

## The Epistle of Paul the Apostle to the **Romans**

<sup>1</sup> Paul, a slave of Jesus Christ, called an apostle, having been separated to the good message of God <sup>2</sup> which He previously promised through His prophets in holy Scriptures, <sup>3</sup> about His Son, Who became of the seed of David according to flesh, <sup>4</sup> Who was designated Son of God in power according to the Spirit of holiness by a resurrection from the dead – Jesus Christ our Lord – <sup>5</sup> through Whom we received grace and apostleship for obedience of belief among all the nations, for His name, <sup>6</sup> among whom you also are called of Jesus Christ;

<sup>7</sup> To all those being in Rome, loved of God, called holy ones:

Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I am indeed thanking my God through Jesus Christ for you all, that your belief is being announced in the whole world. <sup>9</sup> For my witness is God, to Whom I am ministering in my spirit in the good message of His Son, how I am incessantly making mention of you always upon my prayers, <sup>10</sup> requesting if somehow now, at some time, I will succeed in the will of God to come to you. <sup>11</sup> For I am longing to see you so that I should impart some spiritual gift to you toward your stability, <sup>12</sup> and this is to be encouraged together among you through each other's belief, both of you and of me.

<sup>13</sup> But I am not wanting you to be ignorant, brethren, that I often planned to come to you (and I was hindered until the present) so that I may have some fruit among you also, just as among the rest of the nations also. <sup>14</sup> Both to Greeks and those from a country not speaking Greek, both to wise and non-thinking, I am a debtor. <sup>15</sup> So, as for me, I am eager to announce the good message to you also who are in Rome.

<sup>16</sup> For I am not ashamed of the good message of the Christ, for it is power of God to salvation for everyone believing, both to Jew first and to Greek. <sup>17</sup> For in it a righteousness of God is being revealed from belief to belief, just as it has been written: "But the righteous will live from belief."

<sup>18</sup> For wrath of God is being revealed from heaven upon all impiety and unrighteousness of men – those suppressing the truth in unrighteousness. <sup>19</sup> For this reason, that which is known of God is manifest in them, for God manifested it to them. <sup>20</sup> For the invisible things of Him are being viewed from the creation of the world, both His eternal power and divinity, being comprehended by the things made, toward their being defenseless. <sup>21</sup> For this reason, having known God, they didn't glorify Him as God or give thanks, but became futile in their reasonings and their heart without understanding was darkened. <sup>22</sup> Professing to be wise, they became foolish, <sup>23</sup> and changed the glory of the incorruptible God into a likeness of an image of corruptible man and of birds and tetrapods and reptiles.

<sup>24</sup> Therefore God also delivered them to uncleanness in the cravings of their hearts, to be dishonoring their bodies among themselves, <sup>25</sup> who exchanged the truth of God for the lie, and revered and ministered to the creation rather than the One having created, Who is blessed into the ages. Amen. <sup>26</sup> Because of this, God delivered them into passions of dishonor; for both their females exchanged the natural use for that against

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nature,<sup>27</sup> and likewise also the males, having put away the natural use of the female, were inflamed in their desire for one another, males in males, working out shame, and receiving back in themselves the repayment which was necessary for their error.

<sup>28</sup> And just as they didn't approve of holding God in recognition, God delivered them to a disapproved mind, to be doing the things not fitting; <sup>29</sup> having been filled with all unrighteousness, fornication, evil, greed, badness, full of envy, murder, strife, deceit, malignity; whisperers, <sup>30</sup> maligners, detesters of God, insulters, proud, braggarts, inventors of bad things, disobedient to parents, <sup>31</sup> without understanding, disagreeable, without familial affection, implacable, merciless; <sup>32</sup> who, having recognized the righteous acts of God, that those practicing the such are worthy of death, not only are doing them, but also consenting to those practicing them.

## Romans 2

<sup>1</sup> Therefore you are defenseless, O man, everyone judging, for in which you are judging the other you are condemning yourself, for you – the one judging – are practicing the same. <sup>2</sup> But we have known that the judgment of God is according to truth upon those practicing the such. <sup>3</sup> But you are counting on this, O man – the one judging those practicing the such and doing them – that you will escape the judgment of God! <sup>4</sup> Or you are despising the riches of His kindness and the tolerance and the patience, not knowing that the kind disposition of God is leading you to a change of mind. <sup>5</sup> But according to your hardness and a heart that won't change its mind, you are treasuring up wrath for yourself in a day of wrath and revelation and righteous judgment of God, <sup>6</sup> Who will render to each according to his works: <sup>7</sup> everlasting life to those seeking glory and honor and incorruptibility according to endurance of good work; <sup>8</sup> but to those of selfish ambition and indeed being unpersuaded to the truth, but being persuaded to unrighteousness, anger and wrath, <sup>9</sup> affliction and restriction on every soul of man working out that bad, of both Jew first and of Greek; <sup>10</sup> but glory, and honor, and peace to everyone working the good, both to Jew first and to Greek. <sup>11</sup> For there isn't reception of faces with God. <sup>12</sup> For as many as sinned without law will also be destroyed without law; and as many as sinned in law will be judged through law. <sup>13</sup> For not the hearers of the law are righteous with God, but the doers of the law will be made righteous. <sup>14</sup> For whenever nations – those not having law – may be doing by nature the things of the law, these not having law are a law to themselves; <sup>15</sup> who are demonstrating the work of the law written in their hearts, testifying together with their conscience, and their reasonings accusing or also defending between themselves, <sup>16</sup> in a day when God is judging the hidden things of men, according to my good message, through Jesus Christ.

<sup>17</sup> Look, you are being named a Jew, and are resting on the law, and are boasting in God, <sup>18</sup> and are knowing the will, and are approving the things differing as greater, being instructed out of the law, <sup>19</sup> and have persuaded yourself to be a guide of the blind, a light of those in darkness, <sup>20</sup> a trainer of the non-thinking, teacher of babies, having the form of the knowledge and of the truth in the law. <sup>21</sup> The one, then, teaching another, aren't you teaching yourself? The one proclaiming not to be stealing, are you stealing? <sup>22</sup> The one saying not to be committing adultery, do you commit adultery? The one abominating idols, are you robbing temples? <sup>23</sup> You who are boasting in law, are you

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dishonoring God through the transgression of the law? <sup>24</sup> For “through you the name of God is being defamed among the nations,” just as it has been written.

