

The Epistle to the Romans
Hebrew Heritage Translation of the New Testament
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Chapter 1

1) Paul, a prophet of the Anointed One Yeshua, called to be an emissary, set apart for the sharing of the revealed message about God 2) which he promised beforehand through his prophets in the holy writings, 3) the good teachings concerning his Son who was descended from David according to the flesh, 4) and designated the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Yeshua the Anointed, our Lord, 5) through whom we have received grace and the call to be a messenger, in order to bring about the obedience of faith for the sake of his name among all the nations, 6) including yourselves who are called to belong to Yeshua the Anointed, 7) to all God's beloved in Rome, who are called to be saints; grace to you and shalom from God our Father and the Lord Yeshua, the Anointed One.

8) First I thank God through Yeshua the Anointed for you all, because your faith is being publically discussed throughout the whole world, 9) because God, whom I serve with the inner worship of my spirit in the sharing of the revealed message concerning his Son, is my witness as to how unceasingly I make mention of you, 10) always in my prayers making requests, if perhaps now at last by the will of God I may succeed in coming to you. 11) For I long to see you, in order that I may impart some spiritual gift to you, that you may be established; 12) that is that I may be encouraged together with you while among you, each of us by the

other's faith, both yours and mine. 13) I do not want you to be unaware, moreover, brothers and sisters, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Heathen peoples. 14) I am under obligation both to Greeks and to barbarians, both to the wise and also to the foolish. Thus for my part, I am eager to share good teachings also with you who are in Rome. 16) For I am not ashamed of the revealed message. It is the power of God that brings salvation to every one who believes, first to the Jewish person but to the Greek as well. 17) For in it, the righteous way of living for God is revealed from faith to faith; as it is written, "But the righteous individual shall live by faith" (Hab. 2:4).

18) Because the fury of God is revealed from heaven against all the ungodliness and unrighteousness of people, who in wickedness suppress the truth. 19) Even so, that which is known about God is evident within them, because God has shown it to them. 20) For since the creation of the world God's invisible characteristics, his eternal power and divine nature, have been clearly perceived through what he has created, so that they are without excuse. 21) For even though they perceived God, they did not honor him as God, or even give thanks but rather they became caught up in their own speculations which result in absurd futility. Their foolish hearts were plunged into darkness. 22) Claiming to be wise, they made fools of themselves, 23) and exchanged the splendor of the

indestructible God for an image, taking the shape of mortal humanity, or even the images of birds, four-footed animals and crawling creatures. 24) As a result, God gave them over to the vileness of their own lusts, which caused the degradation of their bodies 25) because they willingly traded the revealed truth of God for a falsehood by worshiping and giving reverence to the creature rather than serving their Creator, who is blessed forever, Amen.

26) Consequently God let them go after their own vile passions. Their women stopped wanting to have intercourse in the natural way but did things to one another in unnatural ways. 27) In the same way, some men no longer wanted intercourse with women, but burned in their passions for one another, men committing indecent acts with men and receiving in their own bodies the punishment for their lewd behavior. 28) Since they did not acknowledge God, God gave them over to a depraved mentality to choose those things which are wrong. 29) They are filled with all manner of wrongdoing, wickedness, covetousness, malice, overflowing with envy, murder, strife, deceit, and treachery. They are gossips, 30) slanderers, haters of God, insolent, arrogant, boastful, inventors of corruption, disobedient to parents, 31) without discerning judgment, disloyal, unloving, and without sympathy for others. 32) Although they know full well what God has ordered, that those who practice such conduct will be condemned to death, they not only continue to do the same, but even give hearty approval to those who conduct themselves in this way.

Chapter 2

1) So clearly you are without excuse. Every human being among you who passes judgment against another, you condemn yourself. You judge another but practice the same faults. 2) Hence we know that justly the judgment of God falls upon those who practice such things. 3) Do you, of all people, really believe this, that when you pass judgment upon those who practice such wrongs and then do the same yourself that you will escape the judgment of God? 4) Or do you think lightly toward the abundance of his kindness, tolerance and patience, not realizing that the kindness of God leads you to repentance?

5) But by means of your hard and impenitent heart, you are storing up wrath for yourself, [to be delivered] on the day of fury, when God's just judgment will be revealed. 6) Each individual "will receive what his or her actions deserve" (Ps. 62:12). 7) For those who by constant perseverance do good, striving for excellence, honor and immortality, he will give eternal life. 8) But for those who are controlled by their own self gratification and do not obey what is true, but follow after wickedness, there will be wrath and fury. 9) There will be tribulation and distress for every human being who does wrong, for the Jewish person first but also for the Greek. 10) But glory, honor and shalom will be given to everyone who does the work of good, to the Jewish individual first and also to the Greek. 11) For God shows no partiality.

12) For all who have sinned without the Torah, will also expire without the Torah and all who have sinned under the Torah will be judged by the Torah. 13) Because the hearers of the Torah are not made just

before God, but rather the doers of the Torah will be justified. 14) For when Heathen peoples who do not have the Torah, instinctively obey the teachings of the Torah, these not having the Torah, are a Torah to themselves, 15) in that they show the work of the Torah written in their hearts, their sense of right and wrong giving testimony, and their inward thoughts alternately accusing or else defending them. 16) On the day, when according to my good teaching, God will pass judgment upon the inmost secrets of every person by using the standard of the Anointed One Yeshua.

17) But if you are called by the name Jewish and feel secure in the Torah and pride yourself in God, 18) and know his will and value the finer moral ethics that are essential, being instructed out of the Torah, 19) and are persuaded that you yourself are a guide to the blind, a light for those who are in darkness, 20) a corrector of the foolish, a teacher of the immature, possessing in the Torah the embodiment of knowledge and truth, 21) why, therefore, you who teach others, do not teach yourself? While you preach that one should not steal, do you steal? 22) Do you teach that one should not commit adultery, then turn around and commit adultery? While you loathe idols, do you rob temples? 23) You who pride yourself in the Torah, through your breaking of the Torah, do you dishonor God? 24) No wonder, just as it stands written, “the name of God is blasphemed among the Heathen because of you” (Isa. 52:5).

25) Indeed circumcision is of value, if you practice the Torah; but if you disobey the teachings of the Torah, your circumcision has become uncircumcision. 26) On the other hand, when the uncircumcised

individual observes the requirements of the Torah, will not his uncircumcision be regarded as circumcision? 27) Moreover will not the one who is physically uncircumcised, if this one observes the Torah, judge you, who though you have the written precepts of the Torah and circumcision, do not observe the Torah? 28) For a person is not really Jewish because of outward appearance, neither is true circumcision merely what is done to the body. 29) But the individual who is Jewish is the one possessing a Jewish soul on the inside and genuine circumcision comes from the heart, by the Spirit, and not merely by the written precept. This person’s recognition is not from people, but from God.

