

The letter of Paul to the Romans

^{1:1}Paul, a servant of Jesus the Anointed One, chosen *to be* a sent one, *being* separated for the good news from God, ^{1:2}which he promised ahead of time through his prophets in the holy scriptures. ^{1:3}*This good news* concerns the Son, Jesus the Anointed One our Lord, who was born of the seed of David according to earthly lineage. ^{1:4}*He is* the One who was confirmed *to be* the Son of God by the resurrection from the dead through *the* power supplied by the Spirit of holiness.

^{1:5}*It is* through him that we received grace and a commission to *bring* obedience *to God* through faith *from* among *those of* every nation for the sake of his name. ^{1:6}You also have been chosen from among *the nations to belong* to Jesus the Anointed One.

^{1:7}To all who are in Rome – loved by God; called *to be* holy ones: May you have grace and peace from God our Father and the Lord Jesus the Anointed One.

^{1:8}First, I thank my God through Jesus the Anointed One for you all, that your faith is proclaimed throughout the whole world. ^{1:9}For God, whom I serve in my spirit in the good news concerning his Son, is my witness *of* how I continually mention you at all times in my prayers, ^{1:10}requesting that by any means now, after so long a time, I may succeed in coming to you by the will of God.

^{1:11}For I long to see you so that I may impart to you some spiritual benefit to the end that you may be strengthened, ^{1:12}that is, that I may be comforted together with you, each of us by the other's faith, both yours and mine.

^{1:13}And I don't want you to be ignorant brethren that I often determined to come to you (but was hindered until now) so that I might have some fruit among you also, just

as among the rest of the Gentiles. ^{1:14}I am bound in my obligation both to Greeks and to foreigners, both to the wise and to the foolish. ^{1:15}Consequently, on my part there is an eagerness in me to proclaim the good news to you who are in Rome also.

^{1:16}For I am not ashamed of the good news message; for it is the power of God which results in *complete* salvation to everyone who is believing, to the Jew first and also to the Greek. ^{1:17}For through it the righteousness of God is revealed *in us as our* faith grows step by step {"from faith to faith"}, as it is written, "Now the one *who is truly* righteous is *he who* is living by faith" (Hab 2:4).

^{1:18}For the wrath of God is revealed from heaven against all ungodliness and immoral acts of men who have the truth but practice immorality ^{1:19}because that which makes God known is apparent to them, for God has shown it to them. ^{1:20}For his invisible attributes, *even* his eternal power and divinity, have been clearly revealed since the creation of the world, being understood through the things which he has made so that they have no excuse.

^{1:21}Even though they perceived God, they didn't glorify him as God nor were *they* thankful, but their inner thoughts were foolish and their insensitive hearts were darkened. ^{1:22}Claiming to be wise, they became fools ^{1:23}and exchanged the glory of the immortal God for images which resembled mortal men, birds, four-footed animals, and reptiles. ^{1:24}Therefore, God gave them up to the cravings of their hearts, resulting in unclean *behavior*, *i.e.* treating their bodies shamefully *by what they do* with each other.

^{1:25}*This happens* with those who have exchanged the truth of God for a lie and have worshipped and served the *things* which have been created instead of the One who created them who is blessed forever. Amen.

^{1:26}For this reason God gave them over to shameful passions. Not only did their women exchange the natural *practice of* sexual intercourse [i.e. with men] for that which is opposed to nature, ^{1:27}but the men also, leaving the natural *practice of* sexual intercourse with women, burned in their carnal cravings for each other: men with men per-

forming indecent *acts* and receiving within themselves the results of their error which is only right.

^{1:28}So since *mankind* refused to recognize and cling to God in their conscious mind God gave them over to *have* a degenerate mind, doing those things which are not right, ^{1:29}being filled with all *kinds of* unrighteousness: sexual immorality, hatred, the desire for wealth, the impulse to injure others; *being* full of envy, murder, arguments, cheating, *and* moral depravity.

They are gossipers, ^{1:30}slanderers, God-haters, violent, proud, braggarts, inventors of evil acts, disobedient to parents, ^{1:31}without understanding, covenant-breakers, without normal affection, impossible to placate, without mercy; ^{1:32}who, knowing the sentence of God, that those who practice such things are worthy of death, not only do them, but also are pleased with those who practice them *too*.

CHAPTER 2

^{2:1}Therefore, you are without excuse, O man, when you judge everyone else. For in whatever you judge another, you condemn yourself, for you who judge *others* practice the very same things. ^{2:2}But we know that God's judgment, which is according to truth, is against those who practice such things.

^{2:3}So do you suppose, O man – who judges those who practice such things yet does the same things – that you will escape the judgment of God? ^{2:4}Or do you not properly value the richness of his kindness – *which is revealed* through his restraint and patience *toward us* – not understanding that the goodness of God *is meant* to guide you to repentance?

^{2:5}But following your hard and unrepentant heart, *you* store up anger for yourself on the day when God will reveal his anger and righteous judgment ^{2:6}and will repay everyone according to his works.

^{2:7}Those who through patience do what is good, seeking for glory and honor and *that which is* incorruptible: *these* he will *repay with the fulness of his* eternal life. ^{2:8}But those who, on the one hand, find excuses and refuse to obey the truth, being persuaded by sin, he, *on the other*

hand, will repay with fierce anger ^{2:9}causing distress and anguish, for every human soul who practices evil – for the Jew first and also for the Greek.

^{2:10}But glory, honor, and peace will be for everyone who practices what is excellent – for the Jew first and also for the Greek. ^{2:11}For God does not discriminate *between persons*. ^{2:12}For as many as have sinned, *being ignorant of the law*, will also be destroyed without the law, and as many as have sinned under the law will be judged by the law.

^{2:13}No doubt, it is not those who *merely* hear the law that God considers just, but those who fulfill the law *are the ones* who will be considered just.

^{2:14}For when Gentiles who don't have the law practice the things in the law by their natural disposition, they *show that they* have a law inside of them *even though they* don't have the *written* law.

^{2:15}In this way they demonstrate that what the law is meant to produce is written in their hearts *and* agrees with the testimony of their conscience which weighs their thoughts, either approving or condemning *them*. ^{2:16}According to the good news message *which I proclaim, this will be clearly revealed* on the day when God judges the secret thoughts of men by Jesus the Anointed One.

^{2:17}Look, you *who* are called a Jew, *you* depend upon the law, boast in God, ^{2:18}know his will, and approve the things that are excellent, being instructed out of the law. ^{2:19}*You* are confident that you yourself are a guide of the blind, a light to those who are in darkness, ^{2:20}a corrector of the foolish, a teacher of babes. *You* have an appearance of knowledge and of the truth which you get from the law.

^{2:21}You, therefore, who teach another, don't you teach yourselves *too*? You who preach that a man should not steal; do you steal? ^{2:22}You who say that a man should not commit adultery; do you commit adultery? You who abhor idols; do you pilfer *things offered* at their shrines?

