

# The Letters of Paul

Translation by  
William Raymond Finck, Jr.  
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Typeset and Edited by  
David and Nadezhda Gray

This version of my edition of *The Letters of Paul* contains portions of the translation alone, which with a few exceptions is based upon the 27<sup>th</sup> edition of the Nestle-Aland *Novum Testamentum Graece*. The treatment here of various Greek words, along with many notes explaining the differences between this translation and the King James Version, the differences in many readings among the various ancient manuscripts which exist, and many historical and contextual notes, are found in my book of the same name. These things will not be discussed at all here, since my purpose for the electronic publishing of these translations without fee is solely that the Christian Israel Identity community may have a scholarly translation to refer to that is free of the universalist interpretations which are found in nearly all other translations of the New Testament, and that it is provided without cost.

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## To The Romans

**I**<sup>1</sup> Paul, bondman of Yahshua Christ, a called ambassador, set apart for the good message of Yahweh,<sup>2</sup> which He previously announced through His prophets in the sacred writings,<sup>3</sup> concerning His Son, who came forth from the offspring of David down through the flesh,<sup>4</sup> who has been distinguished as a Son of Yahweh by ability in accordance with a spirit of sanctity, by a raising of the dead; Yahshua Christ our Prince;<sup>5</sup> through whom we receive favor and a message for compliance of faith by all of the Nations, in behalf of His Name,<sup>6</sup> among whom also are you, called of Yahshua Christ:<sup>7</sup> to all those in Rome who are beloved of Yahweh, called saints: favor to you and peace from Yahweh our Father and Prince Yahshua Christ.

<sup>8</sup> Firstly, indeed I thank my God through Yahshua Christ for the sake of all of you, that your faith is proclaimed in the whole Society.<sup>9</sup> For my witness is Yahweh, whom I serve in my Spirit with the good message of His Son, how incessantly I do make mention of you,<sup>10</sup> at all times making supplication at my prayers, if possible now at last I will be successful by the will of Yahweh to come to you.<sup>11</sup> For I desire to see you, that I impart a spiritual gift to you, for you to be made steadfast,<sup>12</sup> that is, being summoned together with you, through trust in one another, both yours and mine.<sup>13</sup> For I do not wish that you be ignorant, brethren, that often I proposed to come to you, and was hindered until now, in order that I would then have some fruit among you, just as in the other nations.<sup>14</sup> To both Greeks and barbarians, to both wise and foolish, I am a debtor:<sup>15</sup> so for this cause then is my eagerness to announce the good message to those of you in Rome.<sup>16</sup> Truly I am not ashamed of the good message, for it is the ability of Yahweh to guarantee preservation to all who have trust, both to the Judaeans at the beginning, then to the Greek:<sup>17</sup> the righteousness of Yahweh is revealed in them from trust in faith; just as it is written, “But the just will live by faith.”

<sup>18</sup> For the wrath of Yahweh is revealed from heaven upon all profane and unjust men, who withhold the truth with injustice.<sup>19</sup> Because that which is to be known of Yahweh is visible among them, since Yahweh has made it known to them.<sup>20</sup> Namely, the unseen things of His from the creation of the order are clearly observed, being understood in the things made both of His eternal power and divinity; for this they are inexcusable.<sup>21</sup> Because knowing Yahweh, they thought of Him not as God, nor were they thankful; but they became foolish in their reasonings, and were darkened, their hearts void of understanding:<sup>22</sup> alleging to be wise they became fools,<sup>23</sup> and they changed the estimation of the incorruptible Yahweh into a resemblance of an image of corruptible man, and birds, and four-legged animals, and reptiles.<sup>24</sup> On which account Yahweh hands them over to uncleanness in the passions of their hearts, their bodies to be dishonored among themselves:<sup>25</sup> every one who exchanges the truth of Yahweh with falsehoods, and reverences and serves the creation rather than the Creator, who is praised for the ages. Truly.

<sup>26</sup> Therefore Yahweh handed them over to a state of disgrace, for both their females exchanged their natural intimacy for that contrary to nature,<sup>27</sup> and likewise the males have given up the natural intimacy of the female, inflamed in their desires for one another, males with males perpetrating shameful things, and their wandering necessitates the reward they are receiving among themselves.<sup>28</sup> And just as they do not think it fit to have Yahweh in their knowledge, Yahweh handed them over to a reprobate mind, to do things not fitting;<sup>29</sup> being filled with all injustice, fornication, greediness, wickedness; full of envy, murder, strife,

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treachery, malignity, slanderers,<sup>30</sup> loud talkers, haters of Yahweh, insolent, arrogant, pretentious, contrivers of evil, disobedient to parents,<sup>31</sup> void of understanding, covenant breakers, heartless, merciless;<sup>32</sup> such as these who knowing the judgments of Yahweh, that they practicing such things are worthy of death, not only they who cause them, but also they approving of those committing them.

**I**<sup>1</sup> On which account you are inexcusable, O man, all who judge, since in that which you judge another, you are condemning yourself: indeed you practice the things which are judged.<sup>2</sup> But we know that the judgment of Yahweh is in accordance with truth towards those who practice such things.<sup>3</sup> And consider this, O man, who is judging those who practice such things, then practicing them yourself, that you will escape the judgment of Yahweh?<sup>4</sup> Or the wealth of His kindness and the tolerance and patience that you think contemptuously of, ignorant that the benevolence of Yahweh leads you to repentance?<sup>5</sup> But in accordance with your stubborn and unrepentant heart you store up to yourself anger at the day of wrath and revelation of the righteous judgment of Yahweh,<sup>6</sup> who “will render to each according to his works”.<sup>7</sup> Surely to those with endurance in good works, honor and dignity and incorruptibility they seek, eternal life.<sup>8</sup> But to those of contention, and they who disobey the truth, but are persuaded by injustice: anger and wrath,<sup>9</sup> affliction and strait, on every soul of man who labors to accomplish evil, both of the Judaeans at the beginning, then of the Greek;<sup>10</sup> but honor and dignity and peace to everyone who labors for good, both to the Judaeans at the beginning, then to the Greek:<sup>11</sup> for there is no respect of the stature of persons with Yahweh.<sup>12</sup> For as many as have done wrong without law, without law then are they cleansed; and as many as have done wrong in the law, by the law they will be judged,<sup>13</sup> (since not the hearers of the law are just before Yahweh, but the performers of the law are to be considered just;<sup>14</sup> for when the Nations, which do not have the law, by nature practice the things of the law, these, not having law, themselves are a law;<sup>15</sup> who exhibit the work of the law written in their hearts, bearing witness with their conscience, and between one another considering accusations or then defending the accused;) <sup>16</sup> in a day when Yahweh will judge the secrets of men, according to my good message, through Yahshua Christ.