Chapter 3

1) Then what advantage is given to the Jewish individual? Or what is the benefit of circumcision? 2) Much in every way! To begin with, the Jewish people are entrusted with the revealed teachings of God. 3) So what if some of them were unfaithful? Does their lack of faith cancel the faithfulness of God? 4) God forbid! Let God be proven true, even though every human being is shown to be a liar, as it stands written, “So that you may be proven right by your words, and vindicated when you are judged” (Ps. 51:4).

5) But if our wickedness brings out the righteousness of God more distinctly, what shall we say? That God is unjust in inflicting his punishment upon us? (I speak with human reasoning.) 6) God forbid! For if that were so, how could God judge the world? 7) But if by my lies God’s truth is made clear which results in

giving him glory, why am I still being condemned as a sinner? 8) Why not do evil to prove that good may come? Thus some people slanderously charge us with making this claim. Their condemnation of such teaching is deserved.

9) What follows then? Are we Jewish people given superiority? No not at all; for I have already proven that all peoples, both Jewish and Greek are held under the power of sin, 10) as it is written: “None is righteous, no, not one. 11) No one comprehends, no one seeks for God. 12) Everyone has swerved away from the right path, together they have taken the wrong course. No one does good, not even one” (Ps. 14:1-3). 13) “Their throats are open graves, they use their tongues to deceive” (Ps. 5:9). “The venom of snakes is under their lips” (Ps. 140:3). 14) “Their mouths are full of curses and bitterness” (Ps. 10:7).

15) “Their feet are swift to shed blood, 16) destruction and misery follow their ways, 17) and the path of peace they do not understand” (Isa. 59:7-8).

18) “There is no fear of God before their eyes” (Ps. 36:1).

19) Now we acknowledge that whatever the Torah teaches, it speaks to those who are accountable to observe the Torah, so that every mouth may be silenced, and the whole world be held responsible to God. 20) For no human being will be acceptable in his sight by only observing the works of the Torah, since through the Torah the consciousness of sin becomes known.

21) But now the righteous way of God apart from Torah has been brought to light, though the Torah and the prophets

tell all about it, 22) the righteous way of God through faith in Yeshua the Anointed, for all who believe. For there is no distinction, 23) because all alike have sinned and fall short of reaching the glorious likeness of God, 24) but they are justified freely by his grace, a gift made possible by the ransom paid through the Anointed Yeshua, 25) whom God put forward as an atonement by his blood, to be received by faith. This was to show God’s righteousness, because in his patient mercy, he did not punish all sins committed in earlier times; 26) so as to demonstrate at the present time, that he himself is righteous and that he justifies the one who has faith in Yeshua.

27) So what then is the basis for our human pride? It is excluded. On what principle? On the principle of good works? No, but based upon the principle of faith. 28) For we hold that an individual is justified by faith, apart from observing all the works of Torah.

29) Or is God, the God of the Jewish people alone? Is he not also the God of the Heathen? Yes, of the Heathen as well, 30) since God is One; and he will justify the circumcised by the virtue of their faith and the uncircumcised through their faith. 31) Do we cancel the Torah by this faith? God forbid! On the contrary, we interpret the Torah properly, placing it on a firmer footing.

Chapter 4

1) What shall we say that Avraham our forefather according to human ancestry discovered? 2) Because if Avraham was justified by works, he has something to be proud about, but not before God. 3) What

does the Scripture teach, “Avraham believed God, and it was credited to him as a righteous way of living” (Gen. 15:6).

4) Surely an individual’s wages are credited to the one who works as what was earned and not a gift. 5) Moreover the one who does not work but trusts in him who justifies the guilty, that one’s faith is credited as righteousness. 6) So also David pronounces a blessing of divine approval upon the individual to whom God credits a righteous way of living apart from his or her actions,

7) “Blessed are they whose wrongdoings are forgiven, and whose sins are covered, 8) blessed is the one against whom the LORD will not credit his or her sin” (Ps. 32:1-2).

9) Is this blessing pronounced only for the circumcised, or also for the uncircumcised? We say that faith was credited to Avraham as a righteous way of living. 10) How then was it credited for him? Was it given before or after he had been circumcised? It was not after, but before he was circumcised.

11) The act of circumcision was the outward sign, which was a seal of the righteous way of living obtained by inward faith which he received before he had been circumcised. In this way, he became the father of all who believe without being circumcised and who thus have a righteous way of living credited to them. 12) Moreover in a similar way, he is the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Avraham believed God before he was circumcised.

13) It was not by the revelation of Torah, that the promise to Avraham and his descendants that they could inherit the world came, but rather through the righteous way of living based upon faith. 14) If it is only the followers of the Torah who are to be the heirs, then faith is empty of meaning and the promise is not valid. 15) For along with the Torah comes punishment, because without the Torah no transgression of it is possible. 16) That is why everything is based upon faith, so that the promise may rest on grace and be guaranteed to all his descendants and not to Avraham alone. In this way, he is the father of us all, 17) as it stands written, “I have made you the father of many nations” (Gen. 17:5) - in the presence of the God, in whom he had faith believing that he causes the dead to live and calls into being the things that do not exist.

18) Against hope, he believed with all hope, that he should become the father of many nations even as he had been promised, “So shall your descendants be” (Gen. 15:5). 19) He did not become weak in faith when he thought of his own body, which was as good as dead because he was about a hundred years old, or when he considered the bareness of Sarah’s womb.

20) No anxious uncertainty made him doubt the promise of God, but rather he grew stronger in his faith as he gave glory to God, 21) with firm conviction that God was able to do what he had promised. 22) This is why his faith, “was credited to him as a righteous way of living” (Gen. 15:6). 23) But the words, “it was credited to him” were not written on his account alone, 24) but also on ours. This will be credited to us who believe in him that raised Yeshua our Lord from the dead. 25) He was delivered over to death for our

trespasses and was raised to life for our justification.

Chapter 5

1) It follows then, that since we are justified as the result of faith, we enjoy shalom with God through our Lord Yeshua the Anointed One. 2) Through him, we have gained entry into the domain of God's unmerited favor, where we now stand, and we are exceedingly joyful in our hope of sharing in the glory of God.

3) Not only so, but we are even more joyful in our sufferings, knowing that suffering trains us for endurance, 4) and endurance improves our character, and character makes us hope, 5) and hope will not disappoint us. After all, God's love has flooded our hearts through the Holy Spirit which has been given to us.

