He called (calls), these He also right-wises (judicially declared just and makes right, placing them in right relationship in the Way pointed out). Now those whom He right-wised (right-wises), these He also glorified (makes of reputation which calls forth praise; gives a splendid appearance; gives honorable thoughts and imaginations).

31. What, then, shall we say (declare) to (toward) these things? Since (If) God [is] over (above) us (or: on our behalf), who (what) [is; will be; can be] down against us?

32. Surely (At least), He Who did not spare (spares not) His own Son, but further, over us

all (or: on behalf of all of us), He gave (gives) Him over (gives Him up or alongside), how will He not also in grace freely give all things (The Whole) to us, together with Him?

33. Who will bring charges down on (institute proceedings against) God's selected and chosen ones (the ones picked out by God; the ones gathered out and laid in order, who belong to God)?

God [is] the One continually right-wising [them] (or: continually placing [them] in the Way pointed out and keeping them in right relationships, declaring them just and righteous).

34. Who [is] the one habitually condemning (constantly discriminating down against)?

Now Christ Jesus [is] at the same time the One dying, yet very much more being raised (aroused) [some MSS +: forth from out of dead ones], Who also exists (is) within God's right side [at God's right hand or position ? the place of offensive weapons], Who also continuously hits the target within (or: falls in with the situation and addresses the concerns) over us (on our behalf)!

35. Who (What) will separate, divide or part us away from the Love of Christ [other MSS: the love of God within Christ Jesus]? Pressure (squeezing; affliction; tribulation), or confinement in a narrow, tight place (distress; difficulty; trouble), or pursuit (the chase of persecution), or famine (or: hunger; deprivation of food), or nakedness (lack of sufficient clothing), or danger (peril; risk), or sword (or: large butcher knife; or: curved weapon for close combat)?

36. Accordingly as it has been written, that,

?On Your account (For Your sake; By reason of You) we are progressively being put to death the whole day! We are logically considered (accounted) as sheep which belong to slaughter (sheep associated with slaughter).?

37. But rather, within all these things we are habitually over-conquering (we are remaining completely victorious; we continue more than conquering) through the One loving us.

38. For I have been persuaded and am now convinced that neither death, nor life, nor agents (messengers), nor sovereignties (rulers; those in prime position), nor things being now here (being placed within, at present), nor things about to be (about to consecutively come; things impending), nor powers (capabilities),

39. nor height (high places), nor depth (deep places), nor any other (different) created thing (or: creation; founded thing) will have power (be able) to separate, divide or part us from God's Love which is within Christ Jesus, our Owner (Lord; Master; Possessor).

CHAPTER

9

1. Truth I speak (I habitually tell and say) within Christ, I am not lying (I do not habitually lie), my conscience (my joint-knowing from having seen together) habitually giving joint-witness (testifying together) to me (in me; for me) within [the] Holy Spirit (or: in set-apart spirit),

2. that to me (for me; in me) it continues to be a great distressing sorrow (an annoying grief) and an unintermittent (unceasing), consuming pain in my heart ?

3. for I was continually wishing (praying; vowing) I, myself, to be something set up as an offering devoted to deity, or accursed (consecrated or anathema), away from the Christ over (for the sake of) my brothers, my relatives (kinsmen; joint or commonly born ones; fellow countrymen) according to flesh,
4. who are Israelites, whose [is] the sonship (the placing as a son), and the glory (the things which call forth praise and bring a splendid reputation), and the arrangements (covenants), and the placing of the Law (the setting of the legislation), and the sacred service, and the promises,
5. whose [are] the fathers, and forth from out of the midst of whom [is] the Christ, the One down from (according to) flesh -- the One continuously being upon all (the One superimposed on all things): God, worthy of praise and blessing (being spoken well of) into the ages! It is so (Amen)!
6. Yet [it is] not such as that God's Word has fallen out [thus: failed in its purpose], for all the ones forth from out of Israel -- these [are] not Israel!
7. Neither because they exist being seed of Abraham [are] all children! But rather, In Isaac shall your seed be called (or: Your seed will be named in Isaac).
8. That is, [some MSS: That is because] the children of the flesh -- these [are] not the children of God! But rather, the children of The Promise is He continually considering into [being] seed (or: ... He is constantly counting into [the] Seed; ... [that] is habitually reckoned for a seed).
9. For the Word of Promise [is] this: Down from (At) "this season" (or: In accord with this fitting situation) I will come, "and a son will exist for Sarah (or: shall be by Sarah; will exist in Sarah)."
10. Yet not only so, but further, Rebecca, also, having a marriage-bed [i.e.: having sexual intercourse; conceiving children] from out of one man, Isaac, our father.
11. For not as yet being born ones, nor ones practicing (performing; accomplishing) anything good or vile (mean; sorry; careless; bad [p46 reads: worthless; of bad quality; corrupt; evil]) -- to the end that God's purpose, which He designed and set beforehand, may continually remain (abide; dwell) down from (in accord with) election (a selection and choosing-out; a choice), not forth from out of works (acts), but instead from out of the One continually calling (inviting; summoning).
12. It was said (declared) to her that,
The greater [by implication: the older] will perform as and be a slave to (for) the smaller [by implication: the younger; the inferior].
13. Just as it has been written,
Jacob I love, yet Esau I regard with ill-will (I hate; I feel distaste for; I love less; I am unfriendly to; I dislike; I am tired of; I esteem with little affection).
14. What, then, shall we say? Not [that there is] injustice (behavior contrary to the Way pointed out) with God? Of course not (May it not come to be)!
15. For He is saying to Moses,
I will be merciful to (will relieve the distress and misery of) whomever I should habitually be merciful to (I may continuously relieve of distress and misery),

and I will be compassionate to whomever I should (may) be continuously compassionate.

16. Consequently, then, [it is] not of the one constantly exercising his will (or: [it does] not pertain or belong to habitually willing), nor of the one constantly rushing forward (or: nor does it pertain or belong to the one continuously running or habitually racing), but rather of God (belonging to or pertaining to God), the One constantly being merciful (the One habitually and continuously relieving from distress and misery).

17. For the Scripture is saying to Pharaoh that,
Into this itself (or: For this very thing) I roused you forth (I awakened and stir you to come out), so that I may display and demonstrate in you My power and ability, so that My Name may (should) be thoroughly proclaimed (preached and published far and wide) within all the land (in the entire earth).

18. Consequently, then, on whom He wills (to whom His will is directing) He is continuously merciful (He constantly relieves from distress and misery). Yet whom He wills, He continues hardening.

19. You will ask me (protest to me), then, "Why, then, is He still blaming and continuing to find fault? for who (which one; what) has withstood (has stood over against or in place of) His intention (His deliberated purpose and resolve) and is yet still so standing?"