<sup>17</sup> But if you are called a Judaeans, and depend upon the law, and boast in Yahweh,<sup>18</sup> and you know the purpose, and you scrutinize the things that differ, being instructed from the law,<sup>19</sup> and have persuaded yourself to be a guide of the blind, a light for those in darkness,<sup>20</sup> an instructor of the foolish, a teacher of the childish, having the semblance of knowledge and of truth in the law:<sup>21</sup> are you really teaching another, not teaching yourself? Proclaiming not to steal, do you steal?<sup>22</sup> Declaring not to commit adultery, do you commit adultery? Loathing idols, do you commit sacrilege?<sup>23</sup> You who boasts in the law, through transgression of the law you dishonor Yahweh?<sup>24</sup> Indeed “the name of Yahweh through you is blasphemed among the nations”, just as it is written.<sup>25</sup> For circumcision indeed profits if you would practice the law; but if you are a transgressor of the law, your circumcision becomes uncircumcision.<sup>26</sup> Therefore if the uncircumcised should keep the judgments of the law, would his uncircumcision not be counted for circumcision?<sup>27</sup> Then the uncircumcised from nature who is fulfilling the law shall judge you who through writing and circumcision are a transgressor of law.<sup>28</sup> One by appearance is not a Judaeans, and not by appearance in flesh is circumcision;<sup>29</sup> but in concealment is one a Judaeans; and circumcision is of the heart; in Spirit, not in writing; of which approval is not from men, but from Yahweh.

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**III** <sup>1</sup> What then is the advantage of the Judaeans? Or of what utility is the circumcision? <sup>2</sup> Many by all means: firstly for reason that they have been entrusted with the sayings of Yahweh. <sup>3</sup> Therefore, what if some of them have not had faith? Shall their lack of faith nullify the faith of Yahweh? <sup>4</sup> Certainly not! Rather, Yahweh will be true, and every man a liar, just as it is written, “that you should be just in your words and you shall prevail when you are judged.” <sup>5</sup> But if our injustice introduces the justice of Yahweh, what do we say? Is Yahweh unjust then, imposing wrath? (I speak from manhood.) <sup>6</sup> Certainly not! Otherwise in what way does Yahweh judge the Society? <sup>7</sup> Indeed if the truth of Yahweh were increased by my lie for His honor, why then am I still judged as a wrongdoer? <sup>8</sup> And shall we not (just as we are slandered and just as some suppose that we say,) bring about evil things in order that good things may come? Of these, which decision is legitimate?

<sup>9</sup> What then, are we better? Not at all: for we previously accused both Judaeans and Greeks all with being at fault: <sup>10</sup> just as it is written, “that there is none righteous, not even one.” <sup>11</sup> “there is none understanding, there is not one seeking after Yahweh.” <sup>12</sup> “They have all turned away, together they have become unprofitable; there is none practicing kindness, there is not so much as one;” <sup>13</sup> “their throat is an open tomb, with their tongues they have dealt treacherously; the poison of asps is under their lips,” <sup>14</sup> “of which the mouth is full of curses and bitterness;” <sup>15</sup> “swift are their feet to shed blood;” <sup>16</sup> “ruin and suffering are in their ways;” <sup>17</sup> “and a way of peace they have not known;” <sup>18</sup> “there is no fear of Yahweh before their eyes.” <sup>19</sup> Now we know that whatever the law says, to those in the law it speaks, that every mouth shall be stopped, and all the Society will be brought under the judgment of Yahweh, <sup>20</sup> since from the rituals of the law not any flesh will be deemed acceptable in His sight; indeed through the law is knowledge of error.

<sup>21</sup> But now apart from the law, the justice of Yahweh is made known, as attested by the law and the prophets; <sup>22</sup> but justice of Yahweh through the faith of Yahshua Christ, for all of those who are believing, for there is no distinction: <sup>23</sup> for all have done wrong and fall short of the honor of Yahweh; <sup>24</sup> being freely accepted by His favor, through the redemption that is at the hands of Christ Yahshua; <sup>25</sup> whom Yahweh set forth as a propitiation through faith in His blood, for a display of His justice by means of the pretermission of forthcoming errors, <sup>26</sup> by the tolerance of Yahweh; for the display of His justice in the present time; for He is just and is accepting of him that is from the faith of Yahshua.

<sup>27</sup> Where then is the reason to boast? It has been excluded. Through what sort of law, of the rituals? No, but through a law of faith. <sup>28</sup> We therefore conclude by reasoning a man to be accepted by faith apart from rituals of the law. <sup>29</sup> Is Yahweh of the Judaeans only? And not of the Nations? Yea, also of the Nations, <sup>30</sup> seeing that it is Yahweh alone who will accept the circumcised from faith, and the uncircumcised through the faith. <sup>31</sup> Do we then nullify the law by faith? Certainly not! Rather we establish the law.

**IV** <sup>1</sup> Now what may we say that our forefather Abraham has found concerning the flesh? <sup>2</sup> For if Abraham from the rituals has been deemed worthy, he has reason to boast, but not towards Yahweh. <sup>3</sup> Indeed, what do the writings say? “That Abraham trusted Yahweh, and it was accounted to him for righteousness.” <sup>4</sup> Now to he who performs rituals, his reward is not considered in accordance with favor, but in accordance with debt; <sup>5</sup> but to he not performing, but who rather is trusting on He who must judge the impious, his faith is accounted for righteousness. <sup>6</sup> Just as David also declares the blessing of the man to whom Yahweh accounts righteousness apart from rituals: <sup>7</sup> “Blessed are they who are released from

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lawlessness, and whose errors are covered.”<sup>8</sup> “Blessed is the man to whom Yahweh will not account guilt.”<sup>9</sup> Is this blessing then on the circumcised, or also on the uncircumcised? Indeed we say that faith was accounted to him for righteousness.<sup>10</sup> How then was it accounted? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.<sup>11</sup> And he received a sign of circumcision, a seal of the righteousness of the faith he had in uncircumcision, in regard to his being the father of all those who are believing, in a state of uncircumcision, for them also to be accounted that righteousness;<sup>12</sup> and father of circumcision to those not from circumcision only, but to those who walk in the footsteps of the faith our father Abraham had in uncircumcision.