6) While we were still helpless, at the appointed time, the Anointed died for the ungodly. 7) Now it is hardly conceivable that someone would die for a righteous person - though perhaps for someone good, an individual would dare even to die. 8) But God demonstrates his love for us, in that while we were yet wrongdoers, the Anointed One died for us. 9) Because we are now justified by his blood, how much more certain then, that through him shall we be saved from the anger of God. 10) For if while we were [his] enemies we were reconciled to God by the [atoning] death of his Son, how much more then, now that we are reconciled, shall we be saved by sharing in his [resurrected] life. Not only so, but we also are exceedingly joyful in God through our Lord Yeshua

the Anointed One, through whom, now we have obtained our reconciliation.

12) Just as sin entered the world through one person, and through sin death, so also death passed over to all people because everyone has sinned. 13) Surely sin was already in the world before the Torah was given, but sin does not count [against the sinner] where there is no Torah. 14) In this way death ruled from Adam to Moshe, even over those whose sins were not like the transgression of Adam, who was a type of the one who was destined to come.

15) The divine favor of God's free gift is not similar to the transgression. Because if many died through one person's wrongdoing, how much more will the grace of God and the free gift in the grace of that one person, Yeshua the Anointed, increase all the more for many. 16) Therefore the free gift is not comparable in result to one person's wrongdoing. For if the sentence of doom issued from one person's trespass resulted in universal condemnation, how much more then does the free gift of grace forgiving the trespasses of many people result in justification. 17) Hence if because of one person's wrongdoing death ruled as sovereign through that one person, how much more then will those who experience the overflowing fulness of God's unmerited favor and the free gift of uprightness, reign in life through the One individual, Yeshua the Anointed.

18) Then as one person's wrongdoing caused the sentence of doom for all people, so much more does one individual's act of righteousness lead to life giving acquittal for all humanity. 19) For as by one person's single act of

disobedience many were made sinners, so also by one individual act of obedience the mass of humanity will be made righteous.

20) Torah came in, to increase the wrongdoing [by revealing God's will], but where wrongs increased in number, grace abounded all the more, 21) so that, as sin ruled by death, so much more the unmerited favor of God rules through a righteous way of living leading to eternal life through Yeshua, the Anointed our Lord.

Chapter 6

1) Then what shall we teach? Are we to remain enslaved to wrong doing so that God's unmerited favor may abound? 2) God forbid! How can we who died to wrong remain captive, living in it? 3) Do you not realize that each one of us who has been baptized into the Anointed One, Yeshua was baptized also into his death? 4) Hence each one of us was buried with him through baptism sharing [his] death, in order that as the Anointed One was raised from the dead by the glory of the Father, so too each one of us may walk in the newness of the [resurrected] life.

5) For since we have been joined with him in a death like his, how much more shall we be united with him in a resurrection like his. 6) We must realize that our old self was crucified with him so that the sinful body might be eliminated, and in order that we might no longer be enslaved to wrong doing. 7) For the person who has died is set free from sin. 8) But since we have died with the Anointed One, we believe also that we shall share life with him. 9) For we know

that after the Anointed One has been raised from the dead, that he will never die again, since death no longer rules over him. 10) The death he died, he died once cutting off wrong doing, but now the life he lives, he lives [forever] in relationship with God. 11) So let it be with you, regard yourselves as dead to wrong, but yet alive, living in right relationship with God, through the Anointed One Yeshua.

12) Do not allow sin to rule over your physical bodies, forcing you to be controlled by their passions. 13) Do not give over any part of your bodies to wrongdoing as instruments of wickedness, but rather give yourselves wholeheartedly to God as people who have been brought back to life from death, and give every part of your bodies to God as instruments to work righteousness. 14) For wrong doing will not have power to control you, since you are not judged strictly by the rule of Torah but rather by God's unmerited favor.

15) What does this mean? Are we to commit wrong doing just because we are not under the rule of Torah but judged by divine grace? God forbid! 16) Do you not recognize that if you offer yourselves to any one as slave labor, you are obligated to serve as a slave for the one to whom you submitted yourself to obey, either for wrong doing, which leads to death, or for obedience [to God], which leads to a life of righteousness? 17) But God be praised, that though you were once slaves of wrong doing, now, from your heart, you have obeyed the standard of teaching which was passed over to you. 18) So after you have been set free from wrong doing, you have become slaves of a righteous way of living.

19) I am speaking with you frankly, as one, like you, who experiences human frailty. Because just as you once gave over every part of your bodies to impure self gratification and over to ever increasing evil, so now you must offer up every part of your bodies for a righteous way of living with holiness as the objective.

20) When you were slaves of wrong doing, you were free from a righteous way of life. 21) But what gain did you receive from the experiences of your conduct which now make you ashamed? None - because the final result of those experiences leads to death. 22) But now since you have been set free from wrong doing, you have become slaves of God, and the reward you receive is an ever increasing holiness and its final outcome is eternal life. 23) So the payment for wrong is death, but the gift of God is eternal life through the Anointed One, Yeshua our Lord.

Chapter 7

1) Do you not understand, brothers and sisters, those of you who know Torah, to whom I am speaking, that the legal claims of the Torah are in force only during an individual's lifetime? 2) So a married woman is bound by the legal claim of Torah to her husband as long as he lives. If however, her husband dies she is released from the legal claims of the Torah concerning the husband. 3) By this teaching, if she unites with another man while her husband is alive, she will be designated as an adulteress. But if her husband dies she is released from that Torah teaching. Then if she marries

another man, she is not considered an adulteress.

4) In the same way, my brothers and sisters, you have died to the [sinfulness of self, revealed by] Torah, through the body of the Anointed One, so that you are claimed by another, to him who rose from the dead in order that we may produce good works for God. 5) While we were living in the self gratification of our human nature, our sinful passions aroused by [the prescriptions of wrong doing in] Torah, were controlling every part of our bodies to produce evil works leading to death. 6) But now we are released from the [sinfulness of self revealed in] Torah, dead to that power which once controlled us, so that we may serve - not through the legal claims of the old written code but through the force of the newness of life in the Spirit.

7) What then shall we teach? Does this mean that Torah is sin? Heaven forbid! If it had not been for the revelation of Torah, however, I would not have known wrong doing. I would not even have experienced what it is to covet, if the Torah had not taught, "You shall not covet" (Ex. 20:17, Deut. 5:21). But the sinfulness of self took advantage of this, and by the commandment made me covet all kinds of wants, but when separated from the Torah, wrong doing lies dead.

