

## ROMANS

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<p>to you some spiritual gift to strengthen you,</p> <p>12 that is, that we may be mutually encouraged by each other's faith, both yours and mine.</p> <p>13a I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well</p> <p>13b [...].</p> <p>14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish:</p> <p>15 - 18 [...].</p> <p>19 For what can be known about <u>God</u> is plain to them, because <u>God</u> has shown it to them.</p> <p>20 Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse;</p> <p>21 for although they knew <u>God</u> they did not honor him as (a) <u>God</u> or give thanks to</p>	<p>13b as among the rest of the Nations</p> <p>15 so I am eager to preach the good news to you also who are in Rome.</p> <p>16 For I am not ashamed of the good news: it is the power of <u>God</u> for salvation to every one who has faith, to the Jew first and also to the Greek.</p> <p>17 For in it the righteousness of <u>God</u> is revealed through faith for faith; as it is written, "He who is righteous shall live through faith." (Habakuk 2:4)</p> <p>18 For the wrath of <u>God</u> is revealed from heaven against all unGodliness and wickedness of men who by their wickedness suppress the truth</p>
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<p>him, but they became futile in their thinking and their senseless minds were darkened.</p> <p>22 Claiming to be wise, they became fools,</p> <p>23 and exchanged the glory of the immortal <u>God</u> for images resembling mortal man or birds or animals or reptiles.</p> <p>24 Therefore <u>God</u> gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,</p> <p>25 because they exchanged the truth about <u>God</u> for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen.</p> <p>26 For this reason <u>God</u> gave them up to dishonorable passions. Their women exchanged natural relations for unnatural,</p> <p>27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.</p> <p>28 And since they did not see fit to acknowledge <u>God</u>, <u>God</u> gave them up to a base mind and to improper conduct.</p> <p>29 - 31 [...].</p>	<p>29 They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips,</p> <p>30 slanderers, haters of <u>God</u>, insolent, haughty, boastful, inventors of evil, disobedient to parents,</p> <p>31 foolish, faithless, heartless, ruthless</p>
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<p>32 Though they know <u>God's</u> decree that those who do such things deserve to die, they not only do them but approve those who practice them.</p>	
<p>2:1 &lt;displaced from after 2:3&gt;</p> <p>2:2 We know that the judgment of <u>God</u> rightly falls upon those who do such things.</p> <p>3 Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of <u>God</u>?</p> <p>2:1 Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things</p> <p>2:4 Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that <u>God's</u> kindness is meant to lead you to repentance?</p> <p>5 But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when <u>God's</u> righteous judgment will be revealed.</p> <p>6 For he will render to every man according to his works:</p> <p>7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;</p> <p>8 but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury.</p> <p>9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek</p>	

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<p>10 but glory and honor and peace for every one who does good, the Jew first and also the Greek.</p> <p>11 For <u>God</u> shows no partiality.</p> <p>12 All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.</p> <p>13 For it is not the hearers of the law who are righteous before <u>God</u>, but the doers of the law who will be justified.</p> <p>14 When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law.</p> <p>15 They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them</p> <p>16a on that day when, according to my good news, <u>God</u> judges the secrets of men 16b [...].</p> <p>17a But if you call yourself a Jew and rely upon the law 17b [...]</p> <p>18 and know his will and approve what is excellent, because you are instructed in the law,</p> <p>19 and if you are sure that you are a guide to the blind, a light to those who are in darkness,</p> <p>20 a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth--</p>	<p>16b by <u>Christ Jesus</u></p> <p>17b and boast of your relation to <u>God</u></p>
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<p>21 - 22 [...]</p> <p>23 You who boast in the law, do you dishonor <u>God</u> by breaking the law?</p> <p>24 For, as it is written, "The name of <u>God</u> is blasphemed among the Gentiles because of you." (Is 52.5; Eze 36:20)</p> <p>25 Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision.</p> <p>26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?</p> <p>27 Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law.</p> <p>28 For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical.</p> <p>29 He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from <u>God</u>.</p>	<p>21 you then who teach others, will you not teach yourself? While you preach against stealing, do you steal?</p> <p>22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?</p>
<p>3:1 Then what advantage has the Jew? Or what is the value of circumcision?</p> <p>2 Much in every way. To begin with, the Jews are entrusted with the oracles of <u>God</u>.</p> <p>3 What if some were unfaithful? Does</p>	

