ROMANS

CHAPTER 1

1. **Paul, Jesus Christ's slave** (or: a slave servant of [the] Anointed One, Jesus; a slave belonging to Jesus [the] Anointed [= Messiah]), **a called one, one sent forth with a mission** (or: an ambassador or emissary by invitation), **being one having been marked off by boundaries** (parted away and determined by bounds; separated away and limited off; delineated; defined) **unto God's good news** (or: into a message of goodness and well-being which is God),
2. **which He Himself previously promised through His prophets, within [the] set-apart writings** (or: holy and sacred Scriptures),
3. **about** (concerning; with reference to) **His Son – the One coming into existence** (or: birthing Himself) **from out of David's sperm** (or: Davidic seed; = David's descendant), **down from and in the line of succession of flesh** (or: in the sphere of [the natural realm]);
4. **the One being bounded** (marked off by boundaries and thus defined; separated and thus designated; divided away and determined) **God's Son** (or: a Son Who is God; or: a Son having the character and qualities of God) **immersed in power and in union with ability, down from** (or: corresponding to and on a level with; in the sphere of) **a Breath-effect of separateness** (or: an attitude of holiness; a spirit pertaining to being set apart) **forth from out of a resurrection** (a standing back up again) **of dead folks – Jesus Christ, our Lord** (or: Who is our Master and Owner),
5. **through Whom we receive grace, as well as a sending off with a mission [leading] unto faith's obedience among all the ethnic multitudes, over [the power of] His Name**

   (or: through means of Whom we at one point received joyful favor, and then suddenly took in hand a commission as emissaries with a view to a humble and submissive hearkening – along with an appropriate response, which is faith – and a giving-of-the-ear from beneath [Him], with compliant listening and paying attention that has its source in trust, within all the non-Jewish nations for the sake of and in behalf of His Name),
6. **within the midst of which peoples** (or: among whom) **you yourselves are continuously existing, being also called folks of Jesus Christ** (or: Jesus Christ's invited ones) **–**
7. **to** (or: for) **all those being in Rome: God's loved ones** (folks dearly loved of God), **set-apart** (holy) **called ones, joyous grace and peace** [= shalom] **to you** (or: favor and harmony [are] in and with you) **from God, our Father and Lord, Jesus Christ** (or: from our Father God, and [the] Master, Jesus Christ; or: from God our Father, even [the] Owner – [the] Anointed Jesus).

8. **First, indeed, I am constantly giving thanks to my God** (or: expressing the well-being and goodness in the grace and favor by my God) **– through Jesus Christ – about** (with reference to; concerning) **all of you folks, because** (or:

that) **your faith and trust are being repeatedly proclaimed** (or: announced) **down within** (= throughout the midst of) **the whole ordered System** (world of culture, economy, government and religion).

9. **For you see, God is my Witness** (or: continuously exists being my Evidence) **– to and in Whom I continuously render service** (or: for Whom I am hired to constantly work), **within my spirit** (or: in union with my Breath-effect), **within His Son's good news** (or: in union with the message of goodness and well-being pertaining to, coming from, having the character of, and which is, His Son) **– how unintermittingly** (without intervals in between; unceasingly) **I am habitually constructing a memory** (or: producing a recollection) **pertaining to you** (or: making mention of you folks),
10. **always upon my thoughts and expressions toward things going well** (or: my prayers), **continuously requesting** (or: asking) **if by any means** (or: somehow), **at length, I shall sometime be prospered along the path within God's will and purpose to come to you folks and be face to face with you,**
11. **for I constantly long** (or: am increasingly yearning) **to see you, to the end that I may share and exchange some spiritual effect of favor with you folks** (or: mutually partner in the impartation to you people, and among you, of some gift that is a result of grace and which has its source in the Breath-effect) **[leading] into the [situation for] you to be established** (firmly settled and made steadfast; stabilized).
12. **Now this means to be called together for an interchange of aid, encouragement or consolation among you folks, through the faith and trust within each other – both yours and mine.**
13. **Yet I do not want you to continue to fail to know** (or: be unaware or ignorant), **brothers** (= fellow believers and members of the Family), **that I often set before myself** (purposed; proposed) **to come** (or: go) **to you – and I was prevented until now** (up to this point) **– to the end that I may have** (or: could hold and enjoy) **some fruit within you folks** (or: among you), **correspondingly as also [I do] within** (or: among) **the remaining ethnic multitudes** (or: the rest of the nations – the non-Israelites; the Gentiles).

14. **I am** (or: I continue being) **a debtor to** (or: for; or: with) **both Greeks** (Hellenists) **and to** (for; with) **barbarians** (non-Hellenists: those who do not possess Greek culture); **to** (or: for; with) **both wise ones and to** (for; with) **those without understanding** (unintelligent ones; foolish ones; folks who lack sense).
15. **In this condition** (or: Thus so) **– commensurate with me, the ready** (willing; eager) **one – [I] myself [desire and intend] to also bring and proclaim** (or: announce) **the message of goodness and well-being** (or: Good News) **to and among you folks** (or: for you folks) **in Rome.**
16. **For you see, I am not in the habit of being ashamed of** (= I am proud of and thrilled about) **the Good News** (message of goodness and well-being), **for it continues being** (or: is) **God's power** (ability; capacity) **[leading] into deliverance** (being rescued; salvation; health and wholeness; restoration to the original state and condition) **– in everyone** (for everyone; to everyone)

continuously having faith and trusting (or: believing and relying upon [it])**: for** (to; in) **Jew first, also for** (to; in) **Greek** (or: Hellenist) **–**
17. **for in It God's justice** (fairness and equity; righteousness; qualities and characteristics of the Way pointed out; way of righting what is wrong; right relationship [with us]; means of turning us in the right direction) **is continuously and progressively being unveiled** (revealed; disclosed**), from out of faith** (or: forth from out of the midst of trust), **[proceeding] into faith** ([leading] into the midst of trust)**, according as it has been written,**

> **"But the one righteous** (or: just) **out-of-faith will himself live."**
> (or: Yet the just one will experience life in himself from out of faith; or: Now the one in accord with the Way pointed out from trust, will in himself live; or: And the person rightwised from out of faith will live in himself; or: The one being fair and equitable from the source of trust will receive life into himself from that trust) [Hab. 2:4]

18. **You see, God's personal emotion** (or: inherent fervor; mental bent; natural impulse; teeming desire and swelling passion; temperament; disposition; or: anger; wrath) **is continuously and progressively being unveiled** (revealed; disclosed) **from heaven upon every irreverence** (lack of awe or absence of pious fear; disrespect) **and injustice** (wrong; unrighteousness; situation or act contrary to the Way pointed out) **of mankind** (or: that arises from humans) **– the folks continuously holding down** (restraining; stopping while possessing) **the Truth** (or: reality) **in the sphere of** (or: within the midst of) **injustice** (unrighteousness; that which is not right; unfairness and inequality) **–**
19. **simply because the thing experientially known** (or: personally knowable; able to be gained by insight) **pertaining to God** (or: which has its origin in God) **is continuously made visible** (made apparent; manifested by light) **within** (or: among) **them, for God at one point made** (or: makes) **it visible** (manifests it) **to them** (or: for them; in them; by them; among them).

20. **For you see, from [the] creation** (framing; founding) **of [the] ordered System** (cosmos; universe; or: world of culture, religion, politics and government) **His invisible things** (or: qualities; attributes) **which – both His imperceptible** (or: perpetual) **power, ability and capacity, as well as divinity** (divine nature; godship) **– are habitually seen down the line** (or: are normally correspondingly perceived), **being continually comprehended** (understood; grasped by the mind) **in** (and: by) **the things which are made or done, in order for them to be continuously defenseless** (without an excuse),
21. **simply because, although at one point experientially knowing God, they did** (or: do) **not glorify** (imagine; esteem; suppose; fancy; conjecture about; hold an opinion of; repute) **[Him] as God, or thank [Him]** (or: give thanks in joyously expressing the goodness and well-being inherent in [His] grace and favor). **And so in contrast, they were made futile** (vain; fruitless; without profit; empty; useless; worthless; subject to a process of meaningless frustration; subject to exercises in futility) **in their reasonings** (or: thought processes; dialogues; ideas that went throughout in every direction), **and their [collective] unintelligent** (stupid; unable-to-put-things-together) **heart was darkened** (= the

core of their being was made to experience an absence of light).

22. **[So] continuously claiming** (asserting; alleging with pretense) **to be wise ones, they were made to be dull** (sluggish; moronic; stupid; foolish)
23. **and they at once changed** (or: change; exchange in barter; make other than it is) **the glory** (or: splendor; or: esteem; opinion; imagination; supposition; conjecture about; thoughts of; appearance; honorable consideration) **of the imperishable** (un-ruinable; incorruptible; unspoilable; undestroyable) **God within a likeness** (resemblance; similarity; copy) **of an image** (form; appearance) **of a perishable** (corruptible; spoilable) **human, as well as of flying things and of four-footed [animals] and of creeping things.**

24. **Wherefore** (or: On which account) **God gave** (or: hands) **them over** (or: delivered or delivers them into another's power), **within the full passions** (or: rushing passionate cravings; added earnest desires, wants and wishes; or: compiled angers and complete wrath) **of their hearts, into uncleanness** (or: ritual impurity), **to be continuously dishonored and shamed – with respect to** (or: pertaining to) **their bodies – among** (or: within) **themselves,**
25. **whichever folks altered or exchange God's truth** (or: the reality which is God and which pertains to God) **to and for something else, within** (or: in union with) **The Lie, and then showed reverence to** (venerated; felt dread of; worship and show adoration to) **and rendered religious service to and for the creation** (or: the creature; the thing formed; the framing; the foundation) **alongside of** (or: to the side of; or: = other than) **the Creator** (The One framing or founding) **Who is, and continuously exists being, well spoken of** (praised; blessed; eulogized; or: is One filled with thoughts of goodness and well-being) **on into the ages. It is so** (Amen)**!**

26. **Because of this** (or: Wherefore) **God gave** (or: hands) **them over** (delivered or delivers them into the power of someone else) **into experiences of dishonor** (or: ignoble sufferings; situations of being unvalued; unworthy passions), **for even their females at one point altered** (or: alter; change or exchange) **the natural use into the [use which is] to the side of** (or: beside) **nature** (or: a natural condition; natural production; a generated situation).
27. **And likewise** (or: So in like manner) **also the males, sending away** (or: abandoning; leaving) **the natural use of the female, were set aflame within their cravings unto** (or: into) **one another; males in males continuously producing** (accomplishing; effecting; working down) **shameless indecency, and constantly taking away** (or: receiving back) **the necessary retribution** (return compensation; the opposite of a reward; the anti-payment) **of their wandering** (or: the corresponding wage which is binding, pertaining to their straying and deception) **within the midst of, or among, themselves.**
28. **And then, correspondingly as they did not** (or: to the same degree as they do not) **put God to the proof and so approve [Him] as fit and suitable, to be continuously holding [Him] within full experiential knowledge** (or: having

[Him] in union with added intimate insight; or: possessing [Him] in recognition and acknowledgment), **God gave** (or: hands) **them over** (delivers them) **into a mind which fails to meet the test** (a disqualified mind) **to continuously do** (practice; make) **things that consistently are not fitting** (not reaching or extending),
29. **being people having been filled with all injustice so that they are now filled by every inequity and unfairness which lacks rightwised relationships and right actions, worthlessness** (or: bad condition; wickedness), **inordinate desire for more** (or: greed for advantage), **malice** (bad quality; evil) **– folks very full of** (or: replete with) **jealousy and envy, murder, strife** (or: contentiousness), **bait for entrapment, [and] with a settled habit of evil and a disposition of depravity.**
30. **[They are] whisperers** (gossipers), **slanderers, haters** (detesters) **of God, overbearing and outrageous folks, haughty and arrogant people, ostentatious and vainglorious ones, inventors of ugly, worthless and bad things, [being] incompliant** (stubborn; disobedient) **to parents,**
31. **unintelligent** (stupid; unable to cause things to flow together), **covenant-breakers** (or: folks bound by no arrangement or who are false to agreements; not put-together), **folks without natural affection, people unwilling to make a treaty** (or: implacable), **unmerciful folks,**
32. **those who, fully knowing by experience** (being fully aware of) **the effect of God's justice** (or: the act by which God sets wrong right; or: the result of the equity which is God; or: God's decree of the Way pointed out) **– that those continually performing** (committing; executing) **such things are folks deserving** (worthy; of equivalent value) **of death – not only keep on doing the same things, but also are constantly mutually approving, taking pleasure in and consenting with those habitually performing** (or: committing; practicing) **them.**

CHAPTER 2

1. **Wherefore** (or: Because of which) **you continue to be without a defense or an excuse, O human – everyone continually judging** (pronouncing a judgment; separating and making decisions; determining) **– for within that which you continue judging the other person** (or: the different one), **you are condemning yourself, since you who are continually judging are constantly performing** (committing; practicing) **the very same things!**

2. **Now we have seen and thus know** (or: are aware) **that God's judgment** (decision rendered and pronounced; separation; determination) **is down from** (and: in line and accord with) **Truth and reality, [coming] upon those habitually performing or committing such things.**
3. **Yet you continue logically thinking** (reckoning; counting on) **this, O human – the one continuously judging those who are normally performing or committing such things, and yet are also one habitually doing the same things – that you will make an escape out of God's judgment** (the effect of

God's decision)**?**
4. **Or, are you continually having a "down-oriented" frame of mind** (or: despising; thinking down or with disrespect; or: = a negative disposition) **concerning the riches** (or: wealth) **of His kind and gentle usefulness** (benevolence with a sweet disposition; kindness), **[His] delaying forbearance** (the tolerant holding back) **and [His] patient longsuffering, constantly being ignorant that God's kind and gentle usefulness** (benevolence with a sweet disposition) **is continuously leading you into a change of mind and purpose** (= repentance with a change of heart and a return to God)**?**
5. **Yet down from your hardness** (or: in line with and in accord to your obstinacy) **and an unrepentant heart** (= unchanged thinking in the center of your being) **you habitually collect and lay up stores of personal emotion in yourself** (or: progressively treasure up to yourself inherent fervor, passionate impulse and a mental bent or a disposition; or: periodically bank for yourself anger, indignation or wrath) **within a day of personal emotion** (fervor; passion; anger; etc.) **and of an unveiling of a decision of rightwising from God**
(or: of a revealing of God's verdict regarding fair and equitable dealing; of an uncovering of a just judgment which is God; of a disclosure of a separation having the character of the Way pointed out from God),
6. **Who will award in each person** (or: will give back to each one; will pay for each one) **down from** (in line with; in accord to; to the level of) **his works** (actions; deeds)**:**
7. **in those** (to those; for those), **on the one hand, in accord with [the] patient endurance** (humbly remaining under for persistent support) **of a good work** (or: virtuous action) **[who] are constantly seeking glory** (a good reputation; a manifestation of that which calls forth praise) **and honor** (value; worth) **and incorruptibility** (or: incorruption) **– life which belongs to, is connected with, and proper to the Age** (or: eonian life; the life of and for the ages).
8. **Yet, on the other hand, in those** (to those; for those) **out of a work for ambitious, factious or contentious purposes, and in** (or: by) **being continuously incompliant** (disobedient; unwilling to be persuaded) **to** (or: by) **the Truth** (reality; veritable essence**), but constantly compliant** (obedient; persuaded) **in, to, by and for the injustice** (inequity; that which is not in accord with the Way pointed out), **[there will be] personal emotion** (or: inherent fervor; passionate impulse; anger; indignation; wrath; a habit of mind; a mental bent or disposition) **and rushing of feelings** (or: intense passion of the mind; violent breathing; rage; fury; glowing animation; turbulent commotion of the mind),
9. **pressure** (affliction; trouble; tribulation; ordeal) **and squeezed narrowness** (tight restriction; distress; anguish) **– upon every soul of mankind which is persistently in himself working down and effecting the bad** (the ugly; the worthless; the evil; the injurious; the bad situation; the worthless quality; the malicious intent) **– both of a Jew, first, and also of a Greek** (or: one of the Hellenist culture);
10. **but yet glory** (a manifestation of that which calls forth praise; a credible reputation) **and honor** (value; worth) **and peace** (or: harmony; [=Shalom]) **in, to,**

for and with everyone habitually working and accomplishing in himself the Good (or: the virtuous and excellent) **both in, to, and for a Jew, first, and also in, to and for a Greek** (or: Hellenist);
11. **for partiality** (favoritism; receiving on the basis of faces, countenances or personalities) **does not exist alongside of God** (or: by God's side; = with God or in His presence and dealings).

12. **For you see, as many as** (or: however many) **miss the goal** (or: sin; fail; or: sinned; missed the target due to lack of ability or through distraction) **without** (a) **law** [= Torah?], **without** (a) **law will lose** (or: destroy) **themselves; and as many as** (or: however many) **within law** (or: within [the] Law [= Torah]) **miss the goal** (sin; sinned; fail; missed), **through law** (or: [the] Law) **will be judged** (made distinct; decided upon; separated),
13. **for [it is] not the hearers of [the] Law** (= the ones instructed in the Law, or who listen to the Torah**) [that are] just ones** (rightwised folks who are in right relationships in accord with the Way pointed out; fair and equitable ones) **by God's side** (= with God and in His sight and presence), **but rather the doers of [the] Law** (= the folks performing, as pertains to the Torah, and producing the character and qualities of the Law) **[who] will be justified** (decreed as being in the Way pointed out; be judged fair, equitable and in right relationship).

14. **You see, whenever ethnic multitudes** (or: [certain] Gentiles; or: [some] non-Israelite nations; = pagans) **– those not having a law** (or: [the] Law) **by nature – may normally do the things of the Law** [= Torah], **these, [although] not having a law** (or: [the] Law), **are in and among themselves a law** (or: continuously exist being a principle, or custom, for or to themselves),
15. which very ones continuously display (exhibit; show outward proof by demonstration) **the work** (action; conduct) **of the Law** [= Torah?] **written within their hearts, their conscience** (the knowing with themselves; awareness; integrated recognition from what has been seen) **continually bearing joint-testimony** (giving confirming witness and evidence, together), **and, in between each other's calculations** (or: logical thoughts), **also constantly accusing** (speaking down [against] in the assembly) **or defending themselves** (or: and in the mean time one another's reasonings and reckonings constantly accusing, or even repeatedly excusing themselves),
16. **within a day, when God is presently judging** (or: continuing in separating off and evaluating) [some MSS: in which day God will judge] **hidden** (or: concealed) **things of humanity** (of mankind; pertaining to people) **– commensurate with my good news** (or: according to and following the pattern of my message of goodness and well-being) **– through Jesus Christ.**

17. **So since** (or: But if; [other MSS: Consider this,]) **you yourself are habitually calling** (naming; classifying) **yourself a Jew and are continuing to rest** (lean back) **upon [the] Law** [= Torah], **and are even from time to time boasting** (expressing pride) **in God,**

18. **and you are progressively knowing the Will by personal experience and insight, and are constantly testing in order to prove** (or: approve) **the things that habitually carry through** (i.e., the essential things which matter and are different in that they are of greater value), **while being a person regularly undergoing oral instruction from out of the Law** [= Torah],
19. **[and] likewise** (or: besides) **you have confidence in yourself** (or: you have persuaded yourself) **to be a guide or an escort of blind folks on the way or in the path; a light within [the] darkness,**
20. **a trainer** (instructor; corrector; discipliner; educator) **of senseless ones** (folks without will, heart or guts; imprudent ones; foolish ones); **a teacher of infants** (ones not yet able to speak), **while habitually having** (or: holding) **the outward form** (rough sketch; outline; framework; semblance) **of the experiential knowledge and of the truth** (or: reality) **within, or in union with, the Law** [= Torah]**...**

21. **You, then, the one habitually teaching another** (a different one), **are not habitually teaching yourself! You, the one constantly preaching** (proclaiming; heralding), **"Do not steal," are habitually stealing!**
22. **The person continually saying to not be committing adultery, you are habitually committing adultery! The one repeatedly detesting idols** (responding to something as an abomination, as something that is foul and stinks), **you are in the habit of robbing temples** (despoiling or profaning the sanctuary)**!** [note: vss. 21-22 can also be rendered as questions]

23. **You who are boasting in law** (or: [the] Law [= Torah]; or: a law), **through the transgression of** (stepping across the line of; stepping to the side of; deviating from) **the Law, you are constantly dishonoring** (devaluing) **God,**
24. **for, because of you, God's NAME** [Yahweh?] **is continuously being blasphemed among the ethnic multitudes** (nations; non-Jews; Gentiles), **according as it has been, and stands, written.**

25. **For you see, circumcision, indeed, continues being beneficial** (continues to profit, to help), **if you should continue practicing** (or: observing) **[the] Law** [= Torah]. **But if you should be a transgressor** (side-stepper; violator) **of [the] Law, your circumcision** (cutting around) **has become uncircumcision** (literally: the foreskin).
26. **Therefore, if the Uncircumcision** (= non-Jews) **should be habitually on watch to guard** (have in keeping and maintain) **the acts of justice and equity** (the righteous requirements; the fair and equitable dealings; the justifications) **of the Law** [= Torah], **will not his uncircumcision be logically considered and accounted** (reckoned; calculated) **into circumcision** (or: credited to his account for circumcision)**?**

27. **And so the Uncircumcision, out of natural instinct** (out of nature or native conditions; = naturally) **habitually bringing the law to its goal** (or: completing or fulfilling the Law), **will judge** (or: make a decision and a separation

regarding) **you – the one [who] through Letter and Circumcision [are] a side-stepper** (a transgressor; a violator) **of [the] Law.**

28. **For you see, the Jew is not the one in the visibly apparent or outwardly manifest** (or: For not he in the outward appearance is a Jew), **neither [is] circumcision that [which is] visibly apparent** (outwardly manifest) **in flesh** (= in body),
29. **but rather, a Jew [is] the one within the hidden [place]** (or: [that which is] in the concealed [realm]), **and circumcision [is] of [the] heart in union with Breath-effect** (or: within [the] spirit), **not in letter, whose praise** (applause; full recommendation; [note play on words: Jew is a derivative of "Judah," which means "praise"]) **[is] not from out of mankind** (humanity), **but rather from out of God.**

CHAPTER 3

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

2. **Much, in accord with every turn** (i.e., from every angle, or, in every way), **for, first [of all]** (or: in the first place; foremost; mainly**), indeed, that they were** (or: are) **entrusted with God's brief utterances** (little words: the diminutive of Logos; often translated: "oracles").
3. **For what if certain ones** (or: some) **refuse** (or: at one point refused) **to believe** (or: disbelieved; are unfaithful or disloyal; were without faith; are faithless)**? Will not their unbelief** (faithlessness; lack of trust; disloyalty) **cause God's faith** (or: faithfulness; trustworthiness; loyalty; trust) **to be idled-down** (rendered useless and unproductive)**?**
4. **Certainly not!** (May it not come to be!) **Now God must repeatedly come to be true** (or: let God continually be birthed genuine and real), **though every man [is] a liar, even as it has been written:**

> **"So that You should be justified** (seen as fair and equitable – in accord with the way pointed out) **within Your words** (or: sayings), **and You will overcome** (conquer) **within the [situation or time for] You to be repeatedly** (or: periodically) **judged and decided about** (or: You will win the case when You are tried)**."** [Ps. 51:4 & 6]

5. **However** (or: But; Now) **if our injustice** (disregard for what is right; behavior contrary to the Way pointed out) **continues to stand together with** (is jointly establishing; habitually commends) **God's fair and equitable dealings** (justice; Way pointed out), **what shall we say** (or: declare)**?**
God, the One continuously bringing personal emotion (inherent fervor; impulse; or: wrath; anger; indignation), **[is] not unjust! – after the manner of a man** (down from [my] humanity) **I normally say, "Certainly not** (May it not come

to be)**!"**
6. **Else** (or: Otherwise), **how is God constantly judging** (or, as a future: how will God separate and evaluate and judge) **the ordered System** (the controlling world of culture, economy, government and religion)**?**

7. **But** [other MSS: For] **if in my lie** (or: falsehood) **God's truth and reality encircles** (or: surrounds) **for superabundance into His glory** (His reputation and a manifestation which calls forth praise), **why am I also still being continually separated** (judged; evaluated) **as one failing to hit the target** (as a sinner or an outcast)**?**
8. **And [it is] not according as we are constantly being slandered** (abusively spoken of) **and according as certain folks – whose judgment** (evaluation; separation) **is fair** (equitable; in accord with justice) **– habitually affirm us to be continually saying, "We should constantly be doing** (or: producing) **the bad things** (the ugly, worthless and evil things) **so that the good things may come [of it]!"**

9. **What, then** (or: therefore**)? Do we continually hold an advantage** (habitually have something ahead; or, as a passive: are we continually surpassed)**? Not at all, for we already charged** (previously accused) **all mankind, both Jews and Greeks** (or: Hellenists), **to be** (to continuously exist) **under [the direction, power and control, or result, of] failure** (the missing of the target by falling short or shooting astray through lack of skill and ability or by distraction; or: error; a mistake; sin),
10. **according as it has been, and stands, written, that,**
    "There is not a just man (there is none fair or in right relationship; or: No one exists being in accord with the Way pointed out), **not even one!**
11. **"The one understanding does not exist** (or: There is no man bringing it together to understand);
    The one habitually seeking God does not exist (or: There is none continually looking for or repeatedly searching-out God).
12. **"All bend out of the regular line** (turn aside; or: avoid [God]),
    at the same time they are made useless;
    there is no one habitually doing useful kindness (or: kind usefulness);
    there is not as much as one. [Ps. 14:1-3; 53:1-3]
13. **"Their throat [is] an opened grave;**
    by their tongues they were consistently baiting for entrapment (or: to deceive); [Ps. 5:9]
    venom of asps (vipers) **[is] under their lips,** [Ps. 140:3]
14. **"whose mouth constantly is crammed full of a wishful curse and of bitterness.** [Ps. 10:7]
15. **"Their feet [are] swift** (or: sharp) **to pour out blood.**
16. **"Crushing** (bruising; shattering) **and misery** (wretchedness) **[are] in their paths** (or: ways),
17. **"and the road of peace** (path or way of shalom) **they do not experience**

(intimately know). [Isa. 59:7-8; Prov. 1:16]

18. **"There is no fear of or respect for God before** (in front of) **their eyes."** [Ps. 36:1]

19. **But we know from having seen that whatever the Law** ([Torah]; or: custom) **continues saying, it continues speaking to** (and: for) **those within the Law** (or: custom), **to the end that every mouth may be shut** (fenced in; hedged around; stopped; barred; silenced) **and all the world** (ordered System of religion, culture economy, and government; or: = all humanity) **may come to be under God's fair and equitable dealings** (or: may be brought to trial by God; may become subject to God's just decision and pointing out of the Way; may come to be answerable to God).

20. **On account of that** (or: Wherefore), **no flesh** (= person) **[at] all will be put in right relationship** (be rightwised; be justified; be made right; by judicial decision be made free from guilt, represented as righteous, and placed in the Way pointed out) **before Him** (in His sight; face to face with Him in His presence; *corem Deo*), **from out of works of Law** (or: workmanship or accomplishments springing forth from Law; Laws' active deeds; or: observance of custom or Torah), **for you see, through Law [comes] a full, clear, exact and added knowledge – gained by intimate experience – of sin** (or: whose source is failure; which has the character of a missing of the target; which is error).

21. **Yet now, apart from Law** (or: custom; habitual practice; ordinance made by authority; or: = Torah), **a righteousness of God** (God's solidarity, with fair and equitable dealings; God's just acts and decisions; God's justice and pointing out of the Way; a rightwising and right relationship which is God) **has been manifested and remains displayed in clear light – being continuously attested in witness by means of** (or: under) **the Law** (= Torah) **and the Prophets –**

22. **yet a righteousness of God** (or: a right relationship with and which is God; God's justice; God's fair and equitable dealings in accord with the Way pointed out; a rightwised condition effected by God), **through Jesus Christ's faith** (also: trust; faithfulness; loyalty), **unto** (or: into) **and upon all humanity – also upon all those believing, for there exists no distinction!**

23. **You see, all at one point veered off the mark** (or: everyone fails; everyone sins), **and they are continually posterior to, falling short of, inferior to, and wanting of God's glory** (a manifestation of God which calls forth praise; a reputation which comes from and has the character of God).

24. **Being folks continuously being made right and freed from guilt and placed in solidarity within the Way pointed out and kept in right relationship** (rightwised; turned in the right direction; justified) **freely** (as a gift without a reason; gratuitously) **by His grace** (or: in His joyous favor; with His

grace; for His favor) **through means of the releasing-away** (redemption; setting-free) **because of the payment of the ransom which is resident within Christ Jesus**
25. **– Whom God publicly places before [us]** (or: set before [us]; before put forth; purposed) **[as] a sheltering cover** (mercy seat; lid of the ark; = *kapparah* – atonement), **through the faith** (or: the trust, fidelity, loyalty and trustworthiness) **within His blood, into a demonstration which points out the proof of His solidarity** (or: His fair and equitable dealings; His justice; His righteousness; His act in accord with the Way pointed out), **on account of** (or: because of) **the passing-over and letting-go-unpunished of the effects of errors** (or: the results of sinful acts; offenses against the Law; effects of mistakes) **having previously occurred** (being ones having been before brought into being) **during the midst of God's tolerant forbearance –**
26. **toward the demonstration which points out the proof of His solidarity, with fair and equitable dealing** (His justice; His righteousness; His compliance with the Way pointed out) **within the present season** (in the current fitting situation), **for Him to be just** (or; a Just One; One in solidarity and in accord with fair and equitable dealings which comprise the Way pointed out) **and the One continuously making right and free from guilt, constantly placing [folks] in the Way pointed out and keeping in right relationship** (or: The Right-wiser; the Justifier) **of the one [issuing] forth from out of faith and trust** (or: faithfulness; loyalty; fidelity; trustworthiness) **which belongs to and originates in Jesus.**

27. **So then where [is] the loud-spoken boasting? It is shut out** (or: was excluded). **Through what kind of law or custom? Of works** (or: The one concerned with and pertaining to acts; The one whose source and involvement is deeds and actions)**? No!** (or: By no means!) **But rather through Faith's law and principle**

(or: To the contrary, by means of a law of trust, concerned with loyalty, manifested in faithfulness and whose source is confident reliance [note: = a law and custom which was displayed in the confident loyalty of Christ in His act of solidarity with the human condition])**!**

28. **For you see,** [some MSS: Now] **we continue logically concluding** (reckoning and accounting) **a person** (or: mankind; humanity) **to be continually made right and freed from guilt, placed in solidarity in the Way pointed out, and kept in a right social bond of relationship** (or: rightwised; justified) **by faith** (or: in trust), **apart from works of law** (= observance of Torah, or acts associated with custom and habitual practice, or pertaining to ordinances made by authority).

29. **Or [is He] the God of [the] Jews only? [Is He] not also of the ethnic multitudes** (nations; Gentiles; non-Jews)**? Yes, of the ethnic multitudes (nations) also,**
30. **since, indeed** [other MSS: seeing that] **God [is] One** (or: since, indeed,

[there is] one God) **Who from out of faith** (or: forth from [His] trust and loyal faithfulness) **will by a rightwising decision make Circumcision free from guilt and place them in the Way pointed out, setting them in solidarity within right relationships, and declaring them to be just – and Uncircumcision through means of the faith** (by means of trust; or: through [His] loyal faithfulness).

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

CHAPTER 4

1. **What, then, shall we declare Abraham – our forefather according to the flesh** (or: the first founder of our family, in line with natural descent) **– to have found?**
2. **You see, if Abraham was rightwised, placed in right relationship, and declared just and in accord with the Way, from out of [his] works** (or: made right, turned in the right direction and justified by actions**), he yet holds** (or: continues to have) **a boast** (a ground or right for boasting), **but not toward** (or: face to face with) **God.**
3. **For what is the Scripture saying?**
   "Now Abraham believes (or: trusted) **God and it is** (or: was) **logically considered** (reckoned; an account was put together) **for him** (to him; in him) **into** (for; unto) **rightwising** (right relationship and behavior in accord with the Way pointed out; justice; fair and equitable dealing; righteousness; well-ordered living; right thinking)**."**
   (or: "So Abraham has faith in God, and he is counted into Righteousness by Him.") [Gen. 15:6]
4. **Now to** (or: for; with) **the person habitually working** (practicing a trade; accomplishing a work), **the wage** (or: pay) **is not being logically considered** (reckoned; put on an account) **as corresponding to** (or: in accord with;) **an undeserved, gratuitous gift** (or: grace; a favor), **but on the contrary as commensurate with and coming down from a debt** (something owed; an obligation).
5. **But to** (or: for; with) **the person not habitually working, yet constantly believing** (actively placing his trust and reliance) **upon the One [Who is] continuously making right the irreverent** (or: the One habitually rightwising, putting in right relationship, justifying, and placing the profane person in the midst of the Way pointed out), **his faith** (trust; firm persuasion; confidence) **is logically being considered** (constantly reckoned; continuously credited on account) **into** (unto; for) **right behavior in accord with the Way pointed out** (justice; fair and equitable dealing; righteousness; well-ordered living).

6. **Exactly as David also is telling of the happiness** (and: blessedness) **of the**

person in whom (to whom; for whom) **God is constantly counting** (reckoning; logically considering) **rightwised existence in accord with the Way pointed out** (justice; righteousness; solidarity; fair and equitable dealing), **apart from works** (or: independent of actions)**:**

7. **"Happy and blessed [are] the people whose lawlessnesses** (transgressions; violations of the law; lawless deeds) **were** (and: are) **sent away** (dismissed; discharged; divorced; pardoned) **and whose failures** (errors; missings of the target; sins) **were** (and: are) **covered over** (concealed with a veil or lid)**!**

8. **"Happy and blessed [are the] adult males of whom** [other MSS: to whom; for whom] **the Lord** (= Yahweh) **may by no means logically consider a failure** (reckon a missed target; calculate as sin)**."** [Ps. 32:1-2]

9. **So then, [is] this happiness** (or: blessedness) **upon the Circumcision, or upon the Uncircumcision as well** (or: also)**? For we are habitually saying, "The faith** (or: trust) **is logically considered [to be] in Abraham into accordance with the Way pointed out** (or: Faith was accounted to and reckoned for Abraham for Righteousness - fair and equitable dealings; rightwised existence)**."** [Gen. 15:6]

10. **How, then, is it** (or: was it) **logically considered or calculated** (or: How then was it put to the account and reckoned) **– with [his] being** (= when he was) **in circumcision, or in uncircumcision? Not in circumcision, but on the contrary, in uncircumcision!**

11. **Then later he received** (or: took hold of; obtained) **circumcision as a sign** (or: circumcision's sign) **– a seal** (or: a stamped impression of a seal or signet ring which shows both possession and authority) **– of the accordance with the Way pointed out, which is faith** (or: of a rightwised relationship with fair and equitable dealings whose source is trust and which has the character and qualities of faith), **pertaining to the [situation of being] within the uncircumcision** (or: = the righteousness corresponding to the faith he had while in his uncircumcised state), **in order for him to be** (or: to exist being) **a father of all the people habitually believing and trusting through the midst of [a condition of] uncircumcision – [leading] into the [situation for] the accordance with the Way pointed out** (or: the rightwised relationships characterized by fair and equitable dealings; the well-ordered life; the righteousness) **to be logically considered in them** (or: reckoned to them; calculated, accounted and credited for them), **also –**

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

13. **For not through** (a; or: [the]) **law [is/was] the Promise to** (for; in)

Abraham, or to (for; in) **his seed** (offspring; posterity), **[for] him to be an heir of an organized System** (or: the one receiving and enjoying, as an allotted portion, a world of culture, religion and government), **but on the contrary, through a rightwising that originates in and belongs to faith**

(or: faith's righteousness and justice; a placing in right relationship and a keeping in the Way pointed out which belongs to and comes from faith, reliance and trust; trust's way of life which results in fair and equitable dealings; faith's thinking and attitude).

14. **You see, if the ones out of law** (or: = those who have law as their origin) **[are] heirs** (inheritors and enjoyers of the allotment), **[then] the faith has been made empty** (void; vain) **and is now without content, and the Promise has been rendered useless** (has been permanently unemployed and idle; has been annulled and is inoperative).

15. **For you see, the Law is by labor constantly effecting personal emotion from intrinsic fervor or natural propensity** (or: is working-down anger and wrath; is producing indignation; is fully accomplishing a teeming, passionate impulse or a disposition of desire). **Yet** (or: Now) **where no law is existing** (or: where there is no custom), **neither [is there] a stepping to the side** (a transgression; a violation; a breach).

16. **On account of this** (or: Therefore) **[it is; it was; the Promise comes] from out of faith and trust, to the end that [it is] down from, in line with and according to grace and joyous favor, [leading] unto** (or: into) **the [situation for] the Promise to be continuously firm** (steadily walked; secured, confirmed and established; guaranteed as valid and made sure) **in all** (or: to all; for all) **the seed** (or: = realized by all the offspring), **not in the person** (or: to the one; for the one; by the one) **from out of the Law only, but rather also in the person** (or: to the one; for the one; by the one) **from out of Abraham's faith, which is a father of all of us** (or: out of [the] trust of Abraham, who is [the] father of us all).

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

"A father of many multitudes (nations; ethnic groups) **I have placed** (put; set; deposited) **you"** [Gen. 17:5]

– [while he was being] down in the midst of and facing [the One] Whom (or: down in a place that was an opposition of which; or: in line with and in union with, yet being on the opposite side of the matter) **he believed, which was God** (or: he trusted in [the message] which was God; or: he relied upon [the idea] which [came] from God; or: he gained confidence from God) **– the One continuously** (habitually; or: repeatedly; periodically) **making the dead ones alive, and** (or: even) **continuously calling** (or: repeatedly and habitually summoning) **the things not existing** (or: being) **as existing** (or: = into continuously being) **–**

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

19. **And so, not being weak** (without strength; infirm) **in** (the) **faith and trust, he attentively considered** (studied, thought and perceived down upon) **his own body by this time** (or: already) **having been made dead** (or: deadened), **subsisting in the circumstances of** (or: beginning to be under the possession of) **about one hundred years, and** (or: also) **the state of deadness** (or: deadening) **of Sarah's womb,**
20. **but into God's Promise he was not divided in his judgment by unbelief** (or: but by and in lack of trust he was not separated or undecided with regard to God's Promise; or: yet unto God's Promise he did not waiver or doubt in unbelief), **but on the contrary, he was empowered and enabled by faith** (or: in trust; for conviction), **giving glory** (or: an opinion; an estimation; a reputation; or: credit) **to God,**
21. **and being carried to full conviction and assurance that what He had promised He continuously exists being capable and powerful to do** (to make; to perform).

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

23. **Now it was not written because of him only, that, "it was** (and: is) **logically considered for him** (reckoned and accounted to him; it was put to his account),**"** [Gen. 15:6]
24. **but rather** (or: on the contrary) **because of us, also, for whom** (and: to whom) **it is constantly about to be logically considered** (in whom it continues being about to be put on account) **for** (in; to) **the ones continually believing** (trusting; relying) **upon the One rousing and raising Jesus, our Lord, forth from out of the midst of dead folks,**
25. **Who was handed over** (or: delivered up) **because of our falls to the side** (or: with a view to our stumblings aside, false steps, transgressions and offenses), **and yet was roused and raised up with a view to our rightwising** (or: because of our being placed in the Way pointed out; for the benefit of our being turned in the right direction and made to be just; or: on behalf of our justifying, leading to acquittal and freedom from guilt; or: and then was raised [to life] for the sake of our being brought into equity and right relationship).

CHAPTER 5

1. **Being, then, folks that were rightwised** (placed in right relationship in the Way pointed out and made fair, equitable and just; also: acquitted; freed from guilt) **from out of faith and as a result of trust, we continuously hold and progressively have** [other MSS: let us (or: we can) habitually retain and enjoy] **peace and harmony [directing and conducting us] toward God** (or: face to face with God), **through our Owner** (or: Lord; Master), **Jesus Christ** ([the]

Anointed Jesus),
2. **through Whom, also, we have had and now hold the conducted approach and access** (or: the act of bringing toward to gain entrée), **by faith and in trust, into this grace and joyous favor within which we have stood and in union with which we now stand, and so we keep on speaking loudly of and habitually boasting upon the expectation** (or: hope) **of God's glory** (manifestation which calls forth praise; splendor; and: good reputation).

3. **So not only this, but further, we also keep on being proud of and boasting within the pressures, while exulting in ordeals, afflictions and tribulations, having seen and thus knowing that the pressure** (or: the ordeal, affliction or tribulation) **is habitually producing** (working down; accomplishing) **a relentless remaining** (or: abiding and dwelling) **under [situations and circumstances]** (or: humble and persistent endurance and fortitude as we get through it, as well as the patient ability to give support).
4. **Yet the remaining and abiding under [produces] a quality of being approved by testing** (= maturity of character); **in turn, the quality of being approved by testing [produces] expectation and hope.**
5. **Now the expectation** (or: hope) **does not habitually bring down shame** (disgrace; dishonor; thus, disappointment), **because God's love has been poured out in a gush and shed forth so that it now floods within our hearts, permeating the core of our being, through the Set-apart Breath-effect** (or: Holy Spirit) **being given to us** (in us; for us).

6. **For during our yet existing [as] weak folks and continuing in being without strength** (or: For when we were still infirm, and thus helpless), **Christ still, corresponding to and in accord with [the] appointed season** (or: down from a *kairos*; in the sphere of and down into the level of a fitting situation), **died for the sake of the irreverent and ungodly** (or: died over [the situation of], concerning and on behalf of those without awe of God).
7. **Now you see, with difficult toil and pain** (or: For hardly, scarcely or rarely) **for the sake of** (over [the situation of]; on behalf of) **a just person** (a righteous one; one in accord with the Way pointed out; someone in right relationship; a rightwised one) **will someone** (anyone; a certain one) **die. For over** (for the sake of) **the good** (noble; virtuous) **person or cause, perhaps** (or: possibly) **someone** (or: a certain one) **may continue being brave enough** (daring; courageous) **to die.**
8. **Yet God constantly stands together with His own love [flowing] into us** (or: But God continuously places, or sets, together the love from Himself, and which is Himself, into the midst of us), **because during our still continuing to exist being** (= while we were yet) **failures** (folks deviating from the goal; ones missing the target; folks who make mistakes; sinners and outcasts), **Christ died over our [condition and predicament]** (on our behalf; for the sake of us).

9. **Much more, then – being now** (at the present time) **rightwised** (placed in right relationship and made fair within the Way pointed out; or: justified and made

free from guilt) **within His blood** (or: in union with the blood which is Him) **– through Him we will be rescued** (saved; delivered; made healthy and whole; returned to our original state and condition), **away from the [conditions or situations of] personal emotion** (inherent fervor; natural mental bent or disposition; teeming passion and swelling desire; or: [our] anger and [human] wrath).

10. **For you see, since** (or: if) **while continuously existing being actively hostile ones** (or: enemies [of people, or of God]) **we were changed from enmity to friendship by God** (or: conciliated to God; or: changed to be wholly other and to be in line, consistent and compatible in God) **through His Son's death, much more** (or: all the more, then) **– being folks that were conciliated** (changed down from enmity to friendship and made totally other than we were) **within His Life** (or: in union with the life which is Him) **– we will be rescued** (delivered; saved; cured and restored to the health and wholeness of our original state and condition).

11. **And not only that, but further, we also constantly exult, speak loudly with pride, boast, rejoice and glory within God, through our Owner** (or: Lord; Master), **Jesus Christ – through Whom we now receive** (actively seize; grasp; take-down and hold by hand) **the [aforementioned] process of being changed to be in line, consistent and compatible**

(the change from enmity to friendship where we are totally other than we were; the reconciliation; the down-exchange; the change, [induced by the action of God,] which came down [upon us]).

12. **Because of this** (Therefore; That is why), **just as through one man** (through the act or agency of one person) **The Sin** (or: the failure; the miss of the target; the deviation from the goal) **entered into the ordered System** (the world of religion, culture, economy and government; or: the cosmos), **and through The Sin** (failure; the mistake; the miss of the target; deviation) **The Death also, in this way The Death thus also passed through in all directions** (or: came through the midst causing division and duality; went throughout) **into all mankind** (or: into the midst of humanity; or: to all people), **upon which [situation], all sinned** (or: everyone fails and misses the target, falls short of the goal, makes mistakes and deviates from the goal)

13. **– for until** (up to the point of; = prior to) **Law** (or: custom), **sin** (failure; missing of the target; deviation from the goal) **continued existing within the ordered System** (world of religion, government, economy and culture; or: cosmos), **yet sin** (failure; missing; deviating) **is not continuing to be logically considered** (is not being taken into account; is not habitually being put on one's account; is not continually counted), **there being** (or: existing) **no law** (or: custom) **–**

14. **But nonetheless The Death reigned** (or: holds royal and kingly rule) **from Adam until Moses** [= Law], **even upon those not sinning** (failing to hit the target; deviating from the goal) **upon** [B and other MSS: within] **that which is**

conformed to (upon the occasion of the similarity of; in the likeness of) **the stepping aside** (or: the transgression) **of Adam – who is, and continues being, a type** (an impress; a prefigure; a pattern) **of the One being repeatedly** (or: always) **about to … [be(?) come(?) do something(?)]** (or: the One habitually impending).

15. **But on the contrary, [it is] not in the same way [with] the thing that has been graciously given as [it was with] the fall to the side** (or: = the stumbling aside and the offence is not simply balanced out by the joyful gift of grace – the gratuitous favor). **For you see, since** (or: if) **by** (or: in) **the fall to the side** (the stumbling aside; the offense) **of the one THE MANY** (= the mass of humanity) **died, MUCH MORE** (= infinitely greater) **[is] the Grace of God** (God's Grace; the favor which is God), **and the gift** (or: gratuitous benefit) **within Grace and joyous Favor, by that of the One Man, Jesus Christ, surrounded** (or: encircles) **into superabundance** (extraordinary surplus and excess) **into THE MANY** (= the mass of humanity).

16. **And further, [it is] not [with] the effect of the gratuitous gift as [it was] through one missing of the target** (failing; deviating; sinning)**. For you see, on the other hand, the judgment** (the separating, evaluation and verdict) **[was] from out of one [failure and deviation, which led] into condemnation** (a down-judging). **But on the other hand, the effect of the grace** (the gratuitous favor and the resulting benefit) **[is] from out of many falls to the side** (stumblings-aside; offenses) **into the effect of rightwising**

(the result of a placing into right relationships within the Way pointed out; or: an act of justice; an effect of equity; a just award; or: a result of acquittal, removal of guilt, and justification).

17. **For since** (or: if) **by the fall to the side** (or: in the stumbling aside; with the offense) **of the one The Death reigned** (or: reigns; rules as king) **through that one, much more, rather, will the peoples** (= the masses of humanity) **– while continuously receiving and seizing upon** (taking in hand) **the surrounding** (encircling) **superabundance** (extraordinary surplus and excess) **of the Grace and of the gratuitous gift of the rightwising** (of the fair and equitable dealing; of the placement in right relationship in the Way; of the justification and freedom from guilt) **– be reigning** (or: ruling as kings) **within and in union with Life through the One, Jesus Christ.**

18. **Consequently, then, as [it was] through one fall to the side** (or: one offense) **[coming] into all mankind** ([permeating] into all humanity; = [extending] into the whole race) **[bringing them] into condemnation** (a separating and evaluating with a decision which leads down), **THUS ALSO and in the same way, through one rightful act in accord with the Way pointed out** (through one act of justice and equity; through a single decree of right relationship; through one act of rightwising) **[it comes] into ALL MANKIND** (all humanity; all people; = the whole race) **[bringing them] into a rightwising of life**

(or: Life's right relating and justifying in accord with the Way pointed out; a

making of situations and conditions to be right, which pertains to Life; an expression of fairness and equity, which is life).

19. **For JUST AS through the unwillingness to listen, or to pay attention, resulting in disobedience** (or: the erroneous hearing leading to disobedience) **of the one person THE MANY** (= the mass of humanity) **were rendered** (established; constituted; placed down and made to be) **sinners** (failures; ones who diverge and miss the target), **THUS – in the same way – ALSO through the submissive listening and paying attention resulting in obedience of the One THE MANY** (= the mass of humanity) **will be rendered** (placed down and established as; constituted; appointed to be**) just ones**
(folks who have been rightwised; people in the Way pointed out; righteous ones who are free from guilt; folks in right relationship and who are fair and equitable).

20. **Yet Law and custom at one point entered in alongside** (or: came into the situation by the side**) to the end that the fall to the side** (or: so that the offense and the stumbling aside) **would increase to be more than enough** (should greatly abound and become more intense**). But where the Sin** (the failure; the divergence and missing of the target) **increases** (or: abounded to be more than enough; becomes more intense) **THE GRACE** (or: joyous favor) **at once super-exceeds** (or: hyper-exceeded) **over and above, surrounding to excessive abundance and overflow,**
21. **to the end that JUST AS the Sin** (the failure; the erroneous act; the digression which issued in missing the goal) **at one point reigned** (or: ruled as king; exercised sovereign sway) **within the Death, in this way** (or: THUS SO) **also the Grace and joyous favor would reign** (should rule as king; can exercise sovereign sway) **through the condition, state and quality of being rightwised** (characterized by fair and equitable dealings, and in right relationships which accord to the Way; righteousness) **into Life belonging to, pertaining to and having the characteristics of the Age** (or: eonian life; the Life of the Ages; Life for the ages) **– through Jesus Christ, our Owner** (Lord; Master).

CHAPTER 6

1. **What, then** (or: consequently), **shall we say** (or: declare)**? Should we continue prolonging our remaining** (or: May we stay longer, remain on, habitually abide or persist) **in the Sin** (the failure; the missing of the target; the error; the deviation from the goal), **to the end that the Grace may increase to be more than enough?**
2. **Certainly not** (May it not come to be; May it not happen)**! We, the very ones who once died by the Sin** (or: die in deviation; died with reference to missing the target; died to failure; die in error), **how shall we** [other MSS: could we] **still** (or: yet) **live within it?**

3. **Or are you continuing to be ignorant** (are you remaining without experiential knowledge; do you continue to not know) **that as many of we who are immersed** (or: were at one point baptized) **into Christ Jesus are immersed** (or: were then baptized) **into His death?**
4. **We, then** (or: consequently), **are** (or: were) **buried together** (entombed together with funeral rites) **in Him** (or: by Him; with Him), **through the immersion** (baptism), **into the death, to the end that just as** (or: in the same manner as) **Christ was roused and raised forth from out of the midst of dead folks THROUGH** (through means of) **THE GLORY** (the glorious manifestation of splendor which calls forth praise; the notion; the renown; the reputation) **of The Father** (or: which is the Father), **thus also we can walk around** (or: we also should likewise conduct ourselves and order our behavior) **within newness of life** (in union with life characterized by being new in kind and quality, and different from that which was former).

5. **For since** (or: You see, if) **we have been birthed** (have become; have come to be) **folks engrafted and produced together** (or: planted and made to grow together; brought forth together; congenital) **in, by and to the likeness** (or: similar manner) **of His death, certainly we shall also exist [in the likeness] of The Resurrection**

(pertaining to, having the character and quality of the resurrection; or: we shall also continuously be [with the likeness] which is the resurrection),

6. **while constantly knowing this by intimate experience, that our old, former humanity is crucified together** (or: was simultaneously and jointly impaled and put to death on an execution stake) **with [Him], to the end that the body of the Sin** (the body of failure; the body that pertains to the deviation which resulted in missing the target) **would** (or: could) **be rendered useless and inoperative** (idled-down to be unproductive; made null, inactive and unemployed), **for us to no longer continually be a slave to the Sin** (or: perform as a slave in the failure, for the Sin, or by deviating and thus missing the goal),
7. **for you see, the one at some point dying** (or: suffering death) **has been rightwised away from the Sin**

(or: set in the Way pointed out, away from the Failure; turned in the right direction, away from the deviation and missing of the target; placed into equity and right relationships, away from error).

8. **Now since we died** (or: if we die) **together with Christ, we are continuously believing** (trusting; relying) **that we shall also live together in Him** (by Him; for Him; to Him),
9. **having seen and thus knowing and perceiving that Christ, being aroused and raised forth from out of the midst of dead folks, is no longer dying. His death is no longer exercising ownership** (or: Death is no longer being lord or exerting mastery pertaining to Him),
10. **for what He died** (or: for [the death] which He died), **He died for the Sin** (or: by the Failure; in the deviation; to the Sin) **once for all [time]** (once and only

once); **yet what He lives** (or: Yet [the life] which He continues to live), **He continues living in God** (for God; to God; by God; with God).

11. **Thus you folks, also, be constantly accounting** (logically considering; reckoning) **yourselves to exist being dead ones, indeed, by the failure to hit the target** (or: in the Sin; to the deviation), **yet ones continuously living by God** (in God; for God; to God; with God), **within Christ Jesus, our Owner** (or: in union with [the] Anointed Jesus, our Lord and Master).

12. **Do not, then, let** (or: Stop allowing, then) **the Sin** (or: failure; the mistake; deviation from the goal) **to continue reigning** (being on the throne and ruling as king) **within your mortal body, [leading] into the continual listening in submissive obedience to its earnest desires** (its full rushing of emotions, passions and lusts).
13. **And stop constantly placing your members** (or: body parts) **alongside** (providing and presenting them) **[as] tools** (or: instruments) **of injustice** (disregard for what is right; activities discordant to the Way pointed out); **but rather, you folks must habitually present yourselves** (place yourselves alongside for disposal) **to God** (for God; in God; by God; with God) **as if being folks continually alive, forth from out of the midst of dead ones, and your members [as] tools** (instruments) **of fair and equitable dealing in the Way pointed out** (of justice, righteousness and rightwisedness) **by God** (in God; for God; to God; with God),
14. **for your sin** (your failure; your missing of the target) **will not exercise mastery** (or: for deviation from the goal shall not exert ownership and rule as your lord), **for you folks are not** (do not exist being) **under Law** ([= Torah]; or: custom), **but rather under Grace** (undeserved joyous favor).

15. **What, then? Should we** (May we) **occasionally sin** (miss the target; fail), **because we are not** (we do not exist being) **under law** (or: a custom; or: = Torah), **but rather under grace** (undeserved, joyous favor)**? Certainly not** (May it not come to be or happen)**!**
16. **Have you not seen and thus know** (Are you not aware) **that to whom** (for whom; or: in what) **you habitually place yourselves alongside, presenting and providing yourselves as slaves into submissive, obedient hearing, you folks are, and continue being, [his or its] slaves – to whom** (in what; for which) **you habitually submit in obedient hearing – whether of failure** (of sin; of missing the target), **into death, or of submissive, hearing obedience into fair and equitable dealings of right relationship in the Way pointed out** (justice; rightwisedness).

17. **But Grace by God** (or: Now unmerited joyous favor in God)**: that you folks were existing, continuing to be slaves of the Sin** (slaves of failure; slaves to missing the target), **yet you submissively hear to obey – from out of heart – [the] type** (pattern imprinted by chisel or die; imprint of a seal; the blow; the image or form wrought) **of instruction** (or: teaching) **into which you are** (or: at

one point were) **given over** (handed over and entrusted; given alongside).
18. **Now, being set free** (or: liberated) **from the Sin** (failure; error), **you folks are** (or: were suddenly) **enslaved** (made slaves) **to justice**
(or: in the Way pointed out; for fair and equitable dealings; by the well-ordered, righteous existence; to rightwised relationship and behavior).

19. **I am speaking humanly because of the weakness or sickness of your flesh** (= your inner being; or: = your human condition; or: = the self that had been distorted by the System)**: for even as you folks presented** (place and provide alongside) **your members [as; being] slaves by** (for; in; to) **the Uncleanness and by** (for; in; to) **the Lawlessness, [leading] into that Lawlessness, in this manner** (or: thus) **now you folks must place** (provide and present) **your members [as] slaves of the Way pointed out** (slaves of rightwised relationship in fair and equitable dealings; slaves of justice and righteousness) **[leading] into the quality and sphere of being set-apart** (or: into consecrated holiness).

20. **For when you folks were existing being slaves of the Sin** (slaves of failure; slaves of deviation from the goal), **you were existing being free ones [in regard] to the Way pointed out** (to rightwised relationship; to fair and equitable dealings; to justice and righteousness).
21. **What fruit, then, were you having** (did you used to hold or possess) **at that time, upon which [situation or condition] you folks now continue to be ashamed and embarrassed? For, indeed, the outcome** (the end; the goal; the fruition; the consummation) **of those things [is] death.**

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

23. **For the subsistence pay** (the ration money; the allowance) **of the Sin** (failure; the missing of the target) **[is] death, but God's undeserved joyous gift** (or: the result of the gracious gift of God; the effect of the favor, which is God) **[is] life which belongs to, is proper to, pertains to and is connected to the Age** (eonian life; Life for the ages) **within Christ Jesus, our Owner** (or: in union with Christ Jesus, our Lord).

CHAPTER 7

1. **Or are you continuing to be ignorant** (are you remaining without experiential knowledge and insight), **brothers** (= Family members; = fellow believers) **– for I am speaking to those having intimate experiential knowledge of Law** [= those who understand Torah] **– that the Law** [= Torah]

continuously performs as lord (owner; master) **of the man for as long as he is living?**

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

3. **Consequently** (or: Accordingly), **then, [with the] continued living of the husband, she will be dealing as an adulteress** (or: bear the title "adulteress") **if she should become [a wife] for** (or: to) **a different man** (or: husband); **but if the husband may die, she is free** (she exists in a state of freedom) **from the law** [= Torah], **not to be an adulteress, pertaining to her becoming [a wife] for** (or: to) **a different man** (or: husband).
4. **So that, my brothers, you folks also were made dead to the Law** (or: were put to death by the Law [=Torah]), **through the body of the Christ, [proceeding] into the situation to become [the wife] for** (or: to; in) **a different One – in** (to; for) **the One being roused and raised forth from out of the midst of dead folks – to the end that we may bear fruit by God** (or: produce a harvest in, for, to and with God).

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

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

7. **What, then, shall we say** (or: declare)**? [Is] the Law** (or: custom) **sin** (error; failure to hit the target; deviation from the goal)**? Certainly not** (May it not come to be)**! Instead** (or: But rather) **I did not** (or: do not) **at any point experientially and intimately know the Sin, if not through Law** ([= Torah]; or: custom). **For**

besides, I had not seen and thus had not known (become conscious of) **the full passion** (earnest desire; lust; coveting; emotion upon something) **if the Law and the custom were not continuously saying** (or: except the [Torah] kept on saying), **"You will not put strong emotions upon something** (or: You shall not have a strong impulse or desire; You will not crave or covet)**."**

8. **Yet the Sin** (or: failure; the error; the mistake; the missing of the target; the deviation from the goal), **taking** (receiving in the hand and thus, getting) **a starting point** (a base of operation; an occasion; a means of beginning) **through the implanted goal** (impartation of the finished product within; inward directive; commandment)**, works** (or: worked) **down to effect and produce within me every full passion, strong impulse, over-desire and craving emotion upon things – for apart from law** (or: a custom; or: [= Torah]) **sin** (error; failure; missing the target) **[is] dead** (or: [was] lifeless).
9. **Now I was at one time** (or: formerly) **habitually living apart from law** (or: I was once alive, independent from custom and [Torah]), **yet, in connection with the coming of the implanted goal** (impartation of the finished product within; inward directive; commandment)**, the Sin becomes alive again** (or: deviation, failure, error and the missing of the target revived and comes back up to life), **but I die** (or: and I died; yet I die).
10. **Also, the implanted goal** (impartation of the finished product within; inward directive; commandment) **– the one [meant to lead] into Life – this was found by me** (for me; in me; to me) **[to be leading] into death.**
11. **For the Sin** (failure; error; the miss when shooting at a target; the deviation from the goal), **taking a starting point** (receiving an occasion and base of operation) **through the implanted goal** (impartation of the finished product within; inward directive; commandment)**, completely makes me unable to walk the Path** (made me incapable to walk out; thoroughly cheats and deludes me, making me lose my Way; deceives me) **and through it kills me off** (or: slaughtered me).

12. **And thus** (or: Consequently) **the Law** [= the Torah], **indeed, [is] set-apart** (holy; consecrated) **and the implanted goal** (impartation of the finished product within; inward directive; commandment) **[is] set-apart** (holy) **and in accord with the Way pointed out** (fair; equitable; just) **and good** (virtuous).
13. **Then did the good come to be death for me** (in me; to me)**? Certainly not** (May it not come to be)**! But rather, the Sin** (failure; error; the miss; the mistake; the deviation), **to the end that sin** (error; failure; missing; mistake; deviation) **may be brought to light and made visible** (or: in order that it may be made to appear and be shown as being sin), **is constantly producing** (or: working down) **death through the good** [i.e., the commandment], **to the end that the Sin** (failure; the miss; error; the deviation), **through the implanted goal** (impartation of the finished product within; inward directive; commandment)**, may come to be in accord with a throwing beyond that is missing the target**
(or: may happen according to excess which is failing; may become extremely erroneous; should come to be in line with a deviating shooting

over the goal; or, substantially: may become an exceeding failure, an excessive sinner or a total outcast).

14. **For we have seen and are aware** (or: know) **that the Law** [= Torah] **constantly exists being** (or: is) **spiritual** (pertaining to spirit; having the qualities of a Breath-effect), **yet I, myself, am** (or: constantly exist being) **fleshly** (composed of flesh; carnal; flesh-oriented), **being one having been and now remaining sold under [the power and control of] the Sin** (under failure; under the miss of the Target).
15. **For what I am constantly producing** (continuously working down and effecting; habitually accomplishing) **I do not intimately know** (experience in my understanding). **For you see, that which I continually will** (habitually intend and purpose), **this I do not habitually practice. But rather, that which I constantly hate, this I continue to do!**

16. **Now if what I am not continually willing** (not habitually intending), **this I am habitually doing, I am constantly concurring with** (conceding; agreeing with; a prophetic voice with) **the Law** [= the Torah], **that [it is] ideal** (fine; excellent; beautiful).
17. **Yet now** (= as the case really stands) **I, myself, am no longer habitually producing** (continuously working down and effecting) **this, but rather the Sin** (the failure; the personified error of missing the Target; the deviation) **continuously housing herself** (or: making its home; inhabiting; dwelling) **within me.**

18. **For I have seen and thus know that good** (or: virtue) **is not habitually making its home** (housing itself; dwelling) **within me – that is, within my flesh** (= alienated inner being) **– for the [ability, circumstance or condition] to will** (or: intend; purpose) **is continually lying near beside me, but the [ability, condition or circumstance] to constantly produce** (work down, effect and accomplish) **the ideal** (the fine; the excellent; the beautiful) **[is] not.**
19. **For that which I constantly intend** (will; purpose) **– a good thing** (a noble deed; a virtuous act) **– I do not normally do** (or: I am not consistently doing what I continually will, intend and purpose: [something] good), **but rather, that which I continuously do not intend** (or: will) **– a worthless** (ugly; ignoble; base; bad; evil) **thing – this I habitually put into practice!**
20. **Yet if that which I am not willing** (intending), **this I am constantly doing, I, myself, am no longer producing** (working down and effecting) **it, but rather, [it is] the Sin** (the failure; the error; the miss; the deviation) **continuously housing herself** (making its home; dwelling) **within me.**
21. **Consequently I keep on finding the principle** (or: this law) **in me – in the person normally willing** (purposing; intending) **to habitually do** (perform; produce) **the ideal** (the beautiful; the fine) **– that in me** (or: with me; for me) **the worthless** (the ugly; the ignoble; the base; the evil) **is constantly lying close by.**
22. **For habitually I am pleased with** (take enjoyment and delight with) **the**

principle and law which is God (or: the principle of God; or: the law from God), **down in** (or: in correspondence with; on the level of) **the inner** (or: interior) **human** (or: the person within; the inside humanity),
23. **yet I constantly see** (or: observe) **a different principle** (or: law), **within my members, [which is] by the Law** (or: custom; or: [= Torah]) **repeatedly taking the field to wage war against my mind** (or: to wage war in opposition to, and in the place of, the law of my mind), **and repeatedly taking me prisoner and leading me into captivity within the principle** (or: in union with the law) **of the Sin** (the failure; the error; the miss of the Target; the deviation from the goal) **– the one continuously existing** (or: now being) **within my members.**

24. **I [am] a wretched** (miserable, distressed, enduring severe effort and hardship) **man** (or: human)! **What will rescue me from out of the body of this death** (or: from out of this body of the death; out of this body which pertains to death and which has its origin, character and qualities in death)**?**
25. **The Grace and joyous favor of God – through Jesus Christ our Owner** (Lord)**!**

[other MSS: The grace of {the} Lord; other MSS: Yet {there is} grace and favor in God (or: by God; with God), through Jesus Christ our Lord (or: Master); other MSS: I habitually give thanks to, and speak of the goodness of grace in, God!] **Consequently, then, I myself in** (or: by; with) **the mind, indeed, continuously perform as a slave to and for the principle and law which is God** (or: in God's Law; with God's principle), **yet in** (or: by) **the flesh** (= with the self which is oriented to society and the System)**, to, for and in a principle** (or: with a law) **of failure** (sin; error; missing the Target; or: by Sin's law).

CHAPTER 8

1. **Nothing, consequently, [is] now condemnation for those within Christ Jesus** (or: [There is] not one thing [that is] really now a downward-judging to, in or with the folks in union with [the] Anointing of Jesus)**!**

[A, D & later MSS here add: {They} are not habitually walking around (= living their lives) in accord with (or: corresponding to) flesh] [Aleph2, D2 & later MSS here add: but to the contrary in accord with (or: corresponding to) spirit (or: Breath-effect; or: {the} Spirit).]

2. **For the principle and law of, and which is, the spirit of 'The Life within Christ Jesus'**

(or: For you see, the Law of Life's spirit, joined with [the] Anointing of Jesus; or: For the Spirit's law of life within Christ Jesus; or: the Law of the Breath-effect, which is Life in union with [the] Anointed Jesus)

frees you away from the Law of the Sin (or: the principle of failure and the missing of the target; the code of behavior that produces error; the principle of deviation from the goal) **and the Death** (or: immediately set you [other MSS: me] free for the law that deals with and has the character of sin and death).

3. **You see, [because of] the powerlessness and inability of the Law** (the written code; [= Torah]) **– within which it kept on making [folks] weak and feeble** (the active voice; but as an intransitive: in which [incapability] it was constantly falling sick and continued being without strength) **through the flesh** (= the alienated self; = the self oriented toward the System) **– in sending His Son** (or: by sending the Son, Who is Himself) **within a likeness of flesh pertaining to and connected with sin** (or: in sin's flesh; in union with [human life] marked by and associated with failure and the miss of the target), **and concerning sin**

(failure; error; a missed target; deviation; [note: or, as a technical term for the sin offering: = to be the sin-offering; see: Lev. 4:32; 5:6-9; 2 Chron. 29:24; Ps. 40:6]), **God gives judgment against** (or: condemned; gives down a decision; passed down a sentence on) **the Sin within the flesh**

(or: the failure, the error, the miss of the target and the deviation [which is] in union with the [human nature]),

4. **to the end that the effects of the fair and equitable deed in which wrong was set right, resulting from being turned in the right direction within the Way pointed out, which is the principle,** (or: so that the effect of the right relationships which come from [His] law and custom; or: in order that the equity of the Law) **may be fulfilled and become full within us – in those habitually walking about** (or: = for the folks ordering their behavior and living their lives) **not in accord with flesh** (or: not down from, corresponding to or on the level of [alienated human nature]), **but rather in accord with spirit** (or: down from [the] Spirit; corresponding to, on the level of and in the sphere of Breath-effect).

5. **You see, those continuously existing in accord with flesh** (or: folks by habit being on the level of [alienated human nature]) **habitually think about, have an understanding based upon, are inclined to, set their mind on and are disposed to the things of the flesh** [= the natural level], **yet those in accord with spirit** (or: down from [the] Spirit; on the level of Breath-effect) **[think about] the things and matters of the spirit** (or: the Spirit; Breath-effect).

6. **For the thinking** (mind-set; way of thinking; disposition; understanding and inclination; the minding; the opinion; the thought; the outlook) **of the flesh** (= alienated human nature that is controlled by society or influenced by the System) **[is] death, yet the thinking** (mind-set; disposition; thought and way of thinking; outlook) **of the spirit** (or: the Spirit; the Breath-effect) **[is] Life and Peace,**

7. **because the thinking** (thought processes; mind-set, outlook) **of the flesh** (= the alienated inner being) **[is] enmity [streaming] into God** (or: hostility or hatred with a view to God), **for it is not being humbly aligned** (being habitually placed under and submitted; or, as a middle: is not subjecting itself; is not humbly arranging and marshaling itself) **to the principle and law which is God** (or: in God's principle; by the law from God), **for neither is it able nor does it have power.**

8. **Now the folks continuously existing in the midst of** (or: being in union with) **flesh** (= the alienated natural realm; or: = the religious system involving flesh sacrifices) **have no power and are not able at any point to please God**

(or: to fit or adapt to God; or: to be content with God; or: to be acceptable in God).
9. **Yet you folks are not constantly existing within the midst of flesh** (you are not in union with [the alienated natural realm or the system involved with flesh sacrifices]), **but rather within spirit and in union with Breath-effect, since indeed** (or: if so be that; if as is the fact that) **God's Spirit** (or: [the] Breath-effect which is God) **is continuously housing Itself** (making His abode; residing; dwelling; by idiom: living together as husband and wife) **within you folks. Yet if anyone is not continuously having, or not habitually and progressively holding, Christ's Spirit** (or: So since someone is not regularly possessing a Breath-effect which is Anointed), **this one is not habitually existing from Him as his Source** (or: is not now having His character or qualities; or: is not His).
10. **But since Christ** (or: Yet if [the] Anointing) **[is] within you folks, on the one hand the body is dead and lifeless because of sin** (due to failure; because of deviation and missing the target), **yet on the other hand, the spirit [is; has] life because of fair and equitable dealings, rightwised relationships, and justice within the Way pointed out** (or: on account of Righteousness).

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

12. **So then, brothers** (or: Consequently, then, fellow believers), **we do not continue being debtors to the flesh** (or: we are not folks under obligation in the [alienated natural realm or system of flesh sacrifices]), **[i.e.,] of the [situation] to be continually living down on the level of and in accord with flesh,**
13. **for you see, if you folks are continuously living down on the level of, and in accord with, flesh** (= the alienated self, or, the system of flesh sacrifices)**, you are about to be dying away. Yet since** (or: if) **in spirit** (or: by [the] Breath-effect; with [His] Spirit), **you folks constantly put to death** (or: deprive of life) **the practices and activities of the body, you will live.**

14. **For as many as are being continuously led by God's Spirit** (or: are being habitually led in the Breath-effect which is God), **these folks are God's sons** (these continuously exist being sons of God; or: = these are folks who have the character and qualities of God).

15. **For you folks did** (or: do) **not receive again a spirit of slavery to fear** (or:

get slavery's spirit or breath-effect again, unto fear; or: take an attitude which personifies being a slave [leading] into fear again), **but rather you received a spirit of being placed as a son** (or: a Breath-effect which set you in the position of a son; or: you receive sonship's spirit), **within which** (or: in union with Whom) **we are habitually crying out, "Abba** (Daddy; Dad), **O Father!"**
16. **The same Spirit** (or: spirit; or: The Breath-effect Himself) **is constantly witnessing together with our spirit** (is continuously bearing joint-testimony to our spirit; is habitually co-witnessing for our spirit; is progressively adding confirming testimony and evidence in our spirit) **that we are, and continuously exist being, God's children** (ones born of God; God's bairns; God's children by natural descent).
17. **Now since children** (or: Yet if ones born by natural descent), **also heirs** (possessors and enjoyers of an allotted inheritance)**: on the one hand, God's heirs, on the other, Christ's joint-heirs**

(or: indeed possessors and enjoyers of an allotment pertaining to God and from God, yet possessors and enjoyers together in an allotment pertaining to Christ and belonging to Christ) **if so be** (or: provided) **that we are continually affected by sensible experiences together – feeling together; receiving impressions, undergoing passion or suffering together – to the end that we may also be glorified together**

(or: can be given a shared appearance; would together receive a manifestation of that which calls forth praise; should be given a joint-approval and a joint-reputation; may be thought of and imagined together).

18. **You see, I have come to a reasoned conclusion** (or: I am reckoning and logically considering) **that the sensible experiences – sufferings, impressions, passions or feelings – of the current season** (or: of the situation fitted to the present time) **[are] not equivalent** (do not balance the scales; are not of equal value or worth) **[in looking] toward the glory** (or: [are] of insufficient weight when put in balance to the manifestation which calls forth praise as well as the reputation and good opinion) **which is progressively about to be revealed into us** (or: unveiled into our midst; uncovered to us).
19. **For the looking away and watching with the neck and head stretched forward alertly** (= the concentrated and undivided focus) **of the creation is constantly receiving and taking away from out of** (or: is continuously looking for, awaiting and anxiously expecting) **the unveiling of God's sons**

(or: = the uncovering and revealing of folks who have the character and qualities of God; or: the disclosure pertaining to the sons of God; or: the unveiling and revelation which belongs to God's sons).

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

21. **because** (or: that) **even the creation itself will be set free** (will be liberated and made free) **from the slavery of decay – and the bondage of deterioration which leads to fraying and ruin – [and released] into the freedom of the glory and splendor of God's children** (or: into the liberty of the manifestation of that which calls forth praise and a good opinion, which pertain to God's born-ones).

22. **For we have seen, and thus know and are aware, that all the creation is continuously sighing, groaning and travailing together as in childbirth** (suffering common birthing pains) **until now** (the present moment).
23. **Yet not only [this], but further, even we ourselves – constantly holding** (or: having; possessing) **the firstfruit of the Spirit** (or: the Firstfruit whose source is the Breath-effect; or: the first offering which is spirit and the Breath-effect) **– we ourselves also continually sigh and groan within ourselves, continuously awaiting [yet] constantly with our hands taking and accepting away from out of sonship** (the open recognition and placing as a son; the setting in position of one have the quality and character of the Father; the placing in the Son)**: the ransom-paid redemption of our body**

(or: [and] the loosing from destruction pertaining to our [corporate] body; the body's unbinding and release due to the payment of the ransom).

24. **For in the expectation** (and: with hope) **we are suddenly made whole and healthy**

(or: You see, by the expectation we are delivered and saved; For, to expectation we were at one point rescued; To be sure, we were kept safe for the expectation)**! Now expectation** (or: hope) **being continuously seen** (or: observed) **is not expectation** (or: hope), **for who continues hoping in expectation for what he also constantly sees** (or: observes)**?**
25. **Yet if we continue expecting what we are not seeing** (or: observing), **we continue taking away and accepting from out of it through [the virtue of] remaining under [our present situation and circumstances]** (or: we keep on eagerly awaiting [it] through patient, humble and persistent endurance).

26. **Now, similarly** (or: likewise; in like manner), **the Spirit also** (or: even the Breath-effect) **habitually takes hold together on the opposite side of a situation so as to assist** (joins with a helping hand) **in our weakness** (in our lack of strength and infirmity), **for we have not seen, and thus do not know nor are aware of, the thing which we should think, speak or do toward things going well and being good** (or: pray), **to accord with what must be** (or: commensurate to what is necessary; down from what is binding), **but rather the Spirit Himself** (the Breath-effect Itself) **from above constantly hits the target within us** (or: falls in on our behalf; instead of us hits within; falls in for and over us; or: makes hyper-intercession) **with unexpressed, unutterable or inexpressible groanings**

(or: in sighs too deep for words; with wordless and inarticulate battle cries of deep emotion; in shouts of victory from the core of His Being).

27. **But the One continuously searching** (tracing; exploring; trying to find out [concerning]) **the hearts has seen, and thus knows and is aware of, what [is] the mind-set and way of thinking of the Breath-effect** (or: the Spirit's opinion and thinking; or: the frame of mind and thought of the [person's] spirit), **that** (or: because) **down from God** (or: in accord with God; on the level of and commensurate with God) **it** (or: It; He) **continually hits on target within** (encounters and falls in union; obtains within while interceding), **over [the situation of] and for the sake of [the] set-apart folks** (saints; holy ones; sacred people).

28. **Now [look], we have seen, and thus know and are aware, that to those habitually loving God – to the folks being called and invited according to [the] purpose**

(or: for, in and with the people progressively experiencing love for God – in, with, by and for the people being invited down from an advanced placing, congruent with a design and corresponding to a before-placing and a prior setting forth) **– He is constantly working all things together into good** (or/and: is progressively working all humanity together into that which is advantageous, worthy of admiration, noble and of excellent qualities).

[with other MSS: Yet we know that God is continuously joining everything together (is habitually working together with everything) into goodness by those habitually loving God…]

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

30. **Now [in fact, consider this]: those whom He at one point before-marked-out** (or: designates beforehand) [A reads: knew from prior intimate experience], **these He also at once called** (or: calls; invited), **and whom He called** (or: calls; invites), **these He also in one stroke rightwised** (or: makes right, frees from guilt while making them fair and placing them in right relationships in the Way pointed out). **Now further, those whom He rightwised** (or: rightwises; turns in the right direction; frees from guilt), **these He also instantly glorified** (or: makes of reputation which calls forth praise; gives a splendid appearance; gives honorable thoughts and imaginations).

31. **What, then, shall we say** (or: declare) **to** (or: in the face of) **these things? Since** (or: If) **God [is] over** (thus: = above) **us** (or: on our behalf; for us), **who or what [is; will be; can be; will appear] down against us?** [Nobody! Nothing!]

32. **Surely** (or: At least; In fact; Certainly), **He Who at one point did not spare** (or: spares not) **His own Son, but further, over us all** (or: on behalf of all of us),

He at one point gave (or: hands) **Him over** (or: gives Him up or alongside), **how will He not also, in grace and joyous favor, freely give all things** (or: The Whole) **to us, together with Him?**

33. **Who will bring charges down on** (institute proceedings against) **God's selected and chosen ones** (the folks picked out by God; the ones gathered out and laid in order, who belong to God)**?**
God [is] the One continually and progressively rightwising [them] (or: constantly placing [them] in the Way pointed out and keeping them in right relationships, declaring them just, righteous and free from guilt).

34. **Who [is] the one habitually condemning** (constantly discriminating down against; or, as a future: will be condemning)**?**
Now Christ Jesus [is] at the same time the One dying, yet very much more being aroused and raised [some MSS add: forth from out of dead ones], **Who also exists** (or: is) **within God's right side** (at God's right hand or position; [note: the place of power and offensive weapons, yet also the place of acceptance and receiving]), **Who also continuously hits on-target within** (or: falls in with the situation and addresses the concerns) **over our [situation and predicament]** (and: on our behalf)**!**

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

36. **Accordingly as it has been written, that, "On Your account** (For Your sake; By reason of You) **we are progressively being put to death the whole day! We are logically considered** (accounted) **as sheep which belong to slaughter** (sheep associated with slaughter)**."** [Ps. 44:23]
37. **But rather** (or: On the contrary), **within all these things we are habitually over-conquering** (we are remaining completely victorious; we continue more than conquering) **through the One loving us.**
38. **For you see, I have been persuaded and now stand convinced that neither death, nor life, nor agents** (or: messengers), **nor sovereignties** (rulers; those in prime position), **nor things being now here** (being placed within, at present), **nor things about to be** (about to consecutively come; things impending), **nor powers** (or: capabilities),
39. **nor height** (or: high places), **nor depth** (or: deep places), **nor any other or different created thing** (or: creation; founded thing) **will have power or be able to separate, divide or part us from God's Love which is within Christ Jesus, our Owner** (Lord; Master; Possessor).

CHAPTER 9

1. **Truth I presently speak within Christ** (or: I am constantly speaking reality in union with [the] Anointed One), **I am not now lying** (or: I do not habitually lie), **my conscience** (my joint-knowing from having seen together) **habitually giving joint-witness** (testifying together; giving corroborating evidence) **to me** (in me; for me; with me) **within [the] Holy Spirit** (or: in a set-apart spirit and attitude),
2. **that to me** (or: for me; in me) **a great distressing sorrow** (an annoying grief), **as well as unintermittent** (unceasing) **consuming pain, continues being in my heart.**
3. **For you see, I was being at the point of thinking it good or claiming that I, myself, be** (or: was from time to time considering the good for me, myself, to be) **[as] something set up as an offering devoted to deity** (= a sacrifice), **or accursed** (either: consecrated, or an anathema**), [separated] away from the Christ, over** (or: for the sake of) **my brothers, my relatives** (kinsmen; joint or commonly born ones; fellow countrymen) **according to flesh** (= in the sphere of natural human birth),
4. **the very ones who are Israelites, whose [is] the sonship** (the placing as a son), **and the glory** (the things which call forth praise and bring a splendid reputation), **and the arrangements** (or: covenants), **and the placing of the Law** (or: the setting of custom and legislation), **and the sacred service, and the promises,**
5. **whose [are] the fathers** (= ancestors), **and forth from out of the midst of whom [is] the Christ, the [descendant] down the line of flesh** (or: corresponding to natural descent; on the level of the human realm) **– the One continuously being upon all mankind** (or: the One superimposed on all things)**: God, worthy of praise and blessing** (being spoken well of) **on into the ages! It is so** (Amen)**!**

6. **Yet [it is] not such as that God's Word has fallen out** (thus: = failed in its purpose), **for in consideration of all the folks [springing] forth from out of Israel – not [all] these folks [are] Israel!**
7. **Neither because they exist being seed of Abraham [are] all children! But rather** (or: To the contrary),

> **"In Isaac shall a seed** (= a descendant**) be called in you** (or: For you, a seed will be named in Isaac; To you, offspring will be invited in union with Isaac)."**** [Gen. 21:12]

8. **That is,** [some MSS: That is because] **the children of the flesh** (= those born physically by humans; or: = the self that is produced by influence from the alienated System) **– these [are] not the children of God! But rather, "the children of The Promise" is He continually considering into [being] seed** (or: He is constantly counting into [the] Seed; [that] is habitually reckoned for a seed).
9. **For the Word** (or: message) **of Promise [is] this:**

> **"Corresponding to** (or: At; In line with) **this season** (or: In accord with this

fitting situation) **I will come, and then a son will exist for Sarah** (or: shall be by Sarah; will exist in Sarah)**."** [Gen. 18:14]

10. **Yet not only so, but further, Rebecca, also, continued having a marriage-bed** (= was habitually having sexual intercourse and conceiving children) **from the midst of one man, Isaac, our father** (= ancestor).
11. **For you see, not as yet being born ones, nor ones practicing** (performing; accomplishing) **anything good or vile** (mean; sorry; careless; bad [*p*46 reads: worthless; of bad quality; corrupt; evil]) **– to the end that God's purpose, which He designed and set beforehand, may continually remain** (abide; dwell) **down from** (corresponding to and in accord with) **election** (a selection and choosing-out; a choice), **not forth from out of works** (or: actions), **but instead from out of the One continually calling** (inviting; summoning) **–**
12. **It was said** (or: declared) **to her that,**
    "The greater [by implication: the older] **will perform as and be a slave to and for the smaller** [by implication: the younger; the inferior]**."** [Gen. 25:23]
13. **Just as it has been written,**
    "Jacob I love, yet Esau I regard with ill-will (I hate; I feel distaste for; I love less; I am unfriendly to; I dislike; I am tired of; I esteem with little affection)**."** [Mal. 1:2-3]
14. **What, then, shall we say? Not [that there is] injustice** (behavior contrary to the Way pointed out) **with God? Of course not** (May it not come to be)**!**
15. **For He is saying to Moses,**
    "I will be merciful to (will relieve the distress and misery of) **whomever I should habitually be merciful** (or: I may continuously relieve of distress and misery), **and I will be compassionate to whomever I should** (or: may) **be continuously compassionate."** [Ex. 33:19]
16. **Consequently, then, [it is] not of the one constantly exercising his will** (or: [it does] not pertain or belong to habitually intending or designing), **nor of the one constantly rushing forward** (or: nor does it pertain or belong to the one continuously running or habitually racing), **but rather of God** (belonging to or pertaining to God), **the One constantly being merciful** (or: habitually and continuously relieving from distress and misery; or: but to the contrary, it is from the One repeatedly dispensing mercy, which is God).

17. **For the Scripture is saying to Pharaoh that,**
    "Into this itself (or: For this very thing) **I roused you forth** (I awakened and stirred you to come out), **so that I may display and demonstrate in you My power and ability, so that My Name would be thoroughly proclaimed** (preached and published far and wide) **within all the land** (or: in the entire earth)**."** [Ex. 9:16]
18. **Consequently, then, on whom He from time to time wills** (or: to whom His will is presently directing) **He is continuously merciful** (He constantly relieves from distress and misery). **Yet whom He from time to time wills** (intends; designs), **He continues progressively hardening.**

19. **You will ask me** (or: protest to me), **then, "Why, then, is He still blaming and continuing to find fault? For who** (which one; what) **has withstood** (has stood over against or in place of) **His intention** (His deliberated purpose and resolve) **and is yet still so standing?"**
20. **O man** (or: human)**! On the contrary, even more, what** (or: who) **are you – the one habitually answering back to God** (or: replying against God; from a position of standing instead and in opposition, judging for God; disputing with God)**?**

> **"The thing molded and formed will not say to the One molding and forming, 'Why did** (or: do) **you make** (construct; create**) me thus?'"** [Isa. 29:16; 45:9]

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

22. **Now since** (or: So what if) **God – habitually willing** (or: repeatedly intending) **to display and demonstrate inherent fervor, natural impulse, propensity and disposition** (or: teeming passion; swelling desire; or: anger, wrath and indignation), **and also to make known by personal experience His power and ability – in much long-suffering** (long-breathing; forbearance) **bears and carries** (or: brought forth and produced; or: enduringly supports while moving) **containers** (vessels; instruments; utensils) **of natural impulse** (of passionate disposition; of inherent fervor; of teeming passion and swelling desire; or: of anger; of wrath; of indignation), **being folks having been thoroughly prepared and made adequate for loss** (adapted and adjusted down into ruin, waste and destruction [of their well-being]), **and now continuing in this condition,**
23. **[it is] to the end that He could and would** (or: may) **also at some point make known by intimate experience the riches** (or: wealth) **of His glory** (or: of the glory which is Him; or: His manifestation of that which calls forth praise; His reputation; His opinion) **upon containers of mercy** (instruments of mercy), **which He beforehand prepared** (made ready and provides) **[to enter] into glory and splendor**
24. **– even us, whom He calls** (or: at one point summoned; invites), **not only from out of the Jews, but further, even from out of the nations** (or: out of the ethnic multitudes also; forth from the Gentiles, too).

25. **And so, as He is saying in Hosea,**

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

26. **"and it will be in the place where it was declared to them, 'You folks [are] not My people,' there they will be called 'sons of [the] Living God.'"** [Hos. 2:25; 2:1]

27. **Now Isaiah is repeatedly crying out over Israel,**
"Although (or: If) **the number of the sons of Israel may** (or: should) **be as the sand of the sea, the remnant** (the survivors who are left) **will be delivered** (saved, healed and made whole; rescued);
28. **"for the Lord** [= Yahweh] **will produce a Word of bringing ends together** (or: will construct a thought of completing combinations; will do an accounting of combining goals together; will create [the] thought of finishing things together; will perform [the] Logos of combined maturities) **and of cutting things together** (of combined or summary cuttings) **upon the land** (or: earth)**."** [Isa. 10:22-23]

29. **And further, just as Isaiah before declared,**
"Except the Lord [= Yahweh] **of Hosts left a seed down within for us** (or: conserved a seed in or by us), **we would become as Sodom, and we would be made like as** (or: likened to) **Gomorrah."** [Isa. 1:9]

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

31. **However Israel, habitually pursuing a Law and custom pertaining to rightwising** (a [Torah] which offers right relationship, and has to do with equity, etc.) **did not precede into Law** (did not outstrip [others] into [the] Law and custom; did not reach ahead of others what [Torah] offers).
32. **Through what cause** (or: Why)**? Because [it was] not forth from out of a source of faith, trust and conviction, but rather as from out of works** (actions) **as its source. They dash against and stumble on** (or: by) **the Stone of the Stumbling,**
33. **Just as it has been written,**
"Look and consider! I am repeatedly placing in Zion a Stone of Stumbling, and a Rock of a trap-snare. And the one habitually believing upon Him (or: It) **will not be brought to shame, disgrace, or disappointment."** [Isa. 28:16]

CHAPTER 10

1. **Indeed, brothers** (= family, or, fellow believers)**, the good thinking** (pleasure; consuming desire; good will; delightful imagination) **of my heart, and the request** (plea; petition) **[directed] toward** (or: face to face with) **God over them** (or: for their sake) **[is; leads] into deliverance** (salvation; health and wholeness; restoration to their original state and condition).
2. **For I am habitually testifying and giving evidence among them, because**

they continue possessing a zeal from God (or: For you see, I can repeatedly bear witness to and for them that they constantly hold God's zeal and they continuously have a boiling jealously and hot aspiration concerning God), **but however, not down from** (or: on the level of and in accordance with) **full and accurate experiential knowledge and recognition.**

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

4. **for you see, Christ [is] an end of Law** (or: for Christ [is the] goal of Law; for Christ [is] a termination of [the] Law; for Christ [is] perfection and maturity of law and custom) **[leading] into the Way pointed out in fair and equitable dealings, and rightwised relationships of justice, to and in everyone habitually trusting and believing** (or: for everyone normally exercising faith with conviction; with each person remaining loyal).

5. **For Moses is writing [about] the way pointed out** (the fair and equitable dealings and right relationship) **[which is] out of the Law** [= Torah; some MSS read: from the midst of law], **that,**

> **"The person** (human) **doing** (performing) **the same things** (or: these very things) **will live** (pass his existence; exercise functions of life) **within them** [some MSS: within it] (or: in them [or: it] he shall live and will be possessed of vitality).**"** [Lev. 18:5]

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

> **"You should not say in your heart, 'Who will ascend** (climb back up) **into the Heaven** (or: the sky; or: the atmosphere)**?'"**

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

7. **Or,**

> **"'Who will descend** (climb down) **into the Deep** (the Abyss)**?'"**

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

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

> **"The saying** (the declaration; that which is spoken; the speech) **is** (or: exists) **near you – within your mouth and within your heart!"** [Deut. 30:11-14]

– that is, the declaration of The Faith (or: the saying which pertains to the conviction of trust; that which is spoken which is trust; or: the speech comes from faith, trust reliance and fidelity) **which we are habitually announcing publicly** (proclaiming extensively),

9. **namely that whenever you can speak the same saying** (or: agree) **in your**

mouth, that "Jesus Christ [is] Lord"
(or: so that if at any time you would confess in your mouth the declaration that Jesus [is] Lord [with other MSS: because if ever you should suddenly avow in your own mouth, "Lord Jesus!"]) **and would believe within your heart** (= trust and have confidence in the core of your being) **that God raised** (or: arouses and awakens) **Him forth from out of the midst of dead folks, you will be delivered** (healed and made whole; kept safe; rescued; saved; restored to your original state and condition).
10. **You see, in** (or: by) **[the] heart** (= core of your being) **it is progressively believed and trusted** (or: a person is made loyal and given confidence) **[leading] into rightwisedness** (justice; a turn in the right direction with equitable dealings and right relationships with the Way pointed out), **yet by** (or: in) **[the] mouth the same thing is being repeatedly said** (or: it is agreed and habitually confessed and professed) **[leading] into the midst of a deliverance** (a rescue; salvation; health and wholeness).

11. **For the Scripture is saying,**
"Everyone habitually believing (putting trust) **upon Him will not be disgraced, put to shame, humiliated or be disappointed."** [Isa. 28:16]
12. **You see, there is no distinction or separation made by putting asunder in order to define or distinguish between Jew and Greek, for the same Lord** (Owner; Master) **of everyone** (or: for the same One [being] Lord of all) **is continuously being rich unto** (or: is constantly abundantly furnishing [Himself] into) **all the folks habitually calling upon Him.**
13. **For you see,**
"Everyone – whoever may at some point call upon the Name of the Lord [= Yahweh] **– will be delivered** (rescued; saved, healed and made whole)**!"** [Joel 3:5]

14. **How, then, can** (may; should; would) **they at some point call unto** (= invoke) **One Whom** (or: that which) **they do** (or: did) **not trust or believe** (or: have faith in)**? And how can** (may; should; would) **they believe where they do not hear** (or: trust in Whom they did not hear)**? And how can they at any point hear apart from a person continually making public proclamation** (habitually publishing and extensively heralding)**?**
15. Yet how can they publicly proclaim unless they may be sent forth as representative with a mission (or: as emissaries)**? Just as it has been and stands written,**
"How timely and seasonable [are] the feet of the folks continually bringing and announcing goodness (or: the good news of ease and well-being)**: the good and excellent things!"** [Isa. 52:7]

16. **But, to the contrary, everyone did not put the ear under hearing obedience** (or: However, not all listen in obedience) **to the good news** (or: message of goodness, ease and well-being). **For Isaiah is saying,**
"O Lord [= O Yahweh], **who believes** (which one adhered and trusted) **in**

our hearing (or: by our hearing; in the thing heard from us)**?"** [Isa. 53:1]

17. **Consequently, the faith** (or: the trust; confidence) **[comes] from out of the midst of hearing** [as its source], **yet the hearing [comes] through a saying of Christ** (or: through Christ's utterance; through something spoken concerning Christ; or by means of a declaration which is anointed, or from Christ; through a word uttered which is Christ; [other MSS: God's speech]).

18. **But, I ask, isn't it rather that they didn't pay attention or hear? On the contrary!** (or: However, I am saying, do they fail to hear? Most certainly!)**:**
"Their clear, distinct sound (as vibrations of a musical string; = their voice; = their utterance) **comes out into all the earth** (or: went out into the entire land), **and their sayings** (the things spoken by them; their declarations) **into the boundaries** (limits; extremities) **of the inhabited area."** [Ps. 19:5]

19. **But further, I am asking, isn't it rather that Israel did not come to know or gain insight** (or: However, I say, did not Israel fail to experientially and intimately know**)? First Moses is saying,**
"I will bring rivalry, envy and jealously alongside you folks (or: I will provoke you to jealousy) **upon [the situation of] a non-nation** (a no-nation; upon one not a multitude); **upon [the situation of] an unintelligent** (stupid; unable-to-put-things-together) **ethnic multitude** (or: nation) **I will bring an impulsive mental attitude, anger and vexing indignation and inherent fervor alongside you folks."** [Deut. 32:21]
20. **Yet Isaiah is daring and risking without restraint, and is saying,**
"I am (or: was) **found within those not seeking or trying to find Me;**
I become (or: became; was birthed) **apparent** (visible; obvious to sight; manifest**) in** (or: by; to) **the ones not inquiring about Me."** [Isa. 65a;1]
21. **Now toward Israel He is saying,**
"The whole day I stretch and spread out my hands toward a consistently disobeying (noncomplying; refusing to believe) **and habitually contradicting** (refuting; speaking instead-of; speaking back against) **people."** [Isa. 65:2]

CHAPTER 11

1. **I am asking** (or: saying), **then, God does not** (or: did not) **thrust away His people, does He** (or: did He)**? Certainly not** (May it not happen)**! For I myself am also** (or: also exist being) **an Israelite, forth from out of the seed of Abraham, of the tribe Benjamin.**
2. **God does not** (or: did not) **thrust away His people – whom He by experience intimately foreknew! Or have you not seen, and thus perceive, in [the passage of] Elijah, what the Scripture is saying as he is repeatedly encountering in God** (or: hitting on target when conversing with God), **concerning the sphere and condition of** (or: down against) **Israel?**
3. **"O Lord [= O Yahweh], they kill Your prophets! They dig down under**

(thus: undermine to demolish) **Your altars! And as for me, I was left under, alone** (or: I'm the only one left below), **and they continually seek** (are continuously trying to find) **my soul** (my breath; = they want to kill me)**."** [1 King 19:10, 14]

4. **To the contrary, what does the useful transaction** (the deliberative instruction; the oracle) **say to him?**
"I leave down (or: reserve) **to Myself** (for Myself; in Myself) [other MSS: They have been leaving for Myself] **seven thousand adult males, those men who do not bend a knee to Baal."** [1 Kings 19:18]
5. **Thus, then, also** (or: even) **within the present season** (in the current appropriate situation), **a remnant** (a small remaining part) **has been birthed** (has come to be and exists) **down from a selection of grace** (in accord with a choosing out, or, an election, by a gift of favor and joy).
6. **Now since** (if) **[it is] by grace** (in a gift of favor), **[it is] no longer from out of works** (deeds; actions)**! Otherwise grace** (the joyous gift of favor) **comes to be no longer grace** (or: Else grace is no longer birthed or comes to be grace)
[some MSS add: but if from out of works, it is no longer grace, otherwise the work is no longer work].

7. **What, then? That which Israel is constantly searching for** (or: seeking out), **this it did not encounter** (or: did not hit upon the mark, and thus, obtain), **yet The Selected One** (the Picked-out and Chosen One; or: the choice collection; the elect – that which is chosen out) **hit upon the mark, encountered and obtained it. But the rest** (the folks remaining**) were petrified** (were turned into stone; were made calloused and were hardened),
8. **just as it has been and stands written,**
"God gives (or: at one point gave) **to them a spirit** (breath-effect and attitude) **of stupor, from receiving a piercing blow** (or: deep sleep; a senseless mental condition), **eyes of the [condition] to not see, ears of the [condition] to not hear, until this very day** (or: until today's day)**."** [Deut. 29:4; Isa. 29:10]

9. **And David is saying,**
"Let their table be birthed into a snare (a trap) **and into a wild beast trap-net and into a trap-stick, even into a repayment to them** (for them; in them).
10. **"Let their eyes be darkened, to not see, and let them bend** (or: bow) **their back together [in bondage] through all** (or: every [situation])**."** [Ps. 69:23-24]

11. **I am asking, then, they do not stumble that they should fall, do they? Certainly not! On the contrary, by** (or: in) **their fall to the side the Deliverance** (the Rescue, Salvation, health and wholeness; the restoration to the original state and condition) **[is] in** (for; to) **the nations** (the ethnic multitudes; the non-Jews; the Gentiles; the pagans) **unto "the [situation] to bring jealousy**

alongside (or: in order to provoke them to jealousy).**”** [Deut. 32:21]

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

13. **So I am presently speaking to you** (or: for you), **the nations** (the ethnic multitudes; the non-Jews; the Gentiles; the pagans). **In as much as** (or: For as long as), **indeed then, I myself am an emissary** (envoy; missionary; one sent on a mission with a commission) **pertaining to and belonging to [the] ethnic multitudes** (nations; non-Jewish groups; Gentiles; pagans), **I am continually building the reputation, appearance and notions of my service** (or: I am glorifying the function and execution of my attending in waiting upon [you folks]),
14. **if somehow, possibly, I may arouse my own flesh** (= my own people) **to jealousy and can deliver** (or: should save; as a future: I will rescue and make whole) **certain folks** (or: some) **from among them.**

15. **You see, if their casting away [is, means or brings the] reconciliation** (or: conciliation) **of the world** (the bringing of the universal system to another level of existence; the profitable exchange for the ordered system; or: = all humanity’s change from enmity to friendship), **what [will be] the receiving** (the acceptance; the taking or drawing toward one's self as a companion or associate) **[of them] if not life forth from out of the midst of dead folks?!**

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

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

18. **Stop boasting against** (or: Do not be constantly vaunting or exulting over) **the branches! Now since you are habitually boasting and exulting** (priding yourself), **you yourself are not bearing** (supporting; sustaining; carrying) **The Root, but rather, The Root you!**
19. **You will say** (or: declare), **then, "Branches are broken off** (or: were broken out of [the tree]) **to the end that I may be grafted in."**

20. **Beautifully [put]!** (Ideally [said]!; Well [conceived]!) **In lack of faith or trust** (or: By unbelief) **they are broken off** (or: were broken out of the midst), **yet you yourself stand in faith** (or: by trust; with confidence). **Stop being haughty** (Don't constantly have high opinions; Do not continually think lofty things), **but to the contrary, [be constantly having] an attitude and mindset of respectful awe** (or: [Godly] fear)**!**
21. **For you see, since** (or: if) **God spares not** (or: did not spare) **the natural branches** (the branches down from, or, in accord with, nature), **neither will He spare you!**

22. **Observe, perceive and consider, then, God's useful kindness** (benevolent utility) **and abruptness** (sheer cutting-off; rigorous severity) **– on the one hand upon those falling: abruptness** (sheer cutting-off); **on the other hand** (or: yet) **upon you: God's useful kindness** (benign, profitable utility), **provided** (or: if) **you should persistently remain in** (or: by) **the useful kindness** (or: = be kind and useful). **Otherwise you, also, will be cut out!**

23. **Now they also, if they should not persistently remain in the lack of faith and trust** (or: unbelief), **they will be grafted in, for God is able** (capable; is constantly powerful) **to graft them back in again!**
24. **For since** (or: if) **you yourself were cut out of the olive tree [which is] wild** (of the field or forest) **by nature, and then to the side of nature** (perhaps: outside of or contrary to nature) **you are** (or: were at one point) **grafted in – into a fine** (beautiful; cultivated; garden) **olive tree – to how much greater an extent** (or: for how much rather) **will these, the ones in accord with nature, be engrafted into their own olive tree!**

25. **For I am not willing for you folks to continue being ignorant of this secret** (or: mystery), **brothers** (= fellow believers; family), **in order that you folks may not continue being thoughtful, prudent or discreet by yourselves** [other MSS: among yourselves (or: within yourselves)], **that a petrifying, from a part** (a stone-like hardening in some measure; a callousness [extending over] a part), **has been birthed and come into existence in Israel** (or: has happened to Israel) **until which [time; situation] the full measure** (or: the entire content; = full number) **from the nations** (or: of the ethnic multitudes who are non-Jews) **may enter in.**
26. **And thus, all Israel will be delivered** (rescued, saved, made whole and restored to their original position), **according as it has been written,**

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

27. **"And this [is] the arrangement for them from beside Me** (or: And this [will be] My covenant in, to and for them) **when I take away their failures** (deviations; sins; mistakes; misses of the target; shooting amiss of the goal)**."** [Isa. 59:20-21; 27:9]
28. **Corresponding to** (With respect to; In accord with; Down from) **the Good**

News (the message of goodness and well-being), **on the one hand, [they are] enemies** (hostile ones; ones regarded as enemies) **because of** (or: through; with a view to) **you folks; on the other hand, according to** (in accord with; down from; corresponding to) **the selection** (the choosing out; the election) **[they are] loved ones, because of** (with a view to) **the fathers** (= ancestors),
29. **for the effects of God's gracious gifts and calling** (or: invitation) **[are] unregretted** (not to be regretted afterward; are not subject to recall; = are never taken back).

30. **For just as you folks were once** (or: at one time) **incompliant to God** (or: unconvinced, disobedient, unwilling to be persuaded and stubborn by God), **yet now** (at the present time) **you folks are** (or: were) **mercied** (made the recipients of mercy) **by** (or: in; with) **the incompliance** (disobedience; stubbornness; lack of being convinced) **of these folks.**
31. **Thus, also, these now** (at the present time) **are incompliant** (stubborn; disobedient; unconvinced) **by** (or: for; to) **your mercy, to the end that they also may now be mercied** (would be the recipients of mercy).
32. **For you see, God encloses, shuts up and locks all mankind** (everyone; the entire lot of folks) **into incompliance** (disobedience; stubbornness; lack of being convinced), **to the end that He could** (or: would; should) **mercy all mankind** (may make everyone, the all, recipients of mercy)**!**

33. **O, the depth of God's riches** (wealth; resources) **and wisdom and intimate, experiential knowledge and insight!**
How unsearchable (inscrutable) **His decisions** (distinctive separations; judicial awards; judgments), **and untrackable** (untraceable) **His ways** (paths; roads).
34. **For,**
"Who knows (knew by intimate experience) **the Lord's** [= Yahweh's] **mind? Or, who becomes** (or: came to be) **His planning adviser** (His design counselor; the one who makes determinations with Him)**?"** [Isa. 40:13]
35. **Or,**
"Who gives to Him first, and it will be repaid to him?" [Job. 41:3]

36. **Because, forth from out of the midst of Him, and through the midst of Him** (or: through means of Him), **and into the midst of Him, [is] the whole** (everything; [are] all things; or: = Because He is the source, means and goal of all things – everything leads into Him)**!**
By Him (In Him; To Him; For Him) **[is] the glory** (the manifestation of that which calls forth praise; the reputation; the notion; the opinion; the credit; the splendor) **on into the ages. It is so** (Amen; So be it)**!**

CHAPTER 12

1. **Consequently, brothers, I am repeatedly calling you folks alongside to exhort, implore and encourage you, through God's compassions to stand your bodies alongside** (or: to set or place your bodies beside) **[the] Well-**

pleasing, Set-apart (Holy), **Living Sacrifice by God** (or: in God; for God; to God; with God), **[this being] your sacred service which pertains to thought, reason and communication** (or: your rational service; your logical and Word-based service).
2. **And stop constantly conforming yourself to** (or, as passive: And quit being repeatedly fashioned or patterned together by) **this age** [or, with other MSS: and not to be continuously configured to this age; and to not constantly remodel yourself for this age], **but on the contrary, be continuously transformed** (transfigured; changed in shape, form and semblance) **by the renewing** (or: in the renewal; for the making-back-up-new again) **of your mind into the [situation and condition for] you to be habitually examining in order to be testing and, after scrutiny, approving what [is] God's will** (design; purpose; resolve; intent): **the good and well-pleasing, even perfect** (finished and complete)**!** (or: the thing [that is] virtuous, satisfying and able to succeed.)

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

4. **For you see, just as** (or: according to what is encompassed) **in one body we continuously have** (constantly hold and possess) **many members, yet all the members do not have the same mode of acting** (do not constantly hold the same function),
5. **thus we, the many, are** (and: continue to exist being) **one body within Christ** (in union with [the] Anointed), **yet individually** (or: the situation being in accord with one), **members of one another** (or: but still, [being] on one level, [are] members whose source is, and who belong to, each other).

6. **Now constantly holding** (having; possessing) **excelling grace-effects** (or: gracious favors that carry-through), **down from and in accord with the grace and joyous favor being given to us, in us and for us, whether prophecy – [let it be] down from and in line with the above-word of the faith**
(or: in accord with the analogy of the loyalty; according to the proportion of trust; following the pattern of the corresponding relationship that pertains to the Faith; down along the upward-thought of faith or the up-message of the belief; in accordance with conformability of the Faith; on the level of the correspondence and ratio of confidence);
7. **or whether serving** (thoroughly dispensing in attendance on a duty) **– [let us be, or live] in the service** (the attendance to the duty; the arrangement for

provision; the aid through dispensing); **or whether the one constantly teaching – [let him continue] in the teaching** (the instructing);
8. **or whether the person normally performing as a paraclete** (one habitually calling alongside to aid, admonish, encourage, exhort and give relief) **– [let him flourish] in the calling alongside to give relief and aid, as well as for admonition, encouragement and exhortation;**
the one habitually sharing (imparting; giving together) **– in simplicity** (singleness; or: = with generosity);
the one constantly setting himself before [a situation] (standing in front and presiding; or: being in charge of giving care or aid) **– in diligent haste** (= eagerly);
the one continuously mercying (applying mercy) **– in cheerfulness** (pleasantness; gleeful abandon).

9. **Love [is] not overly critical and [does] not [make] hyper-distinctions or excessive divisions or separations** (or: [is] unfeigned, unhypocritical and [does] not play a role as an actor).

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

10. **In brotherly love** (or: By fond affection, as for members of a family,) **unto one another, [be] tenderly affectionate folks who express warm regard, being people constantly endeavoring to take the lead by the honor** (estimation of value or worth) **of one another** (or: habitually esteeming one another first in value; constantly giving preference to one another in honor).
11. **[Be] eager and in diligent haste – not slothful, lazy or hesitating folks**.
In (or: By) **the Breath-effect** (or: Spirit), **[be] people constantly boiling hot!**
For the Lord (or: In the Owner; By the Lord; To the Lord [= Yahweh or Christ])**, [be] folks constantly slaving** (performing as slaves)**!**

12. **In** (or: By) **expectation** (and: hope**), [be] people continuously rejoicing; in pressure** (squeezing; tribulation; compression**), [be] folks constantly remaining under** (humbly enduring); **in thinking and speaking toward goodness and well-being** (or: by prayer), **[be] people habitually persevering** (persisting in adherence and engagement).

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

14. **You folks must constantly speak well of** (or: bless) **the people consistently pursuing** (or: persecuting) **you: be continuously blessing** (speaking well of [them]) **and stop cursing** (or: you must not continue cursing)**!**
15. **Practice** (or: Be constantly) **rejoicing with those who are presently rejoicing** (or: habitually rejoicing), **and constantly weep** (or: cry; lament) **with those presently** (or: habitually) **weeping;**
16. **in this very same vein, continue being folks who are focusing your thinking into one another: not being those constantly setting their minds on the high positions or elite social statuses** (or: don't be corporately arrogant), **but rather, being folks consistently led away together to the low, humble ones** (or: by the humble people; in the low things; = associate with folks of low social standing).

You folks must not habitually become people of a particular mind-set (or: Stop engendering corporate arrogance or producing opinionated folks; or: = don't become conceited) **among yourselves!**

17. **To no person practice giving away** (returning or repaying) **evil in exchange for evil** (ugly in the place of ugly; worthless, bad, ill, unsound, poor quality over against the same)**!**
Habitually being folks taking thought in advance (having forethought) **for fine things** (or: providing beautiful and ideal things; giving attention ahead of time with regard to things of good quality) **in the sight of all humanity,**
18. **if able** (if capable; if possible), **regarding that which has its source in you folks** (as to that which proceeds from yourselves corporately) **[live] being men continuously at peace with all mankind** (in the midst of all people),
19. **not being folks habitually getting justice for yourselves** (not maintaining what is right concerning yourselves; not avenging yourselves), **beloved ones, but on the contrary, you folks must yield the position held in anger** (or: give a place for [His] natural impulse, propensity, passion and personal emotion; give place to [His] intrinsic fervor; relinquish [your] right to anger or wrath), **for it has been written,**

> **"'In Me** (or: For or By Me) **[is] maintenance of justice** (execution of the Way pointed out; working out of the right); **I Myself, will give away instead** (I will make a recompense; I will take the opposing position of giving away),**' the Lord** [= Yahweh] **is habitually saying."** [Deut. 32:25]

20. **But further,**

> **"If your enemy** (the one hostile pertaining to you) **should perhaps be hungering** (or: continues hungry) **you must continue feeding him morsels** (supplying him with food); **if he may continue thirsting** (be constantly thirsty) **you must continue giving drink to him** (causing him to drink), **for while constantly practicing** (performing; doing) **this you will pile on and heap up burning coals** (embers) **of fire upon his head."** [Prov. 25:21-22]

21. **Do not be habitually conquered under** (or: Stop being overcome by) **the**

worthless (the bad of quality; the ugly and unsound; the evil), **but to the contrary, be constantly conquering** (overcoming; victorious over) **the worthless** (the unsound, the bad and the ugly; the evil) **[by being] in union with The Good One** (or: [a participant] within what is profitable; or: in the midst of virtue).

CHAPTER 13

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

2. **So that, the one constantly placing himself in opposition to the authority** (or: the man resisting and posting an array as to battle against or to stand instead of the authority) **has taken a stand against God's precise and complete arrangement** (or: institution), **and the ones having taken an opposing stand, and remaining in opposition, will take to themselves** (or: will receive in themselves) **a decision** (that which [God] decides to do or to bring to pass; a judgment; a separating leading to a distinction).
3. **For the chief ones** (those in first position; the headships; the princes; the rulers) **are not a fear to** (or: for) **the good work** (the virtuous and profitable action), **but rather, for the worthless** (the ugly; the base; the evil; the one of poor quality).

Now are you not wanting to constantly fear (or: So are you normally desiring to be unafraid of) **the authority?**
Keep doing the good (the virtuous; the profitable), **and you will have praise** (applause; commendation) **forth from it** [i.e., the authority],
4. **for it is God's servant** (attendant who renders service or does a duty; an aid in dispensing; one who arranges for provision) **for you** (or: to you), **[directing you] into the good** (the profitable; the virtuous). **Yet if you should be constantly doing the worthless** (the evil; the base; the thing of poor quality; the ugly), **be fearing, for it is not purposelessly** (aimlessly; vainly) **continuing to bear the sword! For it is God's servant, a maintainer of what is right** (an obtainer of justice; an avenger) **into a fruitful fervor** (to a strong personal emotion; unto an angry result; unto [its] personal bent) **for** (in; to) **the person constantly practicing** (accomplishing; performing) **the worthless** (the ugly; the poor of quality; the evil).

5. **On which account** (or: Wherefore) **[there is] compelling necessity** (or: compression) **to constantly be subjected and humbly aligned in support** (or,

as a middle: to be subjecting and aligning oneself; to place oneself under; to humbly subordinate oneself), **not only** (or: solely) **because of strong personal emotion** (intrinsic fervor; natural disposition; swelling desire and teeming passion; or: indignation, anger or wrath), **but further, also, because of the conscience.**
6. **For you see, because of this you folks continually fulfill the obligation by paying tribute-taxes brought on by a foreign ruler – for they are God's public servants** (officials; officers), **men constantly attending to** (staying by and persisting at) **this very thing** [i.e., duties].

7. **Render** (give away in answer to a claim; pay) **the debts** (the duties; what is owed) **to everyone: to the tax [collector], the tax; to the [one collecting] civil support tax, the civil government tax; to [whom] fear [is due], fear; to the one [due] honor and value, honor and value.**
8. **You folks must be in the habit of owing not one thing to anyone, except to constantly be loving one another, for the one continually loving the different one** (or: the other person) **has made full the Law** (has fulfilled law and custom).

9. **For the [Law says],**
"You will not commit adultery,"
"You will not commit murder,"
"You will not steal,"
"You will not over-desire (crave; covet; lust),**"** [Ex. 20:13-14; Deut. 5:17-18]
and if any different implanted goal (impartation of the finished product within; inward directive)**, it continues being summed up in this word, namely,**
"You will love your near one (your close one; your associate; your neighbor) **as yourself."** [Lev. 19:18]

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

11. **This also – being folks having seen and thus knowing the season** (the fit of the situation) **– that [it is] by this time** (or: already) **an hour to be aroused** (or: awakened) **out of sleep, for now our rescue** (our deliverance; our wholeness, health and salvation) **[is] closer than when we came to trust** (or: we believed).
12. **The night advances, and the day has approached and is presently near. We should put, then, the acts** (or: works) **of the Darkness away from ourselves** (or: take off and put away the deeds pertaining to darkness; = ignorance; that which was before the light arrived), **and clothe ourselves with the instruments** (tools; weapons; implements; [some MSS: works; deeds]) **of Light** (or: The Light).
13. **As within [the] Day, we should** (may) **walk about** (= live our lives)

respectably (reputably; decently; with good form; mannerly; pleasing to look upon; presentably) **– not in festive processions** (or: orgies; revelries; excessive feastings; carousing) **and collective drunkenness** (intoxications); **nor in beds** (i.e., sexual interludes) **and outrageous behaviors** (vice; loose conduct; indecencies); **not in strife** (contentious disposition) **and in jealousy** (envy) **–**
14. **but rather, you folks must clothe yourselves with** (or: put on) **the Lord, Jesus Christ, and stop** (or: do not continue) **making forethought** (constructing provision; planning ahead; performing provident care) **into excessive desires of the flesh** (= into rushing upon emotions which pertain to the inner self; = into the setting of feelings and longings upon something of the human nature that is oriented to the System).

CHAPTER 14

1. **So constantly reach toward and receive in your arms** (take as a companion, admit to your society and friendship, and partner with) **the one continuing without strength in the faith** (the person weak in trust and confidence) **– not [putting him] into separated distinctions** (or: discriminations) **based upon or pertaining to opinions** (or: reasoned considerations; thought processes; dialogues or disputes; things being thought through; thoroughly considered and settled accounts).

2. **One person, indeed, is habitually trusting** (is continually believing; continues to have faith) **to eat everything, yet the person being constantly weak** (without strength) **continues** (or: is normally) **eating vegetables.**
3. **The person habitually eating the one thing must not constantly make nothing out of** (= look down on) **the person not eating. And the person not normally eating the one thing must not constantly make a decision about** (separate away from; make a distinction between; pass judgment on) **the one habitually eating, for God reaches toward him and takes him in His arms** (receives him as a companion and a friend, and has taken him as a partner).

4. **You, who are the person constantly judging** (separating away; making a distinction or a decision about) **another man's house-servant** (domestic)**! By** (In; To; For; With) **his own Lord** (Master; Owner) **he continues standing, or, he is falling. Yet he will be made to stand, for you see, the Lord** [= Yahweh or Christ] **is constantly able** (perpetually powerful) **to make him stand.**

5. **One person, on the one hand, is habitually discriminating** (deciding; separating; passing judgment; making a distinction)**: a day from** (or: beside) **a day** (or: = [one] day more than, or compared with, [another] day). **Yet, on the other hand, another is habitually deciding for every day** (or: is constantly separating each day [as alike, or, as set-apart]). **Let each one habitually be fully led within his own mind** (or: Each person must constantly be carried to full measure in union with his own mind [on this matter]).
6. **He who is habitually minding** (being disposed to; being opinionated about)

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

7. **For not one of us is living to himself** (for himself; by himself; in himself), **and not one is dying away by himself** (in himself; for himself; to himself).
8. **You see, both if we are** (or: should be) **living, in the Lord** (or: for, to and by the Lord [= Yahweh or Christ]) **we are** (or: could and should be) **living, and then, if we may** (or: would) **be dying, in, for, to and by the Lord we would be dying**. **Then, both if we are living, and if we may be dying, we are the Lord's** (we constantly exist being of [Yahweh]; we continuously belong to the Lord).
9. **For into this [situation] Christ not only died away, but also now lives, to the end that He would** (or: should) **be Lord** (Owner; Master; Possessor) **both of dead folks as well as of living people.**

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

For you see, we will all stand in attendance alongside on God's elevated place (platform or stage which is ascended by steps, from which one speaks in a public assembly; or: we will all present ourselves in the seat, dais or throne which is God [some MSS: Christ]),
11. **for it has been written,**
    "I, Myself, am continuously living. The Lord [= Yahweh] **is saying that in Me** (by Me; to Me; for Me) **every knee will bend in worship, or, to sit down** (or: I live, says the Lord, because every knee will bend to sit down in Me), **and every tongue will agree, bind itself and promise to God** (speak out of the same word in God; publicly acclaim God; openly profess by God)**."** [Isa. 45:23]
12. **Consequently, then, each one of us will give a word** (present a message; render an account) **about himself to God** (or: for God; by God; in God).

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

14. **I have seen to know** (or: have perceived), **and I have been persuaded**

and now stand convinced, within [the] Lord Jesus, that nothing (not one thing**) [is] common** (ceremonially defiled; unclean; contaminating; = the opposite of set-apart or holy) **through itself, except to** (in; by; for) **the person considering** (or: logically accounting and reckoning) **anything to be common** (defiled; contaminating); **to** (for; in; by) **that one [it is] common and unclean.**

15. **For instance, if because of solid food** (or: the effect of something eaten) **your brother is continually made sad** (made sorry, distressed or grieved), **you are no longer continuing to walk about** (= living your life) **in accord with** (or: down from and on the level of) **Love** (or: you are not yet habitually walking [your path] in love). **Do not, by your food** (or: for your solid food), **progressively destroy away** (lose by ruining; bring to loss) **that person over whom Christ died.**
16. **Do not cause your good thing** (or: the excellence and virtue which pertains to you) **to be slandered** (defamed; insulted; blasphemed; spoken bad about),
17. **for you see, God's kingdom** (or: the reign and rule which is God; the expression of God's sovereignty) **is not** (or: does not exist being) **solid food and drink, but rather, fair and equitable dealing** (which brings justice and right relationship in the Way pointed out; rightwising), **peace** (and: harmony; [= shalom]) **and joy** (or: rejoicing) **within set-apart Breath-effect** (or: a dedicated and holy spirit and attitude; or: in [the] Holy Spirit).

18. **For the one continuously slaving for** (and: in) **the Christ in this realm [is] well-pleasing** (well-satisfying; fully acceptable) **to** (or: in; by; with) **God, and approved** (after examination and testing) **by people** (or: among mankind).
19. **Consequently, then, we are continuously pressing forward and pursuing the things pertaining to, belonging to and which are the peace** [= shalom] **and the things pertaining to, belonging to and which are the act of building a house, pertaining to [input] into one another** (or: which [effect] edification [infusing] into each other).

20. **Stop tearing down** (dissolving; loosing down; demolishing) **God's work for the sake of solid food** (or: on account of the effect of what is eaten). **Indeed, all things [are] clean** (= ceremonially pure) [Aleph2 adds: to the clean ones], **but on the other hand, [it is] bad** (harmful; unsound; base; wicked; evil; not as ought to be) **for** (to; in) **the person who by habitually eating causes stumbling through it.**
21. **[It is] beautiful** (fine; as it ought to be; profitable; ideal) **not to eat meat** (animal flesh), **neither to drink wine, nor even that in which your brother habitually stumbles** (strikes himself against [it]), **or is being constantly snared, or is continually weak.**

22. **The faith, trust and confidence which you, yourself, continue to have, hold it in accord with** (in line with, on the level of, and corresponding to) **yourself in God's sight and presence** (or: = Keep your personal faith between you and God). **Blessed and happy [is] the one not constantly judging**

himself (evaluating himself; separating and dividing things within himself; criticizing himself; making decisions or determinations about himself) **within that which he is habitually examining to test and to prove** (or: in what he normally approves).

23. **Now the person continually wavering and doubting, being undecided, has been and remains condemned, if he should eat, because [it is] not forth from out of faith** (or: it does not have trust as its source). **And everything which [is] not forth from out of faith** (or: [does] not arise from trust) **is a failure to hit the target** (exists being an error; is a deviation from the goal; continues being sin).

CHAPTER 15

1. **Now we ourselves, the able ones** (the powerful people), **owe and thus are constantly obliged** (or: are continually indebted) **to pick up and habitually carry** (or: embrace) **the weaknesses** (the areas of being without strength) **of the unable ones** (the powerless or disabled people; the incapable), **and not to constantly be pleasing ourselves.**
2. **Let each one of us be habitually pleasing to the near one** (or: be continuously accommodating for [his] neighbor or associate), **[leading] into The Good, toward building the House** (or: unto [his] good, toward edification).
3. **For Christ also did not please Himself** (or: For even Christ does not make accommodations for Himself), **but rather, just as it has been written,**

> **"The insults** (unjustifiable verbal abuses; reproaches) **of those habitually insulting You fell** (or: fall) **upon Me."** [Ps. 69:10]

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

5. **Now may the God of the persistent remaining-under** (the humble, patient and relentless endurance) **and of the calling-alongside for comfort, relief, consolation, aid and support** (or: the God Who is humble endurance and is the essence of the performance of a Paraclete) **give to** (or: grant for) **you folks to be constantly mutually disposed** (to be minding the same thing; to be of this very opinion) **within and among one another, down from** (or: in accord with and in the sphere of) **Jesus Christ** [other MSS: Christ Jesus],
6. **to the end that at the same time, with a unanimous rush of passion, you folks may** (or: would) **in one mouth continuously glorify** (or: enhance the reputation of and the opinion about) **the God and Father of our Lord, Jesus Christ.**

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

8. **For I am saying [that] Christ has been birthed and remains a Servant** (an Attendant; a Helper; a Minister) **of and pertaining to Circumcision** (= God's covenant people), **over God's truthfulness** (or: Circumcision's Servant for the sake of a truth from and about God, and a reality which is God), **into the standing to confirm** (stabilize; make good; cause to stand by stepping in place on a good footing; or: to guarantee the validity of) **the promises which pertain to and belong to the fathers** (the patriarchal promises),
9. **and on the other hand** [to place on good footing and confirm the standing of] **the ethnic multitudes** (the nations; the non-Israelites; the pagans), **over mercy** (for the sake of mercy), **[are] to glorify God** (to enhance the reputation of and the opinion about God), **just as it has been written,**

> **"Because of this I will openly profess and acclaim You** (speak out of the same word for and to You; agree and promise) **within ethnic multitudes** (among nations that are pagans and Gentiles), **and I will play music** (strike the string; make melody; sing with musical accompaniment) **to, for and in Your Name."** [2 Sam. 22:50; Ps. 18:50]

10. **And again he is saying,**

> **"Be of a good frame of mind** (Be merry and glad; Have thoughts of wellness), **you ethnic multitudes** (non-Jews), **together with His people."** [Deut. 32:43]

11. **And again,**

> **"You folks – all the multitudes** (all nations; all of the Gentiles) **– be continually praising the Lord** [= Yahweh]**."** [Ps. 117:1]

12. **And again, Isaiah is saying,**

> **"He will be The Root** (or: the Sprout from the root) **of Jesse, even the One habitually standing up** (placing Himself back; raising Himself up) **to continue being Ruler** (being The Chief; to repeatedly be the Beginner) **of multitudes** (of nations; of Gentiles). **Upon Him ethnic multitudes** (non-Jews; nations) **will place their expectation** (will rely; will hope)**."** [Isa. 11:10]

13. **Now may the God of Expectation** (or: the God Who is Hope and Expectation) **make you full of all joy and peace within the midst of constant trust and in union with continual operation of faith and believing, [leading] into the midst of continually surrounding you with abundance within The Expectation** (or: in union with hope) **– within [the] power of a set-apart spirit** (or: within [the] Holy Spirit's ability; or: in union with a power which is, and whose source is, set-apart Breath-effect).

14. **Now, my brothers** (Family members; fellow believers), **I myself also have**

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

15. **Yet I more daringly write to you** (or: Yet with assumed resolution I outspokenly write to you) **partly as habitually calling you back to full recollection** (causing you to be completely remembering) **because of the grace and favor being given to me from** [other MSS: by; under] **God,**
16. **into the [arranged ability for] me to be Christ Jesus' public servant into the nations** (a public worker of Jesus Christ unto the ethnic multitudes and pagans), **constantly doing the work of a priest for God's good news** (or: habitually functioning as the Temple for the message of the goodness which is God), **to the end that the offering composed of the ethnic multitudes** (or: the act of bearing forward gifts from the pagans; the approaching of the nations as an offering) **can become pleasingly acceptable** (or: well-received), **being that having been separated and remaining set-apart within the midst of holy spirit** (or: in union with a set-apart Breath-effect; within [the] Holy Spirit).

17. **I have and continuously hold, then, the boast** (the glorying; the exulting) **within Christ Jesus** (or: in union with Anointed Jesus) **about the things facing toward** (or: with a view to; face-to-face with) **God**.
18. **You see, I will not venture to speak** (or: tell) **anything of which** (or: what) **Christ does not** (or: did not) **work down, produce and bring into effect through me into submissive giving of the ear** (or: humble and obedient hearing and paying attention) **of ethnic multitudes** (or: of [the] nations and pagans) **by an arranged speech and message as well as by a work** (or: in word and in action or deed) **– in power of signs and of miracles: in [the] power of God's Spirit** (or: in union with an ability of God's Breath; [other MSS: in the midst of set-apart Breath-effect] **–**
19. **with a view for** (in the purpose for) **me to have filled [the region] from Jerusalem even, around in a circuit, as far as Illyricum [with] the good news of the Anointed** (or: the message of goodness which is Christ).
20. **Now thus** (or: in this manner) **am I constantly loving the honor, which is my driving ambition, to habitually be proclaiming the message of goodness and well-being where Christ is** (or; was) **not named, to the end that I should not be building upon another person's foundation.**
21. **But just as it has been written,**
    "They, to whom it was not reported concerning Him, will see!
    And they who have not heard will understand from things flowing together." [Isa. 52:15]
22. **For this reason** (Wherefore), **also, I was repeatedly being cut-in on** (interrupted; hindered) **– many times and by many things – in regard to coming to you.**

23. **Yet now I am no longer holding a place** (or: having a territory; or: = having an opportunity) **within these regions, but am holding** (or: having) **a great longing to come to you – for many years –**
24. **as whenever I may be traveling** (journeying; proceeding**) into Spain. For I constantly expect** (or: hope**) to gaze on you** (or: get a look at you), **while passing through, and to be escorted** (or: sent forward with funds and supplies) **there by you, if first I can be filled within, in part, from you** (or: if first I could be in some measure satisfied by your company).
25. **But now I am progressively traveling into Jerusalem, continually performing as a servant** (functioning as an attendant; supporting and supplying necessities) **to the set-apart folks** (the holy ones; the saints; sacred people).

26. **You see, Macedonia and Achaia take delight and were well-pleased to make some common sharing** (a certain participating contribution) **into the poor** (the destitute) **of the set-apart folks** (holy ones; saints) **in Jerusalem.**
27. **For they take delight and were well-pleased and are their debtors, for since the ethnic multitudes** (the nations; the Gentiles; the non-Jews) **have common participation** (or: share) **in their spiritual things, they also continue indebted to perform communal service to** (and: for) **them in things pertaining to the material life** (or: fleshly things).
28. **Bringing this, then, to fruition** (or: Attaining this goal; Coming upon completion, then, of this) **and myself sealing to them** (or: in them; for them**) this fruit, I will go away, through you, into Spain.**
29. **Now I have seen and thus know** (or: am aware) **that when coming to you I will come in fullness** (within that which fills up; in the entire contents; in full measure) **of Christ's message of goodness** (or: good word; well-speech; blessing).

30. **Now I am calling you alongside** (entreating and exhorting you), **brothers, through our Lord** (Master; Owner), **Jesus Christ, even through the Spirit's love** (or: the love which is the Breath-effect), **to struggle together with me** (or: to contend and fight together with me in the public games) **within the thoughts and words of goodness and well-being [directed] toward God over me** (or: in union with prayers, face to face with God, for my behalf),
31. **to the end that I may be dragged out of danger from the habitually incompliant** (disobedient; stubborn; unconvinced) **folks within Judea, and that my attending service which is directed into Jerusalem may come to be well-received by, and acceptable to, the set-apart people** (holy ones; saints),
32**. so that, in coming to you in joy, through God's will and purpose, I myself will take rest, repose and refreshing in company with you folks.**

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

CHAPTER 16

1. **Now for** (or: with) **you I continue standing together with Phoebe, our sister** (or: Now I am placing Phoebe, our sister, with you; Now I am recommending Phoebe, our sister, to you), **she being also an attending servant of the called-out community** (or: assembled congregation) **[which is] in Cenchrea,**
2. **to the end that you folks may reach out with your hands and take her in your arms, within [the] Lord** [= Yahweh or Christ], **worthily** (in a manner of equal value) **of the set-apart folks** (of the saints; of the holy ones), **and may stand beside her within whatever matter** (event; affair) **she may continue having need of [from] you folks, for she also became one who stands before many** (or: a leader or presiding officer over many; = a champion, protector or patron of many) **– even of me, myself!**

3. **Greet Prisca and Aquila, my fellow workers within Christ Jesus,**
4. **who, over my soul** (= person, or, life), **placed their own necks under the axe, to whom not I alone am constantly giving thanks, but further, also all the called-out communities** (summoned-forth congregations) **of the nations** (belonging to the ethnic multitudes of the Gentiles), **as well as the called-out community down at their house** (or: which also follow the pattern of their house-assembly).

5. **Greet Epanetus, my beloved one, who is a firstfruit of the [province of] Asia [entering] into Christ.**
6. **Greet Mary** (or: Mariam), **who wearily labored many things into you folks.**
7. **Greet Andronicus and Junia** (*p*46 and others read: Julia), **my relatives** (or: fellow-countrymen) **and fellow-captives, who are ones bearing a distinctive mark** (a sign) **upon them** (or: = that are well-known or famous) **among those sent out with a mission** (the representatives; the emissaries), **ones that were birthed within Christ before me.**
8. **Greet Ampliatos, my beloved within [the] Lord.**
9. **Greet Urbanus, our fellow-worker within Christ, and Stachus, my beloved one.**
10. **Greet Apelles, the tried and approved one in Christ. Greet those from out of the ones of Aristobulus.**
11. **Greet Herodion, my relative** (or: fellow-countryman). **Greet those from out of the people of Narcissus – those being within [the] Lord.**
12. **Greet Tryphena and Tryphosa, the women habitually wearied and spent with labor within [the] Lord. Greet Persis, the beloved one who is weary from much labor within [the] Lord.**
13. **Greet Rufus, the chosen one in the Lord, and his mother, and mine.**
14. **Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.**
15. **Greet Philogos and Julia, Nereus and his sister, and Olympas and all the set-apart** (holy) **ones with them.**
16. **Greet one another in a set-apart** (holy; saintly) **kiss** (or: expression of

affection). **All the called-out communities of Christ are greeting you folks.**

17. **But I am calling you alongside** (to encourage and exhort), **brothers, to constantly view attentively and mark those continually causing the divisions, or standings-apart, and the snares** (those occasions for stumbling and becoming entrapped) **to the side of** (= which are a counterfeit of and a distraction to) **the teaching which you yourselves learned by instruction, and you folks must slope forth** (or: deflect) **away from them** (= avoid them),
18. **for such folks are not habitually performing as slaves for our Lord Christ, but rather for their own belly** (cavity; bowels or stomach; = appetite), **and through the useful smooth talk** (profitable words) **and complimentary speech** (blessings!) **they continuously deceive** (mislead; seduce) **the hearts of the folks without malice** (those with no bad qualities; blameless and innocent ones).
19. **You see, [the report of] your obedient hearing and compliance has reached** (or: arrived) **unto all people. Therefore I constantly rejoice upon you** (or: over [this news of] you), **yet I am wanting you folks, on the one hand, to be wise [leading] into The Good, yet, on the other hand, unmixed into the bad** (the worthless; the evil).

20. **Now the God Who is The Peace** (the God of harmony Who is the source of shalom) **will rub together, trample and crush the adversary** (the opponent; the satan) **under your feet swiftly! The grace** (or: joyous favor) **of our Lord Jesus [is] with you folks.**

21. **Timothy, my fellow-worker, is greeting you. Also Lucius, Jason and Sosipater, my relatives** (fellow-countrymen).
22. **I, Tertius, the one** [being the amanuensis (or: scribe) and] **writing down the letter, am greeting you in [the] Lord.**
23. **Gaisu, my host, and the whole of the called-out assembly, greets you. Erastus, the city manager** (administrator; steward) **greets you. Also Quartus, the brother.**
[vs. 24 omitted by the oldest MSS – repeats vs. 20b]

25. **Now by the One** (in the One; to the One) **being continuously able and powerful to set you steadfast** (to make you stand firm and settled) **in accord with** (or: corresponding to; in the sphere of; in line with) **my message of goodness and well-being – even the preaching and public heralding of the message of Jesus Christ – down from** (in accord with; in line with) **an unveiling** (or: a revelation and a disclosure) **of a secret** (or: mystery) **that had been being kept silent** (or: quiet) **in eonian times** (or: for times relating to the ages; to times pertaining to the Age),
26. **but now is being brought to light and manifested, and through prophetic Scriptures, down from** (according to; on the level of and in line with) **a command of the eonian God** (God in relation to the ages; = the God who created, inhabits and rules the ages), **[which leads] into faith's hearing**

obedience and a humble listening in regard to trust, [and speaks] unto all the ethnic multitudes (nations; Gentiles; pagans; non-Israelites),
27. **by God** (or: in God), **alone wise, through Jesus Christ, in Whom [is] the glory** (by Whom [is] the reputation) **on into the ages of the ages. It is so** (Count on it; Amen)**!**

[Written circa A.D. 57 – Based on the critical analysis of John A.T. Robinson]