9) Once I was living separated from the Torah, but when the commandment was revealed, the sinfulness of my human nature came alive and I died. 10) The very commandment which was designed to bring life proved to be death for me. 11) For the sinfulness of human nature took advantage of the commandment, deceived me, and by it, killed me. 12) So the Torah

is holy. Moreover, each commandment is sacred and righteous and good.

13) Did [what God] designed as good, then bring death to me? Heaven forbid! Rather it was sin, working death within me, through what is good, in order that wrongdoing might be shown to be sin. Then through the commandment, the wretched sinfulness of the wrongdoer is plainly shown.

14) We recognize that the Torah is spiritual but I am humanly weak, sold into the slavery of sin. 15) I do not comprehend my own actions. Because what I want to do, I do not, but the very conduct I hate is the way I act. 16) Now if I act in the way that I do not want, then I acknowledge the goodness of the Torah. 17) Finally then it is no longer I that acts out wrong, but the sinfulness of self which lives within me.

18) For I recognize that nothing good lives within me, that is, in the sinfulness of self controlling me. At times I may even want to do what is right, but I cannot do it. 19) So then the good that I want to act upon I do not do, but the wrong I do not want to act out, is what I do. 20) Now when I act out what I do not want, really it is no longer I that does it, but rather [the controlling force] of sin which lives within me.

21) So I find it to be a ruling principle that when I want to conduct myself in the right way, the force of wrong is near to overpower me. 22) Truly deep in my inmost self, I delight in the revealed Torah of God. 23) But I see another ruling Torah principle in every part of my body at war with the guiding Torah principle of my mind and making me a slave to the wrong

doing revealed in the Torah which lives in the members [of my sinful body]. 24) Pitiful, wicked creature that I am! Who will save me from the power of death working in my body? 25) Praise be to God through Yeshua the Anointed One our Lord. So then, on the one hand I try by myself to serve the Torah of God with my mind, but on the other, with the sinfulness of self I am a slave to the force of sin revealed in Torah.

Chapter 8

1) Consequently now there is no condemnation for those who are in Yeshua the Anointed One. 2) For the Torah rule of the Spirit of life in Yeshua, the Anointed One, has set me free from the Torah rule of wrongdoing and death. 3) For God has accomplished what the Torah, weakened by the sinfulness of self, could not accomplish, by sending his own Son in the likeness of sinful flesh and for sin. He condemned sin in the body, 4) in order that the just requirement of the Torah might be fulfilled in us, who walk not according to the sinfulness of self but according to the Spirit.

5) For those who live according to the sinfulness of self set their minds on matters pertaining to the passions of the body, but those who live according to the Spirit set their minds on the things of the Spirit. 6) To set the mind on the sinfulness of self is death, but to set the mind on the Spirit is life and shalom. 7) For the mind that is set on self gratification is hostile to God, it does not submit to God's revelation in Torah, and surely it cannot. 8) Those who are caught up in self gratification of the body cannot live a life pleasing to God.

9) But you are not caught up in the gratification of self, you are living in the Spirit, since in fact the Spirit of God lives within you. Any person who does not have the Spirit of the Anointed One does not belong to him. 10) But since the Anointed One lives in you, even though your bodies are dead because of wrong doing, your spirits are alive because of your righteous way of living. 11) Since the Spirit of him who raised Yeshua from the dead lives in you, the One who raised the Anointed One from the dead will give life to your human bodies which are subject to death, through his Spirit which lives in you.

12) So then brothers and sisters, we owe a debt not to the gratification of self, to live according to the desires of our bodies - 13) because if you live according to the sinfulness of self, you will die, but if by the Spirit you put to death the actions of wrong doing inspired by the desires of your body, you will live. 14) For all who are guided by the Spirit of God are children of God.

15) Because you did not receive the spirit of slavery which brings fear, but you have received the spirit of being accepted as a child, through which we call out, "Abba!" for "Father!" 16) The Spirit himself shares convincing evidence with our own spirits that we are children of God, 17) and since we are children, then also we are heirs, heirs belonging to God, and joint heirs, sharing with the Anointed One, provided that as we share in suffering with him then we may also be glorified with him.

18) I render present day sufferings as not worth comparing with the glory that is to be revealed to us. 19) For the creation eagerly waits with high expectation for

the revealing of the children of God. 20) Because the creation, including everyone, was subdued by frustration, not by its own choosing but because of the choice of him who subjected it, yet it is with hope, 21) however, this same creation will be released from its slavery to corruption and will obtain the glorious freedom belonging to the children of God. 22) We recognize that the whole created universe has been groaning and laboring in the pain of childbirth up until now; 23) and not only the creation, but we ourselves, even though we have received the Spirit as the first-fruit of the coming harvest, groan inwardly as we wait for adoption as children, the redemption of our bodies. 24) With this hope we have been saved. But a hope that is seen is not really hope. Who hopes for what is already seen? 25) But if we hope for what we do not see, we eagerly anticipate it with patient endurance.

26) In a similar way, the Spirit helps us in our weakness; because we do not know how to pray as we should. Hence the Spirit himself makes intercession on our behalf with groans too deep for words. 27) The Searcher of hearts for every individual, moreover, knows what is the mind of the Spirit, because the Spirit pleads our cause for the benefit of the saints according to the will of God.

28) We recognize how God works for the good, in everything that happens to those who love him, who are called according to his purpose. 29) For those whom he has foreknown, also he has predestined to be conformed into the image of his Son, in order that he might be the first-born among many brothers and sisters. 30) For those whom he has predestined, also he has called, and those whom he has called,

also he has justified. Those whom he has justified, also he has glorified.

31) Then what shall we say about all this? If God is on our side, who can be against us? 32) He who did not withhold his own Son but offered him up for us all (Gen. 22:16), will he not also along with him give us everything else besides? 33) Who shall bring an accusation against God's chosen ones? Will it be God who justifies? 34) Who will come to condemn? Will it be Yeshua the Anointed One who died, who rose from the dead, who is at God's right hand, and who actually makes intercession on our behalf?

35) Who shall separate us from the Anointed One's love? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or danger, or death's sword? 36) As it is written, "For your sake we are being put to death all day long. We are regarded as sheep to be slaughtered" (Ps. 44:22). 37) Yet, in all these experiences we are more than conquerors through him who loved us.

38) For I am absolutely convinced that nothing in death, or life, neither angels, nor sovereignties, neither things present, nor things of the future, nor powers, 39) nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Yeshua the Anointed One our Lord.