<sup>25</sup> For circumcision indeed is profiting if you are practicing law, but if you were a transgressor of law, your circumcision has become uncircumcision. <sup>26</sup> If, then, the uncircumcision may be guarding the righteous acts of the law, won't his uncircumcision be counted as circumcision? <sup>27</sup> And the uncircumcision by nature who is accomplishing the law will judge you, the transgressor of law through letter and circumcision. <sup>28</sup> For the Jew isn't one in appearance, nor is circumcision in appearance in flesh; <sup>29</sup> but the Jew is in the hidden, and circumcision is of heart, in spirit, not in letter, whose great praise is not from men, but from God.

## Romans 3

<sup>1</sup> What then is the abundance of the Jew, or what is the profit of the circumcision? <sup>2</sup> Much according to every manner. For first indeed because they were entrusted the utterances of God. <sup>3</sup> For what if some disbelieved? Their unbelief won't nullify the faithfulness of God, will it? <sup>4</sup> May it never happen! But let God be true, but every man a liar. Just as it has been written, “In order that you should be seen as righteous in Your words, and should overcome in Your being judged.” <sup>5</sup> But if our unrighteousness is recommending the righteousness of God, what will we say? God, Who brings on the wrath isn't unrighteous, is He? (I am speaking according to man.) <sup>6</sup> May it never happen! Otherwise, how will God judge the world? <sup>7</sup> For if the truth of God abounded to His glory in my lie, why am I also yet being judged as a sinner? <sup>8</sup> And why not say – just as we are being defamed and just as some are affirming that we say – “We should do the bad so that the good should come.” (the judgment of whom is just)?

<sup>9</sup> What then? Are we being preferred? Not at all. For we previously charged both Jews and Greeks to be all under sin. <sup>10</sup> Just as it has been written, “There is none righteous, not even one. <sup>11</sup> There is none who understands. There is none who seeks out God. <sup>12</sup> All turned away; at the same time they were made useless. There is none doing kindness; there is not so much as one.” <sup>13</sup> “Their throat a grave having been opened, they were deceiving with their tongues, poison of asps under their lips,” <sup>14</sup> “whose mouth is full of imprecation and bitterness,” <sup>15</sup> “their feet sharp to pour out blood, <sup>16</sup> breaking and misery in their ways, <sup>17</sup> and they didn't know a way of peace. <sup>18</sup> There is no fear of God before their eyes.”

<sup>19</sup> But we have known that as many things as the law is saying, it is speaking to those in the law, so that every mouth should be stopped and all the world should become indicted to God. <sup>20</sup> Therefore no flesh will be made righteous before Him out of works of law, for through law is recognition of sin.

<sup>21</sup> But now – apart from law – a righteousness from God has been manifested, being testified to by the Law and the Prophets, <sup>22</sup> but a righteousness from God through belief from Jesus Christ, to all and on all those believing. For there is no distinction; <sup>23</sup> for all sinned and are lacking of the glory of God, <sup>24</sup> freely being made righteous by His grace through the redemption which is in Christ Jesus, <sup>25</sup> Whom God set forth a propitiation, through the faith, in His blood, for a proof of His righteousness through the passing over of the sins having previously occurred in the tolerance of God, <sup>26</sup> for a proof

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of His righteousness in the present season, for His being righteous and making righteous the one of belief from Jesus.

<sup>27</sup> Where then is the boasting? It was shut out. Through what law? That of works? No, but through a law of belief. <sup>28</sup> Therefore we are counting a person to be being made righteous by belief, apart from works of law. <sup>29</sup> Or is He God of Jews only? But isn't He also such of nations? Yes, also of nations, <sup>30</sup> since there is one God Who will make circumcision righteous out of belief, and uncircumcision through that belief.

<sup>31</sup> Then we are nullifying law through the belief? May it never happen! But we are making law stand.

## Romans 4

<sup>1</sup> What then will we say Abraham our father to have found according to flesh? <sup>2</sup> For if Abraham was made righteous out of works, he is having a boast, but not toward God. <sup>3</sup> For what is the Scripture saying? "So Abraham believed God and it was accounted to him for righteousness." <sup>4</sup> But to the one working the wage isn't being accounted according to grace, but according to debt. <sup>5</sup> But to the one not working, but believing on the One making the impious righteous, his belief is being accounted for righteousness. <sup>6</sup> Just as David also is speaking of the blessing of the person to whom God is accounting righteousness apart from works: <sup>7</sup> "Blessed are those whose lawlessnesses are put away, and whose sins were covered over. <sup>8</sup> Blessed is a man to whom the Lord will certainly not count sin."

<sup>9</sup> Is then this blessing on the circumcision, or also on the uncircumcision? For we are saying that the belief was accounted to Abraham for righteousness. <sup>10</sup> How then was it accounted? While being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of belief which was while in the uncircumcision, for his being a father of all those believing through uncircumcision, for the accounting of the righteousness also to them, <sup>12</sup> and father of circumcision to those not from circumcision only, but also to those who are in line with the footsteps of the belief – that while in the uncircumcision of our father Abraham.

<sup>13</sup> For the promise to Abraham or to his Seed for him to be heir of the world wasn't through law, but through a righteousness of belief. <sup>14</sup> For if those from law are heirs, the belief has been emptied and the promise has been nullified; <sup>15</sup> for the law is working out wrath; for where there isn't law, neither transgression. <sup>16</sup> Through this it is out of belief, so that it is according to grace, toward the promise being sure to all the seed, not only to the one out of law, but also to the one out of the belief of Abraham, who is father of us all <sup>17</sup> (just as it has been written: "I have appointed you a father of many nations") before God Whom he believed, the One enlivening the dead and calling the things not being as though being; <sup>18</sup> who beyond expectation believed upon an expectation, toward his becoming a father of many nations, according to that having been spoken, "Thus your seed shall be." <sup>19</sup> And having not weakened in the belief, he didn't consider his own body, already having been deadened, existing about a hundred years old, and the deadness of the womb of Sarah; <sup>20</sup> but he didn't doubt at the promise of God in disbelief, but was empowered by the belief, having given glory to God, <sup>21</sup> and having been fully assured that what He had promised He was also able to do. <sup>22</sup> Therefore also

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“it was accounted to him for righteousness.” <sup>23</sup> But it wasn’t written for his sake only that it was accounted to him, <sup>24</sup> but also for our sakes to whom it was about to be accounted, those believing on the One having raised Jesus our Lord from the dead, <sup>25</sup> Who was delivered up because of our transgressions, and was raised for our being made righteous.