20. O man! On the contrary, even more, what (who) are you -- the one habitually answering back (replying against; disputing; judging from a position of standing instead and in opposition) to God (for God)?

The thing molded and formed will not say to the One molding and forming,
"Why did (do) you make (construct; create) me thus?"

21. Or does not the Potter hold authority (have a right) pertaining to clay, forth from out of the same kneaded mixture to make the one a container (a vessel; an instrument; a utensil) into honor (value), yet the other into an unhonored one (one without value; one deprived of privileges)?

22. Now since (if) God -- habitually willing to display and demonstrate inherent fervor, natural impulse, propensity and disposition (or: passion, anger, wrath and indignation) and to make known by personal experience His power and ability -- in much long-suffering (long-breathing; forbearance) bears and carries containers (vessels; instruments; utensils) of natural impulse (of passionate disposition; of inherent fervor; of anger; of wrath; of indignation), being ones having been thoroughly prepared and made adequate for loss (adapted into ruin, waste and destruction), and remaining thus,

23. even to the end that He may make known by intimate experience the riches (wealth) of His glory (His manifestation of that which calls forth praise; His reputation; His opinion) upon containers of mercy (instruments of mercy), which He beforehand prepared (made ready and provides) into glory

24. -- even us, whom He calls (called), not only from out of the Jews, but further, even from out of the nations (or: out of the multitudes also; forth from the Gentiles, too).

25. And as He is saying in Hosea,

The one [that is] not My people, I will call, "My people," and her being one that had not been loved, "Beloved one;"

26. and it will be in the place where it was declared to them, "You folks [are] not My people," there they will be called "sons of [the] Living God."

27. Now Isaiah is repeatedly crying out over Israel,

Although (If) the number of the sons of Israel may (should) be as the sand of the sea, the remnant (the survivors who are left) will be delivered (saved, healed and made whole; rescued);

28. for the Lord [= Yahweh] will make (do) a word (an account) of bringing ends together (of completing combinations; of combining goals together; of finishing things together; of combined maturities) and of cutting things together (of combined or summary cuttings) upon the land (earth).

29. And just as Isaiah before declared,

Except the Lord [= Yahweh] of Hosts left a seed down within for us (conserved a seed in or by us), we would become as Sodom, and we would be made like as (or: likened to) Gomorrah.

30. What, then, shall we say? That [the] nations (multitudes; non-Israelites; Gentiles) -- the ones not constantly pursuing (pressing forward rapidly after) right-wising (right relationship with fair and equitable dealings in accord to the Way pointed out; justice) -- overtake, seize and take-down the right-wising as a possession: yet a right-wising (justice; righteousness; equity and right relationship in the Way) that [is] forth from out of the midst of faith!

31. However Israel, habitually pursuing a Law pertaining to right-wising (a Torah which offers right relationship, and has to do with equity, etc.) did not precede into Law (did not outstrip [others] into [the] Law; did not reach ahead of others what Torah offers).

32. Through what cause (Why)? Because [it was] not forth from out of the midst of faith, but rather as from out of works (acts). They dash against and stumble on (by) the Stone of the Stumbling,

33. Just as it has been written,

Consider! I am repeatedly placing in Zion a Stone of Stumbling, and a Rock of a trap-snare.

And the one habitually believing upon Him will not be brought to shame, disgrace, or disappointment.

CHAPTER 10

1. Indeed, brothers, the good thinking (pleasure; consuming desire; good will; delightful imagination) of my heart, and the request (plea; petition) toward God over them (for their sake) [is; leads] into deliverance (salvation; health and wholeness).

2. For I am habitually testifying to them (or: For I can repeatedly bear witness for them) that they constantly hold God's zeal (or: they continuously have a boiling jealousy {a hot aspiration} concerning God), but, however, not down from (in accordance with) full and accurate experiential knowledge and recognition.

3. For they, being continuously ignorant of God's Way pointed-out (of God's fair and equitable dealings in right relationship; of God's right-wised behavior and just accomplishments) and constantly seeking to establish (to set and make to stand) their own way pointed out (their own righteousness and way of dealing equitably), were not placed under God's Way pointed out (were not subjected to God's fair and equitable dealings; were not brought under God's right-wised relationship),

4. for Christ [is] an end of Law (or: for Christ [is the] goal of Law; for Christ [is] a termination of [the] Law; for Christ [is] perfection and maturity of law) [leading] into the Way pointed out in fair and equitable dealing and a right-wised relationship in justice, in everyone (to everyone) continuously believing (for all the believers).

5. For Moses is writing of (pertaining to) the way pointed out (the fair and equitable dealings and right relationship) [which is] out of the Law [= Torah; some MSS read: from out of law], that, the man (human; person) doing (performing) the same things (these very things) will live (pass his existence; exercise functions of life) within them [some MSS: within it] (or: ... in them [it] he shall live (will be possessed of vitality)).

6. Yet the right-wising (the Way pointed out; the fairness and equity; the justice and right relationship) out from the midst of faith is constantly saying thus (is habitually speaking in this manner):

You should not say in your heart, "Who will ascend (climb back up) into the heaven?"

-- that is, to lead, convey, carry or bring Christ down;

7. Or,

Who will descend (climb down) into the Deep (the Abyss)?

-- that is, to lead, convey, carry or bring Christ back up again from out of the midst of dead ones.

8. But rather, what is He (it) saying?

The saying (the declaration; that which is spoken; the speech) is (exists) near you -- within your mouth and within your heart.

-- that is, the declaration of The Faith (the saying or that which is spoken which pertains to The Faith; or: the speech of faith) which we are habitually announcing publicly (proclaiming extensively),

9. that whenever you can say the same thing in your mouth, that "Jesus Christ [is] Lord" (or: that if at any time you should (may) confess in your mouth the saying {the declaration} that Jesus [is] Lord) and may believe within your heart that God raised (arouses; woke up; awakens) Him forth from out of the midst of dead ones, you will be delivered (healed and made whole; rescued; saved).

10. For in (by) [the] heart it is believed (trusted; one is convinced) into right-wisedness (equitable dealings and right relationship with the Way pointed out), yet by (in) [the] mouth the same thing is said (it is confessed and professed) into deliverance (salvation; health and wholeness).

11. For the Scripture is saying,

Everyone habitually believing (putting trust) upon Him will not be disgraced, put to shame, or be disappointed.

12. For there is no distinction or separation made by putting asunder in order to define or distinguish between Jew and Greek, for the same Lord (Owner) of everyone (or: for the same One [being] Lord of all), is continuously being rich (abundantly furnished) into all the ones continuously calling upon Him.

13. For everyone -- whoever may call upon the Name of the Lord [= Yahweh] -- will be delivered (rescued; saved, healed and made whole).