<sup>13</sup> Indeed, not through the law is the promise to Abraham or to his offspring, that he is to be the heir of the Society, but through righteousness of faith.<sup>14</sup> For if they from of the law are heirs, the faith has been voided, and the promise annulled.<sup>15</sup> For the law results in wrath, so where there is no law, neither is there transgression.<sup>16</sup> Therefore from of the faith, that in accordance with favor, then the promise is to be certain to all of the offspring, not to that of the law only, but also to that of the faith of Abraham, who is father of us all;<sup>17</sup> (just as it is written, “That a father of many nations I have made you,”) before Yahweh whom he trusted, who raises the dead to life, and calls things not existing as existing;<sup>18</sup> who contrary to expectation, in expectation believed, for which he would become a father of many nations according to the declaration, “Thus your offspring will be.”<sup>19</sup> and he not being weak in the faith, nor having considered his own body by this time being dead, being about a hundred years old, and the deadness of the womb of Sarah,<sup>20</sup> but at the promise of Yahweh he did not doubt in disbelief, rather he was strengthened in faith, giving honor to Yahweh,<sup>21</sup> and having full satisfaction that what He has promised, He is also capable of doing;<sup>22</sup> for that reason also “it was accounted to him for righteousness.”<sup>23</sup> Moreover it was not written regarding him only, that it was accounted to him,<sup>24</sup> but also regarding us, to whom it is destined to be accounted, to those who believe in He who raised Yahshua our Prince from death,<sup>25</sup> who was handed over for reason of our transgressions, and was raised for reason of our acquittal.

**V**<sup>1</sup> Therefore, having been deemed worthy from out of faith, we have peace before Yahweh through our Prince, Yahshua Christ,<sup>2</sup> through whom we also have access by faith to this favor in which we are established, and we boast in expectation of the honor of Yahweh.<sup>3</sup> And not only, but we should also boast in afflictions, knowing that affliction results in endurance;<sup>4</sup> and the endurance a tried character, and the tried character an expectation;<sup>5</sup> and the expectation does not disgrace, because the love of Yahweh has been poured into our hearts through the Holy Spirit which is given to us:<sup>6</sup> Indeed when we were feeble, Christ at the appointed time died for the impious.<sup>7</sup> Though scarcely for the benefit of the upright will one die: for the benefit of the noble perhaps one then dares to die;<sup>8</sup> but Yahweh introduces His own love to us, because we, yet being wrongdoers, Christ had died for our benefit.<sup>9</sup> Still more then, being deemed worthy now by His blood, will we be preserved by Him from wrath.<sup>10</sup> Therefore if we being odious were reconciled to Yahweh through the death of His Son, still more, being reconciled will we be preserved in His life.<sup>11</sup> And not only, but also boasting in Yahweh through our Prince, Yahshua Christ, by whom we now have received that reconciliation.

<sup>12</sup> For this reason, just as by one man failure of purpose entered into the Society, and by that failure of purpose death, and in that manner death has passed to all men, on account that all have done wrong:<sup>13</sup> (for until the law fault was in the Society; but fault was not

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accounted, there not being law; <sup>14</sup> but death reigned from Adam until Moses, even over those who had not committed an error resembling the transgression of Adam, who is an image of the future. <sup>15</sup> But should not, as was the transgression, in that manner also be the favor? Indeed if in the transgression of one many die, much greater is the favor of Yahweh, and the gift in favor, which is of the one man Yahshua Christ, in which many have great advantage. <sup>16</sup> And not then by one having committed error is the gift? Indeed the fact is that judgment of a single one is for condemnation, but the favor is from many transgressions into a judgment of acquittal. <sup>17</sup> For if in the transgression of one, death has taken reign through that one, much more is the advantage of the favor, and the gift of justice they are receiving, in life they will reign through the one, Yahshua Christ.) <sup>18</sup> So then, as that one transgression is for all men for a sentence of condemnation, in this manner then through one decision of judgment for all men is for a judgment of life. <sup>19</sup> Therefore even as through the disobedience of one man the many were set down as wrongdoers, in this manner then through the obedience of One the many will be established as righteous. <sup>20</sup> Moreover, law entered in addition, that the transgression would increase; but where guilt increased, favor exceeded beyond measure, <sup>21</sup> that just as guilt reigned in death, so then favor shall reign through justice for life eternal, through Yahshua Christ our Prince.

**VI** <sup>1</sup> Now what may we say? Shall we continue in fault that favor would be greater? <sup>2</sup> Certainly not! We who have died in guilt, how still can we live in it? <sup>3</sup> Or are you ignorant that as long as we are immersed in Christ Yahshua, into His death we are immersed? <sup>4</sup> So we were buried with Him through immersion into death, that just as Christ was raised from the dead through the honor of the Father, so then we in newness of life should walk. <sup>5</sup> Therefore if united we have become in the likeness of His death, then also shall we be of His resurrection; <sup>6</sup> knowing this, that our old man was crucified with Him, that the body would be left void of guilt, that no longer are we in bondage to guilt. <sup>7</sup> Therefore, dying one is judged worthy apart from fault. <sup>8</sup> Now if we have died with Christ, we believe that we also will live with Him, <sup>9</sup> knowing that Christ having been raised from the dead, dies no more; death no longer lords over Him. <sup>10</sup> Therefore when He died, the guilt upon all died; but because He lives, He lives to Yahweh. <sup>11</sup> In that manner you also consider yourselves to be dead indeed in guilt, but living to Yahweh, in Christ Yahshua. <sup>12</sup> Therefore do not let fault reign in your mortal body, for which to submit to its desires. <sup>13</sup> Neither should you surrender your members as instruments of wrongdoing in error, but present yourselves to Yahweh as living from the dead, and your members as instruments of righteousness to Yahweh. <sup>14</sup> Therefore guilt shall not lord over you, for you are not under law, but under favor. <sup>15</sup> What then? Shall we commit wrongdoing because we are not under law, but under favor? Certainly not! <sup>16</sup> Do you not know that to whom you present yourselves as bondmen to obey, bondmen you are to whom you obey, truly either of error for death, or of obedience for righteousness? <sup>17</sup> But feel grateful to Yahweh, that you were bondmen of guilt, but you obeyed from the heart, into which a form of instruction was transmitted. <sup>18</sup> And having been liberated from guilt, you have become bondmen to righteousness. <sup>19</sup> From manhood I speak regarding the weakness of your flesh. For just as you surrendered your members in bondage to uncleanness and to lawlessness for lawlessness, now in that manner present your members in bondage to righteousness for sanctification. <sup>20</sup> Indeed, when you were bondmen of error, you were free from righteousness. <sup>21</sup> Now what profit did you have then, at which you are now ashamed? Surely the result of those things is death. <sup>22</sup> But now having been

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liberated from guilt, and becoming bondmen to Yahweh, you have your profit in sanctification, and the result is life for eternity. <sup>23</sup> Therefore the provision of error is death; but the favor of Yahweh is life for eternity in Christ Yahshua our Prince.