## Romans 5

<sup>1</sup> Therefore having been made righteous from belief, we are having peace toward God through our Lord Jesus Christ, <sup>2</sup> through Whom also we have had the access by belief into this grace in which we have stood, and we are boasting upon expectation of the glory of God. <sup>3</sup> But not only this, but we are also boasting in the afflictions, having known that the affliction is working out endurance; <sup>4</sup> but the endurance, proven character; but the proven character, expectation. <sup>5</sup> But the expectation isn’t putting to shame, because the devotion of God has been poured out in our hearts through the Holy Spirit Who has been given to us.

<sup>6</sup> For we, yet being weak, at the season Christ died on behalf of the impious. <sup>7</sup> For scarcely on behalf of a righteous person will anyone die; for on behalf of the good perhaps someone might even dare to die. <sup>8</sup> But God is recommending His own devotion to us, in that we, yet being sinners, Christ died on our behalf. <sup>9</sup> Much more then, having been made righteous now in His blood, we will be saved from the wrath through Him. <sup>10</sup> For if, being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved in His life. <sup>11</sup> But not only this, but also we are boasting in God through our Lord Jesus Christ, through Whom now we received the reconciliation.

<sup>12</sup> Through this, just as through one man sin entered into the world, and death through the sin, and thus the death passed through into all men, upon which all sinned – <sup>13</sup> (for until law sin was in the world, but sin isn’t being charged, no law existing. <sup>14</sup> But death reigned from Adam until Moses also over those not sinning upon the likeness of the transgression of Adam, who is a pattern of the One about to come. <sup>15</sup> But the gift is not like the trespass. For if many died by the trespass of the one, much more the grace of God and the free gift in the grace of the one man Jesus Christ abounded to the many. <sup>16</sup> And the free gift isn’t as through the one having sinned; for the judgment out of one was to condemnation, but the gift out of many trespasses was in reference to a righteous act. <sup>17</sup> For if by the trespass of the one, the death reigned through the one, much more those receiving the abundance of the grace and of the free gift of the righteousness will reign in life through the one Jesus Christ.) <sup>18</sup> So then, as through one trespass into all men into condemnation, so also through one righteous act into all men into justification of life. <sup>19</sup> For just as through the disobedience of the one man the many were appointed sinners, so also through the obedience of the One the many will be appointed righteous. <sup>20</sup> But law entered alongside so that the trespass should increase. But where sin increased, the grace overabounded, <sup>21</sup> so that just as the sin reigned in the death, thus also the grace should reign through righteousness into everlasting life through Jesus Christ our Lord.

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<sup>1</sup> What then will we say? Should we be continuing in the sin so that the grace should increase? <sup>2</sup> May it never happen! We who died to the sin, how shall we yet live in it? <sup>3</sup> Or don't you know that as many as were immersed into Christ Jesus were immersed into His death? <sup>4</sup> Then we were buried with Him through the immersion into that death, so that just as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. <sup>5</sup> For if we have become sprouted up together in the likeness of His death, we will be yet also in the resurrection, <sup>6</sup> knowing this: that our old person was crucified with Him, so that the body of the sin should be nullified, that we would no longer be slaving for the sin. <sup>7</sup> For the one having died has been made righteous from the sin. <sup>8</sup> But if we died with Christ, we are believing that we will also live with Him, <sup>9</sup> having known that Christ, having been raised from the dead, dies no more. Death is no longer His lord. <sup>10</sup> For the death He died He died to sin once; but the life He is living, He is living to God. <sup>11</sup> Thus you also, be counting yourselves to be dead indeed to the sin, but living unto God in Christ Jesus our Lord.

<sup>12</sup> Then don't let the sin be reigning in your mortal body toward the obeying it in its cravings, <sup>13</sup> nor be presenting your members as weapons of unrighteousness to the sin, but present yourselves to God as living from the dead, and your members as weapons of righteousness to God. <sup>14</sup> For sin won't be lord over you, for you aren't under law, but under grace.

<sup>15</sup> What then? Should we sin because we aren't under law but under grace? May it not happen! <sup>16</sup> Haven't you known that to whom you are presenting yourselves as slaves for obedience, you are slaves to whom you are obeying, whether of sin for death or obedience for righteousness? <sup>17</sup> But grace is with God that you were slaves of the sin, but you obeyed out of your heart the pattern of doctrine to which you were delivered. <sup>18</sup> So, having been freed from the sin, you slaved for righteousness. <sup>19</sup> I am speaking humanly on account of the weakness of your flesh. For just as you presented your members as slaves of the uncleanness, and to lawlessness for lawlessness, so now present your members as slaves to this righteousness for holiness. <sup>20</sup> For when you were slaves of the sin, you were free from the righteousness. <sup>21</sup> So what fruit were you having then, upon which you are now ashamed? For the end of those things is death. <sup>22</sup> But now, having been freed from the sin, but having been enslaved to God, you are having your fruit for holiness, and the end everlasting life. <sup>23</sup> For the pay of the sin is death, but the gift of God everlasting life in Christ Jesus our Lord.

## Romans 7

<sup>1</sup> Or aren't you knowing, brethren, (for I am speaking to those knowing law), that the law is lord of the man upon as long a time as he is living? <sup>2</sup> For the woman under a husband has been bound by law to the living husband. But if the husband should die, she is nullified from the law of the husband. <sup>3</sup> So then, while the husband is living, she will be called an adulteress if she should become married to a different husband; but if the husband should die, she is free from the law, for her not being an adulteress, having become married to a different husband. <sup>4</sup> Therefore, my brethren, you also died to the law through the body of the Christ, toward your becoming married to a different One – to the One having been raised from the dead – so that we should bear fruit to God. <sup>5</sup> For when we were in the flesh, the passions of the sins which were through the law were working in

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our members toward bearing fruit to death. <sup>6</sup> But now we were nullified from the law, having died in that to which we were being held fast, so that we would be slaving in newness of the Spirit, and not oldness of letter.