14. How, then, can (may; should) they call into (unto) One Whom (or: that which) they do (did) not believe (trust)? And how can (may; should) they believe where they do not hear (or: trust in Whom they did not hear)? And how can they hear apart from one continually making public proclamation (habitually publishing and extensively heralding)?

15. Yet how can they publicly proclaim unless they may be sent forth as apostles? Just as it has been and stands written,

As (How) welcome (timely; seasonable; beautiful) [are] the feet of the ones continually bringing and announcing good news: the excellent (good) things!

16. But, to the contrary, everyone did not put the ear under hearing obedience (or: However, not all listen in obedience) to the good news. For Isaiah is saying,

O Lord [= O Yahweh], who believes (which one adhered and trusted) in our hearing (by our hearing; in the thing heard from us)?

17. Consequently, the faith (The Faith) [comes] from out of the midst of hearing, yet the hearing through a saying (declaration) of Christ (or: through Christ's utterance; through something spoken concerning Christ) [some MSS: God's speech].

18. But, I ask, isn't it rather that they didn't hear? On the contrary! (or: However, I am saying, do they fail to hear? Most certainly!):

Their clear, distinct sound (as vibrations of a musical string; fig.: their voice; their utterance) comes out into all the earth (went out into the entire land), and their sayings (the things spoken by them; their declarations) into the boundaries (limits; extremities) of the inhabited earth.

19. But further, I am asking, isn't it rather that Israel did not come to know (or: However, I say, did not Israel fail to experientially and intimately know)? First Moses is saying,

I will bring rivalry, envy and jealousy alongside you folks (or: I will provoke you to jealousy) upon a non-nation (a no-nation; upon one not a multitude);

I will bring an impulsive mental attitude, anger and vexing indignation alongside you folks, upon an unintelligent (stupid; unable-to-put-things-together) nation (multitude).

20. Yet Isaiah is daring and risking without restraint, and is saying,

I am (was) found within those not seeking or trying to find Me;

I become (became; was birthed) apparent (visible; obvious to sight; manifest) in (by; to) the ones not inquiring about Me.

21. Now toward Israel He is saying,

The whole day I stretch and spread out my hands toward a consistently disobeying (uncomplying; refusing to believe) and habitually contradicting

(refuting; speaking instead-of; speaking back against) people.

CHAPTER 11

1. I am asking (saying), then, God does not (did not) thrust away His people? Certainly not (May it not happen)! For I myself am also (also exist being) an Israelite, forth from out of the seed of Abraham, of the tribe Benjamin.

2. God does not (did not) thrust away His people -- whom He by experience intimately foreknew! Or have you not seen, and thus perceive, in [the passage of] Elijah, what the Scripture is saying as he is repeatedly encountering in God (or: conversing with God; or: pleading to God), as accords (or: down against) Israel?

3. "O Lord [= O Yahweh], they kill Your prophets. They dig down under (thus: undermine to demolish) Your altars. And as for me, I was left under, alone (or: I'm the only one left below), and they continually seek (are continuously trying to find) my soul (my breath)."

4. To the contrary, what does the useful transaction (the deliberative instruction; the oracle) say to him?

"I leave down (reserve) to Myself (for Myself; in Myself) [other MSS: They have been leaving for Myself] seven thousand adult males, those men who do not bend a knee to Baal."

5. Thus, then, also (even) within the present season (in the current appropriate situation), a remnant (a small remaining part) has been birthed (has come to be and exists) down from a selection of grace (in accord with a choosing out {an election} by a gift of favor).

6. Now since (if) [it is] by grace (in a gift of favor), [it is] no longer from out of works (deeds; actions)! Otherwise grace (the gift of favor) comes to be no longer grace (or: Else grace is no longer birthed {no longer becomes} grace) [some MSS +: but if from out of works, it is no longer grace, otherwise the work is no longer work].

7. What, then? That which Israel is constantly searching for (seeking out), this it did not encounter (did not hit upon the mark, and thus, obtain), yet The Selected One (the Picked-out and Chosen One; the choice collection; the elect -- that which is chosen out) hit upon the mark, encountered and obtained it. But the rest (the ones remaining) were petrified (were turned into stone; were made calloused and were hardened),

8. just as it has been and stands written,

"God gives (gave) to them a spirit of stupor, from receiving a piercing blow (or: deep sleep; senseless mental condition), eyes of the [condition] to not see, ears of the [condition] to not hear, until this very day (until today's day)."

9. And David is saying,

"Let their table be birthed into a snare (a trap) and into a wild beast trap-net and into a trap-stick, even into a repayment to them (for them; in them).

10. Let their eyes be darkened, to not see, and let them bend (bow) their back together [in bondage] through all (everything)."

11. I am asking, then, they do not stumble that they should fall? Certainly not! On the contrary, by (in) their fall to the side the Deliverance (the Rescue, Salvation, health and

wholeness) [is] in (for; to) the nations (the multitudes; the Gentiles) into the [situation] to bring jealousy alongside (or: to provoke them to jealousy).

12. Now since (if) their fall to the side [brings; is] enrichment of the world (universe; the ordered system outside of Israel) and their lessened condition (their lapse; their diminishing; their loss; = their defeat) [brings; is] enrichment of the nations (the multitudes; the Gentiles), how much exceedingly more their filled-full condition (their full measure with the entire contents)!

13. Yet I am speaking to you (for you), the nations (the multitudes; the Gentiles). In as much as (or: For as long as), indeed then, I myself am an apostle (one sent on a mission with a commission) pertaining to and belonging to [the] multitudes (nations; ethnic groups; Gentiles), I am continually building the reputation, appearance and notions of my service (I am glorifying the function and execution of my commission),

14. if somehow, possibly, I may arouse my flesh to jealousy and may deliver (or: should save; as a future: I will rescue and make whole) certain ones (some) from out of them.

15. For if their casting away [is the; means the] reconciliation (conciliation) of the world (the profitable exchange for the ordered system; the world's change from enmity to friendship), what [will be] the receiving (the taking or drawing toward one's self as a companion or associate) [of them] if not life forth from out of the midst of dead ones?

16. Now since (But if) the Firstfruit [is] holy (set-apart and consecrated), the kneaded mixture (the lump which is mingled and reduced to a uniform consistency by treading, kneading or beating) [is] also; and since (if) the Root [is] holy, so also [are] the branches (the shoots; the boughs).

17. Now since (if) SOME (certain ones) of the branches are broken off (were broken out of [the tree]), yet you [sing.], being a wild olive tree of the field or forest, you [sing.] are (were) grafted in within (or: among) them, you also came to be (are birthed; are become) a joint-participant (a partner taking in common together with; a co-partaker) of the Root and of the Fatness of The Olive Tree (or: of the olive).

