

English Texts and New Testament Greek Sources For Comparative Study

Romans

- 1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,
παυλος δουλος ιησου χριστου κλητος αποστολος αφωρισμενος εις ευαγγελιον θεου

Versus

Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,
παυλος δουλος ιησου χριστου κλητος αποστολος αφωρισμενος εις ευαγγελιον θεου

-
- 2 which he promised afore through his prophets in the holy scriptures,
ο προεπηγγειλατο δια των προφητων αυτου εν γραφαις αγιαις

Versus

(Which he had promised afore by his prophets in the holy scriptures,)
ο προεπηγγειλατο δια των προφητων αυτου εν γραφαις αγιαις

-
- 3 concerning his Son, who was born of the seed of David according to the flesh,
περι του υιου αυτου του γενομενου εκ σπερματος δαυιδ κατα σαρκα

Versus

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
περι του υιου αυτου του γενομενου εκ σπερματος δαβιδ κατα σαρκα

4 who was declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; [even] Jesus Christ our Lord,

του ορισθεντος υιου θεου εν δυναμει κατα πνευμα αγιωσυνης εξ αναστασεως νεκρων ιησου χριστου του κυριου ημων

Versus

And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

του ορισθεντος υιου θεου εν δυναμει κατα πνευμα αγιωσυνης εξ αναστασεως νεκρων ιησου χριστου του κυριου ημων

5 through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name`s sake;

δι ου ελαβομεν χαριν και αποστολην εις υπακοην πιστεως εν πασιν τοις εθνεσιν υπερ του ονοματος αυτου

Versus

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

δι ου ελαβομεν χαριν και αποστολην εις υπακοην πιστεως εν πασιν τοις εθνεσιν υπερ του ονοματος αυτου

6 among whom are ye also called [to be] Jesus Christ`s:

εν οις εστε και υμεις κλητοι ιησου χριστου

Versus

Among whom are ye also the called of Jesus Christ:

εν οις εστε και υμεις κλητοι ιησου χριστου

7 To all that are in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

πασιν τοις ουσιν εν ρωμη αγαπητοις θεου κλητοις αγιοις χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου

Versus

To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

πασιν τοις ουσιν εν ρωμη αγαπητοις θεου κλητοις αγιοις χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου

- 8 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.
πρωτον μεν ευχαριστω τω θεω μου δια ιησου χριστου περι παντων υμων οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμω

Versus

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
πρωτον μεν ευχαριστω τω θεω μου δια ιησου χριστου υπερ παντων υμων οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμω

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- 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers
μαρτυς γαρ μου εστιν ο θεος ω λατρευω εν τω πνευματι μου εν τω ευαγγελιω του υιου αυτου ως αδιαλειπτως μνειαν υμων ποιουμαι

Versus

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
μαρτυς γαρ μου εστιν ο θεος ω λατρευω εν τω πνευματι μου εν τω ευαγγελιω του υιου αυτου ως αδιαλειπτως μνειαν υμων ποιουμαι

-
- 10 making request, if by any means now at length I may be prospered by the will of God to come unto you.
παντοτε επι των προσευχων μου δεομενος ει πως ηδη ποτε ευοδωθησομαι εν τω θεληματι του θεου ελθειν προς υμας

Versus

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
παντοτε επι των προσευχων μου δεομενος ειπως ηδη ποτε ευοδωθησομαι εν τω θεληματι του θεου ελθειν προς υμας

-
- 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
επιποθω γαρ ιδειν υμας ινα τι μεταδω χαρισμα υμιν πνευματικον εις το στηριχθηναι υμας

Versus

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
επιποθω γαρ ιδειν υμας ινα τι μεταδω χαρισμα υμιν πνευματικον εις το στηριχθηναι υμας

12 that is, that I with you may be comforted in you, each of us by the other`s faith, both yours and mine.

τουτο δε εστιν συμπαρακληθηναι εν υμιν δια της εν αλληλοις πιστεως υμων τε και εμου

Versus

That is, that I may be comforted together with you by the mutual faith both of you and me.

τουτο δε εστιν συμπαρακληθηναι εν υμιν δια της εν αλληλοις πιστεως υμων τε και εμου

13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

ου θελω δε υμας αγνοειν αδελφοι οτι πολλακις προεθεμην ελθειν προς υμας και εκωλυθην αχρι του δευρο ινα τινα καρπον σχω και εν υμιν καθως κ

Versus

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

ου θελω δε υμας αγνοειν αδελφοι οτι πολλακις προεθεμην ελθειν προς υμας και εκωλυθην αχρι του δευρο ινα καρπον τινα σχω και εν υμιν καθως και εν τοις λοιποις εθνεσιν

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

ελλησιν τε και βαρβαροις σοφοις τε και ανοητοις οφειλετης ειμι

Versus

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

ελλησιν τε και βαρβαροις σοφοις τε και ανοητοις οφειλετης ειμι

15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

ουτως το κατ εμε προθυμον και υμιν τοις εν ρωμη ευαγγελισασθαι

Versus

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

ουτως το κατ εμε προθυμον και υμιν τοις εν ρωμη ευαγγελισασθαι

- 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
ου γαρ επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε [πρωτον] και ελληνι

Versus

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον και ελληνι

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- 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.
δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν καθως γεγραπται ο δε δικαιος εκ πιστεως ζησεται

Versus

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν καθως γεγραπται ο δε δικαιος εκ πιστεως ζησεται

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- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;
αποκαλυπτεται γαρ οργη θεου απ ουρανου επι πασαν ασεβειαν και αδικιαν ανθρωπων των την αληθειαν εν αδικια κατεχοντων

Versus

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

αποκαλυπτεται γαρ οργη θεου απ ουρανου επι πασαν ασεβειαν και αδικιαν ανθρωπων των την αληθειαν εν αδικια κατεχοντων

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- 19 because that which is known of God is manifest in them; for God manifested it unto them.
διotti το γνωστον του θεου φανερον εστιν εν αυτοις ο θεος γαρ αυτοις εφανερωσεν

Versus

Because that which may be known of God is manifest in them; for God hath shewed [it] unto them.

διotti το γνωστον του θεου φανερον εστιν εν αυτοις ο γαρ θεος αυτοις εφανερωσεν

- 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, [even] his everlasting power and divinity; that they may be without excuse:

τα γαρ αορατα αυτου απο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται η τε αιδιος αυτου δυναμις και θειοτης εις το ειναι αυτους αναπολογητους

Versus

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

τα γαρ αορατα αυτου απο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται η τε αιδιος αυτου δυναμις και θειοτης εις το ειναι αυτους αναπολογητους

-
- 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.

διοτι γνοντες τον θεον ουχ ως θεον εδοξασαν η ηυχαιστησαν αλλ εματαιωθησαν εν τοις διαλογισμοις αυτων και εσκοτισθη η ασυνετος αυτων καρδια

Versus

Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

διοτι γνοντες τον θεον ουχ ως θεον εδοξασαν η ευχαριστησαν αλλ εματαιωθησαν εν τοις διαλογισμοις αυτων και εσκοτισθη η ασυνετος αυτων καρδια

-
- 22 Professing themselves to be wise, they became fools,
φασκοντες ειναι σοφοι εμωρανθησαν

Versus

Professing themselves to be wise, they became fools,
φασκοντες ειναι σοφοι εμωρανθησαν

23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

και ηλλαξαν την δοξαν του αφθαρτου θεου εν ομοιωματι εικονος φθαρτου ανθρωπου και πετεινων και τετραποδων και ερπετων

Versus

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things:

και ηλλαξαν την δοξαν του αφθαρτου θεου εν ομοιωματι εικονος φθαρτου ανθρωπου και πετεινων και τετραποδων και ερπετων

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:

διο παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των καρδιων αυτων εις ακαθαρσιαν του ατιμαζεσθαι τα σωματα αυτων εν αυτοις

Versus

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

διο και παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των καρδιων αυτων εις ακαθαρσιαν του ατιμαζεσθαι τα σωματα αυτων εν εαυτοις

25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

οιτινες μετηλλαξαν την αληθειαν του θεου εν τω ψευδει και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα ος εστιν ευλογητος εις τους αιωνας αμην

Versus

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

οιτινες μετηλλαξαν την αληθειαν του θεου εν τω ψευδει και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα ος εστιν ευλογητος εις τους αιωνας αμην

26 For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature:

δια τουτο παρεδωκεν αυτους ο θεος εις παθη ατιμιας αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρηση εις την παρα φυσιν

Versus

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

δια τουτο παρεδωκεν αυτους ο θεος εις παθη ατιμιας αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρηση εις την παρα φυσιν

- 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

ομοιως τε και οι αρσενες αφεντες την φυσικην χρησην της θηλειας εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους αρσενες εν αρσεσιν την ασχημοσυ

Versus

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

ομοιως τε και οι αρσενες αφεντες την φυσικην χρησην της θηλειας εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους αρσενες εν αρσεσιν την ασχημοσυ νην καταργαζομενοι και την αντιμισθιαν ην εδει της πλανης αυτων εν εαυτοις απολαμβανοντες

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- 28 And even as they refused to have God in [their] knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; και καθως ουκ εδοκιμασαν τον θεον εχειν εν επιγνωσει παρεδωκεν αυτους ο θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα

Versus

And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

και καθως ουκ εδοκιμασαν τον θεον εχειν εν επιγνωσει παρεδωκεν αυτους ο θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα

-
- 29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, πεπληρωμενους παση αδικια πονηρια πλεονεξια κακια μεστους φθονου φονου εριδος δολου κακοηθειας ψιθυριστας

Versus

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, πεπληρωμενους παση αδικια πορνεια πονηρια πλεονεξια κακια μεστους φθονου φονου εριδος δολου κακοηθειας ψιθυριστας

-
- 30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, καταλαλους θεοστυγεις υβριστας υπερηφανους αλαζονας εφευρετας κακων γονευσιν απειθεις

Versus

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, καταλαλους θεοστυγεις υβριστας υπερηφανους αλαζονας εφευρετας κακων γονευσιν απειθεις

31 without understanding, covenant-breakers, without natural affection, unmerciful:

ασυνετους ασυνθετους αστοργους ανελεημονας

Versus

Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

ασυνετους ασυνθετους αστοργους ασπονδους ανελεημονας

32 who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

οιτινες το δικαιομα του θεου επιγνοντες οτι οι τα τοιαυτα πρασσοντες αξιοι θανατου εισιν ου μονον αυτα ποιουσιν αλλα και συνευδοκουσιν τοις πρ

Versus

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that c

οιτινες το δικαιομα του θεου επιγνοντες οτι οι τα τοιαυτα πρασσοντες αξιοι θανατου εισιν ου μονον αυτα ποιουσιν αλλα και συνευδοκουσιν τοις πρ
ασσουσιν

1 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou th

διο αναπολογητος ει ω ανθρωπε πας ο κρινων εν ω γαρ κρινεις τον ετερον σεαυτον κατακρινεις τα γαρ αυτα πρασσεις ο κρινων

Versus

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that

διο αναπολογητος ει ω ανθρωπε πας ο κρινων εν ω γαρ κρινεις τον ετερον σεαυτον κατακρινεις τα γαρ αυτα πρασσεις ο κρινων

2 And we know that the judgment of God is according to truth against them that practise such things.

οιδαμεν δε οτι το κριμα του θεου εστιν κατα αληθειαν επι τους τα τοιαυτα πρασσοντας

Versus

But we are sure that the judgment of God is according to truth against them which commit such things.

οιδαμεν δε οτι το κριμα του θεου εστιν κατα αληθειαν επι τους τα τοιαυτα πρασσοντας

3 And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?

λογιζη δε τουτο ω ανθρωπε ο κρινων τους τα τοιαυτα πρασσοντας και ποιων αυτα οτι συ εκφευξη το κριμα του θεου

Versus

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

λογιζη δε τουτο ω ανθρωπε ο κρινων τους τα τοιαυτα πρασσοντας και ποιων αυτα οτι συ εκφευξη το κριμα του θεου

4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

η του πλουτου της χρηστοτητος αυτου και της ανοχης και της μακροθυμιας καταφρονεις αγνοων οτι το χρηστον του θεου εις μετανοιαν σε αγει

Versus

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

η του πλουτου της χρηστοτητος αυτου και της ανοχης και της μακροθυμιας καταφρονεις αγνοων οτι το χρηστον του θεου εις μετανοιαν σε αγει

5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God;

κατα δε την σκληροτητα σου και αμετανοητον καρδιαν θησαυριζεις σεαυτω οργην εν ημερα οργης και αποκαλυψεως δικαιοκρισιας του θεου

Versus

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

κατα δε την σκληροτητα σου και αμετανοητον καρδιαν θησαυριζεις σεαυτω οργην εν ημερα οργης και αποκαλυψεως δικαιοκρισιας του θεου

6 who will render to every man according to his works:

ος αποδωσει εκαστω κατα τα εργα αυτου

Versus

Who will render to every man according to his deeds:

ος αποδωσει εκαστω κατα τα εργα αυτου

7 to them that by patience in well-doing seek for glory and honor and incorruption, eternal life:

τοις μεν καθ υπομονην εργου αγαθου δοξαν και τιμην και αφθαρσιαν ζητουσιν ζων αιωνιον

Versus

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

τοις μεν καθ υπομονην εργου αγαθου δοξαν και τιμην και αφθαρσιαν ζητουσιν ζων αιωνιον

8 but unto them that are factious, and obey not the truth, but obey unrighteousness, [shall be] wrath and indignation,

τοις δε εξ εριθειας και απειθουσιν τη αληθεια παιθομενοις δε τη αδικια οργη και θυμος

Versus

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

τοις δε εξ εριθειας και απειθουσιν μεν τη αληθεια παιθομενοις δε τη αδικια θυμος και οργη

9 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek;

θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπου του κατεργαζομενου το κακον ιουδαιου τε πρωτον και ελληνος

Versus

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπου του κατεργαζομενου το κακον ιουδαιου τε πρωτον και ελληνος

10 but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek:

δοξα δε και τιμη και ειρηνη παντι τω εργαζομενω το αγαθον ιουδαιω τε πρωτον και ελληνι

Versus

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

δοξα δε και τιμη και ειρηνη παντι τω εργαζομενω το αγαθον ιουδαιω τε πρωτον και ελληνι

11 for there is no respect of persons with God.
ου γαρ εστιν προσωποληψια παρα τω θεω

Versus

For there is no respect of persons with God.
ου γαρ εστιν προσωποληψια παρα τω θεω

12 For as many as have sinned without law shall also perish without the law: and as many as have sinned under the law shall be judged by the law;
οσοι γαρ ανομωσ ημαρτον ανομωσ και απολουνται και οσοι εν νομω ημαρτον δια νομου κριθησονται

Versus

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
οσοι γαρ ανομωσ ημαρτον ανομωσ και απολουνται και οσοι εν νομω ημαρτον δια νομου κριθησονται

13 for not the hearers of the law are just before God, but the doers of the law shall be justified:
ου γαρ οι ακροαται νομου δικαιοι παρα [τω] θεω αλλ οι ποιηται νομου δικαιωθησονται

Versus

(For not the hearers of the law [are] just before God, but the doers of the law shall be justified.
ου γαρ οι ακροαται του νομου δικαιοι παρα τω θεω αλλ οι ποιηται του νομου δικαιωθησονται

14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves;
οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιωσιν ουτοι νομον μη εχοντες εαυτοις εισιν νομος

Versus

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη ουτοι νομον μη εχοντες εαυτοις εισιν νομος

- 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing [them]);

οιτινες ενδεικνυνται το εργον του νομου γραπτον εν ταις καρδιαις αυτων συμμαρτυρουσης αυτων της συνειδησεως και μεταξυ αλληλων των λογισμ

Versus

Which shew the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;)

οιτινες ενδεικνυνται το εργον του νομου γραπτον εν ταις καρδιαις αυτων συμμαρτυρουσης αυτων της συνειδησεως και μεταξυ αλληλων των λογισμων κατηγορουντων η και απολογουμενων

-
- 16 in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

εν η ημερα κρινει ο θεος τα κρυπτα των ανθρωπων κατα το ευαγγελιον μου δια χριστου ιησου

Versus

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

εν ημερα οτε κρινει ο θεος τα κρυπτα των ανθρωπων κατα το ευαγγελιον μου δια ιησου χριστου

-
- 17 But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God,

ει δε συ ιουδαιος επονομαζη και επαναπαυη νομω και καυχασαι εν θεω

Versus

Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

ιδε συ ιουδαιος επονομαζη και επαναπαυη τω νομω και καυχασαι εν θεω

-
- 18 and knowest his will, and approvest the things that are excellent, being instructed out of the law,

και γινωσκεις το θελημα και δοκιμαζεις τα διαφεροντα κατηχουμενος εκ του νομου

Versus

And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law;

και γινωσκεις το θελημα και δοκιμαζεις τα διαφεροντα κατηχουμενος εκ του νομου

19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
πεποιθας τε σεαυτον οδηγον ειναι τυφλων φως των εν σκοτει

Versus

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
πεποιθας τε σεαυτον οδηγον ειναι τυφλων φως των εν σκοτει

20 a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth;
παιδευτην αφρονων διδασκαλον νηπιων εχοντα την μορφωσιν της γνωσεως και της αληθειας εν τω νομω

Versus

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
παιδευτην αφρονων διδασκαλον νηπιων εχοντα την μορφωσιν της γνωσεως και της αληθειας εν τω νομω

21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
ο ουν διδασκων ετερον σεαυτον ου διδασκεις ο κηρυσσων μη κλεπτειν κλεπτεις

Versus

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
ο ουν διδασκων ετερον σεαυτον ου διδασκεις ο κηρυσσων μη κλεπτειν κλεπτεις

22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?
ο λεγων μη μοιχευειν μοιχευεις ο βδελυσσομενος τα ειδωλα ιεροσυλεις

Versus

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
ο λεγων μη μοιχευειν μοιχευεις ο βδελυσσομενος τα ειδωλα ιεροσυλεις

23 thou who gloriest in the law, through thy transgression of the law dishonorest thou God?

ος εν νομω καυχασαι δια της παραβασεως του νομου τον θεον ατιμαζεις

Versus

Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

ος εν νομω καυχασαι δια της παραβασεως του νομου τον θεον ατιμαζεις

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

το γαρ ονομα του θεου δι υμας βλασφημειται εν τοις εθνεσιν καθως γεγραπται

Versus

For the name of God is blasphemed among the Gentiles through you, as it is written.

το γαρ ονομα του θεου δι υμας βλασφημειται εν τοις εθνεσιν καθως γεγραπται

25 For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.

περιτομη μεν γαρ ωφελει εαν νομον πρασσης εαν δε παραβατης νομου ης η περιτομη σου ακροβυστια γεγονεν

Versus

For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

περιτομη μεν γαρ ωφελει εαν νομον πρασσης εαν δε παραβατης νομου ης η περιτομη σου ακροβυστια γεγονεν

26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?