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<p>their faithlessness nullify the faithfulness of <u>God</u>?</p> <p>4 By no means! Let <u>God</u> be true though "every man (is) a liar" (Ps115:11 LXX), as it is written, "That thou mayest be justified in thy words, and prevail when thou art judged (Ps 50:4 LXX)."</p> <p>5a [...]</p> <p>5b Is <u>God</u> unjust to inflict wrath on us? (I speak in a human way.)</p> <p>6 By no means! For then how could <u>God</u> judge the world?</p> <p>7 But if through my falsehood <u>God's</u> truthfulness abounds to his glory, why am I still being condemned as a sinner?</p> <p>8 [...].</p> <p>9 What then? Are we Jews any better off? No, not at all; for I have already charged that all men, both Jews and Greeks, are under the power of sin,</p> <p>10 as it is written: "None is righteous, no, not one;</p> <p>11 no one understands, no one seeks for <u>God</u>.</p> <p>12 All have turned aside, together they have gone wrong; no one does good, not even one." (Ps 14:1-3; Ps 53:1-3; Ec 7:20)</p> <p>13 "Their throat is an open grave, they use their tongues to deceive." "The venom of asps is under their lips." (Ps 5:9)</p> <p>14 "Their mouth is full of curses and</p>	<p>5a But if our wickedness serves to show the justice of <u>God</u>, what shall we say?</p> <p>8 And "why not do evil that good may come?"--as some people slanderously charge us with saying. Their condemnation is just</p>
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<p>bitterness." (Ps 10:7)</p> <p>15 "Their feet are swift to shed blood,</p> <p>16 in their paths are ruin and misery,</p> <p>17 and the way of peace they do not know." (Is 59:7-8; Pr 1:16)</p> <p>18 "There is no fear of <u>God</u> before their eyes." (Ps 36:1)</p> <p>19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to <u>God</u>.</p> <p>20 For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin. (Ps 143:2)</p> <p>22b For there is no distinction;</p> <p>23 since all have sinned and fall short of the glory of <u>God</u>,</p> <p>24 - 25a [...]</p> <p>25b <u>God</u> put forward</p> <p>25c [...],</p> <p>25d through faith, to show His righteousness by passing over former sins;</p> <p>26a it was to prove at the present time that he himself is righteous and that he justifies him who has faith</p>	<p>21 But now the righteousness of <u>God</u> has been manifested apart from law, although the law and the prophets bear witness to it,</p> <p>22a the righteousness of <u>God</u> through faith in <u>Jesus Christ</u> for all who believe.</p> <p>24 they are justified by his grace as a gift, through the redemption which is in <u>Christ Jesus</u>,</p> <p>25a whom</p> <p>25c as an expiation by his blood</p>
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<p>26a [...].</p> <p>27 Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith.</p> <p>28 For we hold that a man is justified by faith apart from works of law.</p> <p>29 Or is <u>God</u> the <u>God</u> of Jews only? Is he not the <u>God</u> of Gentiles also? Yes, of Gentiles also,</p> <p>30 since <u>God</u> is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith.</p> <p>31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.</p>	<p>26a in <u>Jesus</u></p>
<p>4:1 What then shall we say about Abraham, our forefather according to the flesh?</p> <p>2a For if Abraham was justified by works, he has something to boast about, 2b [...].</p> <p>3 For what does the scripture say? "Abraham believed <u>God</u>, and it was reckoned to him as righteousness." (Gen 15:6)</p> <p>4 Now to one who works, his wages are not reckoned as a gift but as his due.</p> <p>5 And to one who does not work but trusts him who justifies the unGodly, his faith is reckoned as righteousness.</p> <p>6 So also David pronounces a blessing upon the man to whom <u>God</u> reckons righteousness apart from works:</p>	<p>2b but not before <u>God</u></p>

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<p>7 "Blessed are those whose iniquities are forgiven, and whose sins are covered;</p> <p>8 blessed is the man against whom (the) <u>LORD</u> will not reckon his sin." (Ps 32:1-2)</p> <p>9 Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised? We say that faith was reckoned to Abraham as righteousness. (Gen 15:6)</p> <p>10 How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.</p> <p>11 He received circumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them,</p> <p>12 and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised.</p> <p>13 The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith.</p> <p>14 If it is the adherents of the law who are to be the heirs, faith is null and the promise is void.</p> <p>15 For the law brings wrath, but where there is no law there is no transgression.</p> <p>16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants--not only</p>	
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<p>to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all,</p> <p>17a as it is written, "I have made you the father of many nations" (Gen 17:5)</p> <p>17b [...].</p> <p>18 In hope he believed against hope, that he should become the father of many nations; as he had been told, "So shall your descendants be." (Gen 15:5)</p> <p>19 He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb.</p> <p>20 No distrust made him waver concerning the promise of <u>God</u>, but he grew strong in his faith as he gave glory to <u>God</u>,</p> <p>21 fully convinced that <u>God</u> was able to do what he had promised.</p> <p>22 That is why his faith was "reckoned to him as righteousness." (Gen 15:6)</p> <p>23 - 25 [...].</p>	<p>17b --in the presence of the <u>God</u> in whom he believed, who gives life to the dead and calls into existence the things that do not exist</p> <p>23 But the words, "it was reckoned to him," were written not for his sake alone,</p> <p>24 but for ours also. It will be reckoned to us who believe in him that raised from the dead <u>Jesus</u> our <u>Lord</u>,</p> <p>25 who was put to death for our trespasses and raised for our justification</p>
<p>5:1a Therefore, since we are justified by faith, we have peace with <u>God</u></p> <p>1b [...].</p>	<p>5:1b through our <u>Lord Jesus Christ</u></p>