18. Stop boasting against (or: Do not be constantly vaunting or exulting over) the branches! Now since you are habitually boasting and exulting (priding yourself), you yourself are not bearing (supporting; sustaining; carrying) The Root, but rather, The Root you!

19. You will say (declare), then, "Branches are broken off (were broken out of [the tree]) to the end that I may be grafted in."

20. Beautifully [put]! (Ideally [said]!; Well [conceived]!) In lack of faith (by unbelief) they are broken off (were broken out), yet you yourself stand in faith (by faith). Stop being haughty (Don't constantly have high opinions; do not continually think lofty things), but rather be constantly fearing!

21. For, since (if) God spares not (did not spare) the natural branches (the branches down from, or, in accord with, nature), neither will He spare you [sing.]!

22. Observe, perceive and consider, then, God's useful kindness (benevolent utility) and

abruptness (sheer cutting-off; rigorous severity) -- on the one hand upon those falling: abruptness (sheer cutting-off); on the other hand (yet) upon you [sing.]: God's useful kindness (benign, profitable utility), provided (if) you [sing.] should persistently remain in (or: by) the useful kindness. Otherwise you [sing.] also, will be cut out.

23. Now they also, if they should not persistently remain in the lack of faith (unbelief), they will be grafted in, for God is able (capable; is constantly powerful) to graft them back in again.

24. For since (if) you yourself [sing.] were cut out of the olive tree [which is] wild (of the field or forest) by nature, and to the side of nature (perhaps: outside of or contrary to nature) you are (were) grafted in -- into a good (beautiful; cultivated; garden) olive tree -- to how much greater an extent (for how much rather) will these, the ones in accord with nature, be grafted in to their own olive tree!

25. For I am not willing for you folks to continue being ignorant of this secret (mystery), brothers, in order that you folks may not continue being thoughtful, prudent or discreet by yourselves [other MSS: among yourselves (or: within yourselves)], that a petrifying, from a part (a stone-like hardening in some measure; a callousness [extending over] a part), has been birthed and come into existence in Israel (has happened to Israel) until which [time; situation] the full measure (the entire content) of the nations (multitudes; Gentiles) may enter in.

26. And thus, all Israel will be delivered (rescued, saved and made whole), according as it has been written,

"The One continuously dragging out of danger and drawing to Himself (The Rescuer; The Deliverer) will arrive and be present from out of Zion;
He will turn irreverence away from Jacob.

27. And this [is] the arrangement for them from beside Me (or: And this [will be] My covenant in them {to them}), whenever I Myself may take away their failures (sins; misses of the target)."

28. According to (In accord with; Down from) the Good News, on the one hand, [they are] enemies (hostile ones; ones regarded as enemies) because of (through; with a view to) you folks; on the other hand, according to (in accord with; down from) the selection (the choosing out; the election) [they are] loved ones, because of (with a view to) the fathers,

29. for God's gracious gifts and calling (invitation) [are] unregretted (not to be regretted afterward; are not subject to recall; are never taken back).

30. For just as you folks were once (at one time) uncompliant (disobedient; unwilling to be persuaded; stubborn) to God, yet now (at the present time) you folks are (were) mercied (made the recipients of mercy) by the uncompliance (disobedience; stubbornness) of these.

31. Thus, also, these now (at the present time) are uncompliant (stubborn; disobedient) by (to) your mercy, to the end that they also may now be mercied (be the recipients of mercy).

32. For God encloses, shuts up and locks all men (everyone; the all [pl.]) into uncompliance (disobedience; stubbornness), to the end that He may mercy all men (may make everyone, the all, recipients of mercy)!

33. O, the depth of God's riches (wealth; resources) and wisdom and intimate,

experiential knowledge!

How unsearchable (inscrutable) His decisions (distinctive separations; judicial awards; judgments), and untrackable (untraceable) His ways (paths; roads).

34. For who knows (knew by intimate experience) the Lord's [= Yahweh's] mind?

Or, who becomes (came to be) His planning adviser (His design counselor; the one who makes determinations with Him)?

35. Or, who gives to Him first, and it will be repaid to him?

36. Because, forth from out of the midst of Him, and through the midst of Him (or: through means of Him), and into the midst of Him, [is] the whole (everything; [are] all things)!

By Him (In Him; To Him; For Him) [is] the glory (the manifestation of that which calls forth praise; the reputation; the notion; the opinion; the credit; the splendor) into the ages. It is so (Amen; So be it)!

CHAPTER 12

1. Consequently, brothers, I am repeatedly calling you folks alongside to exhort, implore and encourage you, through God's compassions to stand your bodies alongside (to place your bodies beside) [the] Well-pleasing, Set-apart (Holy), Living Sacrifice by God (in God; for God; to God) [this being] your sacred service which pertains to thought, reason and communication (your rational service; your logical obedience in worship).

2. And stop constantly conforming yourself (or, as pass.: And quit being repeatedly fashioned or patterned together) by this age [or, w/other MSS: ... and not to be continuously configured to this age; ... and to not constantly remodel yourself for this age], but on the contrary, be continuously transformed (transfigured; changed in shape, form and semblance) by the renewing (in the renewal; for the making-back-up-new again) of your mind into the [situation and condition for] you to be habitually examining in order to be testing and, after scrutiny, approving what [is] God's will (design; purpose; resolve; intent): the good and well-pleasing, even perfect (finished and complete)! [or: ... the thing {that is} good, satisfying and able to succeed;... the good thing, also an acceptably well-pleasing woman, even a full-grown, mature man!]

3. For, through the grace being given to me, I am saying to (for) everyone being among you folks to not be continually over-opinionated or elated (to be constantly hyper-thinking to the point of being haughty, arrogant or having a sense of superiority; to be habitually over-thinking issues; to constantly mind things above; to be overweening) beyond what is necessary (binding; proper), but rather to think (mind; be disposed) into the disposition to be sane and of a sound mind, as God divides and distributes (or: parted) to (in; for) each one a measure of faith (firm persuasion; trust; confidence).

4. For just as (according to what is encompassed) in one body we continuously have (constantly hold) many members, yet all the members do not have the same mode of acting (do not constantly hold the same function),

5. thus we, the many, are (continue to exist being) one body within Christ, yet individually (the situation being in accord with one), members of one another.