εαν ουν η ακροβυστια τα δικαιωματα του νομου φυλασση ουχ η ακροβυστια αυτου εις περιτομην λογισθησεται

Versus

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

εαν ουν η ακροβυστια τα δικαιωματα του νομου φυλασση ουχι η ακροβυστια αυτου εις περιτομην λογισθησεται

27 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law
και κρινει η εκ φυσεως ακροβυστια τον νομον τελουσα σε τον δια γραμματος και περιτομης παραβατην νομου

Versus

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
και κρινει η εκ φυσεως ακροβυστια τον νομον τελουσα σε τον δια γραμματος και περιτομης παραβατην νομου

28 For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh:
ου γαρ ο εν τω φανερω ιουδαιος εστιν ουδε η εν τω φανερω εν σαρκι περιτομη

Versus

For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh:
ου γαρ ο εν τω φανερω ιουδαιος εστιν ουδε η εν τω φανερω εν σαρκι περιτομη

29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.
αλλ ο εν τω κρυπτω ιουδαιος και περιτομη καρδιας εν πνευματι ου γραμματι ου ο επαινος ουκ εξ ανθρωπων αλλ εκ του θεου

Versus

But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.
αλλ ο εν τω κρυπτω ιουδαιος και περιτομη καρδιας εν πνευματι ου γραμματι ου ο επαινος ουκ εξ ανθρωπων αλλ εκ του θεου

1 What advantage then hath the Jew? or what is the profit of circumcision?
τι ουν το περισσον του ιουδαιου η τις η ωφελεια της περιτομης

Versus

What advantage then hath the Jew? or what profit [is there] of circumcision?
τι ουν το περισσον του ιουδαιου η τις η ωφελεια της περιτομης

2 Much every way: first of all, that they were intrusted with the oracles of God.
πολυ κατα παντα τροπον πρωτον μεν [γαρ] οτι επιστευθησαν τα λογια του θεου

Versus

Much every way: chiefly, because that unto them were committed the oracles of God.
πολυ κατα παντα τροπον πρωτον μεν γαρ οτι επιστευθησαν τα λογια του θεου

3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?
τι γαρ ει ηπιστησαν τινες μη η απιστια αυτων την πιστιν του θεου καταργησει

Versus

For what if some did not believe? shall their unbelief make the faith of God without effect?
τι γαρ ει ηπιστησαν τινες μη η απιστια αυτων την πιστιν του θεου καταργησει

4 God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.

μη γενοιτο γινεσθω δε ο θεος αληθης πας δε ανθρωπος ψευστης καθαπερ γεγραπται οπως αν δικαιωθης εν τοις λογοις σου και νικησεις εν τω κρινε

Versus

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

μη γενοιτο γινεσθω δε ο θεος αληθης πας δε ανθρωπος ψευστης καθως γεγραπται οπως αν δικαιωθης εν τοις λογοις σου και νικησης εν τω κρινεσθαι σε

5 But if our righteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

ει δε η αδικια ημων θεου δικαιοσυνην συνιστησιν τι ερουμεν μη αδικος ο θεος ο επιφερων την οργην κατα ανθρωπον λεγω

Versus

But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as a man)

ει δε η αδικια ημων θεου δικαιοσυνην συνιστησιν τι ερουμεν μη αδικος ο θεος ο επιφερων την οργην κατα ανθρωπον λεγω

6 God forbid: for then how shall God judge the world?

μη γενοιτο επει πως κρινει ο θεος τον κοσμον

Versus

God forbid: for then how shall God judge the world?

μη γενοιτο επει πως κρινει ο θεος τον κοσμον

7 But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?

ει δε η αληθεια του θεου εν τω εμω ψευσματι επερισσευσεν εις την δοξαν αυτου τι ετι καγω ως αμαρτωλος κρινομαι

Versus

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

ει γαρ η αληθεια του θεου εν τω εμω ψευσματι επερισσευσεν εις την δοξαν αυτου τι ετι καγω ως αμαρτωλος κρινομαι

8 and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

και μη καθως βλασφημουμεθα [και] καθως φασιν τινες ημας λεγειν οτι ποιησωμεν τα κακα ινα ελθη τα αγαθα ων το κριμα ενδικον εστιν

Versus

And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

και μη καθως βλασφημουμεθα και καθως φασιν τινες ημας λεγειν οτι ποιησωμεν τα κακα ινα ελθη τα αγαθα ων το κριμα ενδικον εστιν

9 What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;

τι ουν προεχομεθα ου παντως προητιασαμεθα γαρ ιουδαιους τε και ελληνας παντας υφ αμαρτιαν ειναι

Versus

What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

τι ουν προεχομεθα ου παντως προητιασαμεθα γαρ ιουδαιους τε και ελληνας παντας υφ αμαρτιαν ειναι

10 as it is written, There is none righteous, no, not one;
καθως γεγραπται οτι ουκ εστιν δικαιος ουδε εις

Versus

As it is written, There is none righteous, no, not one:
καθως γεγραπται οτι ουκ εστιν δικαιος ουδε εις

11 There is none that understandeth, There is none that seeketh after God;
ουκ εστιν συνιων ουκ εστιν εκζητων τον θεον

Versus

There is none that understandeth, there is none that seeketh after God.
ουκ εστιν ο συνιων ουκ εστιν ο εκζητων τον θεον

12 They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one:
παντες εξεκλιναν αμα ηχρειωθησαν ουκ εστιν ποιων χρηστοτητα ουκ εστιν εως ενος

Versus

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
παντες εξεκλιναν αμα ηχρειωθησαν ουκ εστιν ποιων χρηστοτητα ουκ εστιν εως ενος

13 Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips:
ταφος ανεωγμενος ο λαρυγξ αυτων ταις γλωσσαις αυτων εδολιουσαν ιως ασπιδων υπο τα χειλη αυτων

Versus

Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips:
ταφος ανεωγμενος ο λαρυγξ αυτων ταις γλωσσαις αυτων εδολιουσαν ιως ασπιδων υπο τα χειλη αυτων

14 Whose mouth is full of cursing and bitterness:
ων το στομα αρας και πικριας γεμει

Versus

Whose mouth [is] full of cursing and bitterness:
ων το στομα αρας και πικριας γεμει

15 Their feet are swift to shed blood;
οξεισ οι ποδες αυτων εκχει αιμα

Versus

Their feet [are] swift to shed blood:
οξεισ οι ποδες αυτων εκχει αιμα

16 Destruction and misery are in their ways;
συντριμμα και ταλαιπωρια εν ταισ οδοις αυτων

Versus

Destruction and misery [are] in their ways:
συντριμμα και ταλαιπωρια εν ταισ οδοις αυτων

17 And the way of peace have they not known:
και οδον ειρηνης ουκ εγνωσαν

Versus

And the way of peace have they not known:
και οδον ειρηνης ουκ εγνωσαν

18 There is no fear of God before their eyes.
ουκ εστιν φοβος θεου απεναντι των οφθαλμων αυτων

Versus

There is no fear of God before their eyes.
ουκ εστιν φοβος θεου απεναντι των οφθαλμων αυτων

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God:

οιδαμεν δε οτι οσα ο νομος λεγει τοις εν τω νομω λαλει ινα παν στομα φραγη και υποδικος γενηται πας ο κοσμος τω θεω

Versus

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

οιδαμεν δε οτι οσα ο νομος λεγει τοις εν τω νομω λαλει ινα παν στομα φραγη και υποδικος γενηται πας ο κοσμος τω θεω

20 because by the works of the law shall no flesh be justified in his sight; for through the law [cometh] the knowledge of sin.

διοτι εξ εργαων νομου ου δικαιωθησεται πασα σαρξ ενωπιον αυτου δια γαρ νομου επιγνωσις αμαρτιας

Versus

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

διοτι εξ εργαων νομου ου δικαιωθησεται πασα σαρξ ενωπιον αυτου δια γαρ νομου επιγνωσις αμαρτιας

21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets, being witnessed by the law and the prophets;

νυνι δε χωρις νομου δικαιοσυνη θεου πεφανερωται μαρτυρουμενη υπο του νομου και των προφητων

Versus

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

νυνι δε χωρις νομου δικαιοσυνη θεου πεφανερωται μαρτυρουμενη υπο του νομου και των προφητων

22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;
δικαιοσύνη δε θεου δια πιστεως [ιησου] χριστου εις παντας τους πιστευοντας ου γαρ εστιν διαστολη

Versus

Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
δικαιοσύνη δε θεου δια πιστεως ιησου χριστου εις παντας και επι παντας τους πιστευοντας ου γαρ εστιν διαστολη

23 for all have sinned, and fall short of the glory of God;
παντες γαρ ημαρτον και υστερουνται της δοξης του θεου

Versus

For all have sinned, and come short of the glory of God;
παντες γαρ ημαρτον και υστερουνται της δοξης του θεου

24 being justified freely by his grace through the redemption that is in Christ Jesus:
δικαιουμενοι δωρεαν τη αυτου χαριτι δια της απολυτρωσεως της εν χριστω ιησου

Versus

Being justified freely by his grace through the redemption that is in Christ Jesus:
δικαιουμενοι δωρεαν τη αυτου χαριτι δια της απολυτρωσεως της εν χριστω ιησου

25 whom God set forth [to be] a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetin
in the forbearance of God;

ον προεθετο ο θεος ιλαστηριον δια πιστεως εν τω αυτου αιματι εις ενδειξιν της δικαιοσυνης αυτου δια την παρεσιν των προγεγονοτων αμαρτηματω

Versus

Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through
the forbearance of God;

ον προεθετο ο θεος ιλαστηριον δια της πιστεως εν τω αυτου αιματι εις ενδειξιν της δικαιοσυνης αυτου δια την παρεσιν των προγεγονοτων αμαρτηματω

26 for the showing, [I say], of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.
εν τη ανοχη του θεου προς την ενδειξιν της δικαιοσυνης αυτου εν τω νυν καιρω εις το ειναι αυτον δικαιον και δικαιουντα τον εκ πιστεως ιησου

Versus

To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
εν τη ανοχη του θεου προς ενδειξιν της δικαιοσυνης αυτου εν τω νυν καιρω εις το ειναι αυτον δικαιον και δικαιουντα τον εκ πιστεως ιησου

27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.

που ουν η καυχησις εξεκλεισθη δια ποιου νομου των εργαων ουχι αλλα δια νομου πιστεως

Versus

Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
που ουν η καυχησις εξεκλεισθη δια ποιου νομου των εργαων ουχι αλλα δια νομου πιστεως

28 We reckon therefore that a man is justified by faith apart from the works of the law.

λογιζομεθα γαρ δικαιουσθαι πιστει ανθρωπον χωρις εργαων νομου

Versus

Therefore we conclude that a man is justified by faith without the deeds of the law.
λογιζομεθα ουν πιστει δικαιουσθαι ανθρωπον χωρις εργαων νομου

29 Or is God [the God] of Jews only? is he not [the God] of Gentiles also? Yea, of Gentiles also:

η ιουδαιων ο θεος μονον ουχι και εθνων ναι και εθνων

Versus

[Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:
η ιουδαιων ο θεος μονον ουχι δε και εθνων ναι και εθνων

30 if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

ειπερ εις ο θεος ος δικαιωσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως

Versus

Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.

επειπερ εις ο θεος ος δικαιωσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως

31 Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

νομον ουν καταργουμεν δια της πιστεως μη γενοιτο αλλα νομον ιστανομεν

Versus

Do we then make void the law through faith? God forbid: yea, we establish the law.

νομον ουν καταργουμεν δια της πιστεως μη γενοιτο αλλα νομον ιστωμεν

1 What then shall we say that Abraham, our forefather, hath found according to the flesh?

τι ουν ερουμεν αβρααμ τον προπατορα ημων κατα σαρκα

Versus

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

τι ουν ερουμεν αβρααμ τον πατερα ημων ευρηκεναι κατα σαρκα

2 For if Abraham was justified by works, he hath whereof to glory; but not toward God.

ει γαρ αβρααμ εξ εργαων εδικαιωθη εχει καυχημα αλλ ου προς θεον

Versus

For if Abraham were justified by works, he hath [whereof] to glory; but not before God.

ει γαρ αβρααμ εξ εργαων εδικαιωθη εχει καυχημα αλλ ου προς τον θεον

3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.
τι γαρ η γραφη λεγει επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην

Versus

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
τι γαρ η γραφη λεγει επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην

4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt.
τω δε εργαζομενω ο μισθος ου λογιζεται κατα χαριν αλλα κατα οφειλημα

Versus

Now to him that worketh is the reward not reckoned of grace, but of debt.
τω δε εργαζομενω ο μισθος ου λογιζεται κατα χαριν αλλα κατα το οφειλημα

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
τω δε μη εργαζομενω πιστευοντι δε επι τον δικαιουντα τον ασεβη λογιζεται η πιστις αυτου εις δικαιοσυνην

Versus

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
τω δε μη εργαζομενω πιστευοντι δε επι τον δικαιουντα τον ασεβη λογιζεται η πιστις αυτου εις δικαιοσυνην

6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,
καθαπερ και δαβιδ λεγει τον μακαρισμον του ανθρωπου ω ο θεος λογιζεται δικαιοσυνην χωρις εργαων

Versus

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
καθαπερ και δαβιδ λεγει τον μακαρισμον του ανθρωπου ω ο θεος λογιζεται δικαιοσυνην χωρις εργαων

7 [saying], Blessed are they whose iniquities are forgiven, And whose sins are covered.

μακαριοι ων αφεθησαν αι ανομιαι και ων επεκαλυφθησαν αι αμαρτια

Versus

[Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.

μακαριοι ων αφεθησαν αι ανομιαι και ων επεκαλυφθησαν αι αμαρτια

8 Blessed is the man to whom, the Lord will not reckon sin.

μακαριος ανηρ ου ου μη λογισηται κυριος αμαρτιαν

Versus

Blessed [is] the man to whom the Lord will not impute sin.

μακαριος ανηρ ω ου μη λογισηται κυριος αμαρτιαν

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.

ο μακαρισμος ουν ουτος επι την περιτομην η και επι την ακροβυστιαν λεγομεν γαρ ελογισθη τω αβρααμ η πιστις εις δικαιοσυνην

Versus

[Cometh] this blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

ο μακαρισμος ουν ουτος επι την περιτομην η και επι την ακροβυστιαν λεγομεν γαρ οτι ελογισθη τω αβρααμ η πιστις εις δικαιοσυνην

10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision:

πως ουν ελογισθη εν περιτομη οντι η εν ακροβυστια ουκ εν περιτομη αλλ εν ακροβυστια

Versus

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

πως ουν ελογισθη εν περιτομη οντι η εν ακροβυστια ουκ εν περιτομη αλλ εν ακροβυστια

- 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;

και σημειον ελαβεν περιτομης σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια εις το ειναι αυτον πατερα παντων των πιστευοντων δι

Versus

And he received the sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised: that he might be the father all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

και σημειον ελαβεν περιτομης σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια εις το ειναι αυτον πατερα παντων των πιστευοντων δι ακροβυστιας εις το λογισθηναι και αυτοις την δικαιοσυνην

-
- 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.

και πατερα περιτομης τοις ουκ εκ περιτομης μονον αλλα και τοις στοιχουσιν τοις ιχνεσιν της εν ακροβυστια πιστεως του πατρος ημων αβρααμ

Versus

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which [he had] being [yet] uncircumcised.

και πατερα περιτομης τοις ουκ εκ περιτομης μονον αλλα και τοις στοιχουσιν τοις ιχνεσιν της εν τη ακροβυστια πιστεως του πατρος ημων αβρααμ

-
- 13 For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.

ου γαρ δια νομου η επαγγελια τω αβρααμ η τω σπερματι αυτου το κληρονομον αυτον ειναι κοσμου αλλα δια δικαιοσυνης πιστεως

Versus

For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith

ου γαρ δια νομου η επαγγελια τω αβρααμ η τω σπερματι αυτου το κληρονομον αυτον ειναι του κοσμου αλλα δια δικαιοσυνης πιστεως

-
- 14 For if they that are of the law are heirs, faith is made void, and the promise is made of none effect:

ει γαρ οι εκ νομου κληρονομοι κεκενωται η πιστις και κατηρηται η επαγγελια

Versus

For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect:

ει γαρ οι εκ νομου κληρονομοι κεκενωται η πιστις και κατηρηται η επαγγελια

15 for the law worketh wrath; but where there is no law, neither is there transgression.

ο γαρ νομος οργην κατεργαζεται ου δε ουκ εστιν νομος ουδε παραβασις

Versus

Because the law worketh wrath: for where no law is, [there is] no transgression.

ο γαρ νομος οργην κατεργαζεται ου γαρ ουκ εστιν νομος ουδε παραβασις

16 For this cause [it is] of faith, that [it may be] according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all

δια τουτο εκ πιστεως ινα κατα χαριν εις το ειναι βεβαιαν την επαγγελιαν παντι τω σπερματι ου τω εκ του νομου μονον αλλα και τω εκ πιστεως αβρ

Versus

Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

δια τουτο εκ πιστεως ινα κατα χαριν εις το ειναι βεβαιαν την επαγγελιαν παντι τω σπερματι ου τω εκ του νομου μονον αλλα και τω εκ πιστεως αβρ
ααμ ος εστιν πατηρ παντων ημων

17 (as it is written, A father of many nations have I made thee) before him whom he believed, [even] God, who giveth life to the dead, and calleth the things that are not, as though they were.

καθως γεγραπται οτι πατερα πολλων εθνων τεθεικα σε κατεναντι ου επιστευσεν θεου του ζωοποιουντος τους νεκρους και καλουντος τα μη οντα ως

Versus

(As it is written, I have made thee a father of many nations,) before him whom he believed, [even] God, who quickeneth the dead, and calleth those things which be not as though they were.

καθως γεγραπται οτι πατερα πολλων εθνων τεθεικα σε κατεναντι ου επιστευσεν θεου του ζωοποιουντος τους νεκρους και καλουντος τα μη οντα ως
οντα

- 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be.

ος παρ ελπιδα επ ελπιδι επιστευσεν εις το γενεσθαι αυτον πατερα πολλων εθνων κατα το ειρημενον ουτως εσται το σπερμα σου

Versus

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

ος παρ ελπιδα επ ελπιδι επιστευσεν εις το γενεσθαι αυτον πατερα πολλων εθνων κατα το ειρημενον ουτως εσται το σπερμα σου

-
- 19 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah`s womb;

και μη ασθηνσας τη πιστει κατενοησεν το εαυτου σωμα [ηδη] νενεκρωμενον εκατονταετης που υπαρχων και την νεκρωσιν της μητρας σαρρας

Versus

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

και μη ασθηνσας τη πιστει ου κατενοησεν το εαυτου σωμα ηδη νενεκρωμενον εκατονταετης που υπαρχων και την νεκρωσιν της μητρας σαρρας

-
- 20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,

εις δε την επαγγελιαν του θεου ου διεκριθη τη απιστια αλλ ενεδυναμωθη τη πιστει δους δοξαν τω θεω

Versus

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

εις δε την επαγγελιαν του θεου ου διεκριθη τη απιστια αλλ ενεδυναμωθη τη πιστει δους δοξαν τω θεω

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

και πληροφορηθεις οτι ο επηγγελται δυνατος εστιν και ποιησαι

Versus

And being fully persuaded that, what he had promised, he was able also to perform.

και πληροφορηθεις οτι ο επηγγελται δυνατος εστιν και ποιησαι

22 Wherefore also it was reckoned unto him for righteousness.

διο [και] ελογισθη αυτω εις δικαιοσυνην

Versus

And therefore it was imputed to him for righteousness.

