28:27 ΕΠΙΔΥΝΘΝΗ ΓΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΒΑΡΕΩΣ ΗΚΟΥΣΑΝ ΚΑΙ ΤΟΙΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΕΚΑΜΥΣΑΝ ΜΗΝΙΟΤΕ ΙΔΩΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΑΚΟΥΣΩΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣΙΝ ΚΑΙ ΕΙΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΙΑΣΩΜΑΙ ΑΥΤΟΥΣ

28:28 Be it known to you therefore, that the salvation of God was sent to the Gentiles, and they will hear.

28:28 BE IT ΕΣΤΩ 2077 (V/PXM/3S) KNOWN ΓΝΩΣΤΟΝ 1110 (A/NSN) TO YOU ΥΜΙΝ 5213 (PP/2DP) THEREFORE ΟΥΝ 3767 (CONJ) THAT ΟΤΙ 3754 (CONJ) THE ΤΟ 3588 (T/NSN) SAVING ΣΩΤΗΡΙΩΝ 4992 (A/NSN) OF ΤΟΙΣ 3588 (T/DPN) TOY 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM) WAS SENT ΑΠΙΣΤΑΙΛΗ 649 (V/2API/3S) TO THEΣ 3588 (T/DPN) GENTILES ΕΘΝΕΩΝ 1484 (N/NSN) AND ΚΑΙ 2532 (CONJ) THEY ΑΥΤΟΙ 846 (PP/NPM) WILL HEAR ΑΚΟΥΣΟΝΤΑΙ 191 (V/FDI/3P)

28:29 And when he said these things, the Jews departed, having much disputing among themselves.

28:29 AND ΚΑΙ 2532 (CONJ) OF ΗΜΙ ΑΥΤΟΥ 846 (PP/GSM) WHEN HE SAID ΕΙΠΙΟΝΤΟΣ 2036 (V/2AAP/GSM) THESE ΤΑΥΤΑ 5023 (PD/APN) THOS 3588 (T/NPM) JEWISH ΙΟΥΔΑΙΟΙ 2453 (A/NPM) DEPARTED ΑΠΗΛΘΟΝ 565 (V/2AAI/3P) HAVING ΕΧΩΝΤΕΣ 4803 (N/ASF) AMONG ΕΝ 1722 (PREP) THEMSELVES ΕΑΥΤΟΙΣ 1438 (PF/3DPM)

28:30 And Paul dwelt two whole years in his own hired lodging. And he received all who came in to him,

28:30 AND ΔΕ 1161 (CONJ) η ΤΟ 3588 (T/NSM) PAUL ΠΑΥΛΟΣ 3972 (N/NSM) DWELT EMEINEN 3306 (V/AAI/3S) WHOLE OLHN 3650 (A/ASF) TWO YEARS DIETIAN 1333 (N/ASF) IN ΕΝ 1722 (PREP) OWN ΙΔΙΟ 2398 (A/DSM) HIRED LODGING ΜΙΣΩΜΑΤΙ 3410 (N/DSN) AND ΚΑΙ 2532 (CONJ) HE RECEIVED ΑΠΕΔΕΧΕΤΟ 588 (V/INI/3S) ALL ΠΑΝΤΑΣ 3956 (A/APM) THOS 3588 (T/APM) WHO CAME IN ΕΙΣΠΟΡΕΥΟΜΕΝΟΥΣ 1531 (V/PMP/APN) TO ΠΡΟΣ 4314 (PREP) ΗΜ ΑΥΤΟΝ 846 (PP/ASM)

28:31 preaching the kingdom of God, and teaching the things about the Lord Jesus Christ with all boldness, without hindrance.

28:31 PREACHING ΚΗΡΥΣΣΩΝ 2784 (V/PAP/NSM) ΘΑ ΤΗΝ 3588 (T/NSF) KINGDOM ΒΑΣΙΛΕΙΑΝ 932 (N/ASF) OF ΤΟΥ 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM) AND ΚΑΙ 2532 (CONJ) TEACHING ΙΔΙΑΣΚΩΝ 1321 (V/PAP/NSM) ΤΗΣ ΤΑ 3588 (T/APN) ABOUT ΠΕΡΙ 4012 (PREP) ΤΗΝ 3588 (T/NSF) LORD ΚΥΡΙΟΥ 2962 (N/GSM) JEHOSHUA ΙΗΣΟΥ 2424 (N/GSM) ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) WITH ΜΕΤΑ 3326 (PREP) ALL ΠΑΣΗΣ 3956 (A/GSF) BOLDNESS ΠΑΡΡΗΣΙΑΣ 3954 (N/GSF) WITHOUT HINDRANCE ΑΚΩΛΥΤΩΣ 209 (ADV)

Romans

1:1 Paul, a bondman of Jesus Christ, a called apostle having been separated for the good news of God

1:1 PAUL ΠΑΥΛΟΣ 3972 (N/NSM) BONDMAN ΔΟΥΛΟΣ 1401 (N/NSM) OF JEHOSHUA ΙΗΣΟΥ 2424 (N/GSM) ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) CALLED ΚΛΗΤΟΣ 2822 (A/NSM) APOSTLE ΑΠΟΣΤΟΛΟΣ 652 (N/NSM) HAVING BEEN SEPARATED ΑΦΡΙΣΜΕΝΟΣ 873 (V/RPP/NSM) FOR ΕΙΣ 1519 (PREP) GOOD NEWS ΕΥΑΓΓΕΛΙΟΝ 2098 (N/ASN) OF ΘΕΟΥ 2316
PAULOS DOULOS IHSOU CRISTOU KLHTOS APOSTOLOS AFWRISMENOS EIS EUAGGELION THEOU

WHICH he fore-promised through his prophets in the holy scriptures

CONCERNING his Son who was made from the seed of David according to flesh.

through whom we received grace and apostleship for obedience of faith among all the nations on behalf of his name,

among which ye also are the called of Jesus Christ.

To all who are in Rome beloved of God, to the called, to the sanctified: Grace to you and peace from God our Father and the Lord Jesus Christ.
1:8 First, I indeed express thanks to my God through Jesus Christ for all of you, that your faith is proclaimed in the whole world.

1:9 For God is my witness whom I serve in my spirit in the good news of his Son, how unceasingly I make mention of you always in my prayers.

1:10 pleading, if somehow now at last I will have a prosperous journey by the will of God to come to you.

1:11 For I long to see you, so that I may impart some spiritual gift to you, in order to establish you, and that is, to be mutually encouraged among you through each other’s faith, both yours and mine.

1:12 and that is, to be mutually encouraged among you through each other’s faith, both yours and mine.
1:13 But I do not want you to be ignorant, brothers, that I often intended to come to you (and was prevented until now), so that I might have some fruit also among you, even as among the other Gentiles.

1:14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

1:15 So the willingness is in me to preach the good news also to you in Rome.
For the wrath of God is revealed from heaven against all irreverence and unrighteousness of men, who suppress the truth in unrighteousness.

because what is knowable of God is apparent in them, for God made it known to them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things made, both his eternal power and divinity, for them to be without excuse.

Because, although knowing God, they did not glorify him as God, nor were they thankful, but became vain in their reasonings and their heart was darkened without understanding.

Professing to be wise, they became foolish,
and changed the glory of the incorruptible God into an image like corruptible man, and of birds, and four-footed things, and creeping things.

And likewise also the males, having left the natural use of the female, burned in their lust toward each other, males with males producing shamelessness, and receiving in themselves the recompense of their deviancy that was fitting.

For this reason God gave them up in the lusts of their hearts to uncleanness, to degrade their bodies among themselves, and worshiped and served the created image of the incorruptible God into a likeness of corruptible man, and changed the glory of God into an image like corruptible man, and 

Because of this God gave them up to shameful passions, for even their females changed the truth of God into the lie, and worshiped and served the creation that is against the creation of God who was created into the likeness of God, against him who created it, who is blessed into the ages. Truly.

Because of this God gave them up to shameful passions, for even their females changed the natural use into what is against nature.

And likewise also the males, having left the natural use of the female, burned in their lust toward each other, males with males producing shamelessness, and receiving in themselves the recompense of their deviancy that was fitting.

1:28 And just as they did not approve having God in knowledge, God gave them over to an unfit mind, to do things that are not fit;


1:29 having been filled with all unrighteousness, fornication, wickedness, greed, evil; full of envy, murder, strife, deceit, malignity;


1:29 ΠΕΠΛΗΡΩΜΕΝΟΥΣ ΠΑΣΗ ΑΔΙΚΙΑ ΠΟΡΝΕΙΑ ΠΛΕΟΝΕΧΙΑ ΚΑΚΙΑ ΜΕΣΤΟΥΣ ΦΟΝΟΥ ΦΟΝΟΥ ΕΡΙΔΟΣ ΔΟΛΟΥ ΚΑΚΟΘΕΙΑΣ ΨΙΘΥΡΙΣΤΑΣ

1:30 being gossips, slanderous, God-hating, aggressors, arrogant boasters, contrivers of evil things, disobedient to parents;


1:30 ΚΑΤΑΛΛΑΛΟΥΣ ΘΕΟΣΤΥΓΕΙΣ ΥΒΡΙΣΤΑΣ ΥΠΕΡΦΑΝΟΥΣ ΑΛΑΖΩΝΑΣ ΕΦΕΥΡΕΤΑΣ ΚΑΚΩΝ ΓΟΝΕΥΣΙΝ ΑΠΙΘΕΙΕΣ

1:31 without understanding, untrustworthy, without natural affection, implacable, unmerciful.


1:31 ΑΣΥΝΕΙΤΟΥΣ ΑΣΥΝΕΤΟΥΣ ΑΣΤΟΡΓΟΥΣ ΑΣΠΙΝΔΟΥΣ ΑΝΕΛΗΜΟΝΑΣ

1:32 Who, knowing the righteousness of God, that those who commit such things are worthy
of death, not only do them, but also favor those who do.


2:1

Therefore, O man, thou are without excuse, every man who judges, for in what thou judge the other man, thou condemn thyself, for the man who judges is doing the same things.


2:2 And we know that the judgment of God is in accordance with truth against those who commit such things.


2:3 And think thou this, O man who judge those who do such things and do the same, that thou will escape the judgment of God?


2:4 Or do thou despise the wealth of his goodness and forbearance and longsuffering, not knowing that the goodness of God guides thee to repentance?

2:4 But according to thy hardness, and thy impenitent heart, thou store up wrath to thyself in the day of wrath, and revealing, and righteous judgment of God,

2:5 who will render to each man according to his works,

2:6 to those who indeed seek by perseverance of good work, glory and honor and immortality—eternal life—

2:7 but to those of self-interest, and who indeed disobey the truth but have confidence in unrighteousness—anger and wrath,

2:8 pressure and restriction, upon every soul of man who produces evil, both of the Jew first, and of the Greek,

2:9 but glory and honor and peace to every man who works good, both to the Jew first, and
2:10 But ΔΕ ἐν ὑπερήφανοι οἱ ἄνδρες οὐδὲν ἐν τῷ νόμῳ ἐστὶν. Μὴ γὰρ ἐν τῷ νόμῳ ἐστὶν φίλοι τῶν ἀνθρώπων, ἀλλ᾽ ἐν τῷ κακῷ. Ἐν τῷ κακῷ οὖν οἱ πνεύματα ἀλληλεπικατάδεικνυόμενη τῷ νόμῳ. 

2:11 For there is no partiality with God. 

2:12 For as many as have sinned without law will also be destroyed without law, and as many as have sinned in law will be judged by law.

2:13 For the hearers of the law are not righteous with God, but the doers of the law will be made righteous.

2:14 For when the Gentiles who have no law do by nature the things of the law, these men, not having law, are a law to themselves.

2:15 Who show the work of the law written in their hearts, testifying of their conscience, and their thoughts amidst each other accusing or also defending them.
2:16 in a day when God judges the secrets of men by Jesus Christ, according to my good news.

2:17 Behold, thou are called a Jew, and rely upon the law, and boast in God,

2:21 O OYN ∆ΙΔΑΣΚΩΝ ΕΤΕΡΟΝ ΣΕΑΥΤΟΝ ΟΥ ∆ΙΔΑΣΚΕΙΣ Ο ΚΗΡΥΣΣΩΝ ΜΗ ΚΛΕΙΠΤΕΙΝ ΚΛΕΙΠΤΕΙΣ

2:22 Thou who say not to commit adultery, do thou commit adultery? Thou who abhor idols, do thou rob temples?