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<p>2 Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of <u>God</u>.</p> <p>3 - 5a [...],</p> <p>5b because <u>God</u>'s love has been poured into our hearts through the Holy <u>Spirit</u> which has been given to us.</p> <p>6 - 7 [...].</p> <p>8a But <u>God</u> shows his love for us in that while we were yet sinners</p> <p>8b [...].</p> <p>9a [...]</p> <p>9b we shall be saved</p> <p>9c [...]</p> <p>9d from the wrath (of <u>God</u>).</p> <p>10a For if while we were enemies we were reconciled to <u>God</u></p> <p>10b [...],</p> <p>10c much more, now that we are reconciled, shall we be saved</p> <p>10d [...].</p> <p>11a Not only so, but we also rejoice in <u>God</u></p> <p>11b [...],</p> <p>11c through whom we have now received our reconciliation.</p>	<p>3 More than that, we rejoice in our sufferings, knowing that suffering produces endurance,</p> <p>4 and endurance produces character, and character produces hope,</p> <p>5a and hope does not disappoint us</p> <p>6 While we were still weak, at the right time <u>Christ</u> died for the unGodly.</p> <p>7 Why, one will hardly die for a righteous man--though perhaps for a good man one will dare even to die</p> <p>8b <u>Christ</u> died for us,</p> <p>9a therefore, we are now much more justified by his blood, and</p> <p>9c by him</p> <p>10b by the death of his Son</p> <p>10d by his life</p> <p>11b through our <u>Lord Jesus Christ</u></p>
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<p>12 [...]</p> <p>13 sin indeed was in the world before the law was given, but sin is not counted where there is no law.</p> <p>14a Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, 14b - 15a [...].</p> <p>15b For if many died through one man's trespass, much more have the grace of <u>God</u> and the free gift 15c [...]</p> <p>15d abounded for many.</p> <p>16 And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification.</p> <p>17 - 19 [...].</p>	<p>12 Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned--</p> <p>14b who was a type of the one who was to come.</p> <p>15a But the free gift is not like the trespass</p> <p>15c in the grace of that one man <u>Jesus Christ</u></p> <p>17 If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man <u>Jesus Christ</u>.</p> <p>18 Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men.</p> <p>19 For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous</p>
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<p>20 Law came in, to increase the trespass; but where sin increased, grace abounded all the more,</p> <p>21a so that, as sin reigned in death, grace also might reign through righteousness to eternal life</p> <p>21b [...].</p>	<p>21b through <u>Jesus Christ</u> our <u>Lord</u></p>
<p>6:1 What shall we say then? Are we to continue in sin that grace may abound?</p> <p>2 By no means! How can we who died to sin still live in it?</p> <p>3a Do you not know that all of us who have been baptized</p> <p>3b [...]</p> <p>3c were baptized into</p> <p>3d [...]</p> <p>3e death?</p> <p>4a We were buried therefore</p> <p>4b [...]</p> <p>4c by baptism into death, so that</p> <p>4d [...],</p> <p>4e we too might walk in newness of life.</p> <p>5 For if we have been united through the likeness of death (by means of baptism), so also shall we be (united) from the resurrection.</p> <p>6 [...].</p> <p>7 For he who has died is freed from sin.</p> <p>8a But if we have died</p> <p>8b [...],</p> <p>8c we believe that we shall also live</p> <p>8d [...].</p>	<p>3b into <u>Christ Jesus</u></p> <p>3d his</p> <p>4b with him</p> <p>4d as <u>Christ</u> was raised from the dead by the glory of the <u>Father</u></p> <p>We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin</p> <p>8b with <u>Christ</u></p> <p>8d with him</p>

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<p>9a For we know that</p> <p>9b [...];</p> <p>9c death no longer has dominion over him (i.e., the one baptised).</p> <p>10 The death he died he died to sin, once for all, but the life he lives he lives to <u>God</u>.</p> <p>11a So you also must consider yourselves dead to sin and alive to <u>God</u></p> <p>11b [...].</p> <p>12 Let not sin therefore reign in your mortal bodies, to make you obey their passions.</p> <p>13 Do not yield your members to sin as instruments of wickedness, but yield yourselves to <u>God</u> as men who have been brought from death to life, and your members to <u>God</u> as instruments of righteousness.</p> <p>14 For sin will have no dominion over you, since you are not under law but under grace.</p> <p>15 What then? Are we to sin because we are not under law but under grace? By no means!</p> <p>16 Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?</p> <p>17 But thanks be to <u>God</u>, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,</p> <p>18 and, having been set free from sin, have become slaves of righteousness.</p>	<p>9b <u>Christ</u> being raised from the dead will never die again</p> <p>11b in <u>Christ Jesus</u></p>
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<p>19 I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.</p> <p>20 When you were slaves of sin, you were free in regard to righteousness.</p> <p>21 But then what return did you get from the things of which you are now ashamed? The end of those things is death.</p> <p>22 But now that you have been set free from sin and have become slaves of <u>God</u>, the return you get is sanctification and its end, eternal life.</p> <p>23a For the wages of sin is death, but the free gift of <u>God</u> is eternal life</p> <p>23b [...].</p>	<p>23b in <u>Christ Jesus</u> our <u>Lord</u></p>
<p>7:1 Do you not know, brethren--for I am speaking to those who know the law--that the law is binding on a person only during his life?</p> <p>2 Thus a married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband.</p> <p>3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress.</p> <p>4a Likewise, my brethren, you have died to the law</p> <p>4b [...]</p> <p>4c in order that we may bear fruit for <u>God</u>.</p>	<p>4b through the body of <u>Christ</u>, so that you may belong to another, to him who has been raised from the dead</p>