**VII** <sup>1</sup> Are you ignorant, brethren (I speak to those who know the law,) that the law lords over the man for as long a time as he should live? <sup>2</sup> For a woman married to a living husband is bound by law; but if the husband should die, she is discharged from the law of the husband: <sup>3</sup> so then as the husband is living, she would be labeled an adulteress if she were found with another man; but if the husband should die, she is free from the law, she is not an adulteress being found with another man. <sup>4</sup> Consequently, my brethren, you also are put to death in the law through the body of Christ; for you to be found with another, who from the dead was raised in order that we should bear fruit for Yahweh. <sup>5</sup> Indeed when we were in the flesh, the occurrences of fault, which were through the law, operated in our members for the bearing of fruit for death; <sup>6</sup> but now we are discharged from the law, being put to death in that which we were held, so that we are bound in newness of Spirit, and not oldness of letter.

<sup>7</sup> Now what may we say? Is the law an error? Certainly not! But I had not perceived fault, unless by the law; then also I had not acknowledged covetousness, unless the law said, "thou shalt not covet;" <sup>8</sup> but the error having taken a starting point by the commandment has accomplished in me all covetousness; for apart from the law guilt is dead. <sup>9</sup> Now I was alive apart from the law once; but the commandment having come, the guilt was revived, and I died. <sup>10</sup> And it was found to me that the commandment, which is for life, it is for death: <sup>11</sup> for error having taken a starting point by the commandment, had seduced and killed me through it. <sup>12</sup> So indeed the law is sacred, and the commandment sacred, and just, and good. <sup>13</sup> Then that which is good, to me has it become death? Certainly not! But error, that it may bring fault to light, through the good in me accomplishes death; so that the fault becomes excessively wicked by the commandment. <sup>14</sup> Indeed we know that the law is spiritual, but I am fleshly, being ruined by guilt. <sup>15</sup> For that which I perpetrate, I do not recognize; I do not practice that which I wish, rather I do that which I hate. <sup>16</sup> But if I do that which I do not wish, I concede to the law that it is virtuous. <sup>17</sup> Now then, no longer is it I perpetrating it, but the fault dwelling within me. <sup>18</sup> Therefore I know that good does not dwell in me, that is to say, in my flesh: indeed to be willing is present with me, but for me to achieve virtue, no. <sup>19</sup> I do not wish that I practice good; but that I do not wish evil, this I practice. <sup>20</sup> But if that which I do not wish, this I do, no longer is it I perpetrating it, but the fault dwelling in me. <sup>21</sup> I find then the law which wishes me to practice virtue, because evil is present with me. <sup>22</sup> Indeed I rejoice in the law of Yahweh in accordance with the inward man: <sup>23</sup> but I see another law in my members battling against the law of my mind, and leading me captive to the law of error which is in my members. <sup>24</sup> I am a miserable man! Who will deliver me from this body of death? <sup>25</sup> I am thankful to Yahweh through Yahshua Christ our Prince. So then I myself with the mind indeed serve the law of Yahweh, but in the flesh the law of error.

**VIII** <sup>1</sup> Now then, there is no condemnation to those among the number of Christ Yahshua. <sup>2</sup> Indeed the law of the Spirit of life in Christ Yahshua has liberated you from the law of guilt and death. <sup>3</sup> The law is powerless, in that it has been weak over the flesh, Yahweh sending His own Son in the likeness of errant flesh, and amidst guilt, condemned guilt in the flesh, <sup>4</sup> that the judgment of the law should be fulfilled among us,



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who walk not in accordance with the flesh, but in accordance with the Spirit.<sup>5</sup> For they who are in accordance with the flesh, strive after the things of the flesh; and they who are in accordance with the Spirit, the things of the Spirit.<sup>6</sup> Indeed the purpose of the flesh is death, but the purpose of the Spirit, life and peace.<sup>7</sup> Because the purpose of the flesh is hostile to Yahweh, then to the law of Yahweh it is not obedient; neither is it able to be;<sup>8</sup> and they that are in the flesh are not able to satisfy Yahweh.<sup>9</sup> However you are not in the flesh, but in Spirit, if indeed the Spirit of Yahweh dwells in you; and if one has not the Spirit of Christ, he is not of Him:<sup>10</sup> but if Christ is in you, indeed the body is dead because of fault, but the Spirit alive because of righteousness.<sup>11</sup> Moreover, if the Spirit of He who raised Yahshua from the dead dwells in you, He who raises the Anointed from the dead will also produce alive your mortal bodies through His Spirit that dwells in you.<sup>12</sup> So then, brethren, we are obligated not to the flesh, to live in accordance with the flesh;<sup>13</sup> for if in accordance with the flesh you live, you are about to die; but if by the Spirit you put to death the deeds of the body, you will live.<sup>14</sup> Indeed as many as are led by the Spirit of Yahweh, these are sons of Yahweh.<sup>15</sup> Therefore you have not taken on a spirit of bondage anew to fear, but you have taken on a spirit of the position of sons, in which we cry: Father, Father.<sup>16</sup> That same Spirit bears witness with our Spirit, that we are children of Yahweh.<sup>17</sup> And if children, then heirs: heirs indeed of Yahweh, and joint heirs of Christ; if indeed we suffer together, that also we will be honored together.

<sup>18</sup> Therefore I consider that the happenstances of the present time are not of value, looking to the future honor to be revealed to us.<sup>19</sup> Indeed in earnest anticipation the creation awaits the revelation of the sons of Yahweh.<sup>20</sup> To transientness the creation was subjected not willingly, but on account of He who subjected it in expectation<sup>21</sup> that also the creation itself shall be liberated from the bondage of decay into the freedom of the honor of the children of Yahweh.<sup>22</sup> For we know that the whole creation laments together and travails together until then.<sup>23</sup> And not alone, but also they having the first fruit of the Spirit, and we ourselves with them lament, awaiting the placement of sons, the redemption of our body.<sup>24</sup> In hope we are restored, but hope being seen is not hope; indeed that which one sees why would he also hope for?<sup>25</sup> But if we expect that which we do not see, through patient endurance we wait.<sup>26</sup> And in like manner the Spirit assists us with our weakness; for that which we should pray for, regarding what there is need of, we do not know, but the Spirit itself intercedes with inexpressible utterances.<sup>27</sup> And He who searches the hearts knows that in the mind of the Spirit, because in accordance with Yahweh it intercedes for the saints.<sup>28</sup> But we know that to those who love Yahweh all things work together for good, to those who in accordance with purpose are called.<sup>29</sup> Because those whom He has known beforehand, He has also appointed beforehand, conformed to the image of His Son, for Him to be first born among many brethren.<sup>30</sup> Moreover, those whom He has appointed beforehand, these He also calls; and those whom He calls, these He also deems worthy; while those whom He deems worthy, these He also honors.

