1:1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητός απόστολος αφωρισμένος είς εὐαγγέλιον θεοῦ, 2 δ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις 3 περί τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυίδ κατά σάρκα, 4 τοῦ όρισθέντος υίοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα άγιωσύνης ἐξ ἀναστάσεως νεκρών, Ίησοῦ Χριστοῦ τοῦ κυρίου ήμῶν, 5 δι' ού ἐλάβομεν χάριν καὶ αποστολήν είς ύπακοήν πίστεως έν πασιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, 6 έν οίς έστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πᾶσιν τοῖς οὐσιν ἐν Ῥώμη άγαπητοῖς θεοῦ, κλητοῖς άγίοις, χάρις ύμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν

καὶ κυρίου Ίησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ίησοῦ Χριστοῦ περί πάντων ὑμῶν ὅτι ή πίστις ύμῶν καταγγέλλεται ἐν ὅλῷ τῷ κόσμφ. 9 μάρτυς γάρ μού ἐστιν ὁ θεός, ὡ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίω τοῦ υἱοῦ αὐτοῦ, ὡς άδιαλείπτως μνείαν ύμῶν ποιοῦμαι 10 πάντοτε έπὶ τῶν προσευχῶν μου δεόμενος εί πως ήδη ποτέ εὐοδωθήσομαι έν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ύμᾶς. 11 ἐπιποθῶ γὰρ ίδεῖν ὑμᾶς, ἵνα τι μεταδώ χάρισμα ύμιν πνευματικόν είς τὸ στηριχθηναι ύμας, 12 τοῦτο δέ ἐστιν συμπαρακληθηναι έν ύμιν διά της έν άλλήλοις πίστεως ύμῶν τε καὶ ἐμοῦ. 13 ού θέλω δε ύμᾶς άγνοεῖν, άδελφοί, ὅτι πολλάκις προεθέμην έλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις όφειλέτης είμί, 15 ούτως το κατ' έμε πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμη εύαγγελίσασθαι.

16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῷ τε πρῶτον καὶ Ἑλληνι. 17 δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 Ἀποκαλύπτεται γάρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικία κατεχόντων, 19 διότι τὸ γνωστὸν τοῦ θεοῦ φανέρόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ

αὐτοῖς ἐφανέρωσεν.

¹²ሐዋርያ ሊሆን የተመራ የኢየሱስ ከርስቶስ ባሪያ ጳውሎስ በነቢያቱ አፍ በትዱሳን *ሞ*ጻሕፍት አስቀድሞ ተስፋ ለሰብው ለእግዚአብሔር ወንጊል ተለየ። 24ይህም ወንጌል በሥጋ ከዳዊት ዘር ስለ ተወለደ እንደ ቅድስና መንፈስ ማን ከመታን መነሣት የተነሣ በኃይል የእግዚአብሔር ልጅ ሆኖ ስለ ተንለጠ ስለ ልጁ ነው፤ እርሱም ጌታችን ኢየ ስብ ክርስቶስ ነው = ⁵በእርሱም ስለ ስም በኢሕዛብ ሁሉ ምክከል ከእምነት የሚነሣ መታዘዝ እንዲገኝ ጸጋንና ሐዋር *ያ*ንትን ተቀበልን፤ •በኢነርሱም *•*•ካከል የኢየሱስ ክርስቶስ ልትሆኑ የተጠራችሁ እናንተ ደማም ናቸው። ፣በእግዚአብሔር ለተወደዳቸሁና ቅዱሳን ልትሆኑ ለተጠ ራችሁ በሮሜ ሳላችሁት ሁሉ፥ ከእግዚ አብሔር ከአባታችን ከኔታም ከኢየሱስ ክርስቶስ ጸጋና ሰላም ለእናንተ ይሁን ፣

8አምንታችሁ በዓለም ሁሉ ስለ ተሰ ጣች አስቀድሜ ስለ ሁላችሁ አምላኪን በኢ የሱ ስ ክርስቶስ አምስግናለሁ ። *፡፡በልጁ *ወን*፤ል በመንፈ<u>ቢ የ</u>ማንለግለው እግዚአብሔር ምስክራ ነውና፤ ምናልባት ብዙ ቀይቹ ወደ እናንተ አሁን እንድመባ **በእግዚአብሔር ፈቃድ መንገዱን እንዲያ** ቀናልኝ እየስ*ማን*ሁ ሁልጊዜ ስጸልይ ስለ እናንተ ሳላቋርጥ አሳሰባለው። "ነትጸኑ *ዘንድ መን*ፈሳዊ ስ*ቦ*ታ እንዳክፍላችሁ ላይ ቸው እናፍቃለሁና፤ ፡፡ ይህንም ማለቴ በመካከላቸን ባለች በእናንተና በእኔ እም ነት አብረን በእናንተ እንድንጽናና ነው « ¹³ወንድሞች ሆይ፥ በሌሎቹ አሕዛብ ደኅሞ እንደ ሆነ በእናንተም ፍሬ አ*ገ*ኝ ሆንድ ብዙ ጊዜ ወደ እናንተ ልመጣ እን ዳሰብሁ እስክ አሁን ግን እንደ ተከለከልሁ ታውቁ ዘንድ እወዳለሁ። ዛለግሪክ ሰዎ ችና ላልተማሩም፥ ለተጠ**ኞ**ችና ለ*ጣያ*ስ ተውሉም ዕዳ አለብኝ፤ ቱስለዚህም በሚ ቻለኝ መጠን በሮሜ ሳላችሁ ለእናንተ ደ**ግ**ሞ ወንጌልን ልሰብክ ተዘ*ጋ*ጅቼአለሁ።

16 በወንገል አላፍሮምና፤ አስተ ድሞ ለአይሁዳዊ ደግሞም ለግሪክ ሰውቱ ለሚያምኑ ሁሉ የእግዚአብሔር ኃይል ለጣዳን ነውና። ሀጻድት በእም ነት ይኖራል ተብሎ እንደ ተጻፉ የእግ ዚአብሔር ጽድት ከእምነት ወደ እም ነት በእርሱ ይገለጣልና።

18 አውነትን በዓመነ በሚከለክሉ ሰዎች በኃጢአተኝነታቸውና በዓመነ ቸው ሁሉ ላይ የእግዚአብሔር ተጣ ከሰ ማይ ይገለጣልና፤ "እግዚአብሔር ስለ ገለጠላቸው፥ ስለ እግዚአብሔር ሲታ ወቅ የሚቻለው በእነርሱ ዘንድ ግልተ ነውና።

1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ,

7To all God's beloved in Rome, who are called to be saints:

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

Prayer of Thanksgiving

8First, I thank my God through Jesus Christ for all of you, because your faith is preclaimed throughout the world. *For God, whom I serve with my spirit by announcing the gospele of his Son, is my witness that without ceasing I remember you always in my prayers, 16 asking that by God's will I may somehow at last succeed in coming to you. 11 For I am longing to see you so that I may share with you some spiritual gift to strengthen you- 12 or rather so that we may be mutually encouraged by each other's faith, both yours and mine. 13 I want you to know, brothers and sisters, d that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles. 14I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish 15 - hence my eagerness to proclaim the gospel to you also who are in Rome.

The Power of the Gospel

16 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. ¹⁷ For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."

The Guilt of Humankind

18 For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth. ¹⁹ For what can be known about God is plain to them, because God has shown it to them.

20 τὰ γὰρ αορατα

αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀξδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἰναι αὐτοὺς ἀναπολογήτους, 21 διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. 22 φάσκοντες εἰναι σοφοὶ ἐμωράνθησαν 23 καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς άκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς 25 οἴτινες μετήλλαξαν την άλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ έσεβάσθησαν καὶ έλάτρευσαν τῆ κτίσει παρά τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς είς τούς αίωνας, άμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη άτιμίας, αι τε γαρ θήλειαι αὐτῶν μετήλλαξαν την φυσικήν χρησιν είς την παρά φύσιν, 27 όμοίως τε καί οι άρσενες άφέντες την φυσικην χρησιν της θηλείας έξεκαύθησαν έν τῆ ὀρέξει αὐτὧν είς άλλήλους, ἄρσενες έν ἄρσεσιν τὴν άσχημοσύνην κατεργαζόμενοι καὶ τὴν άντιμισθίαν ην έδει της πλάνης αὐτῶν ἐν **ὲαυτοῖς ἀπολαμβάνοντες. 28 καὶ καθὼς** ούκ έδοκίμασαν τὸν θεὸν ἔχειν ἐν έπιγνώσει, παρέδωκεν αύτους ὁ θεὸς είς αδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, 29 πεπληρωμένους πάση άδικία πονηρία πλεονεξία κακία, μεστούς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς **30** καταλάλους θεοστυγεῖς ύβριστὰς ύπερηφάνους άλαζόνας, έφευρετάς κακών, γονεύσιν άπειθεῖς, 31 άσυνέτους άσυνθέτους άστόργους άνελεήμονας 32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες **ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι** θανάτου είσίν, ού μόνον αύτὰ ποιοῦσιν άλλα και συνευδοκοῦσιν τοῖς πράσσουσιν.

2:1 Διὸ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ῷ γὰρ κρίνεις τὸν ἔτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. 3 λογίζη δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξη τὸ κρίμα τοῦ θεοῦ;

ወደየማይታየው ባሕርይ አር
ሱም የዘላለም ኃይሉ ደማምም አምላክ
ነቱ ከዓለም ፍተረት ጀምሮ ከተሠሩት
ታውቆ ግልተ ሆኖ ይታያልና፤ ስለዚ
ሀም እግዚአብሔርን አያውቁ አንደ እግዚ
አብሔርነቱ መጠን ስላሳከበሩትና ስላላ
መሰንነት የሚያመካኙት አጡ፤ ነገር
ግን በአሳባቸው ከንቱ ሆኑ የሚያስተውለ
ውም ልባቸው ጨለመ። ደ ተበበኞች ነን
ሲሉ ደንቆሮ ሆኑ፥ ጀየማይጠፋውንም
የአግዚአብሔርን ክብር በሚጠፋ ሰውና
በወፎች አራት እግር ባላቸውም በሚንተ
ሳቀሱትም መልክ መስለው ለወጡ።

24 ስለዚሀ እርስ በርሳቸው ሥጋቸውን ሊያዋርዱ እግዚአብሔር በልባቸው ፍት ውት ወደ ርኵስነት አሳልፎ ሰጣቸው፤ ጆይሀም የእግዚአብሔርን እውነት በው ሽት ስለ ለወጡ በፈጣሪም ፈንታ የተፈጠ ረውን ስላመለኩና ስላንለንሉ ነው፤ እር ሱም ስዘላለም የተባረከ ነው፤ አሚን።

26 ስለዚህ እግዚአብሔር ለሚያስነ ውር ምኞት አላልፎ ስጣቸው፤ ሴቶቻ ቸውም ለባሕርያቸው የሚገባውን ሥራ ለባሕርያቸው በማይገባው ለወጡ፤ ግእንዲሁም ወንዶች ደግሞ ለባሕርያ ቸው የሚገባውን ሴቶችን መገናኘት ትተው እርስ በርሳቸው በፍትወታቸው ተቃጠሉ፤ ወንዶችም በወንዶች ነውር አድርገው፣ በስሕተታቸው የሚገባውን ብድራት በራሳቸው ተቀበሉ።

28 እኅዚአብሔርን ለማወት ባልወደ *ዱት መጠን እግ*ዚአብሔር የማይ7ባውን ያደርጉ ዘንድ ለማይረባ አእምሮ አሳልፎ ሰጣቸው፤ ወዓመፃ ሁሉት ማፍት መመ ንት፥ ክፋት ምላባቸው፤ ቅናትን፥ ነፍስ መግደልን፥ ከርክርን፥ ተንኩልን፥ ክቶ ጠባይን ተሞሉ፤ የሚያሾከሯኩ፥ **»ሐሜተ**ኞች + አምላክን የሚጠሉ ፥ የሚያንንላቀ፥ ትሪቤተኞች፥ ትምክህተ ኞች፥ ክፋትን የሚፈላለጉ፥ ለወላጆቻ ቸው የማይታዘዙ፣ ગየማያስተውሉ፥ ውል የሚያፈርሱ፥ ፍቅር የሌላቸው፥ ምሕረት ያጡ ናቸው፤ ወእንደነዚህ ለሚያደርጉት ምት ይገባቸዋል የሚለ ውን የአግዚአብሔርን ሕግ እያወቁ እነዚ ሆን ከሚያደር*ጉ ጋር ይስጣጣ*ሱ እንጂ አድራጊዎች ብቻ አይደሉም¤

2 ነስለዚህ፥ አንተ የምትሬርድ ሰው
ራሉ ሆይ፥ የምታመካኘው የለሀም፤
በሌላው በምትሬርድብት ነንር ራስህን
ትኩንናለሁና፤ አንተው ፈራጁ እክዚያን
ታደርጋለሁና። ²እንደዚህም በሚያደር
ጉት ላይ የአግዚአብሔር ፍርድ አውን
ተኛ እንደ ሆነ እናውቃለን። ²አንተም እን
ደዚህ በሚያደርጉ የምትፈርድ ያንም
የምታደርግ ሰው ሆይ፥ አንተ ከእግዚአ ብሔር ፍርድ የምታመልጥ ይመስልሃ
ልን?

Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; 21 for though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. ²²Claiming to be wise, they became fools; 23 and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or fourfooted animals or reptiles.