2:22 O ΛΕΓΩΝ MH ΜΟΙΧΕΥΕΙΝ ΜΟΙΧΕΥΕΙΣ Ο ΒΔΕΛΥΣΨΟΜΕΝΟΣ ΤΑ ΕΙΔΩΛΑ ΙΕΡΟΣΥΛΕΙΣ

2:23 Thou who boast in law, dishonor God by thy transgression of the law.


2:23 ΟΣ EN ΝΟΜΩ ΚΑΥΚΑΣΑΙ ΔΙΑ ΤΗΣ ΠΑΡΑΒΑΣΕΩΣ ΤΟΥ ΝΟΜΟΥ ΤΟΝ ΘΕΟΥ ΑΤΙΜΑΖΕΙΣ

2:24 For the name of God is blasphemed among the Gentiles because of you, just as it is written.


2:24 ΓΑΡ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΔΙ ΥΜΑΣ ΒΛΑΣΦΗΜΕΙΤΑΙ ΕΝ ΤΟΙΣ ΕΩΝΕΣΙΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ

2:25 For circumcision is indeed beneficial if thou perform law, but if thou are a transgressor of law, thy circumcision has become uncircumcision.


2:25 ΠΕΡΙΤΟΜΗ ΜΕΝ ΓΑΡ ΦΕΛΕΙ ΕΑΝ ΝΟΜΟΝ ΠΡΑΣΣΗΣ ΕΑΝ ΔΕ ΠΑΡΑΒΑΤΗΣ ΝΟΜΟΥ ΗΣ Η ΠΕΡΙΤΟΜΗ ΣΟΥ ΑΚΡΟΒΥΣΤΙΑ ΓΕΓΟΝΕΝ

2:26 If therefore a man of uncircumcision keeps the ordinances of the law, will not his uncircumcision be considered circumcision?


2:26 ΕΑΝ ΟΥΝ Η ΑΚΡΟΒΥΣΤΙΑ TA ΔΙΚΑΙΩΜΑΤΑ ΤΟΥ ΝΟΜΟΥ ΦΥΛΑΣΣΗ ΟΥΧΙ Η ΑΚΡΟΒΥΣΤΙΑ ΑΥΤΟΥ ΕΙΣ ΠΕΡΙΤΟΜΗΝ ΛΟΓΙΣΘΕΣΕΤΑΙ
And the man of natural uncircumcision who fulfills the law, will judge thee, a transgressor of law through a document and circumcision.

For he is not a Jew in what is visible, nor is circumcision in what is visible, in flesh, but he is a Jew in what is hidden, and circumcision is of the heart, in spirit not a circumcision in what is visible, in flesh, but he is a Jew in what is hidden, and circumcision is of the heart, in spirit not a document, whose praise is not from men but from God.

3:1 What then is the advantage of the Jew? Or what is the benefit of circumcision?

3:2 Much every way. First, because they were indeed entrusted with the oracles of God.
3:4 May it not happen! But let it come to pass God is true, but every man a liar, as it is written, That thou may ever be justified in thy words, and may prevail when thou are criticized.

3:5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous inflicting wrath? (I speak according to a man.)

3:6 May it not happen! Otherwise how will God judge the world?

3:7 For by my lie, the truth of God abounded to his glory, why am I also still judged as sinful

3:8 and not (as we are slandered, and as some affirm us to say) that we may do evil so that good things may come (whose condemnation is just)?
What then? Are we better? Not at all. For we already charged both Jews and Greeks to all be under sin,

3:9 WHAT? THEN OUN PROEOMEQA OYI PANTOS PROHTIASAMEQA GAI IOUDAIOUS TE KAI ELLHNAS PANTAS UF AMARTIAN EINAI

3:10 as it is written, There is no righteous man, not even one.

3:10 AS KAQWS GEGRAPTAI OTI OUK ESTIN DIKAIOS OUDE EIS

3:11 There is no man who understands. There is no man who seeks God.

3:11 OUK ESTIN O SUNIWN OUK ESTIN O EKZHTWN TON QEON

3:12 All turned away. Together they became useless. There is not a man who does goodness; there is not as much as one.

3:12 PANTES EXEKLINAN AMA HCREIWQHSAN OUK ESTIN POIWN CRHSTOTHTA OUK ESTIN EWS ENOS

3:13 Their throat is an open grave. With their tongues they deceive. The poison of asps is under their lips,

3:13 TAO O 3588 {T/NSM} THROAT LARYX 2995 {N/NSM} OF THEM AYTWN 846 {PP/GPM} OPENED ANEWGEMENOS 455 {V/RPP/NSM} GRAVE TAPHEROS 5028 {N/NSM} WITH THIS TAIW 3588 {T/DFP} TONGUES GLASSAI 1100 {N/DFP} OF THEM AYTWN 846 {PP/GPM} THEY DECEIVE EDOLOIOUYSAN 1387 {V/IAI/3P} POISON IOS 2447 {N/NSM} OF ASPS ASPIDWN 785 {N/GPF} UNDER YPIO 5259 {PREP} THIS TA 3588 {T/APN} LIPS XEILH 5491 {N/APN} OF THEM AYTWN 846 {PP/GPM}

3:14 whose mouth is full of cursing and bitterness.

3:14 WHOS OYN 3739 {PR/GPM} THE TO 3588 {T/NSN} MOUTH STOMA 4750 {N/NSN} IS FULL GEMEI 1073 {V/PAI/3S} OF CURSING APA 685 {N/GSF} AND KAI 2532 {CONJ} BITTERNESS PIKRIA 4088 {N/GSF}
3:15 Their feet are swift to shed blood.

3:15 THOS OI 3588 {T/NPM} FEET ΠΟΔΕΣ 4228 {N/NPM} OF THEM ΑΥΤΩΝ 846 {PP/GPM} SWIFT ΟΞΕΙΣ 3691 {A/NPM} TO SHED ΕΚΧΕΑΙ 1632 {V/AAN} BLOOD ΑΙΜΑ 129 {N/ASN}

3:16 Destruction and misery are in their ways,

3:16 DESTRUCTION ΣΥΝΤΡΙΜΜΑ 4938 {N/NSN} AND ΚΑΙ 2532 {CONJ} MISERY ΤΑΛΑΙΠΩΡΙΑ 5004 {N/NSF} IN ΕΝ 1722 {PREP} THAS ΤΑΙΣ 3588 {T/DFF} WAYS ΟΔΟΙΣ 3598 {N/DPF} OF THEM ΑΥΤΩΝ 846 {PP/GPM}

3:17 and the way of peace they have not known.

3:17 AND ΚΑΙ 2532 {CONJ} WAY ΟΔΟΝ 3598 {N/ASF} OF PEACE ΕΙΡΗΝΗΣ 1515 {N/GSF} THEY HAVE KNOWN ΕΓΝΩΣΑΝ 1097 {V/2AAI/3P}

3:18 There is no fear of God before their eyes.

3:18 THERE IS ΕΣΤΙΝ 2076 {V/PXI/3S} NO ΟΥΚ 3756 {PRT/N} FEAR ΦΟΒΟΣ 5401 {N/NSM} OF GOD ΘΕΟΥ 2316 {N/GSM} BEFORE ΑΠΕΝΑΝΤΙ 561 {ADV} THOS ΤΩΝ 3588 {T/GPM} EYES ΟΦΘΑΛΜΩΝ 3788 {N/GPM} OF THEM ΑΥΤΩΝ 846 {PP/GPM}

3:19 Now we know that as many things as the law says, it says to those in the law, so that every mouth may be stopped, and all the world may become accountable to God.

3:19 NOW DE 1161 {CONJ} WE KNOW ΟΙΔΑΜΕΝ 1492 {V/RAI/1P} THAT ΟΤΙ 3754 {CONJ} AS MANY AS ΟΣΑ 3745 {PK/APN} THO Ο 3588 {T/NSM} LAW ΝΟΜΟΣ 3551 {N/NSM} SAYS ΔΕΙΓΕΙ 3004 {V/PAI/3S} IT SAYS ΛΑΛΕΙ 2980 {V/PAI/3S} TO THOS ΤΟΙΣ 3588 {T/DFF} IN ΕΝ 1722 {PREP} THO ΤΩ 3588 {T/DFF} LAW ΝΟΜΩ 3551 {N/DMS} SO THAT ΙΝΑ 2443 {CONJ} EVERY ΠΑΝ 3956 {A/NSF} ΦLESH ΣΑΡΧ 4561 {N/NSF} NOT ΟΥ 3756 {PRT/N} WILL BE MADE RIGHT ΔΙΚΑΙΩΨΗΣΕΤΑΙ 1344 {V/2APS/3S} FOR ΤΗΣ ΚΑΙ 2532 {CONJ} ALL ΠΑΣ 3956 {A/NSF} THO Ο 3588 {T/NSM} WORLD ΚΟΣΜΟΣ 2889 {N/DMS} MAY BECOME ΓΕΝΗΤΑΙ 1096 {V/2ADS/3S} ACCOUNTABLE ΥΠΟΔΙΚΟΣ 5267 {A/DMS} TO THO ΤΩ 3588 {T/DFF} GOD ΘΕΟΣ 2316 {N/DMS}

3:20 Because from works of law no flesh will be made right before him, for through law is knowledge of sin.

3:20 BECAUSE ΔΙΟΤΙ 1360 {CONJ} FROM ΕΞ 1537 {PREP} WORKS ΕΡΓΩΝ 2041 {N/GPN} OF LAW ΝΟΜΟΥ 3551 {N/GSM} ALL ΠΑΣΑ 3956 {A/NSF} FLESH ΣΑΡΧΕΣ 4561 {N/NSF} NOT ΟΥ 3756 {PRT/N} WILL BE MADE RIGHT ΔΙΚΑΙΩΨΗΣΕΤΑΙ 1344 {V/2APS/3S} BEFORE ΕΝΝΙΩΝ 1799 {ADV} HIM ΑΥΤΟΥ 846 {PP/GSM} FOR ΓΑΡ 1063 {CONJ} THROUGH ΔΙΑ 1223 {PREP} LAW ΝΟΜΟΥ 3551 {N/GSM} KNOWLEDGE ΕΠΙΓΝΩΣΙΣ 1922 {N/NSF} OF SIN ΑΜΑΡΤΙΑΣ 266 {N/GSF}

3:21 But now a righteousness of God has been manifested independent of law, being witnessed by the law and the prophets.

3:21 BUT ΔΕ 1161 {CONJ} NOW ΝΥΝΙ 3570 {ADV} RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1343 {N/NSF} OF God Θεου 2316 {N/GSM} HAS BEEN MANIFESTED ΠΕΦΑΝΕΡΩΤΑΙ 5319 {V/RPS/3S} INDEPENDENT ΧΩΡΙΣ 5565 {ADV} OF LAW ΝΟΜΟΥ 3551 {N/GSM} BEING WITNESSED ΜΑΡΤΥΡΟΥΜΕΝΗ 3140 {V/PPP/NSF} BY ΥΠΟ 5259 {PREP} THO ΤΩΝ 3588 {T/DMS} LAW ΝΟΜΟΥ 3551 {N/GSM}
3:22 And the righteousness of God through faith in Jesus Christ is for all and upon all those who believe, for there is no distinction.


3:22 ΔΙΚΑΙΟΣΥΝΗ ΔΕ ΘΕΟΥ ΔΙΑ ΠΙΣΤΕΩΣ ΗΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΠΑΝΤΑΣ ΚΑΙ ΕΙΠ ΠΑΝΤΑΣ ΤΟΥS ΠΙΣΤΕΥΟΝΤΑΣ ΟΥ ΓΑΡ ΕΣΤΙΝ ΔΙΑΣΤΟΛΗ

3:23 For all have sinned and come short of the glory of God,


3:23 ΠΑΝΤΕΣ ΓΑΡ ΗΜΑΡΤΗΝ ΚΑΙ ΥΣΤΕΡΟΥΝΤΑI ΘΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ

3:24 being made righteous freely by his grace, through the redemption in Christ Jesus,


3:24 ΔΙΚΑΙΟΥΜΕΝΟΙ ΔΩΡΕΑΝ ΤΗ AΤΟΥ ΧΑΡΙΤΙ ΔΙΑ ΤΗΣ ΑΠΟΛΥΤΡΩΣΕΩΣ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΗΗΣΟΥ

3:25 whom God set forth an expiatory sacrifice through faith in his blood, for proof of his justice, because of the passing over of the sins that have formerly occurred


3:25 ΩΝ ΠΡΟΕΘΕΤΟ Ο ΘΕΟΣ ΙΔΙΑΣΤΗΡΙΟΝ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΕΝ ΤΩ ΑΤΟΥ ΑΙΜΑΤΙ ΕΙΣ ΕΝΑΕΙΣΙΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΤΟΥ ΔΙΑ ΤΗΝ ΠΑΡΕΞΙΝ ΤΩΝ ΠΡΟΕΓΕΓΟΝΟΤΩΝ ΑΜΑΡΤΗΜΑΤΩΝ

3:26 (in the forbearance of God), for proof of his justice at the present time, for he to be righteous, and who makes the man from Jesus’ faith righteous.