Chapter 9

1) I am telling [you] the truth as someone who stands united with the Anointed One and I am not lying. My conscience gives me confirmation with the Holy Spirit, 2) that I have deep grief and never ending anguish in my heart. 3) Because I could pray that I myself would be accursed and

cut off from the Anointed One for the sake of my brothers and sisters, my native people by race. 4) They are [the true] Israelites, and to them belong the acceptance as children, the glorious Divine Presence, the Covenants, the giving of the Torah, the [Temple] worship and the promises. 5) After all the patriarchs [and matriarchs] belong to them and so of their race, according to human ancestry, is the Anointed One. The One who is over all [these blessings and everything else], that is, God Himself must be blessed for ever. Amen.

6) But it is not as though God's stated purpose had failed, because not everyone who comes out of Yisrael should count as belonging to Yisrael. 7) Moreover, not all children of Avraham are to be counted as his descendants, because, "Your descendants shall be named through Yitzchak" (Gen. 21:12). 8) This means, that merely the children of human descent should not be counted in as the children of God, but rather the children of the promise should be considered as descendants. 9) For the words of the promise stated, "I will return at about this time and Sarah shall have a son" (Gen. 18:10, 14).

10) But this is not all, because when Rivka had conceived twins by her husband, our ancestor Yitzchak, 11) even though they had not been born yet and had not done anything either good or bad, in order that God's purpose of being chosen might stand out [as his choosing], not because of good works but because of his call, 12) she was told, "The elder boy will serve the younger son" (Gen. 25:23). 13) Thus stands written, "Yaakov I loved, but Esav I hated" (Mal. 1:2-3).

14) What are we to say then? Is injustice given out on God's part? God forbid! 15) For he teaches Moshe, "I will show mercy upon whom I have mercy, and I will show compassion to whom I have compassion" (Ex. 33:19). 16) So from this we learn that it does not depend upon an individual's willpower or hard work, but rather upon God's mercy.

17) For scripture says to Pharaoh, "For this specific purpose I have raised you up, to openly display my power in you, so that my name will be proclaimed throughout all the earth" (Ex. 9:16). 18) So then this means that he shows mercy upon those he wants [to show mercy], and that he may harden the heart of whomever he wants.

19) Then you might say to me, "Why would God still find fault [with us]? Because, after all, who can take a stand against his purpose?" 20) But on the contrary, although you are only a human being, you answer back fighting against God. Will what is created complain to its Creator, "Why have you made me like this" (Isa. 29:16)? 21) Does not the potter have the authoritative right over the clay, to make out of the same lump, one piece of pottery for a noble purpose and another for menial use? 22) What if God wills to show his anger and to make known his power, but instead [for a time] has endured with much patience the vessels causing anger, made for destruction, 23) in order to make known the exceeding riches of his glory prepared for the vessels of mercy, which he has purposed beforehand for glory, 24) even us whom he has called not only from among the Jewish people, but also from among the Heathen peoples as well?

25) As surely as he says in Hoshea, "Those who were not called my people, I will call 'my people' and her who was unloved, I will call 'my loved one.'" 26) Moreover, in the very place where it was said to them, 'You are not my people,' there they will be called 'children of the living God'" (Hos. 2:23).

27) In addition, [the Prophet] Yeshayahu cries out concerning Yisrael, "Though the number of the children of Yisrael be countless like the sand of the sea, only a remnant of them shall escape 28) because the Lord will execute his decisive judgment upon the earth with rigor and finality" (Isa. 10:22-23, 28:22). 29) Even so Yeshayahu predicted, "If the Lord of hosts had not spared us some of our children, we would have become like Sodom and Gomorrah" (Isa. 1:9).

30) What then shall we conclude about this? Namely that Heathens who did not pursue after a righteous way of living have grasped it, that is, the righteous way of living which follows from faith, 31) but that Yisrael who pursued after a righteous way of living based upon Torah did not succeed in fulfilling the standard of Torah that should have guided them. 32) Why? Because they did not pursue after it through faith but rather through good works. They have stumbled over the stone of stumbling, 33) as it stands written, "Behold I am laying down a stone in Tzion, that will make people stumble, a rock to trip over, yet the one who believes in him will not be disappointed" (Isa. 8:14, 28:16).

Chapter 10

1) Brothers and sisters, the longing of my heart and my prayer to God for my people is that they may be saved. 2) I must testify on their behalf that they have a strong devotion for God, but it is not based upon fully enlightened insight. 3) Because they failed to recognize God's righteous way of living [based upon faith], then seeking to make their own, they did not submit themselves to the way of righteousness coming from God. 4) Because the goal of the Torah finds consummation in the Anointed One, so that every one who believes may experience the righteous way of living.

5) Moshe writes that the individual who practices doing right based upon the Torah must live by its rule of conduct. 6) But the righteous way of living based upon faith instructs, "Do not say in your heart, 'Who will go up to heaven,' which interpreted means, 'bring the Anointed One down from above,' 7) or even, 'Who will go down into the depths of the abyss, which means, 'bring up the Anointed One from death.'" 8) But what does it really mean? "The word is so near to you, even in your mouth and in your heart," (Deut. 30:12-14) which is, indeed, the word of faith which we proclaim.

9) That means, if you will confess Yeshua as Lord with your mouth, and believe that God raised him from among the dead in your heart, you shall be saved. 10) Because with the heart, the individual believes resulting in a righteous way of living, and with the mouth, one confesses resulting in salvation. 11) So the Scripture teaches, "No one who believes in him shall be disappointed" (Isa. 28:16). 12) For there is no distinction made, elevating Jew over Greek, because the same Lord is Lord for everyone. He

bestows the excesses of his abundant blessings upon everyone who calls upon him. 13) Clearly, "Everyone who calls upon the name of the LORD will be saved" (Joel 2:32).

14) But how are people able to call upon one in whom they have not believed? How, moreover, are they able to believe in someone whom they have never heard speak? And how are they able to hear [his message] without a preacher? 15) How can people preach unless they are sent? As it stands written, "How beautiful are the feet of those who preach good teachings" (Isa. 52:17)!

16) But not all the people have obeyed God's revealed message, because Yeshayahu explains, "Lord who has believed our message" (Isa. 53:1)? 17) So clearly faith comes from hearing [unto obedience], and what is heard comes from the teaching of the Anointed One.

18) But I must ask, have they not heard? Actually they have heard, because, "Their voice has traveled forth to all the earth, and their teachings [have gone out] to the ends of the world" (Ps. 19:4). 19) Again I must say, did Yisrael fail to understand? First Moshe says, "I will make you jealous by those who are not a nation, even by a nation devoid of understanding will I make you angry" (Deut. 32:21). 20) Then Yeshayahu is so bold as to exclaim, "I have been found by those who did not seek for me" (Isa. 65:1). 21) But concerning Yisrael, he observed, "All day long I have stretched out my hands to a disobedient and an obstinate people" (Isa. 65:2).