6. Now constantly holding (having) excelling (through-carrying) grace-effects (gracious gifts), down from and in accord with the grace being given to us (in us; for us), whether prophecy -- [let it be] down from the above-word of the faith (in accord with the analogy of the faith; according to the proportion of trust; in accord to the corresponding relationship that pertains to the Faith; down from the upward-thought of faith or the up-saying of the belief; in accordance with conformability of the Faith; in accord with the correspondence of faith);

7. or whether serving (thoroughly dispensing in attendance on a duty) -- [let us be, or live] in the service (the attendance to the duty; the arrangement for provision; the aid through dispensing); or whether the one constantly teaching -- [let him continue] in the teaching (the instructing);

8. or whether the one habitually calling alongside to admonish, encourage and exhort -- [let him flourish] in the calling alongside for admonition, encouragement and exhortation; the one habitually sharing (imparting; giving together) -- in simplicity (singleness); the one constantly setting himself before (standing in front) -- in diligent haste; the one continuously mercying (applying mercy) -- in cheerfulness (pleasantness; gleeful abandon).

9. Love [is] unpretended (unfeigned; unhypocritical; not played as a part by an actor).

With abhorrence [be] constantly shrinking away from the worthless thing (the bad situation; the painfully toilsome endeavor; the base, cowardly or evil thing) [and be] habitually glueing or welding yourself (attaching yourself and adhering) to The Good One (the profitable situation; the virtuous endeavor).

10. In (By) brotherly love (fond affection as for brothers) into one another, [be] tenderly affectionate men (ones), by the honor (estimation of value or worth) of one another being men constantly endeavoring to take the lead [or: habitually esteeming one another first in value; constantly giving preference to one another in honor].

11. [Be] in diligent haste -- not slothful men (lazy or hesitating ones); in (or: by) the Spirit -- [be] men constantly boiling hot! For the Lord (in the Owner; by the Lord; to the Lord) -- [be] men constantly slaving (performing as slaves)!

12. In (by) expectation (hope) -- [be] men continuously rejoicing; in pressure (squeezing; tribulation; compression) -- [be] men constantly remaining under (enduring); in (by) prayer -- [be] men habitually persevering (persisting in adherence and engagement).

13. To the (For the; In the) needs of the set-apart ones (the holy ones) -- [be] men continuously sharing (contributing and partnering; having common participation). [Be] men habitually pursuing (rapidly following; eagerly pressing toward) the love of foreigners [or: follow the course of hospitality by fondness expressed in kindness to strangers].

14. You folks must constantly speak well of (bless) the men consistently pursuing (persecuting) you: be continuously blessing (speaking well of [them]) and stop cursing (you must not continue cursing)!

15. Practice (Be constantly) rejoicing with those who are presently rejoicing (or: habitually rejoicing), and constantly weep (lament) with those presently (habitually) weeping;

16. in this very same vein, continue being men who are focusing your thinking into one

another: not being those constantly setting their minds on the high positions or elite social statuses (don't be corporately arrogant), but rather, being men consistently led away together to the low, humble ones (or: by the humble men; in the low things).

You folks must not habitually become men of a particular mind-set (or: Stop engendering corporate arrogance or producing opinionated men) among yourselves!

17. To no one (no man) practice giving away (returning or repaying) evil in exchange for evil (ugly in the place of ugly; worthless {bad, ill, unsound, poor quality} over against the same)! Habitually being men taking thought in advance (having forethought) for good things [or: providing beautiful, fine and ideal things; giving attention ahead of time with regard to things of good quality] in the sight of all humanity (all men),

18. if able (if capable; if possible), regarding that which has its source in you folks (as to that which proceeds from yourselves corporately) [live] being men continuously at peace with all mankind (in the midst of all men),

19. not being men habitually getting justice for yourselves (not maintaining what is right concerning yourselves; not avenging yourselves), beloved ones, but on the contrary, you folks must yield the position held in anger (or: give a place for [His] natural impulse, propensity, passion and personal emotion; give place to [His] intrinsic fervor; relinquish [your] right to anger or wrath), for it has been written,

"In Me (For or By Me) [is] maintenance of justice (execution of the Way pointed out; working out of the right); I Myself, will give away instead (I will make a recompense; I will take the opposing position of giving away),' the Lord [= Yahweh] is habitually saying."

20. But further,

"If your enemy (the one hostile pertaining to you) should perhaps be hungering (or: continues hungry) you [sing.] must continue feeding him morsels (supplying him with food); if he may continue thirsting (be constantly thirsty) you [sing.] must continue giving drink to him (causing him to drink), for constantly practicing (performing; doing) this you [sing.] will pile on and heap up burning coals (embers) of fire upon his head."

21. You [sing.] must not be habitually conquered under (Stop being overcome by) the worthless (the bad of quality; the ugly and unsound; the evil), but to the contrary, you [sing.] must constantly conquer (overcome; be victorious over) the worthless (the unsound, the bad and the ugly; the evil) within The Good One (within the Beautiful One; within what is profitable; within virtue).

CHAPTER 13

1. Every soul [= everyone] is to be continuously placed and arranged under by superior (or: excelling) authorities (or: must be subjected to rulers holding dominion and jurisdiction above [him]) [p 46, D*, F, G read: To every superior authority you folks must subject yourselves]. For an authority does not exist except under God (or: For there is no authority, except by God), and the existing ones are those which have been arranged and set in order

(placed in their relative positions) under God (or: by God).

2. So that, the one constantly placing himself in opposition to the authority (or: the man resisting and posting an array as to battle against or to stand instead of the authority) has taken a stand against God's precise and complete arrangement (institution), and the ones having taken an opposing stand, and remaining in opposition, will take to themselves (will receive in themselves) a decision (that which God decides to do or to bring to pass; a judgment; a separating leading to a distinction).

3. For the chief ones (those in first position; the headships; the princes; the rulers) are not a fear to (for) the good work (the beautiful deed; the virtuous and profitable act), but rather, for the worthless (the ugly; the base; the evil; the one of poor quality).

Now are you [sing.] wanting to constantly fear (dread) the authority?

Keep doing the good (the beautiful; the virtuous; the profitable), and you will have praise (applause; commendation) forth from it,

4. for it is God's servant (attendant who renders service or does a duty; an aid in dispensing; one who arranges for provision) for you (to you) [directing you] into the good (the profitable; the virtuous). Yet if you [sing.] should be constantly doing the worthless (the evil; the base; the thing of poor quality; the ugly), be fearing, for it is not purposelessly (aimlessly; vainly) continuing to bear the sword! For it is God's servant, a maintainer of what is right (an obtainer of justice; an avenger) into a fruitful fervor (to a strong personal emotion; unto an angry result; unto [its] personal bent) for (in; to) the man constantly practicing (accomplishing; performing) the worthless (the ugly; the poor of quality; the evil).

5. On which account (Wherefore) [there is] compelling necessity (compression) to constantly be subjected (or, mid.: to be subjecting oneself; to place oneself under; to subordinate oneself), not only (solely) because of strong personal emotion (intrinsic fervor; natural disposition; indignation; anger or wrath), but further, also, because of the conscience.