3:26 ΕΝ ΤΗ ΑΝΟΧΗ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΕΝΔΕΙΞΙΝ ΤΗΣ ΔΙΚΑΙΟΥΣΗΣ ΑΥΤΟΥ ΕΝ ΤΩ ΝΥΝ ΚΑΙΡΩ ΕΙΣ ΤΟ ΕΙΝΑΙ ΑΥΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΔΙΚΑΙΟΥΝΤΑ ΤΟΝ ΕΚ ΠΙΣΤΕΩΣ ΗΗΣΟΥ

3:27 Where then is the boasting? It is excluded. By what law, of works? No, but by a law of faith.

3:27 WHERE? ΠΟΥ 4226 {PRT/I} THEN ΟΥΝ 3767 {CONJ} ΘΑ Η 3588 {T/NSF} BOASTING ΚΑΥΧΗΣΙΣ 2746 {N/NSF} IT IS EXCLUDED ΕΞΕΚΛΕΙΣΩΘΗ 1576 {V/API/3S} BY ΤΙΑ 1223 {PREP} WHAT? ΠΙΟΥ 4169 {PI/GSM} LAW ΝΟΜΟΥ 3551 {N/GSM} OF THEΣ ΤΩΝ 3588 {T/GPN} WORKS ΕΡΓΩΝ 2641 {N/GPN} NO ΟΥΧΙ 3780 {PRT/N} BUT ΑΛΛΑ 235 {CONJ} BY ΤΙΑ 1223 {PREP} LAW ΝΟΜΟΥ 3551 {N/GSM} OF FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} 4102 {N/GSM}

3:27 ΠΙΟΥ ΟΥΝ Η ΚΑΥΧΗΣΙΣ ΕΞΕΚΛΕΙΣΩΘΗ ΔΙΑ ΠΙΟΥ ΝΟΜΟΥ ΤΩΝ ΕΡΓΩΝ ΟΥΧΙ ΑΛΛΑ ΔΙΑ ΝΟΜΟΥ ΠΙΣΤΕΩΣ

3:28 We therefore consider a man to be made righteous by faith independent of works of law.

3:28 THEREFORE ΟΥΝ 3767 {CONJ} WE CONSIDER ΛΟΓΙΖΟΜΕΘΑ 3049 {V/PNI/1P} MAN ΆΝΘΡΩΠΟΝ 444 {N/ASM} TO BE MADE ΔΙΚΑΙΟΥΣΑΙ 1344 {V/FAI/3S} BY FAITH ΠΙΣΤΕΙ 4102 {N/DSF} INDEPENDENT ΚΩΡΙΣ 5565 {ADV} OF WORKS ΕΡΓΩΝ 2041 {N/GPN} OF LAW ΝΟΜΟΥ 3551 {N/GSM} 3:28 ΛΟΓΙΖΟΜΕΘΑ ΟΥΝ ΠΙΣΤΕΙ ΔΙΚΑΙΟΥΣΑΙ ΆΝΘΡΩΠΟΝ ΧΩΡΙΣ ΕΡΓΩΝ ΝΟΜΟΥ

3:29 Or is God of Jews only and not also of Gentiles? Yes, of Gentiles also.

3:29 ΟΡΙ Η 2228 {PR} ΘΟ 3588 {T/NSM} GOD ΘΕΟΣ 2316 {N/NSM} OF JEWISH ΙΟΥΔΑΙΩΝ 2453 {A/GPM} ONLY ΜΟΝΟΝ 3440 {ADV} AND ΔΕ 1161 {CONJ} NOT ΟΥΧΙ 3780 {PRT/I} ALSO ΚΑΙ 2532 {CONJ} OF GENTILES ΗΝΩΝ 1484 {N/GPN} YES ΝΑΙ 3483 {PRT} OF GENTILES ΗΝΩΝ 1484 {N/GPN} ALSO ΚΑΙ 2532 {CONJ} 3:29 Η ΙΟΥΔΑΙΩΝ Ο ΘΕΟΣ ΜΟΝΟΝ ΟΥΧΙ ΔΕ ΚΑΙ ΕΘΝΩΝ ΝΑΙ ΚΑΙ ΕΘΝΩΝ

3:30 since God is one, who will make the man of circumcision righteous from faith, and the man of uncircumcision through faith.

3:30 SINCE ΕΠΕΙΠΕΔΡ 1897 {CONJ} ΘΟ 3588 {T/NSM} GOD ΘΕΟΣ 2316 {N/NSM} ONE ΕΙΣ 1520 {N/NSM} WHO ΟΣ 3739 {PR/NSM} WILL MAKE RIGHTEOUS ΔΙΚΑΙΩΣΕΙ 1344 {V/FAI/3S} CIRCUMCISION ΠΕΡΙΤΟΜΗΝ 4061 {N/ASF} FROM ΕΚ 1537 {PREP} FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} AND ΚΑΙ 2532 {CONJ} UNCIRCUMCISION ΑΓΚΡΟΒΥΣΤΙΑΝ 203 {N/ASF} THROUGH ΔΙΑ 1223 {PREP} ΘΑ ΘΗΣ 3588 {T/GSF} FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} 3:30 ΕΠΕΙΠΕΔΡ ΕΙΣ Ο ΘΕΟΣ ΟΣ ΔΙΚΑΙΩΣΕΙ ΠΕΡΙΤΟΜΗΝ ΕΚ ΠΙΣΤΕΩΣ ΚΑΙ ΑΓΚΡΟΒΥΣΤΙΑΝ ΔΙΑ ΘΗΣ ΠΙΣΤΕΩΣ

3:31 Do we then make law void through faith? May it not happen! Instead, we establish law.

3:31 THEN ΟΥΝ 3767 {CONJ} DO WE MAKE VOID ΚΑΤΑΡΓΟΥΜΕΝ 2673 {V/PAI/1P} LAW ΝΟΜΟΝ 3551 {N/ASM} THROUGH ΔΙΑ 1223 {PREP} ΘΑ ΘΗΣ 3588 {T/GSF} FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} NOT ΜΗ 3361 {PRT/N} MAY IT HAPPEN ΓΕΝΟΙΤΟ 1096 {V/2ADO/3S} INSTEAD ΑΛΛΑ 235 {CONJ} WE ESTABLISH ΙΣΤΩΜΕΝ 2476 {V/PAI/1P} LAW ΝΟΜΟΝ 3551 {N/ASM} 3:31 ΝΟΜΟΝ ΟΥΝ ΚΑΤΑΡΓΟΥΜΕΝ ΔΙΑ ΘΗΣ ΠΙΣΤΕΩΣ ΜΗ ΓΕΝΟΙΤΟ ΑΛΛΑ ΝΟΜΟΝ ΙΣΤΩΜΕΝ

4:1 What then will we say Abraham, our father according to flesh, to have found?

4:1 WHAT? ΤΙ 5101 {PI/ASN} THEN ΟΥΝ 3767 {CONJ} WILL WE SAY ΕΠΟΥΜΕΝ 2046 {V/FAI/1P} ABRAHAM ΑΒΡΑΑΜ 11 {N/PRI} ΘΟ ΤΟΝ 3588 {T/ASM} FATHER ΠΑΤΕΡΑ 3962 {N/ASM} OF US ΗΜΩΝ 2257 {PP/1GP} ACCORDING TO ΚΑΤΑ 2596 {PREP} FLESH ΣΑΡΚΑ 4561 {N/ASF} TO HAVE FOUND ΕΥΡΗΚΕΝΑΙ 2147 {V/RAN} 4:1 ΤΙ ΟΥΝ ΕΠΟΥΜΕΝ ΑΒΡΑΑΜ ΤΟΝ ΠΑΤΕΡΑ ΗΜΩΝ ΕΥΡΗΚΕΝΑΙ ΚΑΤΑ ΣΑΡΚΑ

4:2 For if Abraham was made righteous from works, he has a boast, but not before God.
4:2 For Abraham was made righteous from works, if you will understand, 1063 {CONJ} Abraham Abraam 11 [N/PRI] was made righteous Ediakoiwth 1344 {V/API/3S} from Ei 1537 {PREP} works Ergwn 2041 [N/GPN] he has Exei 2192 [V/PAI/3S] boast Kauxhma 2745 [N/ASN] but alla 235 [CONJ] not oyy 3756 {PRT/N} before Prous 4314 {PREP} Tho Ton 3588 [T/ASM] God Theon 2316 [N/ASM].

4:3 For what does the scripture say? And Abraham believed God, and it was reckoned to him for righteousness.

4:3 What? Ti 5101 {PI/ASN} says Legei 3004 {V/PAI/3S} tha H 3588 {T/NSF} scripture Graph 1124 {N/NSF} and de 1161 {CONJ} Abraham Abraam 11 {N/PRI} believed Epiisteyyen 4100 {V/AAI/3S} Tho TΩ 3588 [T/DSM] God Theon 2316 [N/DSM] and Kai 2532 [CONJ] it was reckoned Eligionth 3049 {V/API/3S} to him Ayt 846 [PP/DSM] for EIS 1519 {PREP} Righteousness Dikaioysynhn 1343 [N/ASF].

4:4 Now to the man being employed, the wage is not reckoned according to grace, but according to obligation.

4:4 Now de 1161 {CONJ} to Tho Tho 3588 [T/DSM] being employed Ergazomenw 2038 {V/PNP/DSM} O 3588 {T/NSM} wage Miskos 3408 {N/NSM} not oyy 3756 {PRT/N} is reckoned Logizetai 3049 {V/PNI/3S} according to Kata 2596 {PREP} grace Xarin 5485 [N/ASF] but alla 235 [CONJ] according to Kata 2596 {PREP} obligation Ofielhma 3783 {N/ASN}.

4:5 But to the man not being employed, but who believes in him who makes the impious man righteous, his faith is reckoned for righteousness.


4:6 Just as David also tells the blessedness of the man to whom God imputes righteousness independent of works,


4:7 saying, Blessed are those whose iniquities are forgiven, and whose sins are covered.

Blessed is a man to whom the Lord does, no, not impute sin.

Is this blessedness therefore upon men of circumcision, or also upon men of uncircumcision? For we say, Faith was reckoned to Abraham for righteousness.

How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, as a seal of the righteousness of his faith during uncircumcision, for him to be father of all those who believe during uncircumcision.

And father of those of circumcision, to those not only of circumcision, but also to those who march in the steps of faith—of that during the uncircumcision of our father Abraham.
For the promise to Abraham or to his seed, for him to be heir of the world, was not through law, but through a righteousness of faith.

For if those from law are heirs, faith has been made void, and the promise has been made useless.

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

Because of this it is from faith, so that it is according to grace, in order for the promise to be sure to all the seed, not only to the seed from the law, but also to the seed from the faith of Abraham, who is father of us all.

(As it is written, I have made thee a father of many nations), before him whom he believed, of God who makes the dead alive, and who calls things not existing, as existing.
Who, against hope, believed in hope, in order for him to become father of many nations according to that which was spoken, So thy seed will be.

And not being weak in faith he did not regard his body, which was now deadened (being about a hundred years old), and the deadness of Sarah's womb.

And he did not waver in unbelief at the promise of God, but became strong in faith, giving glory to God,

and being fully assured that what he promised, he was able also to perform.

And therefore it was reckoned to him for righteousness.
Now it was not written because of him alone that it was imputed to him, but also because of us to whom it is going to be imputed, to those who believe in him who raised Jesus our Lord from the dead, who was delivered up for our offenses, and was raised up for our justification. Therefore having been made righteous from faith, we have peace toward God through our Lord Jesus Christ, through whom also we have access by faith for this grace in which we stand, and we take pride in hope of the glory of God.
5:3 And a person would even dare to die. But all this we also have obtained through the Holy Spirit that was given to us.

5:4 And perseverance, character, and character, hope.