Chapter 11

1) Then I must ask: Has God rejected his people? God forbid! After all, I myself am an Israelite, a descendant of Avraham, a member of the tribe of Binyamin.

2) God has not rejected his people, whose destiny as his own he appointed before time. Are you not aware of what the Scripture says about Eliyahu, and how he complains to God against Yisrael? 3) “Lord, they have killed your prophets, they have torn down your altars, and I alone remain, and they are seeking my life” (1 Kgs. 19:10,14).

4) But what is God’s response to him? “I have reserved for myself seven thousand people who have not bowed the knee to Baal” (1 Kgs. 19:18). 5) In the same way, at the present time there is a remnant, chosen by divine favor. 6) But if it is by divine favor, it is no longer based upon [the good] works [done by the people]; otherwise this grace would not be based upon [God’s] unmerited favor.

7) What [does it mean] then? While the people of Yisrael failed to obtain what they were seeking, those who were chosen have obtained it. But the rest have become hardened, 8) as it stands written, “God has numbed their senses deadening their spiritual awareness, giving them eyes that should not see and ears that should not hear, down to this very day” (Isa. 29:10, Deut. 29:4). 9) Moreover, David says, “Let their table become a snare and a trap, a stumbling block and a recompense for them. 10) Let their eyes be darkened so that they cannot see, and continually bend over their backs [from the weight of the burden they carry]” (Ps. 69:22-23).

11) So next I must ask, “Have they stumbled so as to fall [into ruin without hope]?” God forbid! But because of their lapse, salvation has been given unto the Heathens for the purpose of engendering their jealousy. 12) Now if their fall, caused spiritual enrichment [for the peoples] of the world, and their loss produced divine riches for the Heathens; how much more, then, will their full inclusion cause even greater enrichment!

13) But now I speak to you who come from among the Heathen peoples. After all, I am an apostle for the Heathens and I stress the magnitude of my ministry, 14) in order that I might provoke to jealousy some from among my own people, and might save some of them. 15) For if turning them away for a time means the reconciliation of the world, what then will the gathering of them back together mean, but life from the dead? 16) Moreover, if the dough given as the first fruit offering is holy, so also is the lump (Num. 15:19-21). So if the root is holy, so also are the branches.

17) But if some of the natural branches were pruned away, so that you, even though you are a wild olive shoot, could be grafted in among them, and so become a partaker, with them, sharing the nourishment of the root of the olive tree; 18) even so, you must be exceptionally cautious not to become arrogant over the natural branches. But if you do become proud, remember that it is not you that gives life to the root, but rather it is the root that nourishes you.

19) But you will claim then, “Branches were pruned away, so that I might be grafted into [the olive tree]. 20) True enough, because of their unbelief they

were lopped off, but you stand only by your faith. So do not let yourself feel superior, but rather stand in fear. 21) After all, if God did not spare the natural branches, neither will he spare you.

22) Take full notice then of the kindness and the sternness of God. Upon those who have fallen, comes sternness, but God's kind mercies have come upon you, as long as you continue being responsive to his goodness. Otherwise you too may be cut off as well. 23) Moreover even the others, when they stop persisting in their unbelief, will be grafted back [into the tree trunk], because God is able to graft them in again. 24) Because if you were cut from what is by nature a wild [uncultivated] olive tree, and then, contrary to nature, you were grafted into a good olive tree; how much more then, shall these which are the natural branches, be grafted back into their own olive tree?

25) To keep you from becoming too proud and presumptuous, thinking so highly of yourselves, brothers and sisters, I do not want you to be ignorant of this mystery, because a partial hardening has come temporarily upon a part of Yisrael, but only until the full number of the Heathens comes in [by faith], 26) in order that all Yisrael will be saved: even as it stands written, "The deliverer shall come out of Tzion, and he shall banish ungodliness from Yaakov. 27) This is my covenant I made with them" (Isa. 59:20-21), "when I shall forgive their sins" (Isa. 27:29).

28) Concerning the preaching of the revealed message, they are enemies on your account, but concerning God's own choosing, they are beloved on account of their ancestors. 29) God's gifts and high calling are irrevocable. 30) In the same

way, at times in the past you were disobedient to God, but now you have obtained mercy as a result of their disobedience, 31) even so now they have become disobedient, so that they may receive mercy as a result of God's grace shown to you. 32) For God has imprisoned all people in their unbelieving disobedience, in order that he could demonstrate his mercy upon all alike.

33) O the depth of the wealth, both of the wisdom and the knowledge of God! How unsearchable are his judgments and how unfathomable are his ways! 34) "Because who has comprehended the thinking of the Lord, or who has been qualified to serve as his adviser" (Isa. 40:13-14)? 35) Or, "Who has given anything to God, at first, so that he might be paid back later" (Job 35:7, 41:11)? 36) Because everything was created by him, proceeds from him and exists for him, so to him must be given the glory for ever. Amen.

Chapter 12

1) I plead with you, therefore, brothers and sisters, in view of the mercies of God, that you must present your very selves to him as a living and holy sacrifice, pleasing to God as an appropriate act of worship. 2) Do not be changed into the likeness of this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

3) Through the power of the grace shown to me, I warn every one among you not to regard yourself more highly than you should, but to value yourself reasonably

with sober esteem, according to the measure of faith which God has given to you. 4) Just as we have one body with different parts, and all parts of the body, moreover, do not have the same function, 5) so also though we are one body in the Anointed One, individually we are parts of a whole [serving one another in different ways].

6) Since each one of us possesses spiritual gifts that differ according to the power of grace given to us, let us use them [for maximum advantage]; if it be prophecy, then go as far as possible in accord with your measure of faith. 7) If it be practical service, then go as far as possible in serving others; or if it be teaching, then let the teacher go all the way in applying the best effort for teaching others. 8) In a similar way, if you give encouragement, you must use all your capacity to encourage others, if you make contributions, you must give generously with a willing heart. If you help others, you must do so with passionate zeal. If you do acts of mercy, you must follow through with cheerfulness. 9) Your love must be genuine. Despise what is evil. Join yourself to what is good and never let go.

10) Be devoted to one another in a [spiritual and] wholesome family love. Out do one another in showing honor to each other. 11) Never let your spiritual fervor slacken, but be aglow with the Spirit, serving the Lord. 12) Rejoice in hope. Persevere through tribulation. Be persistent in a lifestyle of prayer. 13) Contribute to the needs of the saints. Practice hospitality.

14) Bless those who persecute you. Call down blessings for them and never curses.