διο και ελογισθη αυτω εις δικαιοσυνην

23 Now it was not written for his sake alone, that it was reckoned unto him;

ουκ εγραφη δε δι αυτον μονον οτι ελογισθη αυτω

Versus

Now it was not written for his sake alone, that it was imputed to him;

ουκ εγραφη δε δι αυτον μονον οτι ελογισθη αυτω

24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,

αλλα και δι ημας οισ μελλει λογιζεσθαι τοις πιστευουσιν επι τον εγειραντα ιησουν τον κυριον ημων εκ νεκρων

Versus

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

αλλα και δι ημας οισ μελλει λογιζεσθαι τοις πιστευουσιν επι τον εγειραντα ιησουν τον κυριον ημων εκ νεκρων

25 who was delivered up for our trespasses, and was raised for our justification.

ος παρεδοθη δια τα παραπτωματα ημων και ηγερθη δια την δικαιοσιν ημων

Versus

Who was delivered for our offences, and was raised again for our justification.

ος παρεδοθη δια τα παραπτωματα ημων και ηγερθη δια την δικαιοσιν ημων

1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
δικαιωθεντες ουν εκ πιστεως ειρηνην εχωμεν προς τον θεον δια του κυριου ημων ιησου χριστου

Versus

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
δικαιωθεντες ουν εκ πιστεως ειρηνην εχωμεν προς τον θεον δια του κυριου ημων ιησου χριστου

2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.
δι ου και την προσαγωγην εσηκαμεν [τη πιστει] εις την χαριν ταυτην εν η εστηκαμεν και καυχουμεθα επ ελπιδι της δοξης του θεου

Versus

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
δι ου και την προσαγωγην εσηκαμεν τη πιστει εις την χαριν ταυτην εν η εστηκαμεν και καυχουμεθα επ ελπιδι της δοξης του θεου

3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;
ου μονον δε αλλα και καυχουμεθα εν ταις θλιψεσιν ειδοτες οτι η θλιψις υπομονην κατεργαζεται

Versus

And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;
ου μονον δε αλλα και καυχουμεθα εν ταις θλιψεσιν ειδοτες οτι η θλιψις υπομονην κατεργαζεται

4 and stedfastness, approvedness; and approvedness, hope:
η δε υπομονη δοκιμην η δε δοκιμη ελπιδα

Versus

And patience, experience; and experience, hope:
η δε υπομονη δοκιμην η δε δοκιμη ελπιδα

- 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.
η δε ελπις ου καταισχυνει οτι η αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου του δοθεντος ημιν

Versus

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
η δε ελπις ου καταισχυνει οτι η αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου του δοθεντος ημιν

-
- 6 For while we were yet weak, in due season Christ died for the ungodly.
ει γε χριστος οντων ημων ασθενων ετι κατα καιρον υπερ ασεβων απεθανεν

Versus

For when we were yet without strength, in due time Christ died for the ungodly.
ετι γαρ χριστος οντων ημων ασθενων κατα καιρον υπερ ασεβων απεθανεν

-
- 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.
μολις γαρ υπερ δικαιου τις αποθανειται υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν

Versus

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
μολις γαρ υπερ δικαιου τις αποθανειται υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν

-
- 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος οτι ετι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν

Versus

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος οτι ετι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν

9 Much more then, being now justified by his blood, shall we be saved from the wrath [of God] through him.

πολλω ουν μαλλον δικαιοθεντες νυν εν τω αιματι αυτου σωθησομεθα δι αυτου απο της οργης

Versus

Much more then, being now justified by his blood, we shall be saved from wrath through him.

πολλω ουν μαλλον δικαιοθεντες νυν εν τω αιματι αυτου σωθησομεθα δι αυτου απο της οργης

10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;

ει γαρ εχθροι οντες κατηλλαγημεν τω θεω δια του θανατου του υιου αυτου πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου

Versus

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

ει γαρ εχθροι οντες κατηλλαγημεν τω θεω δια του θανατου του υιου αυτου πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου

11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

ου μονον δε αλλα και καυχωμενοι εν τω θεω δια του κυριου ημων ιησου [χριστου] δι ου νυν την καταλλαγην ελαβομεν

Versus

And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

ου μονον δε αλλα και καυχωμενοι εν τω θεω δια του κυριου ημων ιησου χριστου δι ου νυν την καταλλαγην ελαβομεν

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:--

δια τουτο ωσπερ δι ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθεν και δια της αμαρτιας ο θανατος και ουτως εις παντας ανθρωπους ο θανατος

Versus

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

δια τουτο ωσπερ δι ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθεν και δια της αμαρτιας ο θανατος και ουτως εις παντας ανθρωπους ο θανατος διηλθεν εφ ω παντες ημαρτον

- 13 for until the law sin was in the world; but sin is not imputed when there is no law.

αχρι γαρ νομου αμαρτια ην εν κοσμω αμαρτια δε ουκ ελλογαται μη οντος νομου

Versus

(For until the law sin was in the world: but sin is not imputed when there is no law.

αχρι γαρ νομου αμαρτια ην εν κοσμω αμαρτια δε ουκ ελλογεται μη οντος νομου

-
- 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.

αλλα εβασιλευσεν ο θανατος απο αδαμ μεχρι μουσεως και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ ος εστιν τυπος του μελ

Versus

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

αλλ εβασιλευσεν ο θανατος απο αδαμ μεχρι μουσεως και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ ος εστιν τυπος του μελ
λοντος

-
- 15 But not as the trespass, so also [is] the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

αλλ ουχ ως το παραπτωμα ουτως [και] το χαρισμα ει γαρ τω του ενος παραπτωματι οι πολλοι απεθανον πολλω μαλλον η χαρις του θεου και η δωρε

Versus

But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.

αλλ ουχ ως το παραπτωμα ουτως και το χαρισμα ει γαρ τω του ενος παραπτωματι οι πολλοι απεθανον πολλω μαλλον η χαρις του θεου και η δωρεα
εν χαριτι τη του ενος ανθρωπου ιησου χριστου εις τους πολλους επερισσευσεν

16 And not as through one that sinned, [so] is the gift: for the judgment [came] of one unto condemnation, but the free gift [came] of many trespasses unto justification.

και ουχ ως δι ενος αμαρτησαντος το δωρημα το μεν γαρ κριμα εξ ενος εις κατακριμα το δε χαρισμα εκ πολλων παραπτωματος εις δικαιομα

Versus

And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.

και ουχ ως δι ενος αμαρτησαντος το δωρημα το μεν γαρ κριμα εξ ενος εις κατακριμα το δε χαρισμα εκ πολλων παραπτωματος εις δικαιομα

17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, [even] Jesus Christ.

ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν δια του ενος πολλω μαλλον οι την περισσειαν της χαριτος και [της δωρεας] της δικαιοσυνη

Versus

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν δια του ενος πολλω μαλλον οι την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμβανοντες εν ζωη βασιλευσουσιν δια του ενος ιησου χριστου

18 So then as through one trespass [the judgment came] unto all men to condemnation; even so through one act of righteousness [the free gift came] unto all men to justification of life.

αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους εις κατακριμα ουτως και δι ενος δικαιωματος εις παντας ανθρωπους εις δικαιοσιν ζωης

Versus

Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.

αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους εις κατακριμα ουτως και δι ενος δικαιωματος εις παντας ανθρωπους εις δικαιοσιν ζωης

- 19 For as through the one man`s disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous
ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι κατεσταθησαν οι πολλοι ουτως και δια της υπακοης του ενος δικαιοι κατασταθησονται

Versus

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι κατεσταθησαν οι πολλοι ουτως και δια της υπακοης του ενος δικαιοι κατασταθησονται
ι οι πολλοι

-
- 20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly:

νομος δε παρεισηλθεν ινα πλεοναση το παραπτωμα ου δε επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις

Versus

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

νομος δε παρεισηλθεν ινα πλεοναση το παραπτωμα ου δε επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις

-
- 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω ουτως και η χαρις βασιλευση δια δικαιοσυνης εις ζωην αιωνιον δια ιησου χριστου του κυριου ημω

Versus

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω ουτως και η χαρις βασιλευση δια δικαιοσυνης εις ζωην αιωνιον δια ιησου χριστου του κυριου ημω
ν

-
- 1 What shall we say then? Shall we continue in sin, that grace may abound?

τι ουν ερομεν επιμενωμεν τη αμαρτια ινα η χαρις πλεοναση

Versus

What shall we say then? Shall we continue in sin, that grace may abound?

τι ουν ερομεν επιμενομεν τη αμαρτια ινα η χαρις πλεοναση

2 God forbid. We who died to sin, how shall we any longer live therein?

μη γενοιτο οτινες απεθανομεν τη αμαρτια πως ετι ζησομεν εν αυτη

Versus

God forbid. How shall we, that are dead to sin, live any longer therein?

μη γενοιτο οτινες απεθανομεν τη αμαρτια πως ετι ζησομεν εν αυτη

3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?

η αγνοειτε οτι οσοι εβαπτισθημεν εις χριστον [ιησουν] εις τον θανατον αυτου εβαπτισθημεν

Versus

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

η αγνοειτε οτι οσοι εβαπτισθημεν εις χριστον ιησουν εις τον θανατον αυτου εβαπτισθημεν

4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον ινα ωσπερ ηγερθη χριστος εκ νεκρων δια της δοξης του πατρος ουτως και ημεις εν και

Versus

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον ινα ωσπερ ηγερθη χριστος εκ νεκρων δια της δοξης του πατρος ουτως και ημεις εν και νοτητι ζωης περιπατησωμεν

5 For if we have become united with [him] in the likeness of his death, we shall be also [in the likeness] of his resurrection;

ει γαρ συμφυτοι γεγοναμεν τω ομοιωματι του θανατου αυτου αλλα και της αναστασεως εσομεθα

Versus

For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:

ει γαρ συμφυτοι γεγοναμεν τω ομοιωματι του θανατου αυτου αλλα και της αναστασεως εσομεθα

- 6 knowing this, that our old man was crucified with [him], that the body of sin might be done away, that so we should no longer be in bondage to sin;
τουτο γινωσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρωθη ινα καταργηθη το σωμα της αμαρτιας του μηκετι δουλευειν ημας τη αμαρτια

Versus

Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

τουτο γινωσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρωθη ινα καταργηθη το σωμα της αμαρτιας του μηκετι δουλευειν ημας τη αμαρτια

- 7 for he that hath died is justified from sin.

ο γαρ αποθανων δεδικαιωται απο της αμαρτιας

Versus

For he that is dead is freed from sin.

ο γαρ αποθανων δεδικαιωται απο της αμαρτιας

- 8 But if we died with Christ, we believe that we shall also live with him;

ει δε απεθανομεν συν χριστω πιστεομεν οτι και συζησομεν αυτω

Versus

Now if we be dead with Christ, we believe that we shall also live with him:

ει δε απεθανομεν συν χριστω πιστεομεν οτι και συζησομεν αυτω

- 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.

ειδοτες οτι χριστος εγερθεις εκ νεκρων ουκετι αποθνησκει θανατος αυτου ουκετι κυριευει

Versus

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

ειδοτες οτι χριστος εγερθεις εκ νεκρων ουκετι αποθνησκει θανατος αυτου ουκετι κυριευει

10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.

ο γαρ απεθανεν τη αμαρτια απεθανεν εφραπαξ ο δε ζη ζη τω θεω

Versus

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

ο γαρ απεθανεν τη αμαρτια απεθανεν εφραπαξ ο δε ζη ζη τω θεω

11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

ουτως και υμεις λογιζεσθε εαυτους ειναι νεκρους μεν τη αμαρτια ζωντας δε τω θεω εν χριστω ιησου

Versus

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

ουτως και υμεις λογιζεσθε εαυτους νεκρους μεν ειναι τη αμαρτια ζωντας δε τω θεω εν χριστω ιησου τω κυριω ημων

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

μη ουν βασιλευετω η αμαρτια εν τω θνητω υμων σωματι εις το υπακουειν ταις επιθυμιας αυτου

Versus

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

μη ουν βασιλευετω η αμαρτια εν τω θνητω υμων σωματι εις το υπακουειν αυτη εν ταις επιθυμιας αυτου

13 neither present your members unto sin [as] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members [as] instruments of righteousness unto God.

μηδε παριστανετε τα μελη υμων οπλα αδικιας τη αμαρτια αλλα παραστησατε εαυτους τω θεω ωσει εκ νεκρων ζωντας και τα μελη υμων οπλα δικαιοσυνης τω θεω

Versus

Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God.

μηδε παριστανετε τα μελη υμων οπλα αδικιας τη αμαρτια αλλα παραστησατε εαυτους τω θεω ως εκ νεκρων ζωντας και τα μελη υμων οπλα δικαιοσυνης τω θεω

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

αμαρτια γαρ υμων ου κυριευσει ου γαρ εστε υπο νομον αλλα υπο χαριν

Versus

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

αμαρτια γαρ υμων ου κυριευσει ου γαρ εστε υπο νομον αλλ υπο χαριν

15 What then? shall we sin, because we are not under law, but under grace? God forbid.

τι ουν αμαρτησομεν οτι ουκ εσμεν υπο νομον αλλα υπο χαριν μη γενοιτο

Versus

What then? shall we sin, because we are not under the law, but under grace? God forbid.

τι ουν αμαρτησομεν οτι ουκ εσμεν υπο νομον αλλ υπο χαριν μη γενοιτο

16 Know ye not, that to whom ye present yourselves [as] servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

ουκ οιδατε οτι ω παριστανετε εαυτους δουλους εις υπακοην δουλοι εστε ω υπακουετε ητοι αμαρτιας εις θανατον η υπακοης εις δικαιοσυνην

Versus

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

ουκ οιδατε οτι ω παριστανετε εαυτους δουλους εις υπακοην δουλοι εστε ω υπακουετε ητοι αμαρτιας εις θανατον η υπακοης εις δικαιοσυνην

17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered

χαρις δε τω θεω οτι ητε δουλοι της αμαρτιας υπηκουσατε δε εκ καρδιας εις ον παρεδοθητε τυπον διδαχης

Versus

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

χαρις δε τω θεω οτι ητε δουλοι της αμαρτιας υπηκουσατε δε εκ καρδιας εις ον παρεδοθητε τυπον διδαχης

18 and being made free from sin, ye became servants of righteousness.

ελευθερωθεντες δε απο της αμαρτιας εδουλωθητε τη δικαιοσυνη

Versus

Being then made free from sin, ye became the servants of righteousness.

ελευθερωθεντες δε απο της αμαρτιας εδουλωθητε τη δικαιοσυνη

19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members [as] servants to uncleanness and to iniquity unto iniquity, even so now present your members [as] servants to righteousness unto sanctification.

ανθρωπινον λεγω δια την ασθενειαν της σαρκος υμων ωσπερ γαρ παρεστησατε τα μελη υμων δουλα τη ακαθαρσια και τη ανομια [εις την ανομιαν]

Versus

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

ανθρωπινον λεγω δια την ασθενειαν της σαρκος υμων ωσπερ γαρ παρεστησατε τα μελη υμων δουλα τη ακαθαρσια και τη ανομια εις την ανομιαν ο υτως νυν παραστησατε τα μελη υμων δουλα τη δικαιοσυνη εις αγιασμον

20 For when ye were servants of sin, ye were free in regard of righteousness.

οτε γαρ δουλοι ητε της αμαρτιας ελευθεροι ητε τη δικαιοσυνη

Versus

For when ye were the servants of sin, ye were free from righteousness.

οτε γαρ δουλοι ητε της αμαρτιας ελευθεροι ητε τη δικαιοσυνη

21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

τινα ουν καρπον ειχετε τοτε εφ οις νυν επαισχυνεσθε το γαρ τελος εκεινων θανατος

Versus

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death.

τινα ουν καρπον ειχετε τοτε εφ οις νυν επαισχυνεσθε το γαρ τελος εκεινων θανατος

22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.
νυνη δε ελευθερωθεντες απο της αμαρτιας δουλωθεντες δε τω θεω εχετε τον καρπον υμων εις αγιασμον το δε τελος ζωην αιωνιον

Versus

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
νυνη δε ελευθερωθεντες απο της αμαρτιας δουλωθεντες δε τω θεω εχετε τον καρπον υμων εις αγιασμον το δε τελος ζωην αιωνιον

23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.
τα γαρ οψωνια της αμαρτιας θανατος το δε χαρισμα του θεου ζωη αιωνιος εν χριστω ιησου τω κυριω ημων

Versus

For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.
τα γαρ οψωνια της αμαρτιας θανατος το δε χαρισμα του θεου ζωη αιωνιος εν χριστω ιησου τω κυριω ημων

1 Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth?
η αγνοειτε αδελφοι γινωσκουσιν γαρ νομον λαλω οτι ο νομος κυριευει του ανθρωπου εφ οσον χρονον ζη

Versus

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
η αγνοειτε αδελφοι γινωσκουσιν γαρ νομον λαλω οτι ο νομος κυριευει του ανθρωπου εφ οσον χρονον ζη

2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband.

η γαρ υπανδρος γυνη τω ζωντι ανδρι δεδεται νομω εαν δε αποθανη ο ανηρ κατηγορηται απο του νομου του ανδρος

Versus

For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband.

η γαρ υπανδρος γυνη τω ζωντι ανδρι δεδεται νομω εαν δε αποθανη ο ανηρ κατηγορηται απο του νομου του ανδρος

- 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, that she is no adulteress, though she be joined to another man.

αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει εαν γενηται ανδρι ετερω εαν δε αποθανη ο ανηρ ελευθερα εστιν απο του νομου του μη ειναι αυτην

Versus

So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει εαν γενηται ανδρι ετερω εαν δε αποθανη ο ανηρ ελευθερα εστιν απο του νομου του μη ειναι αυτην μοιχαλιδα γενομενην ανδρι ετερω

-
- 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, [even] to him who was raised from the dead, that we might bring forth fruit unto God.

ωστε αδελφοι μου και υμεις εθανατωθητε τω νομω δια του σωματος του χριστου εις το γενεσθαι υμας ετερω τω εκ νεκρων εγερθεντι ινα καρποφορ

Versus

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.

ωστε αδελφοι μου και υμεις εθανατωθητε τω νομω δια του σωματος του χριστου εις το γενεσθαι υμας ετερω τω εκ νεκρων εγερθεντι ινα καρποφορ ησωμεν τω θεω

-
- 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.

οτε γαρ ημεν εν τη σαρκι τα παθηματα των αμαρτιων τα δια του νομου ενηργειτο εν τοις μελεσιν ημων εις το καρποφορησαι τω θανατω

Versus

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

οτε γαρ ημεν εν τη σαρκι τα παθηματα των αμαρτιων τα δια του νομου ενηργειτο εν τοις μελεσιν ημων εις το καρποφορησαι τω θανατω

- 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

νυνι δε κατηργηθημεν απο του νομου αποθανοντες εν ω κατειχομεθα ωστε δουλευειν [ημας] εν καινοτητι πνευματος και ου παλαιοτητι γραμματος

Versus

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

νυνι δε κατηργηθημεν απο του νομου αποθανοντες εν ω κατειχομεθα ωστε δουλευειν ημας εν καινοτητι πνευματος και ου παλαιοτητι γραμματος

-
- 7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:

τι ουν ερουμεν ο νομος αμαρτια μη γενοιτο αλλα την αμαρτιαν ουκ εγνων ει μη δια νομου την τε γαρ επιθυμιαν ουκ ηδιν ει μη ο νομος ελεγεν ουκ ε

Versus

What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

τι ουν ερουμεν ο νομος αμαρτια μη γενοιτο αλλα την αμαρτιαν ουκ εγνων ει μη δια νομου την τε γαρ επιθυμιαν ουκ ηδιν ει μη ο νομος ελεγεν ουκ επιθυμησης

-
- 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin [is] dead. αφορμην δε λαβουσα η αμαρτια δια της εντολης κατειργασατο εν εμοι πασαν επιθυμιαν χωρις γαρ νομου αμαρτια νεκρα

Versus

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead.