5:5 And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit that was given to us.

5:6 For while we were yet weak, in due time Christ died for the impious.

5:7 For scarcely for a righteous man will some man die, indeed perhaps for the good man some man would even dare to die.

5:8 But God commends his love toward us, that, while we were still sinners, Christ died for us.
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 saved by his life.

And not only so, but also taking pride in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Because of this, just as through one man sin entered into the world, and death through sin, so also death passed to all men, in that all sinned.

For until law sin was in the world, but sin is not imputed when there is no law.
5:14 Nevertheless death reigned from Adam until Moses, even over those who did not sin in
the likeness of Adam's transgression, who is a type of the coming man.

5:15 But in this way also, the gift is not as the transgression. For if by the trespass of the one
man the many died, much more the grace of God, and the gift in grace of the one man, Jesus
Christ, abounded for the many.

5:16 And the gift is not as through one man who sinned, for indeed the judgment from one
man was for condemnation, but the gift from many offenses is for righteousness.
5:17 Et gar to enos parapitomati o theanatos ebasiileusen dia to enos pollo
mallo
oi t
h perissiaian thei xaritog kai thei doreas thei dikaiosynhis
labanontes en zow basiileousin dia to enos iones xristou.

5:18 So then, as through an offense of one man was for condemnation for all men, so also
through a righteousness of one man was for justification of life for all men.

5:19 For as through the one man's disobedience the many were led sinful, so also through
the obedience of the one man the many will be led righteous.

5:20 And the law entered so that the offense might abound. But where sin abounded, grace
was more abundant,

5:21 so that, as sin reigned in death, so also grace might reign, through righteousness, for
eternal life through Jesus Christ our Lord.

What will we say then? We continue in sin so that grace may abound?
6:2 May it not happen! How will we who died to sin, still live in it?

6:3 Or are ye ignorant that as many as were immersed into Christ Jesus were immersed into his death?

6:4 We were buried therefore with him through the immersion into death, so that as Christ was raised up from the dead through the glory of the Father, so also we may walk in newness of life.

6:5 For if we have become co-planted in the likeness of his death, then we will also be of the resurrection.

6:6 Knowing this, that our old man was crucified with him, so that the body of sin might be inactivated, no longer to enslave us to sin.
6:6 For he who has died has been made righteous away from sin.

6:7 AND ΔΕ 1161 {CONJ} IΣ ΕΙ 1487 {COND} WHO DIED AΠΟΘΑΝΩΝ 599 {V/2AAP/NSM} HAS BEEN MADE RIGHTEOUS ΔΕΔΙΚΑΙΩΤΑΙ 1344 {V/RPI/3S} AWAY FROM AΠΟ 575 {PREP} ΘΑ 3754 {CONJ} ALSO ΚΑΙ 2532 {CONJ} WE WILL LIVE WITH ΣΥΖΗΣΟΜΕΝ 4800 {V/FAI/1P} HIM ΑΥΤΩ 846 {PP/GSM}

6:8 And if we died with Christ, we believe that we will also live with him,

6:9 knowing that Christ, having been raised from the dead, dies no more. Death no more has dominion over him.

6:10 For that he died, he died to sin once, but that he lives, he lives to God.

6:11 So also ye, reckon yourselves to be indeed dead to sin, but living to God in Christ Jesus our Lord.
And do not present your body-parts as instruments of unrighteousness to sin, but present yourselves to God, as living out of the dead, and your body-parts as instruments of righteousness to God,

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

What then? May we sin, because we are not under law but under grace? May it not happen!

What then? May we sin, because we are not under law but under grace? May it not happen!

Know ye not, that to what ye present yourselves as bondmen for obedience, ye are bondmen to what ye obey, whether of sin for death, or of obedience for righteousness?

But thanks to God, that ye were bondmen of sin, but ye obeyed from the heart a model of doctrine for which ye were delivered.
And having been set free from sin, ye were made servile to righteousness

6:18 AND ΔΕ 1161 (CONJ) HAVING BEEN SET FREE ΕΛΕΥΘΕΡΩΘΕΝΤΕΣ 1659 (V/APP/NPM) FROM ΑΠΟ 575 (PREP) ΤΗΣ 3588 (T/GSF) ΣΙΝ ΑΜΑΡΤΙΑΣ 266 (N/GSF) YE WERE MADE SERVILE ΕΔΟΥΛΩΘΗΤΕ 1402 (V/API/2P) TO ΤΗ 3588 (T/Dsf) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1343 (N/Dsf)

6:19 (I speak man-like because of the weakness of your flesh). For as ye presented your body-parts servile to uncleanness, and to lawlessness for lawlessness, so now present your body-parts servile to righteousness for sanctification.

6:19 I SPEAK ΛΕΙΩ 3004 (V/PAI/1S) MAN-LIKE ΑΝΘΡΩΠΙΝΟΝ 442 (A/ASN) BECAUSE OF ΔΙΑ 1223 (PREP) ΤΗ ΤΗΣ 3588 (T/Gsf) WEAKNESS ΑΣΘΕΝΕΙΑΝ 769 (N/ASF) OF ΤΗ ΤΗΣ 3588 (T/Gsf) FLESH ΣΑΡΚΟΣ 4561 (N/Gsf) OF YOU ΥΜΩΝ 5216 (PP/2GP) FOR ΓΑΡ 1063 (CONJ) AS ΩΣΙΠΕΡ 5618 (ADV) YE PRESENTED ΠΑΡΕΣΤΗΣΑΤΕ 3936 (V/AAl/2P) ΤΗΣ ΤΑ 3588 (T/APN) BODY-PARTS ΜΕΛΗ 3196 (N/APN) OF YOU ΥΜΩΝ 5216 (PP/2GP) SERVILE ΔΟΥΛΑ 1401 (A/APN) TO ΤΗ ΤΗ 3588 (T/Dsf) UNCLEANNESS ΑΚΑΘΑΡΣΙΑ 167 (N/Dsf) AND ΚΑΙ 2532 (CONJ) TO ΤΗ ΤΗ 3588 (T/Dsf) LAWLESSNESS ΑΝΟΜΙΑ 458 (N/Dsf) FOR ΕΙΣ 1519 (PREP) ΤΗ ΤΗ 3588 (T/AAP) LAWLESSNESS ΑΝΟΜΙΑΝ 458 (N/ASF) SO ΟΥΤΩΣ 3779 (ADV) NOW ΝΥΝ 3568 (ADV) PRESENT ΠΑΡΕΣΤΗΣΑΤΕ 3936 (V/AAl/2P) ΤΗΣ ΤΑ 3588 (T/APN) BODY-PARTS ΜΕΛΗ 3196 (N/APN) OF YOU ΥΜΩΝ 5216 (PP/2GP) SERVILE ΔΟΥΛΑ 1401 (A/APN) TO ΤΗ ΤΗ 3588 (T/Dsf) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1343 (N/Dsf) FOR ΕΙΣ 1519 (PREP) SANCTIFICATION ΑΓΙΑΣΜΟΝ 38 (N/ASM)

6:20 For when ye were bondmen of sin, ye were uninhibited by righteousness.

6:20 FOR ΓΑΡ 1063 (CONJ) WHEN ΟΤΕ 3753 (ADV) YE WERE ΗΤΕ 2258 (V/XI/2P) BONDMENT ΔΟΥΛΟΙ 1401 (N/NPM) OF ΤΗ ΤΗΣ 3588 (T/Gsf) ΣΙΝ ΑΜΑΡΤΙΑΣ 266 (N/Gsf) YE WERE ΗΤΕ 2258 (V/XI/2P) UNINHIBITED ΕΛΕΥΘΕΡΟΙ 1658 (A/NPM) BY ΤΗ ΤΗ 3588 (T/Dsf) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1343 (N/Dsf)

6:21 What fruit therefore did ye have then, of which things ye are now ashamed? For the end of those things is death.

6:21 WHAT? ΤΙΝΑ 5101 (PI/ASM) FRUIT ΚΑΡΠΟΝ 2590 (N/ASM) THEREFORE ΟΥΝ 3767 (CONJ) DID YE HAVE ΕΙΧΕΤΕ 2192 (V/Al/2P) THEN ΤΟΤΕ 5119 (ADV) IN ΕΦ 1909 (PREP) WHICH ΟΙΣ 3739 (PR/Dpn) NOW ΝΥΝ 3568 (ADV) YE ARE ASHAMED ΕΙΠΑΙΣΧΥΝΕΣΘΕ 1870 (V/PNI/2P) FOR ΓΑΡ 1063 (CONJ) THE ΤΟ 3588 (T/NSN) END ΤΕΛΟΣ 5056 (N/NSN) OF THOSE ΕΚΕΙΝΩΝ 1565 (PD/GPM) DEATH ΘΑΝΑΤΟΣ 2288 (N)

6:22 But now having been made free from sin, and having become servile to God, ye have your fruit for sanctification, and the end, eternal life.

6:22 BUT ΔΕ 1161 (CONJ) NOW ΝΥΝΙ 3570 (ADV) HAVING BEEN MADE FREE ΕΛΕΥΘΕΡΩΘΕΝΤΕΣ 1659 (V/APP/NPM) FROM ΑΠΟ 575 (PREP) ΤΗ ΤΗΣ 3588 (T/Gsf) ΣΙΝ ΑΜΑΡΤΙΑΣ 266 (N/Gsf) AND ΔΕ 1161 (CONJ) HAVING BECOME SERVILE ΔΟΥΛΩΘΕΝΤΕΣ 1402 (V/APP/NPM) TO ΤΟ ΤΩ 3588 (T/DSM) GOD ΘΕΟΣ 2316 (N/DSM) YE HAVE EXELETE 2192 (V/PAI/2P) THO ΤΟΝ 3588 (T/ASM) FRUIT ΚΑΡΠΟΝ 2590 (N/ASM) OF YOU ΥΜΩΝ 5216 (PP/2GP) FOR ΕΙΣ 1519 (PREP) SANCTIFICATION ΑΓΙΑΣΜΟΝ 38 (N/ASM) AND ΔΕ 1161 (CONJ) THE ΤΟ 3588 (T/NSN) END ΤΕΛΟΣ 5056 (N/NSN) ETERNAL ΑΙΩΝΙΟΝ 166 (A/ASF) LIFE ΖΩΗΝ 2222 (N/ASF)

6:22 ΝΥΝΙ ΔΕ ΕΛΕΥΘΕΡΩΘΕΝΤΕΣ ΑΠΟ ΤΗΣ ΑΜΑΡΤΙΑΣ ΔΟΥΛΩΘΕΝΤΕΣ ΔΕ ΤΟ ΘΕΩ EXELEΤΕ ΤΟΝ ΚΑΡΠΟΝ ΥΜΩΝ ΕΙΣ ΑΓΙΑΣΜΟΝ ΔΕ ΤΕΛΟΣ ΖΩΗΝ ΑΙΩΝΙΟΝ
6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

7:1 Or are ye ignorant, brothers (for I speak to men who know the law), that the law has dominion over the man for as long a time as he lives?

7:2 For the woman under authority to the living husband has been bound by law, but if the husband should die, she has been released from the law of the husband.

7:3 So then, of the living husband, she will be called an adulteress if she becomes to another man, but if the husband should die, she is free from the law, for her not to be an adulteress having become to another man.

7:4 Therefore, my brothers, ye also became dead to the law through the body of Christ in order for ye to become to another, to him who was raised from the dead, so that we would bear fruit to God.
For when we were in the flesh, the passions of the sins were working in our body-parts (through the law) in order to bear fruit to death.

But now we have been released from the law, having died to what we were held, so as for us to serve in newness of spirit, and not in oldness of a document.

What will we say then? The law is sin? May it not happen! Yet I did not know sin except through law. For likewise I would not have known lust, if the law did not say, Thou shall not covet.

But sin, having taken opportunity through the commandment, wrought in me every evil desire, for apart from law sin is dead.
7:9 And I was alive once apart from law, but when the commandment came, sin revived, and I died.

7:10 And I found to me, the commandment being for life, this is for death.

7:11 For sin, having taken opportunity through the commandment, deceived me, and by it killed me.

7:12 So the law is indeed holy, and the commandment is holy and righteous and good.

7:13 Has therefore what is good become death to me? May it not happen! Instead, it is sin, so that through the commandment sin might become sinful to extreme.
For we know that the law is spiritual, but I am carnal, having been sold under sin.

For I do not understand what I do, for I do not do this that I want, but what I hate, this I do.

But if I do this that I do not want, I agree with the law that it is good.