<sup>31</sup> Now what may we say in reply to these things? If Yahweh is for us, who is against us?<sup>32</sup> Who indeed spared not His own Son, but for all of us handed Him over, how then with Him will He not favor us in every way?<sup>33</sup> Who shall bring an accusation against the chosen of Yahweh? It is Yahweh who renders justice.<sup>34</sup> Who is he that condemns? Christ Yahshua, who had died, then in a greater moment was raised, and whom is at the right hand of Yahweh; and whom intercedes for us.<sup>35</sup> Who shall separate us from the love of Christ? Affliction, or strait, or persecution, or hunger, or nakedness, or danger, or sword?<sup>36</sup> Just as it

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is written, that “for your sake we are put to death the whole day; we are counted as sheep for slaughter.”<sup>37</sup> But in all of these things we are more than victorious through He who loves us.<sup>38</sup> I am persuaded that neither death, nor life, nor messengers, nor magistrates, nor present, nor future, nor powers,<sup>39</sup> nor height, nor depth, nor any other creation will be able to separate us from the love of Yahweh, which is in Christ Yahshua our Prince.

**IX**<sup>1</sup> I speak the truth among the Anointed, I lie not, my conscience bearing witness with me in the Holy Spirit,<sup>2</sup> that grief for me is great, and distress incessant in my heart,<sup>3</sup> for I have prayed that I myself would be accursed from the Anointed for the brethren, my kinsmen in regards to the flesh;<sup>4</sup> those who are Israelites, whose is the position of sons, and the honor, and the covenants, and the legislation, and the service, and the promises;<sup>5</sup> whose are the fathers; and of whom are the Anointed in regards to the flesh, being over all blessed of Yahweh for the ages. Truly.<sup>6</sup> Not, however, that the word of Yahweh has failed; since not all those who are from Israel are those of Israel:<sup>7</sup> nor because they are offspring of Abraham all children: but, “In Isaac will your offspring be called.”<sup>8</sup> That is to say, the children of the flesh, these are not children of Yahweh, but the children of the promise are counted as offspring.<sup>9</sup> Indeed this word of promise: “At the appointed time I will come, and there will be a son for Sarah.”<sup>10</sup> And not only, but Rebekka also had conceived from one, by Isaak our father.<sup>11</sup> Then not yet having been born, nor having performed any good or evil, (that the purpose of Yahweh concerning the chosen endures, not from rituals, but from the calling,) <sup>12</sup> to her it was said, “the elder will serve the younger:”<sup>13</sup> just as it is written, “Jakob I love, and Esau I hated.”

<sup>14</sup> Now what may we say? Injustice is with Yahweh? Certainly not!<sup>15</sup> Indeed to Moses He says, “I will show mercy to whomever I show mercy, and I will feel pity for whomever I feel pity.”<sup>16</sup> So then, it is not of he that wishes, nor of he that strives, but of he Yahweh shows mercy upon.<sup>17</sup> For the writings say to Pharaoh, “That for this reason I raised you, so that I would demonstrate in you My power, and so that My name is declared in all the land.”<sup>18</sup> So then, He shows mercy to whom He wishes, and He hardens whom He wishes.

<sup>19</sup> Therefore you will say to me: yet why does He find fault? Indeed who has resisted His purpose?<sup>20</sup> But rather, O man, who are you to be arguing against Yahweh? Will the figure say to its fabricator: why did you make me in this manner?<sup>21</sup> Or does the potter not have authority over the clay, to make from out of the same lump one vessel for honor, and one for dishonor?<sup>22</sup> Moreover, if Yahweh wishes to display wrath, and to make known His power, with much patience having bore vessels of wrath furnished for destruction;<sup>23</sup> and so that He will make known the wealth of His honor upon vessels of mercy, which He previously prepared for honor;<sup>24</sup> whom also He has called, us not only from among the Judaeans, but also from out of the Nations?<sup>25</sup> And as He says in Hosea, “I will call that which is not My people, My people; and that which is not beloved, beloved.”<sup>26</sup> “And it shall be, in the place where it was said to them, you are not My people, there they shall be called sons of Yahweh who is living.”<sup>27</sup> Moreover Isaiah cries out concerning Israel, “If the number of the sons of Israel were as the sand of the sea, the remnant shall be preserved:”<sup>28</sup> “Indeed Yahweh will make a complete and quickly executed account upon the earth.”<sup>29</sup> And just as Isaiah said beforehand, “Unless Yahweh of armies had left to us offspring, like Sodom we would have become, and as Gomorrah we would have been compared.”

<sup>30</sup> Now what may we say? That the Nations not pursuing justice, have happened upon justice; but that justice is from of faith.<sup>31</sup> But Israel pursuing a law of justice, with law did

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not attain.<sup>32</sup> Why? Because it was not from faith, but from rituals. They have stumbled at the stumbling stone.<sup>33</sup> Just as it is written, “Behold, I place in Zion a stumbling stone and a rock of offense: and he who is trusting of Him shall not be ashamed.”

**X**<sup>1</sup> Brethren, truly the preference of my heart, and supplication to Yahweh is for preservation on their behalf.<sup>2</sup> I attest to them that they have zeal for Yahweh, but not in accordance with full knowledge.<sup>3</sup> Ignorant of the justice of Yahweh, and seeking to establish their own justice, to the justice of Yahweh they would not submit.<sup>4</sup> Indeed Christ is the fulfillment of the law for justice to each one that is trusting.<sup>5</sup> Moses writes of the justice which is from of the law, “That a man who practices these things shall have life by them.”<sup>6</sup> But righteousness from faith speaks in this manner: “You should not in your heart say: who shall ascend into the heaven?” That is to say, to bring Christ down.<sup>7</sup> Or “Who shall descend into the abyss?” That is to say, to bring the Anointed up from among the dead.<sup>8</sup> But rather what does it say? “The word is near to you, in your mouth and in your heart:” that is to say, the word of the faith that we proclaim,<sup>9</sup> that if by your mouth you were to agree with Prince Yahshua, and trust in your heart that Yahweh has raised Him from among the dead, you shall be delivered.<sup>10</sup> With the heart one believes in justice, and with the mouth one agrees in deliverance.<sup>11</sup> Indeed the writings say, “All who are trusting of Him shall not be ashamed.”<sup>12</sup> For there is no distinction of Judaeon and Greek; since the Prince Himself is of all riches to all those calling upon Him.<sup>13</sup> Indeed “all who would call on the name of Yahweh shall be delivered.”