^{2:23}You who boast in the law; do you dishonor God through your violation of the law? ^{2:24}*This is* in agreement with what has been written: the name of God is slandered among the Gentiles because of you.

^{2:25}For on one hand, circumcision is profitable if you practice the law, but *on the other hand*, if you are a violator of the law, your circumcision becomes uncircumcision. ^{2:26}If, therefore, the uncircumcised *person* observes the ordinances of the law, won't his uncircumcision be considered circumcision? ^{2:27}And won't the one who is *physically* uncircumcised, if he fulfills the law, form a low opinion of you who with the written document and *physical* circumcision are a law violator?

^{2:28}For he is not a Jew who is one superficially neither is *true* circumcision something merely outward in the body, ^{2:29}but he is a *true* Jew who is one inwardly and *genuine* circumcision is something which happens not by the letter of *the law* but in the heart by *the operation* of the Spirit; whose praise is not from men but from God.

CHAPTER 3

^{3:1}What then is special about the Jew? Or what is the usefulness of *being* of the "circumcision?" ^{3:2}Much in every way. First of all, they were entrusted with the oracles of God. ^{3:3}What does it matter if some were without faith? Will their lack of faith make the faithfulness of God ineffective?

^{3:4}In no way! But God will be found to be speaking the truth and every man will be found to be a liar. *It will happen* according to what is written: "You, *God*, will be seen to be just through your words and be blameless when you judge" (Ps 51:4).

^{3:5}But if our sinfulness serves to point out God's righteousness, what can we say? Is God unjust when he brings punishment? (I say this from a human point of view.) ^{3:6}In no way! For how then will God judge the world?

^{3:7}[There are some who claim that what I teach are lies.] But if God's truth has overflowed to his glory through my "lies," why am I also still said to be a sinner?

^{3:8}However, *our teaching* is not as they slanderously accuse us and not as some affirm that we say, "Let us do evil so that good may come." Their punishment is just.

^{3:9}What then, are we better than they? Assuredly not! For we already proved that not only the Jews and Greeks

but all are under sin, ^{3:10}as it is written, "There is no one righteous, no, not one. ^{3:11}There is no one who understands. There is no one who seeks after God. ^{3:12}They have all turned aside. They all together have become useless. There is no one who does good, no, not even one. ^{3:13}Their throat is *like* an open tomb; they deceive others with their tongues. Snake poison comes from their lips" (Ps 5:9).

^{3:14}"Their mouths are full of cursing and bitterness" (Ps 10:7). ^{3:15}"Their feet are quick to shed blood. ^{3:16}Their way of living produces destruction and misery ^{3:17}and they have not known the way of peace. ^{3:18}There is no fear of God before their eyes" (Ps 36:1).

^{3:19}Now we know that whatever the law says, it speaks *not only* to those who are under the law *but speaks* so that every mouth may be shut and the whole world may be subject to the judgment of God. ^{3:20}The reason for this is that no one will be considered just before God by keeping the law. For what the law brings is the full recognition of sin.

^{3:21}But now, separately from the law, the righteousness of God has been revealed about which the law and the prophets testified. ^{3:22}*This is* God's own righteousness *which*, through the faith of Jesus the Anointed One, is the result attained by all those who are believing. *Here* there is no distinction *between peoples* ^{3:23}for all have sinned and fallen short of the glory of God.

^{3:24}*Yet these are* being made righteous freely by his grace, being released through the ransom which was paid by the Anointed One, Jesus, ^{3:25}whom God placed as the atoning *sacrifice*. *Then*, through faith because of his blood, *we become* a display of his righteousness.

Through his self-restraint, God passes over our previous sins ^{3:26}in order to demonstrate his justice at this present time so that he might be just and might be making righteous the one who has the faith of Jesus.

^{3:27}Where then is *there space for our* boasting? It has been excluded. By what kind of law? *By* the *law* of works? No, but through the principle of faith. ^{3:28}Therefore, we are considering that a man is being made righteous by faith

without *doing* any works of the law. ^{3:29}Or is God *the God* of Jews only? Isn't he *the God* of Gentiles also? Yes, of Gentiles also!

^{3:30}Seeing that there is only one God, *it is* he who will be making *those* who are circumcised righteous by faith and *those* who are uncircumcised *righteous* through faith. ^{3:31}Do we then make the law useless through faith? In no way. Instead, we confirm the law.

CHAPTER 4

^{4:1}What, then, can we say that Abraham our forefather gained through fleshly effort? ^{4:2}For if Abraham was made righteous by *his* works he has something to boast about, but not before God. ^{4:3}For what does the scripture say? "And Abraham believed God and he was considered as *being* righteous."

^{4:4}Now to someone who labors, the wages *he receives* are not considered to be a *gift* of grace but as something which is owed. ^{4:5}In the same way, if someone doesn't do works but is believing on the One who makes the ungodly righteous, his faith is *allowing him to be* considered as righteous.

^{4:6}This also fits with what David said *when* pronouncing a blessing on the man whom God is considering righteous separately from *his* works ^{4:7}*when he says*, "Blessed is the man whose wickedness is forgiven and whose sins are covered. ^{4:8}Blessed is the man whom the Lord does not consider sinful" (Ps 32:1,2).

^{4:9}Is this blessing then pronounced *only* upon those who are circumcised or also upon those who are uncircumcised? For we say that Abraham was considered righteous because of his faith.

^{4:10}When then was this decided? After he was circumcised or while *he was still* uncircumcised? Not while circumcised, but while still uncircumcised.

^{4:11}And he received the sign of circumcision as a seal of the righteousness of the faith which he had while he was *still* uncircumcised. *This was* so that he could be the father of

all those who are believing even if they are uncircumcised *and* so that they, too, could be being considered righteous.

^{4:12}Furthermore, it was so that he could be the father of the cutting away of the flesh {circumcision} not only to those who are *physically* circumcised but also to those who are walking in the steps of the faith which our father Abraham had while still uncircumcised.

^{4:13}For the promise to Abraham and to his seed that he would be heir of the world was not *given* by means of the law, but through the righteousness *produced* by faith. ^{4:14}For if it is through the law that they are made heirs then faith is useless and the promise is inactivated. ^{4:15}For the law brings out {exposes} *our* strong natural passion. But where there is no law, there can be no violation of *the law*.

^{4:16}This is the reason that the promise *is obtained* through faith according to grace so that *the promise* may be in force for all the "seed." *This was* not only to those who are of the law but also to those who are of the faith of Abraham, who is the father of us all, ^{4:17}as it is written, "I have made you the father of many nations" (Is 5:2). Being faced with this, he believed God, who gives life to the dead and calls the things that don't exist into existence.

^{4:18}Who, *even though the promise seemed* beyond hope, still believed with hope so that he would become the father of many nations according to the *word* which had been spoken, "This is how it will be with your offspring" (Gen 15:5).