αφορμην δε λαβουσα η αμαρτια δια της εντολης κατειργασατο εν εμοι πασαν επιθυμιαν χωρις γαρ νομου αμαρτια νεκρα

-
- 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; εγω δε εζων χωρις νομου ποτε ελθουσης δε της εντολης η αμαρτια ανεζησεν εγω δε απεθανον

Versus

For I was alive without the law once: but when the commandment came, sin revived, and I died.

εγω δε εζων χωρις νομου ποτε ελθουσης δε της εντολης η αμαρτια ανεζησεν εγω δε απεθανον

10 and the commandment, which [was] unto life, this I found [to be] unto death:
και ευρεθη μοι η εντολη η εις ζωην αυτη εις θανατον

Versus

And the commandment, which [was ordained] to life, I found [to be] unto death.
και ευρεθη μοι η εντολη η εις ζωην αυτη εις θανατον

11 for sin, finding occasion, through the commandment beguiled me, and through it slew me.
η γαρ αμαρτια αφορμην λαβουσα δια της εντολης εξηπατησεν με και δι αυτης απεκτεινεν

Versus

For sin, taking occasion by the commandment, deceived me, and by it slew [me].
η γαρ αμαρτια αφορμην λαβουσα δια της εντολης εξηπατησεν με και δι αυτης απεκτεινεν

12 So that the law is holy, and the commandment holy, and righteous, and good.
ωστε ο μεν νομος αγιος και η εντολη αγια και δικαια και αγαθη

Versus

Wherefore the law [is] holy, and the commandment holy, and just, and good.
ωστε ο μεν νομος αγιος και η εντολη αγια και δικαια και αγαθη

13 Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; --that through the commandment sin might become exceeding sinful.

το ουν αγαθον εμοι εγενετο θανατος μη γενοιτο αλλα η αμαρτια ινα φανη αμαρτια δια του αγαθου μοι κατεργαζομενη θανατον ινα γενηται καθ υπερ

Versus

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

το ουν αγαθον εμοι γεγονεν θανατος μη γενοιτο αλλα η αμαρτια ινα φανη αμαρτια δια του αγαθου μοι κατεργαζομενη θανατον ινα γενηται καθ υπερβολην αμαρτωλος η αμαρτια δια της εντολης

14 For we know that the law is spiritual: but I am carnal, sold under sin.
οιδαμεν γαρ οτι ο νομος πνευματικος εστιν εγω δε σαρκινος ειμι πεπραμενος υπο την αμαρτιαν

Versus

For we know that the law is spiritual: but I am carnal, sold under sin.
οιδαμεν γαρ οτι ο νομος πνευματικος εστιν εγω δε σαρκικος ειμι πεπραμενος υπο την αμαρτιαν

15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do.
ο γαρ κατεργαζομαι ου γινωσκω ου γαρ ο θελω τουτο πρασσω αλλ ο μισω τουτο ποιω

Versus

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
ο γαρ κατεργαζομαι ου γινωσκω ου γαρ ο θελω τουτο πρασσω αλλ ο μισω τουτο ποιω

16 But if what I would not, that I do, I consent unto the law that it is good.
ει δε ο ου θελω τουτο ποιω συμφημι τω νομω οτι καλος

Versus

If then I do that which I would not, I consent unto the law that [it is] good.
ει δε ο ου θελω τουτο ποιω συμφημι τω νομω οτι καλος

17 So now it is no more I that do it, but sin which dwelleth in me.
νυι δε ουκετι εγω κατεργαζομαι αυτο αλλα η ενουκουσα εν εμοι αμαρτια

Versus

Now then it is no more I that do it, but sin that dwelleth in me.
νυι δε ουκετι εγω κατεργαζομαι αυτο αλλ η οικουσα εν εμοι αμαρτια

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good [is] not.
οιδα γαρ οτι ουκ οικει εν εμοι τουτ εστιν εν τη σαρκι μου αγαθον το γαρ θελειν παρακειται μοι το δε κατεργαζεσθαι το καλον ου

Versus

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find no
οιδα γαρ οτι ουκ οικει εν εμοι τουτεστιν εν τη σαρκι μου αγαθον το γαρ θελειν παρακειται μοι το δε κατεργαζεσθαι το καλον ουχ ευρισκω

19 For the good which I would I do not: but the evil which I would not, that I practise.

ου γαρ ο θελω ποιω αγαθον αλλα ο ου θελω κακον τουτο πρασσω

Versus

For the good that I would I do not: but the evil which I would not, that I do.

ου γαρ ο θελω ποιω αγαθον αλλ ο ου θελω κακον τουτο πρασσω

20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.

ει δε ο ου θελω τουτο ποιω ουκετι εγω κατεργαζομαι αυτο αλλα η οικουσα εν εμοι αμαρτια

Versus

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

ει δε ο ου θελω εγω τουτο ποιω ουκετι εγω κατεργαζομαι αυτο αλλ η οικουσα εν εμοι αμαρτια

21 I find then the law, that, to me who would do good, evil is present.

ευρισκω αρα τον νομον τω θελοντι εμοι ποιειν το καλον οτι εμοι το κακον παρακειται

Versus

I find then a law, that, when I would do good, evil is present with me.

ευρισκω αρα τον νομον τω θελοντι εμοι ποιειν το καλον οτι εμοι το κακον παρακειται

22 For I delight in the law of God after the inward man:
συνηδομαι γαρ τω νομω του θεου κατα τον εσω ανθρωπον

Versus

For I delight in the law of God after the inward man:
συνηδομαι γαρ τω νομω του θεου κατα τον εσω ανθρωπον

23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

βλεπω δε ετερον νομον εν τοις μελεσιν μου αντιστρατευομενον τω νομω του νοος μου και αιχμαλωτιζοντα με [εν] τω νομω της αμαρτιας τω οντι εν

Versus

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members
βλεπω δε ετερον νομον εν τοις μελεσιν μου αντιστρατευομενον τω νομω του νοος μου και αιχμαλωτιζοντα με τω νομω της αμαρτιας τω οντι εν τοις μελεσιν μου

24 Wretched man that I am! who shall deliver me out of the body of this death?
ταλαιπωρος εγω ανθρωπος τις με ρυσεται εκ του σωματος του θανατου τουτου

Versus

O wretched man that I am! who shall deliver me from the body of this death?
ταλαιπωρος εγω ανθρωπος τις με ρυσεται εκ του σωματος του θανατου τουτου

25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.
χαρις [δε] τω θεω δια ιησου χριστου του κυριου ημων αρα ουν αυτος εγω τω μεν νοι δουλευω νομω θεου τη δε σαρκι νομω αμαρτιας

Versus

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.
ευχαριστω τω θεω δια ιησου χριστου του κυριου ημων αρα ουν αυτος εγω τω μεν νοι δουλευω νομω θεου τη δε σαρκι νομω αμαρτιας

1 There is therefore now no condemnation to them that are in Christ Jesus.

ουδεν αρα νυν κατακριμα τοις εν χριστω ιησου

Versus

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

ουδεν αρα νυν κατακριμα τοις εν χριστω ιησου μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα

2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

ο γαρ νομος του πνευματος της ζωης εν χριστω ιησου ηλευθερωσεν σε απο του νομου της αμαρτιας και του θανατου

Versus

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

ο γαρ νομος του πνευματος της ζωης εν χριστω ιησου ηλευθερωσεν με απο του νομου της αμαρτιας και του θανατου

3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:

το γαρ αδυνατον του νομου εν ω ησθενει δια της σαρκος ο θεος τον εαυτου υιον πεμψας εν ομοιωματι σαρκος αμαρτιας και περι αμαρτιας κατεκριν

Versus

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

το γαρ αδυνατον του νομου εν ω ησθενει δια της σαρκος ο θεος τον εαυτου υιον πεμψας εν ομοιωματι σαρκος αμαρτιας και περι αμαρτιας κατεκριν εν την αμαρτιαν εν τη σαρκι

4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

ινα το δικαιωμα του νομου πληρωθη εν ημιν τοις μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα

Versus

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

ινα το δικαιωμα του νομου πληρωθη εν ημιν τοις μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα

5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

οι γαρ κατα σαρκα οντες τα της σαρκος φρονουσιν οι δε κατα πνευμα τα του πνευματος

Versus

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

οι γαρ κατα σαρκα οντες τα της σαρκος φρονουσιν οι δε κατα πνευμα τα του πνευματος

6 For the mind of the flesh is death; but the mind of the Spirit is life and peace:

το γαρ φρονημα της σαρκος θανατος το δε φρονημα του πνευματος ζωη και ειρηνη

Versus

For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

το γαρ φρονημα της σαρκος θανατος το δε φρονημα του πνευματος ζωη και ειρηνη

7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:

διοτι το φρονημα της σαρκος εχθρα εις θεον το γαρ νομο του θεου ουχ υποτασσεται ουδε γαρ δυναται

Versus

Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be.

διοτι το φρονημα της σαρκος εχθρα εις θεον το γαρ νομο του θεου ουχ υποτασσεται ουδε γαρ δυναται

8 and they that are in the flesh cannot please God.

οι δε εν σαρκι οντες θεω αρεσαι ου δυναται

Versus

So then they that are in the flesh cannot please God.

οι δε εν σαρκι οντες θεω αρεσαι ου δυναται

- 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

υμεις δε ουκ εστε εν σαρκι αλλα εν πνευματι ειπερ πνευμα θεου οικει εν υμιν ει δε τις πνευμα χριστου ουκ εχει ουτος ουκ εστιν αυτου

Versus

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of h

υμεις δε ουκ εστε εν σαρκι αλλ εν πνευματι ειπερ πνευμα θεου οικει εν υμιν ει δε τις πνευμα χριστου ουκ εχει ουτος ουκ εστιν αυτου

-
- 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.

ει δε χριστος εν υμιν το μεν σωμα νεκρον δια αμαρτιαν το δε πνευμα ζωη δια δικαιοσυνην

Versus

And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.

ει δε χριστος εν υμιν το μεν σωμα νεκρον δι αμαρτιαν το δε πνευμα ζωη δια δικαιοσυνην

-
- 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

ει δε το πνευμα του εγειραντος τον ιησουν εκ νεκρων οικει εν υμιν ο εγειρας εκ νεκρων χριστον ιησουν ζωοποιησει [και] τα θνητα σωματα υμων δια

Versus

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodie by his Spirit that dwelleth in you.

ει δε το πνευμα του εγειραντος ιησουν εκ νεκρων οικει εν υμιν ο εγειρας τον χριστον εκ νεκρων ζωοποιησει και τα θνητα σωματα υμων δια το εν οικουν αυτου πνευμα εν υμιν

-
- 12 So then, brethren, we are debtors, not to the flesh, to live after the flesh:

αρα ουν αδελφοι οφειλεται εσμεν ου τη σαρκι του κατα σαρκα ζην

Versus

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

αρα ουν αδελφοι οφειλεται εσμεν ου τη σαρκι του κατα σαρκα ζην

13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.

ει γαρ κατα σαρκα ζητε μελλετε αποθνησκειν ει δε πνευματι τας πραξεις του σωματος θανατουτε ζησεσθε

Versus

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

ει γαρ κατα σαρκα ζητε μελλετε αποθνησκειν ει δε πνευματι τας πραξεις του σωματος θανατουτε ζησεσθε

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

οσοι γαρ πνευματι θεου αγονται ουτοι υιοι θεου εισιν

Versus

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

οσοι γαρ πνευματι θεου αγονται ουτοι εισιν υιοι θεου

15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

ου γαρ ελαβετε πνευμα δουλειας παλιν εις φοβον αλλα ελαβετε πνευμα υιοθεσιας εν ω κραζομεν αββα ο πατηρ

Versus

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

ου γαρ ελαβετε πνευμα δουλειας παλιν εις φοβον αλλ ελαβετε πνευμα υιοθεσιας εν ω κραζομεν αββα ο πατηρ

16 The Spirit himself beareth witness with our spirit, that we are children of God:

αυτο το πνευμα συμμαρτυρει τω πνευματι ημων οτι εσμεν τεκνα θεου

Versus

The Spirit itself beareth witness with our spirit, that we are the children of God:

αυτο το πνευμα συμμαρτυρει τω πνευματι ημων οτι εσμεν τεκνα θεου

- 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified with [him].
ει δε τεκνα και κληρονομοι κληρονομοι μεν θεου συγκληρονομοι δε χριστου ειπερ συμπασχομεν ινα και συνδοξασθωμεν

Versus

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.
ει δε τεκνα και κληρονομοι κληρονομοι μεν θεου συγκληρονομοι δε χριστου ειπερ συμπασχομεν ινα και συνδοξασθωμεν

-
- 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.
λογιζομαι γαρ οτι ουκ αξια τα παθηματα του νυν καιρου προς την μελλουσαν δοξαν αποκαλυφθηναι εις ημας

Versus

For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.
λογιζομαι γαρ οτι ουκ αξια τα παθηματα του νυν καιρου προς την μελλουσαν δοξαν αποκαλυφθηναι εις ημας

-
- 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God.
η γαρ αποκαραδοκια της κτισεως την αποκαλυψιν των υιων του θεου απεκδεχεται

Versus

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
η γαρ αποκαραδοκια της κτισεως την αποκαλυψιν των υιων του θεου απεκδεχεται

-
- 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
τη γαρ ματαιοτητι η κτισις υπεταγη ουχ εκουσα αλλα δια τον υποταξαντα εφ ελπιδι

Versus

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope,
τη γαρ ματαιοτητι η κτισις υπεταγη ουχ εκουσα αλλα δια τον υποταξαντα επ ελπιδι

- 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.
οτι και αυτη η κτισις ελευθερωθησεται απο της δουλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων του θεου

Versus

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
οτι και αυτη η κτισις ελευθερωθησεται απο της δουλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων του θεου

-
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
οιδαμεν γαρ οτι πασα η κτισις συστεναζει και συνωδινει αχρι του νυν

Versus

For we know that the whole creation groaneth and travaileth in pain together until now.
οιδαμεν γαρ οτι πασα η κτισις συστεναζει και συνωδινει αχρι του νυν

-
- 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit], the redemption of our body.

ου μονον δε αλλα και αυτοι την απαρχην του πνευματος εχοντες [ημεις] και αυτοι εν εαυτοις στεναζομεν υιοθεσιαν απεκδεχομενοι την απολυτρωσιν

Versus

And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.

ου μονον δε αλλα και αυτοι την απαρχην του πνευματος εχοντες και ημεις αυτοι εν εαυτοις στεναζομεν υιοθεσιαν απεκδεχομενοι την απολυτρωσιν του σωματος ημων

-
- 24 For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth?
τη γαρ ελπιδι εσωθημεν ελπις δε βλεπομενη ουκ εστιν ελπις ο γαρ βλεπει τις ελπίζει

Versus

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
τη γαρ ελπιδι εσωθημεν ελπις δε βλεπομενη ουκ εστιν ελπις ο γαρ βλεπει τις τι και ελπίζει

25 But if we hope for that which we see not, [then] do we with patience wait for it.

ει δε ο ου βλεπομεν ελπίζομεν δι υπομονης απεκδεχομεθα

Versus

But if we hope for that we see not, [then] do we with patience wait for [it].

ει δε ο ου βλεπομεν ελπίζομεν δι υπομονης απεκδεχομεθα

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for [us] with groanings which cannot be uttered;

ωσαυτως δε και το πνευμα συναντιλαμβανεται τη ασθενεια ημων το γαρ τι προσευξομεθα καθο δει ουκ οίδαμεν αλλα αυτο το πνευμα υπερεντυγγαν

Versus

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for [us] with groanings which cannot be uttered.

ωσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ημων το γαρ τι προσευξομεθα καθο δει ουκ οίδαμεν αλλ αυτο το πνευμα υπερεντυγγανει υπερ ημων στεναγμοις αλαλητοις

27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God

ο δε εραυνων τας καρδιας οιδεν τι το φρονημα του πνευματος οτι κατα θεον εντυγγανει υπερ αγιων

Versus

And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God

ο δε ερευνων τας καρδιας οιδεν τι το φρονημα του πνευματος οτι κατα θεον εντυγγανει υπερ αγιων

28 And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose.

οίδαμεν δε οτι τοις αγαπωσιν τον θεον παντα συνεργει [ο θεος] εις αγαθον τοις κατα προθεσιν κλητοις ουσιν

Versus

And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

οίδαμεν δε οτι τοις αγαπωσιν τον θεον παντα συνεργει εις αγαθον τοις κατα προθεσιν κλητοις ουσιν

29 For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren:
οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις

Versus

For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren
οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις

30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
ους δε προωρισεν τουτους και εκαλεσεν και ους εκαλεσεν τουτους και εδικαιωσεν ους δε εδικαιωσεν τουτους και εδοξασεν

Versus

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
ους δε προωρισεν τουτους και εκαλεσεν και ους εκαλεσεν τουτους και εδικαιωσεν ους δε εδικαιωσεν τουτους και εδοξασεν

31 What then shall we say to these things? If God [is] for us, who [is] against us?
τι ουν ερουμεν προς ταυτα ει ο θεος υπερ ημων τις καθ ημων

Versus

What shall we then say to these things? If God [be] for us, who [can be] against us?
τι ουν ερουμεν προς ταυτα ει ο θεος υπερ ημων τις καθ ημων

32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
ος γε του ιδιου υιου ουκ εφεισατο αλλα υπερ ημων παντων παρεδωκεν αυτον πως ουχι και συν αυτω τα παντα ημιν χαριζεται

Versus

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
ος γε του ιδιου υιου ουκ εφεισατο αλλ. υπερ ημων παντων παρεδωκεν αυτον πως ουχι και συν αυτω τα παντα ημιν χαριζεται

33 Who shall lay anything to the charge of God`s elect? It is God that justifieth;

τις εγκαλεσει κατα εκλεκτων θεου θεος ο δικαιων

Versus

Who shall lay any thing to the charge of God's elect? [It is] God that justifieth.

τις εγκαλεσει κατα εκλεκτων θεου θεος ο δικαιων

34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

τις ο κατακρινων χριστος [ιησους] ο αποθανων μαλλον δε εγερθεις [εκ νεκρων] ος εστιν εν δεξια του θεου ος και εντυγχανει υπερ ημων

Versus

Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

τις ο κατακρινων χριστος ο αποθανων μαλλον δε και εγερθεις ος και εστιν εν δεξια του θεου ος και εντυγχανει υπερ ημων

35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

τις ημας χωρισει απο της αγαπης του χριστου θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα

Versus

Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

τις ημας χωρισει απο της αγαπης του χριστου θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα

36 Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.