But now I no longer perform it, but the sin dwelling in me.

For I know that good does not dwell in me, that is, in my flesh, for to will is present in me, but to do the good, I find not.
But if I do this that I do not want, I no longer perform it, but sin dwelling in me.

Consequently I find the law in my wanting to do good, that evil is present in me.

For I delight in the law of God according to the inner man,

but I see a different law in my body-parts, warring against the law of my mind, and taking me captive in the law of sin, which is in my body-parts.

I am a wretched man. Who will rescue me out of the body of this death?

I thank God through Jesus Christ our Lord. So then, I of myself in the mind indeed serve a law of God, but in the flesh a law of sin.
8:1 Consequently nothing is condemnation now to those in Christ Jesus, who walk not according to flesh but according to Spirit.

8:2 For the law of the Spirit of life in Christ Jesus freed me from the law of sin and of death.

8:3 For the impotence of the law, in that it was weak because of the flesh, God, having sent his own Son in a form of flesh of sin, and concerning sin, condemned sin in the flesh.

8:4 so that the justice of the law might be fulfilled in us, those who walk not according to flesh, but according to Spirit.
8:6 For the mentality of the flesh is death, but the mentality of the Spirit is life and peace.

8:7 Because the mentality of the flesh is enmity against God, for it is not submissive to the law of God, for neither is it able.

8:8 And those who are in flesh cannot please God.

8:9 But ye are not in flesh but in Spirit, if indeed the Spirit of God dwells in you. If any man does not have the Spirit of Christ, this man is not of him.
But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up the Christ from the dead will also give life to your mortal bodies through his Spirit that dwells in you.

So then, brothers, we are debtors, not to the flesh to live according to flesh. If ye live according to flesh, ye are going to die, but if in spirit ye kill the deeds of the body, ye will live.

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

For ye did not receive a spirit of bondage again for fear, but ye received a spirit of adoption, whereby we cry, Abba, Father.
8:16 The Spirit itself testifies with our spirit, that we are children of God.

8:16 THE TO 3588 {T/NSN} SPIRIT ΠΝΕΥΜΑ 4151 {N/NSN} ITSELF ΑΥΤΟ 846 {PT/NSN} TESTIFIES WITH ΣΥΜΜΑΡΤΥΡΕΙ 4828 {V/PAI/1P} THE ΤΩ 3588 {T/DSN} SPIRIT ΠΝΕΥΜΑΤΙ 4151 {N/DSN} OF US ΗΜΩΝ 2257 {PP/1GP} THAT ΟΤΙ 3754 {CONJ} WE ARE ΕΣΜΕΝ 2070 {V/PXI/1P} CHILDREN ΤΕΚΝΑ 5043 {N/NPN} OF GOD ΘΕΟΥ 2316 {N/GSM}

8:16 ΑΥΤΟ ΣΥΜΜΑΡΤΥΡΕΙ ΤΩ ΠΝΕΥΜΑΤΙ ΗΜΩΝ ΟΤΙ ΕΣΜΕΝ ΤΕΚΝΑ ΘΕΟΥ

8:17 And if children, also heirs, heirs indeed of God, and joint-heirs with Christ; if indeed we suffer jointly, so that we may also be glorified jointly.

8:17 AND ΔΕ 1161 {CONJ} IF EI 1487 {COND} CHILDREN ΤΕΚΝΑ 5043 {N/NPN} ALSO ΚΑΙ 2532 {CONJ} HEIRS ΚΛΗΡΟΝΟΜΟΙ 2818 {N/NPM} INDEED MEN 3303 {PRT} OF GOD ΘΕΟΥ 2316 {N/GSM} AND ΔΕ 1161 {CONJ} CO-INHERITING ΣΥΓΚΛΗΡΟΝΟΜΟΙ 4789 {A/NPM} OF ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} IF INDEED ΕΙΠΕΡ 1512 {COND} WE SUFFER JOINTLY SUMPASCOMEN 4841 {V/PAI/1P} SO THAT ΙΝΑ 2443 {CONJ} ALSO ΚΑΙ 2532 {CONJ} WE MAY BE GLORIFIED JOINTLY ΣΥΝΔΟΣΑΣΘΩΜΕΝ 4888 {V/APS/1P}

8:17 ΔΕ ΤΕΚΝΑ ΚΑΙ ΚΛΗΡΟΝΟΜΟΙ ΚΛΗΡΟΝΟΜΟΙ ΜΕΝ ΘΕΟΥ ΣΥΓΚΛΗΡΟΝΟΜΟΙ ΔΕ ΧΡΙΣΤΟΥ ΕΙΠΕΡ ΣΥΜΠΑΣΘΩΜΕΝ ΙΝΑ ΚΑΙ ΣΥΝΔΟΣΑΣΘΩΜΕΝ

8:18 For I reckon that the sufferings of the present time are not comparable to the glory that is going to be revealed for us.

8:18 FOR ΓΑΡ 1063 {CONJ} I RECKON ΛΟΓΙΖΟΜΑΙ 3049 {V/PNI/1S} THAT ΟΤΙ 3754 {CONJ} THES TA 3588 {T/NPN} SUFFERINGS ΠΑΘΗΜΑΤΑ 3804 {N/NPN} OF THE ΤΟΥ 3588 {T/GSM} PRESENT ΝΥΝ 3586 {ADV} TIME ΚΑΙΡΟΥ 2540 {N/GSM} NOT ΟΥΚ 3756 {PRT/N} COMPARABLE ΑΞΙΑ 514 {A/NPN} TO ΠΡΟΣ 4314 {PREP} ΤΗΝ 3588 {T/ASF} GLORY ΔΟΞΑΝ 1391 {N/ASF} THAT IS GOING ΜΕΛΛΟΥΣΑΝ 3195 {V/PAP/ASF} TO BE REVEALED ΑΠΟΚΑΛΥΦΘΗΝΑΙ 601 {V/APN} FOR ΕΙΣ 1519 {PREP} US ΗΜΑΣ 2248 {PP/1AP}

8:18 ΛΟΓΙΖΟΜΑΙ ΓΑΡ ΟΤΙ ΟΥΚ ΑΞΙΑ ΤΑ ΠΑΘΗΜΑΤΑ ΤΟΥ ΝΥΝ ΚΑΙΡΟΥ ΠΡΟΣ ΤΗΝ ΜΕΛΛΟΥΣΑΝ ΔΟΞΑΝ ΑΠΟΚΑΛΥΦΘΗΝΑΙ ΕΙΣ ΗΜΑΣ

8:19 For the eager expectation of the creation is waiting for the manifestation of the sons of God.

8:19 FOR ΓΑΡ 1063 {CONJ} ΘΑ Η 3588 {T/NSF} EAGER EXPECTATION ΑΠΟΚΑΡΑΔΟΚΙΑ 603 {N/NSF} OF ΤΗΣ ΘΣ 3588 {T/GSF} CREATION ΚΤΙΣΙΩΣ 2937 {N/GSF} IS WAITING FOR ΑΠΕΚΔΕΞΕΤΑΙ 553 {V/PNI/3S} ΤΗΝ ΤΩΝ 3588 {T/GPM} SONS ΥΙΩΝ 5207 {N/GPM} OF ΤΟΥ ΤΟΥ 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/GSM}

8:19 ΘΑ ΓΑΡ ΑΠΟΚΑΡΑΔΟΚΙΑ ΘΗΣ ΚΤΙΣΙΩΣ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ ΤΩΝ ΥΙΩΝ ΤΟΥ ΘΕΟΥ ΑΠΕΚΔΕΞΕΤΑΙ

8:20 For the creation was made subject to futility, not willingly, but because of him who subjected it in hope.

8:20 FOR ΓΑΡ 1063 {CONJ} ΘΑ Η 3588 {T/NSF} CREATION ΚΤΙΣΙΩΣ 2937 {N/GSF} WAS MADE SUBJECT ΥΠΕΤΑΓΗ 5293 {V/2API/3S} TO ΘΑ Η 3588 {T/DSF} FUTILITY ΜΑΤΑΙΟΤΗΤΙ 3153 {N/DSF} OF ΗΜΩΝ ΗΜΩΝ 3586 {ADV} TIME ΚΑΙΡΟΥ 2540 {N/GSM} NOT ΟΥΧ 3756 {PRT/N} WILLING ΕΚΘΥΣΑ 1635 {A/NSF} BUT ΑΛΛΑ 235 {CONJ} BECAUSE OF ΔΙΑ 1223 {PREP} ΤΟΝ 3588 {T/ASM} WHO SUBJECTED ΥΠΟΤΑΞΑΝΤΑ 5293 {V/AAP/ASM} IN ΕΠΙ 1909 {PREP} ΗΠΕΙΡΙΔΙ ΕΛΠΙΔΙ 1680 {N/DSF}

8:20 ΘΑ ΓΑΡ ΜΑΤΑΙΟΤΗΤΙ Η ΚΤΙΣΙΩΣ ΥΠΕΤΑΓΗ ΟΥΧ ΕΚΤΥΣΑ ΑΛΛΑ ΔΙΑ ΤΟΝ ΥΠΟΤΑΞΑΝΤΑ ΕΠΙ ΗΠΕΙΡΙΔΙ

8:21 Because the creation itself will also be freed from the bondage of corruption into the liberty of the glory of the children of God.

8:21 BECAUSE ΟΤΙ 3754 {CONJ} ΘΑ Η 3588 {T/NSF} CREATION ΚΤΙΣΙΩΣ 2937 {N/NSF} ITSELF ΑΥΤΗ 846 {PT/NSN} ALSO ΚΑΙ 2532 {CONJ} WILL BE FREED ΕΛΕΥΘΕΡΩΣΗΣΕΤΑΙ 1659 {V/FPI/3S} FROM ΑΠΟ 575 {PREP} ΘΑ Η 3588 {T/DSF} BONDAGE
And not only so, but also ourselves who have the firstfruits of the Spirit. And we ourselves groan within ourselves, waiting for adoption, the redemption of our body.

And likewise also the Spirit helps our weaknesses, for we know not what we would pray for as we ought, but the Spirit itself intercedes for us with inexpressible groanings.

8:22 For we know that the whole creation is groaning and travelling together until now. And not only so, but also ourselves who have the firstfruits of the Spirit. And we ourselves groan within ourselves, waiting for adoption, the redemption of our body.
8:27 And he who searches the hearts knows what is the mentality of the Spirit, because it appeals to God for the sanctified.

8:28 And by searching the hearts, he who searches, knows what is the mentality of Him who sent the Spirit of sanctification for those who are being sanctified. For we know that all things work together for good to those who love God, who are the called according to purpose.

8:29 And we know that whom he predestined, he also called; and whom he called, he also made righteous, these he also glorified. Because whom he foreknew, he also predestined to be of similar nature of the form of his Son, in order for him to be the firstborn son among many brothers.

8:30 And whom he predestined, these he also called, and whom he called, these he also made righteous, and whom he made righteous, these he also glorified.
8:32 He who did not even spare his own Son, but delivered him up for us all, how will he not also give us all things with him?

8:32 WHO ΟΣ 3739 {PR/NSM} EVEN ΓΕ 1065 {PRT} SPARED ΕΦΕΙΣΑΣΤΟ 5339 {V/ADI/3S} NOT ΟΥΚ 3756 {PRT/N} OWN ΙΔΙΟΥ 2398 {A/GSM} ΘΟΟΥ ΤΟΥ 3588 {T/GSM} SON ΥΙΟΥ 5207 {N/GSM} BUT ΑΛΛ 235 {CONJ} DELIVERED UP ΠΑΡΕΔΩΚΕΝ 3860 {V/AAI/3S} ΗΜΙ ΑΥΤΟΝ 846 {PP/ASM} FOR ΥΠΕΡ 5228 {PREP} US ΗΜΩΝ 2257 {PP/IP} ALL ΠΑΝΤΩΝ 3956 {A/GPM} HOW? ΠΩΣ 4459 {ADV} ΑΛΣΟ 2532 {CONJ} NOT ΟΥΧΙ 3780 {PR/1P} WILL ΗΛΙΓΕΣΕΤΑΙ 5483 {V/FDI/3S} TO US ΗΜΙΝ 2254 {PP/IP} ΤΗΣ ΤΑ 3588 {T/AP} ALL ΠΑΝΤΑ 3956 {A/AP} WITH ΣΥΝ 4862 {PREP} ΗΜΙ ΑΥΤΩ 846 {PP/DSM}

8:32 ΒΕ ΤΟΥ ΙΔΙΟΥ ΥΙΟΥ ΟΥΚ ΕΦΕΙΣΑΣΤΟ ΑΛΛ ΥΠΕΡ ΗΜΩΝ ΠΑΝΤΩΝ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΙΙΩΣ ΟΥΧΙ ΚΑΙ ΣΥΝ ΑΥΤΩ ΤΑ ΠΑΝΤΑ ΗΜΙΝ ΧΑΡΙΣΕΤΑΙ

8:33 Who will accuse against the chosen of God? God is he who makes righteous.