^{4:19}And not being weakened in faith, he didn't fix his mind on his own body *which was* already "dead" (since he was about a hundred years old) or on the barrenness of Sarah's womb.

^{4:20}Instead of wavering in unbelief, *he* looked to the promise of God and was strengthened through faith, giving glory to God, ^{4:21}being fully assured that what he had promised he was also able to do.

^{4:22}Therefore, he was considered to be righteous. ^{4:23}Now it is written that he was considered *righteous* not only for his sake ^{4:24}but also for our sake, who would *also* be being considered *righteous*, *i.e. those* who are believing on the One who raised Jesus our Lord from the dead.

^{4:25}It is he who was delivered up *to death* for our sins and was raised *from the dead* for our being made just.

CHAPTER 5

^{5:1}Therefore, being made just through *our* faith, we have peace with God through our Lord Jesus the Anointed One, ^{5:2}through whom also we have our access by faith into this grace by which we are established. Therefore, we rejoice in hope of *receiving* the glory of God.

^{5:3}And not only this, but we also rejoice in our afflictions, knowing that affliction produces endurance; ^{5:4}and endurance, proven character; and proven character, hope: ^{5:5}and hope doesn't let us down because the love of God has been poured out in our hearts through the Holy Spirit which has been given to us.

^{5:6}For while we were still without strength *to live without sinning*, at the right time the Anointed One died for the ungodly. ^{5:7}It is a rare *thing* that someone would die for a righteous man. *It is* even less probable that someone would have the courage to die for a *merely* good man.

^{5:8}But God exhibits his own love toward us in that while we were still sinners, the Anointed One died for us. ^{5:9}Much more then, now being considered just because of his blood, we will be being saved from the *wrath of God* through him.

^{5:10}For if, while we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we will be being saved by his life *growing up in us*. ^{5:11}And not only this, but we also rejoice in God through our Lord Jesus the Anointed One through whom we have now received the restoration to divine favor.

^{5:12}By means of one man, sin entered into the world and death through sin. And in this way death was passed on to all men, since everyone sins. ^{5:13}For even before the law, sin was in the world, but charges are not brought against sin when there is no law.

^{5:14}Even so, death reigned from Adam until Moses, even over those who had not sinned in the same way that

Adam sinned – who is a kind of example of him who was to come.

^{5:15}But shouldn't God's gift of grace work in a similar way as the sin? For if because of the sin of the one, the many died, how much more will the grace of God and the gift which comes through the grace of that one man, Jesus the Anointed One, overflow to the many!

^{5:16}And *since* sin came by one man, shouldn't the gift *come through one man also*? For, on one hand, *the* judgment which came on one was condemnation, but, *on the other hand*, the free gift which came upon the many *who* sinned was being considered just. ^{5:17}For if by the sin of the one, death reigned *over everyone* because of that one, how much more will those who receive the abundance of grace and of the gift of righteousness reign by *God's* life through the One, *even* Jesus the Anointed One.

^{5:18}So then, just as through one sin judgment came on all men, in the same way, through one righteous act, being made just *before God* through *the operation of his* life came to all men. ^{5:19}For just as many were made sinners through the one man's disobedience, many will be being made righteous through the obedience of the One.

^{5:20}The law entered in alongside so that the sin would *be shown to be* abundant. But where sin was abundant, grace was even more abundant ^{5:21}so that as sin reigned producing death, even so grace would reign by *producing* righteousness – the result of *God's* eternal life through Jesus the Anointed One, our Master.

CHAPTER 6

^{6:1}What will we say then? Will we continue in sin so that grace may be abundant? ^{6:2}In no way! *Since* we are dying to sin, how can we live in it anymore? ^{6:3}Or don't you realize that all who are being immersed {baptized} into the Anointed One Jesus are immersed into his death? ^{6:4}Therefore, we are being buried with him into death through immersion *into the Anointed One* so that as the Anointed One was raised from the dead by the glory of the Father, so we also should be walking in *the* newness of *the Father's* life.

^{6:5}For as we become united together with *him* in the form of his death, *to that same degree* we will also be *like him* in his resurrection. ^{6:6}We know this: that our “old man” is being crucified with *him* so that sin in its entirety would be being rendered inoperative, in order that we would no longer be in slavery to sin. ^{6:7}For he who is dying is *being* freed from sin.

^{6:8}And if we die together with the Anointed One [actually experience his death], we are believing that we will also be sharing his life, ^{6:9}knowing that the Anointed One, having been raised from the dead, no longer dies *since* death has no more dominion over him.

^{6:10}For *when* he died, the sin *principle* died right then. *Now* he is living *by* the life of God. ^{6:11}Consequently, you really should be considering yourselves to be like a corpse *with respect* to sin but living *by the life of God* in the Anointed One, Jesus.

^{6:12}Therefore, don't let sin rule in your mortal body by obeying its cravings. ^{6:13}Neither yield your members *to be* weapons of sin by doing *what is* evil. But *instead* present yourselves to God as alive from the dead and *offer* your members to God *as* instruments of righteousness. ^{6:14}For sin cannot dominate you because you are not under *the regimen of the law* but under *the supply of grace*.

^{6:15}What *about* now? Should we sin because we are not under law but under grace? In no way! ^{6:16}Don't you know that to whomever you present yourselves as servants in obedience, you are the slaves of the one you obey, whether *it is* to sin resulting in death or *it is* to obedience to God resulting in righteousness?

^{6:17}But even though you were slaves of sin, through the favor of God you are obeying from the heart that pattern of instruction which was given to you. ^{6:18}And being set free from sin, you are becoming slaves of righteousness.

^{6:19}I speak in human terms because of the weakness of your fallen human nature. For in the same way that you presented your bodies as slaves to impurity – even to sin leading to *ever more* sin – so now present your bodies as slaves of righteousness leading to being made holy. ^{6:20}For

when you were slaves of sin, you were free with respect to righteousness. ^{6:21}But what benefit did you have at that time, through the things of which you are now ashamed? For the result of those things is death.

^{6:22}But now, being set free from sin and being enslaved to God, you have the “fruit” of being made holy as the result of God’s eternal life. ^{6:23}For the wages of sin is death but the free gift of God is *his* eternal *sinless* life through the Anointed One, Jesus our Lord.

CHAPTER 7

^{7:1}Or are you ignorant, brethren (for I speak to men who know the law), that the law has dominion over a man for as long as he is alive? ^{7:2}For *example*, the woman who has a husband is bound by law to the husband while he is alive, but if the husband dies she is freed from the bond of the law to the husband.

^{7:3}Now if, while the husband is alive, she is *intimate* with another man, she will be called an adulteress. But if the husband dies, she is free from the law so that she is not an adulteress, even though she becomes another man’s *wife*.

^{7:4}Therefore, my brethren, you also have died to the law (*your previous “husband”*) through the body of the Anointed One, so that you could be *legally* “married” to another, even to the One who has risen from the dead, so that we would bear fruit to God.