<sup>14</sup> How then would they call to Him that they have not believed? And how would they believe of Him they have not heard? And how would they hear apart from proclamation?<sup>15</sup> And how would they proclaim, unless they are sent? Just as it is written, “How fair are the feet of those bringing the good news of good things.”<sup>16</sup> But they have not all listened to the good message. Indeed Isaiah says, “Yahweh, who has believed our report?”<sup>17</sup> So then, faith is from hearing, but through hearing the word of Christ.<sup>18</sup> But I say, have they not heard? Yea, rather, “into all the land went out their voice, and to the western extremities of the habitable world their words.”<sup>19</sup> Then I say, had Israel not known? Firstly, Moses says, “I will provoke you to jealousy by a nation that is not, by a nation without understanding I will provoke you to anger.”<sup>20</sup> Then Isaiah very boldly says, “I am found by those not seeking Me, I am become manifest to those not inquiring of Me.”<sup>21</sup> Then to Israel he says, “The whole day long I stretch out My hands to a disobedient and contradictory people.”

**XI**<sup>1</sup> Now I say, has Yahweh thrust away His people? Certainly not! Indeed I also am an Israelite, of the offspring of Abraham, of the tribe of Benjamin.<sup>2</sup> Yahweh has not thrust away His people, whom He knew beforehand. Do you not know in Elijah what the writings say? How he petitions Yahweh concerning Israel,<sup>3</sup> “Yahweh, they have killed your prophets, and they have demolished your altars, and I alone was left remaining, and they seek after my life.”<sup>4</sup> So what did the response to him say? “I have left to Myself seven thousand men who have not bowed a knee to baal.”<sup>5</sup> Now in this manner even in the present time there has been a remnant in accordance with the election of favor.<sup>6</sup> But if in favor, no longer from rituals: since favor would be favor no longer.

<sup>7</sup> What then, what Israel seeks after, this it did not attain to? But the chosen have succeeded, and the rest were hardened,<sup>8</sup> just as it is written, “Yahweh has given to them a spirit of slumber, eyes that see not, and ears that hear not, unto this very day.”<sup>9</sup> And David says, “Their dining table will be for a snare, and for a hunting of beasts, and for a trap, and

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for a repayment to them;" <sup>10</sup> "Their eyes will be darkened to not see, and their backs continually bow."

<sup>11</sup> Now I say, did they stumble in order that they would fall? Certainly not! But in their fall is preservation to the Nations, for the provocation of them to jealousy. <sup>12</sup> But if their fall is the wealth of the Society, and their defeat the wealth of the Nations, how much more their fullness? <sup>13</sup> Indeed I speak to you, the Nations, because I am an ambassador of the Nations, I honor my office, <sup>14</sup> if possibly I would provoke to jealousy my kinsmen, and preserve some from among them. <sup>15</sup> Indeed if the disposal of them is the reconciliation of the Society, what would the acceptance be, if not life from among the dead? <sup>16</sup> Now if the first fruit is sacred, then also the balance, and if the root is sacred, also the branches. <sup>17</sup> But if some of the branches have been broken off and you, being of a wild olive tree, were grafted in among them, having become a partaker of the richness of the root of the olive tree, <sup>18</sup> you must not exult over the branches; but if you exult, you will not sustain the root, or the root you. <sup>19</sup> Now you will say, Those branches have been broken off, in order that I would be grafted in? <sup>20</sup> Correct, in disbelief they were broken off, and you in faith stand. Be not proud, but reverent. <sup>21</sup> Indeed if Yahweh spared not the natural branches, perhaps you may not be spared. <sup>22</sup> Behold then the goodness and severity of Yahweh: certainly upon those who have fallen, severity; but the goodness of Yahweh upon you, if then you abide in that goodness, otherwise you also will be cut off. <sup>23</sup> Moreover they also, if they do not remain in disbelief, shall be grafted in; indeed Yahweh is able to graft them in anew. <sup>24</sup> If you from out of a naturally wild olive tree had been cut off, and contrary to nature had been grafted into a cultivated olive tree, how much more can those natural ones be grafted into their own olive tree?

<sup>25</sup> For I do not wish you to be ignorant, brethren, of this mystery, lest you be wise on account of yourselves, that hardness in part has come upon Israel, until the fullness of the Nations arrives. <sup>26</sup> And in that manner all of Israel shall be delivered; just as it is written, "From out of Zion shall come the Deliverer, and He shall turn away impiety from Jakob." <sup>27</sup> "And this to them is the covenant from Me, when I should remove their guilt." <sup>28</sup> Certainly concerning the good message, they are on your account enemies; but concerning the chosen, beloved on account of the fathers. <sup>29</sup> Indeed the favor and the calling of Yahweh are not to be repented of. <sup>30</sup> Even as you were at one time disobedient to Yahweh, but now are shown mercy due to their disobedience; <sup>31</sup> in that manner these also are now in opposition to your mercy, so that they may have mercy shown to them. <sup>32</sup> Therefore Yahweh has enclosed all in disobedience, that He may show mercy to all. <sup>33</sup> O the depth of riches of both wisdom and knowledge of Yahweh! How unsearchable His judgments and incomprehensible His ways! <sup>34</sup> "For who has known the mind of Yahweh, or who has become His counselor?" <sup>35</sup> Or who has betrayed Him? Then they will be requited by Him. <sup>36</sup> Because from Him and through Him and for Him are all things: to Him is honor for the ages. Truly.

**XII** <sup>1</sup> Therefore I encourage you, brethren, by the compassion of Yahweh, to present your bodies as a living sacrifice, sacred, acceptable to Yahweh; that is your reasonable service. <sup>2</sup> Also do not conform yourselves to this age, but be transformed by the renewal of the mind, towards approval by you to do that which is the good and acceptable and perfect will of Yahweh.