24 Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

26 For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, ²⁷ and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done. 29 They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, 30 slanderers, God-haters, f insolent, haughty, boastful, inventors of evil, rebellious toward parents, 31 foolish, faithless, heartiess, ruthless. 32 They know God's decree, that those who practice such things deserve to die - yet they not only do them but even applaud others who practice them.

The Righteous Judgment of God

2 Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things. 2 You say, 3 "We know that God's judgment on those who do such things is in accordance with truth." JDo you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?

4 ἢ τοῦ πλούτου της χρηστότητος αὐτοῦ καὶ τῆς άνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, άγνοὧν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; 5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ημέρα όργης και άποκάλύψεως δικαιοκρισίας τοῦ θεοῦ 6 δς ἀποδώσει έκάστω κατά τὰ ἔργα αὐτοῦ. 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμήν και άφθαρσίαν ζητοῦσιν ζωήν αίωνιον, 8 τοῖς δὲ ἐξ ἐριθείας καὶ άπειθοῦσι τῆ άληθεία πειθομένοις δὲ τῆ άδικία όργη και θυμός. 9 θλίψις και στενοχωρία έπὶ πᾶσαν ψυχὴν άνθρώπου τοῦ κατεογαζομένου τὸ κακόν, Ἰουδαίου τε πρώτον καὶ Ἑλληνος· 10 δόξα δὲ καὶ τιμή καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ άγαθόν, Ἰουδαίω τε πρῶτον καὶ Ἑλληνι· 11 οὐ γάρ ἐστιν προσωπολημψία παρὰ τῷ θεῷ. 12 ὄσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμφ ήμαρτον, διὰ νόμου κριθήσονται· 13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρά [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. 14 όταν γαρ έθνη τα μή νόμον έχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, ούτοι νόμον μὴ ἔχοντες ἑαυτοῖς είσιν νόμος. 15 οἴτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν έν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ άλλήλων τῶν λογισμῶν κατηγορούντων ή καὶ άπολογουμένων, 16 έν ήμέρα ὅτε κρίνει ό θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ίησοῦ.

17 Εί δὲ σὺ Ιουδαῖος ἐπονομάζη καὶ έπαναπαύη νόμφ καὶ καυχᾶσαι ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, 19 πέποιθάς τε σεαυτόν όδηγόν είναι τυφλών, φώς τών έν σκότει, 20 παιδευτήν άφρόνων, διδάσκαλον νηπίων. ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμφ· 21 ὁ οὐν διδάσκων έτερον σεαυτόν οὐ διδάσκεις; ό κηρύσσων μη κλέπτειν κλέπτεις; 22 δ λέγων μη μοιχεύειν μοιχεύεις; δ βδελυσσόμενος τὰ είδωλα ίεροσυλείς; 23 δς έν νόμφ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν άτιμάζεις 24 τὸ γὰρ ὅνομα τοῦ θεοῦ δι' ύμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθώς γέγραπται.

ተወይስ የአግዚአብሔር ቸርነት ወደ ንስሐ አንዲመራህ ሳታመት የቸርነቱ ንና የመቻሉን የትዕግሥቱንም ባለጠግነት ትንቃለሆን? 5ነገር ግን አንደ ተንካራሀና ንስሐ አንደማይገባ ልብሀ የአግዚአብሔር ትን ፍርድ በሚገለተበት በተጣ ቀን ተጣን በራስህ ላይ ታከማቻለህ። \$እርሱ ለአያንዳንዱ አንደ ሥራው ያስረክበዋል፤ የበበን ሥራ በመጽናት ምስጋናንና ከብርን የማይጠፋንም ሕይወት ለሚፈልጉ የዘላለምን ሕይወት ይሰጣቸዋል፤ \$ለዓመጣ በሚታዘዙ እንጂ ለአውነት በማይታዘዙ

ትና በአድመኞች ላይ ግን ተጣና መቅው ፍት ይሆንባቸዋል። ካትውን በሚያደ ርግ ሰው ነፍስ ሁሉ መከራና ጭንተት ይሆንበታል፥ አስቀድሞ በአይሁዳዊ ደግ ሞም በግሪክ ሰው፤ ነላነር ግን በን ሥራ ለሚያደርጉ ሁሉ ምስጋናና ክብር ሰላ ምም ይሆንላቸዋል፥ አስቀድሞ ለአይሁ ዳዊ ደግሞም ለግሪክ ሰው። ካእግቢአብ ሔር ለሰው ፊት አያዳላምና።

12*ያለ ሕግ ኃ*ጢአት *ያደረጉ ሁ*ሎ ያለ ሕግ ደግሞ ይጠፋሉና፤ ሕግም ሳላ ቸው ኃጢአት ያደረጉ ሁሉ በሕግ ይፈረ ድባቸዋል ፤ ፡፡ባእግዚአብሔር ራት ሕግን የሚያደርጉት ይጻድቃሉ እንጂ ሕግን የሚሰሙ ጻድቃን አይደሱምና። ዛሕግ የሌላቸው የሕዝዛበ ከባሕርያቸው የሕግን ትእዛዝ ሲያደርጉ፥ እነዚያ ሕግ ባይኖራ ቸው እንኳ ለራሳቸው ሕግ ናቸውና፤ ሲምስክርላ **¤እ**ነርሰ-ም ሕሊናቸው ቸው፥ አሳባቸውም እርስ በርሳቸው ሲካ ሰስ ወይም ሲያመካኝ በልባቸው የተጻፈ ውን የሕግ ሥራ ያሳያሉ ¤ ¤ይህም እግዚ አብሔር በኢየሱስ ክርስቶስ እኔ በወንገል እንዳስተማርሁ በሰው ዘንድ የተሰወረውን በሚፈርድበት ቀን ይሆናል።

17 እንተ ግን አይሁዳዊ ብትባል በሕ *ግ*ም ብትደንፍ በእግዚአብሔርም ብት መካ፣ ¤ፈቃዱንም ብታውቅ ከሕግም ተምረህ የሚሻለውን ፈትንህ ብትወድ፤ የእውቀትና የእውኅት 19-20 ቢሕ**ግም** መልክ ስላለህ፥ የዕውሮች መሪ፥ በጨለ *ግ*ም ላሉ ብርሃን፥ የሰነፎችም አስተ ማሪ÷ የሕፃናትም **ምም**ህር እንደ ሆንህ በራስህ ብትታመን፤ ¤እንግዲህ አንተ <u> ሌላውን የምታስተምር ራስህን ኢታስተ</u> ምርምን? አትስረት ብለፀ የምትሰብክ ጣፆትን የምትጻየፍ ナのかんんりょう ቤተ መቅደስን ትዘርፋለህን? 22በሕግ የምትመካ ሕግን በመተላለፍ እግዚአብ ሔርን ታሳፍራለህን? **ዻበእናንተ ሰበብ** የእግዚአብሔር ስም ብአሕዛብ መካከል ይሰደባልና ተብሎ እንደ ተጻፈ።

the riches of his kindness and forbearance and patience? Do you not realize that God's kindness is meant to lead you to repentance? ⁵But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed. ⁶For he will repay according to each one's deeds: ⁷to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life; ⁸while for those who are selfseeking and who obey not the truth but wickedness, there will be wrath and fury.

There will be anguish and distress for everyone who does evil, the Jew first and also the Greek, Nobut glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality.

12 All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. 13 For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. 14 When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. 15 They show that what the law requires is written on their hearts, to which their own conscience also bears witness: and their conflicting thoughts will accuse or perhaps excuse them 16 on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

The Jews and the Law

17 But if you call yourself a Jew and rely on the law and boast of your relation to God 16 and know his will and determine what is best because you are instructed in the law, 19 and if you are sure that you are a guide to the blind, a light to those who are in darkness, 20 a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, 21 you, then, that teach others, will you not teach yourself? While you preach against stealing, do you steal? 22 You that forbid adultery, do you commit adultery? You that abhor idols, do you rob temples? 23 You that boast in the law, do you dishonor God by breaking the law? 24 For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

25 περιτομή μέν γάρ ώφελεῖ ἐὰν νόμον πράσσης: ἐὰν δὲ παραβάτης νόμου ής, ή περιτομή σου άκροβυστία γέγονεν. 26 έὰν οὐν ἡ άκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσση, ούχ ή ἀκροβυστία αὐτοῦ εἰς περιτομήν λογισθήσεται; 27 καὶ κρινεῖ ή έκ φύσεως άκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομής παραβάτην νόμου. 28 οὐ γὰρ ὁ έν τῷ φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, 29 ἀλλ' ὁ έν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι ού γράμματι, οὑ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

3:1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ἀφέλεια τῆς περιτομῆς; 2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; 4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται,

Όπως ἃν δικαιωθῆς ἐν τοῖς λόγοις σου

καὶ νικήσεις ἐν τῷ κρίνεσθαί σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κάγὼ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασφημούμεθα καὶ καθώς φασίν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακά, ἵνα ἔλθη τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως προητιασάμεθα γὰρ Ίουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, 10 καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδὲ εἰς, 11 οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.

12 πάντες ἐξέκλιναν ἄμα ήχρεώθησαν οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἔως ἐνός.

25 ሕ**ግ**ን ብታደርግ *መገረዝ*ስ ይጠቅ ማል፤ ሕግን ተላላፊ ብትሆን ግን መገረ ያልተገረዘ ሰው የሕግን ሥርዓት ቢጠብቅ አስ*ማገረዙ እንደ ማገረዝ ሆ*ኖ አይ**ቁ**ጠር ለትምን? ወከፍጥረቱም ያልተገረዘ ሕግን የሚ*ኢ*ጽም ሰው የሕግ *መ*ጽሐፍና *መገረ*ዝ ሳለህ ሕግን በምትተላለፈው በአንተ ይፈ ርድብሃል። #በታልተ አይሁዳዊ የሆነ አይሁዳዊ አይደለምና፥ በግልጥ በሥጋ የሚደረግ ምንረዝም ምንረዝ አይደለ ምና፤ ወዳት ግን በስውር አይሁዳዊ የሆነ አይሁዳዊ ነው፥ መገረዝም በመንፈስ የሚደረግ የልብ መገረዝ ነው እንጂ በመ ጽሐፍ አይደለም፤ የእርሱ ምስጋና ከእኅ <u> ዜአብሔር ነው እንጂ ከሰው አይደለም</u>። 3 ተአንተዲህ የአይሁዳዊ ብልጫው ማንድር ነው? ወይስ የመገረዝ **ተትም ምንድር ነው** ? በሁሉ ነገር ብዙ ²አስተድም የእግዚአብሔር ቃላት አደራ ተሰጡአቸው። ታዲያ ምንድር ነው? ፤የማያምኑ ቢኖሩ አለማ **ምናቸው የአ**ግዚአብሔርን *ታጣኝ*ነት ያስቀራልን? 4እንዲህ አይሁን፤

> በቃልሀ ትጻድቅ ዘንድ ወደ ፍርድ በንባህም ጊዜ ትረታ ዘንድ

ተብሎ እንደ ተጻፈ፥ ሰው ሁሉ ውሽተኛ ከሆን አጣሲአብሔር አውንተኛ ይሁን። 5ነገር ግን ዓመነቸን የአጣዚአብሔርን ጽድት የሚያስረጻ ከሆን ምን እንላለን? ተጣን የሚያመጣ አጣዚአብሔር ዓመ ፀኛ ነውን? እንደ ሰው ልጣድ አላለሁ። *እንዲህ አይሁን፤ እንዲህ ቢሆን እጣዚ አብሔር በዓለም እንዴት ይፈርዳል? ባለኔ ውሽት ግን የአጣዚአብሔር እው ነት ለክብሩ ከላቀ ስለምን በእኔ ደግሞ እንደ ኃጢአተኛ ገና ይፈርድብኛል? ባለ ምንስ መልካም እንዲመጣ ከፉ አና ደርግም? እንዲሁ ይስድቡናልና አንዳን ዱም እንዲሁ እንድንል ይናገራሉና። የአ ነርሱም ፍርድ ቅን ነው።

9 እንግዲህ ምን ይሁን? ከኢነርሱ እንበልጣለንን? ከተ አይደለም፤ አይሁ ድም የግሪክ ሰዎችም ሁሉ ከኃጢአት በታች እንደ ሆኑ አስቀድመን ከሰናቸዋ ልና፤ "እንዲህ ተብሎ እንደ ተጻፈ።

11ጻድት የለም አንድ ስንኳ፤
አስተዋይም የለም፤
አግዚአብሔርንም የሚፈልግ
የለም፤ ሁሉ ተሳስተዋል፥
12በአንድነትም የጣይጠቅሙ
ሆንዋል፤ ቸርነት የሚያደርግ
የለም፥ አንድ ስንኳ የለም።

25 Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision. 26 So, if those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? 27 Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law. 28 For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. 29 Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart-it is spiritual and not literal. Such a person receives praise not from others but from God.

3 Then what advantage has the Jew? Or what is the value of circumcision? Much, in every way. For in the first place the Jewsh were entrusted with the oracles of God. What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? By no means! Although everyone is a liar, let God be proved true, as it is written.

"So that you may be justified in your words,

and prevail in your judging." i

But if our injustice serves to confirm the
justice of God, what should we say? That
God is unjust to inflict wrath on us? (I
speak in a human way.) By no means!
For then how could God judge the
world? But if through my falsehood
God's truthfulness abounds to his glory,
why am I still being condemned as a
sinner? And why not say (as some
people slander us by saying that we say),
"Let us do evil so that good may come"?
Their condemnation is deserved!