^{7:5}For when we were in the flesh, the sinful passions which are *exposed* through the law worked in our members to bring forth the fruit of death. ^{7:6}But now we have been freed from *the demands* of the law – dying to that in which we were held – so that we can be serving in newness of the Spirit and not in the oldness of the letter of *the law*.

^{7:7}What can we say then? *Does* the law *produce* sin? In no way. However, I would not have known sin except through the law. For I would not have known impure desire *was wrong* unless the law had said, “You shall not lust.” ^{7:8}For, based on the commandment, *I see that* sin has

produced all sorts of lust in me, since without the law, sin *seems* "inactive."

^{7:9}And I was "alive" apart from the law once, but when the commandment came, sin "revived" and I died. ^{7:10}And I found the commandment, which *was* for life, *to be* death. ^{7:11}For sin, finding its opportunity through the commandment, deceived me and through it killed me. ^{7:12}Therefore, the law is truly holy and the commandment holy, just, and good.

^{7:13}Did, then, that which is good become death to me? In no way! But sin, that it might be shown to be sin, produced death in me through that which is good so that because of the commandment, sin would be revealed *as being* exceedingly sinful.

^{7:14}For we know that the law is spiritual. But I am carnal, having been sold as a slave to sin. ^{7:15}For that which I do, I don't approve of. And that which I don't want to do, I practice. For I *even* do things that I detest.

^{7:16}But if I practice *these* things *and yet* I don't agree with *them*, I consent that the law is good. ^{7:17}So now it is no longer "I" who do it but *the sinful nature* [of the soul-life] which lives in me.

^{7:18}Now I know that in me, that is in my flesh, lives *a nature* which is not good. For the willingness is present with me but *actually* doing that which is good is not. ^{7:19}And the good which I want to do, I don't do. But the evil which I don't want to do, I practice. ^{7:20}But if I practice that which I don't want to do, it is no longer "I" who do it but the *sinful nature* which lives in me.

^{7:21}I discover, then, this principle: that when I want to do good, evil is present. ^{7:22}For I delight in the law of God with my inner man [the new, spiritual man] ^{7:23}but I see a different principle *working* in my members, warring against *God's* law which is in my mind and bringing me into captivity under the principle of the *sinful nature* which is in my members.

^{7:24}Oh, what a miserable man I am! Who will deliver me from this body of death? ^{7:25}I thank God *that my deliverance* is through Jesus the Anointed One, our Lord! So then,

on one hand, I serve the law of God in my mind, but *on the other hand*, the flesh is *subject* to the principle of sin.

CHAPTER 8

^{8:1}There is, therefore, now no condemnation to those who are in the Anointed One, Jesus – *those* who don't conduct their lives following the flesh but following the Spirit. ^{8:2}This is because the law of the Spirit of *God's* life *operating in you* through the Anointed One, Jesus, frees you from the principle of sin and death.

^{8:3}For the law was ineffective, being weak because it *only worked* through *the efforts* of the flesh [i.e. will power, human reasoning, etc.]. But God, sending his own Son in the form of sinful flesh in order to treat *the problem* of sin, brought judgment against sin in the flesh ^{8:4}so that the ordinances of the law would be fulfilled in those who don't conduct their lives following the flesh but following the Spirit.*

^{8:5}For those who are *walking* according to the flesh think about the things of the flesh, but those who are *walking* according to the Spirit *have their mind filled with* the thoughts {ideas, opinions, etc.} of the Spirit. ^{8:6}For the mind *focused on* the flesh produces death, but the mind *attuned to* the Spirit *brings God's* life and peace. ^{8:7}*This is* because the fleshly mind is hostile to God, for it does not submit to the law of God. In fact, it's not able to.

^{8:8}Consequently, those who are in the flesh cannot please God. ^{8:9}But you are not *controlled* by *the* flesh but by *the* Spirit if, truly, the Spirit of God lives in you. But if anyone does not have the Spirit of the Anointed One, he is not of him. ^{8:10}And if the Anointed One is in you, on the one hand, your body is without the power *to do what is right* because of sin, but, *on the other hand*, your spirit is *full of God's* life because of being made right *with God*.

^{8:11}Moreover, if the Spirit of him who resurrected Jesus from the dead lives in you, he who resurrected the Anointed One, Jesus, from the dead will *even* empower your perishable bodies *to live righteously* through his Spirit which lives in you.

*Please note that there is a great difference between “fulfilling the law” and keeping it. Here we see that through the Spirit, believers actually fulfill the law, not “keep” it.

^{8:12}So then, brethren, we do not owe anything to the flesh *which would compel* us to live according to the flesh.

^{8:13}For if you live according to the flesh, your expectation is *only* death. But if by the Spirit you put to death the *fallen* practices of the body, you will be *full of God's* life.

^{8:14}For as many as are led by the Spirit of God, these are the mature sons of God.

^{8:15}For you did not receive a spirit which takes *you* back to slavery *to sin*, resulting in fear, but you received the Spirit of sonship, through which we cry, "Abba, Father."

^{8:16}The Spirit himself testifies together with our spirit that we are children of God. ^{8:17}And *if we are* children, then *we are also* heirs, truly heirs of God and joint heirs with the Anointed One, if in fact we suffer with *him* so that we may also be glorified with *him*.

^{8:18}For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us. ^{8:19}For the creation is waiting with intense anticipation for the revealing of the mature sons of God.

^{8:20}Now the creation was subjected to degradation, not voluntarily but because of him who subjected it in the hope ^{8:21}that even the creation itself will also be delivered from the slavery of decay into the liberty of the children of God *when they are* glorified. ^{8:22}For we know that the whole creation groans and suffers birthing pains until today.

^{8:23}And not only this, but we also who have the initial offering {firstfruits} of the Spirit even groan within ourselves waiting to be placed as mature sons, *i.e.* the full release by ransom, *the glorification* of our body.

^{8:24}For we were saved with this hope. But hope which is seen is not hope, for who hopes for something which he *already* sees? ^{8:25}But if we hope for something which we don't *yet* see, then we patiently wait for it.

^{8:26}And in the same way the Spirit also helps us in our weaknesses. For we don't even know how to pray as we should, but the Spirit himself intercedes for us with groaning which cannot be expressed in words. ^{8:27}And he who searches the hearts also understands the thoughts of the

Spirit; therefore, he intercedes for the ones set apart for God according to *the will* of God.

^{8:28}Now we know that all things work together for good to those who love God, *specifically* to those who are called according to *his* purpose. ^{8:29}For whom he foreknew, he also predetermined *that they would be* conformed to the image of his Son, so that he would be the firstborn among many brethren. ^{8:30}And whom he predetermined, those he also calls. And whom he calls, those he also makes just. And whom he makes just, those he also glorifies.*

^{8:31}What then can we say about these things? If God *is* for us, who *can be* against us? ^{8:32}He who didn't spare his own Son but delivered him up for us all, how will he not also, together with him, freely give us all things?