<sup>7</sup> What then will we say? The law is sin? May it never happen! But I didn't know the sin if not through law. For I also hadn't known the craving if the law didn't say, "You shall not crave." <sup>8</sup> But the sin, having taken a starting point through the commandment, worked out every craving in me. For apart from law, sin is dead. <sup>9</sup> But once, apart from law, I was living; but the commandment having come, the sin revived, but I died. <sup>10</sup> And the commandment which was for life, this was found with me for death. <sup>11</sup> For the sin, having taken starting point through the commandment, thoroughly deceived me, and through it killed. <sup>12</sup> Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

<sup>13</sup> Then the good has become death to me? May it never happen! But the sin, so that it should appear sin, was working out death to me through the good, so that the sin should become sinful according to excess, through the commandment. <sup>14</sup> For we have known that the law is spiritual, but I am fleshly, having been sold under the sin. <sup>15</sup> For what I am working out I'm not knowing. For not what I am wanting – this I am practicing! But what I am hating – this I am doing! <sup>16</sup> But if not what I am wanting – this I am doing – I am concurring with the law that it's good. <sup>17</sup> But now no longer I am working it out, but the sin being housed in me. <sup>18</sup> For I have known that good isn't dwelling in me (that is, in my flesh). For the wanting is lying by with me, but the working out of the good I'm not finding. <sup>19</sup> For not the good I am wanting I am doing, but the bad I'm not wanting – this I am practicing! <sup>20</sup> But if what I'm not wanting, this I am doing, I am no longer working it out, but the sin dwelling in me. <sup>21</sup> So I am finding the law: the one wanting for me to be doing good, that for me the bad is lying by. <sup>22</sup> For I am delighting in the law of God according to the inner man, <sup>23</sup> but I am seeing a different law in my members, warring against the law of my mind, and taking me captive in the law of the sin – that being in my members. <sup>24</sup> I am a miserable man! Who will rescue me from the body of this death? <sup>25</sup> I am thanking God through Jesus Christ our Lord! So then, I myself with the mind am slaving for a law of God, but with the flesh for a law of sin.

## Romans 8

<sup>1</sup> Consequently now there is no condemnation for those in Christ Jesus, not walking according to flesh but according to the Spirit. <sup>2</sup> For the law of the Spirit of the life in Christ Jesus freed me from the law of the sin and the death. <sup>3</sup> For that impossible for the law, in that it was weak through the flesh, God did, having sent His own Son in a likeness of flesh of sin and concerning sin: He condemned sin in the flesh, <sup>4</sup> so that the righteous act of law should be fulfilled in us – those not walking according to flesh, but according to the Spirit. <sup>5</sup> For those being according to flesh are thinking the things of the flesh, but those according to the Spirit the things of the Spirit. <sup>6</sup> For the thinking of the flesh is death, but the thinking of the Spirit life and peace. <sup>7</sup> Therefore the thinking of the flesh is enmity against God, for it isn't submitting to the law of God, for neither is it able. <sup>8</sup> But those being in flesh aren't able to please God. <sup>9</sup> But you are not in flesh, but in spirit, since God's Spirit is housed in you. But if anyone isn't having the Spirit of Christ,

this one isn't His. <sup>10</sup> But if Christ is in you, the body is dead through sin, but the Spirit is life through righteousness. <sup>11</sup> But if the Spirit of the One having raised Jesus from the dead is housed in you, the One having raised the Christ from the dead will also enliven your mortal bodies through His indwelling Spirit in you.

<sup>12</sup> Consequently then, brethren, we are debtors – not to the flesh, to be living according to flesh. <sup>13</sup> For if you are living according to flesh, you are about to be dying; but if by the Spirit you are killing the practices of the body, you will live. <sup>14</sup> For as many as are being led by the Spirit of God, these are sons of God. <sup>15</sup> For you didn't receive a spirit of slavery again into fear, but you received a spirit of recognition as sons, in Whom we are crying out, "Abba, Father!" <sup>16</sup> The Spirit Himself testifies together with our spirit that we are children of God. <sup>17</sup> But if children, also heirs – indeed heirs of God – but fellow heirs of Christ, since we are suffering together so that we should also be glorified together.

<sup>18</sup> For I am accounting that the sufferings of the present season aren't worthy to be compared with the glory being about to be revealed in us. <sup>19</sup> For the anticipation of the creation is eagerly awaiting the revelation of the sons of God. <sup>20</sup> For the creation was submitted to the futility, not willingly, but through the One having submitted it, upon expectation, <sup>21</sup> that also the creation itself will be freed from the slavery of the corruption into the freedom of the glory of the children of God. <sup>22</sup> For we have known that all the creation is groaning together and being in birthing pain together until the present. <sup>23</sup> But not only this, but also ourselves, having the firstfruit of the Spirit, also we ourselves are groaning in ourselves, eagerly awaiting recognition as sons – the redemption of our body. <sup>24</sup> For to this expectation we were saved, but expectation being seen is not expectation; for what someone is seeing, why is he also expecting it? <sup>25</sup> But if we are expecting what we aren't seeing, through endurance we are eagerly awaiting it. <sup>26</sup> But similarly also the Spirit is, on His part, helping in our weaknesses. For the what we will pray, just as it is necessary, we haven't known; but the Spirit Himself is interceding on our behalf with inexpressible groanings. <sup>27</sup> But the One searching the hearts has known what the thinking of the Spirit is, because He is interceding according to God on behalf of holy ones. <sup>28</sup> But we have known that for those being devoted to God all things are working together into good, for those being called according to a purpose. <sup>29</sup> Because whom He foreknew He also predestined conformed to the image of His Son, toward His being Firstborne among many brethren. <sup>30</sup> But whom He predestined, these He also called, and whom He called, these He also made righteous; but whom He made righteous, these He also glorified.

<sup>31</sup> What then will we say to these things? If God is for us, who is against us? <sup>32</sup> He Who indeed didn't spare His own Son, but delivered Him up on behalf of us all, how will He not, with Him, also grant all things to us? <sup>33</sup> Who will press charges against the chosen ones of God? God, the One making righteous? <sup>34</sup> Who is the One condemning? Christ, the One having died, but rather also having been raised, Who is also at the right of God, Who also is interceding on our behalf? <sup>35</sup> Who will separate us from the devotion of the Christ? Tribulation, or restrictions, or persecution, or famine, or nakedness, or danger, or sword? <sup>36</sup> Just as it has been written: "For Your sake we are being put to death the whole day: we were counted as sheep for slaughter."