None Is Righteous

9 What then? Are we any better off? i No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, 10 as it is written:

"There is no one who is righteous, not even one; there is no one who has understanding, there is no one who seeks God.

12 All have turned aside, together they have become worthless;

there is no one who shows kindness, there is not even one." 13 τάφος άνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,

ίὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν 14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει,

15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἰμα,16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὀδοῖς αὐτῶν,

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι

τῶν όφθαλμῶν αὐτῶν.
19 Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῷ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ· 20 διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις

άμαρτίας.

21 Νυνὶ δὲ γωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ του νόμου και των προφητών, 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ίησοῦ Χριστού είς πάντας τούς πιστεύοντας, οὐ γάρ έστιν διαστολή, 23 πάντες γὰρ ήμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ 24 δικαιούμενοι δωρεάν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο ὁ θεὸς ίλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αίματι είς ενδειζιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων αμαρτημάτων 26 έν τῆ ἀνοχῆ τοῦ θεοῦ, πρός την ένδειξιν της δικαιοσύνης αὐτοῦ έν τῷ νῦν καιρῷ, εἰς τὸ εἰναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ίησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. 29 ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἴπερ εἰς ὁ θεὸς δς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὐν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστάνομεν.

14አፋቸውም እርግማንና መራርነት ሞልቶብታል፤ 15እግሮቻቸው ደምን ለማፍሰስ ፈጣኖች ናቸው፤

ካተፋትና ተስቁልና በመንገዳቸው ይገኛል ፥

¹⁷⁻¹⁴የሰላምንም መንገድ አያውቁም። በዓይኖቻቸው ፊት እግዚ አብሔርን **መ**ፍራት የለም።

19 አፍም ሁሉ ይዘጋ ዘንድ ዓለምም ሁሉ ከአግዚአብሔር ፍርድ በታች ይሆን ዘንድ ሕግ የሚናገረው ሁሉ ከሕግ በታች ላሉት አንዲናገር እናውቃ ለን፤ ማይህም የሕግን ሥራ በመሥራት ሥጋ የለበሰ ሁሉ በእርሱ ፊት ስለማይ ጸድቅ ነው፤ ኃጢአት በሕግ ይታወቃ ልና።

21 አሁን ግን በሕግና በንቢያት የተ መስከረለት የእግዚአብሔር ጽድት ያለ ሕግ ተገልጦአል ፣ ²²እርሱም ፣ ለሚያ ምኑ ሁሉ የሆነ፣ በኢየሱስ ክርስቶስ በግመን የሚገኘው የእግዚአብሔር ጽድት ነው፤ ልዩነት የለምና፤ ²²ሁሉ ኃጢአትን ሥርተዋልና የእግዚአብሔርም ክብር ጎድሎአቸዋል፤ ²⁴በኢየሱስ ክርስቶስም በሆነው ቤዛነት በኩል እንዲ

27 ትምክሁት እንግዲህ ወይት ነው?
እርሱ ቀርቶአል ፡፡ በየትኛው ሕግ ነው?
በሥራ ሕግ ነውን? አይደለም፥ በአም
ነት ሕግ ነው እንጂ ፡፡ ማሰው ያለ ሕግ
ሥራ በአምነት እንዲሄድት እንቆፕራለ
ንና ፡፡ 20 መይስ እግዚአብሔር የአይ
ሁድ ብቻ አምላክ ነውን? የኢሕዛብስ
ደግሞ አምላክ አይደለምን? አዎን፥ የተ
ግረዘን ስለ እምነት ያልተገረዘንም በእም
ነት የሚያሄድት አምላክ አንድ ስለ ሆነ
የኢሕዛብ ደግሞ አምላክ ነው። 31እንግ
ዲህ ሕግን በእምነት እንሽራለንን? አይ
ደለም፤ ሕግን እናደናለን እንጂ ፡፡

13"Their throats are opened graves; they use their tongues to deceive."

"The venom of vipers is under their lips."

14"Their mouths are full of cursing and bitterness."

15"Their feet are swift to shed blood;

ruin and misery are in their paths,

¹⁷and the way of peace they have not known."

**There is no fear of God before their eyes."

19 Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. ²⁹ For "no human being will be justified in his sight" by deeds prescribed by the law, for through the law comes the knowledge of sin.

Righteousness through Faith

21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²³ the righteousness of God through faith in Jesus Christ^k for all who believe. For there is no distinction, ²³ since all have sinned and fall short of the glory of God; ²⁴ they are now justified

by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement! by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.²⁶

27 Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. ²⁸ For we hold that a person is justified by faith apart from works prescribed by the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

4:1 Τί οὖν ἐροῦμεν εύρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν. 3 τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 4 τῷ δὲ ἔργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα, 5 τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ῷ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριοι ὧν ἀφέθησαν αὶ ἀνομίαι

καί ὧν ἐπεκαλύφθησαν αί άμαρτίαι Β. μακάριος ἀνὰρ οδ οδ μὰ λονίσηται

μακάριος άνηρ ού ού μη λογίσηται κύριος άμαρτίαν.

9 ὁ μακαρισμὸς οὐν ούτος ἐπὶ τὴν περιτομήν ή και έπι την άκροβυστίαν; λέγομεν γάρ, Έ**λογίσθη τ**ῷ Ἀβραὰμ ἡ **πίστις εἰς δικαιοσύνην. 10** πῶς οὐν έλογίσθη; έν περιτομῆ ὄντι ἢ έν άκροβυστία; ούκ έν περιτομῆ άλλ' έν άκροβυστία· 11 καὶ σημεῖον έλαβεν περιτομής σφραγίδα τής δικαιοσύνης τής πίστεως τῆς ἐν τῆ ἀκροβυστία, εἰς τὸ είναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθήναι [καί] αὐτοῖς [τὴν] δικαιοσύνην, 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν άκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Άβραάμ.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Αβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἰναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία· 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὖ δὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἰναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν, 17 καθὼς γέγραπται

ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε,

κατέναντι ού ἐπίστευσεν θεοῦ τοῦ

ζφοποιούντος τούς νεκρούς καί

καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· 18 ὡς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου, 19 καὶ μὴ ἀσθενήσας τῆ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἡδη] νενεκρωμένον, ἑκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·

4 1እንተዲህ በሥጋ አባታችን የሆነ አብ 4 ርሃም ምን አገኝ እንላለን? ²አብር ሃም በሥራ ጸድቆ ቢሆን የሚመነበት አለ ውና፥ ነገር ግን በእግዚአብሔር ዘንድ አይደለም። ³መጽሐፍስ ምን አለ? አብ ርሃምም እግዚአብሔርን አመነ ጽድቅም ሆና ተቈጠረለት። ⁴ለሚሥራ ደመመነ እንደ ዕዳ ነው እንጂ እንደ ጸጋ አይቈጠር ለትም፤ 5ነገር ግን ለማይሥራ፥ ኃጢአተ ኛውንም በሚያደድቅ ለሚያምን ሰው አምነቱ ጽድቅ ሆኖ ይቆጠርለታል። \$እን ደዚህ ዳዊት ደግሞ እግዚአብሔር ያለ ሥራ ጽድቅን በለሚቆተርለት ስለ ሰው ብፅዕና ይናንራል እንዲህ ሲል፡-

> ⁷ዓመፃቸው የተሰረየላቸው ኃጢአታቸውም የተ ከደነላቸው ብፁዓን ናቸው ፤

*ጌታ ኃጢአቱን **የማ**ይቶፕርበት ስው ብፁዕ ነው ፡፡

9 እንግዲህ ይህ ብልራና ስለ መገረዝ ተነገሪ? ወይስ ደኅሞ ስለ አለመገረዝ? እምነቱ ለአብርሃም ጽድት ሆና ተቆጠ ረለት እንላለንናቱ ነፃእንዴት ተቆጠረ ለት? ተየርዞ ሳለ ነውን? ወይስ ሳይየ ረዝ? ተንርዞስ አይደለም፥ ሳይገረዝ ነበር እንጂቱ ።ሳይገረዝም በነበረው እምነት ያገኘው የጽድቅ ማኅተም የሆነ የመንረዝን ምልክት ተቀበለ፤ ይህም እነርሱ ደግሞ ጻድታን ሆነው ይቆጠሩ *ዘንድ ሳይገረዙ ለሚያም*ኑ ሁሉ አባት እንዲሆን ነው፥ ፡፡ ለተንረዙትም አባት እንዲሆን ነው፤ ይኸውም ለተገረዙት ብቻ አይደለም ነገር ግን አባታችን አብ ርሃም ሳይገረዝ የነበረውን የእምነቱን ፍለጋ ደኅሞ ለሚከተሉ ነው።

13 የዓለምም ወራሽ እንዲሆን ለአብ ርሃምና ሰዙሩ የተሰጠው የተስፋ ቃል በእምነት ጽድቅ ነው እንጂ በሕግ አይ ደለም። ነፃሕግ የሆኑትስ ወራሾች ከሆኑ እምነት ከንቱ ሆኖአል የተስፋ ውም ቃል ተሽሮአል፤ 5ሕጉ መቅሥ ፍትን ያደርጋልና፤ ነገር ግን ሕግ በሌ ለበት መተላለፍ የለም።

16-17 ስለዚህ ከሕግ ብቻ ሳይሆን ከአብርሃም እምነት ደግሞ ለሆነ ለዘሩ ሁሉ የተሰፋው ቃል እንዲጸና እንደ ጸጋ ይሆን ዘንድ በእምነት ነው ፤ እርሱም ፦ ለብዙ አሕዛብ አባት አደረግሁህ ተብሎ እንደ ተጻፈ፥ ለሙታን ሕይወት በሚ በተ የሌለውንም እንዳለ አድርጎ በሚ ጠራ ባመነበት በአምላክ **ራት የ**ሁላችን አባት ነው ፣ #ዘርህ እንዲሁ ሊሆን ነው አንደ ተባለ፥ ተበፋ ባልሆነው ጊዜ የብዙ አሕዛብ አባት እንዲሆን ተስፋ ይዞ አመነቱ ወየመቶ ዓመትም ሽማባሌ ስለ ሆነ እንደ ምውት የሆነውን የራሱን ሥጋና የሳራ ማኅፅን ምውት መሆኑን ሳይደክም ተ**ም**ለከተ ፤ በእምነቱ

The Example of Abraham

4 What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was reckoned to him as righteousness. Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. So also David speaks of the blessedness of those to whom God reckons righteousness apart from works:

7"Blessed are those whose

iniquities are forgiven, and whose sins are covered; *blessed is the one against whom the Lord will not reckon sin."

9 Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, "Faith was reckoned to Abraham as righteousness." 10 How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, 12 and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

God's Promise Realized through Faith

13 For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. ¹⁴ If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For the law brings wrath; but where there is no law, neither is there violation.

16 For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, 17 as it is written, "I have made you the father of many nations")-in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." 19 He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb.

5:1 Δικαιωθέντες ούν έκ πίστεως είρήνην έχομεν πρός τὸν θεὸν διὰ τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ 2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] είς την χάριν ταύτην έν ή έστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλά καὶ καυχώμεθα έν ταῖς θλίψεσιν, είδότες ὅτι ή θλίψις ύπομονην κατεργάζεται, 4 ή δὲ υπομονή δοκιμήν, ή δὲ δοκιμή ἐλπίδα. 5 ή δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ημών διά πνεύματος άγίου του δοθέντος ήμῖν. 6 ἔτι γὰρ Χριστὸς ὄντων ήμῶν άσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ άσεβῶν ἀπέθανεν. 7 μόλις γὰρ ὑπὲρ δικαίου τις αποθανεΐται· ύπερ γαρ τοῦ ἀγαθοῦ τάγα τις καὶ τολμᾶ ἀποθανεῖν 8 συνίστησιν δὲ την έαυτοῦ ἀγάπην είς ήμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς υπέρ ημών απέθανεν. 9 πολλώ ούν μάλλον δικαιωθέντες νῦν ἐν τῷ αἴματι αύτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς όργῆς. 10 εί γὰρ έχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα έν τῆ ζωῆ αὐτοῦ· 11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι εν τῷ θεῷ διὰ τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ δι' ού νῦν τὴν καταλλαγήν έλάβομεν.

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ῷ πάντες ἡμαρτον 13 ἄχρι γὰρ νόμου ἁμαρτία ἡν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου, 14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς

παραβάσεως Άδὰμ ὅς ἐστιν τύπος τοῦ μέλλοντος.