^{8:33}Who is the one who accuses God's chosen? It is God who considers *them* innocent. ^{8:34}Who is the one who condemns? It is the Anointed One, Jesus, who died, and even more, who rose from the dead, who is in the place of supreme honor and authority of God, *and* who also intercedes for us. ^{8:35}What could separate us from the love of the Anointed One? Will affliction, or anguish, or persecution, or hunger, or nakedness, or danger, or sword *be able to*?

^{8:36}Even as it is written, "For your sake we are put to death all day long. We are considered as sheep *ready* for slaughter" (Ps 44:22). ^{8:37}But in all these things we are completely victorious through the One who loved us.

^{8:38}For I am persuaded that neither death, nor life, nor angels, nor *heavenly* rulers, nor powers, nor things which now are, nor things in the future, ^{8:39}nor height, nor depth, nor any other created thing will be able to separate us from the love of God which is in the Anointed One, Jesus our Lord.

CHAPTER 9

^{9:1}I speak the truth in the Anointed One; I do not lie. My conscience testifies with me in the Holy Spirit ^{9:2}that I have great sorrow and unceasing pain in my heart.

^{9:3}For I would be *willing* to make a vow to be banished** from the Anointed One if it could help my brethren, my rel-

*This is something which will happen at his coming.

**Even though Paul might have "wished" this, it is completely impossible.

atives according to human lineage ^{9:4}who are Israelites. *For* from them comes the placement as sons, the glory, the covenants, the giving of the law, the service of God and the promises. ^{9:5}From them also *came* the fathers and from them the Anointed One *came* according to human lineage: the One who is over all, the blessed God for all eternity. Amen.

^{9:6}But *it is* not as though the word of God has become ineffective. For not all the ones who are of Israel are that "Israel," ^{9:7}and not all *who are God's* children are from the *physical* seed of Abraham. But *we read*, "Your seed will receive their name through Isaac" (Gen 21:12).

^{9:8}That is to say, it is not the children of earthly lineage who are the children of God, but *it is* the children of the promise *who* are considered to be "seed." ^{9:9}For this is the word of *the* promise, "About this time *next year* I will visit you and Sarah will have a son" (Gen 25:21).

^{9:10}And not only this, *when* Rebecca had conceived *both Jacob and Esau* through only one intimate act with our father Isaac, ^{9:12}it was said to her: "The older will serve the younger." ^{9:11}*This was said* before *they* were born, having done nothing either good or bad, showing that the purpose of God according to his choosing will stand, not through works, but through him who calls. ^{9:13}Even as it was written, "Jacob I loved, but Esau I detested" (Mal 1:2,3).

^{9:14}What can we say then? Is God unjust? In no way! ^{9:15}For he said to Moses, "I will show mercy to whom I *choose to* show mercy, and I will have compassion on whom I *choose to* have compassion" (Ex 33:19).

^{9:16}So then *God's favor* is not *gained by* the one who is determined or *by* the one who strives but *by* God showing mercy.

^{9:17}For the scripture says to Pharaoh, "For this very purpose I raised you up so that I might demonstrate my power against you and so that my name would be widely proclaimed throughout the whole earth" (Ex 9:16). ^{9:18}So then he has mercy on whom he wishes and whom he chooses to, he hardens.

^{9:19}So then you will say to me, "Why does he still find fault? For who can resist his will?" (II Chr 20:6). ^{9:20}That is

no doubt true. But who are you, oh man, who disputes with God? Can the thing which is made say to him who made it, "Why did you make me like this?"

^{9:21}Or doesn't the potter have power over the clay, on the one hand, to make a vessel of great value, and, *on the other hand*, to make another for dirty use – from one batch of clay?

^{9:22}What if God, wishing to demonstrate his wrath and to make his power known, endured with much leniency vessels of wrath *which* were being prepared for destruction ^{9:23}so that, *in contrast*, he could make known the abundance of his glory through vessels of mercy which he prepared ahead of time for the purpose of being glorified.

^{9:24}*This is what he has prepared for us* whom he also called out, not only from among the Jews but also from among the Gentiles. ^{9:25}As he said also in Hosea, "I will call them my people who were not my people and her 'beloved' who was not loved" (Hos 2:23). ^{9:26}"And it will be *that* in the place where it was said to them, 'You are not my people,' there will they be called 'sons of the living God'" (Hos 1:10).

^{9:27}And Isaiah cried out concerning Israel *saying*, "Even though the sons of Israel would be as numerous as the sand of the sea, only a remnant will be saved. ^{9:28}For the Lord will fulfill *his* word in righteousness upon the earth, thoroughly and quickly" (Is 10:23; 28:22). ^{9:29}And, as Isaiah has said before, "Except the Lord of the heavenly armies had left behind a Seed for us, we would have become like Sodom and have been like Gomorrah" (Is 1:9; 13:19).

^{9:30}What can we say then? That the Gentiles who did not pursue righteousness attained righteousness, even the righteousness which is through faith.

^{9:31}But Israel, pursuing righteousness *by* following the law, did not arrive at the righteousness *which is in* the law. ^{9:32}Why not? Because *they sought* it through works instead of by faith. They stumbled against the stone of stumbling ^{9:33}*just* as it is written, "Look, I lay a stone of stumbling and a rock of offense in Zion. But he who is believing on him will not be disgraced" (Ps 118:22; Is 28:16).

CHAPTER 10

^{10:1}Brethren, my heart's desire and my prayer to God is for them that they may be saved. ^{10:2}For I testify concerning them that they have a zeal for God, but not according to a correct understanding. ^{10:3}For being ignorant of God's righteousness and seeking to establish their own righteousness, they do not submit themselves to the righteousness of God.

^{10:4}For the Anointed One is the end of the law resulting in righteousness for everyone who is believing. ^{10:5}For Moses writes about the righteousness of the law saying, "The one who keeps them *must* live by them" (Lev 18:5).

^{10:6}But the righteousness of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (That is, to bring the Anointed One down.) ^{10:7}Or, 'Who will descend into the unmeasurable depths?' (That is, to bring the Anointed One up from the dead.)"

^{10:8}But what does it say? "The word* *which has been proclaimed* is near you, in your mouth and in your heart" (Deut 30:12-14). That is the message of the faith which we proclaim.

^{10:9}Therefore, if with your mouth you make a covenant to *take Jesus as your* Master and are believing in your heart that God raised him from the dead, you will be being saved.

^{10:10}For with the heart man believes into righteousness and with the mouth a covenant is made which results in salvation. ^{10:11}As the scripture says, "Whoever is believing on him will not be disgraced" (Is 28:16).

^{10:12}For there is no distinction between Jew and Greek for the same Lord is Lord of all and is abundantly *available* to all who call upon him. ^{10:13}For, everyone who is calling on the name of the Lord will be being saved.