8:33 ΤΙΣ 5101 {PP/NSM} WILL ACCUSE ΕΡΓΑΛΕΣΕΙ 1458 {V/FAI/3S} AGAINST ΚΑΤΑ 2596 {PREP} CHOSEN ΕΚΛΕΚΤΩΝ 1588 {A/GPM} OF ΘΟΟΥ ΘΕΟΥ 2316 {N/GSM} ΘΟΟΥ 3588 {T/GSM} WHO MAKES RIGHTEOUS ΔΙΚΑΙΩΝ 1344 {V/PAP/NSM}

8:33 ΤΙΣ ΕΡΓΑΛΕΣΕΙ ΚΑΤΑ ΕΚΛΕΚΤΩΝ ΘΕΟΥ ΘΕΟΥ Ο ΔΙΚΑΙΩΝ

8:34 Who is he who will condemn? It is Christ who died, but more, who also was raised up, who also is at the right hand of God, who also appeals for us.

8:34 WHO ΤΙΣ 5101 {PP/NSM} WILL CONDEMN ΚΑΤΑΚΡΙΝΩΝ 2632 {V/FAP/NSM} ANOINTED ΧΡΙΣΤΟΣ 5547 {N/NSM} ΘΟΟΥ 3588 {T/GSM} WHO DIED ΑΠΟΘΑΝΩΝ 599 {V/AAAP/NSM} BUT ΔΕ 1161 {CONJ} MORE ΜΑΛΛΟΝ 3123 {ADV} ΑΛΣΟ 2532 {CONJ} WHO WAS RAISED UP ΕΓΕΡΘΕΙΣ 1453 {V/APP/NSM} WHO ΟΣ 3739 {PR/NSM} ΑΛΣΟ 2532 {CONJ} IS ΕΣΤΙΝ 2076 {V/PI3/3S} AT ΕΝ 1722 {PREP} RIGHT HAND ΔΕΞΙΑ 1188 {A/DSF} OF ΘΟΟΥ ΤΟΥ 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/GSM} WHO ΟΣ 3739 {PR/NSM} ΑΛΣΟ 2532 {CONJ} APPEALS ΕΝΤΥΓΧΑΝΕΙ 1793 {V/FAI/3S} FOR ΥΠΕΡ 5228 {PREP} US ΗΜΩΝ 2257 {PP/IP}

8:34 ΤΙΣ Ο ΚΑΤΑΚΡΙΝΩΝ ΧΡΙΣΤΟΣ Ο ΑΠΟΘΑΝΩΝ ΜΑΛΛΟΝ ΔΕ ΚΑΙ ΕΓΕΡΘΕΙΣ ΟΣ ΚΑΙ ΕΣΤΙΝ ΕΝ ΔΕΞΙΑ ΤΟΥ ΘΕΟΥ ΟΣ ΚΑΙ ΕΝΤΥΓΧΑΝΕΙ ΥΠΕΡ ΗΜΩΝ

8:35 Who will separate us from the love of Christ? Will tribulation, or restriction, or persecution, or famine, or nakedness, or peril, or sword?

8:35 WHO ΤΙΣ 5101 {PR/NSM} WILL SEPARATE ΧΩΡΙΣΕΙ 5563 {V/FAI/3S} US ΗΜΑΣ 2248 {PP/IP} FROM ΑΡΙΘΜΟΝ ΑΠΟ 575 {PREP} ΘΑ ΤΗΣ ΤΗΣ 3588 {T/GSM} OF ΘΟΟΥ 3588 {T/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} TRIBULATION ΘΑΛΙΣΤΙΣ 2347 {N/NFSF} OR Υ 2228 {PRT} RESTRICTION ΣΤΕΝΟΧΩΡΙΑ 4730 {N/NFSF} ΚΕ ΝΗ 2228 {PRT} PERIL ΚΙΝΔΥΝΟΣ 2794 {N/NFSM} OR Υ 2228 {PRT} SWORD ΜΑΧΑΙΡΑ 3162 {N/NFSF}

8:35 ΤΙΣ ΗΜΑΣ ΧΩΡΙΣΕΙ ΑΡΙΘΜΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΘΑΛΙΣΤΙΣ Η ΣΤΕΝΟΧΩΡΙΑ Η ΔΙΛΟΓΜΟΣ Η ΛΙΜΟΣ Η ΓΙΝΜΝΟΤΗΣ Η ΚΙΝΔΥΝΟΣ Η ΜΑΧΑΙΡΑ

8:36 Just as it is written, For thy sake we are killed the whole day long. We are considered as sheep of slaughter.

8:36 JUST AT ΚΑΘΩΣ 2531 {ADV} IT IS WRITTEN ΓΕΡΑΠΙΤΑΙ 1125 {V/RPI/1P} THAT ΟΤΙ 3754 {CONJ} FOR ΣΑΚΕ ΕΝΕΚΕΝ 1752 {ADV} ΤΗΣ ΣΟΥ 4675 {PP/2GS} WE ARE KILLED ΘΑΝΑΤΟΥΜΕΘΑ 2289 {V/PP/IP} ΘΑ ΤΗΝ 3588 {T/NSF} WHOLE ΌΛΗΝ 3650 {A/ASF} ΤΗΝ ΗΜΕΡΑΝ 2250 {N/NFSF} WE ARE CONSIDERED ΕΛΟΓΙΣΘΗΜΕΝ 3049 {V/APP/IP} AS ΟΣ 5613 {ADV} SHEEP ΠΡΟΒΑΤΑ 4263 {N/NPN} OF SLAUGHTER ΣΦΑΓΗΣ 4967 {N/GSM}

8:36 ΚΑΘΩΣ ΓΕΡΑΠΙΤΑΙ ΟΤΙ ΕΝΕΚΕΝ ΣΟΥ ΘΑΝΑΤΟΥΜΕΘΑ ΌΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΛΟΓΙΣΘΗΜΕΝ ΩΣ ΠΡΟΒΑΤΑ ΣΦΑΓΗΣ

8:37 But in all these things we are more than conquerors through him who loved us.

8:37 ΑΛΛ ΑΛΛ 235 {CONJ} IN ΕΝ 1722 {PREP} ALL ΠΑΣΙΝ 3956 {A/DPN} THESE ΤΟΥΤΟΙΣ 5125 {PD/DPN} WE ARE MORE THAN
For I am persuaded that neither death, nor life, nor agents, nor principal positions, nor powers, nor things that have come, nor things that are coming,

8:39 nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus our Lord.
who are Israelites, of whom is the adoption, and the glory, and the covenants, and the lawgiving, and the divine service, and the promises,

9:4 of whom are the fathers, and from whom (according to flesh) is the Christ, God who is over all is blessed into the ages. Truly.

9:5 But it is not as that the word of God has failed. For all those from Israel, these are not Israel,

9:6 nor, because they are Abraham's seed, are they all children, rather, In Isaac a seed will be called for thee.

9:7 That is, the children of the flesh, these are not children of God, instead, the children of the promise are reckoned for seed.
For this is the word of promise: At this time I will come, and there will be a son by Sarah.

And not only so, but also Rebecca having bed from one man, our father Isaac.
For he says to Moses, I will be merciful to whom I may be merciful, and I will be compassionate to whomever I may be compassionate.

So then it is not of him who wills, nor of him who runs, but of God who is merciful.

For the scripture says to Pharaoh, For this same thing I raised thee up, that I might display in thee my power, and that my name might be proclaimed in all the earth.

So then he is merciful to whom he will, and whom he will he hardens.

Thou will say to me therefore, Why does he still find fault? For who has resisted his purpose?

Rather, O man, who are thou answering back to God? No, will the thing formed say to him who formed it, Why didst thou make me this way?
Or has the potter no right over the clay, from the same lump certainly to make this vessel for esteem, and that for disesteem?

And if God, wanting to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath prepared for destruction,

even he might make known his glory upon vessels of mercy, which he previously prepared for glory,

namely us whom he called, not only from Jews but also from Gentiles.

As also he says in Hosea, I will call those not my people, my people who were not beloved, beloved.
And it will be in the place where it was said to them, Ye are not my people, there they will be called, sons of the living God.

And Isaiah cries out concerning Israel, If the number of the sons of Israel may be as the sand of the sea, the remnant will be saved.

Since he is completing and finishing quickly a matter in righteousness, because a matter that has been cut short upon the earth, Lord will perform.

And just as Isaiah has foretold, Unless Lord of hosts had left us a seed, we would have become as Sodom, and would have been made like Gomorrah.

What will we say then? That the Gentiles who did not pursue righteousness, attained righteousness, even from the faith of the Gentiles? 
9:31 But Israel who pursued a law of righteousness, did not arrive to a law of righteousness.


9:31 ΙΣΡΑΗΛ ΔΕ ΔΙΟΚΩΝ ΝΟΜΟΝ ΔΙΚΑΙΟΣΥΝΗΣ ΕΙΣ ΝΟΜΟΝ ΔΙΚΑΙΟΣΥΝΗΣ ΟΥΚ ΕΦΘΑΣΕΝ

9:32 Why? Because it was not from faith but as from works of law. For they stumbled at the stone of stumbling,


9:32 ΔΙΑ ΤΙ ΟΤΙ ΟΥΚ ΕΚ ΠΙΣΤΕΩΣ ΑΛΛA ΩΣ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΠΡΟΣΕΚΟΥΣΑΝ ΓΑΡ ΤΩ ΛΙΘΩ ΤΟΥ ΠΡΟΣΚΟΜΜΑΤΟΣ

9:33 just as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense. And every man who believes in him will not be shamed.


9:33 ΚΑΘΩΣ ΓΕΙΡΑΠΙΤΑΙ ΙΔΟΥ ΤΙΘΗΜΙ ΕΝ ΣΙΩΝ ΛΙΘΟΝ ΠΡΟΣΚΟΜΜΑΤΟΣ ΚΑΙ ΠΕΤΡΑΝ ΣΚΑΝΔΑΛΟΥ ΚΑΙ ΠΑΣ Ο ΠΙΣΤΕΥΩΝ ΕΠΙ ΑΥΤΩ ΟΥ ΚΑΤΑΙΣΧΥΝΘΗΣΕΤΑΙ

10:1 Brothers, truly my heart's desire and my supplication to God for Israel is for salvation.


10:1 ΑΔΕΛΦΟΙ Η ΜΕΝ ΕΥΔΟΚΙΑ ΘΗΣ ΕΜΗΣ ΚΑΡΔΙΑΣ ΚΑΙ H ΔΕΗΣΙΣ Η ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΥΙΟΠΕΔ ΤΟΥ ΙΣΡΑΗΛ ΕΙΣΤΙΝ ΕΙΣ ΣΩΤΗΡΙΑΝ

10:2 For I testify to them that they have a zeal of God, but not according to knowledge.


10:2 ΜΑΡΤΥΡΩ ΓΑΡ ΑΥΤΟΙΣ ΟΤΙ ΖΗΛΟΝ ΘΕΟΥ ΕΧΟΥΣΙΝ ΑΛΛA ΟΥ ΚΑΤ ΕΠΙΓΝΩΣΙΝ

10:3 For not understanding the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God.

10:4 For Christ is the end of law for righteousness, to every man who believes.

10:5 For Moses writes thus: Thou should say in thy heart, Who did Piithaas Ayta Anoointo Zhesetai En Aytois.

10:6 But the righteousness from faith says thus: Thou should not say in thy heart, Who will ascend into heaven? (that is, to bring Christ down).

10:7 or, Who will descend into the abyss? (that is, to bring Christ up from the dead).

10:8 But what does it say? The word is near thee, in thy mouth and in thy heart, that is, the word of faith that we preach:

10:9 that if thou will confess with thy mouth, Lord Jesus, and will believe in thy heart that he ascend into heaven? (that is, to bring Christ down).
For a man believes in the heart for righteousness, and he confesses with the mouth for salvation.

For every man, whoever may call upon the name of Lord will be saved.