<sup>37</sup> But in all these we are hyper-conquering through the One having been devoted to us. <sup>38</sup> For I have been persuaded that neither death nor life, nor messengers, nor rulers, nor powers, nor present things, nor those about to be, <sup>39</sup> nor height, nor depth, nor any

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different created thing will be able to separate us from the devotion of God which is in Christ Jesus our Lord.

### Romans 9

<sup>1</sup> I am speaking truth in Christ. I am not lying, my conscience testifying together with me in the Holy Spirit, <sup>2</sup> that there is great sorrow for me and incessant anguish in my heart. <sup>3</sup> For I myself was wishing to be slated for destruction from the Christ on behalf of my brethren, my kinsmen according to flesh, <sup>4</sup> who are Israelites, of whom is the recognition as sons, and the glory, and the covenants, and the law-giving, and the ministry, and the promises, <sup>5</sup> of whom are the fathers, and from whom is the Christ according to the flesh, the One being God over all, blessed into the ages. Amen.

<sup>6</sup> But it's not as though the word of God fell off. For not all those from Israel, these are Israel; <sup>7</sup> nor because they are seed of Abraham are they all children, but "In Isaac seed will be called to you." <sup>8</sup> That is, not the children of the flesh, these are children of God, but the children of the promise are being accounted for seed. <sup>9</sup> For this is the word of promise: "According to this season I will come, and a son will be to Sarah." <sup>10</sup> But not only this, but also Rebekah, having conception from one man, our father Isaac – <sup>11</sup> for not yet having been born, nor having practiced anything good or bad, so that the purpose of God according to election should remain (not from works but from the One calling) – <sup>12</sup> it was spoken to her, "The greater will slave for the lesser." <sup>13</sup> Just as it has been written, "I was devoted to Jacob, but I hated Esau."

<sup>14</sup> What then will we say? There isn't unrighteousness with God, is there? May it never happen! <sup>15</sup> For He is saying to Moses, "I will show mercy to whomever I may be showing mercy to, and I will show compassion to whomever I may be showing compassion to." <sup>16</sup> So then, it's not the one willing, nor the one running, but the One showing mercy – God! <sup>17</sup> For the Scripture is saying to the Pharaoh, "For this itself I raised you up, in order that I should demonstrate My power in you, and in order that My name should be declared in all the earth." <sup>18</sup> So then, on whom He is wanting to, He is showing mercy; but whom He is wanting to, He is hardening.

<sup>19</sup> You will say to me then, "Why is He still finding fault? For who has resisted His determination?" <sup>20</sup> Rather indeed, o man, who are you who are answering back to God? The thing moulded won't say to the one having moulded it, "Why did you make me thus?" <sup>21</sup> Or isn't the potter having authority over the clay, out of the same lump to make the one vessel for honor but the other for dishonor? <sup>22</sup> But what if God, wanting to demonstrate the wrath and to make known His power, bore with much patience vessels of wrath designed for destruction, <sup>23</sup> and so that He should make known the riches of His glory upon vessels of mercy which He previously made for glory – <sup>24</sup> we, whom He also called, not only from Jews, but also from nations? <sup>25</sup> As He is also saying in Hosea: "I will call those not My people 'My people' and those not loved 'beloved.'" <sup>26</sup> And it will be in the place where it was said to them, 'You aren't My people' – there they will be called 'sons of the living God.'" <sup>27</sup> But Isaiah is crying out over Israel, "If the number of the sons of Israel were as the sand of the sea, the small remnant will be saved. <sup>28</sup> For He is consummating a word and cutting short in righteousness, because the Lord will make a word having been cut short on the earth." <sup>29</sup> And just as Isaiah had previously said, "If

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the Lord of Sabaoth didn't leave us a seed, we would have become like Sodom, and we would have been likened to Gomorrah."

<sup>30</sup>What then will we say? That nations – those not pursuing righteousness – apprehended righteousness, but the righteousness from belief; <sup>31</sup>but Israel, pursuing a law of righteousness, didn't attain to a law of righteousness. <sup>32</sup>Through what? Because not from belief, but as from works of law. For they stumbled at the stone of the stumbling. <sup>33</sup>Just as it has been written, "Behold: I place in Zion a stone of stumbling, and rock of a trap, and everyone believing on Him won't be humiliated."

## Romans 10

<sup>1</sup>Brethren, indeed the good pleasure of my heart and my request toward God on behalf of Israel is for salvation. <sup>2</sup>For I am testifying for them that they are having zeal for God, but not according to recognition. <sup>3</sup>For being ignorant of the righteousness of God and seeking to establish their own righteousness, they weren't submitted to the righteousness of God. <sup>4</sup>For Christ is an end of law for righteousness to everyone believing. <sup>5</sup>For Moses is writing the righteousness from the law: "The person having done them will live in them." <sup>6</sup>But the righteousness from belief is saying thus: "You may not say in your heart, 'Who will ascend into the heaven?'" (that is, to bring Christ down), <sup>7</sup>or "'Who will descend into the depthless place?'" (that is, to bring Christ up from the dead). <sup>8</sup>But what is it saying? "The word is near you, in your mouth and in your heart" (that is, the word of the belief which we are proclaiming): <sup>9</sup>that if you should confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved. <sup>10</sup>For in the heart it is being believed with reference to righteousness, but with the mouth it is being confessed with reference to salvation. <sup>11</sup>For the Scripture is saying, "Everyone believing on Him won't be humiliated." <sup>12</sup>For there is no distinction between Jew and Greek, for the same Lord is of all, being rich to all those calling on Him. <sup>13</sup>"For all, whoever may call on the name of the Lord, will be saved."

<sup>14</sup>How then should they call on Him in Whom they didn't believe? But how will they believe in Him of Whom they didn't hear? But how should they hear without one proclaiming? <sup>15</sup>But how should they proclaim if they aren't sent forth? Just as it has been written, "How beautiful the feet of those announcing a good message of peace, of those announcing a good message of the good."

<sup>16</sup>But not all obeyed the good message. For Isaiah is saying, "Lord, who has believed our report?" <sup>17</sup>So the belief is by hearing, but the hearing through a word of God. <sup>18</sup>But I am saying, "They didn't hear, did they?" Rather indeed, "To all the earth their tone went out, and their words into the ends of the inhabited earth."