καθως γεγραπται οτι ενεκεν σου θανατουμεθα ολην την ημεραν ελογισθημεν ως προβατα σφαγης

Versus

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

καθως γεγραπται οτι ενεκα σου θανατουμεθα ολην την ημεραν ελογισθημεν ως προβατα σφαγης

37 Nay, in all these things we are more than conquerors through him that loved us.
αλλ εν τουτοις πασιν υπερνικωμεν δια του αγαπησαντος ημας

Versus

Nay, in all these things we are more than conquerors through him that loved us.
αλλ εν τουτοις πασιν υπερνικωμεν δια του αγαπησαντος ημας

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, πεπεισμαι γαρ οτι ουτε θανατος ουτε ζωη ουτε αγγελιοι ουτε αρχαι ουτε ενεστωτα ουτε μελλοντα ουτε δυναμεις

Versus

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, πεπεισμαι γαρ οτι ουτε θανατος ουτε ζωη ουτε αγγελιοι ουτε αρχαι ουτε δυναμεις ουτε ενεστωτα ουτε μελλοντα

39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
ουτε υψωμα ουτε βαθος ουτε τις κτισις ετερα δυνησεται ημας χωρισαι απο της αγαπης του θεου της εν χριστω ιησου τω κυριω ημων

Versus

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
ουτε υψωμα ουτε βαθος ουτε τις κτισις ετερα δυνησεται ημας χωρισαι απο της αγαπης του θεου της εν χριστω ιησου τω κυριω ημων

1 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit,
αληθειαν λεγω εν χριστω ου ψευδομαι συμμαρτυρουσης μοι της συνειδησεως μου εν πνευματι αγιω

Versus

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
αληθειαν λεγω εν χριστω ου ψευδομαι συμμαρτυρουσης μοι της συνειδησεως μου εν πνευματι αγιω

2 that I have great sorrow and unceasing pain in my heart.
οτι λυπη μοι εστιν μεγαλη και αδιαλειπτος οδυνη τη καρδια μου

Versus

That I have great heaviness and continual sorrow in my heart.
οτι λυπη μοι εστιν μεγαλη και αδιαλειπτος οδυνη τη καρδια μου

3 For I could wish that I myself were anathema from Christ for my brethren`s sake, my kinsmen according to the flesh:
ηυχομην γαρ αναθεμα ειναι αυτος εγω απο του χριστου υπερ των αδελφων μου των συγγενων μου κατα σαρκα

Versus

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
ηυχομην γαρ αυτος εγω αναθεμα ειναι απο του χριστου υπερ των αδελφων μου των συγγενων μου κατα σαρκα

4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;
οιτινες εισιν ισραηλιται ων η υιοθεσια και η δοξα και αι διαθηκαι και η νομοθεσια και η λατρευα και αι επαγγελια

Versus

Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;
οιτινες εισιν ισραηλιται ων η υιοθεσια και η δοξα και αι διαθηκαι και η νομοθεσια και η λατρευα και αι επαγγελια

5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.
ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος ευλογητος εις τους αιωνας αμην

Versus

Whose [are] the fathers, and of whom as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen.
ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος ευλογητος εις τους αιωνας αμην

6 But [it is] not as though the word of God hath come to nought. For they are not all Israel, that are of Israel:
ουχ οιον δε οτι εκπεπτωκεν ο λογος του θεου ου γαρ παντες οι εξ ισραηλ ουτοι ισραηλ

Versus

Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:
ουχ οιον δε οτι εκπεπτωκεν ο λογος του θεου ου γαρ παντες οι εξ ισραηλ ουτοι ισραηλ

7 neither, because they are Abraham`s seed, are they all children: but, In Isaac shall thy seed be called.
ουδ οτι εισιν σπερμα αβρααμ παντες τεκνα αλλ εν ισαακ κληθησεται σοι σπερμα

Versus

Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called.
ουδ οτι εισιν σπερμα αβρααμ παντες τεκνα αλλ εν ισαακ κληθησεται σοι σπερμα

8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.
τουτ εστιν ου τα τεκνα της σαρκος ταυτα τεκνα του θεου αλλα τα τεκνα της επαγγελιας λογιζεται εις σπερμα

Versus

That is, They which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed.
τουτεστιν ου τα τεκνα της σαρκος ταυτα τεκνα του θεου αλλα τα τεκνα της επαγγελιας λογιζεται εις σπερμα

9 For this is a word of promise, According to this season will I come, and Sarah shall have a son.
επαγγελιας γαρ ο λογος ουτος κατα τον καιρον τουτον ελευσομαι και εσται τη σαρρα υιος

Versus

For this [is] the word of promise, At this time will I come, and Sara shall have a son.
επαγγελιας γαρ ο λογος ουτος κατα τον καιρον τουτον ελευσομαι και εσται τη σαρρα υιος

10 And not only so; but Rebecca also having conceived by one, [even] by our father Isaac--
ου μονον δε αλλα και ρεβεκκα εξ ενος κοιτην εχουσα ισαακ του πατρος ημων

Versus

And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac;
ου μονον δε αλλα και ρεβεκκα εξ ενος κοιτην εχουσα ισαακ του πατρος ημων

11 for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth,

μηπω γαρ γεννηθεντων μηδε πραξαντων τι αγαθον η φ αυλον ινα η κατ εκλογην προθεσις του θεου μενη [9 12] ουκ εξ εργαων αλλ εκ του καλουντος

Versus

(For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth;)

μηπω γαρ γεννηθεντων μηδε πραξαντων τι αγαθον η κακον ινα η κατ εκλογην του θεου προθεσις μενη ουκ εξ εργαων αλλ εκ του καλουντος

12 it was said unto her, The elder shall serve the younger.

ερρηθη αυτη οτι ο μειζων δουλευσει τω ελασσονι

Versus

It was said unto her, The elder shall serve the younger.

ερρηθη αυτη οτι ο μειζων δουλευσει τω ελασσονι

13 Even as it is written, Jacob I loved, but Esau I hated.

καθαπερ γεγραπται τον ιακωβ ηγαπησα τον δε ησαυ εμισησα

Versus

As it is written, Jacob have I loved, but Esau have I hated.

καθως γεγραπται τον ιακωβ ηγαπησα τον δε ησαυ εμισησα

14 What shall we say then? Is there unrighteousness with God? God forbid.

τι ουν ερουμεν μη αδικια παρα τω θεω μη γενοιτο

Versus

What shall we say then? [Is there] unrighteousness with God? God forbid.

τι ουν ερουμεν μη αδικια παρα τω θεω μη γενοιτο

15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.

τω μουσει γαρ λεγει ελεησω ον αν ελεω και οικτιρησω ον αν οικτιρω

Versus

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

τω γαρ μωση λεγει ελεησω ον αν ελεω και οικτειρησω ον αν οικτειρω

16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.

αρα ουν ου του θελοντος ουδε του τρεχοντος αλλα του ελεωντος θεου

Versus

So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

αρα ουν ου του θελοντος ουδε του τρεχοντος αλλα του ελεουντος θεου

17 For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.

λεγει γαρ η γραφη τω φαραω οτι εις αυτο τουτο εξηγειρα σε οπως ενδειξωμαι εν σοι την δυναμιν μου και οπως διαγγελη το ονομα μου εν παση τη γη

Versus

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

λεγει γαρ η γραφη τω φαραω οτι εις αυτο τουτο εξηγειρα σε οπως ενδειξωμαι εν σοι την δυναμιν μου και οπως διαγγελη το ονομα μου εν παση τη γη

18 So then he hath mercy on whom he will, and whom he will be hardeneth.

αρα ουν ον θελει ελεει ον δε θελει σκληρυνει

Versus

Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth.

αρα ουν ον θελει ελεει ον δε θελει σκληρυνει

19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?

ερεις μοι ουν τι ετι μεμφεται τω γαρ βουληματι αυτου τις ανθεστηκεν

Versus

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

ερεις ουν μοι τι ετι μεμφεται τω γαρ βουληματι αυτου τις ανθεστηκεν

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?

ω ανθρωπε μενουγγε συ τις ει ο ανταποκρινομενος τω θεω μη ερει το πλασμα τω πλασαντι τι με εποιησας ουτως

Versus

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus?

μενουγγε ω ανθρωπε συ τις ει ο ανταποκρινομενος τω θεω μη ερει το πλασμα τω πλασαντι τι με εποιησας ουτως

21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?

η ουκ εχει εξουσιαν ο κεραμευς του πηλου εκ του αυτου φυραματος ποιησαι ο μεν εις τιμην σκευος ο δε εις ατιμιαν

Versus

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

η ουκ εχει εξουσιαν ο κεραμευς του πηλου εκ του αυτου φυραματος ποιησαι ο μεν εις τιμην σκευος ο δε εις ατιμιαν

22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction:
ει δε θελων ο θεος ενδειξασθαι την οργην και γνωρισαι το δυνατον αυτου ηνεγκεν εν πολλη μακροθυμια σκευη οργης κατηρτισμενα εις απωλειαν

Versus

[What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
ει δε θελων ο θεος ενδειξασθαι την οργην και γνωρισαι το δυνατον αυτου ηνεγκεν εν πολλη μακροθυμια σκευη οργης κατηρτισμενα εις απωλειαν

23 and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory,
ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους α προητοιμασεν εις δοξαν

Versus

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
και ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους α προητοιμασεν εις δοξαν

24 [even] us, whom he also called, not from the Jews only, but also from the Gentiles?
ους και εκαλεσεν ημας ου μονον εξ ιουδαιων αλλα και εξ εθνων

Versus

Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
ους και εκαλεσεν ημας ου μονον εξ ιουδαιων αλλα και εξ εθνων

25 As he saith also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved.
ως και εν τω ωσηε λεγει καλεσω τον ου λαον μου λαον μου και την ουκ ηγαπημενην ηγαπημενην

Versus

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
ως και εν τω ωσηε λεγει καλεσω τον ου λαον μου λαον μου και την ουκ ηγαπημενην ηγαπημενην

26 And it shall be, [that] in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.
και εσται εν τω τοπω ου ερρεθη [αυτοις] ου λαος μου υμεις εκει κληθησονται υιοι θεου ζωντος

Versus

And it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people; there shall they be called the children of the living God.

και εσται εν τω τοπω ου ερρηθη αυτοις ου λαος μου υμεις εκει κληθησονται υιοι θεου ζωντος

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:
ησαιας δε κραζει υπερ του ισραηλ εαν η ο αριθμος των υιων ισραηλ ως η αμμος της θαλασσης το υπολειμμα σωθησεται

Versus

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

ησαιας δε κραζει υπερ του ισραηλ εαν η ο αριθμος των υιων ισραηλ ως η αμμος της θαλασσης το καταλειμμα σωθησεται

28 for the Lord will execute [his] word upon the earth, finishing it and cutting it short.

λογον γαρ συντελων και συντεμων ποιησει κυριος επι της γης

Versus

For he will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth.

λογον γαρ συντελων και συντεμων εν δικαιοσυνη οτι λογον συντετημενον ποιησει κυριος επι της γης

29 And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrhah.
και καθως προειρηκεν ησαιας ει μη κυριος σαβαωθ εγκατελιπεν ημιν σπερμα ως σοδομα αν εγενηθημεν και ως γομορρα αν ωμοιωθημεν

Versus

And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

και καθως προειρηκεν ησαιας ει μη κυριος σαβαωθ εγκατελιπεν ημιν σπερμα ως σοδομα αν εγενηθημεν και ως γομορρα αν ωμοιωθημεν

30 What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:
τι ουν ερουμεν οτι εθνη τα μη διωκοντα δικαιοσυνην κατελαβεν δικαιοσυνην δικαιοσυνην δε την εκ πιστεως

Versus

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

τι ουν ερουμεν οτι εθνη τα μη διωκοντα δικαιοσυνην κατελαβεν δικαιοσυνην δικαιοσυνην δε την εκ πιστεως

31 but Israel, following after a law of righteousness, did not arrive at [that] law.

ισραηλ δε διωκων νομον δικαιοσυνης εις νομον ουκ εφθασεν

Versus

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

ισραηλ δε διωκων νομον δικαιοσυνης εις νομον δικαιοσυνης ουκ εφθασεν

32 Wherefore? Because [they sought it] not by faith, but as it were by works. They stumbled at the stone of stumbling;

δια τι οτι ουκ εκ πιστεως αλλ ως εξ εργαων προσεκοψαν τω λιθω του προσκομματος

Versus

Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

διατι οτι ουκ εκ πιστεως αλλ ως εξ εργαων νομου προσεκοψαν γαρ τω λιθω του προσκομματος

33 even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.

καθως γεγραπται ιδου τιθημι εν σιων λιθον προσκομματος και πετραν σκανδαλου και ο πιστευων επ αυτω ου καταισχυνησεται

Versus

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

καθως γεγραπται ιδου τιθημι εν σιων λιθον προσκομματος και πετραν σκανδαλου και πας ο πιστευων επ αυτω ου καταισχυνησεται

1 Brethren, my heart`s desire and my supplication to God is for them, that they may be saved.
αδελφοι η μεν ευδοκια της εμης καρδιας και η δεησις προς τον θεον υπερ αυτων εις σωτηριαν

Versus

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
αδελφοι η μεν ευδοκια της εμης καρδιας και η δεησις η προς τον θεον υπερ του ισραηλ εστιν εις σωτηριαν

2 For I bear them witness that they have a zeal for God, but not according to knowledge.
μαρτυρω γαρ αυτοις οτι ζηλον θεου εχουσιν αλλ ου κατ επιγνωσιν

Versus

For I bear them record that they have a zeal of God, but not according to knowledge.
μαρτυρω γαρ αυτοις οτι ζηλον θεου εχουσιν αλλ ου κατ επιγνωσιν

3 For being ignorant of God`s righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
αγνοουντες γαρ την του θεου δικαιοσυνην και την ιδιαν ζητουντες στησαι τη δικαιοσυνη του θεου ουχ υπεταγησαν

Versus

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
αγνοουντες γαρ την του θεου δικαιοσυνην και την ιδιαν δικαιοσυνην ζητουντες στησαι τη δικαιοσυνη του θεου ουχ υπεταγησαν

4 For Christ is the end of the law unto righteousness to every one that believeth.
τελος γαρ νομου χριστος εις δικαιοσυνην παντι τω πιστευοντι

Versus

For Christ [is] the end of the law for righteousness to every one that believeth.
τελος γαρ νομου χριστος εις δικαιοσυνην παντι τω πιστευοντι

5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

μουσης γαρ γραφει οτι την δικαιοσυνην την εκ νομου ο ποιησας ανθρωπος ζησεται εν αυτη

Versus

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

μουσης γαρ γραφει την δικαιοσυνην την εκ του νομου οτι ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις

6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)

η δε εκ πιστεως δικαιοσυνη ουτως λεγει μη ειπης εν τη καρδια σου τις αναβησεται εις τον ουρανον τουτ εστιν χριστον καταγαγειν

Versus

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)

η δε εκ πιστεως δικαιοσυνη ουτως λεγει μη ειπης εν τη καρδια σου τις αναβησεται εις τον ουρανον τουτ εστιν χριστον καταγαγειν

7 or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.)

η τις καταβησεται εις την αβυσσον τουτ εστιν χριστον εκ νεκρων αναγαγειν

Versus

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

η τις καταβησεται εις την αβυσσον τουτ εστιν χριστον εκ νεκρων αναγαγειν

8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:

αλλα τι λεγει εγγυς σου το ρημα εστιν εν τω στοματι σου και εν τη καρδια σου τουτ εστιν το ρημα της πιστεως ο κηρυσσομεν

Versus

But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;

αλλα τι λεγει εγγυς σου το ρημα εστιν εν τω στοματι σου και εν τη καρδια σου τουτ εστιν το ρημα της πιστεως ο κηρυσσομεν

- 9 because if thou shalt confess with thy mouth Jesus [as] Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:
οτι εαν ομολογησης το ρημα εν τω στοματι σου οτι κυριος ιησους και πιστευσης εν τη καρδια σου οτι ο θεος αυτον ηγειρεν εκ νεκρων σωθηση

Versus

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved
οτι εαν ομολογησης εν τω στοματι σου κυριον ιησουν και πιστευσης εν τη καρδια σου οτι ο θεος αυτον ηγειρεν εκ νεκρων σωθηση

- 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
καρδια γαρ πιστευεται εις δικαιοσυνην στοματι δε ομολογεται εις σωτηριαν

Versus

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
καρδια γαρ πιστευεται εις δικαιοσυνην στοματι δε ομολογεται εις σωτηριαν

- 11 For the scripture saith, Whosoever believeth on him shall not be put to shame.
λεγει γαρ η γραφη πας ο πιστευων επ αυτω ου καταισχυνησεται

Versus

For the scripture saith, Whosoever believeth on him shall not be ashamed.
λεγει γαρ η γραφη πας ο πιστευων επ αυτω ου καταισχυνησεται

- 12 For there is no distinction between Jew and Greek: for the same [Lord] is Lord of all, and is rich unto all that call upon him:
ου γαρ εστιν διαστολη ιουδαιου τε και ελληνος ο γαρ αυτος κυριος παντων πλουτων εις παντας τους επικαλουμενους αυτον

Versus

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
ου γαρ εστιν διαστολη ιουδαιου τε και ελληνος ο γαρ αυτος κυριος παντων πλουτων εις παντας τους επικαλουμενους αυτον

13 for, Whosoever shall call upon the name of the Lord shall be saved.

πας γαρ ος αν επικαλεσηται το ονομα κυριου σωθησεται

Versus

For whosoever shall call upon the name of the Lord shall be saved.

πας γαρ ος αν επικαλεσηται το ονομα κυριου σωθησεται

14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

πως ουν επικαλεσονται εις ον ουκ επιστευσαν πως δε πιστευσωσιν ου ουκ ηκουσαν πως δε ακουσωσιν χωρις κηρυσσοντος

Versus

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

πως ουν επικαλεσονται εις ον ουκ επιστευσαν πως δε πιστευσουσιν ου ουκ ηκουσαν πως δε ακουσουσιν χωρις κηρυσσοντος

15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

πως δε κηρυξωσιν εαν μη αποσταλωσιν καθαπερ γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενων αγαθα

Versus

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

πως δε κηρυξουσιν εαν μη αποσταλωσιν καθως γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενων ειρηνην των ευαγγελιζομενων τα αγαθα

16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?

αλλ ου παντες υπηκουσαν τω ευαγγελιω ησαιας γαρ λεγει κυριε τις επιστευσεν τη ακοη ημων

Versus

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

αλλ ου παντες υπηκουσαν τω ευαγγελιω ησαιας γαρ λεγει κυριε τις επιστευσεν τη ακοη ημων

17 So belief [cometh] of hearing, and hearing by the word of Christ.

αρα η πιστις εξ ακοης η δε ακοη δια ρηματος χριστου

Versus

So then faith [cometh] by hearing, and hearing by the word of God.

αρα η πιστις εξ ακοης η δε ακοη δια ρηματος θεου

18 But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world.

αλλα λεγω μη ουκ ηκουσαν μενουγγε εις πασαν την γην εξηλθεν ο φθογγος αυτων και εις τα περατα της οικουμενης τα ρηματα αυτων

Versus

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

αλλα λεγω μη ουκ ηκουσαν μενουγγε εις πασαν την γην εξηλθεν ο φθογγος αυτων και εις τα περατα της οικουμενης τα ρηματα αυτων

19 But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.

αλλα λεγω μη ισραηλ ουκ εγνω πρωτος μουσης λεγει εγω παραζηλωσω υμας επ ουκ εθνει επ εθνει ασυνετω παροργιω υμας

Versus

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you.