6. For because of this you folks continually fulfill the obligation by paying tribute-taxes brought on by a foreign ruler -- for they are God's public servants (officials; officers), men constantly attending to (staying by and persisting at) this very thing [i.e., duties].

7. Render (give away in answer to a claim; pay) the debts (the duties; what is owed) to everyone: to the tax [collector], the tax; to the [one collecting] civil support tax, the civil government tax; to [whom] fear [is due], fear; to the one [due] honor and value, honor and value.

8. You folks must be in the habit of owing not one thing to anyone, except to constantly be loving one another, for the one continually loving the different one (the other) has made full the Law (has fulfilled law).

9. For the [Law says],

"You [sing.] will not commit adultery,"

"You will not commit murder,"

"You will not steal,"

"You will not over-desire (crave; covet; lust),"

and if any different command, it continues being summed up in this word, namely,

"You will love your near one (your close one; your associate; your neighbor) as yourself."

10. Love is not habitually working [the] worthless (poor quality; base; bad; evil) for (to) the near one (the associate; the neighbor). Love [is], then, that which fills up Law's full measure (the entire contents of law; the Law's fulfillment).

11. This also -- being ones having seen and thus knowing the season (the fit of the situation) -- that [it is] by this time (already) an hour to be aroused (awakened) out of sleep, for now our rescue (our deliverance; our wholeness, health and salvation) [is] closer than when we came to trust (we believed).

12. The night advances, and the day has approached and is presently near. We should put, then, the acts (works) of the Darkness away from ourselves (take off and put away the deeds pertaining to darkness [= ignorance; that which was before the light arrived]), and clothe ourselves with the instruments (tools; weapons; implements; some MSS: works; deeds) of Light (The Light).

13. As within [the] Day, we should (may) walk about (around) respectably (reputably; with good form; mannerly; pleasing to look upon; presentably) -- not in festive processions (revelries; excessive feasting; carousing) and collective drunkenness (intoxications); nor in beds (i.e., sexual intercourses) and outrageous behaviors (loose conduct; indecencies); not in strife (contentious disposition) and in jealousy (envy) --

14. But rather, you folks must clothe yourselves with (put on) the Lord, Jesus Christ, and stop (do not continue) making forethought (constructing provision; planning ahead; performing provident care) into excessive desires of the flesh (into rushing upon emotions which pertain to the flesh; into the setting of feelings and longings upon something of the flesh).

CHAPTER 14

1. But you folks must constantly reach toward and receive in your arms (take as a companion and admit to your society and friendship) the one continuing without strength in the faith (the man weak in faith) -- not [putting him] into separated distinctions (discriminations) based upon (pertaining to) opinions (reasoned considerations; disputes; things being thought through; thoroughly considered and settled accounts).

2. One, indeed, is habitually trusting (is continually believing; continues to have faith) to eat everything, yet the one being constantly weak (without strength) continues eating vegetables.

3. The one (man) habitually eating the one thing must not constantly make nothing out of the one (man) not eating. And the one not habitually eating the one thing must not constantly make a decision about (separate away from; make a distinction between; judge) the one habitually eating, for God reaches toward him and takes him in His arms (receives him as a companion and a friend).

4. You who are the one (man) constantly judging (separating away; making a distinction or a decision about) another man's house-servant (domestic)! By (In; To; For) his own Lord (Master; Owner) he continues standing, or, he is falling. Yet he will be made to stand, for

the Lord [= Yahweh] is constantly able (perpetually powerful) to make him stand.

5. One man, on the one hand, is habitually discriminating (deciding; separating; judging; making a distinction): a day from (beside) a day (or: a day more than, or compared with, a day). Yet, on the other hand, one man is habitually deciding for every day. Let each one habitually be fully led within his own mind (or: Each one must constantly be carried to full measure within his own mind [on this matter]).

6. The one habitually minding (being disposed to; being opinionated about) the day, in the Lord [= Yahweh] is continuously opinionated (or: for the Lord is he [thus] minding or being disposed) [some MSS +: and the one not minding the day, to the Lord he is not minding it]. And the one habitually eating, in the Lord [= Yahweh] is he eating, for he habitually gives thanks to God (constantly expresses gratitude by God [for God; in God]). And the one not eating is not eating in God (to God; for God), and habitually expresses gratitude for God (in God; gives thanks to God).

7. For not one of us is living to himself (for himself; by himself; in himself), and not one is dying away by himself (in himself; for himself; to himself).

8. For both if we are (or: should be) living, in the Lord (for, to, by the Lord) we are (or: should be) living, and if we may be dying, in the Lord (for, to, by the Lord) we may be dying. Then, both if we are living, and if we may be dying, we are the Lord's (we constantly exist being of Yahweh; we continuously belong to the Lord).

9. For into this situation Christ not only died away, but also lives, to the end that He may (should) be Lord (Owner; Master; Possessor) both of dead ones and of living ones.

10. But you! Why are you constantly judging (discriminating against; separating away; making a decision about) your brother? Or why are you also habitually making light of (making nothing out of; setting at nought; treating with scorn or contempt) your brother?

For we will all stand in attendance alongside on God's elevated place which is ascended by steps (or: ... present ourselves in God's [some MSS: Christ's] seat {dais; throne} from which to speak in a public assembly),

11. for it has been written,

"I, Myself, am continuously living. The Lord [= Yahweh] is saying that in Me (by Me; to Me; for Me) every knee will bend in worship, or to sit down [or: I live, says the Lord, because every knee will bend to sit down in Me...], and every tongue will agree, bind itself and promise to God (speak out of the same word in God; acclaim God; openly profess by God)."

12. Consequently, then, each one of us will give a word (an account) about himself to God (for God; by God; in God).

13. No longer, then, should we continue judging (making decisions about; discriminating against; separating away) one another, but rather, to a greater extent you folks must decide this: to not continue placing (setting) the stumbling-block for the brother; neither a snare (a trap-spring; a cause for tripping or becoming trapped).

14. I have seen to know (have perceived), and I have been persuaded within [the] Lord Jesus, that nothing (not one thing) [is] common (ceremonially defiled; contaminating; [opposite of set-apart or holy]) through itself, except to (in; by; for) the one considering (logically accounting and reckoning) anything to be common (defiled; contaminating); to (for; in; by) that one [it is] common.

15. For if because of solid food your brother is continually made sad (made sorry, distressed or grieved), you are no longer continuing to walk about [= live your life] in accord with (down from) Love (or: you are not yet habitually walking in love). Do not, by your food (for your solid food), progressively destroy away (lose by ruining; bring to loss) that one over whom Christ died.