²⁰⁻²¹ <u>ለ</u>እግዚአብሔርም ክብር እየሰጠቱ የሰጠውንም ተስፋ ደግሞ ሲፈጽም እን <u>ዳችል አተብቆ እየተረዳት በ</u>እምነት **ግ**ዚአብሔር ተስፋ *ቃ*ል አልተጠራጠ ረም። ፡፡ ፡፡ ስለዚህ ደግሞ ጽድቅ ሆኖ ተቆ የሚለው ቃል ስለ እርሱ ብቻ የተጻፉ አይደለም፥ ሰለ እኛም ነው እንጂ፣ 2425ስለ በደላችን አልፎ የተሰጠውን ችንን ኢየሱስን ከ*ሙታ*ን ባስነሣው ለም ናምን ለእኛ ይቁጠርልን ዘንድ አለው ። 5 ነእንግዲህ በእምነት ከጸደቅን በእግ ይ ዚአብሔር ዘንድ በጌታችን በኢየሱስ ክርስቶስ ሰላምን እንያዝ፤ ፣በእርሱም ደግሞ ወደ ቶምንበት ወደዚህ ጸጋ በእ ምነት መማባትን አግኝተናል ፤ በእግዚአ ብሔር ክብርም ተስፋ እንመካለን። 34ይህም ብቻ አይደለም*ት ነገር ባ*ን መከራ ትዕግሥትን እንዲያደርግ፥ ትዕ *ግሥትም ፈተናን ፈተናም ተስ*ፋን እን በመክራችን RSSC7 አያወቅን ፥ ደግሞ እንመካለን፤ ፣በተሰጠንም በመን ፈስ ቅዱስ የእግዚአብሔር ፍቅር በልባ ችን ስለ ፈሰለ ተስፋ አያሳፍርም።

6*1*ና ደካምች ሳለን ክርስቶስ ዘ*ሞ*ኑ ሲደርስ ስለ ኃጢአተኞች ምቶአልና። ⁷ስለ ጻድ**ት የሚ**ሞት በ**ጭንት** ይንኛ ልና፤ ስለ ቸር ሰው ግን ሊሞት እንኳ የሚደፍር ምናልባት ይገኝ ይሆናል። •ነ**ገር ግን ገና ኃ**ጢአተኞች ሳለን ክርስ *ቀስ ስለ እኛ ሞቶአልና እግዚአብሔር* ለእኛ ያለውን የራሱን ፍቅር ያስረዳል # **ንይልቁንስ እንግዲህ አሁን በደም** ከጻ ደቅን በእርሱ ከተ′ጣው እንድናለን፣ ¹⁴ጠላቶች ሳለን ከእግዚአብሔር *ጋ*ር በልጆ ሞት ከታረቅን፥ ይልቁንም ከታ ረቅን በኋላ በሕይወቱ እንድናለን፤ ¹¹ይህም ብቻ አይደለም፥ ነገር **ግ**ን አሁን መታረቁን ባንኘንበት በጌታችን <u> የኢየሱስ ክርስቶስ በኩል በእግዚአብ</u> **ሔር ደግሞ እን**መክለን።

12 ስለዚህ ምክንያት ኃጢአት በአ
ንድ ሰው ወደ ዓለም 7ባ በኃጢአትም
ሞት፥ እንደዚሁም ሁሉ ኃጢአትን ስላ
ደረጉ ሞት ለሰው ሁሉ ደረሰ፤ ¼ሕግ
እስከ መጣ ድረስ ኃጢአት በዓለም ነበ
ረና ነገር ግን ሕግ በሌለበት ጊዜ ኃጢ
አት አይቁጠርም፤ ¼ነገር ግን በአዳም
መተላለፍ ምሳሌ ኃጢአትን ባልሠሩት
ላይ እንኳ፥ ከአዳም ጀምሮ እስከ መሲ
ድረስ ሞት ነገሠ፤ አዳም ይመጣ ዘንድ
ላለው ለእርሱ አምሳሉ ነውና።

concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ being fully convinced that God was able to do what he had promised. ²² Therefore his faith ** "was reckoned to him as righteousness." ²³ Now the words, "it was reckoned to him," were written not for his sake alone, ²⁴ but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, ²⁵ who was handed over to death for our trespasses and was raised for our justification.

Results of Justification

5 Therefore, since we are justified by faith, we's have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we's boast in our hope of sharing the glory of God. And not only that, but we's also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

6For while we were still weak, at the right time Christ died for the ungodly. 7 Indeed, rarely will anyone die for a righteous person-though perhaps for a good person someone might actually dare to die. *But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. 1 10 For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. 11 But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Adam and Christ

12 Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— ¹³sin was indeed in the world before the law, but sin is not reckoned when there is no law. ¹⁴Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

15 Άλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ένὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μάλλον ή χάρις τοῦ θεοῦ καὶ ή δωρεὰ ἐν χάριτι τῆ τοῦ ένὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων είς δικαίωμα. 17 εί γαρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος έβασίλευσεν διὰ τοῦ ένός, πολλῷ μᾶλλον οι την περισσείαν της χάριτος και της δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῆ βασιλεύσουσιν διὰ τοῦ ένὸς Ἰησοῦ Χριστοῦ. 18 Άρα σύν ὡς δι' ἑνὸς παραπτώματος είς πάντας άνθρώπους είς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος είς πάντας άνθρώπους είς δικαίωσιν ζωῆς 19 ώσπερ γαρ δια τῆς παρακοής τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οί πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οί πολλοί. 20 νόμος δὲ παρεισήλθεν, ίνα πλεονάση τὸ παράπτωμα· ού δὲ ἐπλεόνασεν ἡ άμαρτία, ύπερεπερίσσευσεν ή χάρις, 21 ΐνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτω, ούτως και ή χάρις βασιλεύση διὰ δικαιοσύνης είς ζωήν αίωνιον διά Ίησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

6:1 Τί οὐν ἐροῦμεν; ἐπιμένωμεν τῆ άμαρτία, ΐνα ή χάρις πλεονάση; 2 μή γένοιτο. οἵτινες ἀπεθάνομεν τῆ ἁμαρτία, πῶς ἔτι ζήσομεν ἐν αὐτῆ; 3 ἣ ἀγνοεῖτε ότι, όσοι έβαπτίσθημεν είς Χριστὸν Ίησοῦν, είς τὸν θάνατον αὐτοῦ εβαπτίσθημεν; 4 συνετάφημεν οὐν αὐτῷ διὰ τοῦ βαπτίσματος είς τὸν θάνατον, ἵνα ώσπερ ήγέρθη Χριστός έκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 εί γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς άναστάσεως έσόμεθα. 6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ήμᾶς τῆ ἁμαρτία. 7 ὁ γὰρ άποθανών δεδικαίωται άπό τῆς ὰμαρτίας. 8 εί δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν δτι καὶ συζήσομεν αὐτῷ, 9 είδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει. 10 δ γὰρ ἀπέθανεν, τῆ άμαρτία ἀπέθανεν έφάπαξ· δ δὲ ζῆ, ζῆ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς λογίζεσθε έαυτούς [είναι] νεκρούς μέν τῆ ἁμαρτία ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

15ነገር ግን ስጦታው እንደ በደሉ መጠን እንደዚያው አይደለም፤ በአንድ ሰው በደል ብዙዎቹ ሞተዋልና፥ ነገር ግን የአግዚአብሔር ዲጋና በአንድ ሰው በኢየ ሱስ ክርስቶስ ዲጋ የሆነው ስጦታ ከዚያ ይልቅ ለብዙዎች (២፡፡ ሣአንድ ሰውም ጋጢአትን በግድረጉ እንደ ሆነው መጠን እንደዚያው ስጦታው አይደለም፤ ፍርድ ከአንድ ሰው ለከግኔ መተቶአልና፥ ስጦታው ግን በብዙ በደል ለግጽደት መጣ፡፡ ሀለንዱም በደል ሞት በአንዱ በኩል ከነገው፥ ይልቁን የዲጋን ብዛትና የጽድቅን ስጦታ ብዛት የሚቀበሉ በአንዱ በኢየሱስ ክርስቶስ በኩል በሕይወት ይነንግሉ።

18 እንግዲህ በአንድ በደል ምክንያት ፍርድ ለሆነኔ መደ ሰው ሁሉ እንደ መጣ፥ እንዲሁም በአንድ ጽድቅ ምክንያት ሰሙታው ሕይወትን ለማጽደቅ ወደ ሰው ሁሉ መጣቱ ነባአንዱ ሰው አለመታዘነ ብዙዎች ኃጢኢተኞች እንደ ሆኑ፥ እንዲሁ ደግሞ በአንዱ መታዘነ ብዙዎች ጻድቃን ይሆናሉ፥ መ፡፡ በደልም እንዲበዛ ሕግ ጭምር ገባ፤ ዳሩ ግን ኃጢአት በበባበት፥ ኃጢአት በሞት እንደ ነገሠ፥ እንዲሁ ደግሞ ጸጋ ከጌታቸን ከኢየሱስ ክርስቶስ የተንዛ በጽድቅ ምክንያት ለበላለም ሕይወት ይነግሥ ዘንድ፥ ጸጋ ከመጠን ይልቅ በለጠ።

6 ነአንባዲህ ምን እንላለን? ጸጋ እንዲ 6 በዛ በኃጢአት ጸንተን እንኑርን? አይ ደለም# ²ለኃጢአት የሞትን እኛ ወደ

ፊት እንዴት አድርንን በእርሱ እንኖራ ለን? ³ወይስ ከክርስቶስ ኢየሱስ ጋር አንድ እንሆን ዘንድ የተጠመቅን ሁላችን ከሞቱ ጋር አንድ እንሆን ዘንድ እንደ ተጠመቅን አታውቁምን? 4እንግዲህ ክር ስቶስ በአብ ኩበር ከሙታን እንደ ተንግ እንዲሁ እኛም በአዲስ ሕይወት እንድን መሳለስ፥ ከሞቱ ጋር አንድ እንሆን ዘንድ በተምቀት ከእርሱ ጋር ተቀበርን።

5 ምቱንም በሚመስል ምት ከእርሱ *ጋ*ር ከተባበርን ትንሣኤውን በሚ*መ*ስል ትንሣኤ ደ**ኅም** ከአ*ርሱ ጋ*ር እንተባበራ ለን፤ [፣]ከኢንግዲህስ ወዲያ ለኃጢአት እንዳንንዛ የኃጢአት ሥጋ ይሻር ዘንድ አሮጌው ሰዋችን ከእርሱ *ጋ*ር እንደ ተሰ ቀለ እናውቃለን፤ የሞተስ ከኃጢአቱ አድቋልና። 7457C ማን ከክርስቶስ *ጋ*ር ከሞትን ከእርሱ *ጋ*ር ደግሞ በሕይወት እንድንኖር እናምናለን፤ ካርስቶስ ከሙ ታን ተነሥቶ ወደ ፊት እንዳይሞት ሞትም ወደ ፊት እንዳይንዛው እናውቃለ ንና። ¹⁰*መ*ሞትን አንድ ጊዜ ፈጽሞ ለኃ **ጢ**አት **ም**ቶአልና፤ በሕይወት *ም*ኖርን *ግን ለ*እግዚአብሔር ይኖራል*።* ።እንዲ *ሁም* እናንተ ደግሞ ለኃጢአት እንደ ሞታችሁ፥ ግን በክርስቶስ ኢየሱስ በጌታ ችን ሆናችው ለእግዚአብሔር *ሕያ*ዋን እንደ ሆናችሁ ራሳችሁን ቈጠሩ።

15 But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. 16 And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. 17 If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

18 Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. ¹⁹ For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, ²¹ so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification** leading to eternal life through Jesus Christ our Lord.

Dying and Rising with Christ

6 ontinue in sin in order that grace may abound? By no means! How can

we who died to sin go on living in it? ³Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin, 7 For whoever has died is freed from sin. *But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. "The death he died, he died to sin, once for all; but the life he lives, he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Μη ούν βασιλευέτω ή άμαρτία έν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν

ταῖς ἐπιθυμίαις αὐτοῦ, 13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῆ ἀμαρτία, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. 14 ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ γάριν.

15 Τί οὐν; ὰμαρτήσωμεν, ὅτι οὐκ έσμεν ύπο νόμον άλλα ύπο χάριν; μή γένοιτο. 16 οὐκ οίδατε ὅτι ἡ παριστάνετε εαυτούς δούλους είς ύπακοήν, δοῦλοί έστε φ ύπακούετε, ήτοι άμαρτίας είς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι ήτε δοῦλοι τῆς αμαρτίας ύπηκούσατε δὲ ἐκ καρδίας εἰς δν παρεδόθητε τύπον διδαχῆς, 18 έλευθερωθέντες δὲ ἀπὸ τῆς ὰμαρτίας εδουλώθητε τῆ δικαιοσύνη. 19 άνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκός ύμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῆ ἀκαθαρσία καὶ τῆ άνομία είς την άνομίαν, ούτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῆ δικαιοσύνη είς άγιασμόν. 20 ὅτε γὰρ δούλοι ήτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῆ δικαιοσύνη. 21 τίνα ούν καρπὸν είγετε τότε; έφ' οίς νῦν ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ έλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔγετε τὸν καρπὸν ύμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23 τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίω ἡμῶν.

7:1 ΤΗ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; 2 ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ ὁέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 ἄρα οὐν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἰναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ.