αλλα λεγω μη ουκ εγνω ισραηλ πρωτος μουσης λεγει εγω παραζηλωσω υμας επ ουκ εθνει επι εθνει ασυνετω παροργιω υμας

20 And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me.

ησαιας δε αποτολμα και λεγει ευρεθην τοις εμε μη ζητουσιν εμφανης εγενομην τοις εμε μη επερωτωσιν

Versus

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

ησαιας δε αποτολμα και λεγει ευρεθην τοις εμε μη ζητουσιν εμφανης εγενομην τοις εμε μη επερωτωσιν

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.
προς δε τον ισραηλ λεγει ολην την ημεραν εξεπετασα τας χειρας μου προς λαον απειθουντα και αντιλεγοντα

Versus

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.
προς δε τον ισραηλ λεγει ολην την ημεραν εξεπετασα τας χειρας μου προς λαον απειθουντα και αντιλεγοντα

1 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
λεγω ουν μη απωσατο ο θεος τον λαον αυτου μη γενοιτο και γαρ εγω ισραηλιτης ειμι εκ σπερματος αβρααμ φυλης βενιαμιν

Versus

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.
λεγω ουν μη απωσατο ο θεος τον λαον αυτου μη γενοιτο και γαρ εγω ισραηλιτης ειμι εκ σπερματος αβρααμ φυλης βενιαμιν

2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel:
ουκ απωσατο ο θεος τον λαον αυτου ον προεγνω η ουκ οιδατε εν ηλια τι λεγει η γραφη ως εντυγχανει τω θεω κατα του ισραηλ

Versus

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,
ουκ απωσατο ο θεος τον λαον αυτου ον προεγνω η ουκ οιδατε εν ηλια τι λεγει η γραφη ως εντυγχανει τω θεω κατα του ισραηλ λεγων

3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life.
κυριε τους προφητας σου απεκτειναν τα θυσιαστηρια σου κατεσκαψαν καγω υπελειφθην μονος και ζητουσιν την ψυχην μου

Versus

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
κυριε τους προφητας σου απεκτειναν και τα θυσιαστηρια σου κατεσκαψαν καγω υπελειφθην μονος και ζητουσιν την ψυχην μου

- 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.
αλλα τι λεγει αυτω ο χρηματισμος κατελιπον εμαυτω επτακισχιλιους ανδρας οιτινες ουκ εκαμψαν γονυ τη βααλ

Versus

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal.
αλλα τι λεγει αυτω ο χρηματισμος κατελιπον εμαυτω επτακισχιλιους ανδρας οιτινες ουκ εκαμψαν γονυ τη βααλ

- 5 Even so then at this present time also there is a remnant according to the election of grace.
ουτως ουν και εν τω νυν καιρω λειμμα κατ εκλογην χαριτος γεγονεν

Versus

Even so then at this present time also there is a remnant according to the election of grace.
ουτως ουν και εν τω νυν καιρω λειμμα κατ εκλογην χαριτος γεγονεν

- 6 But if it is by grace, it is no more of works: otherwise grace is no more grace.
ει δε χαριτι ουκετι εξ εργαων επει η χαρις ουκετι γινεται χαρις

Versus

And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.
ει δε χαριτι ουκετι εξ εργαων επει η χαρις ουκετι γινεται χαρις ει δε εξ εργαων ουκετι εστιν χαρις επει το εργον ουκετι εστιν εργον

- 7 What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:
τι ουν ο επιζητει ισραηλ τουτου ουκ επετυχεν η δε εκλογη επετυχεν οι δε λοιποι επωρωθησαν

Versus

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
τι ουν ο επιζητει ισραηλ τουτου ουκ επετυχεν η δε εκλογη επετυχεν οι δε λοιποι επωρωθησαν

- 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.
καθαπερ γεγραπται εδωκεν αυτοις ο θεος πνευμα κατανυξεως οφθαλμους του μη βλεπειν και ωτα του μη ακουειν εως της σημερον ημερας

Versus

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day
καθως γεγραπται εδωκεν αυτοις ο θεος πνευμα κατανυξεως οφθαλμους του μη βλεπειν και ωτα του μη ακουειν εως της σημερον ημερας

-
- 9 And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:
και δαυιδ λεγει γενηθητω η τραπεζα αυτων εις παγίδα και εις θηραν και εις σκανδαλον και εις ανταποδομα αυτοις

Versus

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:
και δαβιδ λεγει γενηθητω η τραπεζα αυτων εις παγίδα και εις θηραν και εις σκανδαλον και εις ανταποδομα αυτοις

-
- 10 Let their eyes be darkened, that they may not see, And bow thou down their back always.
σκοτισθητωσαν οι οφθαλμοι αυτων του μη βλεπειν και τον νωτον αυτων δια παντος συγκαμψον

Versus

Let their eyes be darkened, that they may not see, and bow down their back alway.
σκοτισθητωσαν οι οφθαλμοι αυτων του μη βλεπειν και τον νωτον αυτων διαπαντος συγκαμψον

-
- 11 I say then, Did they stumble that they might fall? God forbid: but by their fall salvation [is come] unto the Gentiles, to provoke them to jealousy.
λεγω ουν μη επταισαν ινα πεσωσιν μη γενοιτο αλλα τω αυτων παραπτωματι η σωτηρια τοις εθνεσιν εις το παραζηλωσαι αυτους

Versus

I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

λεγω ουν μη επταισαν ινα πεσωσιν μη γενοιτο αλλα τω αυτων παραπτωματι η σωτηρια τοις εθνεσιν εις το παραζηλωσαι αυτους

- 12 Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
ει δε το παραπτωμα αυτων πλουτος κοσμου και το ηττημα αυτων πλουτος εθνων ποσω μαλλον το πληρωμα αυτων

Versus

Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
ει δε το παραπτωμα αυτων πλουτος κοσμου και το ηττημα αυτων πλουτος εθνων ποσω μαλλον το πληρωμα αυτων

-
- 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;
υμιν δε λεγω τοις εθνεσιν εφ οσον μεν ουν ειμι εγω εθνων αποστολος την διακονιαν μου δοξαζω

Versus

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
υμιν γαρ λεγω τοις εθνεσιν εφ οσον μεν ειμι εγω εθνων αποστολος την διακονιαν μου δοξαζω

-
- 14 if by any means I may provoke to jealousy [them that are] my flesh, and may save some of them.
ει πως παραζηλωσω μου την σαρκα και σωσω τινας εξ αυτων

Versus

If by any means I may provoke to emulation [them which are] my flesh, and might save some of them.
ει πως παραζηλωσω μου την σαρκα και σωσω τινας εξ αυτων

-
- 15 For if the casting away of them [is] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?
ει γαρ η αποβολη αυτων καταλλαγη κοσμου τις η προσλημψις ει μη ζωη εκ νεκρων

Versus

For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?
ει γαρ η αποβολη αυτων καταλλαγη κοσμου τις η προσλημψις ει μη ζωη εκ νεκρων

16 And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.

ει δε η απαρχη αγια και το φυραμα και ει η ριζα αγια και οι κλαδοι

Versus

For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

ει δε η απαρχη αγια και το φυραμα και ει η ριζα αγια και οι κλαδοι

17 But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;

ει δε τινες των κλαδων εξεκλασθησαν συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις και συγκοινωνος της ριζης της ποτητος της ελαιας εγενου

Versus

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

ει δε τινες των κλαδων εξεκλασθησαν συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις και συγκοινωνος της ριζης και της ποτητος της ελαιας εγενου

18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

μη κατακαυχω των κλαδων ει δε κατακαυχασαι ου συ την ριζαν βασταζεις αλλα η ριζα σε

Versus

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

μη κατακαυχω των κλαδων ει δε κατακαυχασαι ου συ την ριζαν βασταζεις αλλ η ριζα σε

19 Thou wilt say then, Branches were broken off, that I might be grafted in.

ερεις ουν εξεκλασθησαν κλαδοι ινα εγω εγκεντρισθω

Versus

Thou wilt say then, The branches were broken off, that I might be grafted in.

ερεις ουν εξεκλασθησαν οι κλαδοι ινα εγω εγκεντρισθω

20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:
καλως τη απιστια εξεκλασθησαν συ δε τη πιστει εστηκας μη υψηλα φρονει αλλα φοβου

Versus

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
καλως τη απιστια εξεκλασθησαν συ δε τη πιστει εστηκας μη υψηλοφρονει αλλα φοβου

21 for if God spared not the natural branches, neither will he spare thee.
ει γαρ ο θεος των κατα φυσιν κλαδων ουκ εφεισατο ουδε σου φεισεται

Versus

For if God spared not the natural branches, [take heed] lest he also spare not thee.
ει γαρ ο θεος των κατα φυσιν κλαδων ουκ εφεισατο μηπως ουδε σου φεισεται

22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God`s goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

ιδε ουν χρηστοτητα και αποτομιαν θεου επι μεν τους πεσοντας αποτομια επι δε σε χρηστοτης θεου εαν επιμενης τη χρηστοτητι επει και συ εκκοπησ

Versus

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off.

ιδε ουν χρηστοτητα και αποτομιαν θεου επι μεν τους πεσοντας αποτομιαν επι δε σε χρηστοτητα εαν επιμεινης τη χρηστοτητι επει και συ εκκοπηση

23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.
κακεινοι δε εαν μη επιμενωσιν τη απιστια εγκεντρισθησονται δυνατος γαρ εστιν ο θεος παλιν εγκεντρισαι αυτους

Versus

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.
και εκεινοι δε εαν μη επιμεινωσιν τη απιστια εγκεντρισθησονται δυνατος γαρ εστιν ο θεος παλιν εγκεντρισαι αυτους

- 24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural [branches], be grafted into their own olive tree?

ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαιου και παρα φυσιν ενεκεντρισθης εις καλλιελαιον ποσω μαλλον ουτοι οι κατα φυσιν εγκεντρισθησονται

Versus

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαιου και παρα φυσιν ενεκεντρισθης εις καλλιελαιον ποσω μαλλον ουτοι οι κατα φυσιν εγκεντρισθησονται τη ιδια ελαια

-
- 25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

ου γαρ θελω υμας αγνοειν αδελφοι το μυστηριον τουτο ινα μη ητε εν εαυτοις φρονιμοι οτι πωρωσις απο μερους τω ισραηλ γεγονεν αχρις ου το πλη

Versus

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

ου γαρ θελω υμας αγνοειν αδελφοι το μυστηριον τουτο ινα μη ητε παρ εαυτοις φρονιμοι οτι πωρωσις απο μερους τω ισραηλ γεγονεν αχρις ου το πληρωμα των εθνων εισελθη

-
- 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: και ουτως πας ισραηλ σωθησεται καθως γεγραπται ηξει εκ σιων ο ρυομενος αποστρεψει ασεβειας απο ιακωβ

Versus

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

και ουτως πας ισραηλ σωθησεται καθως γεγραπται ηξει εκ σιων ο ρυομενος και αποστρεψει ασεβειας απο ιακωβ

-
- 27 And this is my covenant unto them, When I shall take away their sins.

και αυτη αυτοις η παρ εμου διαθηκη οταν αφελωμαι τας αμαρτιας αυτων

Versus

For this [is] my covenant unto them, when I shall take away their sins.

και αυτη αυτοις η παρ εμου διαθηκη οταν αφελωμαι τας αμαρτιας αυτων

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers` sake.

κατα μεν το ευαγγελιον εχθροι δι υμας κατα δε την εκλογην αγαπητοι δια τους πατερας

Versus

As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for the fathers' sakes.

κατα μεν το ευαγγελιον εχθροι δι υμας κατα δε την εκλογην αγαπητοι δια τους πατερας

29 For the gifts and the calling of God are not repented of.

αμεταμελητα γαρ τα χαρισματα και η κλησις του θεου

Versus

For the gifts and calling of God [are] without repentance.

αμεταμελητα γαρ τα χαρισματα και η κλησις του θεου

30 For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience,

ωσπερ γαρ υμεις ποτε ηπειθησατε τω θεω νυν δε ηλεθητε τη τουτων απειθεια

Versus

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

ωσπερ γαρ και υμεις ποτε ηπειθησατε τω θεω νυν δε ηλεθητε τη τουτων απειθεια

31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.

ουτως και ουτοι νυν ηπειθησαν τω υμετερω ελεει ινα και αυτοι νυν ελεθηθωσιν

Versus

Even so have these also now not believed, that through your mercy they also may obtain mercy.

ουτως και ουτοι νυν ηπειθησαν τω υμετερω ελεει ινα και αυτοι ελεθηθωσιν

32 For God hath shut up all unto disobedience, that he might have mercy upon all.
συνεκλεισεν γαρ ο θεος τους παντας εις απειθειαν ινα τους παντας ελεηση

Versus

For God hath concluded them all in unbelief, that he might have mercy upon all.
συνεκλεισεν γαρ ο θεος τους παντας εις απειθειαν ινα τους παντας ελεηση

33 O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!
ω βαθος πλουτου και σοφιας και γνωσεως θεου ως ανεξεραυνητα τα κριματα αυτου και ανεξιχνιαστοι αι οδοι αυτου

Versus

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!
ω βαθος πλουτου και σοφιας και γνωσεως θεου ως ανεξερευνητα τα κριματα αυτου και ανεξιχνιαστοι αι οδοι αυτου

34 For who hath known the mind of the Lord? or who hath been his counsellor?
τις γαρ εγνω νουν κυριου η τις συμβουλος αυτου εγενετο

Versus

For who hath known the mind of the Lord? or who hath been his counsellor?
τις γαρ εγνω νουν κυριου η τις συμβουλος αυτου εγενετο

35 or who hath first given to him, and it shall be recompensed unto him again?
η τις προεδωκεν αυτω και ανταποδοθησεται αυτω

Versus

Or who hath first given to him, and it shall be recompensed unto him again?
η τις προεδωκεν αυτω και ανταποδοθησεται αυτω

36 For of him, and through him, and unto him, are all things. To him [be] the glory for ever. Amen.

οτι εξ αυτου και δι αυτου και εις αυτον τα παντα αυτω η δοξα εις τους αιωνας αμην

Versus

For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.

οτι εξ αυτου και δι αυτου και εις αυτον τα παντα αυτω η δοξα εις τους αιωνας αμην

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your spiritual service.

παρακαλω ουν υμας αδελφοι δια των οικτιρμων του θεου παραστησαι τα σωματα υμων θυσιαν ζωσαν αγιαν τω θεω ευαρεστον την λογικην λατρευαν

Versus

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

παρακαλω ουν υμας αδελφοι δια των οικτιρμων του θεου παραστησαι τα σωματα υμων θυσιαν ζωσαν αγιαν ευαρεστον τω θεω την λογικην λατρευαν υμων

2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.

και μη συσχηματιζεσθε τω αιωνι τουτω αλλα μεταμορφουσθε τη ανακαινωσει του νοου εις το δοκιμαζειν υμας τι το θελημα του θεου το αγαθον και ευαρεστον και τελειον

Versus

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

και μη συσχηματιζεσθε τω αιωνι τουτω αλλα μεταμορφουσθε τη ανακαινωσει του νοου υμων εις το δοκιμαζειν υμας τι το θελημα του θεου το αγαθον και ευαρεστον και τελειον

- 3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith.

λεγω γαρ δια της χαριτος της δοθεισης μοι παντι τω οντι εν υμιν μη υπερφρονειν παρ ο δει φρονειν αλλα φρονειν εις το σωφρονειν εκαστω ως ο θεο

Versus

For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

λεγω γαρ δια της χαριτος της δοθεισης μοι παντι τω οντι εν υμιν μη υπερφρονειν παρ ο δει φρονειν αλλα φρονειν εις το σωφρονειν εκαστω ως ο θεο
ς εμερισεν μετρον πιστεως

-
- 4 For even as we have many members in one body, and all the members have not the same office:

καθαπερ γαρ εν ενι σωματι πολλα μελη εχομεν τα δε μελη παντα ου την αυτην εχει πραξιν

Versus

For as we have many members in one body, and all members have not the same office:

καθαπερ γαρ εν ενι σωματι μελη πολλα εχομεν τα δε μελη παντα ου την αυτην εχει πραξιν

-
- 5 so we, who are many, are one body in Christ, and severally members one of another.

ουτως οι πολλοι εν σωμα εσμεν εν χριστω το δε καθ εις αλληλων μελη

Versus

So we, [being] many, are one body in Christ, and every one members one of another.

ουτως οι πολλοι εν σωμα εσμεν εν χριστω ο δε καθ εις αλληλων μελη

-
- 6 And having gifts differing according to the grace that was given to us, whether prophecy, [let us prophesy] according to the proportion of our faith; εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα ειτε προφητειαν κατα την αναλογιαν της πιστεως

Versus

Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;

εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα ειτε προφητειαν κατα την αναλογιαν της πιστεως

7 or ministry, [let us give ourselves] to our ministry; or he that teacheth, to his teaching;
ειτε διακονιαν εν τη διακονια ειτε ο διδασκων εν τη διδασκαλια

Versus

Or ministry, [let us wait] on [our] ministering; or he that teacheth, on teaching;
ειτε διακονιαν εν τη διακονια ειτε ο διδασκων εν τη διδασκαλια

8 or he that exhorteth, to his exhorting: he that giveth, [let him do it] with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

ειτε ο παρακαλων εν τη παρακλησει ο μεταδιδους εν απλοτητι ο προισταμενος εν σπουδη ο ελεων εν ιλαροτητι

Versus

Or he that exhorteth, on exhortation: he that giveth, [let him do it] with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

ειτε ο παρακαλων εν τη παρακλησει ο μεταδιδους εν απλοτητι ο προισταμενος εν σπουδη ο ελεων εν ιλαροτητι

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

η αγαπη ανυποκριτος αποστυγουντες το πονηρον κολλωμενοι τω αγαθω

Versus

[Let] love be without dissimulation. Abhor that which is evil; cleave to that which is good.

η αγαπη ανυποκριτος αποστυγουντες το πονηρον κολλωμενοι τω αγαθω

10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

τη φιλαδελφια εις αλληλους φιλοστοργοι τη τιμη αλληλους προηγουμενοι

Versus

[Be] kindly affectioned one to another with brotherly love; in honour preferring one another;

τη φιλαδελφια εις αλληλους φιλοστοργοι τη τιμη αλληλους προηγουμενοι

11 in diligence not slothful; fervent in spirit; serving the Lord;
τη σπουδη μη οκνηροι τω πνευματι ζεοντες τω κυριω δουλευοντες

Versus

Not slothful in business; fervent in spirit; serving the Lord;
τη σπουδη μη οκνηροι τω πνευματι ζεοντες τω καιρω δουλευοντες

12 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;
τη ελπιδι χαιροντες τη θλιψει υπομενοντες τη προσευχη προσκαρτερουντες

Versus

Rejoicing in hope; patient in tribulation; continuing instant in prayer;
τη ελπιδι χαιροντες τη θλιψει υπομενοντες τη προσευχη προσκαρτερουντες

13 communicating to the necessities of the saints; given to hospitality.
ταις χρειαις των αγιων κοινωνουντες την φιλοξενιαν διωκοντες

Versus

Distributing to the necessity of saints; given to hospitality.
ταις χρειαις των αγιων κοινωνουντες την φιλοξενιαν διωκοντες

14 Bless them that persecute you; bless, and curse not.
ευλογειτε τους διωκοντας ευλογειτε και μη καταρασθε

Versus

Bless them which persecute you: bless, and curse not.
ευλογειτε τους διωκοντας υμας ευλογειτε και μη καταρασθε

15 Rejoice with them that rejoice; weep with them that weep.

χαιρειν μετα χαιροντων κλαιειν μετα κλαιοντων

Versus

Rejoice with them that do rejoice, and weep with them that weep.