^{10:14}How then can they call on him in whom they have not believed? And how can they be believing in him whom they have not heard? And how will they hear without someone proclaiming *him*? ^{10:15}And how can they proclaim

* Words of God spoken in or by the Holy Spirit. RHEMA in the Greek language.

unless they are sent? Just as it is written, "How beautiful are the feet of those who proclaim the good news of peace, who bring good news of good things!" (Is 52:7).

^{10:16}But they didn't all listen to the good news. For Isaiah says, "Lord, who has believed our report?" (Is 53:1). ^{10:17}So faith *comes* through hearing and hearing by the word which is spoken {rhema, Gk} by God.

^{10:18}But I say, "Didn't they hear?" Certainly, "Their sound went out into all the earth and their words to the ends of the world" (Ps 19:4). ^{10:19}But I ask, "Didn't Israel know?" First Moses says, "I will provoke you to jealousy with that which is not a nation *and* I will anger you with a nation deprived of understanding" (Deut 32:21).

^{10:20}Then Isaiah was very bold and says, "I was found by those who didn't seek me. I was revealed to those who weren't asking for me" (Is 65:1). ^{10:21}But concerning Israel he says, "All the day long I opened my arms to a resistant and argumentative people" (Is 65:2).

CHAPTER 11

^{11:1}I say then, "Did God repudiate his people?" In no way! For I also am an Israelite of the seed of Abraham of the tribe of Benjamin. ^{11:2}God did not repudiate his people whom he already knew. Or don't you know what the scripture says about Elijah, how he conversed with God concerning Israel saying, ^{11:3}"Lord, they have killed your prophets; they have overthrown your altars. I alone am left and they demand my life." ^{11:4}But what is the divine answer to him? "I have reserved for myself seven thousand men who have not bowed the knee to Baal" (I Kings 19:10,14,18).

^{11:5}In the same way, then, at this present time also there is a remnant, *i.e. those who were* chosen through grace. ^{11:6}But if it is by grace it is no longer by works; otherwise, grace is no longer grace. ^{11:7}What then? That which Israel anxiously seeks for he didn't obtain. But the chosen obtained it and the rest were hardened.

^{11:8}*This is* according to what is written, "God gave them a spirit of slumber, eyes that don't see and ears that

don't hear, until this very day" (Is 29:10,13). ^{11:9}And David says, "Let their *religious* feasts become a snare, a trap, and an obstacle as a repayment to them. ^{11:10}Let their eyes be darkened so that they don't see and have their backs constantly bent over *in servitude*" (Ps 69:22,23).

^{11:11}I say then, "Did they stumble so that they would fall *without any chance to return*?" In no way! But through their error, salvation *has come* to the Gentiles to provoke them to jealousy.

^{11:12}Now if their error *resulted in* "wealth" for the world and their loss in riches for the Gentiles, how much more *would* their fulness *provide*? ^{11:13}But I speak to you who are Gentiles. To the extent that I am truly a sent one to the Gentiles, I magnify my service ^{11:14}if by any means I may provoke *those who are* my people to jealousy and *through this* may save some of them.

^{11:15}For if their rejection *results in* the reconciling of the world, what *will their being* received be if not life from the dead? ^{11:16}And if the first fruit *offering* is holy, so is the batch of *dough*. And if the root is holy, so are the branches.

^{11:17}But if some of the branches were broken off and you, being a wild olive *branch*, were grafted in among them and became a partaker with them of the root of the fatness of the olive tree, ^{11:18}don't exult over the *other* branches. But if you exult *remember*, it is not you who supports the root but the root which *supports* you.

^{11:19}You *might* say then, "Those branches were broken off so that I could be grafted in." ^{11:20}Well, they were broken off *through* their unbelief and you stand by your faith. Don't be proud but *be* reverent. ^{11:21}For if God didn't spare the natural branches, it may be that he won't spare you either.

^{11:22}See, then, *both* the goodness and the severity of God! On one hand, towards those who fell, *God shows* severity, but, *on the other hand*, toward you, *God demonstrates* his goodness, if you continue in his goodness. Otherwise you also will be cut off. ^{11:23}And they also, if they don't continue in their unbelief, will be grafted in. For God is able to graft them in again. ^{11:24}For if you were cut off from that which is by nature a wild olive tree and were

grafted into a good olive tree contrary to nature, how much more *readily* will these which are the natural *branches* be grafted into their own olive tree?

^{11:25}For I don't want you to be ignorant of this mystery, brethren, so that you don't become unwise, *i.e.* that a partial hardening has happened to Israel until the complete number of the Gentiles have entered in. ^{11:26}And afterwards, all Israel will be saved, just as it is written, "A deliverer will come out of Zion and he will turn away ungodliness from Jacob." ^{11:27}"And this will be my covenant to them when I take away their sins" (Is 59:20,21; 27:9).

^{11:28}On the one hand, concerning the good news, they are enemies because of you, but, *on the other hand*, concerning *being* chosen, they are loved because of the Fathers. ^{11:29}For the gifts and the calling of God are irrevocable.

^{11:30}For just as in the past you resisted persuasion by God but now have been shown mercy in *spite of your* disobedience, ^{11:31}in the same way these also are currently being disobedient. But *just as* mercy *was shown* to you, they also will obtain mercy. ^{11:32}For God has closed up all in disobedience so that he might have mercy on all.

^{11:33}Oh, the profound abundance *of the* wisdom and knowledge of God! How inscrutable are his judgments and his ways *are* untraceable! ^{11:34}For, "Who has understood the mind of the Lord? Or who has been his counselor?" ^{11:35}"Or who has first given to him so that it will be paid back to him again?" (Is 40:13; Job 41:11). ^{11:36}For from him and through him and to him are all things. To him *be* the glory for all eternity. Amen.

CHAPTER 12

^{12:1}I beg you, therefore, brethren, by the mercies of God, to present your bodies *as* living sacrifices, holy, acceptable to God, *which is* your logical way to serve. ^{12:2}And don't be conformed to *the patterns* of this age but be being transformed by the renewing of your mind, so that you can discern what is the good, acceptable, and perfect will of God.

^{12:3}Through the grace that was given me, I now say to everyone who is among you not to think highly *of himself*

instead of what is necessarily wise. But *rather* he should think rationally {soberly} according to how God has assigned to each one a portion of faith.

^{12:4}For just as our *physical* body has many members but all the members don't have the same function, ^{12:5}so we who are many are one body in the Anointed One and each one members of the others. ^{12:6}But *each one* has different gifts according to the grace that was given to us.

If *we have the gift of prophecy, let us prophesy* according to the proportion of our faith; ^{12:7}*or the gift of service, let us give ourselves to service; or the gift of teaching, let us dedicate ourselves to teaching.* ^{12:8}He who encourages *should be engaged* in his encouraging. He who gives *should do it* with generosity. He who leads *must do so* with diligence. He who shows mercy *should do so* willingly.