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<p>5 While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.</p> <p>6 But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the <u>Spirit</u>.</p> <p>7 What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, "You shall not covet." (Ex 20:17; Dt 5:21)</p> <p>8 But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead.</p> <p>9 I was once alive apart from the law, but when the commandment came, sin revived and I died;</p> <p>10 the very commandment which promised life proved to be death to me.</p> <p>11 For sin, finding opportunity in the commandment, deceived me and by it killed me.</p> <p>12 So the law is holy, and the commandment is holy and just and good.</p> <p>13 Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.</p> <p>14 We know that the law is spiritual; but I am carnal, sold under sin.</p>	
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<p>15 I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.</p> <p>16 Now if I do what I do not want, I agree that the law is good.</p> <p>17 So then it is no longer I that do it, but sin which dwells within me.</p> <p>18 For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it.</p> <p>19 For I do not do the good I want, but the evil I do not want is what I do.</p> <p>20 Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.</p> <p>21 So I find it to be a law that when I want to do right, evil lies close at hand.</p> <p>22 For I delight in the law of <u>God</u>, in my inmost self,</p> <p>23 but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members.</p> <p>24 Wretched man that I am! Who will deliver me from this body of death?</p> <p>25a Thanks be to <u>God</u> 25b [...].</p>	<p>25b through <u>Jesus Christ</u> our <u>Lord</u>! So then, I of myself serve the law of <u>God</u> with my mind, but with my flesh I serve the law of sin</p>
<p>8:1a There is therefore now no condemnation 1b [...].</p>	<p>8:1b for those who are in <u>Christ Jesus</u></p>

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<p>2a For the law of the <u>Spirit</u> of life</p> <p>2b [...]</p> <p>2c has set me free from the law of sin and death.</p> <p>3a For <u>God</u> has done what the law, weakened by the flesh, could not do:</p> <p>3b [...],</p> <p>3c he condemned sin in the flesh,</p> <p>4 in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the <u>Spirit</u>.</p> <p>5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the <u>Spirit</u> set their minds on the things of the <u>Spirit</u>.</p> <p>6 To set the mind on the flesh is death, but to set the mind on the <u>Spirit</u> is life and peace.</p> <p>7a [...];</p> <p>7b it does not submit to <u>God</u>'s law, indeed it cannot;</p> <p>8 - 11 [...].</p>	<p>2b in <u>Christ Jesus</u></p> <p>3b sending his own Son in the likeness of sinful flesh and for sin</p> <p>7a For the mind that is set on the flesh is hostile to <u>God</u></p> <p>8 and those who are in the flesh cannot please <u>God</u>.</p> <p>9 But you are not in the flesh, you are in the <u>Spirit</u>, if in fact the <u>Spirit</u> of <u>God</u> dwells in you. Any one who does not have the <u>Spirit</u> of <u>Christ</u> does not belong to him.</p> <p>10 But if <u>Christ</u> is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness.</p> <p>11 If the <u>Spirit</u> of him who raised <u>Jesus</u> from the dead dwells in you, he who raised <u>Christ Jesus</u> from the dead will give life to your mortal bodies also through his <u>Spirit</u></p>
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<p>12 So then, brethren, we are debtors, not to the flesh, to live according to the flesh--</p> <p>13 for if you live according to the flesh you will die, but if by the <u>Spirit</u> you put to death the deeds of the body you will live.</p> <p>14 - 17 [...].</p> <p>18 I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.</p> <p>19 For the creation waits with eager longing for the revealing of the sons of <u>God</u>;</p> <p>20 for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope;</p> <p>21 because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of <u>God</u>.</p> <p>22 We know that the whole creation has been groaning in travail together until now;</p> <p>23 - 27 [...].</p>	<p>which dwells in you</p> <p>14 For all who are led by the <u>Spirit</u> of <u>God</u> are sons of <u>God</u>.</p> <p>15 For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! <u>Father!</u>"</p> <p>16 it is the <u>Spirit</u> himself bearing witness with our spirit that we are children of <u>God</u>.</p> <p>17 and if children, then heirs, heirs of <u>God</u> and fellow heirs with <u>Christ</u>, provided we suffer with him in order that we may also be glorified with him</p> <p>23 and not only the creation, but we ourselves, who have the first fruits of the</p>
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## ROMANS

	<p><u>Spirit</u>, groan inwardly as we wait for adoption as sons, the redemption of our bodies.</p> <p>24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?</p> <p>25 But if we hope for what we do not see, we wait for it with patience.</p> <p>26 Likewise the <u>Spirit</u> helps us in our weakness; for we do not know how to pray as we ought, but the <u>Spirit</u> himself intercedes for us with sighs too deep for words.</p> <p>27 And he who searches the hearts of men knows what is the mind of the <u>Spirit</u>, because the <u>Spirit</u> intercedes for the saints according to the will of <u>God</u></p>
<p>28 We know that in everything <u>God</u> works for good with those who love him, who are called according to his purpose.</p> <p>29 - 30 [...].</p>	<p>29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren.</p> <p>30 And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified</p>
<p>31 What then shall we say to this? If <u>God</u> is for us, who is against us?</p> <p>32 - 34 [...]</p>	<p>32 He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?</p> <p>33 Who shall bring any charge against <u>God's</u> elect? It is <u>God</u> who justifies;</p>

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<p>35a Who shall separate us from love</p> <p>35b [...]?</p> <p>35c Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?</p> <p>36 As it is written, "For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered." (Ps 44:22)</p> <p>37 No, in all these things we are more than conquerors through him who loved us.</p> <p>38 For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,</p> <p>39a nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of <u>God</u></p> <p>39b [...].</p>	<p>34 who is to condemn? Is it <u>Christ Jesus</u>, who died, yes, who was raised from the dead, who is at the right hand of <u>God</u>, who indeed intercedes for us?</p> <p>35b (the love) of <u>Christ</u></p> <p>39b in <u>Christ Jesus</u> our <u>Lord</u></p>
<p>9:1a I am speaking the truth</p> <p>1b [...],</p> <p>1c I am not lying; my conscience bears me witness in the Holy <u>Spirit</u>,</p> <p>2 that I have great sorrow and unceasing anguish in my heart.</p> <p>3a For I could wish that I myself were accursed and cut off</p> <p>3b [...]</p> <p>3c for the sake of my brethren, my kinsmen by race.</p> <p>4 They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the</p>	<p>1b in <u>Christ</u></p> <p>3b from <u>Christ</u></p>