χαιρειν μετα χαιροντων και κλαιειν μετα κλαιοντων

16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceit

το αυτο εις αλληλους φρονουντες μη τα υψηλα φρονουντες αλλα τοις ταπεινοις συναπαγομενοι μη γινεσθε φρονιμοι παρ εαυτοις

Versus

[Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

το αυτο εις αλληλους φρονουντες μη τα υψηλα φρονουντες αλλα τοις ταπεινοις συναπαγομενοι μη γινεσθε φρονιμοι παρ εαυτοις

17 Render to no man evil for evil. Take thought for things honorable in the sight of all men.

μηδενι κακον αντι κακου αποδιδοντες προνοουμενοι καλα ενωπιον παντων ανθρωπων

Versus

Recompense to no man evil for evil. Provide things honest in the sight of all men.

μηδενι κακον αντι κακου αποδιδοντες προνοουμενοι καλα ενωπιον παντων ανθρωπων

18 If it be possible, as much as in you lieth, be at peace with all men.

ει δυνατον το εξ υμων μετα παντων ανθρωπων ειρηνευοντες

Versus

If it be possible, as much as lieth in you, live peaceably with all men.

ει δυνατον το εξ υμων μετα παντων ανθρωπων ειρηνευοντες

19 Avenge not yourselves, beloved, but give place unto the wrath [of God]: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

μη εαυτους εκδικουντες αγαπητοι αλλα δοτε τοπον τη οργη γεγραπται γαρ εμοι εκδικησις εγω ανταποδωσω λεγει κυριος

Versus

Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

μη εαυτους εκδικουντες αγαπητοι αλλα δοτε τοπον τη οργη γεγραπται γαρ εμοι εκδικησις εγω ανταποδωσω λεγει κυριος

20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

αλλα εαν πεινα ο εχθρος σου ψωμιζε αυτον εαν διψα ποτιζε αυτον τουτο γαρ ποιων ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου

Versus

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

εαν ουν πεινα ο εχθρος σου ψωμιζε αυτον εαν διψα ποτιζε αυτον τουτο γαρ ποιων ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου

21 Be not overcome of evil, but overcome evil with good.

μη νικω υπο του κακου αλλα νικα εν τω αγαθω το κακον

Versus

Be not overcome of evil, but overcome evil with good.

μη νικω υπο του κακου αλλα νικα εν τω αγαθω το κακον

1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the [powers] that be are ordained of God.

πασα ψυχη εξουσιαις υπερεχουσiais υποτασσεσθω ου γαρ εστιν εξουσια ει μη υπο θεου αι δε ουσαι υπο θεου τεταγμεναι εισιν

Versus

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

πασα ψυχη εξουσιαις υπερεχουσiais υποτασσεσθω ου γαρ εστιν εξουσια ει μη απο θεου αι δε ουσαι εξουσιαι υπο του θεου τεταγμεναι εισιν

- 2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.
ωστε ο αντιστασσομενος τη εξουσια τη του θεου διαταγη ανθεστηκεν οι δε ανθεστηκοτες εαυτοις κριμα λημψονται

Versus

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
ωστε ο αντιστασσομενος τη εξουσια τη του θεου διαταγη ανθεστηκεν οι δε ανθεστηκοτες εαυτοις κριμα λημψονται

- 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

οι γαρ αρχοντες ουκ εισιν φοβος τω αγαθω εργω αλλα τω κακω θελεις δε μη φοβεισθαι την εξουσιαν το αγαθον ποιει και εξεις επαινον εξ αυτης

Versus

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

οι γαρ αρχοντες ουκ εισιν φοβος των αγαθων εργων αλλα των κακων θελεις δε μη φοβεισθαι την εξουσιαν το αγαθον ποιει και εξεις επαινον εξ αυτης

- 4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

θεου γαρ διακονος εστιν σοι εις το αγαθον εαν δε το κακον ποιης φοβου ου γαρ εικη την μαχαιραν φορει θεου γαρ διακονος εστιν εκδικος εις οργην

Versus

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.

θεου γαρ διακονος εστιν σοι εις το αγαθον εαν δε το κακον ποιης φοβου ου γαρ εικη την μαχαιραν φορει θεου γαρ διακονος εστιν εκδικος εις οργην τω το κακον πρασσοντι

- 5 Wherefore [ye] must needs be in subjection, not only because of the wrath, but also for conscience' sake.

διο αναγκη υποτασσεσθαι ου μονον δια την οργην αλλα και δια την συνειδησιν

Versus

Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake.

διο αναγκη υποτασσεσθαι ου μονον δια την οργην αλλα και δια την συνειδησιν

- 6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

δια τουτο γαρ και φορους τελειτε λειτουργοι γαρ θεου εισιν εις αυτο τουτο προσκαρτερουντες

Versus

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

δια τουτο γαρ και φορους τελειτε λειτουργοι γαρ θεου εισιν εις αυτο τουτο προσκαρτερουντες

- 7 Render to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.

αποδοτε πασιν τας οφειλας τω τον φορον τον φορον τω το τελος το τελος τω τον φοβον τον φοβον τω την τιμην την τιμην

Versus

Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour.

αποδοτε ουν πασιν τας οφειλας τω τον φορον τον φορον τω το τελος το τελος τω τον φοβον τον φοβον τω την τιμην την τιμην

- 8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

μηδενι μηδεν οφειλετε ει μη το αλληλους αγαπαν ο γαρ αγαπων τον ετερον νομον πεπληρωκεν

Versus

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

μηδενι μηδεν οφειλετε ει μη το αγαπαν αλληλους ο γαρ αγαπων τον ετερον νομον πεπληρωκεν

- 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it summed up in this word, namely, Thou shalt love thy neighbor as thyself.

το γαρ ου μοιχευσεις ου φονευσεις ου κλεψεις ουκ επιθυμησεις και ει τις ετερα εντολη εν τω λογω τουτω ανακεφαλαιουται [εν τω] αγαπησεις τον π

Versus

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

το γαρ ου μοιχευσεις ου φονευσεις ου κλεψεις ου ψευδομαρτυρησεις ουκ επιθυμησεις και ει τις ετερα εντολη εν τουτω τω λογω ανακεφαλαιουται εν τω αγαπησεις τον πλησιον σου ως εαυτον

10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

η αγαπη τω πλησιον κακον ουκ εργαζεται πληρωμα ουν νομου η αγαπη

Versus

Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.

η αγαπη τω πλησιον κακον ουκ εργαζεται πληρωμα ουν νομου η αγαπη

11 And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed.

και τουτο ειδοτες τον καιρον οτι ωρα ηδη υμας εξ υπνου εγερθηναι νυν γαρ εγγυτερον ημων η σωτηρια η οτε επιστευσαμεν

Versus

And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.

και τουτο ειδοτες τον καιρον οτι ωρα ημας ηδη εξ υπνου εγερθηναι νυν γαρ εγγυτερον ημων η σωτηρια η οτε επιστευσαμεν

12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

η νυξ προεκοπεν η δε ημερα ηγγικεν αποθωμεθα ουν τα εργα του σκοτους ενδυσωμεθα [δε] τα οπλα του φωτος

Versus

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

η νυξ προεκοπεν η δε ημερα ηγγικεν αποθωμεθα ουν τα εργα του σκοτους και ενδυσωμεθα τα οπλα του φωτος

13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

ως εν ημερα ευσημονως περιπατησωμεν μη κωμοις και μεθαις μη κοιταις και ασελγειαις μη εριδι και ζηλω

Versus

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

ως εν ημερα ευσημονως περιπατησωμεν μη κωμοις και μεθαις μη κοιταις και ασελγειαις μη εριδι και ζηλω

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].
αλλα ενδυσασθε τον κυριον ιησουν χριστον και της σαρκος προνοιαν μη ποιεισθε εις επιθυμιας

Versus

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].
αλλ ενδυσασθε τον κυριον ιησουν χριστον και της σαρκος προνοιαν μη ποιεισθε εις επιθυμιας

1 But him that is weak in faith receive ye, [yet] not for decision of scruples.
τον δε ασθενουντα τη πιστει προσλαμβανεσθε μη εις διακρισεις διαλογισμων

Versus

Him that is weak in the faith receive ye, [but] not to doubtful disputations.
τον δε ασθενουντα τη πιστει προσλαμβανεσθε μη εις διακρισεις διαλογισμων

2 One man hath faith to eat all things: but he that is weak eateth herbs.
ος μεν πιστευει φαγειν παντα ο δε ασθενων λαχανα εσθιει

Versus

For one believeth that he may eat all things: another, who is weak, eateth herbs.
ος μεν πιστευει φαγειν παντα ο δε ασθενων λαχανα εσθιει

3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.
ο εσθιων τον μη εσθιοντα μη εξουθενειτω ο δε μη εσθιων τον εσθιοντα μη κρινετω ο θεος γαρ αυτον προσελαβετο

Versus

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
ο εσθιων τον μη εσθιοντα μη εξουθενειτω και ο μη εσθιων τον εσθιοντα μη κρινετω ο θεος γαρ αυτον προσελαβετο

- 4 Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.

συ τις ει ο κρινων αλλοτριον οικετην τω ιδιω κυριω στηκει η πιπτει σταθησεται δε δυναται γαρ ο κυριος στησαι αυτον

Versus

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

συ τις ει ο κρινων αλλοτριον οικετην τω ιδιω κυριω στηκει η πιπτει σταθησεται δε δυνατος γαρ εστιν ο θεος στησαι αυτον

-
- 5 One man esteemeth one day above another: another esteemeth every day [alike]. Let each man be fully assured in his own mind.

ος μεν [γαρ] κρινει ημεραν παρ ημεραν ος δε κρινει πασαν ημεραν εκαστος εν τω ιδιω νοι πληροφορεισθω

Versus

One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully persuaded in his own mind.

ος μεν κρινει ημεραν παρ ημεραν ος δε κρινει πασαν ημεραν εκαστος εν τω ιδιω νοι πληροφορεισθω

-
- 6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.

ο φρονων την ημεραν κυριω φρονει και ο εσθιων κυριω εσθιει ευχαριστη γαρ τω θεω και ο μη εσθιων κυριω ουκ εσθιει και ευχαριστη τω θεω

Versus

He that regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

ο φρονων την ημεραν κυριω φρονει και ο μη φρονων την ημεραν κυριω ου φρονει ο εσθιων κυριω εσθιει ευχαριστη γαρ τω θεω και ο μη εσθιων κυριω ουκ εσθιει και ευχαριστη τω θεω

-
- 7 For none of us liveth to himself, and none dieth to himself.

ουδεις γαρ ημων εαυτω ζη και ουδεις εαυτω αποθνησκει

Versus

For none of us liveth to himself, and no man dieth to himself.

ουδεις γαρ ημων εαυτω ζη και ουδεις εαυτω αποθνησκει

- 8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
εαν τε γαρ ζωμεν τω κυριω ζωμεν εαν τε αποθνησκωμεν τω κυριω αποθνησκομεν εαν τε ουν ζωμεν εαν τε αποθνησκωμεν του κυριου εσμεν

Versus

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
εαν τε γαρ ζωμεν τω κυριω ζωμεν εαν τε αποθνησκωμεν τω κυριω αποθνησκομεν εαν τε ουν ζωμεν εαν τε αποθνησκωμεν του κυριου εσμεν

-
- 9 For to this end Christ died and lived [again], that he might be Lord of both the dead and the living.
εις τουτο γαρ χριστος απεθανεν και εξησεν ινα και νεκρων και ζωντων κυριευση

Versus

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
εις τουτο γαρ χριστος και απεθανεν και ανεστη και ανεζησεν ινα και νεκρων και ζωντων κυριευση

-
- 10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον αδελφον σου παντες γαρ παραστησομεθα τω βηματι του θεου

Versus

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον αδελφον σου παντες γαρ παραστησομεθα τω βηματι του χριστου

-
- 11 For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.

γεγραπται γαρ ζω εγω λεγει κυριος οτι εμοι καμψει παν γονυ και πασα γλωσσα εξομολογησεται τω θεω

Versus

For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
γεγραπται γαρ ζω εγω λεγει κυριος οτι εμοι καμψει παν γονυ και πασα γλωσσα εξομολογησεται τω θεω

- 12 So then each one of us shall give account of himself to God.
αρα [ουν] εκαστος ημων περι εαυτου λογον δωσει [τω θεω]

Versus

So then every one of us shall give account of himself to God.
αρα ουν εκαστος ημων περι εαυτου λογον δωσει τω θεω

-
- 13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother`s way, or an occasion of falling.

μηκετι ουν αλληλους κρινωμεν αλλα τουτο κρινατε μαλλον το μη τιθηναι προσκομμα τω αδελφω η σκανδαλον

Versus

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way: μηκετι ουν αλληλους κρινωμεν αλλα τουτο κρινατε μαλλον το μη τιθηναι προσκομμα τω αδελφω η σκανδαλον

-
- 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

οιδα και πεπεισμαι εν κυριω ιησου οτι ουδεν κοινον δι εαυτου ει μη τω λογιζομενω τι κοινον ειναι εκεινω κοινον

Versus

I know, and am persuaded by the Lord Jesus, that [there is] nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him [it is] unclean.

οιδα και πεπεισμαι εν κυριω ιησου οτι ουδεν κοινον δι εαυτου ει μη τω λογιζομενω τι κοινον ειναι εκεινω κοινον

-
- 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.
ει γαρ δια βρωμα ο αδελφος σου λυπειται ουκετι κατα αγαπην περιπαταις μη τω βρωματι σου εκεινον απολλυε υπερ ου χριστος απεθανεν

Versus

But if thy brother be grieved with [thy] meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
ει δε δια βρωμα ο αδελφος σου λυπειται ουκετι κατα αγαπην περιπαταις μη τω βρωματι σου εκεινον απολλυε υπερ ου χριστος απεθανεν

16 Let not then your good be evil spoken of:
μη βλασφημεισθω ουν υμων το αγαθον

Versus

Let not then your good be evil spoken of:
μη βλασφημεισθω ουν υμων το αγαθον

17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
ου γαρ εστιν η βασιλεια του θεου βρωσις και ποσις αλλα δικαιοσυνη και ειρηνη και χαρα εν πνευματι αγιω

Versus

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
ου γαρ εστιν η βασιλεια του θεου βρωσις και ποσις αλλα δικαιοσυνη και ειρηνη και χαρα εν πνευματι αγιω

18 For he that herein serveth Christ is well-pleasing to God, and approved of men.
ο γαρ εν τουτω δουλευων τω χριστω ευαρεστος τω θεω και δοκιμος τοις ανθρωποις

Versus

For he that in these things serveth Christ [is] acceptable to God, and approved of men.
ο γαρ εν τουτοις δουλευων τω χριστω ευαρεστος τω θεω και δοκιμος τοις ανθρωποις

19 So then let us follow after things which make for peace, and things whereby we may edify one another.
αρα ουν τα της ειρηνης διωκωμεν και τα της οικοδομης της εις αλληλους

Versus

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
αρα ουν τα της ειρηνης διωκωμεν και τα της οικοδομης της εις αλληλους

20 Overthrow not for meat`s sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.
μη ενεκεν βρωματος καταλυε το εργον του θεου παντα μεν καθαρα αλλα κακον τω ανθρωπω τω δια προσκομματος εσθιοντι
Versus

For meat destroy not the work of God. All things indeed [are] pure; but [it is] evil for that man who eateth with offence.
μη ενεκεν βρωματος καταλυε το εργον του θεου παντα μεν καθαρα αλλα κακον τω ανθρωπω τω δια προσκομματος εσθιοντι

21 It is good not to eat flesh, nor to drink wine, nor [to do anything] whereby thy brother stumbleth.
καλον το μη φαγειν κρεα μηδε πειν οινον μηδε εν ω ο αδελφος σου προσκοπτει

Versus

[It is] good neither to eat flesh, nor to drink wine, nor [any thing] whereby thy brother stumbleth, or is offended, or is made weak.
καλον το μη φαγειν κρεα μηδε πειν οινον μηδε εν ω ο αδελφος σου προσκοπτει η σκανδαλιζεται η ασθενει

22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.
συ πιστιν ην εχεις κατα σεαυτον εχε ενωπιον του θεου μακαριος ο μη κρινων εαυτον εν ω δοκιμαζει

Versus

Hast thou faith? have [it] to thyself before God. Happy [is] he that condemneth not himself in that thing which he alloweth.
συ πιστιν εχεις κατα σαυτον εχε ενωπιον του θεου μακαριος ο μη κρινων εαυτον εν ω δοκιμαζει

23 But he that doubteth is condemned if he eat, because [he eateth] not of faith; and whatsoever is not of faith is sin.
ο δε διακρινομενος εαν φαγη κατακεκριται οτι ουκ εκ πιστεως παν δε ο ουκ εκ πιστεως αμαρτια εστιν

Versus

And he that doubteth is damned if he eat, because [he eateth] not of faith: for whatsoever [is] not of faith is sin.
ο δε διακρινομενος εαν φαγη κατακεκριται οτι ουκ εκ πιστεως παν δε ο ουκ εκ πιστεως αμαρτια εστιν

- 1 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.
οφειλομεν δε ημεις οι δυνατοι τα ασθηνηματα των αδυνατων βασταζειν και μη εαυτοις αρεσκειν

Versus

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
οφειλομεν δε ημεις οι δυνατοι τα ασθηνηματα των αδυνατων βασταζειν και μη εαυτοις αρεσκειν

- 2 Let each one of us please his neighbor for that which is good, unto edifying.
εκαστος ημων τω πλησιον αρεσκετω εις το αγαθον προς οικοδομην

Versus

Let every one of us please [his] neighbour for [his] good to edification.
εκαστος γαρ ημων τω πλησιον αρεσκετω εις το αγαθον προς οικοδομην

- 3 For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.
και γαρ ο χριστος ουχ εαυτω ηρεσεν αλλα καθως γεγραπται οι ονειδισμοι των ονειδιζοντων σε επεπεσαν επ εμε

Versus

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
και γαρ ο χριστος ουχ εαυτω ηρεσεν αλλα καθως γεγραπται οι ονειδισμοι των ονειδιζοντων σε επεπεσον επ εμε

- 4 For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

οσα γαρ προεγραφη [παντα] εις την ημετεραν διδασκαλιαν εγραφη ινα δια της υπομονης και δια της παρακλησεως των γραφων την ελπιδα εχωμεν

Versus

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
οσα γαρ προεγραφη εις την ημετεραν διδασκαλιαν προεγραφη ινα δια της υπομονης και της παρακλησεως των γραφων την ελπιδα εχωμεν

- 5 Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:
ο δε θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο φρονειν εν αλληλοις κατα χριστον ιησουν

Versus

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
ο δε θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο φρονειν εν αλληλοις κατα χριστον ιησουν

-
- 6 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.
ινα ομοθυμαδον εν ενι στοματι δοξαζητε τον θεον και πατερα του κυριου ημων ιησου χριστου

Versus

That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.
ινα ομοθυμαδον εν ενι στοματι δοξαζητε τον θεον και πατερα του κυριου ημων ιησου χριστου

-
- 7 Wherefore receive ye one another, even as Christ also received you, to the glory of God.
διο προσλαμβανεσθε αλληλους καθως και ο χριστος προσελαβετο ημας εις δοξαν του θεου

Versus

Wherefore receive ye one another, as Christ also received us to the glory of God.
διο προσλαμβανεσθε αλληλους καθως και ο χριστος προσελαβετο ημας εις δοξαν θεου

-
- 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises [given] unto the father
λεγω γαρ χριστον διακονον γεγενησθαι περιτομης υπερ αληθειας θεου εις το βεβαιωσαι τας επαγγελιας των πατερων

Versus

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises [made] unto the fathers:
λεγω δε ιησουν χριστον διακονον γεγενησθαι περιτομης υπερ αληθειας θεου εις το βεβαιωσαι τας επαγγελιας των πατερων

- 9 and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And sing unto thy name.