12 እንግዲህ ለምኞቱ እንድትታዘዙ በሚሞት ሥጋችሁ ኃጢአት አይን
ገሥ፤ 13 ብልቶቻችሁንም የዓመፃ የመር
ዕቃ አድርጋችሁ ለኃጢአት አታቅ
ርቡ፥ ነገር ግን ከሙታን ተለይታችሁ
በሕይወት እንደዎትኖሩ ራሳችሁን ለአ
ግዚአብሔር አቅርቡ፥ ብልቶቻችሁ
ንም የጽድቅ የመር ዕቃ አድርጋችሁ
ለእግዚአብሔር አቅርቡ። ዛኃጢአት
አይገዛችሁምኖ፤ ከጸጋ በታች እንጀ
ከሕግ በታች አይደላችሁምና።

15 እንግዲህ ምን ይሁን? ከጸ*ጋ* በታች እንጂ ከሕግ በታች ስላይደለን ኃጢአትን እንሥራን? አይደለም።

"ለመታዘዝ ባሪያዎች እንድትሆኑ ራሳ ችሁን ለምታተርቡለት፥ ለእርሱ ለምት ታያዙለት ባሪያዎች እንደ ሆናችሁ አታ ውቁምን? ወይም ለሞት የኃጢአት ባሪያዎች ወይም ለጽድቅ የመታዘዝ ባሪ ያዎች ናችሁ። ነን።ነገር ተን አስቀድጣ ችሁ የኃጢአት ባሪያዎች ከሆናችሁ፥ ለተሰጣችሁለት ለትምህርት ዓይነት ከልባቸሁ ስለ ታዘዛችሁ፥ ከኃጢአትም አርነት ወተታችሁ ለጽድቅ ስለ ተገባ ችሁ ለእግዚአብሔር ምስጋና ይሁን። ¹⁹ስለ *ሥጋችሁ ድካ*ም እንደ ሰው ልማድ አላለሁ። ብልቶቻቸው ዓመፃ ሊያደርጉ ለርኵስንትና ለዓ**ጣ**፣ ባሪያ ዎች አድር*ጋ*ችሁ እንዳቀረባችሁ ፥ እንደ ዚሁ ብልቶቻችሁ ሊቀደሱ ለጽድት ባሪ ያዎች አድርጋችሁ አሁን አቅርቡ።

20 የኃጢአት ባሪያዎች ሳላችሁ ከጽ ድቅ ነፃ ነበራችሁና። ፣ እንግዲሀ ዛሬ ከምታፍሩበት ነገር ያን ጊዜ ምን ፍሬ ነበራችሁን የዚህ ነገር መጨረሻው ሞት ነውና፣ ።አሁን ግን ከኃጢአት አርንት ወተታችሁ ለእግዚአብሔርም ተገኘታ ችሁ፥ ልትቀደሱ ፍሪ አሳችሁ፤ መጨ ረሻውም የዘላለም ሕይወት ነው ፣ ²የኃ _ጤአት ደ*መወዝ ሞት ነውና፤ የእግ*ዚአ ብሔር የጸጋ ስጦታ ግን በክርስቶስ ኢየ ሱስ በጌታችን የዘላለም ሕይወት ነው። 7 'ወንድሞች ሆይ፥ ሕኅን ለሚያ 7 ውቁ እናንራለሁና ስው ባለበት ዘመን ሁሉ ሕግ እንዲገዛው አታውቱ ምን? 257ባች ሴት ባልዋ በሕይወት ሲኖር ከእርሱ *ጋ*ር በሕፃ ታስራለችና ፤ ባልዋ ቢሞት ተን ስለ ባል ከሆነው ሕግ ተፈትታለች። ፣ስለዚህ ባልዋ በሕይ ውት ባለ ለሴላ ወንድ ብትሆን አ*ሙ*ን ዝራ ትባላለች፤ ባልዋ ቢሞት **ግ**ን ከሕጉ አርነት ወተታለችና ለሌላ ወንድ ብትሆን አመንዝራ አይደለችም።

12 Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. ¹³ No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

Slaves of Righteousness

15 What then? Should we sin because we are not under law but under grace?

By no means! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, 18 and that you, having been set free from sin, have become slaves of righteouspess, 19 I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

20 When you were slaves of sin, you were free in regard to righteousness. ²¹ So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. ²² But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

As Analogy from Marriage

7 ¹Do you not know, brothers and sisters²-for I am speaking to those who know the law—that the law is binding on a person only during that person's lifetime? ²Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband. ³Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress.

μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῷ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῷ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἡμεν ἐν τῆ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ῷ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

7 Τί ούν έρουμεν; ὁ νόμος ὰμαρτία; μη γένοιτο· άλλὰ την ἁμαρτίαν οὐκ έγνων εί μὴ διὰ νόμου· τήν τε γὰρ έπιθυμίαν ούκ ἥδειν εί μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. <u>8</u> ἀφορμὴν δὲ λαβούσα ή άμαρτία διὰ τῆς ἐντολῆς κατειργάσατο εν έμοι πᾶσαν επιθυμίαν. χωρίς γὰρ νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, 10 ἐγὼ δὲ ἀπέθανον καὶ εύρέθη μοι ἡ ἐντολὴ ἡ είς ζωήν, αΰτη είς θάνατον 11 ή γὰρ άμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς έντολης έξηπάτησέν με και δι' αὐτης απέκτεινεν. 12 ώστε δ μεν νόμος άγιος καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

13 Τὸ οὐν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μη γένοιτο άλλα ή άμαρτία, ίνα φανή άμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός έστιν, έγὼ δὲ σάρκινός είμι πεπραμένος ὑπὸ τὴν άμαρτίαν. 15 δ γάρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ δ θέλω τοῦτο πράσσω, άλλ' δ μισῶ τοῦτο ποιῶ. 16 εἰ δὲ δ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῷ ὅτι καλός. 17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ άλλὰ ἡ οἰκοῦσα έν έμοι άμαρτία. 18 οίδα γάρ ὅτι οὐκ οἰκεῖ έν έμοί, τουτ' ἔστιν έν τῆ σαρκί μου, άγαθόν τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν ού 19 οὐ γὰρ δ θέλω ποιῷ ἀγαθόν, ἀλλὰ δ οὐ θέλω κακὸν τοῦτο πράσσω. 20 εἰ δὲ δ οὐ θέλω |έγω| τοῦτο ποιῶ, οὐκέτι έγω κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν έμοὶ άμαρτία.

4 እንዲሁ፥ ወንድሞቹ ሆይ፥ እናንተ ደግሞ በክርስቶስ ሥጋ ለሕግ ተገድላቸ ኋል፤ ለእግዚአብሔር ፍሬ እንድናፈራ፥ እናንተ ለሌላው፥ ከሙታን ለተነግው፥ ለእርሱ ትሆኑ ዘንድ። 5በሥጋ ሳለን በሕግ የሚሆን የኃጢአት መሻት ለሞት ፍሬ ሊያፈራ በብልቶቻችን ይሠራ ነበርና፤ 5አሁን ግን ለእርሱ ለታሰርንበት ስለ ሞትን፥ ከሕግ ተፈትተናል፥ ስለዚህም በአዲሱ በመንፈስ ኑሮ እንግዛለን እንጂ በአርጌው በፌደል ኑሮ አይደለም።

7 እንግዲህ ምን እንሳለን? ሕግ ኃጢ አት ነውን? አይደለም፤ ነገር ግን በሕግ ባይሆን ኃጢአትን ባላወትሁም ነበር፤ ሕጉ፦ አትመኝ ባላለ ምኞትን ባላወቅሁም አበርና። •*ኃ*ጢአት *ግን* ምክንያት አግኝቶ ምኞትን ሁሉ በትእ ሀዘ *ሠራብኝ፤ ኃ*ጢአት ያለ ሕፃ ምውት ነውና። የእኔም ኡሮ ያለ ሕግ *ሕያው ነበርሁ፤ ትእባዝ በመጣች ጊዜ* **ኃ**ጢአት ሕያው ሆን እኔም ምትሁ፤ ዞለሕይወትም የተሰጠችውን ትእዛዝ እርስዋን ለሞት ሆና አገኘኋት ፤ ባ*ኃ*ጢአት ምክንያት አግኝቶ በትእዛዝ አታሎኛልና በእርስዋም *ገ*ድሎኛል*።* 12ስለዚህ ሕጉ ቅዱስ ነው ትእዛዚቱም ቅድስትና_፡ጻድቅት በ**ንም** ናት*፡*

13 እንኅዲህ በታ የሆነው ነገር ለእኔ ሞት ሆኑበኝን? አይደለም*ት ነገር ግ*ን *ኃ*ጢአት ሆነ፤ *ኃ*ጢአትም በትእዛዝ ምክ ንያት ያለ ልክ ኃጢአተኛ ይሆን ዘንድ፥ *ኃ*ጢአትም እንዲሆን ይንለተ ዘንድ በ<u>ጎ</u> በሆነው ነገር ለእኔ ሞትን ይሠራ ነበር። ሣሕግ *መን*ፈሳዊ እንደ ሆነ እናው*ታ*ለ ንና፤ እኔ ግን ከኃጢአት በታች ልሆን የተሸተሁ የሥጋ ነኝ። ነፃየማደርገውን አላ ው**ቅም**ና፤ የምጠላውን *ያን* አደር*ጋ*ለሁና ዳሩ ማን የምወደውን እርሱን አላደርን ውም። ፣ተማልወደውን ግን የማደርግ ከሆንሁ ሕግ ምልካም እንደ ሆነ እምሰክ ራለሁ። የኢንደዚህ ከሆነ ያን የማደርገው አሁን እኔ አይደለሁም፥ በእኔ የሚያድር ኃጢአት ነው እንጂ ¹⁸በእኔ ማለት በሥ *ጋ*ዬ ብታ ነገር እንዳይኖር አውቃለሁና፤ *ሊቃድ አለኝና፥ መ*ልካ**ሙን ግን ግድ** ረግ የለኝም። ነፃተማልወደውን ክፉን ነገር አደርጋለሁና ዳፋ ኅን የምወደውን ውን የጣደርባ ከሆንሁ ባን ያን የጣደር *ገው አሁን* እኔ አይደልሁም፥ በእኔ የሚ ኖር ኃጢአት ነው እንጂቱ

4 In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to

another, to him who has been raised from the dead in order that we may bear fruit for God. 5 While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.

The Law and Sin

7 What then should we say? That the law is sin? By no means! Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet." *But sin, seizing an opportunity in the commandment, produced in me all kinds of covetousness. Apart from the law sin lies dead. I was once alive apart from the law, but when the commandment came, sin revived 10 and I died, and the very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity in the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and just and good.

13 Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

The Inner Conflict

14 For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin J 15 I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree that the law is good. 17 But in fact it is no longer I that do it, but sin that dwells within me 18 For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. 19 For I do not do the good I want, but the cvil I do not want is what I do. 29 Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

21 Εύρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται 22 συνήδομαι γὰρ τῷ νόμω τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, 23 βλέπω δὲ ἔτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμω τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμω τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἄνθρωπος τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; 25 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὐν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμω θεοῦ τῷ δὲ σαρκὶ νόμῳ ἁμαρτίας.

8:1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ. 2 ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ηλευθέρωσέν σε άπὸ τοῦ νόμου τῆς αμαρτίας και τοῦ θανάτου. 3 τὸ γὰο άδύνατον τοῦ νόμου ἐν ὡ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας έν δμοιώματι σαρκός άμαρτίας καὶ περὶ αμαρτίας κατέκρινεν την άμαρτίαν έν τῆ σαρκί, 4 ίνα τὸ δικαίωμα τοῦ νόμου πληρωθη εν ήμιν τοις μη κατά σάρκα περιπατούσιν άλλα κατά πνεύμα. 5 οί γαρ κατά σάρκα όντες τὰ τῆς σαρκὸς φρονούσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωή και ειρήνη. 7 διότι τὸ φρόνημα τῆς σαρκός ἔχθρα εἰς θεόν, τῷ γὰρ νόμῷ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· 8 οὶ δὲ έν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. 9 ύμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ άλλα έν πνεύματι, είπερ πνεύμα θεού οίκει έν ύμιν. εί δέ τις πνεύμα Χριστού ούκ έχει, ούτος ούκ έστιν αύτοῦ. 10 εί δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ άμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 εί δὲ τὸ πνεῦμα τοῦ έγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ έν ύμιν, ὁ έγείρας Χριστὸν ἐκ νεκρῶν ζφοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὺμῖν.

12 Άρα οὐν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῆ σαρκὶ τοῦ κατὰ σάρκα ζῆν, 13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὖτοι υἱοὶ θεοῦ εἰσιν.