^{12:9}Let love be without hypocrisy, abhorring that which is evil *but* clinging to that which is good. ^{12:10}Concerning love for the brethren, show affection for each other, honoring the others by giving them preference. ^{12:11}Don't be lazy in earnest *service, but instead be* fervent in *your* spirit, serving the Lord as a slave. ^{12:12}*Always be* rejoicing in hope; *be* patient in affliction; *be* continuing constantly in prayer; ^{12:13}*be* a partner in *helping with* the necessities of those set apart for God; *be* eager to show hospitality.

^{12:14}Bless those who persecute you. Bless *them* and don't curse *them*. ^{12:15}Rejoice with those who rejoice *and* weep with those who weep. ^{12:16}Use *God's* wisdom in relating to each other, not thinking proud thoughts but associating with those who are lowly. Don't be conceited. ^{12:17}Don't pay back wrongs with wrongs. Consider carefully *how to behave* honorably in the sight of all men.

^{12:18}As much as you possibly can, be at peace with everyone. ^{12:19}Don't take revenge yourselves, beloved, but yield to the wrath *of God*, for it is written, "Vengeance belongs to me, I will repay, says the Lord" (Lev 19:18).

^{12:20}"But if your enemy is hungry, feed him; if he is thirsty, give him *something* to drink. For by doing this you will pile up coals of fire on his head" (Pr 25:21,22). ^{12:21}Don't be overcome by evil but overcome evil with good.

CHAPTER 13

^{13:1}Let every soul be submitted to the *civil* authorities. For there is no authority unless it is from God. And the *civil authorities* that exist are arranged by God. ^{13:2}Therefore, whoever rebels against the *civil* authority opposes the arrangement of God and those who rebel will receive judgment. ^{13:3}For rulers are not a terror to those who do good works but to those who are evil.

Do you want to avoid being afraid of the one in authority? Do what is right and he will commend you for it. ^{13:4}For he is a servant of God for your good. But if you practice what is evil *you should be* afraid, for he has a good reason to be armed {"carry the sword," Gk}, seeing that he is a servant of God, punishing with *his* anger the one who does evil.

^{13:5}Therefore, it is necessary for you to be submissive, not only because of *possible* punishment but also for conscience' sake. ^{13:6}This is the reason you also must pay taxes to *them*, for they {the secular authorities} are servants of God continually doing his work.

^{13:7}Pay what is due to everyone: tribute to whom tribute *is due*; taxes to whom taxes *are due*; respect to whom respect *is due*; honor to whom honor *is due*. ^{13:8}Owe no one anything except to love each other, for he who loves his neighbor has fulfilled the law.

^{13:9}For all this: "You shall not commit adultery; You shall not kill; You shall not steal; You shall not covet;" and if there is any other commandment, it is summed up in this saying: "You shall love your neighbor as yourself." ^{13:10}Love does no wrong to his neighbor. Therefore, love is the fulfillment of the law.

^{13:11}And *I* also say this: *Be* recognizing the season, for it is already time for you to wake up out of sleep, for our *ultimate* salvation [the glorification of the body] is now nearer than when we *first* believed. ^{13:12}The night is far gone and the day approaches. Let us, therefore, throw off the works of darkness and let us put on the armor of light.

^{13:13}Let us walk decently as *people do* during the day, not in wild parties and drunkenness, not in sexual immorality and lewd behavior, and not in quarrels and jealousy. ^{13:14}But clothe yourself with the Lord Jesus the Anointed One and don't make any provision for the flesh to *satisfy* its carnal cravings.

CHAPTER 14

^{14:1}Receive those who are weak in faith, *but* not to disputes about details. ^{14:2}One man has faith to eat all things, but he who is weak *in faith* eats only vegetables. ^{14:3}The one who eats *everything* must not treat the one who eats only vegetables with contempt and the one who eats only vegetables must not judge the one who eats everything, for God has received him.

^{14:4}Who are you who judges someone else's servant? He will stand or fall to his own master. But he will be upheld, for the Lord is powerful enough to uphold him. ^{14:5}One man thinks that one day is more important than another. Another thinks that every day *is the same*. Let each one be fully persuaded in his own mind.

^{14:6}He who honors a day, honors it to the Lord, and he who eats, eats to the Lord, for he is thankful to God. And he who doesn't eat, doesn't eat to the Lord, yet *he still* is thankful to God. ^{14:7}For none of us lives to himself and none dies to himself. ^{14:8}For whether we live, we live to the Lord, or whether we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

^{14:9}For the Anointed One died, rose up, and became alive *again* so that he would be Lord of both the dead and the living.

^{14:10}But you, why do you judge your brother? Or you *too*, why do you treat your brother with contempt? For we will all stand before the judgment seat of the Anointed One. ^{14:11}For it is written, "As I live, says the Lord, every knee will bow to me and every tongue will acknowledge *me as God*" (Is 45:23).

^{14:12}So then each one of us will give an account of ourselves to God. ^{14:13}Let us, therefore, not judge each other

anymore but determine this instead: that no one place any motive for stumbling in his brother's way or any snare. [See I Jn 2:9-11]. ^{14:14}I know and am persuaded in the Lord Jesus that nothing is unclean of itself, except that to him who thinks that anything is unclean, it is unclean *to him*.

^{14:15}But if your brother is grieved because of your food, you are no longer walking in love. Don't damage someone for whom the Anointed One died by what you eat. ^{14:16}Therefore, don't let *something which is good* [i.e. your freedom to eat anything] become something others can criticize. ^{14:17}For the *experience of the kingdom* of God does not *consist of* food and drink but *of* righteousness and peace and joy in the Holy Spirit.

^{14:18}For he who serves the Anointed One in all these *considerations* is acceptable to God and approved by men also. ^{14:19}So then let us pursue the things which lead to peace and the ways through which we may build up each other.

^{14:20}Don't damage the work of God for the sake of food. On the one hand, all things are clean; however, *on the other hand*, it is wrong to offend someone else with what you eat. ^{14:21}It is best not to eat meat or drink wine or *to do anything by which your brother is offended*.

^{14:22}The faith which you have, have to yourself before God. Happy is he whose *conscience* does not condemn him for the things he allows himself *to do*. ^{14:23}But he who has doubts is condemned *by his conscience* if he eats *something without being sure it is right* because *he eats it without faith*. For anything which is not of faith is sin.

CHAPTER 15

^{15:1}Now we who are strong ought to bear with the consciences of those who are weak and not merely please ourselves. ^{15:2}Let each one of us seek to please his neighbor for *his good* and for building *him up*.

^{15:3}For the Anointed One also did not please himself, but as it is written, "The scorn of those who reviled you, *God, fell upon me*" (Ps 69:9). ^{15:4}For whatever was written beforehand was written for our instruction so that through

patience and through the support of the scriptures, we might have hope.