τα δε εθνη υπερ ελεους δοξασαι τον θεον καθως γεγραπται δια τουτο εξομολογησομαι σοι εν εθνεσιν και τω ονοματι σου ψαλω

Versus

And that the Gentiles might glorify God for [his] mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

τα δε εθνη υπερ ελεους δοξασαι τον θεον καθως γεγραπται δια τουτο εξομολογησομαι σοι εν εθνεσιν και τω ονοματι σου ψαλω

-
- 10 And again he saith, Rejoice, ye Gentiles, with his people.

και παλιν λεγει ευφρανθητε εθνη μετα του λαου αυτου

Versus

And again he saith, Rejoice, ye Gentiles, with his people.

και παλιν λεγει ευφρανθητε εθνη μετα του λαου αυτου

-
- 11 And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him.

και παλιν αινειτε παντα τα εθνη τον κυριον και επαινεσατωσαν αυτον παντες οι λαοι

Versus

And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

και παλιν αινειτε τον κυριον παντα τα εθνη και επαινεσατε αυτον παντες οι λαοι

-
- 12 And again, Isaiah saith, There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope.

και παλιν ησαιας λεγει εσται η ριζα του ιεσσαι και ο ανισταμενος αρχειν εθνων επ αυτω εθνη ελπιουσιν

Versus

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

και παλιν ησαιας λεγει εσται η ριζα του ιεσσαι και ο ανισταμενος αρχειν εθνων επ αυτω εθνη ελπιουσιν

- 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.
ο δε θεος της ελπιδος πληρωσαι υμας πασης χαρας και ειρηνης εν τω πιστευειν εις το περισσευειν υμας εν τη ελπιδι εν δυναμει πνευματος αγιου

Versus

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

ο δε θεος της ελπιδος πληρωσαι υμας πασης χαρας και ειρηνης εν τω πιστευειν εις το περισσευειν υμας εν τη ελπιδι εν δυναμει πνευματος αγιου

-
- 14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another.

πεπεισμαι δε αδελφοι μου και αυτος εγω περι υμων οτι και αυτοι μεστοι εστε αγαθωσυνης πεπληρωμενοι πασης της γνωσεως δυναμενοι και αλληλ

Versus

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

πεπεισμαι δε αδελφοι μου και αυτος εγω περι υμων οτι και αυτοι μεστοι εστε αγαθωσυνης πεπληρωμενοι πασης γνωσεως δυναμενοι και αλληλους ν ουθετειν

-
- 15 But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, τολμηροτερος δε εγραψα υμιν απο μερους ως επαναμνησκων υμας δια την χαριν την δοθεισαν μοι απο του θεου

Versus

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God

τολμηροτερον δε εγραψα υμιν αδελφοι απο μερους ως επαναμνησκων υμας δια την χαριν την δοθεισαν μοι υπο του θεου

-
- 16 that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.

εις το ειναι με λειτουργον χριστου ιησου εις τα εθνη ιερουργοντα το ευαγγελιον του θεου ινα γενηται η προσφορα των εθνων ευπροσδεκτος ηγιασμ

Versus

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

εις το ειναι με λειτουργον ιησου χριστου εις τα εθνη ιερουργοντα το ευαγγελιον του θεου ινα γενηται η προσφορα των εθνων ευπροσδεκτος ηγιασμ ενη εν πνευματι αγιω

17 I have therefore my glorifying in Christ Jesus in things pertaining to God.

εχω ουν [την] καυχησιν εν χριστω ιησου τα προς τον θεον

Versus

I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

εχω ουν καυχησιν εν χριστω ιησου τα προς θεον

18 For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,
ου γαρ τολμησω τι λαλειν ων ου κατειργασατο χριστος δι εμου εις υπακοην εθνων λογω και εργω

Versus

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

ου γαρ τολμησω λαλειν τι ων ου κατειργασατο χριστος δι εμου εις υπακοην εθνων λογω και εργω

19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

εν δυναμει σημειων και τερατων εν δυναμει πνευματος [αγιου] ωστε με απο ιερουσαλημ και κυκλω μεχρι του ιλλυρικου πεπληρωκεναι το ευαγγελι

Versus

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preach the gospel of Christ.

εν δυναμει σημειων και τερατων εν δυναμει πνευματος θεου ωστε με απο ιερουσαλημ και κυκλω μεχρι του ιλλυρικου πεπληρωκεναι το ευαγγελιον του χριστου

20 yea, making it my aim so to preach the gospel, not where Christ was [already] named, that I might not build upon another man`s foundation;
ουτως δε φιλοτιμουμενον ευαγγελιζεσθαι ουχ οπου ωνομασθη χριστος ινα μη επ αλλοτριον θεμελιον οικοδομω

Versus

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

ουτως δε φιλοτιμουμενον ευαγγελιζεσθαι ουχ οπου ωνομασθη χριστος ινα μη επ αλλοτριον θεμελιον οικοδομω

21 but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.
αλλα καθως γεγραπται οψονται οις ουκ ανηγγελη περι αυτου και οι ουκ ακηκοασιν συνησουσιν

Versus

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
αλλα καθως γεγραπται οις ουκ ανηγγελη περι αυτου οψονται και οι ουκ ακηκοασιν συνησουσιν

22 Wherefore also I was hindered these many times from coming to you:

διο και ενεκοπτομην τα πολλα του ελθειν προς υμας

Versus

For which cause also I have been much hindered from coming to you.
διο και ενεκοπτομην τα πολλα του ελθειν προς υμας

23 but now, having no more any place in these regions, and having these many years a longing to come unto you,
νυνη δε μηκετι τοπον εχων εν τοις κλιμασιν τουτοις επιποθιαν δε εχων του ελθειν προς υμας απο ικανων ετων

Versus

But now having no more place in these parts, and having a great desire these many years to come unto you;
νυνη δε μηκετι τοπον εχων εν τοις κλιμασιν τουτοις επιποθιαν δε εχων του ελθειν προς υμας απο πολλων ετων

24 whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)--

ως αν πορευωμαι εις την σπανιαν ελπίζω γαρ διαπορευομενος θεασασθαι υμας και υφ υμων προπεμφθηναι εκει εαν υμων πρωτον απο μερους εμπλη

Versus

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you if first I be somewhat filled with your [company].

ως εαν πορευωμαι εις την σπανιαν ελευσομαι προς υμας ελπίζω γαρ διαπορευομενος θεασασθαι υμας και υφ υμων προπεμφθηναι εκει εαν υμων πρωτον απο μερους εμπλησθω

25 but now, I [say], I go unto Jerusalem, ministering unto the saints.

νυνι δε πορευομαι εις ιερουσαλημ διακονων τοις αγιοις

Versus

But now I go unto Jerusalem to minister unto the saints.

νυνι δε πορευομαι εις ιερουσαλημ διακονων τοις αγιοις

26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

ευδοκησαν γαρ μακεδονια και αχαια κοινωνιαν τινα ποιησασθαι εις τους πτωχους των αγιων των εν ιερουσαλημ

Versus

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

ευδοκησαν γαρ μακεδονια και αχαια κοινωνιαν τινα ποιησασθαι εις τους πτωχους των αγιων των εν ιερουσαλημ

27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it [them] also to minister unto them in carnal things.

ευδοκησαν γαρ και οφειλεται εις αυτων ει γαρ τοις πνευματικοις αυτων εκοινωνησαν τα εθνη οφειλουσιν και εν τοις σαρκικοις λειτουρησαι αυτ

Versus

It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

ευδοκησαν γαρ και οφειλεται αυτων εις αυτων ει γαρ τοις πνευματικοις αυτων εκοινωνησαν τα εθνη οφειλουσιν και εν τοις σαρκικοις λειτουρησαι αυτ
οις

28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.

τουτο ουν επιτελεσας και σφραγισαμενος αυτοις τον καρπον τουτον απελευσομαι δι υμων εις σπανια

Versus

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

τουτο ουν επιτελεσας και σφραγισαμενος αυτοις τον καρπον τουτον απελευσομαι δι υμων εις την σπανια

29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

οιδα δε οτι ερχομενος προς υμας εν πληρωματι ευλογιας χριστου ελευσομαι

Versus

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

οιδα δε οτι ερχομενος προς υμας εν πληρωματι ευλογιας του ευαγγελιου του χριστου ελευσομαι

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;
παρακαλω δε υμας [αδελφοι] δια του κυριου ημων ιησου χριστου και δια της αγαπης του πνευματος συναγωνισασθαι μοι εν ταις προσευχαις υπερ ε

Versus

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in [your] prayers to God for me;

παρακαλω δε υμας αδελφοι δια του κυριου ημων ιησου χριστου και δια της αγαπης του πνευματος συναγωνισασθαι μοι εν ταις προσευχαις υπερ εμου προς τον θεον

31 that I may be delivered from them that are disobedient in Judaea, and [that] my ministration which [I have] for Jerusalem may be acceptable to the saints;

ινα ρυσθω απο των απειθουντων εν τη ιουδαια και η διακονια μου η εις ιερουσαλημ ευπροσδεκτος τοις αγιοις γενηται

Versus

That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints;

ινα ρυσθω απο των απειθουντων εν τη ιουδαια και ινα η διακονια μου η εις ιερουσαλημ ευπροσδεκτος γενηται τοις αγιοις

32 that I may come unto you in joy through the will of God, and together with you find rest.

ινα εν χαρα ελθω προς υμας δια θεληματος θεου συναναπαυσωμαι υμιν

Versus

That I may come unto you with joy by the will of God, and may with you be refreshed.

ινα εν χαρα ελθω προς υμας δια θεληματος θεου και συναναπαυσωμαι υμιν

33 Now the God of peace be with you all. Amen.
ο δε θεος της ειρηνης μετα παντων υμων αμην

Versus

Now the God of peace [be] with you all. Amen.
ο δε θεος της ειρηνης μετα παντων υμων αμην

1 I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae:
συνιστημι δε υμιν φοιβην την αδελφην ημων ουσαν [και] διακονον της εκκλησιας της εν κεγχραις

Versus

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
συνιστημι δε υμιν φοιβην την αδελφην ημων ουσαν διακονον της εκκλησιας της εν κεγχραις

2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

ινα προσδεξησθε αυτην εν κυριω αξιως των αγιων και παραστητε αυτη εν ω αν υμων χρηζη πραγματι και γαρ αυτη προστατις πολλων εγενηθη και

Versus

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succour of many, and of myself also.

ινα αυτην προσδεξησθε εν κυριω αξιως των αγιων και παραστητε αυτη εν ω αν υμων χρηζη πραγματι και γαρ αυτη προστατις πολλων εγενηθη και αυτου εμου

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus,
ασπασασθε πρισκαν και ακυλαν τους συνεργους μου εν χριστω ιησου

Versus

Greet Priscilla and Aquila my helpers in Christ Jesus:
ασπασασθε πρισκιλλαν και ακυλαν τους συνεργους μου εν χριστω ιησου

- 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:
οιτινες υπερ της ψυχης μου τον εαυτων τραχηλον υπεθηκαν ος ουκ εγω μονος ευχαριστω αλλα και πασαι αι εκκλησιαι των εθνων

Versus

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
οιτινες υπερ της ψυχης μου τον εαυτων τραχηλον υπεθηκαν ος ουκ εγω μονος ευχαριστω αλλα και πασαι αι εκκλησιαι των εθνων

-
- 5 and [salute] the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ.
και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον αγαπητον μου ος εστιν απαρχη της ασιας εις χριστον

Versus

Likewise [greet] the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.
και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον αγαπητον μου ος εστιν απαρχη της αχαιας εις χριστον

-
- 6 Salute Mary, who bestowed much labor on you.
ασπασασθε μαριαν ητις πολλα εκοπιασεν εις υμας

Versus

Greet Mary, who bestowed much labour on us.
ασπασασθε μαριαμ ητις πολλα εκοπιασεν εις ημας

-
- 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.
ασπασασθε ανδρονικον και ιουνιαν τους συγγενεις μου και συναιχμαλωτους μου οιτινες εισιν επισημοι εν τοις αποστολοις οι και προ εμου γεγοναν

Versus

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
ασπασασθε ανδρονικον και ιουνιαν τους συγγενεις μου και συναιχμαλωτους μου οιτινες εισιν επισημοι εν τοις αποστολοις οι και προ εμου γεγοναν εν εν χριστω

8 Salute Ampliatus my beloved in the Lord.
ασπασασθε αμπλιατον τον αγαπητον μου εν κυριω

Versus

Greet Amplias my beloved in the Lord.
ασπασασθε αμπλιαν τον αγαπητον μου εν κυριω

9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.
ασπασασθε ουρβανον τον συνεργον ημων εν χριστω και σταχυν τον αγαπητον μου

Versus

Salute Urbane, our helper in Christ, and Stachys my beloved.
ασπασασθε ουρβανον τον συνεργον ημων εν χριστω και σταχυν τον αγαπητον μου

10 Salute Apelles the approved in Christ. Salute them that are of the [household] of Aristobulus.
ασπασασθε απελλην τον δοκιμον εν χριστω ασπασασθε τους εκ των αριστοβουλου

Versus

Salute Apelles approved in Christ. Salute them which are of Aristobulus' [household].
ασπασασθε απελλην τον δοκιμον εν χριστω ασπασασθε τους εκ των αριστοβουλου

11 Salute Herodion my kinsman. Salute them of the [household] of Narcissus, that are in the Lord.
ασπασασθε ηρωδιωνα τον συγγενη μου ασπασασθε τους εκ των ναρκισσου τους οντας εν κυριω

Versus

Salute Herodion my kinsman. Greet them that be of the [household] of Narcissus, which are in the Lord.
ασπασασθε ηρωδιωνα τον συγγενη μου ασπασασθε τους εκ των ναρκισσου τους οντας εν κυριω

12 Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord.
ασπασασθε τρυφαιναν και τρυφωσαν τας κοπιωσας εν κυριω ασπασασθε περσιδα την αγαπητην ητις πολλα εκοπιασεν εν κυριω
Versus

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
ασπασασθε τρυφαιναν και τρυφωσαν τας κοπιωσας εν κυριω ασπασασθε περσιδα την αγαπητην ητις πολλα εκοπιασεν εν κυριω

13 Salute Rufus the chosen in the Lord, and his mother and mine.
ασπασασθε ρουφον τον εκλεκτον εν κυριω και την μητερα αυτου και εμου
Versus

Salute Rufus chosen in the Lord, and his mother and mine.
ασπασασθε ρουφον τον εκλεκτον εν κυριω και την μητερα αυτου και εμου

14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.
ασπασασθε ασυγκριτον φλεγοντα ερμην πατροβαν ερμαν και τους συν αυτοις αδελφους
Versus

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
ασπασασθε ασυγκριτον φλεγοντα ερμαν πατροβαν ερμην και τους συν αυτοις αδελφους

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.
ασπασασθε φιλολογον και ιουλιαν νηρεα και την αδελφην αυτου και ολυμπαν και τους συν αυτοις παντας αγιους
Versus

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
ασπασασθε φιλολογον και ιουλιαν νηρεα και την αδελφην αυτου και ολυμπαν και τους συν αυτοις παντας αγιους

16 Salute one another with a holy kiss. All the churches of Christ salute you.
ασπασασθε αλληλους εν φιληματι αγιω ασπαζονται υμας αι εκκλησιαι πασαι του χριστου

Versus

Salute one another with an holy kiss. The churches of Christ salute you.
ασπασασθε αλληλους εν φιληματι αγιω ασπαζονται υμας αι εκκλησιαι του χριστου

17 Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.

παρακαλω δε υμας αδελφοι σκοπειν τους τας διχοστασιαις και τα σκανδαλα παρα την διδαχην ην υμεις εμαθετε ποιουντας και εκκλινετε απ αυτων

Versus

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
παρακαλω δε υμας αδελφοι σκοπειν τους τας διχοστασιαις και τα σκανδαλα παρα την διδαχην ην υμεις εμαθετε ποιουντας και εκκλινετε απ αυτων

18 For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.
οι γαρ τοιουτοι τω κυριω ημων χριστω ου δουλευουσιν αλλα τη εαυτων κοιλια και δια της χρηστολογιας και ευλογιας εξαπατωσιν τας καρδιας των

Versus

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
οι γαρ τοιουτοι τω κυριω ημων ιησου χριστω ου δουλευουσιν αλλα τη εαυτων κοιλια και δια της χρηστολογιας και ευλογιας εξαπατωσιν τας καρδιας των ακακων

19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil.

η γαρ υμων υπακοη εις παντας αφικετο εφ υμιν ουν χαιρω θελω δε υμας σοφους [μεν] ειναι εις το αγαθον ακεραιους δε εις το κακον

Versus

For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

η γαρ υμων υπακοη εις παντας αφικετο χαιρω ουν το εφ υμιν θελω δε υμας σοφους μεν ειναι εις το αγαθον ακεραιους δε εις το κακον

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.
ο δε θεος της ειρηνης συντριψει τον σαταναν υπο τους ποδας υμων εν ταχει η χαρις του κυριου ημων ιησου μεθ υμων

Versus

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.
ο δε θεος της ειρηνης συντριψει τον σαταναν υπο τους ποδας υμων εν ταχει η χαρις του κυριου ημων ιησου χριστου μεθ υμων

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
ασπαζεται υμας τιμοθεος ο συνεργος [μου] και λουκιος και ιασων και σωσιπατρος οι συγγενεις μου

Versus

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
ασπαζονται υμας τιμοθεος ο συνεργος μου και λουκιος και ιασων και σωσιπατρος οι συγγενεις μου

22 I Tertius, who write the epistle, salute you in the Lord.
ασπαζομαι υμας εγω τερτιος ο γραψας την επιστολην εν κυριω

Versus

I Tertius, who wrote [this] epistle, salute you in the Lord.
ασπαζομαι υμας εγω τερτιος ο γραψας την επιστολην εν κυριω

23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.
ασπαζεται υμας γαιος ο ξενος μου και ολης της εκκλησιας ασπαζεται υμας εραστος ο οικονομος της πολεως και κουαρτος ο αδελφος

Versus

Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
ασπαζεται υμας γαιος ο ξενος μου και της εκκλησιας ολης ασπαζεται υμας εραστος ο οικονομος της πολεως και κουαρτος ο αδελφος

24 [The grace of our Lord Jesus Christ be with you all. Amen.]

Versus

The grace of our Lord Jesus Christ [be] with you all. Amen.

η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην

25 Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal,

τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα ιησου χριστου κατα αποκαλυψιν μυστηριου χρονις αιωνιους σεσιγημενου

Versus

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα ιησου χριστου κατα αποκαλυψιν μυστηριου χρονις αιωνιους σεσιγημενου

26 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith:

φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος

Versus

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος

27 to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

μονω σοφω θεω δια ιησου χριστου [ω] η δοξα εις τους αιωνας αμην

Versus

To God only wise, [be] glory through Jesus Christ for ever. Amen. <[Written to the Romans from Corinthus, [and sent] by Phebe servant of the church at Cenchrea.]>

μονω σοφω θεω δια ιησου χριστου ω η δοξα εις τους αιωνας αμην [προς ρωμαιους εγραφη απο κορινθου δια φοιβης της διακονου της εν κεγχραις εκκλησιας]