15) Rejoice with those who rejoice, but [share the pain] of those crying by crying with them. 16) Live in mutual esteem being of the same mind toward one another. Do not become high minded, but rather accommodate yourselves to a humble way of life. Do not become conceited in your own self estimation (Prov. 3:7).

17) Never pay back wrong to some one for a wrong suffered by you. Determine to do what is honorable in the eyes of all. 18) Aim to live at peace with all, at least, in so far as it is possible and depends on you. 19) Never take revenge into your hands, my beloved friends, but leave place for God's anger, for it stands written, "Vengeance is mine, I will pay back, says the LORD" (Deut. 32:35). 20) "But if your enemy is hungry, provide him with food. If he is thirsty, give him a drink. By doing this, you will heap burning coals of fire upon his or her head" (Prov. 25:21-22). 21) Do not be overcome by wrongdoing, but overcome wrong, by doing good.

Chapter 13

1) Let every individual be obedient to the governing authorities. For there is no authority outside of God's control, and those who are in power can only rule with God's permission. 2) For this reason whoever rebels against authority has opposed what God has appointed. They who have rebelled, moreover, will bring condemnation upon themselves. 3) For rulers do not cause fear to those who do good, but rather for those who do wrong. Do you want to live without fear of the authorities? Then do what is right and you will be recognized for the good that you

have done. 4) Because they are appointed as a minister of God for your own good. But if you do what is wrong, you should be afraid. The authorities are armed with a sword for a reason. Like a minister of God, or an avenger they bring punishment upon the one who practices wrongdoing. 5) Consequently it is a necessity to obey them, not only to avoid punishment, but also as a matter of conscience. 6) Because of this you pay taxes. After all, governing authorities serve as ministers of God, devoting their energies for this purpose.

7) Pay what you owe to everyone: pay tax to whom you owe taxes and custom duties to whom you owe custom payments. Give respect to whom respect is required and give honor to whomever deserves honor.

8) Do not leave a single debt unpaid to anyone, except the continuing debt of mutual love one for the other; because the one who loves his or her neighbor has obeyed the meaning of the Torah. 9) Because the commandments, "You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet" (Ex. 20:13-17, Deut. 5:17-21), and just about any other commandment as well, are all summed up in this teaching, "You shall love your neighbor as yourself" (Lev. 19:18). 10) Love never does harm to another person, so this means, that love fulfills the requirements of Torah.

11) Live like this, recognizing the urgency of the present circumstances, for it is already high time for you to wake up from sleep, because salvation is closer to us

now than when we first believed. 12) The darkness of the night is almost gone, and the light of day is soon to dawn. For this reason, let us throw off the works of darkness and put on the armor of light. 13) As in the daytime, let us conduct ourselves honorably and not in carousing around and drunkenness, not in sexual promiscuity and sensuality, not in causing quarrels and being caught up in envy. 14) But rather clothe yourselves with the presence of the Lord Yeshua the Anointed One, and do not try at all to satisfy the passions of your lower nature.

Chapter 14

1) Now welcome into your fellowship the one who is weak in faith, but not for the purpose of arguing about this person's opinions. 2) One individual believes that it is permitted to eat all foods while one who is weaker in faith eats only vegetables. 3) The person who eats must not despise the one who abstains from some foods. Moreover the one who abstains from eating some foods must not pass judgment against the one who eats, because God has welcomed this one into fellowship. 4) Who are you to pass judgment against the servant of another? His master will determine whether his own servant will stand or fail. But indeed this servant will stand, because the Lord is able to give him the power to stand.

5) One individual regards one day above another, while another person regards every day much the same. Every individual must be fully convinced in his or her own understanding. 6) The one who observes the day, observes it for the Lord.

The one who eats, moreover, does so to honor the Lord, because that one gives thanks to God. The one who abstains from eating some foods also does so to honor the Lord by giving thanks to God. 7) Clearly none of us sustains our lives by our own power and none of us dies for ourselves. 8) As we live, we must live for the Lord, and when we die, we will die for the Lord. For this reason, whether we live or die, we belong to the Lord. 9) For this purpose the Anointed One died and came back to life again, so that he might be Lord both of the dead and of the living.

10) But you, why then do you continually find fault with your brother or sister? Or you, again, why do you despise your brother or your sister in your heart? Take caution because all of us will stand before the judgment seat of God. 11) After all it stands written, "As I live, says the LORD, every knee shall bow down to me, and every tongue shall offer praise to God" (Isa. 45:23). 12) Consequently everyone of us will be required to give an account of himself or herself before God.

13) Therefore let us not pass judgment against one another anymore. Rather we must resolve with strong willed determination, never to put an obstacle or a stumbling block in the way of a brother or a sister. 14) I know and am convinced in the Lord Yeshua, that in itself, nothing is unclean, but if someone considers anything to be impure, then to that person it becomes unclean. 15) If your brother or sister is hurt because of the food you eat, then you are no longer walking according to love. Do not allow what you eat to cause the ruin of someone for whom the Anointed One died. 16) For this reason you should not allow what is a right for

you to be spoken of as a reproach. 17) The kingdom of God does not consist of eating and drinking, but is a righteous way of living with peace and joy in the Holy Spirit. 18) The person who serves the Anointed One with this conduct of life will be pleasing to God and will find approval with other people as well. 19) So then we must pursue the objectives which make for peace and the spiritual building up of one another.

20) Do not tear down the work of God for the sake of food. All food may indeed be considered pure, but some foods are wrong when a person eats and causes offense to others. 21) It would be better not to eat meat or to drink wine, or to do anything that would cause your brother or sister to stumble. 22) Keep the faith that you have as your own conviction between you and before God. How fortunate is the one who will not condemn himself or herself for doing what he or she believes is right! 23) But the one who doubts his or her convictions is condemned if he or she eats. This one's actions do not flow from faith filled conviction. So whatever is not based upon faith is sin.

Chapter 15

1) Now we ourselves who are strong, are duty bound to carry the weaknesses of those who are not [yet] strong. We must not just do what gives us pleasure. 2) Each one of us must seek to please his or her neighbor for their good, leading toward their spiritual growth to maturity. 3) After all, even the Anointed One did not please himself, but exemplified the Scripture, as it stands written, "The reproaches of those who reproached you have fallen on me" (Ps. 69:9). 4) For whatever was written in earlier days was written for our

learning, in order that through perseverance and the encouragement of the Scriptures we might obtain hope. 5) Now may the God who sustains you with the strength to persevere and with encouragement also grant you to be of the same mind with one another according to the Anointed One Yeshua, 6) so that together with oneness of heart and with a unified voice you may glorify the God and Father of our Lord Yeshua the Anointed One.