<sup>3</sup> Therefore I say, through the favor which is given to me, to each that are among you, not to think proudly, above where it is proper to think; but to think with a sound mind, as Yahweh to each has imparted a measure of faith. <sup>4</sup> Just as in one body we have many

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members, but the members all do not have the same function; <sup>5</sup> in this manner we are many in one body with Christ, and each one members of one another. <sup>6</sup> But having varying gifts according to the favor which is given to us: whether interpretation of prophecy according to the proportion of faith; <sup>7</sup> or service in the ministry; or he that is teaching, in education; <sup>8</sup> or he that encourages, in encouragement; he that is sharing, with simplicity; he that is leading, with diligence; he showing mercy, with cheerfulness. <sup>9</sup> Love without acting; abhorring wickedness, cleaving to goodness: <sup>10</sup> brotherly love affectioned towards one another; in honor preferring one another <sup>11</sup> with diligence, not hesitating; fervent in Spirit, serving the Prince. <sup>12</sup> Rejoicing in expectation; persevering in afflictions; firmly persisting in prayer; <sup>13</sup> sharing in the needs of the saints; pursuing hospitality. <sup>14</sup> Speak well to those who persecute you; speak well and do not curse. <sup>15</sup> Rejoice with those who are rejoicing; lament with those who are lamenting; <sup>16</sup> being of the same mind towards one another, not thinking of lofty things, but accommodating oneself to those that are humble: do not be wise on account of yourselves; <sup>17</sup> to no one returning evil in place of evil: having noble intentions in the presence of all men; <sup>18</sup> if possible from yourselves, being at peace with all men; <sup>19</sup> not taking vengeance yourselves, beloved, rather you must give place to wrath; for it is written, “vengeance is Mine! I will requite, says Yahweh.” <sup>20</sup> Now, “if your enemy were to hunger, feed him with scraps; if he thirsts, give him drink; for doing this, you will heap coals of fire upon his head.” <sup>21</sup> You must not be overcome by evil, rather overcome evil with that which is good.

**XIII** <sup>1</sup> Every soul must be subject to more powerful authorities. Since there is no authority except from Yahweh, then those who are, by Yahweh are they appointed. <sup>2</sup> Consequently, one opposing the authority has opposed the ordinance of Yahweh, and they who are in opposition will themselves receive judgment. <sup>3</sup> For rulers are not a terror to good work, but to evil. Now do you desire to not be fearful of the authority? Practice good, and you will have approval from it; <sup>4</sup> a servant of Yahweh is to you for good. But if you practice evil, be fearful; for not without purpose will he bear the sword, indeed a servant of Yahweh is an avenger with wrath to he who has practiced evil. <sup>5</sup> On which account to be subordinate is a necessity, not only because of indignation, but also because of conscience. <sup>6</sup> For this reason also you pay tribute; they are ministers of Yahweh, obstinately persisting in this same thing. <sup>7</sup> Therefore render to all debts: to whom tribute, tribute; to whom taxes, taxes; to whom reverence, reverence; to whom dignity, dignity. <sup>8</sup> You owe to no one anything, except to love one another: for he who loves another has fulfilled the law. <sup>9</sup> Indeed you shall not commit adultery, you shall not murder, you shall not steal, you shall not lust, and any other commandment is summarized in this saying, to wit: “You shall love him near to you as yourself.” <sup>10</sup> Love for him near to you who does not practice evil: therefore fulfilling of the law is love. <sup>11</sup> Likewise, seeing the time, that hour we already are to be aroused out of sleep; for now it is nearer to our deliverance than when we had believed. <sup>12</sup> The night has advanced, and the day is drawn near; therefore we must put away the works of darkness, and put on the armor of light. <sup>13</sup> As in the day, we shall walk honorably; not in revelry and drunkenness, not in lasciviousness and licentiousness, not in strife and jealousy. <sup>14</sup> Rather put on Prince Yahshua Christ, and do not fashion for lust provision of the flesh.

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**XIV** <sup>1</sup> Now he who is weak in the faith you should not receive for the arguing of decisions. <sup>2</sup> While one trusts to eat all things, yet another being weak eats vegetables. <sup>3</sup> He who eats must not despise him that eats not; and he who eats not must not judge him that eats: indeed Yahweh has taken him to Himself. <sup>4</sup> Who are you to be judging another's servant? To his own master he stands or falls. And he shall stand; indeed the Prince is able to establish him. <sup>5</sup> While one distinguishes a day contrary to another day, yet another distinguishes every day. Each in his own mind must be fully assured. <sup>6</sup> He who is observing the day, observes it with authority, and he who eats, eats with authority; for he gives thanks to Yahweh. And he who does not eat, with authority eats not, and he gives thanks to Yahweh. <sup>7</sup> Not one of us lives to himself, and not one dies to himself. <sup>8</sup> Therefore if either we were to live, in the Prince we live; or if we were to die, in the Prince we die: so if we were to live, or if we were to die, we are the Prince's. <sup>9</sup> For this reason Christ died and lived, that He may be master of both the dead and the living. <sup>10</sup> Now why do you judge your brother? Or then, why do you despise your brother? For we will all stand before the judgment seat of Yahweh. <sup>11</sup> Indeed it is written, "I live, says the Prince, that to Me every knee shall bow, and every tongue shall confess to God." <sup>12</sup> So then each of us shall give to Yahweh an account concerning himself. <sup>13</sup> Now no longer should we judge one another, but rather determine this: do not put an obstacle in the way of a brother, or a trap.

<sup>14</sup> I know and have confidence by Prince Yahshua, that nothing is of itself profane: except to he who considers anything to be profane, to him it is profane. <sup>15</sup> But if because of food your brother is distressed, no longer do you walk in accordance with charity. You must not with your food ruin that person for whose benefit Christ had died. <sup>16</sup> Therefore do not make him speak ill of your good; <sup>17</sup> indeed the Kingdom of Yahweh is not eating and drinking, but justice and peace and delight in the Holy Spirit. <sup>18</sup> He who in this is serving the Anointed is acceptable to Yahweh, and esteemed by men. <sup>19</sup> So then, we should pursue those things of peace, and those things for the building of one another. <sup>20</sup> You must not destroy the work of Yahweh on account of food. Certainly all things are clean, but are evil to the man who must eat in offense. <sup>21</sup> It is good not to eat flesh, nor to drink wine, nor anything in which your brother takes offense at, or is trapped by, or is sickened. <sup>22</sup> Do you have faith? Have it concerning yourself in the presence of Yahweh. Blessed is he who does not condemn that in which he himself approves. <sup>23</sup> But he that makes a distinction, if then he eats, has been condemned, because it is not from faith; and all which is not from of faith is an error.

**XV** <sup>1</sup> Moreover we are obligated, we who are able, to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Each of us must make amends with him near to us for that which is good towards building. <sup>3</sup> Indeed even Christ has pleased not himself; but as it is written, "The reproaches of those casting reproaches upon you have fallen upon Me." <sup>4</sup> Now whatever things have been written before, have been written for our instruction, so that through patient endurance and the calling of the writings we may have expectation; <sup>5</sup> and that Yahweh of patience and exhortation would give to you the same, to have understanding with one another concerning Yahshua Christ; <sup>6</sup> in order that with one accord, in one voice, you should honor the God and Father of our Prince, Yahshua Christ. <sup>7</sup> On which account you must assist one another, just as also Christ has assisted you for the honor of Yahweh.