16. Do not cause your good thing (the good which pertains to you) to be slandered (defamed; insulted; blasphemed; spoken bad about),

17. for God's kingdom (reign and rule) is not (does not exist being) solid food and drink, but rather, fair and equitable dealing (which brings justice and right relationship in the Way pointed out; right-wising), peace [= shalom] and joy (rejoicing) within set-apart (dedicated; holy) spirit (or: in [the] Holy Spirit).

18. For the one continuously slaving for (in) the Christ in this realm [is] well-pleasing (well-satisfying; fully acceptable) to God, and approved (after examination and testing) by men (among mankind).

19. Consequently, then, we are continuously pressing forward and pursuing the things pertaining to (belonging to) the peace [= shalom] and the things pertaining to (belonging to) the act of building a house (edification), pertaining to [input] into one another.

20. Stop tearing down (dissolving; loosing down; demolishing) God's work for the sake of solid food. Indeed, all things [are] clean (pure) [Aleph2 +: to the clean ones], but on the other hand, [it is] bad (harmful; unsound; base; wicked; evil; not as ought to be) for (to; in) the man who by habitually eating causes stumbling through it.

21. [It is] beautiful (good; as it ought to be; profitable; ideal) to not eat meat (animal flesh), neither to drink wine, nor even that in which your brother habitually stumbles (strikes himself against), or is being constantly snared, or is continually weak.

22. The faith which you, yourself, continue to have, hold it in accord with (down from) yourself in God's sight and presence. Blessed and happy [is] the one not constantly judging himself (evaluating himself; separating and dividing things within himself; criticizing himself; making decisions or determinations about himself) within that which he is habitually examining to test and to prove.

23. Now the one (man) continually wavering and doubting, being undecided, has been and remains condemned, if he should eat, because [it is] not forth from out of faith (trust). And everything which [is] not forth from out of faith (trust) is a failure to hit the target (exists being an error; continues being sin).

1. Now we, the able ones (the powerful men), owe and thus are constantly obliged (are continually indebted) to pick up and habitually carry the weaknesses (the areas of being without strength) of the unable ones (the powerless or disabled men), and not to constantly be pleasing ourselves.

2. Let each one of us be habitually pleasing to the near one (be continuously accommodating for [his] neighbor or associate), [leading] into The Good, toward building the House (or: for [his] good, toward edification).

3. For Christ also did not please Himself (or: For even Christ does not make accommodations for Himself), but rather, just as it has been written,

"The insults (unjustifiable verbal abuses; reproaches) of those habitually insulting You fell (fall) upon Me."

4. For as much as was written before, was written [leading] into the teaching (the instruction) [which is] ours (or: was written unto and for our instruction), to the end that through the remaining-under (endurance), and through the calling-alongside of the Scriptures (or: through the Scriptures' comfort, consolation, aid and support) we may constantly hold expectation (have hope).

5. Now may the God of the remaining-under (the endurance) and of the calling-alongside (for comfort, consolation, aid and support) give to (grant for) you folks to be constantly mutually disposed (to be minding the same thing; to be of this very opinion) within one another, down from (in accord with) Jesus Christ [other MSS: Christ Jesus],

6. to the end that at the same time, with a unanimous rush of passion, you folks may in one mouth continuously glorify (enhance the reputation of and the opinion about) the God and Father of our Lord, Jesus Christ.

7. Wherefore, constantly reaching out with your hands and taking one another in your arms (welcoming and receiving one another), just as the Christ also in this way receives you (takes you [B,D*P read: us] in His arms; took you to Himself), into God's glory!

8. For I am saying [that] Christ has been birthed and remains a Servant (an Attendant; A Helper; a Minister) of Circumcision, over (above) God's truthfulness (or: Circumcision's Servant for the sake of a truth of God), into the standing to confirm (stabilize; make good; cause to stand by stepping in place on a good footing) the promises which pertain to and belong to the fathers (the patriarchal promises).

9. Yet the multitudes (the nations; the Gentiles), over mercy (for the sake of mercy; over [the gift of] mercy), [are] to glorify God (to enhance the reputation of and the opinion about God), just as it has been written,

"Because of this I will openly profess and acclaim You (speak out of the same word for {to} You; agree and promise) within multitudes (among nations), and I will play music (strike the string; make melody; sing with musical accompaniment) to (for; in) Your Name."

10. And again he is saying,

"Be of a good frame of mind (Be merry and glad; Have thoughts of wellness), you multitudes (nations; Gentiles), together with His people."

11. And again,

"You folks -- all the multitudes (all nations; all of the Gentiles) -- must praise the Lord [= Yahweh]."

12. And again, Isaiah is saying,

"He will be The Root (or: the sprout from the root) of Jesse, even the One habitually standing up (placing Himself back; raising Himself up) to continue being Ruler (being The Chief; to repeatedly be the Beginner) of multitudes (of nations; of Gentiles). Upon Him multitudes (nations) will place their expectation (will rely; will hope)."

13. Now may the God of Expectation (Hope's God) make you full of all joy and peace within constant trust (continual believing) into continually surrounding you with abundance within The Expectation (in hope) -- within [the] power of a set-apart spirit (or: within [the] Holy Spirit's ability).

14. Now, my brothers, I myself also have been persuaded and remain convinced about you that you yourselves are (exist being) ones stuffed full of goodness (bulging with excellence and quality), being those having been filled and remaining full of all The Knowledge (intimate, experiential knowledge), being men continuously able (empowered), also, to habitually put one another in mind (or: to place [thoughts] in each other's mind; to advise or admonish).

15. Yet I more daringly write to you (Yet with assumed resolution I outspokenly write to you) partly as habitually calling you back to full recollection (causing you to be completely remembering) because of the grace being given to me from [other MSS: by; under] God,

16. into the [arranged ability for] me to be Christ Jesus' public servant into the nations (a public worker of Jesus Christ unto the multitudes {Gentiles}), constantly doing the work of a priest for God's good news (habitually functioning as the Temple for the Good News of God), to the end that the bringing-toward of the multitudes (the approaching of the nations as an offering) may become pleasingly acceptable (well-received), being one having been separated and remaining set-apart within a holy spirit (or: within [the] Holy Spirit).

17. I have (continuously hold), then, the boast (the glorying; the exulting) within Christ Jesus: the things facing toward God.

18. For I will not venture to speak (tell) anything of which (what) Christ does not (did not) work down, produce and bring into effect through me into submissive giving of the ear (obedient hearing) of multitudes (of [the] nations) by an arranged speech and by a work (or: in word and in deed) -- in power of signs and of miracles: in power of God's Spirit --

19. with a view for (in the purpose for) me to have filled [the region] from Jerusalem even, around in a circuit, as far as Illyricum [with] the good news of the Christ.

20. Now thus (in this manner) am I constantly loving the honor to habitually be proclaiming the message of the good news where Christ is (was) not named, to the end that I should not be building upon another man's foundation.