## ROMANS

<p>promises;</p> <p>5a to them belong the patriarchs, 5b [...].</p> <p>6 But it is not as though the word of <u>God</u> had failed. For not all who are descended from Israel belong to Israel,</p> <p>7 and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named." (Gen 21:12)</p> <p>8 This means that it is not the children of the flesh who are the children of <u>God</u>, but the children of the promise are reckoned as descendants.</p> <p>9 For this is what the promise said, "About this time I will return and Sarah shall have a son." (Gen 18:10,14)</p> <p>10 And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac,</p> <p>11 though they were not yet born and had done nothing either good or bad, in order that <u>God's</u> purpose of election might continue, not because of works but because of his call,</p> <p>12 she was told, "The elder will serve the younger." (Gen 25:23)</p> <p>13 As it is written, "Jacob I loved, but Esau I hated." (Mal 1:2-3)</p> <p>14 What shall we say then? Is there injustice on <u>God's</u> part? By no means!</p> <p>15 For he says to Moses, "I will have mercy on whom I have mercy, and I will</p>	<p>5b and of their race, according to the flesh, is the <u>Christ</u>, who is over all, "blessed" by <u>God</u> "for ever, Amen" (adapting Ps 41:13).</p>
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## ROMANS

<p>have compassion on whom I have compassion." (Ex 33:19)</p> <p>16 [...].</p> <p>17 For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth."</p> <p>18 So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills.</p> <p>19 You will say to me then, "Why does he still find fault? For who can resist his will?"</p> <p>20 But who are you, a man, to answer back to <u>God</u>? Will what is molded say to its molder, "Why have you made me thus?" (Is 29:16; 45:9; Wsd 12:12)</p> <p>21 Has the potter no right over the clay, (Jr 18:6) to make out of the same lump one vessel for beauty and another for menial use? (Wsd 15:7)</p> <p>22 What if <u>God</u>, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction,</p> <p>23 in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory,</p> <p>24 even us whom he has called, not from the Jews only but also from the Gentiles?</p> <p>25 As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'my beloved.'" (Ho 2:23)</p>	<p>16 So it depends not upon man's will or exertion, but upon <u>God's</u> mercy</p>
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<p>26 "And in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living <u>God</u>.'" (Ho 1:10)</p> <p>27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved;</p> <p>28 for the <u>LORD</u> will execute his sentence upon the earth with rigor and dispatch." (Is 10:22-23; Ho 1:10)</p> <p>29 And as Isaiah predicted, "If the <u>LORD</u> of hosts had not left us children, we would have fared like Sodom and been made like Gomorrah." (Is 1:9)</p> <p>30 [...].</p>	<p>30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, righteousness through faith;</p> <p>31 but that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law.</p> <p>32 Why? Because they did not pursue it through faith, but as if it were based on works. They have stumbled over the stumbling stone,</p> <p>33 as it is written, "Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame." (Is 28:16)</p>
<p>10:1 Brethren, my heart's desire and prayer to <u>God</u> for them is that they may be saved.</p> <p>2 [...].</p> <p>3 For, being ignorant of the righteousness</p>	<p>2 I bear them witness that they have a zeal for <u>God</u>, but it is not enlightened</p>

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<p>that comes from <u>God</u>, and seeking to establish their own, they did not submit to <u>God's</u> righteousness.</p> <p>4 [...].</p> <p>5 Moses writes that the man who practices the righteousness which is based on the law shall live by it. (Lv 18:5)</p> <p>6 - 9 [...]</p> <p>10 For man believes with his heart and so is justified, and he confesses with his lips and so is saved.</p> <p>11 The scripture says, "No one who believes in him will be put to shame." (Is 28:16)</p> <p>12a For there is no distinction between Jew and Greek; 12b [...].</p> <p>13 For, "every one who calls upon the name of (the) <u>LORD</u> will be saved." (Joel 2:32)</p>	<p>4 For <u>Christ</u> is the end of the law, that every one who has faith may be justified</p> <p>6 But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring <u>Christ</u> down)</p> <p>7 or "Who will descend into the abyss?" (that is, to bring <u>Christ</u> up from the dead)</p> <p>8 But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); [Dt 30:12-14]</p> <p>9 because, if you confess with your lips that <u>Jesus</u> is <u>Lord</u> and believe in your heart that <u>God</u> raised him from the dead, you will be saved</p> <p>12b the same (one) is <u>Lord</u> of all and bestows his riches upon all who call upon him</p>
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<p>14 - 21 [...]</p>	<p>14 But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?</p> <p>15 And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" (Na 1:15)</p> <p>16 But they have not all obeyed the good news; for Isaiah says, "<u>LORD</u>, who has believed what he has heard from us?" (Is 53:1)</p> <p>17 So faith comes from what is heard, and what is heard comes by the preaching of <u>Christ</u>.</p> <p>18 But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world." (Ps 19:14)</p> <p>19 Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." (Dt 32:21)</p> <p>20 Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." (Is 65:1)</p> <p>21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people." (Is 65:2)</p>
<p>11:1 I ask, then, has <u>God</u> rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.</p> <p>2 <u>God</u> has not rejected his people whom he</p>	