<sup>19</sup>But I am saying, "Israel didn't know, did they?" First, Moses is saying, "I will provoke you to jealousy over those not a nation; over a nation without understanding I will provoke you to wrath."

<sup>20</sup>But Isaiah is intensely daring and is saying, "I was found by those not seeking Me; I became apparent to those not enquiring for Me."

<sup>21</sup>But to Israel he is saying, "The whole day I extended My hands to a disobeying and contradicting people."

## Romans 11

<sup>1</sup> I am saying then, God didn't push away His people, did He? May it never happen! For I also am an Israelite, of the seed of Abraham, tribe of Benjamin. <sup>2</sup> God didn't push away His people whom He foreknew. Or haven't you known what the Scripture says in Elijah? How he is pleading with God against Israel, saying, <sup>3</sup> "Lord, they killed Your prophets and tore down Your altars, and only I was left remaining, and they are seeking My life." <sup>4</sup> But what is the divine instruction saying to him? "I left for Myself seven thousand men who didn't bend a knee to the Baal." <sup>5</sup> So then, also in the present season there has become a remnant according to an election of grace. <sup>6</sup> But if by grace, no longer from works, otherwise the grace becomes no longer grace. But if from works it is no longer grace; otherwise the work is no longer work. <sup>7</sup> What then? What Israel is intensely seeking, this it didn't obtain; but the chosen obtained, but the rest were hardened. <sup>8</sup> Just as it has been written: "God gave them a spirit of numbness, eyes to be seeing not and ears to be hearing not until the day 'today.'" <sup>9</sup> And David is saying, "Let their table become for a snare, and for a hunting, and a trap, and for payback to them; <sup>10</sup> let their eyes be darkened to be seeing not, and their back always bowed together."

<sup>11</sup> I am saying then, they didn't stumble so that they should fall, did they? May it never happen! But by their trespass the salvation is to the nations for to provoke them to jealousy. <sup>12</sup> But if their trespass is a world's riches, and their defeat riches of nations, how much more their fullness!

<sup>13</sup> For I am speaking to you, the nations. Inasmuch as I am indeed an apostle of nations, I am glorifying my service, <sup>14</sup> if somehow I should provoke my flesh to jealousy and save some of them. <sup>15</sup> For if their casting off is a world's reconciliation, what will the reception be if not life from the dead? <sup>16</sup> But if the firstfruit is holy, also the lump; and if the root is holy, also the boughs.

<sup>17</sup> But if some of the boughs were broken off, but you, being a wild olive tree, were grafted in among them, and became a partaker of the root and the fatness of the olive tree, <sup>18</sup> don't be boasting against the boughs. But if you are boasting, you aren't carrying the root, but the root you. <sup>19</sup> You will say then, "Boughs were broken off so that I should be grafted in." <sup>20</sup> Well said. In unbelief they were broken off, but you have stood in belief. Don't be highminded, but fear. <sup>21</sup> For if God didn't spare those boughs according to nature, neither will He by any means spare you. <sup>22</sup> Behold therefore the kindness and severity of God: on those having fallen, severity; but on you, kindness, if you should remain in the kindness. Otherwise you also will be cut out. <sup>23</sup> But also those, if they don't remain in the unbelief will be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut out of the wild olive tree according to nature, and aside from nature were grafted in into a good olive tree, how much more these – those according to nature – will be grafted into their own olive tree?

<sup>25</sup> For I'm not wanting you to be ignorant, brethren, of this secret, so that you won't be prudent by your own estimation, that hardness in part has happened to Israel until the fullness of the nations should come in. <sup>26</sup> And thus all Israel will be saved, just as it has been written: "The Rescuer will come out of Zion, and will turn away impiety from Jacob; <sup>27</sup> and this is the covenant with them from Me, when I take away their sins."

<sup>28</sup> Concerning the good message they are enemies because of you, but concerning the election, beloved because of the fathers. <sup>29</sup> For the gifts and the calling of God are without regret. <sup>30</sup> For just as you also once disobeyed God but now you were shown

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mercy by the disobedience of these,<sup>31</sup> thus also these now disobeyed by your mercy, so that they also should be shown mercy.<sup>32</sup> For God enclosed all into disobedience so that He might show mercy to all.

<sup>33</sup> Oh, the depth of the riches, and wisdom, and knowledge of God! How unsearchable His judgments and untraceable His ways! <sup>34</sup> For “Who knew the mind of the Lord? Or who became His instructor? <sup>35</sup> Or who previously gave to Him, and it will be repaid to Him?” <sup>36</sup> Because from Him and through Him and to Him are all things. To Him belongs the glory into the ages. Amen.

## Romans 12

<sup>1</sup> I am encouraging you, therefore, brethren, through the compassions of God, to present your bodies a living sacrifice, holy, well-pleasing to God, your rational ministry. <sup>2</sup> And don't be conforming to this age, but be being transformed by the renewal of your mind, for your approving what is the good and well-pleasing and perfect will of God.

<sup>3</sup> For I am saying through the grace having been given to me to everyone being among you, not to be overly thinking about oneself (besides what is necessary to be thinking), but to be thinking for to be thinking soberly, as God apportioned to each a measure of belief. <sup>4</sup> For just as we are having many members in one body, but all the members aren't having the same practice, <sup>5</sup> so the many are one body in Christ, but individually members of one another. <sup>6</sup> But we are having exceptional gifts according to the grace having been given to us, whether prophecy, according to the correspondence of the faith; <sup>7</sup> whether service, in the service; whether the teaching, in the teaching; <sup>8</sup> whether the one encouraging, in the encouragement; the one sharing, in genuineness; the one leading, in diligence; the one showing mercy, in merriment, <sup>9</sup> the devotion being unhypocritical, detesting the evil, joining with the good, <sup>10</sup> with love of brethren for one another, loving familial affection, in honor promoting one another, <sup>11</sup> not irksome in the diligence, boiling in the spirit, slaving for the Lord, <sup>12</sup> rejoicing in the expectation, enduring in the affliction, persisting in the prayer, <sup>13</sup> sharing in the needs of the holy ones, pursuing the hospitality. <sup>14</sup> Be blessing those persecuting you; be blessing and don't be cursing. <sup>15</sup> Be rejoicing with those rejoicing and crying with those crying, <sup>16</sup> thinking the same one thing to one another, not thinking the high things, but being carried away with the lowly. Don't become prudent by your own estimation, <sup>17</sup> rendering bad for bad to no one, taking forethought for good things before all men, <sup>18</sup> if possible, as to that from you, being at peace with all people, <sup>19</sup> not avenging yourselves, beloved, but having given place to wrath; for it has been written: “‘Vengeance belongs to Me; I will repay’ says the Lord.” <sup>20</sup> “If, therefore, your enemy is hungry, spoonfeed him; if he is thirsting, give him a drink; for doing this, you will pile coals of fire on his head.”