7) Consequently welcome one another, just as the Anointed One also welcomed you to demonstrate the glory of God. 8) For I must say, that the Anointed One has become a minister to the circumcision in order to affirm the truthfulness of God in keeping his promises which he made to our ancestors. 9) In addition, this will cause the Heathen peoples to glorify God for his mercy, as it stands written, "For this reason, I will give praise to you among the Heathens and I will sing to your name" (Ps. 18:49). 10) Again the sacred author declares, "Rejoice, O Heathens, in company with his people" (Deut. 32:43).

11) Moreover, another time, it is taught, "Praise the LORD, all you Heathens, and let all the peoples praise him" (Ps. 117:1). 12) Again Yeshayahu remarks, "The root of Yeshai comes. He is raised up to rule over the Heathen nations, and in him, shall the Heathens hope" (Isa. 11:1,10).

13) Now may God, the source of hope, fill you with abundant joy and shalom by believing [in him], in order that you will be overflowing with hope through the power of the Holy Spirit. 14) Moreover, I myself am convinced concerning you, my brothers and sisters, that you yourselves

are full of goodness, filled with extensive knowledge and able also to learn from and instruct one another. 15) But in order to cause you to remember some matters of concern, I have written to you very boldly because of the grace that was given to me from God, 16) to be a minister of the Anointed One Yeshua on behalf of the Heathens, serving as a priest for the revealed message of God, so that the offering of the Heathens may be acceptable, sanctified by the Holy Spirit. 17) So then, by being united with the Anointed One Yeshua, I have found reason for boasting in experiences pertaining to God. 18) For I will not venture to speak proudly of anything except what the Anointed One has accomplished through me, working among the Heathens bringing them to obedience by word and deed, 19) by the force of signs and wonders, through the power of the Spirit, so that from Yerushalayim and round about as far as Illyricum, I have fully preached the revealed message of the Anointed One.

20) So I aspired to preach the revealed message, not where the Anointed One had already been named, in order that I would not build on another person's foundation, 21) but rather fulfill what stands written, "They who had never be told about him shall see, and those who have never heard shall understand" (Isa. 52:15).

22) This is actually the reason that many times I have been hindered from coming to visit you. 23) Now however, with no further place for me to work in these regions, and since I have had a strong desire for many years to come to you, 24) when I am passing through as I go to Spain, I hope to see you, and to be helped by you on my way there. I must first

enjoy the company of your fellowship for a while. 25) Now, I am ascending up to Yerushalayim to serve the holy people there. 26) For Macedonia and Achaia have eagerly desired to make a contribution for the poor among the holy people of Yerushalayim. 27) Yes, they were pleased to be able to do this because they owe so much to them. After all, if the Heathen peoples have shared in the blessings of their rich spiritual life, they owe a debt of thankfulness to share with them also their material blessings. 28) So in following this course of action, after I have finished this task and made sure that this fruit of theirs has been delivered, I will go on to Spain and visit you on the way. 29) I know that when at last I come to you, I will arrive with the full abundance from the blessing of the Anointed One.

30) I urge you, brothers and sisters, by our Lord Yeshua the Anointed One and by the love of the Spirit, to strive together with me in your prayers to God for me, 31) that I may be rescued from those who are disobedient in Yehudah, and that my service for Yerushalayim may win approval among the holy people, 32) so that in joy I may come to you by the will of God and find spiritual refreshment in your company.

7) Give greetings to Andronicus and Junia, my kinsfolk [who are Jewish like me]. They were my colleagues sharing prison experience with me and they are foremost among the apostles. They were united with the Anointed One before me. 8) Give greetings to Ampliatus, my dear friend in the Lord. 9) Greet Urbanus, our colleague worker in the Anointed One, and Stachys my friend.

10) Greet Apelles, the one approved in the Anointed One. Greet those who are

33) Now may God the source of shalom be with you all. Amen.

Chapter 16

1) Here by way of introduction, let me recommend to you our sister Phoebe, who is a deaconess servant of the congregation which is at Cenchrea, 2) so that you may welcome her in the Lord in a manner worthy of [God's] holy people. Please assist her in any matter she may have need of help from you, because she herself has also been a staunch helper for many people including myself as well.

3) Greet Prisca and Aquila, my colleague workers in the Anointed One Yeshua, 4) who have risked their own lives to save mine. For them not only do I give thanks, but also all the congregations from among the Heathens are grateful as well. 5) Moreover, give greetings to the congregation which meets in their home. Greet Epaphroditus, my friend, who is the first fruits to join our faith in the province of Asia. 6) Say hello to Miryam, who has worked diligently on your behalf.

members of the household of Aristobulus. 11) Greet Herodion, my kinsfolk. Give greetings to those in the Lord from the household of Narcissus. 12) Give greetings to faithful workers in the Lord Tryphaena and Tryphosa. Greet Persis my friend, who has given strenuous effort for the Lord. 13) Greet Rufus, an eminent man in the Lord, also his mother who has been a mother to me as well.

14) Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas along with brothers and

sisters together with them. 15) Give greetings to Philologus and Julia, Nereus and his sister, as well as Olympas, and all [God's] holy people who are with them. 16) Greet one another with a holy kiss. All the congregations of the Anointed One send warm regards of goodwill to greet you.

17) Now I urge you, brothers and sisters, keep watch over those who cause dissensions and occasions for stumbling among you which goes against the teaching which you learned. Disassociate yourselves from them. 18) For such people do not serve our Lord the Anointed one but rather their own appetites. By their smooth talk and flattering speech they deceive the hearts of the simple minded people. 19) I am rejoicing over you because the fame of your obedience has become known everywhere. I want you to be wise concerning what is good but innocent concerning what is evil. 20) The God who is the source of shalom will soon crush Satan under your feet. The grace of our Lord Yeshua be with you!

21) Timothy my colleague who works with me gives you greetings, as well as do

Lucius, Jason and Sosipater who are Jewish like me.

22) I, Tertius, the one who writes this letter, gives you greetings in the Lord.

23) Gaius, my host, who is also host for the whole congregation, greets you. Erastus, the city treasurer greets you, as does Quartus our brother. [24) May the grace of our Lord Yeshua the Anointed One be with you all, Amen.]

25) Now to the One who has the power to make you strong according to the revealed message which I preach concerning Yeshua the Anointed One, according to the unveiling of the mystery which has been kept secret for so long, 26) but now is being made manifest through the writings of the prophets, according to the commandment of the eternal God, leading those among all the Heathen peoples unto the obedience of faith, 27) that is to the only wise God, through Yeshua the Anointed One, be the glory forever. Amen.

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