21 እንግዲያስ መልካሙን አደርግ ዘንድ ስወድ በኢኔ ከፉ እንዲያድርብኝ ሕግን አገኝለሁ። ²²በውስጡ ሰውንቱ በአ ግዚአብሔር ሕግ ደስ ይለኝልና፥ ²³ነገር ግን በብልቶቹ ከአእምሮዬ ሕግ ጋር የሚ ዋጋውንና በብልቶቹ ባለ በኃጢአት ሕግ የሚማርከኝን ሴላ ሕግ አያለሁ። ²⁴ኤኔ ምንኛ ነስቋላ ሰው ነኝ! ለዚህ ሞት ከተ ሰጠ ሰውነት ግን ያድነኝል? ²⁶በኢየሱስ ክርስቶስ በጌታችን ለእግዚአብሔር ምስ ጋና ይሁን። እንግዲያስ እኔ በአእምሮዬ ለእግዚአብሔር ሕግ፥ በሥጋዬ ግን ለጋ ጢአት ሕግ እግዛለሁ።

8 ነእንግዲህ በክርስቶስ ኢየሱስ ላሎት አሁን ዥነኔ የለባቸውም ፡፡ ፡ ፡ የጠርስቶስ ኢየሱስ ያለው የሕይወት መንፈስ ሕግ ከኃጢአትና ከሞት ሕፃ አርነት አውጥቶ ኛልና። ³⁴ከሥጋ የተትግ ስለ ደከመ ለሕግ ያልተቻለውን፥ እግዚአብሔር የገዛ ልጁን ብኃጢአተኛ *ሥጋ ም*ሳሌ ብኃ ጢአ*ትም ምክንያ*ት ልኮ አድር*ጎ*አልና፤ እንደ መንፈስ ፈቃድ እንጂ እንደ ሥጋ ፈቃድ በባን**一**ላለስ በእኛ የሕግ ትእካዝ ይፈጸም ዘንድ ኃጢአትን በሥጋ ኩነነ። ያሰባሎና፥ እንደ መንፈስ ፈቃድ የሚኖሩ **ግን የመን**ፈስን ነገር ያስባሉ። ባለ ሥጋ ማሰብ ሞት ነውና፥ ስለ መንፈስ ማሰብ **ግን ሕይወትና ሰላም ነው። ^ንስለ ሥ**ጋ ማሰብ በአማዚአብሔር ዘንድ ተል ነውና ፤ ለእግዚአብሔር ሕግ አይገዛምና፥ መገዛ ትም ተስኖታል፤ ፣በሥጋ ያሉትም እግዚ አብሔርን ደስ ሊያሰኙት አይችሎም።

9 እናንተ ግን የእግዚአብሔር *ምን* ፈስ በእናንተ ዘንድ ቢኖር፥ በ*ም*ንፈስ

እንጂ በሥጋ አይደላችሁም። የክርስተስ መንፈስ የሌለው ከሆነ ግን ይኽው የአ ርሱ መንን አይደለም። 10 ክርስቶስ በእና ንተ ውስተ ቢሆን ሰውነታችሁ በኃጢ አት ምክንያት የሞተ ነው፥ መንፈሳችሁ ግን በጽድቅ ምክንያት ሕያው ነው። 11 ነገር ግን ኢየሱስን ከሙታን ያስነሣው የእርሱ መንፈስ በእ ናንተ ዘንድ ቢኖር፥ ክርስቶስ ኢየሱስን ከሙታን ያስነሣው እርሱ በእናንተ በሚ ፕረው በመንፈሱ፥ ለሚሞተው ሰውነ ታችሁ ደግሞ ሕይወትን ይሰጠዋል።

12 አንባዲህ፥ ወንድሞች ሆይ፥ ዕዳ አለብን፥ እንደ ሥጋ ፈቃድ ግን አንኖር ዘንድ ለሥጋ አይደለም። ነጻንደ ሥጋ ፈቃድ ብትኖሩ ትሞቱ ዘንድ አላችሁና፤ በመንፈስ ግን የሰውነትን ሥራ ብትገድሉ በሕይወት ትኖራላችሁ። ነብእግዚአብ ሔር መንፈስ የሚመሩ ሁሉ እንዚህ የአ ግዚአብሔር ልጆች ናቸውና። 21 So I find it to be a law that when I want to do what is good, evil lies close at hand. ²² For I delight in the law of God in my inmost self, ²³ but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will rescue me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

Life in the Spirit

O There is therefore now no condem-O nation for those who are in Christ Jesus. ²For the law of the Spirit² of life in Christ Jesus has set you a free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, b he condemned sin in the flesh, 4so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spiritz set their minds on the things of the Spirit.2 & To set the mind on the flesh is death, but to set the mind on the Spiritz is life and peace. 7 For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-indeed it cannot, and those who are in the flesh cannot please God.

9 But you are not in the flesh; you are in the Spirit, since the Spirit of God

dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰ But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

12So then, brothers and sisters, f we are debtors, not to the flesh, to live according to the flesh — ¹³ for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴ For all who are led by the Spirit of God are children of God.

15 ού γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν είς φόβον άλλὰ έλάβετε πνεύμα υίοθεσίας έν ώ κράζομεν, Αββα ὁ πατήρ. 16 αὐτὸ τὸ πνεύμα συμμαρτυρεΐ τῷ πνεύματι ἡμῷν **ὂτι έσμὲν τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ** κληρονόμοι κληρονόμοι μέν θεοῦ. συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ίνα καὶ συνδοξασθώμεν.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν αποκαλυφθήναι είς ήμᾶς. 19 ή γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υίῶν τοῦ θεοῦ ἀπεκδέχεται. 20 τῆ γὰρ ματαιότητι ή κτίσις ύπετάγη, ούχ έκοῦσα άλλὰ διὰ τὸν ὑποτάξαντα, έφ' ἐλπίδι 21 ὅτι καὶ αὐτὴ ἡ κτίσις έλευθερωθήσεται ἀπὸ τῆς δουλείας της φθοράς είς την έλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οίδαμεν γάρ ότι πᾶσα ή κτίσις συστενάζει በፌቃዱ አይደለም፤ 21ተስፋውም ፍተ καὶ συνωδίνει ἄχρι τοῦ νῦν 23 οὐ μόνον δέ, άλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος έχοντες, ήμεῖς καὶ αὐτοὶ έν έαυτοῖς στενάζομεν υίοθεσίαν άπεκδεχόμενοι, την απολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῆ γὰρ ἐλπίδι έσώθημεν έλπις δε βλεπομένη οὐκ ἔστιν έλπίς δ γάρ βλέπει τίς έλπίζει; 25 εί δὲ δ ού βλέπομεν έλπίζομεν, δι' ύπομονῆς άπεκδεγόμεθα.

26 Ωσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῆ ἀσθενεία ἡμῶν τὸ γαρ τί προσευξώμεθα καθό δεῖ οὐκ οίδαμεν, άλλὰ αὐτὸ τὸ πνεῦμα ύπερεντυγχάνει στεναγμοῖς άλαλήτοις: 27 ο δε έραυνῶν τὰς καρδίας οἰδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν έντυγχάνει ὑπὲρ ἁγίων. 28 οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ είς άγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς ούσιν. 29 ὅτι οῦς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υίοῦ αὐτοῦ, εἰς τὸ είναι αὐτὸν πρωτότοκον έν πολλοῖς ἀδελφοῖς 30 οῦς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ ους εκάλεσεν, τούτους και εδικαίωσεν ους δε εδικαίωσεν, τούτους και έδόξασεν.

15 ኢብ አባት ብለን የምንጮኽበትን የልጅነት **ማ**ንፈስ ተተበላችሁ እንጂ እንደንና ለፍር ሃት የባርነትን መንፌስ አልተቀበላችሁ ምና። ነፃእግዚአብሔር ልጆች መሆናች *ንን ያ መን*ፈስ ራሱ ከመንፈሳችን *ጋ*ር ይመስክራል። ቦልጆች ከሆንን ወራኞች ደግም ነን፤ ማለት የአግዚአብሔር ወራ ሾች ነን፣ አብረንም ደግሞ እንድንከብር አብረን መከራ ብንተበል ከክርስቶስ ጋር አብረን ወራሾች ሃን፣

18 ለእኛም ይባለዋ ዘንድ ካለው ክብር *ጋር ቢምዛዘን የአሁት ዘመን ሥቃይ* ምንም እንዳይደለ አሰባለሁ። ነፃናናተረት ናናቶት የእግዚአብሔርን ልጆች *ማገ*ለተ ይጠባቢቃልና ፡፡ ወፍተረት ለከንቱነት ተን ገተቶአልና፥ በተስፋ ስላስንዛው ነው እንጀ ረት ራሱ **ደግ**ሞ ከተፋት ባርነት ነፃነት ውተቶ ለእግዚአብሔር ልጆች ወደሚሆን ከብር ነፃነት እንዲደርስ ነው ፣ ወፍተረት ሁሉ እስከ አሁን ድረስ አብሮ በምቃተ ትና በምተ መኖሩን እናው ታለንና ፣ ወእር ሱም ብቻ አይደለም*፥ ነገ*ር ግን የመንፈስ በተራት ይለን ራሳችን ደግሞ የሰውነታ ችን ቤዛ የሆነውን ልጅነት እየተጠባበትን ራሳችን በውስጣችን እንቃትታለን። **ዶበተስፋ ድንናልና፤ ነንር ግን ተስፋ የሚ** ደረግበቱ ነገር ቢታይ ተስፋ አይደለም፤ የሚያየውንጣ ጣን ተስፋ ያደርገዋል? **ወየማናየውን ግን ተስፋ ብናደርገው በት**

26 እንዲሁም ደግሞ ምንፈስ ድካማ ችንን ያግዛል፤ እንዴት እንድንጸልይ እንደሚገባን አናውቅምና፥ ነገር ግን **ማንፈስ ራሱ በማይነገር መቃተት ይማ** ልድልናል፤ ወልብንም የሚመሪምሪው የመንፈስ አሳብ ምን እንደ ሆነ ያው ቃል ፥ እንደ እግዚአብሔር ፈቃድ ስለ ቅዱሳን ይማልጻልና።

28 እኅዚአብሔርንም ለሚወዱት እንደ አሳቡም ለተጠፉት ነገር ሁሉ ለበን እንዲደረኅ እናውቃለን፣ ወልጁ በብዙ ወንድሞች መካከል በኮር ይሆን ዘንድ ፥ አስተድሞ ያወቃቸው የልጁን መልክ እን ዲመስሉ ኢስቀድም ደማዋ ወስኖአልና፤ **።አስቀድምም የወሰናቸውን እ**ንዚህን ደግሞ ሰራቸው፤ የሰራቸውንም እነዚ ህን ደግሞ አጸደቃቸው፤ ያጸደቃቸው ንም እንዚህን ደኅሞ አከበራቸው።

15 For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abbals Father!" 16 it is that very Spirit bearing witness* with our spirit that we are children of God, 17 and if children, then beirs, heirs of God and joint heirs with Christ-if, in fact, we suffer with him so that we may also be glorified with him.

Future Glory

18I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. 19 For the creation waits with eager longing for the revealing of the children of God; 20 for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope 21 that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. 22 We know that the whole creation has been groaning in labor pains until now; 23 and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. 24 For in hope we were saved. Now hope that is seen is not hope. For who hopes; for what is seen? 25 But if we hope for what we do not see, we wait for it with patience.

26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. 27 And God, 1 who scarches the heart, knows what is the mind of the Spirit, because the Spirit^m intercedes for the saints according to the will of God."

28 We know that all things work together for good of for those who love God, who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. MAnd those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἰοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; 33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν· 34 τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς, ὃς καί ἐστιν ἐν δεξιᾳ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; 36 καθὼς γέγραπται ὅτι

Ενεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

37 άλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ ὅτι οὕτε θάνατος οὕτε ζωὴ οὕτε ἄγγελοι οὕτε ἀρχαὶ οὕτε ἐνεστῶτα οὕτε μέλλοντα οὕτε δυνάμεις 39 οὕτε ὕψωμα οὕτε βάθος οὕτε τις κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

9:1 Αλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἀγίῳ, 2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῆ καρδία μου. 3 ηὐχόμην γὰρ ἀνάθεμα εἰναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα, 4 οἴτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αὶ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, 5 ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰὧνας, ἀμήν.

6 Οὐχ οἱον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ οὖτοι Ἰσραήλ· 7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ', Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα. 8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

31 እንግዲህ ስለዚህ ነገር ምን አንላ ለን? እግዚአብሔር ከእኛ ጋር ከሆነ ጣን ይቃወሙናል? ፡፡ ለንዛ ልጁ ያልራራለት ነገር ግን ስለ ሁላችን አሳልፎ የሰጠው ያው ከእርሱ ጋር ደግሞ ሁሉን ነገር እን ዲያው እንዴት አይሰጠንም? ፡፡ እግዚአ ብሔር የመረጣቸውን ጣን ይከሳቸዋል? የሚያጸድቅ እግዚአብሔር ነው፥ የሚኩ ንንስ ጣን ነው? ፡፡ የሞተው፥ ይልቁንም ከሙታን የተጕነው፥ በአግዚአብሔር ቀኝ ያለው፥ ደግሞ ስለ እኛ የሚጣል

ደው ክርስቶስ ኢየሱስ ነው። ችክክርስ ቶስ ፍቅር ማን ይለየናል? መክራ፥ መይስ ጭንተት፥ ወይስ ስደት፥ ወይስ ራብ፥ ወይስ ራቁትነት፥ ወይስ ፍር ሃት፥ ወይስ ሰይፍ ነውን?

≖ስለ አንተ ቀኑን ሁሉ እንንደላለን÷

እንደሚታረዱ በጎች ተቆጠርን ተብሎ እንደ ተጻፈ ነው።

37 በዚህ ሁሉ ተን በወደደን በእርሱ ከአሸናፈዎች እንበልጣለን ፡፡ ቢሆን፥ ሕይወትም ቢሆን፥ መሳእክትም ቢሆን፥ *ግዛትም* CU7i ያለውም (しげ)・ ドベーベロッグ (しじ)・ シヒヘナデ ቢሆኑ፥ **ቕከፍታም ቢሆን፥ ዝቅታም** ቢሆን፥ ልዩ ፍተረትም ቢሆን መነርስቶስ ኢየሱስ በጌታቸን ካለ ከእግዚአብሔር ፍትር ሊለየን እንዳይችል ተረድቼእለሁ። 12ብዙ ጎዘን የማደቋርተም ጭንቀት 9 nar and na sheath us አውነትን አናንራስሁ፤ አልዋሽምም፤ ሕሊናዬም በመንፈስ ቅዱስ ይመስክርል ኛል = 30*ሥጋ ዘ*መዶቹ ስለ ሆኑ ስለ ወን ድሞቹ ከክርስቶስ ተለይቼ እኔ ራቤ የተ ረገምሁ እንድሆን አጻልይ ነበርና። የእንርሱ እስራኤሳውያን ናቸውና፥ ልጅ ነትና ክብር ኪ*ጻንም የሕግም መ*ሰጠት የመትደስም ሥርዓት የተስፋውም ቃላት ለእነርሱ ናቸውና፤ 5አባቶችም ለእነርሱ ናቸውና፤ ከእነርሱም ክርስቶስ በሥጋ መጣ፥ እርሱም ክሁሉ በላይ ሆና ለዘላ ለም የተባረከ አምላክ ነው ፤ አሜን።

6ነገር ግን የእግዚአብሔር ታል የተ ሻረ አይደለም። እነዚህ ከአስራኤል የሚ ወሰዱ ሁሉ እስራኤል አይደሉምና፤ የአ ብርሃምም ዘር ስለሆኑ ሁላቸው ልጆች አይደሉም፥ ⁷ነገር ግን፡- በይስሐት ዘር ይጠራልሃል ተባለ። *ይሀም፥ የተስፋ ታል ልጆች ዘር ሆነው ይቆጠራሉ እንጂ እነዚህ የሥጋ ልጆች የሆኑ የእግዚአብ ሔር ልጆች አይደሉም ግለት ነው።

God's Love in Christ Jesus

31 What then are we to say about these things? If God is for us, who is against us? ³² He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? ³³ Who will bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God,

who indeed intercedes for us. 9 35 Who. will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written,

"For your sake we are being killed all day long; we are accounted as sheep to be slaughtered."