<sup>21</sup> Don't be conquered under the bad, but be conquering that which is bad by the good.

## Romans 13

<sup>1</sup> Let every soul submit to superior authorities. For there is no authority except under God, but the existing authorities are having been arranged under God.

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<sup>2</sup> Consequently, the one defying the authority has resisted the order of God, and those having resisted will receive judgment to themselves. <sup>3</sup> For the rulers are not a fear for the good works, but for the bad. But are you wanting not to be fearing the authority? Be doing the good and you will have great praise from it. <sup>4</sup> For it is a servant of God to you for the good. But if you should be doing the bad, be fearing; for it isn't wearing the sword aimlessly; for it is a servant of God, an avenger for wrath to the one practicing the bad. <sup>5</sup> Therefore it is necessary to be submitting, not only on account of the wrath, but also on account of the conscience. <sup>6</sup> For on this account you are also fulfilling tribute, for they are ministers of God, persisting for this very thing. <sup>7</sup> Render therefore to all their dues: to those tribute, tribute; to those taxes, taxes; to those fear, fear; to those honor, honor.

<sup>8</sup> You are owing nothing to anyone, except the being devoted to one another, for the one being devoted to the other has fulfilled law. <sup>9</sup> For the laws "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not crave," and if any different commandment, the word is headed up in this: in the law "You shall be devoted to your neighbor as to yourself." <sup>10</sup> The devotion isn't working bad to a neighbor; the devotion is then, the fullness of law.

<sup>11</sup> And this: having known the season, that it's already the hour for us to be raised out of sleep; for now our salvation is nearer than when we believed. <sup>12</sup> The night progressed. The day has neared. Therefore we should put away the works of the darkness and put on the weapons of the light. <sup>13</sup> As in the day, we should be walking in good form, not in revelries and intoxication, not in sexual promiscuity and licentiousness, not in strife and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and be giving no forethought for the flesh toward cravings.

## Romans 14

<sup>1</sup> But be receiving to yourselves the one being weak in the faith, not for distinctions of reasonings. <sup>2</sup> This one indeed is believing to be eating everything, but the one being weak is eating vegetables. <sup>3</sup> Let the one eating not be despising the one not eating, and let the one not eating not be judging the one eating, for God received him to Himself. <sup>4</sup> Who are you, the one judging a domestic servant of Another? To his own Lord he is standing or falling. But he will stand, for God is able to make him stand. <sup>5</sup> One indeed is judging a day beyond a day, but one is judging every day. Let each be fully assured in his own mind. <sup>6</sup> The one thinking on the day is thinking to the Lord; and the one not thinking on the day, to the Lord he isn't thinking about it. And the one eating is eating to the Lord, for he is giving thanks to God; and the one not eating, to the Lord he isn't eating, and is giving thanks to God. <sup>7</sup> For no one of us is living to himself, and no one of us is dying to himself. <sup>8</sup> For both if we should be living we should be living to the Lord; and if we should be dying, we are dying to the Lord. And if then we should be living, and if we should be dying, we are of the Lord. <sup>9</sup> For Christ also died and rose and lived for this: so that He should be Lord of both the dead and the living. <sup>10</sup> But you, why are you judging your brother? Or also, why are you despising your brother. For we will all be present at the judgment dais of the Christ. <sup>11</sup> For it has been written, "'I am living,' the Lord is saying, 'that every knee will bow to Me and every tongue will publicly confess to God.'" <sup>12</sup> So then, each of us will give a word about himself to God.

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<sup>13</sup> Therefore, we should no longer be judging one another, but rather judge this: not to be putting a stumblingblock or a trap before a brother.

<sup>14</sup> I have known and been persuaded in the Lord Jesus that nothing is common by itself, except to the one counting anything to be common – to that one it's common.

<sup>15</sup> But if through food your brother is sorrowed, you are no longer walking according to devotion. Don't be destroying with your food that one on behalf of whom Christ died.

<sup>16</sup> Therefore, don't let your good be defamed. <sup>17</sup> For the kingdom of God is not eating and drink, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For the one slaving for Christ in these things is well-pleasing to God and approved by men. <sup>19</sup> So then, we should be pursuing the things of that peace, and the things of the building up for one another. <sup>20</sup> Don't be destroying the work of God for the sake of food. All things indeed are pure, but bad to the person eating with stumbling. <sup>21</sup> It is good not to be eating meat, nor to be drinking wine, nor that in which your brother is stumbling or trapped or weak. <sup>22</sup> You are having belief. Be having it according to yourself before God. Blessed is the one not judging himself in what he is approving. <sup>23</sup> But the one doubting, if he should eat he has been condemned, because it isn't out of belief; so everything which isn't out of belief is sin.

<sup>24</sup> But to the One being able to stabilize you according to my good message and the proclamation of Jesus Christ according to a revelation of a secret having been silent in eternal times <sup>25</sup> but having been manifested now and through prophetic Scriptures according to a commandment of the eternal God, having been made known to all the nations for obedience of belief, <sup>26</sup> to the only wise God through Jesus Christ, to Him is the glory into the ages. Amen.

## Romans 15

<sup>1</sup> But we, the able, are obligated to be bearing the weaknesses of the incapable, and not to be pleasing ourselves. <sup>2</sup> Let each of us be pleasing the neighbor for the good toward building up. <sup>3</sup> For even the Christ didn't please Himself, but just as it has been written, "The reproaches of those reproaching You fell on Me." <sup>4</sup> For as many things as were previously written were previously written for our teaching, so that through the endurance and through the encouragement of the Scriptures, we should be having expectation. <sup>5</sup> But may the God of this endurance and this encouragement give to you to be thinking the same among one another according to Christ Jesus, <sup>6</sup> so that with the same passion, with one mouth you are glorifying the God and Father of our Lord Jesus Christ.