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<p>foreknew. Do you not know what the scripture says of Elijah, how he pleads with <u>God</u> against Israel? (1 Sm 12:22; Ps 94:14)</p> <p>3 "<u>LORD</u>, they have killed thy prophets, they have demolished thy altars, and I alone am left, and they seek my life." (1 Kgs 19:10)</p> <p>4 But what is <u>God</u>'s reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." (1 Kgs 19:18)</p> <p>5 So too at the present time there is a remnant, chosen by grace.</p> <p>6a [...];</p> <p>6b otherwise grace would no longer be grace.</p> <p>7 What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened,</p> <p>8 as it is written, "<u>God</u> gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day." (Dt 29:4; Is 29:10)</p> <p>9 And David says, "Let their table become a snare and a trap, a pitfall and a retribution for them;</p> <p>10 let their eyes be darkened so that they cannot see, and bend their backs for ever." (Ps 69:22-23; 35:8)</p> <p>11 So I ask, have they stumbled so as to fall? By no means! But through their trespass salvation has come to the Gentiles, so as to make Israel jealous.</p> <p>12 Now if their trespass means riches for the world, and if their failure means riches</p>	<p>6a But if it is by grace, it is no longer on the basis of works</p>
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<p>for the Gentiles, how much more will their full inclusion mean!</p> <p>13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry</p> <p>14 in order to make my fellow Jews jealous, and thus save some of them.</p> <p>15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?</p> <p>16 If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches.</p> <p>17 - 19 But if some of the branches were broken off, 17b - 19 [...]</p> <p>20a That is true. They were broken off because of their unbelief, but you stand fast only through faith. 20b [...]</p> <p>21 For if <u>God</u> did not spare the natural branches, neither will he spare you.</p> <p>22 [...]</p>	<p>17b and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree,</p> <p>18 do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you.</p> <p>19 You will say, "Branches were broken off so that I might be grafted in."</p> <p>20b So do not become proud, but stand in awe.</p> <p>22 Note then the kindness and the severity of <u>God</u>: severity toward those who have fallen, but <u>God's</u> kindness to you, provided you continue in his kindness; otherwise you too will be cut off.</p>
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<p>23 And even the others, if they do not persist in their unbelief, will be grafted in, for <u>God</u> has the power to graft them in again.</p> <p>24 [...].</p> <p>25 Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in,</p> <p>26a and so all Israel will be saved; 26b - 28 [...].</p> <p>29 For the gifts and the call of <u>God</u> are irrevocable.</p> <p>30 - 31 [...].</p> <p>32 For <u>God</u> has consigned all men to disobedience, that he may have mercy upon</p>	<p>24 For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree</p> <p>26b as it is written, "The Deliverer will come from Zion, he will banish unGodliness from Jacob" (Is 27:9);</p> <p>27 "and this will be my covenant with them when I take away their sins." (Jr 31:33-34)</p> <p>28 As regards the good news they are enemies of <u>God</u>, for your sake; but as regards election they are beloved for the sake of their forefathers</p> <p>30 Just as you were once disobedient to <u>God</u> but now have received mercy because of their disobedience,</p> <p>31 so they have now been disobedient in order that by the mercy shown to you they also may receive mercy</p>
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<p>all.</p> <p>33 [...]</p> <p>34 "For who has known the mind of (the) <u>LORD</u>, or who has been his counselor?" (Is 40:13; Job 15:8; Jr 23:18)</p> <p>35 "Or who has given a gift to him that he might be repaid?" (Job 41:11)</p> <p>36 [...]</p>	<p>33 O the depth of the riches and wisdom and knowledge of <u>God</u>! How unsearchable are his judgments and how inscrutable his ways!</p> <p>36 For from him and through him and to him are all things. To him be glory for ever. Amen.</p>
<p>12:1 I appeal to you therefore, brethren, by the mercies of <u>God</u>, to present your bodies as a living sacrifice, holy and acceptable to <u>God</u>, which is your spiritual worship.</p> <p>2 Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of <u>God</u>, what is good and acceptable and perfect.</p> <p>3 For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which <u>God</u> has assigned him.</p> <p>4 For as in one body we have many members, and all the members do not have the same function,</p> <p>5a so we, though many, are one body 5b [...], 5c and individually members one of another.</p> <p>6a Having gifts that differ according to the</p>	<p>5b in <u>Christ</u></p>

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<p>grace given to us, let us use them: 6b [...]</p> <p>7 - 21 [...].</p>	<p>6b if prophecy, in proportion to our faith;</p> <p>7 if service, in our serving; he who teaches, in his teaching;</p> <p>8 he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.</p> <p>9 Let love be genuine; hate what is evil, hold fast to what is good;</p> <p>10 love one another with brotherly affection; outdo one another in showing honor.</p> <p>11 Never flag in zeal, be aglow with the <u>Spirit</u>, serve the <u>Lord</u>.</p> <p>12 Rejoice in your hope, be patient in tribulation, be constant in prayer.</p> <p>13 Contribute to the needs of the saints, practice hospitality.</p> <p>14 Bless those who persecute you; bless and do not curse them (Lk 6:27).</p> <p>15 Rejoice with those who rejoice, weep with those who weep.</p> <p>16 Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited.</p> <p>17 Repay no one evil for evil (Lk 6:29), but take thought for what is noble in the sight of all (Pr 3:4 LXX) .</p> <p>18 If possible, so far as it depends upon you, live peaceably with all (Mk 9:50).</p> <p>19 Beloved, never avenge yourselves, but leave it to the wrath of <u>God</u>; for it is written, "Vengeance is mine, I will repay,</p>
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	<p>says (the) <u>LORD</u>.” (Lv 19:18)</p> <p>20 No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." (Pr 25:21-22)</p> <p>21 Do not be overcome by evil, but overcome evil with good</p>
<p>13:1a Let every person be subject to the governing authorities. 1b [...].</p> <p>2 Therefore he who resists the authorities resists what <u>God</u> has appointed, and those who resist will incur judgment.</p> <p>3 - 14 [...].</p>	<p>13:1b For there is no authority except from <u>God</u>, and those that exist have been instituted by <u>God</u></p> <p>3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval,</p> <p>4 for he is <u>God</u>'s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of <u>God</u> to execute his wrath on the wrongdoer.</p> <p>5 Therefore one must be subject, not only to avoid <u>God</u>'s wrath but also for the sake of conscience.</p> <p>6 For the same reason you also pay taxes, for the authorities are ministers of <u>God</u>, attending to this very thing.</p> <p>7 Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.</p> <p>8 Owe no one anything, except to love one</p>