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<sup>8</sup> Therefore I say, Yahshua Christ came to be a minister of circumcision in behalf of the truth of Yahweh; for the confirmation of the promises of the fathers; <sup>9</sup> and the Nations for the sake of mercy honor Yahweh; just as it is written, “For this reason I will profess you among the Nations, and I will sing of Your name.” <sup>10</sup> And again it says, “Rejoice, Nations with His people.” <sup>11</sup> And again, “Praise Yahweh, all the Nations, and commend Him, all the people.” <sup>12</sup> And again, Isaiah says, “There shall be the root of Iessai, and He is arising to be ruler of nations: upon Him the Nations have expectation.” <sup>13</sup> Now may Yahweh fill you of that hope, with all joy and peace in confidence, until you overflow with expectation, in the power of the Holy Spirit. <sup>14</sup> Moreover I am persuaded, my brethren, even I myself concerning you, that you also are full of goodness, being full of all knowledge, being able then to advise one another.

<sup>15</sup> Now more daringly have I written to you, brethren, in part that I am reminding you, through the favor that has been given to me by Yahweh, <sup>16</sup> for me to be a minister of Yahshua Christ to the Nations, performing the service of the good message of Yahweh, in order that it be a presentation acceptable of the Nations, having been sanctified by the Holy Spirit. <sup>17</sup> Therefore I have reason to boast in Christ Yahshua, of the things pertaining to Yahweh. <sup>18</sup> Indeed I will not venture to speak anything of which Christ has not fashioned through me, regarding the compliance of the Nations, in word and deed, <sup>19</sup> by power of signs and wonders, by power of the Spirit of Yahweh, consequently for me from Jerusalem, and in a circuit as far as Illurika, to have fulfilled the good message of the Anointed. <sup>20</sup> And so, being ambitious to announce the good message, not where Christ had been addressed, so that I not build upon another’s foundation, <sup>21</sup> but just as it is written, “To whom it has not been reported concerning Him, they shall see; and those that have not heard, they will understand.” <sup>22</sup> On which account I also had often been hindered in coming to you. <sup>23</sup> But now, no longer having a place in these regions, and having a longing to come to you for many years, <sup>24</sup> perhaps as I journey into Spain; therefore I expect to be passing across to see you, and by you to be escorted there, if however of you first I am somewhat satisfied. <sup>25</sup> But now I travel to Jerusalem, in service to the saints; <sup>26</sup> they of Makedonia and Achaia had been glad to make a certain contribution for the needy of the saints who are in Jerusalem. <sup>27</sup> Indeed they were well pleased and their debtors they are; for if the Nations share with them in the things of the Spirit, then they are obliged to minister to them in the things of the flesh. <sup>28</sup> Now this being accomplished, and this profit having been assured to them, I will depart by you towards Spain. <sup>29</sup> And I know that coming to you, I shall come in the fullness of praise of Christ. <sup>30</sup> Moreover, I entreat you, brethren, through our Prince, Yahshua Christ, and through the love of the Spirit, to assist me in prayers to Yahweh on my behalf; <sup>31</sup> in order that I am delivered from those of disobedience in Judaea; and that my service that is to Jerusalem may be acceptable to the saints; <sup>32</sup> that with joy I am coming to you through the will of Yahweh, that I may have rest with you. <sup>33</sup> Now may Yahweh be of peace with you all. Truly.

**XVI** <sup>1</sup> I introduce to you Phoibe, our sister, who is a servant of the assembly in Kenchrea; <sup>2</sup> that you shall receive her hospitably, worthily of the saints in the Prince, and that you provide for her in whatever matter needed of you; indeed she also has been a patroness of many, even of me myself. <sup>3</sup> Greet Priska and Akulas, my colleagues in Christ Yahshua, <sup>4</sup> (who on behalf of my life did hazard their own necks: to whom not only I am thankful, but also all of the assemblies of the Nations,) <sup>5</sup> and the assembly at their house. Greet Epainetos my beloved, who is a first fruit of Asia for Christ. <sup>6</sup> Greet Mariam, who has

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toiled much for you. <sup>7</sup> Greet Andronikos and Iounias, my kinsmen and my fellow captives, who are notable among the ambassadors; who also were before me in Christ. <sup>8</sup> Greet Ampliatos, my beloved in the Prince. <sup>9</sup> Greet Ourbanos our colleague in Christ, and Stachus my beloved. <sup>10</sup> Greet Apelles, approved in Christ. Greet those from the household of Aristoboulus. <sup>11</sup> Greet Harodiona my kinsman. Greet those from the household of Narkissos, who are in the Prince. <sup>12</sup> Greet Truphainas and Truphosa, who toil in the Prince. Greet the beloved Persida, who has toiled much in the Prince. <sup>13</sup> Greet Roupfos, the chosen in the Prince, and his mother and mine. <sup>14</sup> Greet Asunkritos, Phlegonta, Hermes, Patrobas, Herman, and the brethren who are with them. <sup>15</sup> Greet Philologos and Ioulian, Narea and his sister, and Olumpas, and all of the saints who are with them. <sup>16</sup> Greet one another with a holy kiss. All the assemblies of the Anointed greet you.

<sup>17</sup> Now I exhort you, brethren, to watch out for those who cause dissension and scandal contrary to the teaching which you have been instructed in, and turn away from them. <sup>18</sup> Indeed such as they do not serve Yahshua Christ our Prince, but rather their own belly, and through smooth speaking and fine language they seduce the hearts of the innocent. <sup>19</sup> Surely that of your compliance has reached to all, therefore I rejoice concerning you; but I do wish that you are to be wise as to good, and uncontaminated as to evil. <sup>20</sup> Now Yahweh of peace will crush the Adversary under your feet quickly. The favor of our Prince Yahshua Christ is with you. <sup>21</sup> Timotheos my colleague and Loukios and Iason and Sosipatros my kinsmen greet you. <sup>22</sup> I Tertios who wrote out the letter greet you in the Prince. <sup>23</sup> Gaios greets you, my host and that of the whole assembly. Erastos the manager of the city greets you, also the brother Kouartos.

<sup>25</sup> Now with ability you are to stand fast in accordance with my good message and the proclamation of Yahshua Christ; in accordance with a revelation of mystery having been kept secret in times eternal, <sup>26</sup> but being made manifest now, through the prophetic writings; in accordance with the command of the eternal Yahweh, for the submission of faith to all the Nations, in discovering that <sup>27</sup> Yahweh alone is wise, through Yahshua Christ, to whom is honor for the ages. Truly.