³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

God's Election of Israel

9 ¹I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit— ²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, ^r my kindred according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, ^s who is over all, God blessed forever. ^r Amen.

6It is not as though the word of God had failed. For not all Israelites truly belong to Israel, ⁷ and not all of Abraham's children are his true descendants; but "It is through Isaac that descendants shall be named for you." ⁸ This means that it is not the children of the flesh who are the children of God, but

the children of the promise are counted as descendants.

έπαγγελίας γὰρ ὁ λόγος ούτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῆ Σάρρα υἰός. 10 οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· 11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν

η φαῦλον, ἵνα ή κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, 12 οὐκ ἐξ ἐργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῆ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι, 13 καθὼς γέγραπται,

Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο. 15 τῷ Μωϋσεῖ γὰρ λέγει,

Έλεήσω δυ αν έλεδ

καὶ οἰκτιρήσω ον αν οἰκτίρω.
16 άρα ούν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ. 17 λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάση τῆ γῆ. 18 ἄρα οὐν ον θέλει ἐλεεῖ, ον δὲ θέλει σκληρύνει.

19 Έρεῖς μοι ούν, Τί [οὐν] ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς άνθέστηκεν; 20 ώ ἄνθρωπε, μενοῦνγε σύ τίς εί ο άνταποκρινόμενος τῷ θεῷ; μὴ έρει το πλάσμα τῷ πλάσαντι, Τί με έποίησας ούτως; 21 ἢ οὐκ ἔχει ἐξουσίαν ό κεραμεύς τοῦ πηλοῦ έκ τοῦ αύτοῦ φυράματος ποιῆσαι δ μέν είς τιμὴν σκεῦος δ δὲ εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεός ένδείξασθαι την όργην καὶ γνωρίσαι το δυνατόν αύτοῦ ήνεγκεν έν πολλῆ μακροθυμία σκεύη όργης κατηρτισμένα είς απώλειαν, 23 και ίνα γνωρίση τον πλούτον τῆς δόξης αύτοῦ ἐπὶ σκεύη έλέους α προητοίμασεν είς δόξαν; 24 ους και έκαλεσεν ήμας ου μόνον έξ Ιουδαίων άλλα και έξ έθνων, 25 ως και έν τω Ώσηὲ λέγει,

Κάλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

26 καὶ ἔσται ἐν τῷ τόπῳ οὖ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

27 Ήσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Έὰν ἡ ὁ ἀριθμὸς τῶν υίῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται· 28 λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

•ይህ፦ በዚህ ጊዜ አመጣስው ለሳራም ልጅ ይሆንላታል የሚል የተስፋ ቃል ነውና። ፡፡ይህ ብቻ አይደለም፥ ነገር ግን ርብቃ ደግሞ ከአንዱ ከአባታችን ከይስ ሐቅ በፀነበች ጊዜ፥ ፡፡ልጆቹ ገና ሳይወ ለዱ፥ በኃ ወይም ክፉ ምንም ሳያደርጉ፥ ከጠሪው እንጂ ከሥራ ሳይሆን በምርሜ የሚሆን የእግዚአብሔር አሳብ ይጸና ዘንድ፥ ፡፡ላእርስዋ፦ ታላቁ ለታናሹ ይገ ዛል ተባለላት። ፡፡ያዕቆብን ወደድሁ አሳ ውን ግን ጠላው ተብሎ እንደ ተጻፈ ነው።

14 እንግዲህ ምን እንላለን? በእግዚ አብሔር ዘንድ ዓመነ አለ ወይ? አይደ ለም። ¹⁵ለሙሴ፡- የምምረውን ሁሉ እምረዋለሁ ለምራራለትም ሁሉ አራራ ለታለሁ ይላልና። "እንግዲህ ምሕረት ለወደደ ወይም ለሮጠ አይደለም፥ ከሚ ምር ከእግዚአብሔር ነው እንጂ። ህመጽሐፍ ፈርዖንን፡- ኃይሌን በአንተ አሳይ ዘንድ ስሚም በምድር ሁሉ ይነ ገር ዘንድ ለዚህ አስነግሁህ ይላልና። "እንግዲህ የሚወደውን ይምረዋል፥ የሚወደውንም አልክኛ ያደርገዋል።

19 እንግዲህ ስለ ምን እስከ አሁን ድረስ ይነትፋል ? ፈቃዱንስ የሚቃወም ማን ነው? ትለኝ ይሆናል። 20ነገር *ግን፥* አንተ በው ሆይ፥ ለእግዚአብ ሔር የምትመልስ ጣን ነህ? ሥራ ሠራ ውን፦ 'ስለ ምን እንዲህ አድርገህ ሥራ ሽኝ ይለዋልን? ግወይም ሸክላ ውሪ ከአንዱ ጭቃ ክፍል አንዱን ፅቃ ለክ *እንዱንም* ለውርደት ሊሥራ በሞቃ ላይ ሥልጣን የለውምን? ²⁻²³ነገር ግን እግዚአብሔር ተጣውን ሊያሳይ ኃይሉንም ሊገልተ ወዶ፥ አስ ቀድሞ ለክብር ባልጋጃቸው በምሕረት ዕቃዎች ላይ የከብሩን ባለ **መግነ**ት ይገ ለተፋት የተዘጋጁትን パステキ ልታዎች ብብዙ *ት*ያግሥት ከቻለ፥ እንዴት ነው? 24ምሕረቱ ዕታ ዎችም ከአይሁድ ብቻ አይደሉም÷ ነገር ግን ከአሕዛብ ደግሞ የመራን እኛ ነን። ፡፡፡ እንዲሁ ደግሞ በሆሴል:-

ሕዝቤ ያልሆነውን ሕዝቤ ብጹ፥ ያልተወደደችውንም የተወ ደደችው ብዬ አጠራለሁ i "አናንተ ሕዝቤ አይደሳችሁም በተ ባለሳቸውም ስፍራ በዚያ የሕያው እግዚአብሔር ልጆች ተብለው ይጠራሉ

E1A =

27-28 ኢሳይያስም፡- የአስራኤል ልጆች ቁተር ምንም እንደ ባሕር አሸዋ ቢሆን ቅሬታው ይድናል፤ ጌታ ነገሩን ሬጽሞና ቆርጦ በምድር ላይ ያደርገዋ ልና ብሎ ስለ አስራኤል ይጮሻል#

PFor this is what the promise said, "About this time I will return and Sarah shall have a son."

19 Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. "Even before they had been born or had done anything good or bad (so that God's purpose of election might continue, 12 not by works but by his call) she was told, "The elder shall serve the younger." 13 As it is written,

"I have loved Jacob, but I have hated Esau."

14 What then are we to say? Is there injustice on God's part? By no means! ¹⁵ For he says to Moses,

"I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

16 So it depends not on human will or exertion, but on God who shows mercy.

17 For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth."

18 So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

God's Wrath and Mercy

19 You will say to me then, "Why then does he still find fault? For who can resist his will?" 20 But who indeed are you, a human being, to argue with God? Will what is molded say to the one who molds it, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; 23 and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory-24 including us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people
I will call 'my people,'
and her who was not beloved I
will call 'beloved.'"

And in the very place where it was said to them, 'You are not my people,' there they shall be called children of the living God."

27 And Isaiah cries out concerning Israel, "Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved; ²⁸ for the Lord will execute his sentence on the earth quickly and decisively." ¹⁸

29 καὶ καθώς προείρηκεν Ἡσαΐας,
Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν
ἡμῖν σπέρμα,
ώς Σόδομα ἂν ἐγενήθημεν
καὶ ὡς Γόμορρα ἂν
ὑμοιώθημεν.

Israel and the Gospel

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως, 31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ

ἔργων· προσέκοψαν τῷ λίθω τοῦ προσκόμματος, 33 καθὼς γέγραπται, Ίδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

10:1 Άδελφοί, ή μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. 2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν· 3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στῆσαι, τῆ δικαιοσύνη τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ είπης ἐν τῆ καρδία σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν 7 ἡ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει;

Έγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῆ καρδία σου,

τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως δ κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῆ καρδία σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήση· 10 καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. 12 οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλληνος, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· 13 Πᾶς γὰρ δς ᾶν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.

^ውኢሳይያስም እንደዚሁ፦ ጌታ ፅባፆት ዘር ባላስቀረልን እንደ ሰዶም በሆንን ንሞራንም ብጣሰልን ነበር

ብሎ አስቀድሞ ተናገረ።

30 አንግዲህ ምን እንላለን? ጽድቅን ያልተከተሎት አሕዛብ ጽድቅን አንኙ፥ እርሱ ግን ከእምነት የሆነ ጽድቅ ነው፤ ³¹ አሰራኤል ግን የጽድቅን ሕግ እየተከ ተሎ ወደ ሕግ አልደረሱም። ²²³ይህስ ስለ ምንድር ነው? በሥራ እንጂ በእም ነት ጽድቅን ስላልተከተሎ ነው፤

እነሆ፥ በጽዮን የእንቅፋት ድንጋይና የማሰናከያ ዓለት አኖራለሁ በእርሱም የሚያምን አያፍርም

ተብሎ እንደ ተጻፈ በእንቅፋት ድን*ጋይ* ተሰናከሱ ø

10 ነወንድሞች ሆይ፥ የልቤ በን ፈታድና ስለ አስራኤል ወደ እግ ዚአብሔር ልሙናት እንዲድኑ ነው። ²በአውቀት አይትኑ እንጂ ለእግዚአብ ሔር እንዲቀኑ አመስክርሳቸዋለሁና። ²የአግዚአብሔርን ጽድት ሳያውቁ የራሳ ቸውንም ጽድት ሊያቶሙ ሲፈልጉ፥ ለእግዚአብሔር ጽድት አልተንዙም። ¹የሚያምኑ ሁሉ ይጸድቁ ዘንድ ክርስ ተስ የሕግ ፍጻሜ ነውና።

5 ሥሴ ከሕኅ የሆነውን ጽድቅ የሚያ ደርተው ሰው በእርሱ በሕይወት እንዲ ኖር ጽፎአልና። ባእምነት የሆነ ጽድቅ *ግን* እንዲህ ይላል ፦ በልብህ፦ *ግን ወ*ደ ሰማይ ይወጣል? አትበል፤ ይህ ክርስቶ ስን ለማውረድ ነው፤ ፣ወይም፦ በል ብህ፡- ወደ ተልቁ ማን ይወርዳል? አት ከመታታን LU ክርስቶስን ለማው-ጣት ነው ^ይ ፣ነገር ይላል ? በአፍሀ በልብህም ሆኖ ቃሎ ቀር ባልሃል፤ ይህም የምንስብከው የአምነት ታል ነው። "ኢየሱስ ጌታ እንደ ሆነ በአ ፍህ ብት**ማ**ስከር እ**ግ**ዚአብሔርም ከ**ም** ታን እንዳስነሣው በልብህ ብታምን ትድ አምና 14 ስው NAC ናለህና ፤ ይጸድታልና በአትም ምስክር ይድና ሁሉ አያፍርም ይላልና# ፣ በአይሁዳዊና በግሪክ ሰው መካከል ልዩነት የለምና፤ አንዱ ጌታ የሁሉ ጌታ ነውና፥ ለሚጠት ትም ሁሉ ባለ ጠጋ ነው፤ ¤የጌታን ስም የሚመራ ሁሉ ይድናልና።

BAnd as Isaiah predicted,

"If the Lord of hosts had not left survivors" to us, we would have fared like Sodom and been made like Gomorrah."

Israel's Unbelief

30 What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; ³¹but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. ³²Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³as it is written.

"See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him"

will not be put to shame."

10 ¹Brothers and sisters,² my heart's desire and prayer to God for them is that they may be saved. ²I can testify that they have a zeal for God, but it is not enlightened. ³For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. ⁴For Christ is the end of the law so that there may be righteousness for everyone who believes.

Salvation Is for All

5 Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." 6 But the righteousness that comes from faith says, "Do not say in your heart, "Who will ascend into heaven?'" (that is, to bring Christ down) 7"or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say?

"The word is near you, on your lips and in your heart"

(that is, the word of faith that we proclaim); *because* if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. *10* For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. *11* The scripture says, "No one who believes in him will be put to shame." *12* For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. *13* For, "Everyone who calls on the name of the Lord shall be saved."

14 Πῶς οὖν ἐπικαλέσωνται εἰς δν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὖ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὠς ὑραῖοι οἱ πόδες τῶν εὐαγγελίζομένων [τὰ] ἀγαθά. 16 Άλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῆ ἀκοῆ ἡμῶν; 17 ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ

Είς πασαν την γην έξηλθεν δ φθόγγος αύτων καὶ είς τὰ πέρατα της οἰκουμένης τὰ ῥήματα αὐτων.