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	<p>another; for he who loves his neighbor has fulfilled the law.</p> <p>9 The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," (Ex 20:13-15, 17 = Dt 5:17-19, 21) and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." (Lv 19:18)</p> <p>10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.</p> <p>11 Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed;</p> <p>12 the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light;</p> <p>13 let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy.</p> <p>14 But put on the <u>Lord Jesus Christ</u>, and make no provision for the flesh, to gratify its desires</p>
<p>14:1 As for the man who is weak in faith, welcome him, but not for disputes over opinions.</p> <p>2 One believes he may eat anything, while the weak man eats only vegetables.</p> <p>3 Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for <u>God</u> has welcomed him.</p> <p>4 Who are you to pass judgment on the servant of another? It is before his own</p>	

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<p>master that he stands or falls. And he will be upheld, for the Master is able to make him stand.</p> <p>5 One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind.</p> <p>6 He who observes the day, observes it in honor of (the) <u>LORD</u>. He also who eats, eats in honor of (the) <u>LORD</u>, since he gives thanks to <u>God</u>; while he who abstains, abstains in honor of (the) <u>LORD</u> and gives thanks to <u>God</u>.</p> <p>7 None of us lives to himself, and none of us dies to himself.</p> <p>8 - 9 [...].</p> <p>10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of <u>God</u>;</p> <p>11 for it is written, "As I live, says (the) <u>LORD</u>, every knee shall bow to me, and every tongue shall give praise to <u>God</u>." (Is 49:18; 45:23)</p> <p>12 So each of us shall give account of himself to <u>God</u>.</p> <p>13 Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother.</p>	<p>8 If we live, we live to the <u>Lord</u>, and if we die, we die to the <u>Lord</u>; so then, whether we live or whether we die, we are the <u>Lord's</u>.</p> <p>9 For to this end <u>Christ</u> died and lived again, that he might be <u>Lord</u> both of the dead and of the living</p>
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<p>14a I know and am persuaded in (the) <u>LORD</u></p> <p>14b [...]</p> <p>14c that nothing is unclean in itself; but it is unclean for any one who thinks it unclean.</p> <p>15a If your brother is being injured by what you eat, you are no longer walking in love.</p> <p>15b [...].</p> <p>16 So do not let your good be spoken of as evil.</p> <p>17 For the kingdom of <u>God</u> is not food and drink but righteousness and peace and joy in (the) Holy <u>Spirit</u>;</p> <p>18a he who thus serves</p> <p>18b [...]</p> <p>18c is acceptable to <u>God</u> and approved by men.</p> <p>19 Let us then pursue what makes for peace and for mutual upbuilding.</p> <p>20a Do not, for the sake of food, destroy the work of <u>God</u>.</p> <p>20b - 21 [...].</p> <p>22 The faith that you have, keep between yourself and <u>God</u>; happy is he who has no reason to judge himself for what he approves.</p> <p>23 [...].</p>	<p>14b <u>Jesus</u></p> <p>15b Do not let what you eat cause the ruin of one for whom <u>Christ</u> died</p> <p>18b <u>Christ</u></p> <p>20b Everything is indeed clean, but it is wrong for any one to make others fall by what he eats;</p> <p>21 it is right not to eat meat or drink wine or do anything that makes your brother stumble</p> <p>23 But he who has doubts is condemned, if he eats, because he does not act from faith;</p>
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	for whatever does not proceed from faith is sin
<p>15:1 We who are strong ought to bear with the failings of the weak, and not to please ourselves;</p> <p>2 let each of us please his neighbor for his good, to edify him.</p> <p>3 - 4 [...].</p> <p>5a May the <u>God</u> of steadfastness and encouragement grant you to live in such harmony with one another,</p> <p>5b [...],</p> <p>6a that together you may with one voice glorify <u>God</u></p> <p>6b [...].</p> <p>7a Welcome one another, therefore,</p> <p>7b [...],</p> <p>7c for the glory of <u>God</u>.</p> <p>8a [...],</p> <p>8b in order to confirm the promises given to the patriarchs,</p> <p>9 and in order that the Gentiles might glorify <u>God</u> for his mercy. As it is written, "Therefore I will praise thee among the Gentiles, and sing to thy name" (Ps 18:49):</p> <p>10 and again it is said, "Rejoice, O Gentiles, with his people" (Dt 32:43);</p>	<p>3 For <u>Christ</u> did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." (Ps 69:9)</p> <p>4 For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope</p> <p>5b in accord with <u>Christ Jesus</u></p> <p>6b and <u>Father</u> of our <u>Lord Jesus Christ</u></p> <p>7b as <u>Christ</u> has welcomed you</p> <p>8a For I tell you that <u>Christ</u> became a servant to the circumcised to show <u>God's</u> truthfulness</p>