For there is no distinction of a Jew and also of a Greek, for the same Lord is of all men, being rich toward all those who call upon him.
10:15 And how will they preach unless they are sent? Just as it is written, How beautiful are the feet of those who proclaim good news of peace, of those who proclaim good news of good things.

10:16 But not all were obedient to the good news, for Isaiah says, Lord, who has believed our report?

10:17 So faith is from hearing, and hearing by the word of God.

10:18 But I say, did they, no, not hear? Rather, Their voice went forth into all the earth, and their sayings to the limits of the inhabited world.
And Isaiah is very bold and says, I was found by those not seeking me. I became manifest to those not asking for me.

But to Israel he says, The whole day I stretched forth my hands to a disobedient and rebellious people.

I say therefore, did God thrust away his people? May it not happen! For I also am an Israelite from the seed of Abraham, of the tribe of Benjamin.

Lord, they have killed thy prophets, and they have torn down thine altars, and I am left alone, and they seek my life.
But if it is from works it is no longer grace, otherwise work is no longer work.

11:3 κύριε τούς προφήτας σοῦ απεκτείναν καὶ τὰ θυσιαστήρια σοῦ κατεσκήψαν καὶ θεολογίαν τῆς ψυχῆς μού.

11:4 But what does the divine response say to him? I have reserved for myself seven thousand men who have not bowed a knee to Baal.

11:5 Τι θέλει τὸν Θεόν; Αὐτῷ τὰ πλατύνεσθαι τὸ θανάτον, ἵνα δεῖ τὸν άνθρωπον ἀναλαμβάνει τὴν κατάληψιν τοῦ θανάτου;

11:6 And if it is by grace, it is no longer from works, otherwise grace becomes no longer grace. But if it is from works it is no longer grace, otherwise work is no longer work.

11:7 Τι 5101 τόθρον ἡμῶν; Θέος 3739 ἀποκάλεσεν ἡμᾶς σαφῶς, ἵνα δεῖ τὸν άνθρωπον ἀναλαμβάνει τὴν κατάληψιν τοῦ θανάτου.

11:9 And David says, Let their table become for a snare, and for a trap, and for a stumbling block, and for a retribution to them.

11:10 Let their eyes be darkened, not to see, and may thou bow down their back always.

11:11 I say then, did they stumble so that they would fall? May it not happen! But in their transgression, salvation is to the Gentiles, in order to provoke them to jealousy.

11:12 Now if their transgression is wealth of the world, and their failure is wealth of Gentiles, how much more their fullness?

11:13 For I speak to you the Gentiles. Inasmuch as I am indeed an apostle of Gentiles, I enhance my ministry,
11:14 if somehow I may provoke my flesh to jealousy and may save some of them.

11:14 if I somehow may provoke my flesh to jealousy and may save some of them.

11:15 For if the casting away of them is reconciliation of the world, what is the acceptance except life from the dead?

11:15 for if the casting away of them is reconciliation of the world, what is the acceptance except life from the dead?

11:16 And if the firstfruit is holy, the branch is also. And if the root is holy, the branches are also.

11:16 and if the firstfruit is holy, the branch is also. And if the root is holy, the branches are also.

11:17 do not boast against the branches. But if thou boast, thou do not bear the root, but the root thee.

11:17 do not boast against the branches. But if thou boast, thou do not bear the root, but the root thee.
Thou will therefore say, Branches were broken off so that I might be grafted in.

Therefore, Oyn 3767 [conj] branches klaadoi 2798 [n/npm] were broken off ezeklasothesan 1575 [v/apl/3p] so that ina 2443 [conj] I eio 1473 [pp/ins] might be grafted in eikentriso 1461 [v/aps/1s]

Correct! They were broken off for their unbelief, and thou stand by thy faith. Be not high-minded but fear,


Behold therefore the goodness and the severity of God. Indeed toward those who fell, severity, but toward thee, goodness, if thou continue in his goodness, otherwise thou too will be cut off.

Ei gar o qeos twn kata fusin kladwn ouk efeisato 5339 [v/adi/3s] perhaps neither will he spare thee.

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

For if God spared not the natural branches, perhaps neither will he spare thee.

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Behold therefore the goodness and the severity of God. Indeed toward those who fell, severity, but toward thee, goodness, if thou continue in his goodness, otherwise thou too will be cut off.

Behold therefore the goodness and the severity of God. Indeed toward those who fell, severity, but toward thee, goodness, if thou continue in his goodness, otherwise thou too will be cut off.

For if thou were cut from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, the natural ones, be grafted into their own olive tree.

For if thou were cut from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, the natural ones, be grafted into their own olive tree.
For I do not want you, brothers, to be ignorant of this mystery, lest ye should be wise according to yourselves, that a callousness in part has happened to Israel until the fullness of the Gentiles come in.

And so all Israel will be saved, as it is written, The man who delivers will come from Zion, and will turn away impiety from Jacob.

They are indeed enemies toward the good news for your sake, but toward selection, they are beloved for the fathers' sake.
For the gifts and the calling of God are irrevocable.

For as ye once were also disobedient to God, but now have received mercy at the disobedience of these,

For God has confined all men in disobedience, so that he might be merciful to all.

O the depth of wealth, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond finding out!

For who has known the mind of Lord? Or who became his counselor?

Or who first gave to him, and it will be repaid to him?
Because from him, and through him, and for him, are all things. To him is the glory into the ages. Truly.

I beseech you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, your reasonable service.

For I say, through the grace that was given me, to every man who is among you, not to overthink beyond what he ought to think, but to think so as to think soundly, as God has apportioned to each man a measure of faith.

12:2 I BESEECH ΠΑΡΑΚΑΛΩ 3870 (V/PAI/IS) YOU ΥΜΑΣ 5209 (PP/2AP) THEREFORE ΟΥΝ 3767 (CONJ) BROTHERS ΑΔΕΛΦΟΙ 80 (N/VPM) BY ΔΙΑ 1223 (PREP) ΘΟΣ 3956 (T/GSM) MERCIES ΟΙΚΤΙΡΜΩΝ 3628 (N/GPM) OF ΘΟΣ ΤΟΥ 3588 (T/GSM) ΘΕΩ 2316 (N/GSM) TO PRESENT ΠΑΡΑΣΤΗΣΑΙ 3936 (V/AAI/3S) ΘΕΩ 2316 (N/GSM) TO ΜΕΤΑΜΟΡΦΩΣΑΙ 1381 (V/PAN) YOUR ΥΜΩΝ 5216 (PP/2GP) LIVING ΖΩΑΝ 2198 (V/PAP/ASF) SACRIFICE ΘΥΣΙΑΝ 2138 (N/ASF) HOLY ΑΓΑΘΩΝ 40 (A/ASF) ACCEPTABLE ΕΥΑΡΕΣΤΩΝ 2101 (A/ASF) TO ΤΟΥ 3588 (T/DSM) ΘΕΩ ΘΕΩ 2316 (N/DNM) ΘΗ ΘΗΝ 3588 (T/ASF) REASONABLE ΛΟΓΙΚΗΝ 3050 (A/ASF) SERVICE ΛΑΤΡΕΙΑΝ 2999 (N/NSN) OF YOU ΥΜΩΝ 5216 (PP/2GP).
For just as we have many body-parts in one body, and all the body-parts have not the same function,

so we, the many, are one body in Christ, and each one body-parts of each other.

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

or service, in the service; or he who teaches, in the teaching;

or who exhorts, in the exhortation; he who gives, in simplicity; he who leads, in diligence; he who does mercy, in cheerfulness.

Love without hypocrisy, abhoring what is evil, clinging to what is good,
with brotherly love toward each other, affectionate, leading each other in recognition,
not lazy in diligence, being fervent in the Spirit serving the Lord,
rejoicing in hope, enduring tribulation, persevering in prayer,
sharing for the needs of the sanctified, pursuing love for strangers.
Bless those who persecute you. Bless ye and do not curse.
Rejoice with those who rejoice, weep with those who weep,
thinking the same way toward each other, not thinking on lofty things, but accommodating to the lowly. Become not wise according to yourselves,
rendering to no man evil for evil, premeditating things right in the sight of all men.

If possible from you, keeping peace with all men, not avenging yourselves, beloved, but give place to wrath, for it is written, Vengeance is for me, I will repay, says Lord.

Therefore if thine enemy is hungry, feed him. If he is thirsty, give him to drink. For by doing this thou will heap coals of fire upon his head.

Be thou not overcome by evil, but overcome evil by good.
13:1 For every soldier the sword of authority is instituted for God to thee. And do thou desire not to fear the office of authority, seeing that the one who commits evil.

13:2 So that he who resists the office of authority has opposed the ordinance of God, and those who have opposed will receive condemnation to themselves.

13:3 For rulers are not a source of fear to the good works, but to the evil. And do thou desire not to fear the office of authority? Do what is good, and thou will have praise from it.

13:4 For he is a helper of God to thee for what is good. But if thou do what is evil, be afraid, so that he who resists the office of authority has opposed the ordinance of God, and that have been instituted tetagnosthai 5021 [V/RPP/NPF].

13:5 Therefore there is a need to be subordinate, not only because of the wrath, but also because of the conscience.
13:6 For because of this ye also fulfill taxes, for they are servants of God being devoted to this same thing.

13:7 Render therefore to all, the things due: tax to the man of tax, tribute to the man of tribute, fear to the man of fear, esteem to the man of esteem. It is summarized in this saying, in, Thou shall love thy neighbor as thyself. Thou shall not testify falsely, Thou shall not covet, and if there be any other commandment law. For because of this ye also fulfill taxes, for they are servants of God being devoted προσκαρτέρουντες 4342 (V/PAP/NPM) to the things due: tax to the man of tax, tribute to the man of tribute, fear to the man of fear, esteem to the man of esteem.

13:8 Owe no man anything except to love each other, for he who loves the other has fulfilled law.

13:9 For this, Thou shall not commit adultery, Thou shall not murder, Thou shall not steal, Thou shall not testify falsely, Thou shall not covet, and if there be any other commandment it is summarized in this saying, in, Thou shall love thy neighbor as thyself.

13:10 Love works no evil to the neighbor. Therefore love is the fulfillment of law.
And this, knowing the time, that the hour is now for us to awake out of sleep. For our salvation is now nearer than when we believed.

The night has advanced and the day has approached. Let us therefore cast off the works of darkness, and let us put on the weapons of light.

Let us walk decently as in the day, not in revelry and drunkenness, not in beddings and wantonness, not in strife and envy.

But clothed on the Lord Jesus Christ, and make no forethought for lusts of the flesh.

But the man who is weak in the faith, do not receive for arguments of opinions.
One man has faith to eat all things, but he who is weak eats vegetables.

And he who does not eat, for Lord he does not eat, and expresses thanks to God.

And he will be made to stand, for God is able to make him stand.

Not eat should not criticize the man who eats, for God has received him.

Who are thou who criticizes the servant of another? To his own lord he stands or falls. And he will be made to stand, for God is able to make him stand.

One man prefers one day above another, another man prefers every day. Let each man be fully persuaded in his own mind.

He who regards the day, regards it for Lord. And he who does not regard the day, for Lord he does not regard it. And he who eats, eats for Lord, for he expresses thanks to God. And he who does not eat, for Lord he does not regard it. And he who eats, eats for Lord, for he expresses thanks to God.
14:7 For none of us lives to himself, and no man dies to himself.

14:7 For if we live, we live for the Lord, and if we die, we die for the Lord. Both if we live and if we die, therefore, we are the Lord's.

14:8 For both if we live, we live for the Lord, and if we die, we die for the Lord. Both if we live and if we die, therefore, we are the Lord's.

14:9 For because of this Christ both died and arose, and he became alive so that he might be Lord over both the dead and the living.

14:9 For if we live, we live for the Lord, and if we die, we die for the Lord. Both if we live and if we die, therefore, we are the Lord's.

14:10 But why do thou criticize thy brother? Or also why do thou disdain thy brother? For we all stand before the judgment seat of Christ.
So then each of us will give account about himself to God.

Let us not therefore criticize each other any more, but judge ye this instead, not to place a stumbling block to the brother, or a snare.

I know and am persuaded in Lord Jesus, that nothing is profane by itself, except to him who regards anything to be profane. To that man it is profane.

For if thy brother is distressed because of food, thou no longer walk according to love. Do not destroy with thy food that man for whom Christ died.

Therefore do not let your good be maligned.

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit.

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit.

Therefore do not let your good be maligned.

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit.
14:18 For he who serves Christ in these things is acceptable to God, and approved by men.