<sup>7</sup> Therefore, be receiving one another to yourselves, just as the Christ also received you to Himself, to a glory of God. <sup>8</sup> But I am affirming Christ Jesus to have become a servant of the circumcision on behalf of the truth of God for to confirm the promises to the fathers, <sup>9</sup> but for the nations to glorify God for mercy, just as it has been written, "For this reason I will publicly confess to You among the nations, and I will sing psalms to Your name." <sup>10</sup> And again he is saying, "Be happy, nations, with His people." <sup>11</sup> And again, "Praise the Lord, all the nations, and greatly praise Him, all the peoples." <sup>12</sup> And again, Isaiah is saying, "There will be the Root of Jesse, even the One rising up to be ruling the nations; upon Him nations will expect."

<sup>13</sup> But may the God of this expectation fill you with all joy and peace in the believing, toward your abounding in the expectation, in power of the Holy Spirit.

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<sup>14</sup> But I have been persuaded, my brethren, even I myself about you, that you yourselves are also full of goodness, having been filled with all knowledge, being able also to be warning others. <sup>15</sup> But I wrote to you more daringly, brethren, in part, as reminding you again, through the grace having been given to me by God <sup>16</sup> for me to be a minister of Jesus Christ to the nations, offering the good message of God as a priest, so that the offering of the nations should become acceptable, having been made holy in the Holy Spirit. <sup>17</sup> I am having then a boasting in Christ Jesus in the things toward God. <sup>18</sup> For I will not dare to be speaking of anything of which Christ didn't work out through me for obedience of nations in word and work, <sup>19</sup> in power of signs and wonders, in power of the Spirit of God, so that I have filled the good message of the Christ from Jerusalem and around as far as Illyricum. <sup>20</sup> So thus I am aspiring to be announcing the good message where Christ was not named, so that I'm not building on a foundation of another, <sup>21</sup> but just as it has been written, "To whom it wasn't reported, concerning Him they will see, and those who haven't heard will understand."

<sup>22</sup> Therefore I also was much hindered from coming to you. <sup>23</sup> But now no longer having place in these regions, but having a longing to come to you from many years, <sup>24</sup> whenever I should be going into Spain, I will come to you. For I am expecting to see you while going by, and by you to be sent forward there, if I should be filled in part from you first. <sup>25</sup> But now I am going to Jerusalem, serving the holy ones. <sup>26</sup> For Macedonia and Achaia thought it good to do some sharing for the poor of the holy ones which are in Jerusalem. <sup>27</sup> For they thought it good and they are their debtors. For if the nations shared in their spiritual things, they are indebted to minister to them also in the fleshly. <sup>28</sup> Then, having accomplished this, and sealed to them this fruit, I will go away through you into Spain. <sup>29</sup> But I know that, coming to you, I will come in fullness of blessing of the good message of the Christ.

<sup>30</sup> But I am encouraging you, brethren, through our Lord Jesus Christ, and through the devotion of the Spirit, to be struggling together with me in the prayers to God on my behalf, <sup>31</sup> so that I should be rescued from the unbelieving in Judea, and so that my service for Jerusalem should become acceptable to the holy ones, <sup>32</sup> so that I may come to you in joy through a will of God and be refreshed together with you. <sup>33</sup> But the God of the peace is with you all. Amen.

## Romans 16

<sup>1</sup> But I am recommending to you Phoebe our sister, being a servant of the assembly which is in Cenchrea, <sup>2</sup> so that you should receive her in the Lord worthily of holy ones, and should stand by her in whatever matter she should be needing from you, for she also became a patroness of many and of me myself.

<sup>3</sup> Greet Prisca and Aquila, my co-workers in Christ Jesus, <sup>4</sup> who for my soul put their own necks under [the ax], for whom not only I am giving thanks, but also all the assemblies of the nations <sup>5</sup> and the assembly in their house.

Greet Epaneatus, my beloved, who is firstfruit of Achaia, in Christ.

<sup>6</sup> Greet Mary, who toiled much for us.

<sup>7</sup> Greet Andronicus and Junia, my kinsmen and my fellow-captives, who are notable among the apostles, who also have begun in Christ before me.

<sup>8</sup> Greet Amplias, my beloved in the Lord.

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- <sup>9</sup> Greet Urbanus, our co-worker in Christ, and Stachys, my beloved.
- <sup>10</sup> Greet Apelles, the approved in Christ.  
Greet those from those of Aristobulus.
- <sup>11</sup> Greet Herodion, my kinsman.  
Greet those from those of Narcissus, those being in the Lord.
- <sup>12</sup> Greet Tryphena and Tryphosa, those toiling in the Lord.  
Greet Persis, the beloved, who toiled much in the Lord.
- <sup>13</sup> Greet Rufus, the chosen in the Lord and his mother and mine.
- <sup>14</sup> Greet Asyncritus, Plegon, Hermas, Patrobas, Hermes, and the brethren with them.
- <sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones with them.
- <sup>16</sup> Greet one another with a holy kiss.  
The assemblies of the Christ are greeting you.
- <sup>17</sup> But I am encouraging you, brethren, to be watching out for those making divisions and traps alongside the doctrine which you learned, and turn away from them.
- <sup>18</sup> For those such are not slaving for our Lord Jesus Christ, but for their own stomach, and through the kind speech and blessing they are thoroughly deceiving the hearts of the innocent. <sup>19</sup> For your obedience reached to all. I am rejoicing therefore over you; but I am wanting you to be wise in reference to the good, but pure in reference to the bad.
- <sup>20</sup> But the God of the peace will break Satan under your feet with speed.  
The grace of our Lord Jesus Christ is with you.
- <sup>21</sup> Timothy, my co-worker is greeting you, and Lucius, and Jason, and Sosipater, my kinsmen.
- <sup>22</sup> I, Tertius, the one having written this letter, am greeting you in the Lord.
- <sup>23</sup> Gaius, the host of me and the whole assembly, is greeting you.  
Erastus, the steward of the city is greeting you, and Quartus the brother.
- <sup>24</sup> The grace of our Lord Jesus Christ is with you all. Amen.