## ROMANS

<p>11 and again, "Praise the <u>LORD</u>, all Gentiles, and let all the peoples praise him" (Ps 116:1 Lxx);</p> <p>12 [...].</p> <p>13 May the <u>God</u> of hope fill you with all joy and peace in believing, so that by the power of the Holy <u>Spirit</u> you may abound in hope.</p> <p>14 I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.</p> <p>15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by <u>God</u></p> <p>16a to be a minister 16b [...] 16c to the Gentiles in the priestly service of the good news of <u>God</u>, so that the offering of the Gentiles may be acceptable, sanctified by the Holy <u>Spirit</u>.</p> <p>17a [...], 17b Therefore I have reason to be proud of my work for <u>God</u>.</p> <p>18a For I will not venture to speak of anything except what I have wrought, 18b [...] 18c by word and deed, to win obedience from the Gentiles,</p> <p>19a by the power of signs and wonders, by the power of the Holy <u>Spirit</u>, so that from Jerusalem and as far round as Illyricum I have fully preached the good news 19b [...],</p>	<p>12 and further Isaiah says, "The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope" (Is 11:10)</p> <p>16b of <u>Christ Jesus</u></p> <p>17a In <u>Christ Jesus</u></p> <p>18b (through) <u>Christ</u></p> <p>19b of <u>Christ</u></p>
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# ROMANS

[illegible]

## ROMANS

<p>30a I appeal to you, brethren,  30b [...]  30c and by the love of the <u>Spirit</u>, to strive together with me in your prayers to <u>God</u> on my behalf,</p> <p>31a [...]</p> <p>31b that my service, (my trip) into Jerusalem, may be acceptable to the saints,</p> <p>32a so that  32b [...]  32c I may come to you with joy and be refreshed in your company.</p> <p>33 The <u>God</u> of peace be with you all.  Amen.</p>	<p>30b by our <u>Lord Jesus Christ</u></p> <p>31a that I may be delivered from the unbelievers in Judea, and</p> <p>32b by <u>God's</u> will</p>
<p>16:1 I commend to you our sister Phoebe, a deaconess of the church at Cenchreae,</p> <p>2 that you may receive her in (the) <u>LORD</u> as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well.</p> <p>3a Greet Prisca and Aquila, my fellow workers  3b [...],</p> <p>4 who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks;</p> <p>5a greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia  5b [...].</p> <p>6 Greet Mary, who has worked hard among you.</p> <p>7a Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are</p>	<p>3b in <u>Christ Jesus</u></p> <p>5b for <u>Christ</u></p>



# ROMANS

men of note among the apostles, and they have even exceeded 7b [...] 7c me.	7b (come before me) in <u>Christ</u>
8 Greet Ampliatus, my beloved in (the) <u>LORD</u> .	
9a Greet Urbanus, our fellow worker 9b [...], 9c and my beloved Stachys.	9b in <u>Christ</u>
10a Greet Apelles, who is approved 10b [...]. 10c Greet those who belong to the family of Aristobulus.	10b in <u>Christ</u>
11 Greet my kinsman Herodion. Greet those in (the) <u>LORD</u> who belong to the family of Narcissus.	
12 Greet those workers in (the) <u>LORD</u> , Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in (the) <u>LORD</u> .	
13 Greet Rufus, eminent in (the) <u>LORD</u> , also his mother and mine.	
14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them.	
15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.	
16a Greet one another with a holy kiss. All the churches 16b [...] 16c greet you.	16b of <u>Christ</u>
17 I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them.	

## ROMANS

<p>18 [...].</p> <p>19 For while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good and guileless as to what is evil;</p> <p>20a then the <u>God</u> of peace will soon crush Satan under your feet.</p> <p>20b The grace</p> <p>20c [...]</p> <p>20d be with you.</p> <p>21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.</p> <p>22 I Tertius, the writer of this letter, greet you in (the) <u>LORD</u>.</p> <p>23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.</p> <p>24 [...]</p> <p>25a Now to him who is able to strengthen you according to my good news and preaching</p> <p>25b [...],</p> <p>25c according to the revelation of the mystery which was kept secret for long ages</p> <p>26 but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal <u>God</u>, to bring about the obedience</p>	<p>18 For such persons do not serve our <u>Lord Christ</u>, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded</p> <p>20c of our <u>Lord Jesus Christ</u></p> <p>24 The grace of the our <u>Lord Jesus Christ</u> be with all of you. Amen. (Omitted in papyrii 46 and 61, Aleph, A, B, C. Possible dittograph of 16:20)</p> <p>25b of <u>Jesus Christ</u></p>
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## ROMANS

of faith--  27a [...]  27b to (God) be the glory for evermore! 27c Amen.	27a to the only wise <u>God</u> through <u>Jesus Christ</u>
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CHAPTER	INTERPOLATIONS	TOTAL	RATIO
1	289	736	0.39
2	54	656	0.08
3	106	626	0.17
4	87	603	0.14
5	260	557	0.47
6	77	561	0.14
7	52	649	0.08
8	508	984	0.52
9	149	808	0.18
10	389	534	0.73
11	310	888	0.35
12	275	442	0.62
13	354	390	0.91
14	142	580	0.24
15	157	838	0.19
16	99	595	0.17
TOTAL ALL	3,308	10,447	0.32