14:19 So then we should pursue the things of peace, and the things of constructiveness for each other.

14:20 Do not tear down the work of God because of food. All things indeed are clean, but it is wrong to the man who eats through hindrance.

14:21 It is good not to eat meats, nor to drink wine, nor in whatever thy brother stumbles, or is caused to stumble, or becomes weak.

14:22 The faith thou have, have in relation to thyself before God. Blessed is the man not condemning himself in what he allows.
14:23 **But he who doubts is condemned if he eats, because it is not from faith, and everything that is not from faith is sin.**

15:1 **Now we the strong ought to bear the weaknesses of the frail, and not to please ourselves.**

15:3 **For Christ also did not please himself, but as it is written, The reproaches of those who reproached thee fell upon me.**

15:4 **For as many things as were written previously were written for our learning, so that through perseverance and through the encouragement of the scriptures we might have hope.**
Now may the God of perseverance and of encouragement grant you to think the same way among each other, in accord with Christ Jesus,

so that unanimously, with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.

Therefore receive ye each other, just as Christ also received you for the glory of God.

And I say, Christ Jesus became a helper of men of circumcision, for the sake of God’s truth (in order to confirm the promises of the fathers),

and the Gentiles, for the sake of mercy, to glorify God, as it is written, Because of this I will give thanks to thee among Gentiles, and will sing to thy name.

and the Gentiles, for the sake of the mercy, to glorify God, as it is written, Because of this I will give thanks to thee among Gentiles, and will sing to thy name.
And again he says, Rejoice, O Gentiles, with his people.

And again, Praise ye the Lord all nations, and let all the peoples praise him.

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

And I also myself am persuaded about you, my brothers, that ye yourselves are also full of goodness, filled with all knowledge, able also to admonish others.
But I wrote more boldly to you, brothers, in part, as reminding you because of the grace that was given to me by God,

For I will not dare to speak anything of which Christ did not accomplish through me for me to be a minister of Jesus Christ to the Gentiles, serving the good news of God like a priest, so that the offering up of the Gentiles might become acceptable, being sanctified in Jerusalem and all around as far as Illyricum, to fully preach the good news of Christ.

But I wrote more boldly to you, brothers, in part, as reminding you because of the grace that was given to me by God, for me to be a minister of Jesus Christ to the Gentiles, serving the good news of God like a priest, so that the offering up of the Gentiles might become acceptable, being sanctified in Jerusalem and all around as far as Illyricum, to fully preach the good news of Christ.

I have therefore a boast in Christ Jesus in things toward God.

For I will not dare to speak anything of which Christ did not accomplish through me for me to be a minister of Jesus Christ to the Gentiles, serving the good news of God like a priest, so that the offering up of the Gentiles might become acceptable, being sanctified in Jerusalem and all around as far as Illyricum, to fully preach the good news of Christ.
And thus having aspired to proclaim the good news not where Christ was already named, so that I would not build upon a foundation belonging to another man,

but, as it is written, They will see to whom it was not reported about him, and they will understand who have not heard.

Therefore also, I was delayed these many times coming to you.

But now, having no more place in these regions, and having a great desire from many years to come to you,

whenever I go to Spain I will come to you. For I hope to see you while passing through, and there to be helped on the way by you, if first I may be partly satisfied from you.

When I go to Spain I will come to you. For I hope to see you while passing through, and to be helped on the way by you, if first I may be partly satisfied from you.
But now I am going to Jerusalem serving the sanctified.

But DE NYNI 3570 (ADV) I AM GOING 4198 (V/PNI/1S) TO EIS 1519 (PREP) JERUSALEM 4681 (N/ASF) IEROUSALEM 2419 (N/PRI) SERVING 1247 (V/PAP/NSM) THOS 3588 (T/DPM) HOLY 40 (A/DPM) AGIOIS 3570 (A/DPM) TOUS EIS 1519 (PREP) JERUSALEM 4681 (N/ASF) THOS TOUS 3588 (T/APM) PTWCOUS 4434 (A/APM) OF THO EN 1722 (PREP) JERUSALEM 4681 (N/ASF) IEROUSALEM 2419 (N/PRI)

For Macedonia and Achaia were pleased to make a certain participation for the poor of the sanctified at Jerusalem.

FOR 1063 (CONJ) MACEDONIA 3109 (N/NSF) AND 2532 (CONJ) ACHAIA 882 (N/NSF) WERE PLEASED 4198 (V/PNI/1S) TO MAKE 4160 (V/AAI/3P) CERTAIN 1247 (V/PAP/NSM) THOS 3588 (T/DPM) HOLY 40 (A/DPM) AGIOIS 3570 (A/DPM) TOUS EIS 1519 (PREP) JERUSALEM 4681 (N/ASF)

For they were pleased. And they are debtors of them, for if the Gentiles were partakers in their spiritual things, they are obligated also to serve them in the carnal things.

FOR 1063 (CONJ) THEY WERE PLEASED 4198 (V/PNI/1S) AND 2532 (CONJ) THEY ARE 3781 (N/NPM) OF THEM 846 (PP/GPM) FOR 1063 (CONJ) IF 1487 (COND) THES 3588 (T/DPN) GENTILES 1484 (N/NPN) WERE PARTAKERS 4251 (V/AAI/3P) OF THO 3588 (T/DPN) SPIRITUAL 4152 (A/DPN) PNEUMATIKOIS 4152 (A/DPN) OF THEM 846 (PP/GPM) THEY ARE OBLIGATED 3784 (V/PAI/3P) ALSO 2532 (CONJ) TO SERVE 3008 (V/AAN) THEO THEIOTURHISAI 3106 (V/ASM) IN THES 3588 (T/DPN) CARNAL 4559 (A/DPN) SARKIKOIS 4559 (A/DPN)

Having therefore completed this, and having sealed this fruit for them, I will depart by you to Spain.

THEREFORE 3767 (CONJ) HAVING COMPLETED 4160 (V/PNI/1S) EPIPITELEASA 2005 (V/AAP/NSF) THIS 5124 (PD/ASN) TOU TOYTO 5216 (PP/2AP) AND 2532 (CONJ) HAVING SEALED 565 (V/FDI/1S) TOU KARION 5216 (PP/2AP) Fruit 4972 (V/AMP/NSM) FOR 5124 (PD/ASN) THIS 5126 (PD/ASN) TOU TOYTO 5216 (PP/2AP) I WILL DEPART APPELEUSOMAI 565 (V/FDI/1S) BY 1223 (PREP) YOU UMWN 5216 (PP/2GP) INTO EIS 1519 (PREP) THA THN 3588 (T/ASF) SPAIN 4681 (N/ASF) SPANIAN 4681 (N/ASF)

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

AND 1161 (CONJ) I KNOW OTI 3754 (CONJ) WHEN COMING 4198 (V/PNI/1S) EPHXOMENOS 2006 (V/VPN/NSM) TO PROS 4314 (PREP) YOU UMWN 5216 (PP/2AP) I WILL COME ELEUSOMAI 2064 (V/FDI/1S) IN THO TOYTO 3588 (T/GSN) GOOD 4138 (V/DSN) NEWS 2129 (N/GSF) EIVATHEIOY 2098 (N/GSN) OF THO TOYTO 3588 (T/GSN) ELEUSOMAI

Now I beseech you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive with me in prayers to God for me.

15:30 So that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may become acceptable to the sanctified, and that I may come to you in joy through the will of God, and be rested with you. And the God of peace is with you all. Truly.

15:31 So that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may become acceptable to the sanctified, and that I may come to you in joy through the will of God, and be rested with you. And the God of peace is with you all. Truly.

15:31 I commend to you our sister Phoebe who is a helper of the congregation at Cenchrea.


15:33 So that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may become acceptable to the sanctified, and that I may come to you in joy through the will of God, and be rested with you. And the God of peace is with you all. Truly.

16:1 Now I commend to you our sister Phoebe who is a helper of the congregation at Cenchrea, so that ye may welcome her in Lord worthily of the sanctified, and that ye provide for her in whatever matter she may have need of you, for she also became a helper of many, and of me myself.

16:2 INA ΑΥΤΗΝ ΠΡΟΣΔΕΞΘΗΕΝ ΕΝ ΚΥΡΙΩ ΑΞΙΩΣ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΠΑΡΑΣΤΗΤΗΕ ΑΥΤΗ ΕΝ Ω ΑΝ ΥΜΩΝ ΧΡΗΣΗ ΠΡΑΓΜΑΤΙ ΚΑΙ ΓΑΡ ΑΥΤΗΝ ΠΡΟΣΤΑΣΙΝ ΠΟΛΛΩΝ ΕΓΕΝΘΘΗ ΚΑΙ ΑΥΤΟΥ ΕΜΟΥ

16:3 Salute Prisca and Aquila my co-work in Christ Jesus


16:5 Salute Epaenetus my beloved who is the firstfruits of Achaia for Christ.

16:6 Salute Mary who labored many things for us.

16:7 Salute Andronicus and Junias, my kinsmen and my fellow prisoners who are notable men among the apostles, who also became in Christ before me.
16:9 **Salute Urbanus our co-workman in Christ, and Stachys my beloved.**

16:10 **Salute Apelles, a man reliable in Christ. Salute the men from those of Aristobulus.**

16:11 **Salute Herodion my kinsman. Salute the men from those of Narcissus who are in Lord.**

16:12 **Salute Tryphaena and Tryphosa, the women who labor in Lord. Salute the beloved Persis who labored many things in Lord.**

16:13 **Salute Rufus the chosen in Lord, and his mother and mine.**

16:14 **Salute Asycritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.**
16:14. ΑΣΠΑΣΑΘΕ ΑΣΥΓΚΡΙΤΟΝ ΦΛΕΓΟΝΤΑ ΕΡΜΑΝ ΠΑΤΡΟΒΑΝ ΕΡΜΗΝ ΚΑΙ ΤΟΥΣ ΣΥΝ ΑΥΤΟΙΣ ΑΔΕΛΦΟΙΟΥΣ

16:15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the sanctified with them.

16:16 Salute each other by a holy kiss. The congregations of Christ salute you.

16:17 Now I beseech you, brothers, watch out for those who make the divisions and the stumbling blocks, contrary to the doctrine that ye learned, and turn away from them.

16:18 For such kind serve not our Lord Jesus Christ, but their own belly. And by their smooth words and elegant speech they deceive the hearts of the naive.

16:19 For your obedience reached to all men. Therefore I rejoice over you, but I want you to be indeed wise in the good and pure in the evil.
16:19 Now to him who is able to establish you according to my good news, and the preaching of Jesus Christ according to a revelation of the mystery that has been kept secret for a long time. The grace of our Lord Jesus Christ is with you.

16:20 And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ is with you.

16:21 Timothy my co-workman, and Lucius and Jason and Sosipater, my kinsmen, salute you.

16:22 I Tertius, the man who transcribed the letter, salute you in the Lord.

16:23 Gaius my host, and of the whole congregation, salutes you. Erastus, the manager of the city, salutes you, and Quartus the brother.
eternal times,


16:26 but that was now revealed, and by prophetic scriptures, according to a commandment of the eternal God that was made known to all the nations for obedience of faith,


16:26:25 ΦΑΝΕΡΩΕΝΤΟΣ ΔΕ NYN ΔΙΑ ΤΕ ΓΡΑΦΩΝ ΠΡΟΦΗΤΙΚΩΝ ΚΑΤ ΕΠΙΤΑΓΗN ΤΟΥ ΑΙΩΝΙΟΥ ΘΕΟY EΙΣ ΥΠΑΚΟΗN ΠΙΣΤΕΩΣ EΙΣ ΠΑΝΤΑ TA ΕΘΝΗ ΓΝΩΡΙΣΘΕΝΤΟΣ

16:27 to the only wise God through Jesus Christ, to whom is the glory into the ages. Truly.


16:27:4:26 ΜΟΝΩ ΣΟΦΩ ΘΕO ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ω H ΔΟΞΑ EΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜHN

1st Corinthians

1:1 Paul, a called apostle of Jesus Christ through the will of God, and Sosthenes the brother,


1:1 PAUL ΠΑΥΛΟΣ ΚΑΗΤΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕOY KAI ΣΟΦΘΕΝΗΣ ΘΑ ΑΔΕΛΦΟΣ

1:2 to the congregation of God that is at Corinth, to called men, to holy men who have been sanctified in Christ Jesus with all in every place who call upon the name of our Lord Jesus Christ—both ours and theirs.