^{15:5}Now *may* the God of patience, even *the One who* comes alongside to help, grant you to have this same understanding with *respect to* each other according to the Anointed One, Jesus, ^{15:6}so that with one passion *and* with one voice you may glorify the God and Father of our Lord Jesus, the Anointed One.

^{15:7}Therefore, receive each other just as the Anointed One also received you, to the glory of God. ^{15:8}For I say that the Anointed One has been made a servant of *those of* the "circumcision" for the truth of God, to fulfill the promises *given* to the fathers, ^{15:9}and so that the Gentiles would glorify God for his mercy, as it is written, "Therefore, will I praise you among the Gentiles and sing to your name." ^{15:10}And again he says, "Rejoice, you Gentiles, with his people." ^{15:11}And again, "Praise the Lord, all you Gentiles, and let all the peoples praise him."

^{15:12}Yet again Isaiah says, "There will be the root of Jesse, even the One who rises up to rule over the Gentiles. The Gentiles will have hope because of him" (II Sam 22:50; Ps 18:49; 117:1; Is 11:10).

^{15:13}Now may the God of hope fill you with all joy and peace through *your* faith so that you may abound in hope through the power of the Holy Spirit. ^{15:14}And I myself am persuaded concerning you, my brethren, that you also are full of kindness, filled with all wisdom, *thus* being able to admonish each other.

^{15:15}But I write to you this way with *even* more boldness to remind you of *these things* because of the grace that was given me by God. ^{15:16}*This is* so that I would be a servant of the Anointed One, Jesus, to the Gentiles, serving the good news from God *to them* as a priest so that the offering up of the Gentiles might be made acceptable, having been made holy by the Holy Spirit.

^{15:17}I have my reasons, then, to boast in the Anointed One, Jesus – things with respect to God. ^{15:18}But I don't dare mention anything except those things which the Anointed One has done through me by word and work, in

the power of signs and wonders *and* in the power of the Holy Spirit, resulting in the obedience of the Gentiles ^{15:19}so that from Jerusalem and all around as far as Illyricum I have fully proclaimed the good news of the Anointed One.

^{15:20}But I made it my goal to announce the good news message where the name of the Anointed One had not already been *heard* so that I would not build on another man's foundation ^{15:21}even as it is written, "Those to whom no news of him came will see and those who have not heard will understand" (Is 52:15).

^{15:22}For this reason also, I was held back these many times from coming to you. ^{15:23}But now, not having any more opportunities *to serve here* in these areas and having a longing to come to you for many years, ^{15:24}whenever I go to Spain I will come to you. For I hope to see you on my journey and to be sent forward on my way by you after first, taking part in and being satisfied by *having fellowship with you*.

^{15:25}But now, I am going to Jerusalem to serve those set apart for God. ^{15:26}For those in Macedonia and Achaia wanted to make a certain contribution to the poor among those set apart for God who are at Jerusalem. ^{15:27}In fact, they were pleased to do so because they are indebted to them. For since the Gentiles have been made partakers of their spiritual things, they owe it *to them* to serve them in physical things.

^{15:28}Then, *after* having finished this *service* and having confirmed this "fruit" to them, I will stop by you *on the way* to Spain. ^{15:29}And I know that when I come to you, it will be in the full complement of the blessing of the Anointed One.

^{15:30}Now I beg you, brethren, by our Lord Jesus the Anointed One and by the love *you have* in the spirit, that you strive together with me in your prayers to God for me ^{15:31}so that I would be delivered from those who are disobedient in Judea and *that* my service which *I have* for Jerusalem may be well received by those set apart for God.

^{15:32}*Pray* also that I may come to you with joy by the will of God and be refreshed together with you. ^{15:33}Now may the God of peace be with you all. Amen.

CHAPTER 16

^{16:1}I highly recommend to you Phoebe, our sister who is a servant of the gathering of the called-out ones that is at Cenchrea, ^{16:2}so that you would receive her in the Lord in a way which is appropriate for those set apart for God and that you would assist her in anything which she might need from you. For she herself has also helped many *others*, including myself.

^{16:3}Greet Priscilla and Aquila my fellow workers in the Anointed One, Jesus, ^{16:4}who risked their own necks for my life, to whom not only I give thanks, but also all the groups of the called-out ones of the Gentiles. ^{16:5}And *greet* the gathering of the called-out ones which is in their house. Greet Epaenetus, who is worthy of love, who is the first fruits of Asia to the Anointed One.

^{16:6}Greet Mary, who worked very hard for you. ^{16:7}Greet Andronicus and Junias, my relatives and my fellow prisoners who are well-known among the sent ones *and* who also were in the Anointed One before me. ^{16:8}Greet Ampliatus, who is loved in the Lord. ^{16:9}Greet Urbanus, our fellow worker in the Anointed One and Stachys, my beloved.

^{16:10}Greet Apelles, *who has been* approved in the Anointed One. Greet those who are of the *household* of Aristobulus. ^{16:11}Greet Herodion, my relative. Greet those of the *household* of Narcissus who are in the Lord.

^{16:12}Greet Tryphena and Tryphosa who work hard in the Lord. Greet Persis, the beloved who has done much work in the Lord. ^{16:13}Greet Rufus, the chosen in the Lord, and his mother and mine.

^{16:14}Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. ^{16:15}Greet Philologus and Julia, Nereus and his sister Olympas, and all the holy ones who are with them. ^{16:16}Greet one another with a holy kiss. All the gatherings of the Anointed One's called-out ones send you greetings.

^{16:17}Now I plead with you, brethren, be wary of those who are creating divisions and trying to trap others *for their*

own groups which is contrary to the teaching you learned, and turn away from them. ^{16:18}For such people do not serve our Lord, the Anointed One, but their own *selfish* ambitions, and through their plausible arguments and slick words they deceive the hearts of the gullible.

^{16:19}But *news* of your obedience has been spread to everyone, everywhere. Therefore, I rejoice about you. But I want you to be wise about what is good and pure toward what is evil. ^{16:20}And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus the Anointed One be with you.

^{16:21}Timothy, my fellow worker, greets you, along with Lucius, Jason, and Sosipater, my relatives. ^{16:22}I Tertius, who writes this letter *for Paul*, greet you in the Lord. ^{16:23}Gaius, my host and of the whole gathering of the called-out ones, greets you. Erastus, the treasurer of the city, greets you and Quartus the brother.*

^{16:25}Now to him who is able to establish you according to my message of good news, even the proclaiming of Jesus the Anointed One – which is about the revelation of the mystery that has been kept in silence from eternal times, ^{16:26}but now, following the mandate of the eternal God, by means of the prophetic scriptures is being revealed *and* is being made known to all the nations for obedience of faith – ^{16:27}to the One and only *all-wise* God, to *him* is the glory forever through Jesus the Anointed One. Amen.

*The most ancient manuscripts do not include verse 24.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets like this []. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.