21. But just as it has been written,

"They, to whom it was not reported concerning Him, will see!

And they who have not heard will understand from things flowing together."

22. For this reason (Wherefore), also, I was repeatedly being cut-in on (interrupted;

hindered) -- many times and by many things -- in regard to coming to you.

23. Yet now I am no longer holding a place (having a territory) within these regions, but am holding (having) a great longing to come to you -- for many years --

24. as whenever I may be traveling (journeying; proceeding) into Spain. For I constantly expect (hope) to gaze on you (get a look at you), while passing through, and to be escorted (or: sent forward) there by you, if first I may be filled within, in part, of you (or: if first I may be in some measure satisfied by your company).

25. But now I am traveling into Jerusalem, continually performing as a servant (functioning as an attendant; supporting and supplying necessities) to the set-apart ones (the holy ones; the saints).

26. For Macedonia and Achaia take delight and were well-pleased to make some common sharing (a certain participating contribution) into the poor (the destitute) of the set-apart ones (holy ones; saints) in Jerusalem.

27. For they take delight and were well-pleased and are their debtors, for since the multitudes (the nations; the Gentiles) have common participation (share) in their spiritual things, they also continue indebted to perform communal service to (for) them in things pertaining to the material life (lit.: fleshly things).

28. Bringing this, then, to fruition (Attaining this goal; Coming upon completion, then, of this) and myself sealing to them (in them; for them) this fruit, I will go away, through you, into Spain.

29. Now I have seen and thus know (am aware) that, coming to you, I will come in fullness (within that which fills up; in the entire contents; in full measure) of Christ's good word (well-speech; blessing).

30. Now I am calling you alongside (entreating and exhorting you), brothers, through our Lord [= Yahweh?], Jesus Christ, even through the Spirits's love, to struggle together with me (to contend and fight together with me in the public games) within the prayers toward God for (over) me,

31. to the end that I may be dragged out of danger from the habitually uncompliant (disobedient; stubborn) ones within Judea, and that my attending service which is directed into Jerusalem may come to be well-received by, and acceptable to, the set-apart ones (holy ones; saints),

32. to the end that, coming to you in joy, through God's will, I myself will take rest, repose and refreshing in company with you folks.

33. Now the God of The Peace (the God Who has the characteristics of Peace; the God of Shalom) [is] together with all of you folks. It is so (Amen)!

CHAPTER 16

1. Now for you I continue standing together with Phoebe, our sister (or: Now I am placing Phoebe, our sister, with you; Now I am commending Phoebe, our sister, to you), she being also an attending servant of the called-out assembly (congregation) [which is] in Cenchrea,

2. to the end that you folks may reach out with your hands and take her in your arms, within [the] Lord [= Yahweh], worthily (in a manner of equal value) of the set-apart ones (of the

saints; of the holy ones), and may stand beside her within whatever matter (event; affair) she may continue having need of [from] you folks, for she also became one who stands before many (a patron of many; a champion and protector of many) -- even of me, myself!

3. Greet Prisca and Aquila, my fellow workers within Christ Jesus,
4. who, over my soul, placed their own necks under the axe, to whom not I alone am constantly giving thanks, but further, also all the called-out assemblies (congregations) of the nations (belonging to the multitudes of the Gentiles), and the called-out assembly down at their house.

5. Greet Epanetus, my beloved one, who is a firstfruit of the [province] of Asia, into Christ.

6. Greet Mary (or: Mariam), who wearily labored many things into you folks.

7. Greet Andronicus and Junias (or: Junia -- fem.), my relatives (or: fellow-countrymen) and fellow-captives, who are ones bearing a mark (a sign) upon them among those sent out with a mission (the apostles), ones that were birthed within Christ before me.

8. Greet Ampliatos, my beloved within [the] Lord.

9. Greet Urbanus, our fellow-worker within Christ, and Stachus, my beloved one.

10. Greet Apelles, the tried and approved one in Christ. Greet those from out of the ones of Aristobulus.

11. Greet Herodion, my relative (fellow-countryman). Greet those from out of the ones of Narcissus -- those being within [the] Lord.

12. Greet Tryphena and Tryphosa, the women habitually wearied and spent with labor within [the] Lord. Greet Persis, the beloved one who is weary from much labor within [the] Lord.

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

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

15. Greet Philogos and Julia, Nereus and his sister, and Olympas and all the set-apart (holy) ones with them.

16. Greet one another in a set-apart (holy; saintly) kiss. All the called-out assemblies of Christ are greeting you folks.

17. But I am calling you alongside (to encourage and exhort), brothers, to constantly view attentively and mark those continually causing divisions, or standings-apart, and snares (occasions for stumbling and becoming entrapped) to the side of the teaching which you folks learned by instruction, and you folks must slope forth (deflect) away from them (i.e., avoid them),

18. for such folks are not habitually performing as slaves for our Lord Christ, but rather for their own belly (cavity; = bowels or stomach), and through the useful smooth talk (profitable words) and complementary speech (blessings!) they continuously deceive (mislead; seduce) the hearts of the ones without evil (those with no bad qualities; blameless and innocent ones).

19. For [the report of] your obedient hearing and compliance has reached (arrived) into all men. Therefore I constantly rejoice upon you (over [this news of] you), yet I am wanting you folks, on the one hand, to be wise [leading] into The Good, yet, on the other hand, unmixed into the bad (the worthless; the evil).

20. Now the God of The Peace will rub together, trample and crush the adversary (the opponent; Satan) under your feet swiftly! The grace of our Lord Jesus [is] with you folks.

21. Timothy, my fellow-worker, is greeting you. Also Lucius, Jason and Sosipater, my relatives (fellow-countrymen).

22. I, Tertius, the one writing the letter, am greeting you in [the] Lord.

23. Gaius, my host, and the whole of the called-out assembly, greets you. Erastus, the city manager (administrator; steward) greets you. Also Quartus, the brother.

[vs. 24 omitted by the oldest MSS -- repeats vs. 20b]

25. Now by the One (in the One; to the One) being continuously able (powerful) to set you steadfast (to make you stand firm and settled) in accord with my good news -- even the preaching of the message of Jesus Christ -- down from (in accord with) an unveiling (a revelation) of a secret (mystery) that had been being kept silent (quiet) in eonian times (times relating to the ages; to times age-abiding),

26. but now is being brought to light and manifested, and through prophetic Scriptures, down from (according to) a command of the eonian God (God in relation to the ages; the God who created, inhabits and rules the ages), [which leads] into faith's hearing obedience [and speaks] into all the multitudes (nations; Gentiles),

27. by God (in God), alone wise, through Jesus Christ, in Whom [is] the glory (by Whom [is] the reputation) into the ages of the ages. It is so (Amen)!