19 άλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει,

Έγὰ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

20 Ἡσαΐας δὲ ἀποτολμᾶ καὶ λέγει, Εὑρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

21 πρὸς δὲ τὸν Ἱσραὴλ λέγει, Όλην τὴν ἡμέραν ἐζεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

11:1 Λέγω οὐν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ίσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλής Βενιαμίν. 2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ δν προέγνω. ἢ οὐκ οἶδατε έν Ήλία τί λέγει ή γραφή, ως έντυγχάνει τῷ θεῷ κατὰ τοῦ Ίσραήλ; 3 Κύριε, τοὺς προφήτας σου άπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κάγὼ ύπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυγήν μου. 4 άλλα τί λέγει αὐτῷ ὁ γρηματισμός; Κατέλιπον έμαυτο έπτακισχιλίους άνδρας, οἴτινες οὐκ έκαμψαν γόνυ τῆ Βάαλ. 5 οὕτως οὐν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν· 6 εί δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. 7 τί οὖν; δ ἐπιζητεῖ Ισραήλ, τοῦτο οὐκ έπέτυχεν, ή δὲ ἐκλογὴ ἐπέτυχεν οί δὲ λοιποί ἐπωρώθησαν, 8 καθώς γέγραπται,

Έδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, όφθαλμοὺς τοῦ μὴ βλέπειν καὶ ἀτα τοῦ μὴ ἀκούειν, ἔως τῆς σήμερον ἡμέρας.
9 καὶ Δαυὶδ λέγει,

Γενηθήτω ή τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς, 14 እንግዲህ ያላመነብትን እንዴት አድርገው ይጠሩታል? ባልሰሙትስ እንዴት ያምናሉ? ያለ ሰባኪስ እንዴት ይሰጣሉ? 15 መልካሙን የምሥራች የሚያወሩ አግሮቻቸው አንዴት ያጣሩ ናቸው ተብሎ እንዴ ተጻፌ ካልተላኩ እንዴት ይሰባኩ? 1671ር ግን ሁሉ ለምሥራቹ ታል አልታዘዙም። ኢሳይ ያስ:- ጌታ ሆይ፥ ምስክርነታችንን ጣን አመነ? ብሎአልና። 17 እንግዲያስ እምንት ከመስጣት ነው መስጣትም በእግዚ አብሔር ታል ነው።

18*ጻ*ሩ **ግን፡- ባይሰሙ ነው** ወይ? እላለሁ። በእውነት:-

> ድም1ቸው በምድር ሁሉ ላይ ታላቸውም እስከ ዓለም ዳርቻ ወጣ።

ካንገር ግን፡- እስራኤል ባያውቁ ነው ወይ? እላለሁቱ ምቤ አስተድ**ਦ**፡-__

> እኔ ሕዝብ በማይሆነው አስቀናችኋለሁ በማያስተውልም ሕዝብ አስቀጣችኋለሁ

¤ብሎአል = ኢሳይያስም ደፍሮ፦ ሳልፈለኍኝ ተገኘሁ፥ ሳልጠየቁኝም ተገለተሁ

አለ። ²¹ስለ እስራኤል ማን፦ ቀኑን ሁሉ ወደጣይታዘዝና ወደሚታወም ሕዝብ አጆቼን ዘረ*ጋ*ሁ ይላል።

<u> ነእንግዲህ፦ እግዚ</u>አብሔር ሕዝ l ቡን ጣላቸውን? አላለሁ። አይደ ለም እኔ ደግሞ እስራኤላዊና ከአብርሃም ዘር ከብንደምም ወገን ነኝና። ²እግዚአብ ሔር አስቀድሞ ያወቃቸውን ሕዝብ አል *ጣላቸውም ፡፡ ምጽሐፍ ስለ ኤልያስ ቤተ*ጻ **ፈው የሚለውን፥ በእግዚአብሔር ፊት** አስራኤልን እንዴት እንደሚክስ፥ አታው ቁምን? ³ጌታ ሆይ፥ ነቢያትህን *ገ*ደሉ መሥዊያዎችህንም አፈረሱ እኔም ብቻዱን ቀረሁ ነፍሴንም ይሹኢታል። ነሃገር ግን አምሳካዊ መልስ ምን አለው? ለበአል ያልሰንዱትን ሰባት ሺህ ሰዎች ለእኔ እስ ቀርቼአስሁ። ፣እንደዚሁም በአሁን ዘመን ደግሞ በጸጋ የተመረጡ ቅሬታዎች አሉ። ፣በጲን ከሆን ግን ኪሥራ *ሞ*ሆጉ ቀርቶ አል፤ ጸጋ ያለዚያ ጸጋ መሆኑ ቀርቶአል።

7 እንግዲህ ምንድር ነው? አስራኤል የሚፈልጉትን አላፖፑትም፤ የተመረ ጡት ግን አፖፑት፤ የሌሎቸም ደነዘዙ፤ እንዲሁም፡- ዓይኖቻቸው እንዳያዩ ጆሮ ቻቸውም እንዳይሰሙ እግዚአብሔር የአ ንቅልፍ መንፈስን እስከ ዛሬ ድረስ ሰጣ ቸው ተብሎ ተጽፎአል። ዳዊትም፡-

•ማዕዳቸው ወተምድና አሽከላ ማሰናከያም ፍዳም ይሁንባቸው ፤ 14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?

15 And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" 16 But not all have obeyed the good news;2 for Isaiah says, "Lord, who has believed our message?"

17 So faith comes from what is heard, and what is heard comes through the word of Christ.2

18 But I ask, have they not heard? Indeed they have; for

"Their voice has gone out to all the earth,

and their words to the ends of the world."

Pagain I ask, did Israel not understand?
First Moses says.

"I will make you jealous of those who are not a nation; with a foolish nation I will

make you angry.'

²⁰Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;

I have shown myself to those who did not ask for me."

²¹But of Israel he says, "Ali day long I have held out my hands to a disobedient and contrary people."

Israel's Rejection Is Not Final

II ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? 3"Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life." 4But what is the divine reply to him? "I have kept for myself seven thousand who have not bowed the knee to Baal." 5So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.b

7What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, as it is written,

"God gave them a sluggish spirit, eyes that would not see and ears that would not hear, down to this very day."

And David says,

"Let their table become a snare and a trap, a stumbling block and a retribution for them; 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

The Salvation of the Gentiles

11 Λέγω ούν, μὴ ἔπταισαν ἵνα πέσωσιν; μη γένοιτο άλλα τῶ αὐτῶν παραπτώματι ή σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς. 12 εί δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

13 Ύμιν δε λέγω τοις έθνεσιν έφ' όσον μεν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, 14 εί πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινας έξ αὐτῶν. 15 εί γαρ ή ἀποβολή αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εί μη ζωή έκ νεκρῶν; 16 εί δὲ ἡ ἀπαρχή ἁγία, καὶ τὸ φύραμα· καὶ εἰ ή ρίζα άγία, καὶ οἱ κλάδοι.

17 Εί δέ τινες τῶν κλάδων έξεκλάσθησαν, σύ δὲ ἀγριέλαιος ὢν ένεκεντρίσθης έν αύτοῖς καὶ συγκοινωνὸς της ρίζης της πιότητος της έλαίας έγένου, 18 μὴ κατακαυχῷ τῷν κλάδων· εἰ δὲ κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βαστάζεις άλλα η ρίζα σέ. 19 έρεῖς οὐν, Έξεκλάσθησαν κλάδοι ἵνα έγὼ έγκεντρισθώ. 20 καλώς τη ἀπιστία έξεκλάσθησαν, σύ δὲ τῆ πίστει ἔστηκας. μη ύψηλα φρόνει άλλα φοβοῦ· 21 εί γαρ ο θεός τῶν κατὰ φύσιν κλάδων οὐκ έφείσατο, [μή πως] οὐδὲ σοῦ φείσεται. 22 ίδε ούν χρηστότητα καὶ ἀποτομίαν θεοῦ· έπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σε χρηστότης θεοῦ, ἐὰν ἐπιμένης τῆ χρηστότητι, έπεί και σύ έκκοπήση. 23 κάκεῖνοι δέ, έὰν μὴ ἐπιμένωσιν τῆ άπιστία, έγκεντρισθήσονται· δυνατὸς γάρ **γλημλημς τς:} ηλ?+ Ας** <u>έστι</u>ν δ θεός πάλιν έγκεντρίσαι αύτούς. 24 εί γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης άγριελαίου καὶ παρὰ φύσιν ένεκεντρίσθης είς καλλιέλαιον, πόσω μᾶλλον ούτοι οί κατά φύσιν έγκεντρισθήσονται τῆ ίδία έλαία.

10ዓይኖቻቸው እንዳያዩ ይጨልሙ፥ ጀርባቸውንም ዘወትር አንብጥ

ብሎአል #

11 እንግዲሀ:- የተሰናከሉ እስኪወ ድቁ ድረስ ነውን? አላለሁ። አይደ ለም፤ ነገር ግን እነርሱን ያስቀናቸው ዘንድ በእነርሱ በደል መዳን ለአሕዛብ ሆን። 12ዳፋ ተን በደላቸው ለዓለም ባለ መግንት **ማ**ሸንፋቸውም ለአሕዛብ ባለ ጠግንት ከሆነ፥ ይልቁንስ መሙላታ ቸው እንዴት ይሆን?

13-14 ለእናንተም ለአሕተብ እናንራ ስሁ። እኔ የአሕዛብ ሐዋርያ በሆንሁ *ሞጠን ሥጋ*ዱ የሆኑትን አስቀንቼ ምናል ባት ከእነርሱ አንዳንዱን አድን እንደሆነ *መ*ጣል ለዓለም መታረቅ ከሆነ ከመታን ከሚመጣ ሕይወት በተር መመለሳቸው ምን ይሆን? ሣበተራቱም ትጹብ ክሆን ብሆው ደኅሞ ቅዱስ ነው፤ ሥሩም ቅዱስ ከሆን ቅርንጫፎቹ ደግሞ ቅዱሳን ናቸው ፣

17*ነገር ግን* ከቅርንግፎች አንዳንዱ ቢሰበሩ አንተም የበረሀ ወይራ የሆንህ በመካከላቸው ጉብታህ ከእነርሱ ጋር የወ ይራ ዘይት ከሚወጣው ሥር ተካፋይ ከሆንህ፥ **ያትርን**ማፎች ላይ አት**ማ**ካ፤ ዛብትመካባቸው ግን ሥሩ አንተን ይሸ ከምሃል እንጂ ሥሩን የምትሽከም አንተ አይደለህም። ካእንግዲህ፦ እኔ እንድንባ ትርንሜሮች ተሰበሩ ትል ይሆናል። ወ**መ**ልካም ፤ እነርሱ ከአለ**ማመ**ን የተነሣ ተሰበሩ አንተም ከእምነት የተነሣ ቆመ ሃል። ፍራ እንጂ የትልቢትን ሃገር ኢታ ስብ፣ ።እግዚአብሔር እንደ ተፈጠፉት ለነበሩት ቅርንሜፎች የራራላቸው ካል ሆን ለአንተ ደግሞ አይራራልህምና፣ ²²እንግዲህ የእግዚአብሔርን ቸርነትና *ሞ*ከና ተመልከት፤ ሞከናው በወደቀት ላይ ነው፥ በቸርነቱ ግን አንተህ ብትኖር ነው ፣ ያለዚያ አንተ ደማሞ ትቆረጣለህ፣ ተው ባይኖሩ በዛት ውስተ ይንባሉ ፤ እግ ወይራ ተቆርጠህ እንደ ፍተረትህ ሳትሆን በመልካም ወይራ ከ7ባህ+ ይልቁንስ እነ ዚያ በፍተረታቸው ያሉት *ቅርን*ሜፎች በራሳቸው ወይራ እንዴት አይንበ-ም?

10 let their eyes be darkened so that they cannot see, and keep their backs forever bent.

The Salvation of the Gentiles

11 So I ask, have they stumbled so as to fall? By no means! But through their stumbling^c salvation has come to the Gentiles, so as to make Israeld jealous. 12 Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!

13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry 14 in order to make my own people/ jealous, and thus save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead! 16 If the part of the dough offered as first fruits is holy, then the whole batch is holy; and if the root is holy, then the branches also are holy.

17 But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich roots of the olive tree, 18 do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you. 19 You will say, "Branches were broken off so that I might be grafted in." 29 That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe. 21 For if God did not spare the natural branches, perhaps he will not spare you. 4 22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness toward you, provided you continue in his kindness; otherwise you also will be cut off. 23 And even those of Israel, i if they do not persist in unbelief, will be grafted in for God has the nower to graft them in again. 24 For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

25 Ού γαρ θέλω ύμας άγνοειν, άδελφοί, το μυστήριον τοῦτο, ίνα μη ήτε [παρ'] έαυτοῖς φρόνιμοι, ὅτι πώρωσις από μέρους τῷ Τσραὴλ γέγονεν ἄχρις ού τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη 26 καὶ ούτως πᾶς Ισραήλ σωθήσεται, καθώς γέγραπται,

Ήξει ἐκ Σιὼν ὁ ῥυόμενος, αποστρέψει ασεβείας απὸ Ίακώβ.

27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, όταν αφέλωμαι τὰς ἁμαρτίας αὐτῶν.

28 κατά μέν τὸ εