

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΟΜΑΙΟΥΣ.
OF PAUL AN EPISTLE] TO ROMANS.
* TO THE ROMANS.

ΚΕΦ. α'. 1.

Ἰ Παῦλος, δούλος Ἰησοῦ Χριστοῦ, κλητός
Paul, a servant of Jesus Anointed, called
ἀποστόλος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,
an apostle, having been set apart for glad tidings of God,
(² ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ
(which he promised before through the prophets of himself
ἐν γραφαῖς ἁγίαις,) ³ περὶ τοῦ υἱοῦ αὐτοῦ,
in writings holy, concerning the son of himself,
(τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ
(that having been born from a seed of David according to
σαρκά· ⁴ τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν
flesh; that having been distinctly set forth a son of God in
δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀνασ-
power, according to spirit of holiness, from a resur-
τάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ κυρίου
rection of dead ones,) Jesus Anointed of the Lord
ἡμῶν, ⁵ (δι' οὗ ἐλάβομεν χάριν καὶ ἀποστο-
of us, through whom we received favor and apostle-
λήν εἰς ὑπακοήν πιστεως ἐν πασὶ τοῖς ἔθνεσιν,
ship for obedience of faith in all the nations,
ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ⁶ ἐν οἷς ἐστὲ καὶ
in behalf of the name of him; among whom are also
ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·) ⁷ πασὶ τοῖς
you, called ones of Jesus Anointed;) to all those
οὖσιν ἐν Ῥώμῃ ἀγαπητοὶ θεοῦ, κλητοὶς ἁγίοις·
who are in Rome beloved ones of God, called saints;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God father of us,
καὶ κυρίου Ἰησοῦ Χριστοῦ. ⁸ Πρῶτον μὲν
and lord Jesus Anointed. First indeed
εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ
I give thanks to the God of me through Jesus Anointed
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
on account of all of you, because the faith of you is cele-
γελλεται ἐν ὅλῳ τῷ κόσμῳ. ⁹ Μάρτυς γὰρ μου
brated in whole the world. A witness for of me
ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματι
is the God, to whom I am a servant in the spirit
μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδια-
of me in the glad tidings of the son of him, how unceas-
λειπτῶς μνησθὲν ὑμῶν ποιοῦμαι, ¹⁰ παντοτε ἐπι-
ingly remembrance of you I make, always in
τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτε
the prayers of me asking, if possibly now at length
εὐδοθησομαι ἐν τῷ θελήματι τοῦ θεοῦ
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of
* Christ Jesus, † a Consti-
tuted Apostle, ‡ set apart
for the Glad Tidings of
God,—

2 (‡ which was previ-
ously announced † through
his PROPHETS in the holy
Scriptures.)—

3 concerning THAT SON
of his, † who was born of
the Posterity of David as
to the Flesh;

4 who was ‡ designated
the Son of God in Power
as to the Spirit of Holi-
ness, by his Resurrection
from the Dead,—Jesus
Christ our LORD;

5 through whom we re-
ceived Favor and Apostolic
office, in order to the Obe-
dience of Faith among All
the NATIONS, on account
of his NAME;

6 among whom you are
also the Invited ones of Je-
sus Christ;—

7 to ALL who ARE in
Rome, the BELOVED of
God, Constituted Holy
ones; Favor and Peace to
you from God our Father,
and the Lord Jesus Christ.

8 And first, † I give
thanks to my God through
Jesus Christ * concerning
you all, Because your
FAITH is celebrated in the
Whole WORLD.

9 For ‡ God is my Wit-
ness, whom I reverently
serve with my SPIRIT in
the GLAD TIDINGS of his
SON, how incessantly I
make mention of you;

10 † always asking in
my PRAYERS, that if by
any means, now at length,
I may have a prosperous
journey, ‡ by the WILL of
GOD, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS.
concerning you all.

1. Christ Jesus.

8. con-

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. † 1. Acts
ix. 15; xiii. 2; Gal. i. 15. ‡ 2. Gen. xxii. 18; Deut. xviii. 15; 2 Sam. vii. 12; Isa. ix. 6, 7;
Jer. xxiii. 5, 6; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24. ‡ 2. Acts iii. 21. ‡ 3.
Matt. i. 6, 16; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8. ‡ 4. Acts xiii. 33. ‡ 9. Rom.
xi. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5. ‡ 10. Rom. xv. 23, 32; 1 Thess. iii. 10.
† 10. James iv. 15.

ελθειν προς υμας. ¹¹ Επιποθω γαρ ιδειν υμας, to come to you. I long for to see you,
 ινα τι μεταδω χαρισμα υμιν πνευματικον, εις that some I may impart gift to you spiritual, for
 το στηριχθηναι υμας. ¹² τουτο δε εστι, συμ- the to be established you; this and is, to be
 παρακληθηναι, εν υμιν δια της εν αλληλοις comforted together, among you through the in each other
 πιστεως, υμων τε και εμου. ¹³ Ου θελω δε faith, of you and also of me. Not I wish out
 υμας αγνοειν, αδελφοι, οτι πολλακις προεθεμην you to be ignorant, brethren, that many times I purposed
 ελθειν προς υμας, (και εκωλυθην αχρι του δευ- to come to you, (and was hindered till the pres-
 ρο,) ινα τινα καρπον σχω και εν υμιν, καθως ent,) that some fruit I might have also among you, as
 και εν τοις λοιποις εθνεσιν. ¹⁴ Ελλησι τε και even among the other nations. To Greeks both and
 βαρβαροις, σοφοις τε και ανοητοις οφειλετης to barbarians, to wise ones both and to simple ones a debtor
 ειμι. ¹⁵ ουτω, το κατ' εμε, προθυμον και υμιν I am; thus, that according to me, I am eager even to you
 τοις εν Ρωμη ευαγγελισασθαι. ¹⁶ Ου γαρ to those in Rome to announce glad tidings. Not for
 επαισχυνομαι το ευαγγελιον. δυναμις γαρ θεου I am ashamed the glad tidings; power for of God
 εστιν εις σωτηριαν παντι τω πιστευοντι, Ιου- is for salvation to all to the believing, to
 δαιω τε * [πρωτον] και Ελληνι. ¹⁷ Δικαιοσυνη Jew both [first] and to Greek. Righteousness
 γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως for of God in it is revealed from faith
 εις πιστιν, καθως γεγραπται. Ο δε δικαιος εκ in order to faith, as it has been written; The and just by
 πιστεως, ζησεται. faith, shall live.

¹⁸ Αποκαλυπτεται γαρ οργη θεου απ' ουρανου Is revealed besides wrath of God from heaven
 επι πασαν ασεβειαν και αδικιαν ανθρωπων, on all impiety and injustice of men,
 των την αληθειαν εν αδικια κατεχοντων. of those the truth by injustice holding down.
¹⁹ Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among
 αυτοις. ο θεος γαρ αυτοις εφανερωσε. ²⁰ (τα them; the God for to them showed; (the things
 γαρ αορατα αυτου απο κτισεως κοσμου, τοις for unseen of him from creation of the world, in the
 ποιημασι νοουμενα καθοραται, η τε αιδιος things made being perceived is clearly seen, the both eternal
 αυτου δυναμις και θειοτης.) εις το ειναι αυτους of him power and deity; in order that to be them

¹¹ For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

¹² and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

¹³ But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

¹⁴ † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

¹⁵ so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

¹⁶ † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

¹⁷ † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

¹⁸ † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH.

¹⁹ Because the KNOWLEDGE of God is apparent among them; for GOD disclosed it to Them;

²⁰ for † his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 29. † 13. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 16. Ps. xl. 9; Mark viii. 38; 2 Tim. i. 8. † 16. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 17. Hab. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38. † 18. Acts xvii. 30; Eph. v. 6; Col. iii. 6. † 20. Ps. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. ²¹ Διὸ γινόντες τὸν θεόν,
 inexcusable. Because having known the God,
 οὐχ ὡς θεὸν ἐδοξασαν ἢ ἠυχάριστῃσαν· ἀλλ'
 not as God they glorified or they gave thanks; but
 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ
 were vain in the reasonings of them, and
 ἐσκοτίσθη ἡ ἀσυνετός αὐτῶν καρδία. ²² φασ-
 was darkened the perverse of them heart; assert-
 κόντες εἶναι σοφοί, ἐμωρανθήσαν, ²³ καὶ ἡλλα-
 ing to be wise ones, they were foolish, and changed
 ξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωματι
 the glory of the incorruptible God in a likeness
 εἰκόνος φθάρτου ἀνθρώπου, καὶ πετεινῶν καὶ
 of an image of corruptible man, and birds and
 τετραποδῶν καὶ ἐρπετῶν. ²⁴ Διὸ * [καὶ]
 of four-footed beasts and creeping things. Therefore [also]
 παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν
 delivered them the God in the lusts of the
 καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμαζέσθαι
 hearts of them to impurity, of the to be dishonored
 τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. ²⁵ οἵτινες μετε-
 the bodies of them in themselves; who exchanged
 λαξαν τὴν ἀληθειαν τοῦ θεοῦ ἐν τῷ ψευδεῖ, καὶ
 the truth of the God in the falsehood, and
 ἐσεβασθήσαν καὶ ἐλάτρευσαν τὴν κτίσει παρὰ
 revered and served the created thing more than
 τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς
 him having created, who is worthy of praise into the
 αἰῶνας· ἀμήν. ²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς
 ages; so be it. On account of this delivered them
 ὁ θεὸς εἰς παθὴ ἀτιμίας. Αἱ τε γὰρ θελεῖαι
 the God to passions of infamy. The even for females
 αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
 of them changed the natural use into that
 παρὰ φύσιν. ²⁷ ὁμοίως τε καὶ οἱ ἀρρένες
 in violation of nature; in like manner and also the males
 ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξε-
 having left the natural use of the female, were
 καυθῆσαν ἐν τῇ ορέξει αὐτῶν εἰς ἀλλήλους,
 inflamed with the lust of them for each other,
 ἀρσενες ἐν ἀρσενσι τὴν ἀσχημοσύνην κατεργα-
 males with males the indecency working
 ζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν εἶδει, τῆς
 out, and the recompence, which it was proper, of the
 πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
 error of them in themselves receiving back.
 ²⁸ Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἐχειν ἐν
 And as not they did try the God to have in
 ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδοκι-
 knowledge, delivered them the God to a worth-
 μόν νουν, ποιεῖν τὰ μὴ καθήκοντα. ²⁹ πεπλη-
 less mind, to do the things not fitting; having been
 ρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κα-
 filled with all iniquity, in wickedness, in covetousness, in

21 Because, though they knew God, they did not glorify or thank him as God, but † became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish;

23 and they changed the GLORY of the INCORRUP-TIBLE ‡ God into an Im-age-likeness of Corrupti-ble Man, and of Birds, and of Quadrupeds, and of Rep-tiles.

24 ‡ Therefore GOD de-livered them over, through the LUSTS of their HEARTS for Impurity, † to DIS-HONOR their BODIES among themselves;

25 ‡ who exchanged the TRUTH concerning GOD for a FALSE religion, and revered and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES. Amen!

26 On this account God delivered them over to in-famous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATU-RAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDE-CENCY, and receiving back among themselves that RECOMPENSE of their ER-ROR which was proper.

28 And as they did not choose to possess the Knowledge of GOD, GOD delivered them over to a Worthless Mind, to do IM-PROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. Isa. xl. 13, 26; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 29. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. x. 14; Jonah ii. 8; Hab. ii. 18.

‡ 23. Deut. iv. 16; Psa. cvi. 20; 24. Psa. lxxx. 12; Acts vii. 24. Lev. xviii. 22; 1 Pet. iv. 3. 25. Jer.

κία· μεστους φθονου, φονου, εριδος, δολου,
malignity; full of envy, murder, strife, deceit,
κακοηθειας, ψιθυριστας· ³⁰ καταλαλους, θεοσ-
bad disposition, whisperers; revilers, God-
τυγεις, υβριστας, υπερηφανους, αλαζονας,
haters, insolent ones, proud ones, boasters,
εφευρετας κακων, γονευσιν απειθεις, ³¹ ασυνε-
inventors of evils, to parents disobedient, obstinate
τους, ασυνθετους, αστοργους, * [ασπονδους,]
ones, covenant-breakers, unaffectionate ones, [implacable ones,]
ανελεημονας· ³² οιτινες το δικαίωμα του θεου
unmerciful ones; who the ordinance of the God
επιγνωτες, (οτι οι τα τοιαυτα πρασσοντες
having known, (that those the things such doing
αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν·
worthy of death are,) not only them they do;
αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ.

β'. 2. ¹ Διο αναπολογητος ει, ω ανθρωπε
Wherefore inexcusable thou art, O man
πας ο κρινων. Εν 'φ γαρ κρινεις τον ετερον,
every one who art judging. In which for thou judgest the other,
σεαυτον κατακρινεις· τα γαρ αυτα πρασ-
thyself thou condemnest; the things for same thou
σεις ο κρινων. ² Οιδαμεν δε, οτι το κριμα του
doest who art judging. We know but, that the sentence of the
θεου εστι κατα αληθειαν επι τους τα τοι-
God is according to truth upon those the things such
αυτα πρασσοντας. ³ Λογιζη δε τουτο, ω αν-
doing. Thinkest thou and this, O man
θρωπε ο κρινων τους τα τοιαυτα πρασσοντας,
who art judging those the things such doing,
και ποιων αυτα, οτι συ εκφευξη το κριμα του
and art doing them, that thou shalt escape the sentence of the
θεου; ⁴ Η του πλουτου της χρηστοτητος αυτου
God? Or of the wealth of the goodness of him
και της ανοχης και της μακροθυμιας καταφρο-
and of the forbearance and of the patience thinkest thou
νεις, αγνων, οτι το χρηστον του θεου εις
wrong, being ignorant, that the goodness of the God to
μετανοιαν σε αγει; ⁵ Κατα δε την σκληρο-
reformation thee leads? According to but the hardness
τητα σου και αμετανοητον καρδιαν, θησαυριζεις
of thee and unchanged heart, thou treasurest
σεαυτω οργην εν ημερα οργης και αποκαλυψεως
to thyself wrath in a day of wrath and of a revelation
δικαιοκρισιας του θεου, ⁶ ος αποδωσει εκαστω
of righteous judgment of the God, who will render to each

nity; full of Envy, Mur-
der, Strife, Deceit, Bad
Habits; Secret Slanderers,
³⁰ Revilers, God-haters,
Insolent, Proud, Boasters,
Devisers of Evil things,
Disobedient to Parents,
³¹ Obstinate, Covenant-
breakers, destitute of Na-
tural Affection, without
Pity;
³² who, though they
know the ORDINANCE of
GOD, (That THOSE who
PRACTISE SUCH things are
† deserving of Death,) not
only * are doing Them,
but even are approving
those who practise them.

CHAPTER II.

1 Therefore thou art in-
excusable. O Man! THOU
who JUDGEST all; † for
in what thou judgest ANO-
THER, thou condemnest
Thyself; since THOU, the
JUDGE, † dost practise the
SAME things.

2 But we know That the
SENTENCE of GOD is ac-
cording to TRUTH upon
those who PRACTISE SUCH
things.

3 And dost thou think
this, O Man! THOU who
JUDGEST THOSE PRACTIS-
ING SUCH things, and yet
art doing the same, That
thou shalt escape the SEN-
TENCE of GOD?

4 Or dost thou despise
the † ABUNDANCE of his
GOODNESS and FORBEAR-
ANCE and PATIENCE, † be-
ing ignorant That this
GOODNESS of GOD entices
thee to a Reformation?

5 According to thy
HARDNESS and unchanged
Heart, † thou art treasuring
up Wrath for thyself in a
Day of Wrath and Revela-
tion of GOD's Righteous
judgment;

6 † who will award to

* VATICAN MANUSCRIPT.—31. Implacable—omit.
approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it ap-
pears that the Jews were guilty of most of the crimes enumerated in the first chapter.

† 32. Rom. vi. 21. † 1. 2 Sam. xii. 5—7; Matt. vii. 1; 2 John 8, 9. † 4. Rom.
ix. 23; Eph. i. 7; ii. 4, 7. † 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. † 5 James v. 4:
† 6. Job xxxiv. 11; Psal. lxxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom.
xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

κατα τα εργα αυτου· ⁷ τοις μεν καθ' υπομο-
 according to the works of him; to those indeed by perse-
 νην εργου αγαθου, δοξαν και τιμην και αφθαρ-
 verance of a work good, glory and honor and incorrup-
 σιαν ζητουσι, ζων αιωνιον· ⁸ τοις δε εξ εριθει-
 tibility are seeking, life age-lasting; to those but from a party
 as, και απειθουσι μεν τη αληθεια, πειθομενοις
 spirit, and disobeying indeed the truth, obeying
 δε τη αδικια, οργη και θυμος. ⁹ Ολιψις και
 but the unrighteousness, wrath and indignation. Affliction and
 στενοχωρια επι πασαν ψυχην ανθρωπου του
 distress on every soul of man of the
 κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
 working the evil, of Jew both first
 και 'Ελληνος· ¹⁰ δοξα δε και τιμη και ειρηνη
 and of Greek; glory but and honor and peace
 παντι τω εργαζομενω το αγαθον, Ιουδαιω τε
 to every one the working the good, to Jew both
 πρωτον και 'Ελληνι. ¹¹ Ου γαρ εστι πρασωπο-
 first and to Greek. Not for is respect of
 ληψια παρα τω θεω.
 persons with the God.

¹² Όσοι γαρ ανομωσ ημαρτον, ανομωσ και
 As many as for without law sinned, without law also
 απολουνται· και όσοι εν νομω ημαρτον, δια
 shall perish; and as many as under law sinned, by
 νομου κριθησονται, ¹³ (ου γαρ οι ακροαται του
 law shall be judged, (not for the hearers of the
 νομου δικαιοι παρα τω θεω, αλλ' οι ποιηται
 law just ones with the God, but the doers
 του νομου δικαιωθησονται. ¹⁴ Όταν γαρ εθνη
 of the law shall be justified. When for Gentiles
 τα μη νομον εχοντα, φυσει τα του νομου
 those not a law having, by nature the things of the law
 ποιη, ούτοι νομον μη εχοντες, εαυτοις εισι
 may do, these a law not having, to themselves are
 νομος· ¹⁵ οίτινες ενδεικνυνται το εργον του
 a law; who show plainly the work of the
 νομου γραπτον εν ταις καρδιαις αυτων, συμμαρ-
 law written in the hearts of them, testify-
 τυρουσης αυτων της συνειδησεως, και μεταξυ
 ing with them the conscience, and between
 αλληλων των λογισμων κατηγορουντων, η και
 each other of the reasonings accusing, or even
 απολογουμενων.) ¹⁶ Εν ημερα οτε κρινει ο
 defending.) In a day when shall judge the
 θεος τα κρυπτα των ανθρωπων, κατα το
 God the things secrets of the men, according to the

each according to his
 WORKS;

⁷ aionian Life, indeed,
 to THOSE who, by Perse-
 verance in Good Works,
 are SEEKING for Glory and
 Honor and Incorruptibili-
 ty;

⁸ but Indignation and
 Wrath to THOSE who are
 † FACTIOUS, and † obey
 not the TRUTH but obey
 UNRIGHTEOUSNESS;—

⁹ Affliction and Distress
 on EVERY Soul of Man
 WORKING EVIL; first of
 the Jew, and then of the
 Greek;

¹⁰ but Glory and † Hon-
 or and Peace to EVERY one
 WORKING GOOD; first to
 the Jew, and then to the
 Greek;

¹¹ for † there is no Par-
 tiality with God.

¹² Therefore, as many
 as sinned without law, will
 perish also without law;
 and as many as sinned
 under Law, will be judged
 by Law;—

¹³ (for not † the HEAR-
 ERS of * Law are just be-
 fore God, but the DOERS
 of * Law will be justified.

¹⁴ When, therefore,
 THOSE Gentiles not HAV-
 ING a Law, † naturally
 perform the THINGS of the
 LAW, these, though they do
 not possess a Law, are a
 Law to themselves;

¹⁵ who demonstrate the
 † WORK of the LAW writ-
 ten on their HEARTS, Their
 CONSCIENCE co-attesting,
 and the REASONINGS be-
 tween each other, accusing
 or defending;—

¹⁶ in a Day when, ac-
 cording to my GLAD TI-

* VATICAN MANUSCRIPT.—13. Law. 13. Law.

† 14. *Phusei*, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 28; and Jer. xxxi. 31—35 with Hrb. viii. 6—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, † 1; "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (*Phusei*,) according to the faith and love which is in Jesus Christ our Savior." See Parkhurst on the word. † 15. Matter or substance of the law, or by a *pleonasm*, the law itself.

† 8. 1 Tim. vi. 3, 4. † 8. 2 Thess. i. 8. † 10. 1 Pet. i. 7. † 11. Deut. x. 17;
 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. † 13. James i. 22, 23.

ευαγγελιον μου, δια Ιησου Χριστου. 17 Ει δε
glad tidings of me, through Jesus Anointed. If but
συ Ιουδαιος επονομαζῃ, και επαναπαυη τῷ
thou a Jew art named, and dost rest in the
νομῷ, και καυχασαι εν θεῷ, 18 και γινωσκεις το
law, and dost boast in God, and knowest the
θελημα, και δοκιμαζεις τα διαφεροντα,
will, and discernest the things differing,
καταρχουμενος εκ του νομου. 19 πεποιθας τε
being instructed out of the law; hast believed and
σεαυτον ὁδηγον ειναι τυφλων, φως των εν
thyself a guide to be of blind ones, a light of those in
σκοτει, 20 παιδευτην αφρωνων, διδασκαλον
darkness, an instructor of simple ones, a teacher
νηπιων, εχοντα την μορφωσιν της γνωσεως
of babes, having the form of the knowledge
και της αληθειας εν τῷ νομῷ. 21 ὁ ουν διδασ-
and of the truth in the law; who then art teach-
κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων
ing another, thyself not dost thou teach? who art preaching
μη κλεπτειν, κλεπτεις; 22 ὁ λεγων μη μοιχευ-
not to steal, dost thou steal? who art saying not to commit
ειν, μοιχευεις; ὁ βδελυσσομενος τα
adultery. dost thou commit adultery? who art detesting the
ειδωλα, ιεροσυλεις; 23 ὁς εν νομῷ καυχασαι,
idols, dost thou rob temples? who in a law boastest,
δια της παραβασεως του νομου του θεου
through the violation of the law the God
ατιμαζεις; 24 Το γαρ ονομα του θεου δι' ὑμας
dost thou dishonor? The for name of the God through you
βλασφημεται εν τοις εθνεσι, καθως γεγραπται.
is blasphemed among the nations, even as it has been written.
25 Περιτομη μεν γαρ ωφελει, εαν νομην πρως-
Circumcision indeed for profits, if law thou
σης· εαν δε παραβατης νομου ης, ἡ περι-
practisest: if but a violator of law thou mayest be, the cir-
τομη σου ακροβυστια γεγονεν. 26 Εαν ουν ἡ
cuncision of thee uncircumcision has become. If therefore the
ακροβυστια τα δικαιωματα του νομου φυλασση,
uncircumcision the ordinances of the law may keep,
ουχι ἡ ακροβυστια αυτου εις περιτομην λογισ-
not the uncircumcision of him for circumcision will be
θησεται; 27 και κρινει ἡ εκ φυσεως ακροβυσ-
counted? and will judge the from nature uncircum-

INGS, God will judge the
‡ HIDDEN things of MEN,
through * Christ Jesus.

17 But if thou † art
named a Jew, and dost
rest in Law, and boast in

God,
18 and knowest † his
WILL, and dost † discern
SUPERIOR THINGS, being
instructed out of the LAW;
19 and hast believed
thyself to be a Guide of
the Blind, a Light of
THOSE in Darkness,

20 an Instructor of the
Simple, a Teacher of Ba-
bes; having the † FORM
of KNOWLEDGE and of
TRUTH in the LAW;—

21 † dost † THOU, then,
who art TEACHING ano-
ther, not instruct Thyself?
THOU who art PREACH-
ING, "Do not steal," dost
thou steal?

22 THOU who art say-
ing, "Do not commit adul-
tery!" dost thou commit
adultery? THOU who AB-
HORREST IDOLS, dost thou
rob temples?

23 Thou who dost boast
in a Law, through the
VIOLATION of the LAW
dost thou dishonor God?

24 For, even as it has
been written, † "The NAME
of God is blasphemed on
your account among the
NATIONS."

25 Now Circumcision
indeed profits, if thou dost
practise Law; but if thou
art a Violator of Law, thy
CIRCUMCISION has become
Uncircumcision.

26 If therefore the † UN-
CIRCUMCISION observe
the ORDINANCES of the
LAW, will not his UNCIR-
CUMCISION be accounted
for Circumcision?

27 And the UNCIRCUM-

* VATICAN MANUSCRIPT.—16. Christ Jesus.

17. Law.

† 21. The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, treachery, adultery, sacrilege, rapine, and murder;" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

† 16. Luke viii. 17.
† 20. 2 Tim. i. 13; iii. 5.
† 25. Gal. v. 3.

† 17. ver. 28.
† 21. Matt. xxiii. 3.
† 26. Acts x. 34, 35.

† 18. Psal. cxlvii. 10, 20.

† 18. Phil. i. 10.
† 24. Isa. lii. 5, Ezek. xxxvi. 20, 22.

τια, τον νομον τελουσα, σε τον δια γραμμα-
cision, the law perfecting, thee who through letter
τος και περιτομης παραβατην νομου; ²⁸ Ου γαρ
and circumcision a violator of law? Not for
δ εν τω φανερω, Ιουδαιος εστιν, ουδε η εν τω
he in the outward appearance, a Jew is, nor that in the
φανερω, εν σαρκι, περιτομη. ²⁹ αλλ' δ εν τω
outward appearance, in flesh, circumcision; but he in the
κρυπτω Ιουδαιος, και περιτομη καρδιας, εν
hidden a Jew, even circumcision of heart, in
πνευματι, ου γραμματι. ου δ επαίνος ουκ εξ
spirit, not letter; of whom the praise not from
ανθρωπων, αλλ' εκ του θεου.
men, but from the God.

ΚΕΦ. γ'. 3.

¹ Τι ουν το περισσόν του Ιουδαιου; η τις η
What then the pre-eminence of the Jew? or what the
ωφέλεια της περιτομης; ² Πολυ, κατα παν-
profit of the circumcision? Much, according to every
τα τροπον. Πρωτον μεν γαρ, οτι επιστευθη-
mode. First indeed for, because they were en-
σαν τα λογια του θεου. ³ Τι γαρ; ει ηπισ-
treated with the oracles of the God. What for? if believed
τησαν τινες, μη η απιστια αυτων την πιστιν
not some, not the unbelief of them the faith
του θεου καταργησει; ⁴ Μη γενοιτο. γινεσθω
of the God will make void? Not let it be; let be
δε ο θεος αληθης, πας δε ανθρωπος ψευστης,
but the God true, every but man a liar,
καθως γεγραπται. 'Οπως αν δικαιωθης εν τοις
even as it has been written; That thou mayest be justified in the
λογιοις σου, και νικησης εν τω κρινεσθαι σε.
words of thee, and mayest conquer in the to be judged thee.
⁵ Ει δε η αδικια ημων θεου δικαιοσυνην συ-
If but the unrighteousness of us of God righteousness es-
πιστησι, τι ερουμεν; μη αδικος ο θεος ο επι-
tablishes, what shall we say? not unrighteous the God that in-
φερων την οργην; (κατα ανθρωπον λεγω.)
inflicting the wrath? (according to man I speak.)
⁶ Μη γενοιτο. επει πως κρινει ο θεος τον κοσμον;
Not let it be; otherwise how will judge the God the world?
⁷ Ει γαρ η αληθεια του θεου εν τω εμω ψευσμα-
If for the truth of the God by the my falsehood
τι επερισσευσεν εις την δοξαν αυτου, τι ετι
abounded to the glory of him, why yet
καγω ως αμαρτωλος κρινομαι; ⁸ Και μη (καθως
also I as a sinner am judged? And not (as
βλασφημουμεθα, * [και] καθως φασι τινες ημας
we are falsely accused, [and] as affirm some of us

CISION, from a state of
nature, perfecting the LAW,
will † condemn THEE, who
with the Written law and
Circumcision art a Violator
of Law.

²⁸ For not † THAT which
is EXTERNAL makes the
Jew, nor that which is EX-
TERNAL in the FLESH CIR-
CUMCISION;

²⁹ but the Jew is HID-
DEN within, even † Cir-
cumcision of the Heart,—
Spiritual, not Literal;
Whose PRAISE comes not
from Men, but from God.

CHAPTER III.

¹ What then is the su-
PERIORITY of the JEW, or
What the PROFIT of the
CIRCUMCISION?

² Much in every Re-
spect; but first, indeed,
‡ Because they were en-
trusted with the ORACLES
of God.

³ For what † if some
did not believe? will their
UNBELIEF annul the FI-
DELITY of GOD?

⁴ By no means! but let
God be true, though Every
Man be False; even as it
has been written, † "That
"thou mayest be justified
"in thy words, and may-
"est overcome in thy
"JUDGMENT."

⁵ But if our UNRIGHTE-
OUSNESS establishes God's
Righteousness, what shall
we say? Is THAT GOD un-
righteous who INFLECTS
WRATH? (I speak accord-
ing to Man.)

⁶ By no means! other-
wise, † how will God judge
the WORLD?

⁷ For if the TRUTH of
GOD abounded by MY
Falsehood to his GLORY,
why am I also yet judged
as a Sinner?

⁸ And not, (as we are
falsely accused, and as

* VATICAN MANUSCRIPT.—8. and—omit.

† 27. Matt. xii. 41, 42.

† 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 15.

† 29. Col. ii. 11; Phil. iii. 3.

† 2. Psal. cxlvii. 19, 20; Rom. ix. 4.

† 3. Rom. x. 16; Heb. iv. 2.

† 4. Gen. xviii. 25; Job viii. 3; xxxiv. 17.

† 5. Rom. x. 16; Heb. iv. 2.

† 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17.

† 7. Rom. x. 16; Heb. iv. 2.

† 8. Rom. x. 16; Heb. iv. 2.

λεγειν,) ὅτι ποιησωμεν τα κακα, ἵνα ελθῃ τα
to say,) that we may do the evil things, so that may come the

αγαθα; ὧν το κριμα ενδικον εστι. 9 Τι ουν;
good things? of whom the judgment just is. What then?

προεχομεθα; Ου παντως· προητιασαμεθα γαρ,
do we excel? Not at all; we before convicted for,

Ιουδαιους τε και Ἑλληνας παντας ὑφ' αμαρ-
Jews both and Greeks all under sin

τιαν ειναι· 10 καθως γεγραπται· Ὅτι ουκ εστι
to be; even as it has been written; That not is

δικαιος ουδε εις· 11 ουκ εστιν ὁ συνιων, ουκ εσ-
just not even one; not is he understanding, not is

τιν ὁ εκζητων τον θεον· 12 παντες εξεκλιναν,
he seeking out the God; all turned aside,

ἀμα ηχρειωθησαν· ουκ εστι ποιων χρηστοτη-
together they were unprofitable; not is doing goodness,

τα, * [ουκ εστιν] ἕως ἑνος. 13 Ταφος ανεφγμε-
[not is] even one. A sepulchre having been

νος ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων
opened the throat of them; with the tongues of them

εδολιουσαν. Ιος ασπιδων ὑπο τα χειλη αυτων,
they deceived. Venom of asps under the lips of them,

14 Ὦν το στομα αρας και πικρίας γεμει.
Of whom the mouth of cursing and of bitterness is full.

15 Οξεις οἱ ποδες αυτων εκχεαι αἷμα· 16 συντριμ-
Swift the feet of them to pour out blood; ruin

μα και τολαιπωρια εν ταις ὁδοις αυτων· 17 και
and misery in the ways of them; and

ὁδον ειρηνης ουκ εγνωσαν. 18 Ουκ εστι φοβος
a way of peace not they knew. Not is fear

θεου απεναντι των οφθαλμων αυτων. 19 Οἶδα-
of God before the eyes of them. We know

μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοις εν τῷ
and, that what things the law says, to those under the

νομῷ λαλει· ἵνα παν στομα φραγῃ, και ὑποδι-
law it speaks; that every mouth may be stopped, and liable to

κος γενηται πας ὁ κοσμος τῷ θεῷ. 20 Διῃτι ἐξ
penalty may become all the world to the God. Therefore from

εργων νομου ου δικαιωθησεται πασα σαρξ ενῳ-
works of law not shall be justified all flesh before

πιον αυτου· δια γαρ νομου επιγνωσις ἁμαρτίας.
him; through for law an acknowledgement of sin.

some affirm that we say,)
‡ That we may do EVIL, so
that GOOD may come;
Whose CONDEMNATION is
just.

9 What then? Do we
excel? Not at all; for we
before convicted both
Jews and Greeks to be all
under Sin;

10 even as it has been
written, ‡ "There is none
"righteous, not even one;

11 There is * none that
"understands, there is
"none that seeks God.

12 "They all have
"turned aside; they are
"altogether worthless;
"there is none that does
"Good, there is not even
"one.

13 ‡ ‡ "An opened
"Tomb is their THROAT;
"with their TONGUES they
"deceive; ‡ the Poison of
"Asps is under their LIPS.

14 ‡ "Their MOUTH is
"full of Cursing and Bit-
"terness."

15 ‡ "Their FEET are
"swift to shed Blood;

16 "Ruin and Misery
"are in their PATHS,

17 "and a Peaceful
"Road they have not
"known.

18 ‡ "There is no Fear
"of God before their EYES."

19 But we know That
whatever things ‡ the LAW
says, it speaks to THOSE
under the LAW; so that
Every Mouth may be
stopped, and that All the
WORLD may become ame-
nable to God.

20 Therefore by Works
of Law No Human being
shall be justified in his
presence; ‡ for through
Law there is an Acknow-
ledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.
12. not is—omit.

‡ 13. This, with all the following verses to the end of the 18th, are found in the *Septua-*
gint, but not in the *Hebrew* text; and it is most evident that it was from this Version that
the apostle quoted, as the verses cannot be found in any other place with so near an ap-
proximation to the apostle's meaning and words.—*Clarke*. Some contend, however, that
the Apostle quoted from different parts of Scripture.

‡ 10. *Psa.* xiv. 1—3. ‡ 13. *Psa.* v. 5; *Jer.* v. 16. ‡ 14. *Psa.* cxl. 8. ‡ 14.
Psa. x. 7. ‡ 15. *Prov.* i. 16; *Isa.* lix. 7, 8. ‡ 18. *Psa.* xxxvi. 1. ‡ 19. *John*
x. 34; xv. 25. ‡ 20. *Rom.* vii. 7; *Gal.* ii. 16.

21 **Νυνι δε χωρις νομου δικαιοσυνη θεου πεφα-**
 Now but without law a righteousness of God has been
νερωται, μαρτυρουμενη υπο του νομου και των
 made manifest, being attested by the law and the
προφητων. 22 **δικαιοσυνη δε θεου δια πιστεως**
 prophets; a righteousness even of God through faith
 * **[Ιησου] Χριστου, εις παντας *** **[και επι παν-**
 [of Jesus] Anointed, to all [and upon all]
τας] τους πιστευοντας. ου γαρ εστι διαστολη.
 the believing; not for is a distinction.
 23 **Παντες γαρ ημαρτον, και υστερουνται της**
 All for sinned, and come short of the
δοξης του θεου, 24 **δικαιουμενοι δωρεαν, τη**
 glory of the God, being justified freely, by the
αυτου χαριτι, δια της απολυτρωσεως της εν
 of him favor, through the redemption that in
Χριστω Ιησου. 25 **ον προεθετο ο θεος ιλαστηριον**
 Anointed Jesus; whom set forth the God a mercy-seat
δια της πιστεως εν τω αυτου αιματι, εις ενδει-
 through the faith by the of him blood, for a point-
ξιν της δικαιοσυνης αυτου, δια την παρεσιν
 ing out of the righteousness of himself, through the passing by
των προγεγονοτων αμαρτηματων εν τη ανοχη
 of the formerly committed sins in the forbearance
του θεου. 26 **προς ενδειξιν της δικαιοσυνης**
 of the God; to a pointing out of the righteousness
αυτου εν τω νυν καιρω, εις το ειναι αυτον
 of himself in the present time, in order that to be him
δικαιον, και δικαιουντα τον εκ πιστεως Ιησου.
 righteous, and justifying him of faith of Jesus.
 27 **Που ουν η καυχησις; εξεκλεισθη. Δια ποιου**
 Where then the boasting? it is shut out. Through what kind
νομου; των εργαων; ουχι, αλλα δια νομου
 of law? of the works? no, but through a law
πιστεως. 28 **λογιζομεθα γαρ, δικαιουσθαι πιστει**
 of faith; we reckon for, to be justified by faith
ανθρωπων, χωρις εργαων νομου. 29 **Η Ιουδαιων ο**
 a man, without works of law. Or of Jews the
θεος μονον; ουχι και εθνων; ναι και εθνων.
 God alone? not and of gentiles? yes also of gentiles.
 30 **Επειπερ εις ο θεος, ος δικαιωσει περιτομην εκ**
 Since one the God, who will justify circumcision from
πιστεως, και ακροβυστιαν δια της πιστεως.
 faith, and uncircumcision through the faith.
 31 **Νομον ουν καταργουμεν δια της πιστεως; Μη**
 Law then do we nullify through the faith? Not
γενοιτο. αλλα νομον ιστωμεν.
 let it be; but law we establish.

21 ‡ But now, apart from Law, God's Righteousness has been made manifest, ‡ being attested by the LAW and the PROPHETS;
 22 even God's Righteousness, ‡ through the Faith of Christ, to ALL WHO BELIEVE;—for there is no Distinction,
 23 for ‡ all have sinned, and come short of the GLORY of GOD;—
 24 being justified freely by HIS Favor, ‡ through THAT REDEMPTION which is by Christ Jesus;
 25 whom GOD has set forth to be ‡ a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHT-EOUSNESS ‡ in PASSING BY the SINS FORMERLY committed, during the FOR-BEARANCE of GOD;
 26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus.
 27 Where then is BOAST-ING? It is shut out. Through What Law? Of works? No, but by the Law of Faith;
 28 for we reckon that Man is justified by Faith, apart from Works of Law.
 29 Or is he the GOD of the JEWS alone? and not of the Gentiles? Yes, of the the Gentiles also;
 30 since it is ‡ the One GOD who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.
 31 Do we then nullify Law through the FAITH? By no means; but, we establish Law.

* VATICAN MANUSCRIPT.—22. Jesus—omit.

22. and on all—omit.

† 25. The word *hilasteerion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Sheshinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 3, 9; Lev. xvii. 2; Heb. ix. 5.—*Im. Ver. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. ‡ 21. John v. 46; Acts xxvi. 22. ‡ 22. Rom. iv. ‡ 23. ver. 9; Rom. xi. 32; Gal. iii. 22. ‡ 24. Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. ‡ 25. Heb. ix. 5. ‡ 25. Acts xiii. 38, 39; 1 Tim. i. 15. ‡ 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

ΚΕΦ. δ'. 4.

¹ Τι ουν εrouμεν Αβρααμ τον πατερα ημων
What then shall we say Abraam the father of us
*[εύρηκεναι] κατα σαρκα; ² Ει γαρ Αβρααμ εξ
[to have found] according to flesh? If for Abraam from
εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς
works was justified, he has boasting, but not towards
τον θεον. ³ Τι γαρ η γραφη λεγει; Επιστευσε
the God. What for the writing says? Believed
δε Αβρααμ τω θεω, και ελογισθη αυτω εις δι-
and Abraam the God, and it was counted to him for right-
καιουσυνην. ⁴ Τω δε εργαζομενω ο μισθος ου
eousness. To him but working the reward not
λογιζεται κατα χαριν, αλλα κατα οφειλημα.
is counted according to favor, but according to debt;
⁵ τω δε μη εργαζομενω, πιστευοντι δε επι τον
to him but not working, believing but on the
δικαιουντα τον ασεβη, λογιζεται η πιστις
one justifying the ungodly, is counted the faith
αυτου εις δικαιοσυνην. ⁶ καθαπερ και Δαυιδ
of himself for righteousness; even as also David
λεγει τον μακαρισμον του ανθρωπου, 'ω δ θεος
speaks the blessedness of the man, to whom the God
λογιζεται δικαιοσυνην χωρις εργων. ⁷ μακαριοι,
counts righteousness without works; blessed ones,
ων αφεθησαν αι ανομιαι, και ων επεκαλυφθη-
of whom are forgiven the iniquities, and of whom are covered over
σαν αι αμαρτιαι. ⁸ μακαριος ανηρ, 'ω ου μη
the sins; blessed man, to whom not not
λογισηται κυριος αμαρτιαν. ⁹ Ο μακαρισμος ουν
may count Lord sin. The blessedness then
ουτος, επι την περιτομην η και επι την ακρο-
this, on the circumcision or also on the uncir-
βυστιαν; Λεγομεν γαρ, *[οτι] ελογισθη τω
circumcision? We say for, [that] was counted to the
Αβρααμ η πιστις εις δικαιοσυνην. ¹⁰ Πως ουν
Abraam the faith for righteousness. How then
ελογισθη; εν περιτομη οντι, η εν ακροβυστια;
was it counted? in circumcision being, or in uncircumcision?
Ουκ εν περιτομη, αλλ' εν ακροβυστια. ¹¹ και
Not in circumcision, but in uncircumcision; and
σημειον ελαβε περιτομης, σφραγιδα της δικαιο-
a sign he received of circumcision, a seal of the righteous-
συνης της πιστεως της εν τη ακροβυστια. εις
ness of the faith of that in the uncircumcision; in order
το ειναι αυτον πατερα παντων των πιστευον-
that to be him a father of all of those believing

CHAPTER IV.

1 What, then, shall we say of † Abraham, our * FOREFATHER according to the Flesh?
2 For if Abraham was † justified by Works, he has a ground of boasting; but not before GOD;
3 for what says the SCRIPTURE? † "And Abra-
"ham believed GOD, and "it was accounted to him "for Righteousness."
4 † Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;
5 but to HIM who does not WORK, but who be-
lieves on HIM who JUSTI-
FIES † the UNGODLY, his FAITH is accounted for Righteousness.
6 Even as David also speaks of the BLESSED-
NESS of the MAN to whom GOD accounts Righteous-
ness apart from Works,
7 saying, † "Happy are "they Whose INIQUITIES
"are forgiven, and Whose
"SINS are covered;
8 "happy is the Man
"to whom the Lord will
"not account Sin."
9 Is this BLESSEDNESS, then, on the CIRCUMCI-
SION? or also on the UN-
CIRCUMCISION? for we affirm, FAITH was ac-
counted to ABRAHAM for Righteousness.
10 How then was it ac-
counted? When he was in Circumcision, or in Un-
circumcision? Not in Cir-
cumcision, but in Uncir-
cumcision.
11 And † he received the Symbol of Circumci-
sion, as a Seal of the RIGHTEOUSNESS OF THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

* VATICAN MANUSCRIPT.—1. FOREFATHER.
—omit.

1. to have found—omit.

9. That

† 1. Isa. li. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22.
† 3. Gen. xv. 9; Gal. iii. 6; James ii. 23.
† 7. Psa. xxxii. 1, 2. † 11. Gen. xvii. 1.

† 2. Rom. iii. 20, 27, 28.
† 5. Josh. xxiv. 2.

των δι' ακροβυστίας, (εις το λογισθηναι * [και]
through uncircumcision, (in order that to be counted [also]
αυτοις την δικαιοσυνην,) ¹² και πατερα περιτο-
to them the righteousness,) and a father of circum-
μης, τοις ουκ εκ περιτομης μονον, αλλα και
cision, to those not from circumcision alone; but also
τοις στοιχουσι τοις ιχνεσι της εν ακροβυστια
to those treading in the footsteps of the in uncircumcision
πιστεως του πατρος ημων Αβρααμ. ¹³ Ου γαρ
faith of the father of us Abraam. Not for
δια νομου ή επαγγελια τω Αβρααμ, η τω σπερ-
through law the promise to the Abraam, or to the seed
ματι αυτου, το κληρονομον αυτον ειναι κοσμου,
of him, that a possessor him to be of a world,
αλλα δια δικαιοσυνης πιστεως. ¹⁴ Ει γαρ οι εκ
but through a righteousness of faith. If for those of
νομου, κληρονομοι, κεκενωται ή πιστις, και
law, possessors, has been made void the faith, and
κατηργηται ή επαγγελια. ¹⁵ δ γαρ νομος
has been multiplied the promise; the for law
οργην κατεργάζεται. ου γαρ ουκ εστι νομος,
wrath works out; where for not is law,
ουδε παραβασις. ¹⁶ Δια τουτο εκ πιστεως,
neither transgression. On account of this from faith,
ινα κατα χαριν εις το ειναι βεβαιαν την
so that according to favor; in order that to be sure the
επαγγελιαν παντι τω σπερματι, ου τω εκ του
promise to all the seed, not to that from the
νομου μονον, αλλα και τω εκ πιστεως Αβρααμ
law alone, but also to that from faith Abraam
δς εστι πατηρ παντων ημων. ¹⁷ (καθως γεγραπ-
who is a father of all of us; (even as it has been
ται. 'Οτι πατερα πολλων εθνων τεθεικα σε')
written; That a father of many nations I have placed thee;)
κατεναντι ου επιστευσε θεου, του ζωοποιουντος
in presence of whom he believed of God, of that making alive
τους νεκρους, και καλουντος τα μη οντα ως
the dead ones, and calling the things not being as
οντα. ¹⁸ 'Ος παρ' ελπιδα επ' ελπιδι επιστευ-
being. Who contrary to hope in hope believed,
σεν, εις το γενεσθαι αυτον πατερα πολλων
in order that to have become him a father of many
εθνων, (κατα το ειρημενον. Ούτως εσται το
nations, according to that having been spoken; Thus shall be the
σπερμα σου.) ¹⁹ και μη ασθενησας τη πιστει,
seed of thee;) and not having grown weak in the faith,

cised BELIEVERS; that the RIGHTEOUSNESS may be ACCOUNTED to them;

¹² and a Father of Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

¹³ For the PROMISE to ABRAHAM and to his SEED, ‡ that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

¹⁴ ‡ For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

¹⁵ Besides, ‡ the LAW works out Wrath; * but where Law is not, there is no Transgression.

¹⁶ On account of this it is from Faith, ‡ that it may be according to Favor, ‡ in order that the PROMISE might BE sure to All the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, ‡ who is a Father of us all,—

¹⁷ as it has been written, ‡ "A Father of Many "Nations I have consti-
tuted thee,"—in the presence of THAT God whom he believed, ‡ who MAKES ALIVE the DEAD, and calls ‡ THINGS not in BEING, as though EXISTING;

¹⁸ who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, ‡ "Thus "shall thy SEED be."

¹⁹ And not having grown weak in the FAITH,

* VATICAN MANUSCRIPT.—11. also—omit.

15. but where.

† 13. Gen. xvii. 4, &c., Gal. iii. 29. ‡ 14. Gal. iii. 18. ‡ 15. Rom. ili. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 50; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4. ‡ 16. Rom. iii. 24. ‡ 16. Gal. iii. 22. ‡ 16. Isa. li. 2; Rom. ix. 8. ‡ 17. Gen. xvii. 5. ‡ 17. Rom. viii. 11; Eph. ii. 1, 5. ‡ 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. ‡ 18. Gen. xv. 5.

*[ου] κατενοησε το εαυτου σωμα *[ηδη] νενε-
[not] he regarded the of himself body [already] having
κρωμενον, εκατονταετης που υπαρχων, και την
been deadened, an hundred years old thereabouts being, and the
νεκρωσιν της μητρας Σαρρας. ²⁰ εις δε την
deadness of the womb of Sarah; against and the
απαγγελιαν του θεου ου διεκριθη τη απιστια,
promise of the God not he disputed in the unbelief,
αλλ' ενεδυναμωθη τη πιστει, δους δοξαν τω
but was made strong in the faith, giving glory to the
θεω, ²¹ και πληροφορηθεις, οτι ο επηγγελται,
God, and having been fully assured, that what has been promised,
δυνατος εστι και ποιησαι. ²² Διο *[και] ελο-
able he is also to do. Wherefore [also] it was
γισθη αυτω εις δικαιοσυνην. ²³ Ουκ εγραφη δε
counted to him for righteousness. Not it was written but
δι' αυτον μονον, οτι ελογισθη αυτω. ²⁴ αλλα
on account of him alone, that it was counted to him; but
και δι' ημας, οις μελλει λογιζεσθαι, τοις
also on account of us, to whom it is about to be counted, to those
πιστευουσιν επι τον εγειραντα Ιησουν τον
believing on the one having raised up Jesus the
κυριον ημων εκ νεκρων. ²⁵ ος παρεδοθη δια
Lord of us out of dead ones; who was delivered up on account of
τα παραπτωματα ημων, και εγερθη δια την
the offences of us, and was raised up on account of the
δικαιωσιν ημων.
justification of us.

ΚΕΦ. ε'. 5.

¹ Δικαιωθεντες ουν εκ πιστεως, ειρηνην
Having been justified therefore by faith, peace
εχομεν προς τον θεον δια του κυριου ημων
we have with the God through the Lord of us
Ιησου Χριστου. ² δι' ου και την προσαγωγην
Jesus Anointed; through whom also the introduction
εσχηκαμεν *[τη πιστει] εις την χαριν ταυ-
we have [by the faith] into the favor this,
την, εν η εστηκαμεν και καυχωμεθα επ'
in which we have stood; and we boast in
ελπιδι της δοξης του θεου. ³ Ου μονον δε,
hope of the glory of the God. Not alone and,
αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδότες
but also we boast in the afflictions, knowing
οτι η θλιψις υπομονην κατεργαζεται, ⁴ η δε
that the affliction endurance works out, the and
υπομονη δοκιμην, η δε δοκιμη ελπιδα, ⁵ η δε
endurance approbation, the and approbation hope, the and
ελπις ου καταισχυνει, οτι η αγαπη του θεου
hope not is put to shame, because the love of the God

though he regarded his own Body as deadened, being somewhere about a Hundred years old, and the DEADNESS of Sarah's WOMB;

²⁰ he did not dispute against the PROMISE of GOD, by UNBELIEF, but was made strong in the FAITH, giving Glory to GOD;

²¹ having been fully assured, That what has been promised, ‡ he is able also to perform.

²² Therefore, it was accounted to him for Righteousness.

²³ But ‡ it was not written for him alone, That it was accounted to him,

²⁴ but also for us, to whom it is about to be accounted, even to THOSE who BELIEVE ‡ on HIM who RAISED UP Jesus our LORD from the Dead;

²⁵ ‡ who was delivered up on account of our OFFENCES, ‡ and raised for OUR JUSTIFICATION.

CHAPTER V.

¹ Having been justified, therefore, by Faith, we have ‡ Peace with GOD, through our LORD Jesus Christ;

² through whom, also we have been INTRODUCED into this FAVOR in which we stand; ‡ and we boast in Hope of the GLORY of GOD.

³ And not only so, but ‡ we triumph also in AFFLICTIONS, ‡ knowing That AFFLICTION works out Endurance;

⁴ ‡ and ENDURANCE, Approval; and APPROVAL, Hope;

⁵ ‡ and this HOPE is not put to shame, because

* VATICAN MANUSCRIPT.—19. not—omit.
2. in the FAITH—omit.

19. already—omit.

22 also—omit.

† 21. Psal. cxv. 3; Luke i. 37, 45; Heb. xi. 19.
† 24. Acts ii. 24; xiii. 30.
1 Cor. xv. 17; 1 Pet. i. 21.
v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14
† 4. James i. 12.

† 23. Rom. xv. 4; 1 Cor. x. 6, 11.
† 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c.
† 1. Eph. ii. 4; Col. i. 20.
† 2. Heb. iii. 6.
† 3. Matt.
† 5. Phil. i. 20.

ἐκκεχυται ἐν ταῖς καρδίαις ἡμῶν δια πνεύματος
has been poured out in the hearts of us through spirit
τοῦ ἁγίου τοῦ δοθέντος ἡμῖν. ⁶ * [Ἐτι] γὰρ
holy of that having been given to us. [Yet] for
Χριστός, ὄντων ἡμῶν ἀσθενῶν ἐτι, κατὰ και-
an Anointed one, being of us without strength still, according to a
ρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. ⁷ Μολὶς γὰρ
season in behalf of impious ones he died. Scarcely for
ὑπὲρ δικαίου τις ἀποθάνεται· ὑπὲρ γὰρ
in behalf of a just person any one will die; in behalf of though
τοῦ ἀγαθοῦ τάχα τις καὶ τόλμα ἀποθάνειν·
the good possibly some one even might dare to die;
⁸ συνιστῇσι δὲ τὴν ἑαυτοῦ ἀγαπὴν εἰς ἡμᾶς ὁ
recommends but the of himself love to us the
θεός, ὅτι, ἐτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστός
God, because, still sinners being of us, an Anointed one
ὑπὲρ ἡμῶν ἀπέθανε. ⁹ Πολλὰ οὖν μᾶλλον,
in behalf of us died. By much then more,
δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθη-
having been justified now in the blood of him, we shall be
σομεθα δι' αὐτοῦ ἀπο τῆς ὀργῆς. ¹⁰ Εἰ γὰρ
saved through him from the wrath. If for
ἐχθροὶ ὄντες κατηλλαγμένον τῷ θεῷ διὰ τοῦ
enemies being we were reconciled to the God through the
θανάτου τοῦ υἱοῦ αὐτοῦ, πολλὰ μᾶλλον καταλ-
death of the son of him, by much more having been
λαγνέτες σωθησομεθα ἐν τῇ ζωῇ αὐτοῦ. ¹¹ Οὐ
reconciled we shall be saved in the life of him. Not
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ
only and, but also boasting in the God through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν
the Lord of us Jesus Anointed, through whom now
τὴν καταλλαγὴν ἐλαβομεν. ¹² Διὰ τοῦτο
the reconciliation we received. On account of this
ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν
as through one man the sin into the
κόσμον εἰσηλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνα-
world entered, and through the sin the death;
τος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
and thus to all men the death
διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. ¹³ Ἀχρι γὰρ
passed through, in which all sinned. Till for
νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ
law sin was in world; sin but not
ἐλλογεῖται μὴ ὄντος νόμου. ¹⁴ Ἀλλ' ἐβασίλευ-
is counted not being law. But reigned
σεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως καὶ
the death from Adam till Moses and
ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι
over those not having sinned in the likeness
τῆς παραβάσεως Ἀδάμ· ὅς ἐστι τυπὸς τοῦ μελ-
of the transgression of Adam; who is a type of the one

† the LOVE of GOD has been diffused in our HEARTS, through THAT holy Spirit which has been GIVEN to us.

6 * Besides we being yet helpless, Christ at the proper Time, died in behalf of the Ungodly.

7 Now scarcely on behalf of a Just person will any one die, though, possibly, on behalf of the GOOD, some one might even venture to die.

8 † But * GOD recommends HIS OWN Love to us, Because we being yet Sinners, Christ died on our behalf.

9 By much more, then, having been now justified † by his BLOOD, we shall, through him, be saved from WRATH.

10 For if, being Enemies, † we were reconciled to GOD through the DEATH of his SON, by how much more, having become reconciled; shall we be saved † by his LIFE?

11 And not only so, but we even boast in GOD through our LORD Jesus Christ, through whom we have now received the RECONCILIATION;

12 for this reason,—as † through One Man SIN entered into the WORLD, (in whom all sinned,) and through SIN, † DEATH; so also, DEATH passed upon All Men.

13 For till the Law, Sin was in the World, but † Sin is not accounted where there is no Law.

14 DEATH, however, reigned from Adam till Moses, even over THOSE who had not SINNED in the SIMILITUDE of the TRANSGRESSION of Adam, † who is a Type of that BEING ABOUT TO COME.

* VATICAN MANUSCRIPT.—6. If, then, we being yet helpless. he recommends.

† 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. † 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10. † 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. † 10. 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 20, 21. † 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11. † 12. Gen. iii. 6; 1 Cor. xv. 21. † 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. † 13. Rom. iv. 15; 1 John iii. 4. † 14. 1 Cor. xv. 21, 22, 45.

6. yet—omit. 8.

λοντες. ¹⁵ ΑΛΛ' ουχ ὡς το παραπτωμα οὕτω
 being about to come. But not as the fall, so
 * [και] το χαρισμα. Ει γαρ τῷ του ἐνος
 [also] the gracious gift. If for by the of one one
 παραπτωματι οἱ πολλοι απεθανον, πολλῳ μαλ-
 fall the many died, by much more
 λον ἡ χαρις του θεου και ἡ δωρεα εν χαριτι τη
 the favor of the God and the gift by favor by that
 του ἐνος ανθρωπου Ιησου Χριστου εις τους πολ-
 of the one man Jesus Anointed to the many
 λους επερισσευσε. ¹⁶ Και ουχ ὡς δι' ἐνος
 abounded. And not as through one
 ἁμαρτησαντος, το δωρημα. Το μεν γαρ κριμα,
 having sinned, the free gift. The indeed for sentence,
 εξ ἐνος εις κατακριμα· το δε χαρισμα, εκ
 from one to condemnation; the but gracious gift, from
 πολλων παραπτωμάτων εις δικαιοωμα. ¹⁷ Ει γαρ
 many offences to righteousness. If for
 τῷ του ἐνος παραπτωματι ὁ θανατος εβασι-
 by the of the one fall the death reigned
 λευσε δια του ἐνος, πολλῳ μαλλον οἱ την
 through the one, by much more those the
 περισσειαν της χαριτος και * [της δωρεας] της
 abundance of the favor and [of the gift] of the
 δικαιοσυνης λαμβανοντες, εν ζωη βασιλευσου-
 righteousness having received, in life shall reign
 σι δια του ἐνος Ιησου Χριστου. ¹⁸ Αρα ουν
 through the one Jesus Anointed. Indeed then
 ὡς δι' ἐνος παραπτωματος, εις παντας ανθρω-
 as through one offence, on all men
 πους εις κατακριμα· οὕτω και δι' ἐνος δικαιο-
 to condemnation; so also through one righteous-
 ματος, εις παντας ανθρωπους εις δικαιωσιν
 ness, on all men to a justification
 ζῳης. ¹⁹ Ὡς περ γαρ δια της παρακοης του
 of life. As for through the disobedience of the
 ἐνος ανθρωπου ἁμαρτωλοι κατεστησαν οἱ
 one man sinners were constituted the
 πολλοι· οὕτω και δια της ὑπακοης του ἐνος
 many; so also through the obedience of the one
 δικαιοι κατασταθησονται οἱ πολλοι.
 righteous persons shall be constituted the many.
²⁰ Νομος δε παρεισηλθεν, ινα πλεοναση το
 Law but supervened, so that might abound the
 παραπτωμα· οὐ δε επλεονασεν ἡ ἁμαρτια,
 offence; where but abounded the sin,
 ὑπερεπερισσευσεν ἡ χαρις. ²¹ ινα ὥς περ εβασι-
 superabounded the favor; that as reigned
 λευσεν ἡ ἁμαρτια εν τῷ θανατῷ, οὕτω και ἡ
 the sin in the death, so also the
 χαρις βασιλευση δια δικαιοσυνης εις ζῳην αιω-
 favor might reign through righteousness into life age-
 νων, δια Ιησου Χριστου του κυριου ἡμων.
 lasting, through Jesus Anointed the Lord of us.
 ΚΕΦ. 6. ¹ Τι ουν ερουμεν; επιμενωμεν
 What then shall we say? ought we to continue
 τη ἁμαρτια, ινα ἡ χαρις πλεοναση; ² Μη
 in the sin, so that the favor may abound? Not

¹⁵ But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT Gracious GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

¹⁶ And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

¹⁷ Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the * Anointed Jesus.

¹⁸ Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

¹⁹ For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEEDIENCE of the ONE, the MANY will be constituted Righteous.

²⁰ And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

²¹ that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the * Anointed Jesus, our LORD.

CHAPTER VI.

¹ What then shall we say? Ought we to continue in SIN that FAVOR may abound?

* VATICAN MANUSCRIPT.—15. also—omit.
 Jesus. ²¹ Christ Jesus our LORD.

17. of the GIFT—omit.

17. Christ

† 15. Isa. liii. 11; Matt. xx. 28; xxvi. 28.
 John xv. 22; Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 19, 23.

† 18. John xii. 32; Heb. ii. 9.

† 20.

† 20. Luke vii. 47; 1 Tim. i. 14

γενοιτο. Οίτινες απεθανομεν τη ἁμαρτια, πως
let it be. Who we died by the sin, how
ετι ζήσομεν εν αυτη; ³ Η αγνοείτε, ότι όσοι
still shall we live in it? Or are you ignorant, that as many as
εβαπτισθημεν εις Χριστον * [Ιησουν,] εις τον
were dipped into Anointed [Jesus,] into the
θανατον αυτου εβαπτισθημεν; ⁴ Συνεταφημεν
death of him were dipped? We were buried together
ουν αυτω δια του βαπτισματος εις τον θανα-
therefore with him through the dipping into the death,
τον, ινα ὡσπερ ηγερθη Χριστος εκ νεκρων
that as was raised up Anointed out of dead ones
δια της δοξης του πατρος, οὕτω και ἡμεις εν
through the glory of the father, so also we in
καινοτητι ζωης περιπατησωμεν. ⁵ Ει γαρ συμ-
newness of life should walk. If for planted
φυτοι γεγοναμεν τῷ ὁμοιωματι του θανατου
together we have become in the likeness of the death
αυτου, αλλα και της αναστασεως εσομεθα.
of him, certainly also of the resurrection we shall be;
⁶ Τουτο γινωσκοντες, ότι ὁ παλαιος ἡμων ανθρω-
this knowing, that the old of us man
πος συνεσταυρωθη, ινα καταργηθη το
was crucified with, that might be rendered powerless the
σωμα της αμαρτίας, του μηκετι δουλευειν ἡμας
body of the sin, of the no longer to be enslaved us
τη ἁμαρτια. ⁷ ὁ γαρ αποθανων δεδικαιωται απο
in the sin; he for having died has been justified from
της ἁμαρτίας. ⁸ Ει δε απεθανομεν συν Χριστῳ,
the sin. If but we died with Anointed,
πιστευομεν, ότι και συζήσομεν αυτω, ⁹ ειδότες,
we believe, that also we shall live with him, knowing,
ὅτι Χριστος εγερθεις εκ νεκρων, ουκετι αποθ-
that Anointed having been raised out of dead ones, no longer dies;
νήσκει· θανατος αυτου ουκετι κυριευει. ¹⁰ Ὁ
death of him no longer lords over. Which
γαρ απεθανε, τη αμαρτια απεθανεν εφ'απαξ.
for he died, by the sin he died once for all;
ὁ δε ζῇ, ζῇ τῷ θεῳ. ¹¹ Οὕτω και ὑμεις
which but he lives, he lives by the God. So also you
λογιζεσθε ἑαυτους νεκρους μεν τη ἁμαρτια,
count yourselves dead ones indeed by the sin,
ζωντας δε τῷ θεῳ, εν Χριστῳ Ιησῳ.
living ones but by the God, in Anointed Jesus.
¹² Μη ουν βασιλευτω ἡ ἁμαρτια εν τῷ
Not therefore let reign the sin, in the
θνητῷ ὑμων σωματι, εις το ὑπακουειν· ¹³ μηδε
mortal of you body, in order that to obey; nor

2 By no means. How shall we, who have died by SIN, live any longer in it?

3 Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his DEATH?

4 We have therefore been entombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the GLORY of the FATHER, so also we should walk in a New Life.

5 For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

6 * knowing this, That our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be ENSLAVED to SIN;

7 for HE who DIED has been justified from SIN.

8 And if we diea with Christ, we believe That we shall also live with him;

9 knowing that Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

10 For [the death] which he died, he died by SIN once; but [the life] which he lives, he lives by GOD.

11 Thus also do you account yourselves dead indeed by SIN, but living by GOD in the * Anointed Jesus.

12 Let not SIN, therefore, reign in your MORTAL Body, in order * to OBEY its DESIRES;

13 nor present your

* VATICAN MANUSCRIPT.—3. Jesus—omit. DESIRES.

11. Christ Jesus.

12. to OBEY its

† 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. Col. ii. 12.
† 4. John ii. 11; xi. 40.
24; vi. 14; Eph. iv. 22; Col. iii. 5, 9.
† 9. Rev. i. 18. † 10. Heb. ix. 27, 28.
exix. 138.

† 3. Col. iii. 3; 1 Pet. ii. 24.
† 5. Phil. iii. 10, 11.
† 7. 1 Pet. iv. 1.
† 11. Gal. ii. 19.
† 4. Gal. ii. 20; v.
† 8. 2 Tim. ii. 11.
† 12. Ps. xix. 13;

παριστανετε τα μελη υμων οπλα αδικιας
present you the members of you weapons of unrighteousness
τη αμαρτια· αλλα παραστησατε εαυτους τω
to the sin; but present you yourselves to the
θεω, ως εκ νεκρων ζωντας, και τα μελη υμων
God, as out of dead ones living, and the members of you
οπλα δικαιοσυνης τω θεω. 14 Αμαρτια γαρ
weapons of righteousness to the God. Sin for
υμων ου κυριευσει· ου γαρ εστε υπο νομον,
of you not shall lord over; not for you are under law,
αλλ' υπο χαριν. 15 Τι ουν; αμαρτησομεν, οτι
but under favor. What then? shall we sin, because
ουκ εσμεν υπο νομον, αλλ' υπο χαριν; Μη γε-
not we are under law, but under favor? Not let
νοιτο. 16 Ουκ οιδετε, οτι 'ω παριστανετε
it be. Not you know, that to whom you present
εαυτους δουλους εις υπακοην, δουλοι εστε 'ω
yourselves slaves for obedience, slaves you are to whom
υπακουετε, ητοι αμαρτιας εις θανατον, ην
you are obedient, whether of sin to death, or
υπακοης εις δικαιοσυνην; 17 Χαρις δε τω θεω,
of obedience to righteousness? Thanks but to the God,
οτι ητε δουλοι της αμαρτιας, υπηκουσατε δε
that you were slaves of the sin, you obeyed yet
εκ καρδιας εις ον παρεδοθητε τυπον διδαχης.
from heart into which you were delivered a form of teaching.
18 Ελευθερωθεντες δε απο της αμαρτιας, εδου-
Having been freed and from the sin, you were
λωθητε τη δικαιοσυνη. 19 (Ανθρωπινον λεγω,
enslaved to the righteousness. (According to man I speak,
δια την ασθενειαν της σαρκος υμων.) 'Ωσ-
on account of the weakness of the flesh of you.) As
περ γαρ παρεστησατε τα μελη υμων δουλα τη
for you presented the members of you slaves to the
ακαθαρσια και τη ανομια * [εις την ανομιαν]
uncleanness and to the iniquity [for the iniquity;]
οὕτω νυν παραστησατε τα μελη υμων δουλα τη
so now present you the members of you slaves to the
δικαιοσυνη εις αγιασμον. 20 'Οτε γαρ δουλοι
righteousness for sanctification. When for slaves
ητε της αμαρτιας, ελευθεροι ητε τη δικαιοσυ-
you were of the sin, free you were to the righteous-
νη. 21 Τινα ουν καρπον ειχετε τοτε; εφ' οἷς
ness. What therefore fruit had you then? in the things
νυν επαισχυνεσθε· το γαρ τελος εκεινων, θανα-
now you are ashamed; the for end of those, death.
τος. 22 Νυνι δε ελευθερωθεντες απο της αμαρ-
Now but having been freed from the sin,
τιας, δουλωθεντες δε τω θεω, εχετε τον καρ-
having been enslaved and to the God, you have the fruit

† MEMBERS to SIN, as In-
struments of Iniquity;
but † present yourselves to
God, * as if alive from the
Dead, and your * Members
to God, as Instruments of
Righteousness.

14 For † Sin shall not
lord it over You; for you
are not under Law, but
under Favor.

15 What then? * Should
we sin, † Because we are
not under Law, but under
Favor? By no means.

16 Do you not know,
That † to whom you pre-
sent yourselves Slaves for
Obedience, his Slaves you
are to whom you are obe-
dient, whether of Sin to
Death, or of Obedience to
Righteousness?

17 But thanks to God,
That though you were
Slaves of SIN, yet you
obeyed from the Heart
† that Mould of Instruc-
tion into which you were
delivered;

18 and, † having been
emancipated from SIN, you
became subservient to
RIGHTEOUSNESS.

19 (I speak humanly,
because of the WEAKNESS
of your FLESH;) for as
you presented your MEM-
BERS enslaved to IMPU-
RITY and INIQUITY, so
now present your MEM-
BERS bound to RIGHTE-
OUSNESS for Sanctification.

20 For when you were
Slaves of SIN, you were
free as to RIGHTEOUS-
NESS.

21 What Fruit, there-
fore, had you at that time
in things of which you are
now ashamed? † for the
END of those things is
Death.

22 But now, having
been emancipated from
SIN, and having become
bound to God, you have

* VATICAN MANUSCRIPT.—13. as if alive.
19. for the INIQUITY—omit.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.
† 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18.
John viii. 34; 2 Pet. ii. 19.
Gal. v. 1; 1 Pet. ii. 16.

13. Members.

15. Should we sin.

† 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.

† 15. 1 Cor. ix. 21.

† 16. Matt. vi. 24;

† 18. John viii. 32; 1 Cor. vii. 22;

† 17. 2 Tim. i. 13.

† 21. Rom. i. 32.

πον ὑμῶν εἰς ἁγιασμόν· το δε τέλος, ζῶν αἰ-
 of you in sanctification; the and end, life age-
 νιον. 23 Τα γὰρ οὐ μόνον τῆς ἁμαρτίας, θάνατος·
 lasting. The for wages of the sin, death;
 το δε χάρισμα τοῦ θεοῦ, ζῶν αἰώνιος ἐν Χριστῷ
 the but gracious gift of the God, life age-lasting in an Anointed
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.
 Jesus the Lord of us.

ΚΕΦ. Ζ'. 7.

1 Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσιν γὰρ
 Or are you ignorant, brethren, (to those knowing for
 νομον λαλῶ,) ὅτι ὁ νομος κυριεύει τοῦ ἀνθρώ-
 law I speak,) that the law lords over the man,
 που, ἐφ' ὅσον χρόνον ζῇ; 2 Ἡ γὰρ ὑπὸ ἀνδρός
 for as long as a time he lives? The for bound to a man
 γυνὴ τῷ ζῶντι ἀνδρὶ δεδεσμένη ἐστὶν· ἐάν δὲ ἀπο-
 woman to the living husband is bound by law; if but may
 θανῇ ὁ ἀνὴρ, κατηργεῖται ἀπὸ τοῦ νόμου τοῦ
 die the husband, she is freed from the law of the
 ἀνδρός. 3 Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρη-
 husband. So then living the husband an adulteress she will
 ματίζεται, ἐάν γενηται ἀνδρὶ ἑτέρῳ· ἐάν δὲ ἀποθα-
 be called, if she should be to a man another; if but should
 νῇ ὁ ἀνὴρ, ἐλευθερά ἐστιν ἀπὸ νόμου, τοῦ μὴ
 die the husband, free she is from law, of the not
 εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.
 to be her an adulteress, having become to a man another.
 4 Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
 Therefore, brethren of me, also you were put to death
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ
 by the law through the body of the Anointed, in order that
 γενεσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέν-
 to become you to another, to him out of dead ones having been
 τι, ἵνα καρποφορήσωμεν τῷ θεῷ. 5 Ὅτε γὰρ
 raised, so that we should bring forth fruit to the God. When for
 ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν,
 we were in the flesh, the passions of the sins,
 τὰ διὰ τοῦ νόμου, ἐνεργεῖτο ἐν τοῖς μέλεσιν
 those through the law, worked in the members
 ἡμῶν, εἰς τὸ καρποφορήσαι τῷ θανάτῳ. 6 Νῦν
 of us, in order that to bring forth fruit to the death. Now
 δὲ κατηργηθήμεν ἀπὸ τοῦ νόμου, ἀποθανόντες,
 but we were freed from the law, having died,
 ἐν ᾧ κατεχομεθα· ὥστε δουλεύειν ἡμᾶς ἐν
 in which we were held; so that to serve us in
 καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμ-
 newness of spirit, and not in oldness of let-
 ματος. 7 Τί οὖν ἐροῦμεν; ὁ νομος ἁμαρτία;
 ter. What then shall we say? the law sin?

your FRUIT in Sanctifica-
 tion, and the END aionian
 Life.

23 For † the WAGES of
 SIN is Death; † but the
 GRACIOUS GIFT of GOD is
 aionian Life, by the Anoint-
 ed Jesus, our LORD.

CHAPTER VII.

1 Are you ignorant,
 Brethren, (for I am speak-
 ing to those who are ac-
 quainted with Law,) That
 the LAW controls a MAN
 for as long a Time as he
 lives?

2 Hence † the MARRIED
 Woman is bound by Law
 to the LIVING Husband;
 but if the HUSBAND die,
 she is released from the
 LAW of the HUSBAND.

3 So then, † while the
 HUSBAND is living, she
 will be declared an Adul-
 teress, if she belong to
 another Man; but if the
 HUSBAND die, she is free
 from the LAW; so that she
 is not an Adulteress,
 though she belong to ano-
 ther Man.

4 Therefore, my Breth-
 ren, you also were † put
 to death by the LAW,
 through the BODY of the
 ANOINTED one, in order
 that you may BELONG to
 another,—to HIM who
 was RAISED from the
 Dead, that we should
 † bring forth fruit to GOD.

5 For when we were in
 the FLESH, those SINFUL
 PASSIONS, which were
 through the LAW, † worked
 in our MEMBERS † to BRING
 FORTH FRUIT to DEATH.

6 But now, having died,
 we are released from the
 LAW, by which we were
 held; so that we may
 serve † in Newness of
 Spirit, and not in Oldness
 of Letter.

7 What then shall we
 say? Is the LAW Sin? By

† 23. Gen. ii. 17; Rom. v. 12; James i. 15.

† 2. 1 Cor. vii. 39.

15; Col. ii. 14.

James i. 15.

† 3. Matt. v. 32.

† 4. Gal. v. 22.

† 6. Rom. ii. 29; 2 Cor. iii. 6.

† 4. Rom. viii. 2;

† 5. Rom. vi. 13.

† 5. Rom. vi. 21; Gal. v. 19;

† 23. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4.

† Gal. ii. 19; v. 18; Eph. ii.

† 5. Rom. vi. 21; Gal. v. 19;

Μη γενοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἐγνων, εἰ
Not let it be; but the sin not I knew, if
μη δια νομου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν,
not through law; the even for strong desire not I knew,
εἰ μὴ ὁ νόμος ἐλέγεν· Οὐκ ἐπιθυμήσεις.
if not the law said; Not thou shalt lust.
8 Ἀφορμὴν δὲ λαβούσα ἡ ἁμαρτία, διὰ τῆς ἐν-
Opportunity and having taken the sin, through the com-
τολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
mandment worked out in me all strong desire;
χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 Ἐγὼ δὲ
apart from for law sin dead. I and
ἐζῶν χωρὶς νόμου ποτε· ἐλθούσης δὲ τῆς
was alive apart from law then; having come but the
ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθα-
commandment, the sin lived again, I and died;
νον. 10 καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν,
and was found by me the commandment that for life,
αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν
same for death. The for sin opportunity
λαβούσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ με,
having taken, through the commandment deceived me,
καὶ δι' αὐτῆς ἀπέκτεινεν. 12 Ὡστε ὁ μὲν
and through it killed. So that the indeed
νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ
law holy, and the commandment holy and just and
ἀγαθὴ. 13 Το οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος;
good. That then good thing, to me has become death;
Μη γενοιτο· ἀλλὰ ἡ ἁμαρτία ἵνα φανῇ
Not let it be; but the sin; so that it might appear
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
sin, through the good to me working out
θάνατον, ἵνα γεννηταὶ καθ' ὑπερβολὴν ἁμαρτω-
death, so that might become in excess a sinner
λος ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 Οἶδαμεν
the sin through the commandment. We know
γὰρ, ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ
for, that the law spiritual is; I but
σαρκινὸς εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
fleshly am, having been sold under the sin.
15 Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ
What for I work out, not I know; not for what
θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο
I wish, this I practise; but what I hate, this
ποίω. 16 Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποίω, συμ-
I do. If but what not I wish, this I do, I as-
φῆμι τῷ νόμῳ, ὅτι καλός. 17 Νυνὶ δὲ οὐκέτι
sent to the law, that excellent. Now but no longer
ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκουσα ἐν
I work out it, but the dwelling in

no means. Indeed, † I did not know SIN except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended † for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That GOOD thing, then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that GOOD thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN * DWELLING in me.

* VATICAN MANUSCRIPT.—17. INDWELLETH in me.

† 7. Rom. iii. 20. † 7. Exod. xx. 17, Deut. v. 21; Acts xx. 33; Rom. xiii. 9.
† 8. 1 Cor. xv. 56. † 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. † 12. Psa
xix. 8; cxix. 38, 137; 1 Tim. i. 8. † 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. † 15
Gal. v. 17

εμοι ἁμαρτια. ¹⁸ Οἶδα γαρ, ὅτι οὐκ οἰκει ἐν
me sin. I know for, that not dwells in
εμοι, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθόν· το
me, this is in the flesh of me, a good thing; the
γαρ θελεῖν παρακεῖται μοι, το δε κατεργαζέσθαι
for to will is present with me, the but to work out
το καλόν, οὐχ εὕρισκω. ¹⁹ Οὐ γαρ ὁ θελω,
the excellent, not I know. Not for what I wish,
ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θελω κακόν, τούτο
I do a good thing; but what not I wish an evil thing, this
πρασσω. ²⁰ Εἰ δε ὁ οὐ θελω *[ἐγώ,] τούτο
I practise. If but what not wish [I,] this
ποιῶ, οὐκετι ἐγώ κατεργαζομαι αὐτο, ἀλλ' ἡ
I do, no longer I work out it, but the
οἰκουσα ἐν ἐμοὶ ἁμαρτια. ²¹ Εὕρισκω ἀρα τὸν
dwelling in me sin. I find therefore the
νόμον τῷ θελοντὶ ἐμοὶ ποιεῖν το καλόν, ὅτι
law in the wishing to me to do the excellent, because
ἐμοὶ το κακόν παρακεῖται. ²² Σὺνηδομαι γαρ
with me the evil thing lies near. I am pleased for
τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσὼ ἀνθρώπων·
with the law of the God according to the inside man;
²³ βλεπῶ δε ἕτερον νόμον ἐν τοῖς μέλεσι μου
I see but another law in the members of me
ἀντιστρατευόμενον τῷ νόμῳ τοῦ ν ος μου, καὶ
warring against the law of the mind of me, and
αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ
making a captive me to the law of the sin to that
ὄντι ἐν τοῖς μέλεσι μου. ²⁴ Τάλαιπῶρος ἐγώ
existing in the members of me. Wretched I
ἀνθρώπος· τίς με ῥυσεται ἐκ τοῦ σώματος τοῦ
man; who me will rescue from the body of the
θανάτου τούτου; ²⁵ Ευχαριστῶ τῷ θεῷ δια
death this? I thank the God by means of
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν
Jesus Anointed of the Lord of us. So then
αὐτός ἐγώ τῷ μὲν νοὶ δουλεύω νόμῳ θεοῦ·
myself I with the indeed mind am in servitude to a law of God;
τῇ δε σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. η'. 8.
with the but flesh, to a law of sin.

¹ Οὐδεν ἀρα νυν κατακριμα τοις ἐν Χριστῷ
No therefore now condemnation to those in an Anointed
Ἰησοῦ. ² Ὁ γαρ νόμος τοῦ πνεύματος τῆς ζωῆς
Jesus. The for law of the spirit of the life
ἐν Χριστῷ Ἰησοῦ, ἠλευθερώσε με ἀπο τοῦ
by an Anointed Jesus, freed me from the
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Το γαρ
law of the sin and of the death. The for

18 For I know That I in
me, that is, in my FLESH,
there dwells no good
thing; for to DESIRE is
present with me, but to
WORK OUT WHAT IS EX-
CELLENT I find not.

19 For I do not the
good which I desire, but
the evil which I desire not,
this I practise.

20 But if what I desire
not, this I do, I no longer
work it out, but the SIN
DWELLING in me.

21 I find therefore this
LAW, when I am willing
to do RIGHT, That the
WRONG lies near me.

22 For I am pleased
with the LAW of * God ac-
cording † to the INWARD
Man;

23 but ‡ I perceive Ano-
ther Law in † my MEM-
BERS, warring against the
LAW of my MIND, and
making me a captive to
THAT LAW of SIN EXIST-
ING in my MEMBERS.

24 Wretched Man that
I am! who will rescue Me
from † this BODY of
DEATH?

25 † * Thanks to GOD,
by means of Jesus Christ,
our LORD. Consequently,
then, indeed, ‡ myself, by
the MIND, am in subjection
to the Law of God, but by
the FLESH to the Law of
Sin.

CHAPTER VIII.

1 There is then No Con-
demnation now to THOSE
in the Anointed Jesus;

2 for † the LAW of the
SPIRIT of LIFE by the
Anointed Jesus, liberated
* me from the LAW of SIN
and of DEATH.

* VATICAN MANUSCRIPT.—20. I—omit.
2. thee.

22. the MIND.

25. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a *dead body* to a *living man*, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

† 18. Gen. vi. 5; viii. 21. ‡ 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10. † 23. Gal. v. 17. † 23. Rom. vii. 13, 19. † 25. 1 Cor. xv. 57. † 2. John viii. 33.

αδυνατον του νομου, εν ᾧ ησθενει δια της
 inability of the law, in that it was weak through the
 σαρκος, ὁ θεος τον ἑαυτου υἱον πεμψας εν ὁμοι-
 flesh, the God the of himself son having sent in a form
 ωματι σαρκος ἁμαρτίας, και περι ἁμαρτίας,
 of flesh of sin, and on account of sin,
 κατεκρινε την ἁμαρτιαν εν τη σαρκι· ⁴ ἵνα το
 condemned the sin in the flesh; so that the
 δικαιοωμα του νομου πληρωθη εν ἡμιν, τοις μη
 righteousness of the law might be fulfilled by us, by those not
 κατα σαρκα περιπατουσιν, αλλα κατα
 according to flesh walking, but according to
 πνευμα. ⁵ Οἱ γαρ κατα σαρκα οντες, τα
 spirit. Those for according to flesh being, the things
 της σαρκος φρονουσιν· οἱ δε κατα πνευμα,
 of the flesh are minding; those but according to spirit,
 τα του πνευματος. ⁶ Το γαρ φρονημα της
 the things of the spirit. The for mind of the
 σαρκος, θανατος· το δε φρονημα του πνευμα-
 flesh, death; the but mind of the spirit,
 τος, ζωη και ειρηνη. ⁷ Διوتي το φρονημα της
 life and peace. Because the mind of the
 σαρκος, εχθρα εις θεον· τῷ γαρ νομῷ του θεου
 flesh, enmity to God; to the for law of the God
 ουχ ὑποτασσεται, ουδε γαρ δυναται· ⁸ οἱ δε εν
 not it is subject, neither for it is able; those and in
 σαρκι οντες, θεῷ ἀρεσαι ου δυναται. ⁹ Ὑμεῖς
 flesh being, to God to be pleasing not they are able. You
 δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, εἴπερ
 but not are in flesh, but in spirit, if indeed
 πνευμα θεου οικει εν ὑμιν. Εἰ δε τις πνευμα
 spirit of God dwells in you. If and any one spirit
 Χριστου ουκ εχει, οὗτος ουκ εστιν αὐτου.
 of an Anointed one not has, he not is of him.
¹⁰ Εἰ δε Χριστος εν ὑμιν, το μεν σωμα νεκρον
 If but an Anointed in you, the indeed body dead
 δι' ἁμαρτιαν· το δε πνευμα ζωη δια
 with respect to sin; the but spirit life with respect to
 δικαιοσυνην. ¹¹ Εἰ δε το πνευμα του εγείραν-
 righteousness. If but the spirit of him having raised
 τος Ἰησουν εκ νεκρων οικει εν ὑμιν, ὁ εγεί-
 up Jesus out of dead ones dwells in you, he having
 ρας τον Χριστον εκ νεκρων, ζωοποιησει και
 raised the Anointed out of dead ones, will make alive also
 τα θνητα σωματα ὑμων, δια το ενοικουν αὐτου
 the mortal bodies of you, through the indwelling of him
 πνευμα εν ὑμιν.
 spirit in you.

¹² Αρα ουν, ἀδελφοι, οφειλεται εσμεν ου τη
 So then, brethren, debtors we are not to the
 σαρκι, του κατα σαρκα ζην. ¹³ Εἰ γαρ
 flesh, of the according to flesh to live. If for

3 For † what was IM-
 POSSIBLE for the LAW, in
 that it was weak through
 the FLESH, † GOD, having
 sent his own Son in a
 Form of the Flesh of Sin,
 even [by an offering] for
 Sin, condemned SIN in the
 FLESH;

4 so that the RIGHTE-
 OUSNESS of the LAW may
 be fulfilled by US, who are
 WALKING, not according to
 Flesh, but according to
 Spirit.

5 For † THOSE who
 LIVE according to Flesh,
 are minding the THINGS
 of the FLESH; but THOSE
 who live according to
 Spirit, † the THINGS of the
 SPIRIT.

6 † For the MIND of the
 FLESH is Death; but the
 MIND of the SPIRIT is Life
 and Peace.

7 Because the MIND of
 the FLESH is † ENMITY to
 God; for to the LAW of
 GOD it is not subject·
 † nor, indeed, can it be.

8 THOSE, then, who
 ARE in a Sensual state, are
 unable to please God.

9 But you are not Sen-
 sual, but Spiritual, because
 † the Spirit of God dwells
 in you. But if any one
 possess not † the Spirit of
 Christ, he is not of him.

10 And if Christ be in
 you, the BODY indeed is
 dead as to Sin: but the
 SPIRIT is Life as to Right-
 eousness.

11 And if the SPIRIT of
 † HIM who RAISED Jesus
 from the Dead dwell in
 you, † HE who RAISED
 * Christ from the Dead,
 will also make alive your
 MORTAL Bodies, through
 the INDWELLING of his
 Spirit within you.

12 † So then, Brethren,
 we are not Debtors to the
 FLESH, to live according
 to the Flesh.

* VATICAN MANUSCRIPT.—11. Christ.

† 3. Acts xiii. 39; Rom. iii. 20; Heb. vii. 18. 19; x. 1, 2. 10. 14.
 Cor. v. 21. † 5. John iii. 6; 1 Cor. ii. 14. † 5. Gal. v. 22, 25;
 21; ver. 13; Gal. vi. 8. † 7. James iv. 4. † 7. 1 Cor. ii. 14.
 10; vi. 19. † 9. Gal. iv. 6; Phil. i. 19. † 11. Acts ii. 24.
 5; 1 Cor. vi. 14, 2 Cor. iv. 14; Eph. ii. 5. † 12. Rom. vi. 7, 14.

† 3. Gal. iii. 13; 2
 † 6. Rom. vi.
 † 9. 1 Cor. iii.
 † 11. Rom. vi. 4.

κατα σαρκα ζητε, μελλετε αποθνησκειν· ει
according to flesh you live, you are about to die; if
δε πνευματι τας πραξεις του σωματος θανα-
but by spirit the practices of the body you put
τουτε, ζήσεσθε. ¹⁴ Όσοι γαρ πνευματι θεου
to death, you shall live. As many as for by spirit of God
αγονται, ούτοι εισιν υιοι θεου. ¹⁵ Ου γαρ ελα-
are led, these are sons of God. Not for you
βετε πνευμα δουλειας παλιν εις φοβον, αλλ'
received a spirit of bondage back to fear, but
ελαβετε πνευμα υιοθεσιας, εν 'φ κρᾶζομεν·
you received a spirit of sonship, by which we cry;
Αββα, ο πατηρ. ¹⁶ Αυτο το πνευμα συμμαρτυ-
Abba, the father. Itself the spirit testifies toge-
ρει τῷ πνευματι ἡμων, οτι εσμεν τεκνα θεου.
ther with the spirit of us, that we are children of God.
¹⁷ Ει δε τεκνα, και κληρονομοι· κληρονομοι μεν
If and children, also heirs; heirs indeed
θεου, συγκληρονομοι δε Χριστου· ειπερ συμ-
of God, joint-heirs and of an Anointed; if indeed we suf-
πασχομεν, ινα και συνδοξασθωμεν. ¹⁸ Λογιζο-
fer with, so that also we may be glorified with. I reckon
μαι γαρ, οτι ουκ αξια τα παθηματα του νυν
for, that not comparable the sufferings of the now
καιρου προς την μελλουσαν δοξαν αποκαλυφθη-
season with the being about glory to be revealed
ναι εις ἡμας. ¹⁹ Η γαρ αποκαταδοκια της κτι-
in us. The for earnest desire of the crea-
σεως την αποκαλυψιν των υιων του θεου απεκ-
tion the revelation of the sons of the God looks
δεχεται. ²⁰ Τη γαρ ματαιοτητι ἡ κτισις
for. To the for vanity the creation
ὑπεταγη, (ουχ ἐκουσα, αλλα δια τον ὑποτα-
was placed under, (not voluntarily, but through him having
ξαντα,) επ' ελπιδι, ²¹ οτι και αυτη ἡ κτισις
placed under,) in hope, that even itself the creation
ελευθερωθησεται απο της δουλειας της φθορας
will be freed from the bondage of the corruption
εις την ελευθεριαν της δοξης των τεκνων του
into the freedom of the glory of the children of the
θεου. ²² Οιδαμεν γαρ, οτι πασα ἡ κτισις συσ-
God. We know for, that all the creation groans
τεναζει και συνωδινει αχρι του νυν· ²³ ου μονον
together and travails together till the now; not only

¹³ For ‡if you live ac-
cording to the Flesh, you
are about to die; but if,
by the Spirit, ‡you put to
death the DEEDS of the
BODY, you shall live;

¹⁴ because ‡as many as
are guided by God's Spirit,
these are Sons of God.

¹⁵ ‡ For you did not re-
ceive a Slavish Spirit back
again for ‡fear; but you
received ‡a Spirit of Son-
ship, by which we cry,
‡ "Abba! FATHER!"

¹⁶ ‡ The SPIRIT itself
testifies together with our
SPIRIT, that we are Chil-
dren of God.

¹⁷ And if Children, also
Heirs; ‡ Heirs, indeed, of
God, and Joint-heirs with
Christ; ‡ if indeed, we suf-
fer together, so that we
may be also glorified toge-
ther.

¹⁸ For I consider That
‡ the SUFFERINGS of the
PRESENT Time, as un-
worthy of Comparison with
the FUTURE GLORY to be
revealed in us.

¹⁹ Indeed, ‡ the EAR-
NEST EXPECTATION of the
‡ CREATION longs for the
REVELATION of the SONS
of God.

²⁰ For ‡ the CREATION
was made subject to
FRAILTY, (not voluntarily,
but by HIM who PLACED
it UNDER;)

²¹ in Hope That even
the CREATION itself will
be emancipated from the
SLAVERY of CORRUPTION,
into the FREEDOM of the
GLORY of the CHILDREN
of GOD.

²² For we know That
the Whole CREATION
groans together and trav-
ails in pain together till the
PRESENT time.

† 19, 20, 21, 22. *Ktisis, creation*, has the same signification here as in Mark xvi. 15; "Pro-
claim the GLAD TIDINGS to the Whole CREATION," that is, *all mankind*; and also Col. i. 23,
where a similar phrase occurs. That the brute and inanimate creation is not here spoken
of, but mankind, is evident from the hope of emancipation from the "SLAVERY of CORRUPTION"
held out in the 21st verse, and the contrast introduced in the 23rd verse, between
the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 13. Gal. vi. 8. ‡ 13. Eph. iv. 22; Col. iii. 5. ‡ 14. Gal. v. 18. ‡ 15. 1
Cor. ii. 12; Heb. ii. 15. ‡ 15. 2 Tim. i. 7; 1 John iv. 18. ‡ 15. Gal. iv. 5, 6.
† 15. Mark xiv. 36. ‡ 16. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 30. ‡ 17. Gal. iii. 29;
iv. 7. ‡ 17. Acts xiv. 22; Phil. i. 29; 2 Tim. ii. 11, 12. ‡ 18. 2 Cor. iv. 7; 1 Pet.
i. 6, 7; iv. 13. ‡ 19. 1 John iii. 2. ‡ 20. Gen. iii. 19.

δε, αλλα και αυτοι την απαρχην του πνευματος
and, but also ourselves the first-fruit of the spirit
εχοντες, και * [ἡμεῖς] αυτοι εν ἑαυτοις στενα-
having, and [we] ourselves in ourselves groan,
ζομεν, υἱοθεσιαν απεκδεχομενοι, την απολυτρω-
a sonship looking for, the redemption
σιν του σωματος ἡμων. 24 Τη γαρ ελπιδι εσω-
of the body of us. By the for hope we
θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις.
were saved. A hope but being seen, not is a hope;
ὁ γαρ βλεπει τις, τι * [και] ελπιζει; 25 Εἰ δε
what for sees one, why [also] hopes? If but
ὁ ου βλεπομεν, ελπιζομεν, δι' ὑπομονης
what not we see, we hope, with patience
απεκδεχομεθα. 26 Ὡσαυτως δε και το πνευμα
we wait. In like manner and also the spirit
συναντιλαμβάνεται ταις ασθeneiais ἡμων· το
helps the weaknesses of us; the
γαρ τι προσευξωμεθα καθο δει, ουκ οιδαμεν,
for what we should pray as it behoves, not we know,
αλλ' αυτο το πνευμα ὑπερεντυχανει * [ὑπερ
but itself the spirit intercedes [on behalf
ἡμων] στεναγμοις αλαλητοις. 27 Ὁ δε ερευ-
of us] with groans unspoken. He but search-
νων τας καρδιας, οιδε τι το φρονημα του
ing the hearts, knows what the mind of the
πνευματος, οτι κατα θεον εντυχανει ὑπερ
spirit, because according to God it intercedes on behalf
ἁγιων.
of holy ones.

28 Οἰδαμεν δε, οτι τοις αγαπωσι τον θεον
We know and, that to those who love the God
παντα συνεργει εις αγαθον, τοις κατα προ-
all things work together for good, to those according to a pur-
θεσιν κλητοις ουσιν. 29 Ὅτι οὗς προεγνω, και
pose called being. Because whom he foreknew, also
προωρισε συμμορφους της εικονος του υἱου
he before marked out copies of the likeness of the son
αὐτου εις το ειναι αυτον πρωτοτοκον εν πολ-
of himself for the to be him a first-born among many
λοις αδελφοις. 30 Οὗς δε προωρισε, τουτους
brethren. Whom and he before marked out, those
και εκαλεσε· και οὗς εκαλεσε, τουτους και
also he called; and whom he called, those also
εδικαιωσεν οὗς δε εδικαιωσε, τουτους και
he justified; whom and he justified, those also
εδοξασε. 31 Τι ουν ερουμεν προς ταυτα; Εἰ
he glorified. What then shall we say to these things? If
ὁ θεος ὑπερ ἡμων, τις καθ' ἡμων; 32 Ὡσγε
the God on behalf of us, who against us? Who indeed
του ιδιου υἱου ουκ εφεισατο, αλλ' ὑπερ ἡμων
of the own son not spared, but on behalf of us

23 And not only it, but
ourselves also, possessing
‡ the FIRST-FRUIT of the
SPIRIT, ‡ even we ourselves
groan within ourselves,
‡ waiting for Sonship,—
the ‡ REDEMPTION of our
BODY.

24 For we were saved
by the HOPE; ‡ but a
Hope which is seen is not
Hope; for why does any
one hope for what he
sees?

25 But if we hope for
what we do not see, we
wait for it with Patience.

26 And in like manner
also the SPIRIT assists our
* WEAKNESS; for we do
not know WHAT we should
pray for as we ought; but
‡ the SPIRIT itself inter-
cedes with unspoken
groans.

27 and HE who SEARCH-
ES the HEARTS, knows
what is the MIND of the
SPIRIT, Because ‡ accord-
ing to God it intercedes
on behalf of Saints.

28 And we know That
* all things work together
for good to THOSE who
LOVE GOD,—to THOSE
BEING INVITED according
to a Purpose;

29 because those whom
he foreknew, he also prede-
termined to be Copies of
the LIKENESS of his SON,
for him TO BE ‡ a First-
born among Many Breth-
ren;

30 and THOSE whom he
predetermined, he also in-
vited; and whom he in-
vited, THOSE he also justi-
fied; and whom he justi-
fied, THOSE he also glorified.

31 What shall we say,
then, to these things?
Since GOD is for us, who
can be against us?

32 Surely he who spared
not his own Son, ‡ but de-

* VATICAN MANUSCRIPT.—23. we—omit.
26. on behalf of us—omit.

24. also—omit.

26. WEAKNESS.

28. God works all things together for good.

‡ 33. 2 Cor. v. 5; Eph. i. 14.
Luke xxi. 28; Eph. iv. 30.
1 John v. 14.

‡ 23. 2 Cor. v. 2, 4.
‡ 24. 2 Cor. v. 7; Heb. xi. 1.
‡ 29. Col. i. 15, 18; Heb. i. 6; Rev. i. 5.

‡ 23. Luke xx. 26.
‡ 26. Eph. vi. 18.
‡ 32. Rom. iv. 25.

‡ 23.
‡ 27.

παντων παρεδωκεν αυτον· πως ουχι και συν
all delivered up him; how not also with
αυτω τα παντα ἡμιν χαριζεται; ³³ Τίς
him the things all to us will he graciously give? Who
εγκαλεσει κατα εκλεκτων θεου; Θεος ὁ
will bring a charge against chosen ones of God? God that
δικαιων; ³⁴ Τίς ὁ κατακρινων; Χριστος ὁ απο-
justifying? Who he condemning? Anointed that having
θανων; μαλλον δε * [και] εγερθεις; ὅς και
died? still more and [also] having been raised? who also
εστιν εν δεξια του θεου; ὅς και εντυγχανει
is on right of the God? who and intercedes
υπερ ἡμων; ³⁵ Τίς ἡμας χωρισει απο της
on behalf of us? Who us will separate from the
αγαπης του Χριστου; Θλιψις; η στενοχωρια;
love of the Anointed? Affliction? or distress?
η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;
or persecution? or famine? or nakedness? or peril?
η μαχαيرا; ³⁶ (καθως γεγραπται· Ὅτι ἐνεκεν
or sword? (as it has been written; That on account
σου θανατου μεθα ὅλην την ἡμεραν· ελογισθη-
of thee we are put to death whole the day; we were ac-
μεν ὥς πρόβατα σφαγῆς.) ³⁷ Αλλ' εν τουτοις
counted as sheep of slaughter.) But in these
πασιν ὑπερνικωμεν δια του αγαπησαντος ἡμας.
all we more than conquer through the one having loved us.
³⁸ Πειπεισμαι γαρ, ὅτι ουτε θανατος ουτε ζῶη,
I am persuaded for, that neither death nor life,
ουτε αγγελιοι ουτε αρχαι, ουτε ενεστωτα
nor messengers nor principalities, nor things being present
ουτε μελλοντα, ουτε δυναμεις, ³⁹ ουτε
nor things being about to come, nor powers, nor
ὑψωμα ουτε βαθος, ουτε τις κτισις ἑτερα δυνη-
height nor depth, nor any creation other will be
σεται ἡμας χωρισαι απο της αγαπης του θεου,
able us to separate from the love of the God,
της εν Χριστω Ιησου τῷ κυριῷ ἡμων. ΚΕΦ.
of that in Anointed Jesus the Lord of us.

θ'. 9. ¹ Αληθειαν λεγω, εν Χριστῷ· ου ψευδο-
Truth I speak, in Anointed; not I utter
μαι, (συμμαρτυρουσης μοι της συνειδησεως
falsehood, (bearing testimony together to me the conscience
μου,) εν πνευματι ἁγίῳ· ² ὅτι λυπη μοι εστι
of me,) in a spirit holy; that grief to me it is
μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.
great, and unceasing anguish in the heart of me.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

³³ Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

³⁴ Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of GOD, and † who intercedes on our behalf?

³⁵ Who shall separate us from THAT LOVE of * GOD, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

³⁶ (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

³⁷ † But in all these things we do more than overcome, through HIM who LOVED us.

³⁸ For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

³⁹ nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

¹ I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

² that I have great Grief and Unceasing Anguish in my HEART,

* VAT. MANUSCRIPT.—34. also—omit.

³⁵ THAT LOVE of GOD which is in Christ Jesus †

† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. Psal. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11. † 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1 Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

³ *Νυχόμεν γὰρ αὐτὸς ἐγὼ ἀναθεμα εἶναι ἀπὸ*
Was wishing for myself I an accursed thing to be from
τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγ-
the Anointed one on behalf of the brethren of me, of the rela-
γενῶν μου κατὰ σάρκα· ⁴ *οἵτινες εἰσὶν Ἰσρα-*
tives of me according to flesh; who are Isra-
ηλίται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-
elites, of whom the sonship, and the glory, and the cove-
θηκαί, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ
nants, and the law-giving, and the religious service, and the
ἐπαγγελίαι, ⁵ *ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ*
promises, of whom the fathers, and from whom the
Χριστὸς τὸ κατὰ σάρκα, ὃ ὢν ἐπὶ πάντων
Anointed that according to flesh, he being over all
θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.
God worthy of praise into the ages. So be it.

⁶ *Οὐχ οἷον δέ, ὅτι ἐκπεπτῶκεν ὁ λόγος τοῦ*
Not so as but, that has fallen off the word of the
θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσρα-
God; not for all those from Israel, these Isra-
ηλ. ⁷ *Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες*
el. Nor because they are seed of Abraam, all
τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,
children, but in Isaac shall be called to thee a seed,
⁸ *τούτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα*
this is, not the children of the flesh, these
τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἀπαγγελίας
children of the God; but the children of the promise
λογίζεται εἰς σπέρμα. ⁹ *Ἐπαγγελίας γὰρ ὁ*
are counted for seed. Of promise for the
λόγος οὗτος· Κατὰ τὸν καιρὸν τούτου ἐλευ-
word this; According to the season this I will
σομαι, καὶ ἔσται τῇ Σαρρᾷ υἱός. ¹⁰ *Οὐ μόνον*
come, and shall be to the Sarah a son. Not only
δέ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοιτῆν ἐχούσα
and, but also Rebecca, from one conception having
Ἰσαὰκ τοῦ πατρὸς ἡμῶν. ¹¹ *Μηπὼ γὰρ γεννη-*
Isaac the father of us. Not yet for they having
θέντων, μὴδὲ πράξαντων τι ἀγαθὸν ἢ κακόν,
been born, nor having done anything good or bad,
(ἵνα ἡ κατ' ἐκλογὴν προθεσίς τοῦ θεοῦ μὲνῃ,
(so that the according to an election purpose of the God might abide,
οὐκ ἐξ ἐργῶν, ἀλλ' ἐκ τοῦ καλοῦντος,) ¹² *ἐρρή-*
not from works, but from the one calling,) it was
θη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλασσονί·
said to her; That the greater shall be subject to the lesser :

3 on account of my
BRETHREN, my KINSMEN
according to the Flesh;
(‡ for ‡ myself was wish-
ing to be accursed from
the ANOINTED one;)

4 who are Israelites;
to whom belong ‡ the SON-
SHIP, and the GLORY, and
* the ‡ COVENANTS; and
the LAW-GIVING, and the
rites of SERVICE, and ‡ the
PROMISES;—

5 whose are the FA-
THERS, and ‡ from whom is
THAT ANOINTED one, ac-
cording to the Flesh; HE
who is over all, God blessed
to the AGES. Amen.

6 But not as implying
that the WORD of GOD has
fallen; for ‡ ALL those
who are from Israel, *these*
are not Israel.

7 Nor Because they
are the Seed of Abraham,
are they ALL Children; but
‡ "In Isaac shall thy Seed
"be called."

8 That is, the CHIL-
DREN of the FLESH, these
are not of GOD; but the
‡ CHILDREN of the PROM-
ISE are accounted for the
Seed.

9 For this is the WORD
of Promise—‡ "According
"to this SEASON I will
"return, and Sarah shall
"have a Son."

10 And not only this,
but also to ‡ Rebecca, when
she had conceived twins
by One,—by Isaac our
FATHER;

11 (for they not having
been born, nor having
done anything good or bad,
so that GOD'S PURPOSE, as
to an Election, might
abide,—not from Works,
but from HIM who CALLS;)

12 it was said to her,
‡ "The SUPERIOR shall
"be subject to the INFE-
"RIOR;"

* VATICAN MANUSCRIPT.—4. the COVENANT.

‡ 3. Exod. xxxii. 32. ‡ 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. ‡ 4. Acts
ii. 25. ‡ 4. Acts xxvi. 6. ‡ 5. Luke iii. 23. ‡ 6. John viii. 39; Rom. ii.
13, 29; iv. 12, 16; Gal. vi. 16. ‡ 7. Gen. xxi. 12; Heb. xi. 18. ‡ 8. Gal. iv. 28.
‡ 9. Gen. xviii. 10, 14. ‡ 10. Gen. xxv. 21. ‡ 12. Gen. xxv. 23.

13 **καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον**
as it has been written; The Jacob I loved, the
δε Ησαυ εμισησα. 14 **Τι ουν ερουμεν; μη αδι-**
but Esau I hated. What then shall we say? not injus-
κια παρα τω θεω; Μη γενοιτο. 15 **Τω γαρ**
tice with the God? Not let it be. To the for
Μωυση λεγει· Ελεησω ον αν ελεω, και οικ-
Moses he says; I will pity whom I should pity, and I will
τειρησω ον αν οικτειρω. 16 **Αρα ουν ου του**
compassionate whom I should compassionate. So then not of the
θελοντος, ουδε του τρεχοντες, αλλα του ελε-
one willing, nor of the one running, but of the pity-
ουντος θεου. 17 **Λεγει γαρ η γραφη τω Φαραω·**
ing God. Says for the writing to the Pharaoh;
‘Οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξω-
That for same this I raised up thee, that I might
μαι εν σοι την δυναμιν μου, και οπως διαγγελη
show in thee the power of me, and that may be declared
το ονομα μου εν παση τη γη. 18 **Αρα ουν ον**
the name of me in all the earth. So then whom
θελει, ελεει· ον δε θελει, σκληρυνει. 19 **Επεις**
he wills, he pities; whom and he wills, he hardens. Thou wilt say
ουν μοι· Τι ετι μεμφεται; τω * [γαρ] βουλη-
then to me; Why still does he find fault? to the [for] will
ματι αυτου τις ανθεστηκε; 20 Μενουνγε, ω αν-
of him who has been opposed? But indeed, O man,
θρωπε, συ τις ει, ο ανταποκρινομενος τω θεω;
thou who art, the one answering again to the God?
Μη ερει το πλασμα τω πλασαντι· Τι με
Not shall say the thing formed to the one having formed; Why me
εποιησας ουτως; 21 Η ουκ εχει εξουσιαν ο κερα-
madest thou thus? Or not has authority the potter
μευς του πηλου, εκ του αυτου φυραματος ποιη-
of the clay, out of the same mixture to make
σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;
this indeed for honor a vessel, that and for dishonor?
22 Ει δε θελων ο θεος ενδειξασθαι την οργην,
If but wishing the God to show the wrath,
και γνωρισαι το δυνατον αυτου, ηνεγκεν εν
and make known the power of himself, bore in
πολλη μακροθυμια σκευη οργης κατηρτισμενα
much long-suffering vessels of wrath having been fitted
εις απωλειαν· 23 και ινα γνωριση τον πλου-
for destruction; and that he might make known the wealth
τον της δοξης αυτου επι σκευη ελεους, α
of the glory of himself on vessels of mercy, which

13 even as it has been written, † “JACOB I loved, “but ESAU I hated.”

14 What shall we say then? Is not Injustice with GOD? By no means.

15 For to MOSES he says, † “I will pity whom “I should pity, and I will “compassionate whom I “should compassionate.”

16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of GOD who PITIES.

17 Besides, the SCRIP-
TURE says to PHARAOH,
† “For this very purpose
“† I raised thee up, that
“I may exhibit in thee
“my POWER, and that my
“NAME may be declared
“in ALL the EARTH.”

18 So, then, whom he pleases, he pities, and whom he pleases, he hard-
ens.

19 Thou wilt then say to me; “Why does he still find fault? for who has resisted his WILL?”

20 But indeed, O Man who art thou REPLYING against GOD? † Shall the THING FORMED say to its MAKER, “Why didst thou make me thus?”

21 Or has not the † POT-
TER Authority over the CLAY, out of the SAME Mixture to make † One Vessel for Honor, and Another for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNA-
TION, and to make known his POWER, did carry with with Much Longsuffering † the Vessels of Wrath † fitted for Destruction;

23 and that he might make known † the RICHES of his GLORY on the Ves-
sels of Mercy, which were

* VATICAN MANUSCRIPT.—19. For—omit.

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, “I have made thee to stand;” accordingly, they are translated by the LXX, “For the sake of this,” namely, of showing my power, “thou hast been preserved.” The apostle’s translation of this passage, “For this very purpose I raised thee up,” does not alter its meaning.—*Macknight.*

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 19. † 20. Isa. xxix. 16; xlv. 9; lxiv. 8. † 21. Prov. xvi. 4; Jer. xviii. 6. † 21. 2 Tim. ii. 20.
† 22. 1 Thess. v. 9. † 22. 1 Pet. ii. 8; Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εἰς δόξαν· ²⁴ οὓς καὶ ἐκάλεσεν
were previously prepared for glory; whom even he called

ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·
us, not only from of Jews, but also from of Gentiles;

²⁵ ὥς καὶ ἐν τῷ Ὡσηε λέγει· Καλέσω τὸν οὐ
as also in the Hosea he says; I will call that not

λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἠγαπημένην,
a people of me, a people of me; and her not beloved,

ἠγαπημένην. ²⁶ Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρ-
beloved. And it shall be, in the place where it

ῥήθη * [αὐτοῖς·] Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κλη-
was said [to them;] Not a people of me you, there they

θῇσονται υἱοὶ θεοῦ ζώντος. ²⁷ Ἡσαίας δὲ κρα-
shall be called sons of God living. Esaias but cries

ζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν
on behalf of the Israel; If should be the number of the

υἱῶν Ἰσραὴλ ὥς ἡ ἀμμος τῆς θαλάσσης, το
sons of Israel as the sand of the sea, the

καταλείμμα σωθήσεται. ²⁸ Λογὸν γὰρ συντε-
remnant shall be saved. An account for he is finish-

λῶν καὶ συντεμνῶν ἐν δικαιοσυνῇ· ὅτι λογὸν
ing and cutting short in righteousness; because an account

συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς.
having been cut short will make a Lord on the earth.

²⁹ Καὶ καθὼς προεῖρηκεν Ἡσαίας· Εἰ μὴ κύριος
And as before said Esaias; If not Lord

σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὥς Σόδομα
of hosts left to us a seed, as Sodom

ἀν ἐγενήθημεν, καὶ ὥς Γομορρᾶ ἀν ὁμοιωθή-
we should have become, and as Gomorrah we should have been

μεν. ³⁰ Τί οὖν ἐροῦμεν; Ὅτι ἐθνη τὰ μὴ
made like. What then shall we say? That Gentiles those not

διωκόντα δικαιοσυνὴν, κατέλαβε δικαιοσυνὴν,
pursuing righteousness, laid hold on righteousness,

δικαιοσυνὴν δὲ τὴν ἐκ πίστεως· ³¹ Ἰσραὴλ δὲ
a righteousness even that from faith; Israel but

διωκὼν νόμον * [δικαιοσύνης,] εἰς νόμον δι-
pursuing a law [of righteousness,] to a law of

καιοσύνης οὐκ ἐφθάσε. ³² Διατί; Ὅτι οὐκ ἐκ
righteousness not attained. Why? Because not from

πίστεως, ἀλλ' ὥς ἐξ ἐργῶν * [νόμου.] Προσ-
faith, but as it were from works [of law.] They

ἐκοψαν γὰρ τῷ λίθῳ τοῦ προσκομματός· ³³ κα-
struck against for the stone of the stumbling; even

‡ previously prepared for
Glory;

²⁴ even us, whom he
called, not only from the
Jews, but also from the
Gentiles;

²⁵ as also he says by
HOSEA. ‡ "I will call
"THAT which was not my
"People, 'my People,' and
"HER who was not be-
"loved, 'beloved;'

²⁶ ‡ "and it shall be, in
"the PLACE where it was
"said, 'You are not my
"People,' there they shall
"be called Sons of the liv-
"ing God."

²⁷ But Isaiah cries on
behalf of ISRAEL, ‡ "If the
"NUMBER of the sons of
"Israel should be as the
"SAND of the SEA, ‡ the
"REMNANT only shall be
"saved.

²⁸ "For * he is finish-
"ing and cutting short his
"Account in Righteous-
"ness; ‡ Because the Lord
"will perform a brief Work
"upon the LAND."

²⁹ And, as Isaiah pre-
viously said, ‡ "If the
"Lord of Hosts had not
"left us a Seed, ‡ we
"should have become as
"Sodom, and should have
"resembled Gomorrah."

³⁰ What then shall we
say? That THOSE Gentiles
not PURSUING Righteous-
ness, laid hold on Righte-
ousness, ‡ even THAT Righte-
ousness from Faith;

³¹ but Israel ‡ pursuing
a Law of Righteousness,
attained not a Law of
Righteousness.

³² Why? Because they
pursued it, not from Faith,
but as attainable from
Works of Law. For ‡ they
struck against the STONE
of STUMBLING

³³ as it is written-

* VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the Lord
will make a Reckoning on the EARTH. 31. of Righteousness—omit. 32. of Law—omit.

‡ 23. Rom. viii. 28—30. ‡ 25. Hosea ii. 23; 1 Pet. ii. 10. ‡ 26. Hosea i. 10.
‡ 27. Isa. x. 22, 23. ‡ 27. Rom. xi. 5. ‡ 28. Isa. xxviii. 22. ‡ 29. Isa. i. 9.
‡ 30. Rom. iv. 11; x. 20. ‡ 30. Rom. i. 17. ‡ 31. Rom. xi. 7. ‡ 32. Luke ii. 34; 1 Cor. i. 23.

ὡς γεγραπται· Ἰδου, τιθημι ἐν Σιων λίθον
as it has been written; Lo, I place in Zion a stone
προσκομματος, και πετραν σκανδαλου· και πας
of stumbling, and a rock of offence; and every one
ὁ πιστευων ἐπ' αὐτῷ, ου κατασχυνησεται.
the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. ¹ Ἀδελφοι, ἡ μὲν εὐδοκία τῆς
Brethren, the indeed good-will of the
ἐμης καρδίας, και ἡ δεησις * [ἡ] πρὸς τὸν θεον,
my heart, and the prayer [that] to the God,
ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² Μαρτυρῶ γὰρ
on behalf of them for salvation. I testify for
αὐτοῖς, ὅτι ζήλον θεοῦ ἐχουσιν, ἀλλ' οὐ κατ'
to them; that a zeal for God they have, but not according to
ἐπιγνώσιν. ³ Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-
knowledge. Being ignorant for the of the God right-
καιοσύνην, και τὴν ἰδίαν ζήτουντες στήσαι, τῇ
eousness, and the own seeking to establish, to the
δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπεταγῆσαν.
righteousness of the God not they were brought under.

⁴ Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην
An end for of law Anointed, for righteousness
παντὶ τῷ πιστευοντι. ⁵ Μωσῆς γὰρ γράφει
to every one to the believing. Moses for writes

τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποι-
the righteousness that from the law; That the having
ῆς αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. ⁶ Ἡ
done these things man, shall live in them. The
δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μη
but from faith righteousness thus speaks; Not
εἰπῆς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται
thou mayest say in the heart of thee; Who shall ascend
εἰς τὸν οὐρανόν; τοῦτ' ἐστὶ, Χριστὸν καταγαγεῖν.
into the heaven? this is, an Anointed to lead down.

⁷ Ἡ· Τίς καταβήσεται εἰς τὴν ἀβυσσόν; τοῦτ'
Or; Who shall go down into the abyss? this
ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸ Ἀλλὰ
is, an Anointed out of dead ones to lead back. But

τί λέγει; Ἐγγὺς σου τὸ ῥῆμα ἐστίν, ἐν τῷ
what says it? Near thee the word is, in the
στοματι σου, και ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶ,
mouth of thee, and in the heart of thee; this is,
τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. ⁹ ὅτι, εἰ
the word of the faith which we publish; that, if

ὁμολογήσῃς ἐν τῷ στοματι σου κυρίον Ἰησοῦν,
thou wilt confess with the mouth of thee Lord Jesus,
και πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-
and thou wilt believe in the heart of thee, that the God him
τον ἡγείρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ (Καρδιά
raised out of dead ones, thou shalt be saved. (In heart

† "Behold, I place in Zion,
"a Stone of stumbling;
"and a Rock of Offence;
"† and yet no one RELY-
"ING on it shall be dis-
"appointed."

CHAPTER X.

¹ Indeed, Brethren, the
GOOD DESIRE of MY Heart,
and THAT PRAYER I offer
to GOD on their behalf is,
for their Salvation.

² For I testify to them,
That they possess † a Zeal
for God, but not according
to Knowledge.

³ For being ignorant of
† the RIGHTEOUSNESS of
God, and seeking to es-
tablish † their own, they
were not submissive to the
RIGHTEOUSNESS of GOD;

⁴ since † Christ is the
End of the Law for Right-
eousness to every one BE-
LIEVING.

⁵ For Moses writes of
THAT RIGHTEOUSNESS
which is from the * Law,
† "That the MAN PER-
"FORMING these things
"shall live by them."

⁶ But the RIGHTEOUS-
NESS from Faith thus
speaks;—"Say not in
"thine HEART, † Who shall
"ascend into HEAVEN?"
that is, to bring Christ
down;

⁷ or, † "Who shall de-
"scend into the ABYSS?"
that is, to bring back
Christ from the Dead.

⁸ But what does it say?
† "The WORD is near thee,
"in thy MOUTH, and in thy
"HEART;" that is, the
WORD of FAITH which we
publish;

⁹ that, † if thou wilt
* openly confess with thy
MOUTH That Jesus is Lord,
and wilt believe with thy
HEART That GOD raised
Him from the Dead, thou
shalt be saved.

* VATICAN MANUSCRIPT.—1. that—omit. 5. Law. 9. openly confess the DECLARA-
TION with thy MOUTH That Jesus is the Lord, and wilt believe.

† 33. Psa. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6—8. † 33. Rom
x. 11. † 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. † 3. Rom. i. 17; ix. 30
† 3. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xviii. 5; Neh. ix. 29.
Ezek. xx. 11; xiii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xxx. 12
† 8. Deut. xxx. 14. † 9. Matt. x. 32; Luke xii. 8.

γαρ πιστευεται εις δικαιοσυνην· στοματι δε
for it is believed for righteousness; with mouth and
δμολογείται εις σωτηριαν.) ¹¹ Λεγει γαρ ἡ
it is confessed for salvation.) Says for the
γραφη· Πας ὁ πιστευων ἐπ' αὐτῷ, οὐ καταισ-
writing; Every one the believing on him, not shall be
χυνθησεται. ¹² Οὐ γαρ ἐστὶ διαστολὴ Ἰουδαι-
ashamed. Not for is a distinction of Jew
ου τε καὶ Ἑλληνος· ὁ γαρ αὐτος κυριος παν-
both and of Greek; the for same Lord of
των, πλουτων εις παντας τοὺς επικαλουμενους
all, being rich towards all those calling upon
αὐτον. ¹³ Πας γαρ ὃς ἀν επικαλεσηται τὸ ὄνο-
him. Every one for who may call on the name
μα κυρίου, σωθησεται. ¹⁴ Πως οὖν επικαλεσον-
of Lord, shall be saved. How then shall they call on,
ται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστευ-
into whom not they believed? how and shall they
σουσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκουσουσι
believe, where not they heard? how and shall they hear
χωρὶς κηρυσσοντος; ¹⁵ Πῶς δὲ κηρυξουσιν, εἰ
without one proclaiming? How and shall they proclaim, if
μὴ ἀποσταλῶσι; καθὼς γεγραπται· Ὡς ὡραῖοι
not they should be sent? as it has been written; How beautiful
οἱ ποδες τῶν ευαγγελιζομενων * [εἰρηνην, τῶν
the feet of those announcing glad tidings [of peace, of those
ευαγγελιζομενων τα] αγαθα. ¹⁶ Ἀλλ' οὐ
announcing glad tidings the things] good. But not
παντες ὑπηκουσαν τῷ ευαγγελίῳ. Ἡσαίας γαρ
all obeyed the glad tidings. Esaias for
λεγει· Κυριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
says; O Lord, who believed the hearing of us?
¹⁷ (Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήμα-
(Then the faith from hearing; the and hearing through a word
τος θεοῦ.) ¹⁸ Ἀλλὰ λεγῶ· Μὴ οὐκ ἤκουσαν;
of God.) But I say; Not not they heard?
Μεγουνγε εἰς πασαν τὴν γῆν ἐξέλθεν ὁ φθογγος
Yes indeed into all the earth went out the sound
αὐτῶν, καὶ εἰς τὰ περατὰ τῆς οἰκουμένης τὰ
of them, and into the ends of the inhabited earth the
ῥήματα αὐτῶν. ¹⁹ Ἀλλὰ λεγῶ· Μὴ Ἰσραὴλ οὐκ
words of them. But I say; Not Israel not
ἐγνώ; Πρῶτος Μωυσης λεγει· Ἐγὼ παραζήλω-
knew? First Moses says; I will provoke to jeal-
σω ὑμᾶς ἐπ' οὐκ ἐθνει, ἐπὶ ἐθνει ἀσυνετῷ
ousy you by not a nation, by a nation unenlightened
παροργίω ὑμᾶς. ²⁰ Ἡσαίας δὲ ἀποτολμα,
I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart
it is believed for Righte-
ousness, and with the
Mouth it is confessed for
Salvation.

11 Hence the SCRIP-
TURE says, † "EVERY ONE
"BELIEVING on him shall
"not be ashamed."

12 † For there is no
Distinction either of Jew
or of Greek; since the
SAME Lord of all is rich
towards ALL THOSE CALL-
ING upon him.

13 † For "every one
"who may invoke the
"NAME of the Lord shall
"be saved."

14 How then shall they
call on him into whom
they did not believe? And
how shall they believe,
where they did not hear?
And how shall they hear
without one proclaiming?

15 And how shall they
proclaim if they should not
be sent? as it has been
written, † "How beautiful
"the FEET of THOSE PRO-
"CLAIMING GLAD TID-
"INGS of Good things!"

16 But all did not obey
the GLAD TIDINGS; for
Isaiah says, † "Lord, who
"believed our REPORT?"

17 So then FAITH comes
from a Report, and the
REPORT through the Word
of * God.

18 But I say, Did they
not hear? Yes, indeed;
† "their SOUND went out
"into all the LAND, and
"their WORDS to the EX-
"TREMITIES of the HABI-
"TABLE."

19 But I say, Did not
Israel know? First Moses
says, † "I will provoke
"you to jealousy by that
"which is no Nation; by
"an unenlightened Nation
"I will provoke you to an-
"ger."

* VATICAN MANUSCRIPT.—15. even as.
17. Christ.

15. of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 33.
22; Gal. iii. 23. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14.
i. 15. † 16. Rom. iii. 3; Heb. iv. 2. † 18. Isa. liii. 1; John xii. 38.
xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23.
Rom. xi. 11.

† 12. Acts xv. 9; Rom. iii.
† 15. Isa. lii. 7; Nahum
† 18. Psa.
† 19. Deut. xxxii. 21;

και λεγει· Εὑρεθην τοις εμε μη ζητουσιν, εμ-
and says; I was found by those me not seeking, mani-

φανης εγενομεν τοις εμε μη επερωτωσι.
fest I became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· Ὅλην την ἡμε-
In respect to but the Israel he says; Whole the day

ραν εξεπετασα τας χειρας μου προς λαον απει-
I stretched out the hands of me to a people dis-

θουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. 1 Λεγω
obeying and contradicting. I say

ουν· Μη απωσατο ὁ θεος τον λαον αὐτου; Μη
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-
let it be; even for I am Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απω-
of Abraam, of tribe of Benjamin. Not did put

σατο ὁ θεος τον λαον αὐτου, ὃν προεγνω. Η
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει ἡ γραφη; ὥς
not know you, in Elijah what says the writing? as

εντυγχανει τῷ θεῷ κατα του Ισραηλ· 3 Κυριε,
he complains to the God against the Israel; O Lord,

τους προφητας σου απεκτειναν, * [και] τα
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· καγω ὑπελειφθην
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. 4 Αλλα τι
alone, and they are seeking the life of me. But what

λεγει αυτῷ ὁ χρηματισμος; Κατελιπον εμαυτῷ
says to him the divine oracle? I left to myself

ἐπτακισχιλιους ανδρας, οἱτινες ουκ εκαμψαν
seven thousand men, who not bent

γονυ τη Βααλ. 5 Οὕτως ουν και εν τῷ νυν και-
a knee to the Baal. Thus then even in the present sea-

ρῳ λειμμα κατ' εκλογην χαριτος γεγονεν.
son a remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργαων· επει ἡ χαρις
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν; Ὁ επιζητει
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, ἡ δε εκλογη επε-
Israel, this not he obtained, the but chosen ob-

20 Besides, Isaiah is very bold, and says, † "I was found * by THOSE who did not SEEK me; I was made manifest to THOSE who did not ASK for me."

21 But in respect to ISRAEL he says, † "The whole DAY I stretched out my HANDS to a disobedient and contradicting People."

CHAPTER XI.

1 I say then, † Did God put away his own PEOPLE? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 † "O Lord, they killed thy PROPHETS; they dug down thy ALTARS; and I was left alone; and they are seeking my LIFE."

4 But what says the DIVINE ORACLE to him? † "I reserved for myself Seven thousand Men, who bent not a Knee to BAAL."

5 † And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 * But † if by Favor, no longer from WORKS; otherwise the FAVOR is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 3. and—omit. 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

† 20. Isa. lxxv. 1; Rom. ix. 30. † 21. Isa. lxxv. 2. † 1. 1 Sam. xii. 22; Jer. xxxi. 87. † 1. 2 Cor. xi. 12; Phil. iii. 5. † 3. 1 Kings xix. 10, 14. † 4. 1 Kings xix. 18. † 5. Rom. ix. 27. † 6. Rom. iv. 4, 5; Gal. v. 4. † 7. Rom. ix. 31; x. 3.

τυχεῖν· οἱ δὲ λοιποὶ ἐπωρώθησαν, ⁸ (καθὼς
tained; the and remaining ones were hardened, (as

γεγραπται· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατα-
it has been written; Gave to them the God a spirit of deep
νυξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα
sleep, eyes of the not to see, and ears
τοῦ μὴ ἀκοῦειν,) ἕως τῆς σημερον ἡμερας.
of the not to hear,) till the to-day day.

⁹ Καὶ Δαυὶδ λέγει· Γενηθῆτω ἡ τραπεζα αὐτῶν
And David says; Let be made the table of them
εἰς παγίδα, καὶ εἰς θηραν καὶ εἰς σκανδαλον, καὶ
into a snare, and into a trap and into a stumbling-block, and
εἰς ἀνταποδομα αὐτοῖς· ¹⁰ σκοτισθῶσιν οἱ
into a recompence to them; let be darkened the
ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν ὡ-
eyes of them, of the not to see; and the back
τὸν αὐτῶν διαπαντός συγκαμψον. ¹¹ Λέγω οὖν·
of them always bow down. I say then;

Μὴ ἐπταῖσαν, ἵνα πεπῶσι; Μὴ γενοιτο· ἀλλὰ
Not did they stumble, so that they might fall? Not let it be; but

τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἐθνέσιν,
by the of them fall the salvation to the nations,
εἰς τὸ παραζήλωσαι αὐτοὺς. ¹² Εἰ δὲ τὸ
in order that to excite to emulation them. If but the

παραπτώμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ
fall of them wealth of a world, and the
ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον
failure of them wealth of nations; how much more

τὸ πληρωμα αὐτῶν·
the full acceptance of them?

¹³ Ὑμῖν γὰρ λέγω τοῖς ἐθνέσιν· ἐφ' ὅσον μὲν
To you for I speak the Gentiles; in as much indeed

εἰμι ἐγὼ ἐθνῶν ἀποστολὸς, τὴν διακονίαν μου
am I of Gentiles an apostle, the service of me

δοξάζω, ¹⁴ εἴπως παραζήλωσω μου τὴν σάρκα,
I shall glorify, if possibly I may excite to emulation of me the flesh,

καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵ Εἰ γὰρ ἡ ἀπο-
and I may save some from of them. If for the casting

βολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἡ προσ-
of of them a reconciliation of a world; what the receiv-

ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ Εἰ δὲ ἡ ἀπαρχὴ
ing, if not life out of dead ones? If and the first-fruit

ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ
holy, also the mixture; and if the root holy, also the

κλαδοὶ. ¹⁷ Εἰ δὲ τινες τῶν κλαδῶν ἐξεκλασθη-
branches. If but some of the branches were broken

σαν, σὺ δὲ ἀγριελαιὸς ὢν ἐνεκεντρισθῆς ἐν
off, thou and a wild olive being wast ingrafted instead of

αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πίο-
them, and a partaker of the root and of the fat-

it, and the REST were blinded;—

⁸ as it has been writ-
ten, † “God gave to them
“a Spirit of Stupor, Eyes
“that they should not SEE,
“and Ears that they
“should not HEAR,”—
till THIS very Day.

⁹ and David says, † “Let
“their TABLE become a
“Snare, and a Trap, and
“a Stumbling-block, and
“a Recompense to them;

¹⁰ “let their EYES be
“darkened so as not to
“SEE, and bow down their
“BACK continually.”

¹¹ I say then, Did they
stumble that they might
fall? By no means; but
† by THEIR Fall the NA-
TIONS have SALVATION
in order to excite them to
EMULATION.

¹² But if their FALL is
the Wealth of the World,
and their FAILURE the
Wealth of the Gentiles,
how much more will their
full acceptance be?

¹³ *And I speak to
You, GENTILES; (there-
fore, indeed, inasmuch as
I am † an Apostle of the
Gentiles, I shall honor my
MINISTRY;)

¹⁴ if possibly I may ex-
cite My KINDRED to emu-
lation, and † may save
some from among them.

¹⁵ For if their REJEC-
TION be the Reconcilia-
tion of the World, what
is their RECEPTION, if not
Life from the Dead?

¹⁶ And if † the FIRST-
FRUIT be holy, so also the
MASS; and if the ROOT
be holy, so also the
BRANCHES.

¹⁷ But if † some of the
BRANCHES were broken
off, † and thou being a
Wild olive wast ingrafted
instead of them, and didst
become a Partaker of the

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-
much.

† 8. Isa. xxix. 10. † 9. Psal. lxxix. 22, 23. † 11. Acts xiii. 46; xviii. 6; xxii. 18.
21; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 2; xxii. 21; Rom. xv. 16; Gal. i. 16; ii. 2, 7—9;
Eph. iii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James
v. 20. † 16. Lev. xxiii. 10; Num. xv. 18—21. † 17. Jer. xi. 16. † 17. Acts ii. 20.

τητος της ελαιας εγενου, ¹⁸ μη κατακαυχω
ness of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ την
of the branches; if but thou dost boast, not thou the

ριζαν βασταζεις αλλ' η ριζα σε. ¹⁹ Ερεις ουν·
root sustainest but the root thee. Thou wilt say then;

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.
Were broken off branches, so that I might be grafted in.

²⁰ Ικαλως· τη απιστια εξεκλασθησαν, συ δε
True; by the unbelief they were broken off, thou and

τη πιστει εστηκας· μη υψηλοφρονει, αλλα
by the faith hast been standing; not be high-minded, but

φοβου. ²¹ Ει γαρ ο θεος των κατα φυσιν
fear. If for the God those according to nature

κλαδων ουκ εφεισατο, μηπως ουδε σου φεισε-
branches not spared, perhaps not even thee will he

ται. ²² Ιδε ουν χρηστοτητα και αποτομιαν
spare. See then kindness and severity

θεου· επι μεν τους πεσοντας, αποτομιαν· επι
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινης τη χρησ-
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπηση. ²³ Κακεινοι
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ο θεος παλιν
ingrafted; able for is the God again

εγκεντρισαι αυτους. ²⁴ Ει γαρ συ εκ της
to graft them. If for thou out of the

κατα φυσιν εξεκοπης εγριελαιου, και
according to nature wast cut off wild olive, and

παρα φυσιν ενεκεντρισθης εις καλλιελαιον,
in violation of nature thou wast ingrafted into a good olive,

ποσω μαλλον ουτοι οι κατα φυσιν, εγκεν-
by how much more these who according to nature, shall be

τρισθησονται τη ιδια ελαια. ²⁵ Ου γαρ θελω
ingrafted in the own olive. Not for I wish

υμας αγνοειν, αδελφοι, το μυστηριαν τουτο,
you to be ignorant, brethren, the secret this,

(ινα μη ητε παρ εαυτοις φρονιμοι,) οτι παρω-
(that not you may be with yourselves wise,) that hard-

σις απο μερους τω Ισραηλ γεγονεν, αχρις ου το
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθη. ²⁶ και οτω πας
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθως γεγραπται· 'Ηξει
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

18 †do not boast against the BRANCHES; but if thou dost exult over them, thou dost not sustain the ROOT, but the ROOT thee.

19 Thou wilt say then. "The Branches were broken off, so that ‡ might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. ‡ Be not haughty, but ‡ fear;

21 for if GOD spared not the NATURAL Branches, * he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, * but the Kindness of God towards thee, ‡ if thou continue in that KINDNESS; for otherwise ‡ thou even shalt be cut off.

23 But they also, ‡ if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be ‡ conceited with yourselves, I wish you not to be ignorant of this SECRET, That ‡ Hardness in some Measure has happened to ISRAEL ‡ till the FULNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been

* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that KINDNESS.

22. but the Kindness

† 20. Rom. xii. 16.

† 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12.

† 22. 1 Cor.

xv. 2; Heb. iii. 6, 14.

† 22. John xv. 2.

† 23. 2 Cor. iii. 16.

† 25. Rom. xii

16.

† 25. ver. 7; 2 Cor. iii. 14.

† 25. Luke xxi. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας
out of Sion the deliverer, and shall turn away ungodliness

ἀπο Ἰακωβ. 27 Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
from Jacob. And this with them the from me

διαθήκη, ὅταν ἀφελῶμαι τὰς ἁμαρτίας αὐτῶν.
covenant, when I may take away the sins of them.

28 Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.
According to indeed the glad tidings, enemies on account of you;

κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς
according to but the election, beloved on account of the

πατέρας. 29 Ἀμεταμέλητα γὰρ τὰ χάρισματα
fathers. Things not to be repented of for the gracious gifts

καὶ ἡ κλήσις τοῦ θεοῦ. 30 Ὡς περ γὰρ ὑμεῖς
and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
once disobeyed the God, now but obtained mercy by the

τοῦτων ἀπειθείᾳ. 31 οὕτω καὶ οὗτοι νῦν ἠπειθή-
of these disobedience; thus also these now disobeyed,

σαν, τῷ ὑμετέρῳ ἐλεεῖ ἵνα καὶ αὐτοὶ ἐλεηθῶσι.
in the your mercy that also they may obtain mercy.

32 Συνεκλείσει γὰρ ὁ θεὸς τοὺς πάντας εἰς
Shut up for the God the all for

ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. 33 Ὡ βα-
disobedience, so that the all he might compassionate. O depth

θοῦ πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ. Ὡς
of wealth and of wisdom and of knowledge of God. How

ἀνεξερευνήτα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχ-
unsearchable the judgments of him, and untrace-

νiasτοι αἱ ὁδοὶ αὐτοῦ. 34 Τίς γὰρ ἐγνώ νουν
able the ways of him. Who for knew mind

κυρίου; ἢ τις συμβουλὸς αὐτοῦ ἐγενέτο; 35 ἢ
of Lord? or who a counsellor of him became? or

τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται
who first gave to him, and it shall be given in return

αὐτῷ; 36 Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς
to him? Because out of him, and through him, and for

αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.
him the things all; to him the glory for the ages.

Ἀμήν.

So be it.

ΚΕΦ. ιβ'. 12.

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν
I entreat therefore you, brethren, through the

οἰκτιρμῶν τοῦ θεοῦ, παραστήσαι τὰ σῶματα
tender compassions of the God, to present the bodies

ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐαρεστον τῷ θεῷ,
of you a sacrifice living, holy, well-pleasing to the God,

written, † "The DELIV-
"ERER shall come out of
"Zion, and shall turn
"away Ungodliness from
"Jacob;"

27 And † "this is the
"Covenant with them
"FROM ME, when I shall
"take away their SINS."

28 In relation to the
GLAD TIDINGS, indeed,
they are Enemies on your
account; but in regard to
the ELECTION, they are
† Beloved on account of
the FATHERS;

29 because the GRACI-
OUS GIFTS and CALLING
of God are † not things
to be repented of.

30 Besides, as you
† once disobeyed God, but
now obtained mercy by
their Disobedience;

31 so also, now, these
disobeyed, so that they
* may obtain mercy by
YOUR Mercy.

32 For † God shut up
together ALL for Disobe-
dience, that he might have
mercy on ALL.

33 O the Depth of the
Riches and Wisdom and
Knowledge of God! † How
unsearchable his JUDGE-
MENTS, and † untraceable
his WAYS!

34 † For who knew the
Mind of the Lord? or
who was his Counsellor?

35 or † who first gave to
him, and it shall be given
to him again?

36 † Because out of him,
and through him, and for
him, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS of
GOD, to present your † BO-
DIES a living Sacrifice,
holy, well-pleasing to GOD

* VATICAN MANUSCRIPT.—31. may now obtain mercy.

† 26. Isa. lix. 20. See Psal. xiv. 7. † 27. Isa. xxvii. 9; Jer. xxxi. 31—34; Heb. viii.
8; x. 16. † 28. Deut. vii. 8; ix. 5; x. 15. † 29. Num. xxiii. 19. † 30. Eph.
ii. 2; Col. iii. 7. † 32. Rom. iii. 9; Gal. iii. 22. † 33. Psal. xxxvi. 6. † 34. Job
xi. 7; Psal. xcii. 5. † 34. Job xv. 8; Isa. xl. 15; Jer. xxiii. 13; 1 Cor. ii. 16. † 35
Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † i. Rom. vi. 13, 16, 19.

την λογικην λατρειαν υμων· ² και μη συσχημα-
the rational religious service of you; and not conform your-
τιζεσθε τω αιωνι τουτω, αλλα μεταμορφουσθε
selves to the age this, but transform yourselves
τη ανακαινωσει του νοος * [υμων,] εις το
by the renovation of the mind [of you,] in order that
δοκιμαζειν υμας, τι το θελημα του θεου, το
to prove you, what the will of the God, the

αγαθον και ευαρεστον και τελειον. ³ Λεγω γαρ
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παντι
through the favor of that having been given to me, to all

τω οντι εν υμιν, μη υπερφρονειν παρ' ο
to him being among you, not to think above beyond what

δει φρονειν, αλλα φρονειν εις το σωφρονειν,
it behoves to think, but to think in order that to be of sound mind,

εκάστω ως ο θεος εμερισε μετρον πιστεως.
to each one as the God divided a measure of faith.

⁴ Καθαπερ γαρ εν εни σωmati μελη πολλα εχο-
Just as for in one body members many we

μεν, τα δε μελη παντα ου την αυτην εχει
have, the but members all not the same has

πραξιν· ⁵ ούτως οι πολλοι εν σωμα εσμεν εν
operation; thus the many one body we are in

Χριστω, ο δε καθ' εις, αλληλων μελη. ⁶ Εχον-
Anointed, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-
but gracious gifts according to the favor that having

σαν ημιν διαφορα· ειτε προφητειαν, κατα
been given to us of different kinds; if prophets, according to

την αναλογιαν της πιστεως· ⁷ ειτε διακονιαν, εν
the analogy of the faith; if service, in

τη διακονια· ειτε ο διδασκων, εν τη διδασκαλια·
the service; if the teaching, in the act of teaching;

⁸ ειτε ο παρακαλων, εν τη παρακλησει· ο μεταδι-
if the exhorting, in the exhortation; the one

δους, εν απλοτητι· ο προισταμενος, εν σπουδη·
giving, with simplicity; the one presiding, with diligence;

ο ελεων, εν ιλαροτητι. ⁹ Η αγαπη, ανυποκ-
the one pitying, with cheerfulness. The love, unfeigned;

ριτος· αποστυγουντες το πονηρον, κολλωμενοι
detesting the evil, adhering

τω αγαθω. ¹⁰ τη φιλαδελφια, εις αλληλους
to the good; in the brotherly kindness, towards each other

φιλοστοργοι· τη τιμη αλληλους προηγουμενοι·
tender affections; in the honor each other going before;

—your RATIONAL religious service.

² † And do not conform yourselves to this AGE, † but transform yourselves by the RENOVATION of your MIND, that you may † ASCERTAIN what is the WILL of GOD,—the GOOD, and well-pleasing, and perfect.

³ For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith.

⁴ For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action;

⁵ so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers of each other.

⁶ † Now having differ- ent gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

⁷ or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

⁸ † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Dili- gence; the SYMPATHIZER, with Cheerfulness.

⁹ † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

¹⁰ † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15.
17. † 3. Rom. xi. 20.
xii. 20, 27; Eph. i. 23; iv. 25.
10, 28; xiii. 2; xiv. 1, 6, 29, 31.
xiii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7.

† 2. Eph. iv. 23; Col. iii. 10.
† 4. 1 Cor. xii. 12; Eph. iv. 16.
† 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11.
† 8. 1 Cor. xiv. 3.
† 10. 1 Pet. v. 5,

† 2. Eph. v. 10.
† 5. 1 Cor. x. 17;
† 6. 1 Cor. xii.
† 10. Heb.

11 *τη σπουδῇ μὴ οκνηροὶ τῷ πνεύματι ζέοντες·*
in the industry not idle ones; in the spirit being fervent;
τῷ καιρῷ δουλεύοντες· 12 *τῇ ἐλπίδι χαίροντες·*
in the season serving; in the hope rejoicing;
τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρ-
in the affliction being patient; in the prayer constantly
τερούντες· 13 *ταῖς χρείαις τῶν ἁγίων κοινωνοῦν-*
attending; to the wants of the holy ones contributing;
τες· τὴν φιλοξενίαν διώκοντες· 14 *Εὐλογεῖτε*
the kindness to strangers following. Bless you
*τοὺς διώκοντας * [ὑμᾶς·] εὐλογεῖτε, καὶ μὴ*
those persecuting [you;] bless you, and not
καταρασθε· 15 *Χαίρειν μετὰ χαίροντων, καὶ*
curse you. To rejoice with rejoicing ones, and
κλαίειν μετὰ κλαιόντων· 16 *Τὸ αὐτὸ εἰς ἀλλή-*
to weep with weeping ones. The same for each other
λους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες,
minding; not the things high minding,
ἀλλὰ τοῖς ταπεινοῖς συναπαγομένοι· Μὴ
but to the low ones conform yourselves. Not
γίνεσθε φρονιμοὶ παρ' ἑαυτοῖς· 17 *Μηδενὶ κακὸν*
become you wise with yourselves. To no one evil
ἀντι κακοῦ ἀποδίδοντες· προνοούμενοι κα-
in return for evil giving back; providing honorable
λὰ ἐνώπιον πάντων ἀνθρώπων· 18 *εἰ δυνατόν*
things in presence of all men; if able
το εἰς ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνευόν-
that from of you, with all men being at peace;
τες· 19 *μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ ἀλλὰ*
not yourselves avenging, beloved ones, but
δοτε τόπον τῇ ὀργῇ· γεγραπταὶ γὰρ ἔμοι
give you a place to the wrath; it has been written for; To me
ἐκδικήσεις· ἐγὼ ἀνταποδώσω, λέγει κύριος·
vengeance; I will repay, says Lord.
20 *Εὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν·*
If therefore may hunger the enemy of thee, do thou feed him;
εἰάν διψᾷ, ποτιζέ αὐτόν· Τοῦτο γὰρ
if he may thirst, give drink to him. This for
ποίων, ἀνθράκας πυρὸς σῶρευσεις ἐπὶ τὴν κεφα-
doing, coals of fire thou wilt pile on the head
λὴν αὐτοῦ· 21 *Μὴ νικῶ ὑπο τοῦ κακοῦ, ἀλλὰ*
of him. Not be overcome by the evil, but
νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν·
overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

1 *Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσαῖς ὑποτασ-*
Every soul to authorities being above let be sub-
σεσθῶ· Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπο θεοῦ·
missive. Not for is authority if not from God;

11 In DUTY be not slothful. In the SPIRIT be fervent, * serving the LORD.

12 † In the HOPE be joyful; ‡ in AFFLICTION patient; ‡ in PRAYER persevering.

13 ‡ Contributing to the WANTS of the SAINTS,—† pursuing HOSPITALITY.

14 † Bless THOSE who PERSECUTE you; bless and curse not.

15 † Rejoice with the joyful, and weep with the sorrowful.

16 † Be of the SAME Disposition towards each other. Regard not HIGH things, but conform yourselves to the lowly. ‡ Do not become wise in your own estimation.

17 ‡ To no one return Evil for Evil. ‡ Provide honorable things in the presence of All Men.

18 If possible, on your part, ‡ live peaceably with All Men;

19 ‡ not avenging Yourself, Beloved, but give Place to the WRATH [of God;] for it has been written, ‡ "Vengeance belongs to me; ‡ I will repay," says the Lord.

20 Therefore, ‡ "if thine ENEMY is hungry, give him food; if he is thirsty, give him drink; for, doing this, thou wilt heap Coals of Fire on his HEAD."

21 Be not subdued by EVIL, but subdue EVIL by GOOD.

CHAPTER XIII.

1 Let Every person ‡ be submissive to the superior Authorities; ‡ for there is not an Authority, except from God; and THOSE

* VATICAN MANUSCRIPT.—11. serving the LORD.

14. you—omit.

† 12. Phil. iii. 1; iv. 4; Heb. iii. 6. ‡ 12. Heb. x. 36; xii. 1. ‡ 12. Col. iv. 2; Eph. vi. 18; 1 Thess. i. 17. ‡ 13. Heb. vi. 10; xiii. 16; 1 John iii. 17. ‡ 13. Heb. xiii. 2. ‡ 14. Matt. v. 44; 1 Pet. ii. 23; iii. 9. ‡ 15. 1 Cor. xii. 26. ‡ 16. Rom. xv. 15. ‡ 16. Prov. iii. 7. ‡ 17. Matt. v. 39; 1 Thess. v. 15. ‡ 17. 2 Cor. viii. 21. ‡ 18. Heb. xii. 14. ‡ 19. Prov. xxiv. 29. ‡ 19. Deut. xxxii. 35. ‡ 20. Prov. xxv. 21, 22. ‡ 1. Tit. iii. 1; 1 Pet. ii. 13. ‡ 1. Dan. ii. 21; iv. 32; John xix. 11.

αἱ δὲ οὐσαι, ὑπο θεοῦ τεταγμεναι εἰσιν. ² Ὡς-
those and being, under God having been arranged are. So

τὸ δ' ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ τοῦ
the one setting himself in opposition to the authority, to the of the

θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστήκο-
God institution has been opposed; they but having been act in

τες, ἑαυτοῖς κριμα ληφονται. ³ Οἱ γὰρ ἀρ-
opposition, to themselves judgment will receive. The for rul-

χοντες οὐκ εἰσι φόβος τῶν ἀγαθῶν ἐργῶν, ἀλλὰ
not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβέσθαι τὴν ἐξου-
of the evil ones. Wishedst thou and not to fear the autho-

σίαν; τὸ ἀγαθὸν ποιεῖ· καὶ ἔξεις ἐπαινον ἐξ
rity? the good do thou; and thou wilt have praise from

αὐτῆς. ⁴ Θεοῦ γὰρ διακονος ἐστὶ, σοὶ εἰς τὸ
her; of God for a servant he is, to thee for the

ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φόβου· οὐ
good. If but the evil thou shouldst do, fear thou; not

γὰρ εἰκὴ τὴν μαχαίραν φορεῖ· θεοῦ γὰρ διακο-
for in vain the sword he bears; of God for a servant

νος ἐστίν, ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πρᾶσ-
he is, an avenger for wrath to him the evil practis-

σονται. ⁵ Διὸ ἀνάγκη ὑποτασσέσθαι, οὐ
ing. Wherefore necessity to be submissive, not

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συ-
only on account of the wrath, but also on account of the con-

νειδήσιν. ⁶ Διὰ τοῦτο γὰρ καὶ φόρους τελει-
science. On account of this for also taxes pay

τε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
you; public ministers for of God they are, to same this

προσκαρτεροῦντες. ⁷ Ἀποδοτε * [οὖν] πασι
constantly attending. Render [therefore] to all

τὰς οφείλας· τῷ τὸν φόρον, τὸν φόρον· τῷ
the dues; to him the tax, the tax; to him

τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον·
the custom, the custom; to him the fear, the fear;

τῷ τὴν τιμὴν, τὴν τιμὴν. ⁸ Μὴ δένη μὴδεν
to him the honor, the honor. To no one nothing

οφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ
owe you, if not that each other you should love; the for

ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ⁹ Τὸ
loving the other, a law has fulfilled. That

γὰρ· οὐ μοιχεύσεις· οὐ φονεύσεις·
for; Not thou shalt commit adultery; Not thou shalt commit murder;

οὐ κλέψεις· οὐκ ἐπιθυμήσεις· καὶ εἰ τις
Not thou shalt steal; Not thou shalt covet; and if any

ἕτερον ἐντολὴν, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-
other commandment, in this the word it is brought under

EXISTING have been ar-
ranged under GOD;

² so that he who set
himself in opposition to
the AUTHORITY, opposed
the INSTITUTION of GOD;
and the OPPONENTS will
procure Punishment for
themselves.

³ For RULERS are not
a terror * to a GOOD Work,
but to an EVIL. And dost
thou wish not to be afraid
of the AUTHORITY? † Do
GOOD, and thou shalt have
Praise, from it;

⁴ for he is God's Ser-
vant for thy * Good. But
if thou do EVIL, be afraid;
for he bears the sword
not in vain; since he is
God's avenging Servant
for Wrath on him doing
EVIL.

⁵ Wherefore it is neces-
sary to be subordinate,
not only on account of the
WRATH, † but also on ac-
count of CONSCIENCE.

⁶ For on this account
also you pay Taxes; be-
cause they are God's pub-
lic Ministers, constantly
attending to this very
thing.

⁷ † Render, therefore,
to all their DUES; to
WHOM TAX is due, TAX;
to WHOM CUSTOM, CUS-
TOM; to WHOM FEAR,
FEAR; to WHOM HONOR,
HONOR.

⁸ Owe Nothing to any
one—unless LOVE to each
other; for † HE who
LOVES ANOTHER has ful-
filled the Law.

⁹ For this, † “Thou
“shalt not commit adul-
“tery, Thou shalt not
“commit murder, Thou
“shalt not steal, Thou
“shalt not covet,” and if
Any Other Commandment,
it is briefly summed up in
This PRECEPT, namely,

* VAT. MANUSCRIPT.—3. a GOOD Work, but to an EVIL. 4. Good. 7. therefore—omit.

† 3. 1 Pet. ii. 14; iii. 13. † 5. 1 Pet. ii. 19. † 7. Matt. xxii. 21; Mark xii. 17.
Luke xx. 25. † 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. † 9. Exod.
xx. 18; Deut. v. 17; Matt. xix. 18.

οὐται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
no head, in this; Thou shalt love the neighbor of thee as
ἑαυτὸν. 10 Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
thyself. The love to the neighbor evil not
ἐργάζεται πληρῶμα οὐν νόμου ἡ ἀγάπη. 11 Καὶ
works; a fulfilling then of law the love. And
τοῦτο, εἰδοτες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη
this, knowing the season, that an hour us already
ἐξ ὕπνου ἐγερθῆναι (νυν γὰρ ἐγγυτερον ἡμῶν
out of sleep to be aroused; (now for nearer of us
ἡ σωτηρία, ἡ ὅτε ἐπιστευσάμεν 12 ἡ νύξ προε-
the salvation, than when we believed; the night is far
κοψεν, ἡ δὲ ἡμέρα ἡγγικεν) ἀποθώμεθα οὐν
advanced, the and day has approached;) we should put off therefore
τὰ ἐργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὅπλα
the works of the darkness, and should put on the weapons
τοῦ φωτός. 13 Ὡς ἐν ἡμέρᾳ, εὐσχημονῶς περι-
of the light. As in day, decently we
πατήσωμεν, μὴ κωμοῖς καὶ μεθαις, μὴ κοιταῖς
should walk, not in revelings and in drinkings, not in whoredoms
καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἀλλ'
and in debaucheries, not in strife and in rage; but
ἐνδυσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς
put you on the Lord Jesus Anointed, and of the
σαρκὸς προνοίαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
flesh provision not make you for lusts.

ΚΕΦ. ιδ'. 14.

1 Τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβάνε-
The but weak in the faith, take to your-
σθε, μὴ εἰς διακρίσεις διαλογισμῶν. 2 Ὅς
selves, not for differences of reasonings. Who
μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθενῶν
indeed believes to eat all things; the but one being weak
λαχάνα ἐσθίει. 3 Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα
herbs eats. The one eating, the not one eating
μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα
not despise; and the not eating, the one eating
μὴ κρίνεται· ὁ θεὸς γὰρ αὐτὸν προσέλα-
not judge; the God for him received to
βετο. 4 Σὺ τις εἶ ὁ κρίνων ἀλλοτρίον οἰκε-
himself. Thou who art the judging belonging to another household
τήν; τῷ ἰδίῳ κυρίου στήκει ἢ πίπτει· σταθη-
servant? to the own lord he stands or he falls; he shall be
σεται· δε· δυνατὸς γὰρ ἐστὶν ὁ θεὸς στησαι
made to stand and; able for is the God to make stand

† "Thou shalt love thy
"NEIGHBOR as thyself."

10 LOVE to the NEIGH-
BOR works no Evil;
† LOVE, then, is the Ful-
filling of the Law.

11 AND do this, know-
ing the SEASON, That it is
already the Hour for us † to
wake up from Sleep; for
now is Our SALVATION
nearer than when we be-
lieved.

12 The NIGHT is far ad-
vanced, and the DAY has
approached; † we should,
therefore, lay aside the
WORKS OF DARKNESS, and
† should put on the ARMOR
of LIGHT.

13 As in the Day, † we
should walk becomingly;—
† not in Revelries and
Carousings; not in Whore-
doms and Debaucheries;
not in * Strifes and Envy-
ings;

14 but † put you on the
* ANOINTED Jesus, and
† make no Provision for
the Lusts of the FLESH.

CHAPTER XIV.

1 Now † receive to you,
selves the WEAK in the
FAITH; not, however, for
Doubtful Reasonings.

2 One, indeed, believe s
he may eat all things; but
the WEAK eats Vegetables
only.

3 Let not HIM who
EATS despise HIM who
EATS not; and let not
HIM who EATS not con-
demn HIM who EATS; for
GOD received him.

4 Who art THOU CON-
DEMNING the Domestic of
Another? To his own
Master he stands or falls;
and he shall be made to
stand, for * GOD is able to
make him stand.

* VATICAN MANUSCRIPT.—13. Strifes and Envyings.
the LORD.

14. ANOINTED Jesus.

4

† 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8.
xxii. 40. † 10. Matt. † 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col.
iii. 8. † 13. Eph. vi. 13; 1 Thess. v. 8. † 14. Eph. iv. 24; Col. iii. 10. † 15. Gal. v. 16; 1 Pet. ii. 12.
† 16. 1 Pet. iv. 8. † 17. 1 Cor. viii. 9, 11; ix. 22.

αυτον. 5 Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν,
him. One indeed esteems a day from a day,
ὅς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ
another but esteems every day; each in the
ιδίῳ νοί πληροφορεῖσθω. 6 Ὁ φρονῶν τὴν
own mind let be fully assured. He minding the
ἡμέραν, κυριῷ φρονεῖ. * [καὶ ὁ μὴ φρονῶν τὴν
day, to Lord minds; [and he not minding the
ἡμέραν, κυριῷ οὐ φρονεῖ.] Καὶ ὁ ἐσθίων, κυριῷ
day, to Lord not minds.] And he eating, to Lord
ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσ-
eats, he gives thanks for to the God; and he not eat-
θίων, κυριῷ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.
ing, to Lord not eats, and he gives thanks to the God.
7 Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ
No one for of you to himself lives, and no one to himself
ἀποθνήσκει. 8 Ἐὰν τε γὰρ ζῶμεν, τῷ κυριῷ
dies. If both for we live, to the Lord
ζῶμεν· ἐὰν τε ἀποθνήσκωμεν, τῷ κυριῷ ἀποθ-
we live; if and we die, to the Lord we
νήσκωμεν. Ἐὰν τε οὖν ζῶμεν, ἐὰν τε ἀποθνήσ-
die. If both therefore we live, if and we die,
κωμεν, τοῦ κυρίου ἐσμεν. 9 Εἰς τοῦτο γὰρ
of the Lord we are. To this for
Χριστὸς * [καὶ] ἀπέθανε καὶ ἐζήσεν, ἵνα καὶ
Anointed [both] died and lived, so that both
νεκρῶν καὶ ζωντῶν κυριεύσῃ. 10 Σὺ δέ, τι κρι-
of dead ones and living he might be lord. Thou but, why judgest
νεὺς τὸν ἀδελφόν σου; ἢ καὶ σὺ, τι ἐξουθενεῖς
the brother of thee? or also thou, why settest at nought
τὸν ἀδελφόν σου; πάντες γὰρ παραστήσομεθα
the brother of thee? all for shall stand before
τῷ βηματί τοῦ Χριστοῦ. 11 Γεγραπται γὰρ·
the judgment-seat of the Anointed. It has been written for;
Ὡς ἐγώ, λέγει κύριος, ὅτι ἐμοὶ καμψεῖ παν
I, says Lord, because to me shall bend every
γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue shall confess to the
Θεῷ. 12 Ἀρα * [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ-
God. So [then] each one of us concerning him-
τοῦ λόγον δώσει σφί θεῷ. 13 Μῆκετι οὖν
an account shall give to the God. No longer therefore
ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλ-
each other we should judge; but this judge you rather,
λον, τὸ μὴ τιθεῖναι προσκόμμα τῷ ἀδελφῷ * [ἢ
that not to place a stumbling-block to the brother [or
σκανδαλον.] 14 Οἶδα, καὶ πεπεισμαι ἐν κυριῷ
a cause of fall.] I know, and have been persuaded in Lord

5 † One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his own Mind.

6 HE who MINDS the DAY, minds it for the Lord; and HE who MINDS not the DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord, for † he gives thanks to God; and HE who EATS not, eats not in regard to the Lord, and gives thanks to God.

7 For † no one of us lives for Himself, and no one dies for Himself;

8 for both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD'S.

9 † For Christ died and lived for this end, that † he might rule over both the Dead and the Living.

10 But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? † for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, † "I live, says the Lord, Because to Me "shall bend Every Knee, "and Every Tongue shall "confess to God."

12 † Each one of us, therefore, shall * give an Account concerning himself to God.

13 No longer, then, we should judge each other; but judge you this rather, † not TO PLACE a Stumbling-block before a BROTHER.

14 I know, and have been assured by the Lord

* VATICAN MANUSCRIPT.—6. and HE who MINDS not the DAY, minds it not for the Lord —omit. 9. both—omit. 12. then—omit. 12. render an Account. 13. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 16.

† 6. 1 Cor. x. 31; 1 Tim. iv. 3.

† 7. 1 Cor. vi. 10.

20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

† 9. 2 Cor. v. 15.

† 9. Acts x. 36.

† 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 15.

† 11. Isa. xlv.

35; Phil. ii. 10.

† 12. Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5.

† 13. 1 Cor. viii. 9, 13; x. 32.

Ἰησοῦ, ὅτι οὐδεν κοινον δι' αὐτοῦ, εἰ μὴ τῷ
 Jesus, that nothing common through itself, if not to him
 λογιζομεν τι κοινον εἶναι, ἐκεῖν τῷ κοινον.
 regarding anything common to be, to him common;
 15 Εἰ δὲ δια βρωμα ὁ ἀδελφος σου λυπείται,
 If but through food the brother of thee is grieved,
 οὐκετι κατὰ ἀγαπὴν περιπατεῖς. Μὴ τῷ βρω-
 no longer according to love dost thou walk. Not with the food
 ματι σου ἐκεῖνον ἀπολλυε, ὑπὲρ οὗ Χριστος
 of thee him do thou destroy, on behalf of whom Anointed
 ἀπεθάνει. 16 Μὴ βλασφημῇσθω οὖν ὑμῶν το
 died. Not let be evil spoken of therefore of you the
 ἀγαθόν. 17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ
 good. Not for is the kingdom of the God
 βρωσις καὶ ποσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη
 eating and drinking, but righteousness and peace
 καὶ χαρὰ ἐν πνεύματι ἁγίῳ. 18 ὁ γὰρ ἐν τούτῳ
 and joy in spirit holy; he for in this
 δουλευὼν τῷ Χριστῷ, εὐαρεστος τῷ θεῷ, καὶ
 doing service for the Anointed, well-pleasing to the God, and
 δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀρα οὖν τὰ τῆς
 approved by the men. So then the things of the
 εἰρήνης διωκόμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς
 peace we should pursue, and the things of the building up of that
 εἰς ἀλλήλους. 20 Μὴ ἐνεκεν βρωματος καταλυε
 for each other. Not on account of food demolish
 τὸ ἔργον τοῦ θεοῦ. Παντὰ μὲν καθάρᾳ· ἀλλὰ
 the work of the God. All things indeed pure; but
 κακὸν τῷ ἀνθρώπῳ τῷ δια προσκομματος ἐσ-
 evil for the man for that through a stumbling-block eat-
 θιοντι. 21 Καλὸν τὸ μὴ φαγεῖν κρεα, μὴ δὲ πιεῖν
 ing. Good the not to eat flesh, nor to drink
 οἶνον, μὴ δὲ ἐν ᾧ ὁ ἀδελφος σου προσκοπτεῖ,
 wine, nor by which the brother of thee stumbles,
 ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πιστὴν
 or is ensnared, or is weakened. Thou faith
 ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.
 hast; according to thyself hold it in presence of the God.
 Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμαζει.
 Blessed he not judging himself in what he approves.
 23 Ὁ δὲ διακρινόμενος, εἰ φάγῃ, κατακεκρι-
 He but discerning a difference, if he should eat, has been con-
 ται, ὅτι οὐκ ἐκ πίστεως· παν δὲ ὁ οὐκ ἐκ
 demned, because not from faith; every thing and which not from
 πίστεως, ἁμαρτία ἐστίν. †
 faith, sin is.

Jesus, † That nothing is common of itself; yet † to HIM who REGARDS any-thing to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. † Do not, with thy FOOD, ruin him on whose behalf Christ died.

16 Let not, then, Your GOOD be evil spoken of.

17 For the KINGDOM of GOD is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to GOD, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the WORK of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 * Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. † Happy is HE who does not CONDEMN himself in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthiæ, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

† 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. † 14. 1 Cor. viii. 7, 10. † 15. 1 Cor. viii. 11. † 19. Psa. xxxiv. 14; xii. 18. † 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11. † 21. 1 Cor. viii. 13. † 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

¹ Οφειλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-
Are bound and we the strong ones the infirmities
ματα τῶν ἀδυνατῶν βαστάζειν, καὶ μὴ ἑαυτοῖς
of those without strength to bear, and not ourselves
ἀρεσκείν· ² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω
to please; each one of us to the neighbor let please
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομεν. ³ Καὶ γὰρ ὁ
for the good to building up. Also for the
Χριστὸς οὐχ ἑαυτῷ ἡρεσεν, ἀλλὰ, καθὼς γεγ-
Anointed one not himself pleased, but, as it has
ραπται· Οἱ ονειδισμοὶ τῶν ονειδιζόντων σε,
been written; The reproaches of those reproaching thee,
ἐπεπεσον ἐπ' ἐμε. ⁴ Ὅσα γὰρ * [προ]ε-
fell on me. As many things as for was [fore]
γραφῇ, εἰς τὴν ἡμετέραν διδασκαλίαν * [προ]ε-
written, for the our instruction was [fore]
γραφῇ· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-
written; so that through the patience and of the conso-
κλησεως τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν. ⁵ Ὁ
lation of the writings, the hope we might have. The
δε θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως
and God of the patience and of the consolation
δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,
may give to you the same to be minded among each other,
κατὰ Χριστὸν Ἰησοῦν· ⁶ ἵνα ὁμοθυμαδὸν ἐν
according to Anointed Jesus; that with one mind with
ἐνὶ στόματι δοξαζήτε τὸν θεὸν καὶ πατέρα τοῦ
one mouth you may glorify the God and father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλαμ-
Lord of us Jesus Anointed. Wherefore take to your-
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-
selves each other, as also the Anointed took to
ἐλάβετο ὑμᾶς εἰς δόξαν θεοῦ. ⁸ Λέγω δε, * [Ἰη-
himself us for glory of God. I say but, [Je-
σουν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,
sus] Anointed a servant became of circumcision,
ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς
on behalf of truth of God, in order that to confirm the
ἐπαγγελίας τῶν πατέρων· ⁹ τὰ δὲ ἐθνῶν ὑπὲρ
promises of the fathers; the and nations on account of
ἐλεους δοῦναι τὸν θεόν, καθὼς γεγραπται·
mercy to praise the God, as it has been written;
Διὰ τοῦτο ἐξομολογησώμαι σοὶ ἐν ἐθνεσιν,
Because of this I will confess to thee among nations,

CHAPTER XV.

1 Now [†]we, the STRONG, are bound to bear the [†]INFIRMITIES of the WEAK, and not to seek to please Ourselves.

2 [‡] Let each one of us please his NEIGHBOR, so far as is GOOD for Edification;

3 [‡] for even the ANOINTED one sought not to please Himself, but, as it has been written, [‡] "The REPROACHES OF THOSE who REPROACHED thee FELL on me."

4 [‡] For * what things were before written for OUR Instruction, were written that we through the PATIENCE and * the CONSOLATION of the SCRIPTURES might possess the HOPE.

5 [‡] And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;

6 so that with one mind, and with One Mouth, you may glorify the GOD and Father of our LORD Jesus Christ.

7 Therefore kindly receive each other, even as the ANOINTED one also kindly received * you, to the Glory of God.

8 * For I affirm, that Jesus [‡] Christ became a Servant of the Circumcision, on account of the Truth of God, in order to CONFIRM the PROMISES of the FATHERS;

9 and that the GENTILES should glorify GOD on account of Mercy; as it has been written, [‡] "Because of this I will confess to thee among the

* VATICAN MANUSCRIPT.—4. all things whatever were written.

4. fore—omit.

CONSOLATION.

4. through CONSOLATION of the SCRIPTURES might have the HOPE of

7. us.

8. For.

8. Jesus—omit.

[†] 1. Gal. vi. 1. [‡] 1. Rom. xiv. 1. [‡] 2. 1 Cor. ix. 19, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.
[†] 3. Matt. xxvi. 39; John v. 30; vi. 38. [‡] 3. Psal. lxi. 9. [‡] 4. Rom. iv. 23, 24;
1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. [‡] 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 16;
[†] 8. Matt. xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46. [‡] 9. Psal. xviii. 49.

και τῷ ὀνόματι σου ψαλῶ. ¹⁰ Καὶ παλιν λέγει·
and to the name of thee sing praises. And again it says;

Εὐφρανθήτε ἐθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ Καὶ
Rejoice you nations, with the people of him. And

παλιν· Αἰνεῖτε τὸν κυρίον πάντα τὰ ἐθνη, καὶ
again; Praise you the Lord all the nations, and

ἐπαινεσατέ αὐτὸν πάντες οἱ λαοί. ¹² Καὶ παλιν
extol you him all the peoples. And again

Ἡσαίας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
Esaiaas says; Shall be the root of the Jesse, and he

ἀνισταμενός ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἐθνη ἐλπι-
standing up to rule nations, or him nations shall

οῦσιν. ¹³ Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι
hope. The and God of the hope to fill

ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι,
you all of joy and of peace in the believing,

*[εἰς τὸ περισσεῦναι, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν
[in order that to abound, you] in the hope, in

δυνάμει πνεύματος ἁγίου. ¹⁴ Πεισμαι δέ,
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι
brethren of me, and myself I concerning you, that

καὶ αὐτοὶ μέστοι ἐστε ἀγαθῶσυνης, πεπληρω-
also yourselves full you are of goodness, having been

μένοι πάσης γνώσεως, δυναμενοὶ καὶ ἀλλήλους
filled all of knowledge, being able also each other

νοθετεῖν. ¹⁵ Τολμηροτέρων δὲ ἐγράψα ὑμῖν,
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπο μέρους, ὥς ἐπαναμνησκῶν ὑμᾶς,
brethren, from of a part, as reminding you,

διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ,
through the favor that having been given to me by the God,

¹⁶ εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ
in order that to be me a public servant of Jesus Anointed

*[εἰς τὰ ἐθνη,] ἱεουργοῦντα τὸ εὐαγγέλιον
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενηται ἡ προσφορά τῶν ἐθνῶν
of the God, so that may be the oblation of the nations

εὐπροσδεκτός, ἡγιασμένη ἐν πνεύματι ἁγίῳ.
well-pleasing, having been sanctified by a spirit holy.

¹⁷ Ἐχω οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τα
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· ¹⁸ οὐ γὰρ τολμήσω λαλεῖν τι ὧν
to God; not for I will dare to speak any of those things

οὐ κατεργασάτο Χριστὸς δι' ἐμοῦ, εἰς ὑπα-
not worked out Anointed through me, for obe-

"Nations, and sing to thy
"NAME."

10 And again it says,
‡ "Rejoice, you NATIONS,
‡ "with his PEOPLE."

11 And again, ‡ "Praise
"the LORD, All NATIONS;
"and * extol him, All PEOPLES."

12 And again Isaiah
says, ‡ "There shall be
"a ROOT of JESSE, even
"HE who shall STAND UP
"to rule Nations; in him
"shall Nations hope."

13 And may the GOD of
that HOPE * fully establish
you with ‡ All Joy and
Peace in BELIEVING, in
order that you may A-
BOUND in that HOPE, by
the Energy of the holy
Spirit.

14 And I am assured,
my Brethren, ‡ even ‡ my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with * All KNOWLEDGE,
being able also to admon-
ish each other.

15 * But I have written
to you, with more free-
dom, partly as reminding
you, ‡ through THAT FA-
VOR which has been IM-
PARTED to me * from GOD,

16 in order to my BE-
ING ‡ a public Servant of
the * Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of GOD,
that the OBLATION of the
GENTILES * might become
acceptable, having been
sanctified by the holy
Spirit.

17 I have, therefore,
* cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to GOD.

18 For I will not pre-
sume to speak anything of
‡ what Christ did not work

* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him.
you with All Joy.

15. But I have written.
GENTILES—omit.

13. that you may ABOUND—omit.
15. from God.

16. might become acceptable.

16. Anointed Jesus.

17. CAUSE OF BOASTING.

‡ 10. Deut. xxxii. 43. ‡ 11. Psa. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 5; xxii.
16. ‡ 13. Rom. xii. 12; xiv. 17. ‡ 14. 2 Pet. i. 12; 2 John ii. 21. ‡ 15. Rom.
i. 5; xii. 3; Gal. i. 15; Eph. iii. 7, 8. ‡ 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil.
ii. 17. ‡ 18. Acts xxi. 19; Gal. ii. 8.

κοὴν ἐθνῶν, λόγῳ καὶ ἐργῳ, ἐν δυνάμει σημείων
dience of nations, in word and work, by power of signs
καὶ τέρατων, ¹⁹ ἐν δυνάμει πνεύματος * [ἁγίου]
and of wonders, by power of spirit [holy:]
ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ
so that me from Jerusalem and in a circuit, even to the
Ἰλλυρικοῦ, πεπληρωκεναι τὸ εὐαγγέλιον τοῦ
Illyricum, to have fully set forth the glad tidings of the
Χριστοῦ. ²⁰ οὕτω δὲ φιλοτιμουμένον εὐαγγελι-
Anointed; thus and being ambitious to announce
ζεσθαι, οὐχ ὅπου ὠνομασθη Χριστός, ἵνα μὴ
glad tidings, not where was named Anointed, so that not
ἐπ' ἄλλοτριον θεμελίον οἰκοδομῶ. ²¹ ἀλλὰ,
on another foundation I should build; but,
καθὼς γεγραπται· Οἷς οὐκ ἀνηγγελη περὶ
as it has been written; To those not it was told concerning
αὐτοῦ, οὐφονται· καὶ οἱ οὐκ ἀκηκοασί, συνήσου-
him, shall see; and those not had heard, shall under-
σι. ²² Διό καὶ ἐνεκοπτομην τὰ πολλὰ
stand. Wherefore also I was hindered the things many
τοῦ ελθεῖν πρὸς ὑμᾶς. ²³ Νυνὶ δὲ μήκετι τόπον
of the to come to you. Now but no longer a place
ἐχὼν ἐν τοῖς κήμασι τούτοις, ἐπιποθίαν δὲ
having in the regions these, a great desire and
ἐχὼν τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·
having of the to come to you from many years;
²⁴ ὥς εἰάν πορευομαι εἰς τὴν Σπανίαν, ἐλπίζω
whenever I may go to the Spain, I hope
διαφορενομενος θεασασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν
passing through to see you, and by you
προπεμφθῆναι ἐκεῖ, εἰάν ὑμῶν πρῶτον ἀπο μέρους
to be sent on my way there, if of you first from a part
ἐμπλησθῶ.
I should be filled.

²⁵ Νυνὶ δὲ πορευομαι εἰς Ἱερουσαλὴμ, διακο-
Now but I am going to Jerusalem, minis-
των τοῖς ἁγίοις. ²⁶ Εὐδοκησαν γὰρ Μακεδονία
tering to the saints. Were pleased for Macedonia
καὶ Ἀχαΐα κοινωνίαν τινα ποιήσασθαι εἰς τοὺς
and Achaia contribution some to make for the
πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
poor ones of the saints of those in Jerusalem.
²⁷ Εὐδοκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν.
They were pleased for, and debtors of them they are.
Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν
If for in the spiritual things of them became sharers
τὰ ἐθνῆ, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λεί-
the Gentile, they are bound also in the fleshly things to ren-

* through me, † for the
Obedience of the Gentiles;
by Word and by Work;
† by the Power of Signs and
Prodigies;

¹⁹ by the Energy of the
Spirit; so that, from Jeru-
salem, and in a Circuit as
far as ILLYRICUM, I have
fully set forth the GLAD
TIDINGS of the ANOINTED
one.

²⁰ And I was thus ambi-
tious to evangelize where
Christ was not named, † so
that I might not build on
Another's Foundation;

²¹ but as it has been
written, † "They shall see
"to whom nothing was
"told concerning him; and
"those who had not heard
"shall understand."

²² Wherefore, also, † I
was * frequently hindered
from COMING to you.

²³ But now having no
longer a Place in these
REGIONS, and having for
Many Years a Strong de-
sire to COME to you.

²⁴ whenever I may go
into SPAIN, I hope, pass-
ing through, to see you,
and † to be sent forward
* by you there, if first I
should be partly satisfied
with your society.

²⁵ But now † I am going
to Jerusalem, ministering
to the SAINTS.

²⁶ For Macedonia and
Achaia † were pleased to
make some Contribution
for the POOR of THOSE
SAINTS who are in Jerusa-
lem.

²⁷ They were pleased [I
say,] and their Debtors
they are; for if the GEN-
TILES have † participated
in their SPIRITUAL things,
† they are obligated also to
serve them in things per-
taining to the FLESH.

* VATICAN MANUSCRIPT.—18. by my Word.
hindered.

19. holy—omit,

22. frequently

† 18. Rom. i. 5; xvi. 26.

† 18. Acts xix. 11; 2 Cor. xii. 12.

† 20. 2 Cor. x. 13, 15,

† 21. Isa. lvi. 15.

† 22. Rom. i. 13; 1 Thess. ii. 17, 18.

† 24. Acts xv. 3.

† 25. Acts xix. 21; xx. 22; xxiv. 17.

† 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 14.

† 27. Rom. xi. 17.

† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρρησαι αυτοις. ²⁸ Τουτο ουν επιτελεσας,
der service to them. This then having finished,
και σφραγισαμενος *^[αυτοις] τον καρπον του-
and having sealed ^[to them] the fruit this,
τον, απελευσομαι δι' υμων εις την Σπανιαν.
I will go through of you into the Spain.
²⁹ Οιδα δε, οτι ερχομενος προς υμας, εν πληρω-
I know and, that coming to you, in fullness
ματι ευλογιας Χριστου ελευσομαι.
of blessing of Anointed I will come.

³⁰ Παρακαλω δε υμας, *^[αδελφοι,] δια του
I entreat and you, ^[brethren,] by the
κυριου ημων Ιησου Χριστου, και δια της αγα-
Lord of us Jesus Anointed, and by the love
της του πνευματος, συναγωνισασθαι μοι εν ταις
of the spirit, to strive together with me in the
προσευχαις υπερ εμου προς τον θεον. ³¹ ινα
prayers on behalf of me to the God; that
βυσθω απο των απειθουντων εν τη Ιουδαια,
I may be delivered from those being disobedient in the Judea,
και ινα η διακονια μου, η εις Ιερουσαλημ, ευ-
and that the service of me, that for Jerusalem, well-
προσδεκτος γενηται τοις αγιοις. ³² ινα εν χαρα
pleasing may be to the saints; so that with joy
ελθω προς υμας δια θεληματος θεου, *^[και]
I may come to you through will of God, ^[and]
συναναπαυσωμαι υμιν.] ³³ Ο δε θεος της ειρη-
may take rest together with you.] The and God of the peace
νης μετα παντων υμων. Αμην. ΚΕΦ. ις'. 16.
with all of you. So be it.

¹ Συνιστημι δε υμιν Φοιβην, την αδελφην ημων,
I recommend and to you Phebe, the sister of us,
ουσαν διακονον της εκκλησιας της εν Κεγχρε-
being a servant of the congregation of that in Cenchrea;
αις. ² ινα αυτην προσδεξησθε εν κυριω αξιως
that her you may receive in Lord worthily
των αγιων, και παραστητε αυτη εν ω αν υμων
of the saints, and you may assist her in which of you
χρηζη πραγματι. και γαρ αυτη προστατις
she may need business; also for she a patroness
πολλων εγεννηθη, και αυτου εμου. ³ Ασπασα-
of many became, and myself of me. Salute you
θε Πρισκαν και Ακυλαν, τους συνεργους μου εν
Prisca and Aquila, the fellow-workers of me in

²⁸ Having, then, com-
pleted this, and having se-
cured to them this FRUIT,
I will go through your
country into * Spain;

²⁹ † and I know that
when I come to you, I
shall come with the Full-
ness of the Blessing of
Christ.

³⁰ And I entreat you,
Brethren, by our LORD
Jesus Christ, and by the
LOVE of the SPIRIT, † to
strive together with me in
your PRAYERS to God on
my behalf;

³¹ † that I may be de-
livered from THOSE that
OBEY NOT in JUDEA; and
that * THAT GIFT-BEAR-
ING of mine may be ac-
ceptable to the SAINTS in
Jerusalem;

³² so that with Joy I
may come to you † through
the will of * God, and be
refreshed together with
you.

³³ And † the God of
PEACE be with you all.
Amen.

CHAPTER XVI.

¹ I now recommend to
you Phebe, our SISTER, be-
ing * also a Servant of the
CONGREGATION in † Cenchrea,

² † that you may receive
her in the Lord, in a man-
ner worthy of the SAINTS,
and assist her in the Busi-
ness in which she may
have need of you; for she
also has been an Assist-
ant of Many, and especially
of me.

³ Salute † Priscilla and
Aquila my FELLOW-LABO-
RERS in the Anointed Je-
sus.

* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit.
31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.
the Lord Jesus. And. 32. and may take rest together with you—omit. 1 also
a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and
situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was
on the west side of the same isthmus, here about six miles wide. It was between these two
ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

† 29. Rom. i. 11. † 30. 2 Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. † 32.
Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor.
xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. † 1. Acts xviii. 12.
† 2. Phil. ii. 29; 3 John 5, 6. † 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 19.

Χριστῷ Ἰησοῦ. * (οἵτινες ὑπὲρ τῆς ψυχῆς μου
Anointed Jesus; (who on behalf of the life of me
τον ἑαυτῶν τραχήλον ὑπέθηκαν· οἷς οὐκ ἐγώ
the of them selves neck they placed under; to whom not I
μονος εὐχαριστῶ, ἀλλὰ καὶ πασαι αἱ ἐκκλησῖαι
alone give thanks, but also all the congregations
των ἐθνῶν.) ⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-
of the Gentiles:) also the in house of them congrega-
σιαν. Ἀσπασασθε Ἐπαινετον, τὸν ἀγαπητὸν
tion. Salute you Epenetus, the beloved one
μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.
of me, who is a first-fruit of the Asia into Anointed.
⁶ Ἀσπασασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν
Salute you Mary, who much labored
εἰς ἡμᾶς. ⁷ Ἀσπασασθε Ἀνδρονικὸν καὶ Ἰουνίαν,
for us. Salute you Andronicus and Junias,
τοὺς συγγενεῖς μου καὶ συναϊχμαλωτοὺς μου,
the relatives of me and fellow-prisoners of me,
οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ
who are noted among the apostles, who
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ⁸ Ἀσπα-
and before me have been in Anointed. Salute
σασθε Ἀμπλιαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.
you Amplias, the beloved one of me in Lord.
⁹ Ἀσπασασθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν
Salute you Urbanus, the fellow-worker of us in
Χριστῷ, καὶ Σταχύν, τὸν ἀγαπητὸν μου.
Anointed, and Stachys, the beloved one of me.
¹⁰ Ἀσπασασθε Ἀπέλλην, τὸν δοκιμὸν ἐν Χριστῷ.
Salute you Apelles, the approved one in Anointed.
Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ¹¹ Ἀσ-
Salute you those from of the Aristobulus. Sa-
πασασθε Ἡρωδιῶνα, τὸν συγγενὴ μου. Ἀσ-
lute you Herodian, the relative of me. Sa-
πασασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν
lute you those from of the Narcissus, those being in
κυρίῳ. ¹² Ἀσπασασθε Τρυφαινᾶν καὶ Τρυφώ-
Lord. Salute you Tryphena and Tryphosa,
σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασασθε Περ-
those laboring in Lord. Salute you Per-
σιδα, τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν
sis, the beloved one, who much labored in
κυρίῳ. ¹³ Ἀσπασασθε Ῥούφον, τὸν ἐκλεκτὸν
Lord. Salute you Rufus, the chosen
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
in Lord, and the mother of him and of me.
¹⁴ Ἀσπασασθε Ἀσυγκρίτον, Φλεγόντα, Ἑρμᾶν,
Salute you Asyncritus, Phlegon, Hermas,
Πατροβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-
Patrobas, Hermes, and the with them brethren.

4 These persons on be-
half of my LIFE, laid down
their OWN Neck; to whom
not I alone give thanks,
but also All the CONGREGA-
TIONS of the GENTILES.

5 Salute also † the CON-
GREGATION at their House.
Salute Epenetus, my BE-
LOVED, who is † the First-
fruit of † ASIA to Christ.

6 Salute Mary, who
labored much for us.

7 Salute Andronicus
and Junias, my BELA-
TIVES, and Fellow-prison-
ers, who are highly es-
teemed among the APOS-
TLES, and who † were in
Christ before me.

8 Salute * THAT Am-
plias who is BELOVED in
the Lord.

9 Salute Urbanus, our
Fellow-laborer in Christ,
and Stachys, my BELOVED.

10 Salute THAT Apelles
who is approved in Christ.
Salute THOSE who are of
the family of ARISTOBU-
LUS.

11 Salute Herodian, my
RELATIVE. Salute THOSE
of the family of NARCIS-
SUS, THOSE BEING in the
Lord.

12 Salute Tryphena and
Tryphosa, THOSE sisters
LABORING in the Lord.
Salute Persis, the BE-
LOVED, her who labored
much in the Lord.

13 Salute THAT Rufus
who was † CHOSEN in the
Lord, and his MOTHER and
mine.

14 Salute Asyncritus,
Phlegon, Hermas, Patro-
bas, Hermes, and the BRE-
THREN with them.

* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the persons here greeted dwelt in Ephesus; where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

† 5. 1 Cor. xvi. 19, Col. iv. 15; Philemon 2.
; 18. 2 John 1.

† 5. 1 Cor. xvi. 15.

† 7. Gal. i. 22.

φους. 15 Ασπασασθε Φιλολογον και Ιουλιαν,
 Salute you Philologus and Julia,
 Νηρεα και την αδελφην αυτου, και Ολυμπαν,
 Nereus and the sister of him, and Olympas,
 και τους συν αυτοις παντας αγιους. 16 Ασπα-
 and the with them all saints. Salute
 σασθε αλληλους εν φιληματι αγιφ. Ασπαζον-
 you each other with a kiss holy. Salute
 ται υμας αι εκκλησiai πασαι του Χριστου.
 you the congregations all of the Anointed.

17 Παρακαλω δε υμας, αδελφοι, σκοπειν τους
 I entreat now you, brethren, to watch those
 τας διχοστασιας και τα σκανδαλα, παρα την
 the separations and the stumbling-blocks, contrary to the
 διδαχην ην υμεις εμαθετε, ποιουντας· και εκ-
 teaching which you learned, are making; and turn
 κλινατε απ' αυτων. 18 Οι γαρ τοιουτοι τω
 away from them. They for such like ones to the

κυριω ημων Χριστω ου δουλευουσιν, αλλα τη
 Lord of us Anointed not are in subjection, but to the
 εαυτων κοιλι· και δια της χρηστολογιας και
 of themselves belly; and through the fair speaking and
 ευλογιας εξαπατωσι τας καρδιας των ακακων.
 good speaking they deceive the hearts of the simple ones.

19 'Η γαρ υμων υπακοη εις παντας αφικετο.
 The for of you obedience for all went abroad.
 Χαιρω ουν * [το] εφ' υμιν· θελω δε υμας
 I rejoice therefore [that] in respect to you; I wish but you
 σοφους * [μεν] ειναι εις το αγαθον, ακεραιους
 wise ones [indeed] to be in respect to the good, blameless ones
 δε εις το κακον. 20 'Ο δε θεος της ειρηνης
 but in respect to the evil. The and God of the peace

συντριψει τον σαταναν υπο τους ποδας υμων εν
 will crush the adversary under the feet of you in

ταχει. 'Η χαρις του κυριου ημων Ιησου
 a short time. The favor of the Lord of us Jesus

* [Χριστου] μεθ' υμων. 21 Ασπαζονται υμας
 [Anointed] with you. Salute you

Τιμοθεος, ο συνεργος μου, και Λουκιος και
 Timothy, the fellow-worker of me, and Lucius and

Ιασων και Σωσιπατρος, οι συγγενεις μου. 22 Ασ-
 Jason and Sosipater, the relatives of me. Sa-

παζομαι υμας εγω Τερτιος, ο γραψας την
 lute you I Tertius, the one having written the

επιστολην, εν κυριφ. 23 Ασπαζεται υμας
 letter, in Lord. Salutes you

Γαιος, ο ξενος μου και της εκκλησιας ολης.
 Gaius, the host of me and of the congregation whole.

Ασπαζεται υμας Εραστος, ο οικονομος της
 Salutes you Erastus, the treasurer of the

πολεως, και Κουαρτος ο αδελφος. * [24 'Η
 city, and Quartus the brother. [The

15 Salute Philologus and Julia, Nereus and his
 SISTER, and Olympas, and
 ALL the SAINTS with
 them.

16 † Salute each other
 with a holy Kiss. All
 the CONGREGATIONS of
 the ANOINTED one salute
 you.

17 Now I entreat you,
 Brethren, to watch THOSE
 who are † MAKING FAC-
 TIONS and laying SNARES,
 contrary to the TEACH-
 ING which you have
 learned, and † turn away
 from them.

18 For SUCH LIKE ones
 as THEY are not in subjec-
 tion to our Anointed LORD,
 but to their own † Appe-
 tite; and by KIND and
 Complimentary words they
 deceive the HEARTS of the
 UNSUSPECTING.

19 YOUR Obedience, in-
 deed, is reported to all.
 Therefore, I rejoice on your
 account; but I wish you
 to be † wise with respect
 to THAT which is GOOD,
 and HARMLESS with res-
 pect to THAT which is EVIL.

20 And the GOD of
 PEACE will soon bruise
 the ADVERSARY under
 your FEET. The FAVOR
 of our LORD Jesus Christ
 be with you.

21 † Timothy, my FEL-
 LOW-LABORER, and † Lu-
 cius, and † Jason, and
 † Sosipater, my BELA-
 TIVES, salute you.

22 I, Tertius, who
 WROTE this LETTER, sa-
 lute you in the Lord.

23 † Gaius, the HOSPI-
 TABLE friend of me and of
 the whole CONGREGATION,
 salutes you. † Erastus,
 the TREASURER of the
 CITY, salutes you, and our
 BROTHER Quartus.

* VATICAN MANUSCRIPT.—19. that—omit.
 omit. 24. omit.

19. indeed—omit.

20. Anointed—

† 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5,
 24; 1 Tim. iv. 3. † 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2
 John 10. † 18. Phil. iii. 19; 1 Tim. vi. 5. † 19. Matt. x. 16; 1 Cor. xiv. 20.
 † 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. † 21.
 Acts xiii. 1. † 21. Acts xvii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts
 xix. 22; 2 Tim. iv. 20.

χαρις του κυριου ημων Ιησου Χριστου μετα
 favor of the Lord of us Jesus Anointed with
 παντων υμων. Αμην.] 25 Τω δε δυναμενω
 all of us. So be it.] To him now being able
 υμας στηριξαι κατα το ευαγγελιον μου και
 you to establish according to the glad tidings of me and
 το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-
 the proclaiming of Jesus Anointed, according to a revelation
 ψιν μυστηριου χρονοις αιωνιοις σεσιγημενου
 of a secret in times of ages has been concealed;
 26 φανερωθεντος δε νυν, δια τε γραφων προφη-
 having been manifested but now, through and writings pro-
 τικων, κατ' επιταγην του αιωνιου θεου, εις
 phetic, according to an appointment of the age-lasting God, for
 υπακοην πιστεως, εις παντα τα εθνη γνωρισ-
 obedience of faith, to all the nations having been
 θεντος. 27 μονω σοφω θεω, δια Ιησου Χριστου,
 made known; to only wise God, through Jesus Anointed,
 ω η δοξα εις τους αιωνας. Αμην.
 to him the glory for the ages. So be it.

24 * [The FAVOR of our LORD Jesus Christ be with you all. Amen.]

25 Now † to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, ‡ kept concealed in the Times of the Ages,

26 but † now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIONIAN God, has been made known to All the NATIONS, ‡ in order to the Obedience of Faith;

27 † to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

* TO THE ROMANS. WRITTEN FROM CORINTH.

* VATICAN MANUSCRIPT.—Subscription—To THE ROMANS. WRITTEN FROM CORINTH.

† 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 3; Jude 25. † 25. Eph. i. 9; iii. 3—5; Col. i. 27. † 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. † 26. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 8; 1 Pet. i. 26. † 26. Acts vi. 7; Rom. i. 5; xv. 13. † 27. 1 Tim. i. 17; vi. 16; Jude 25.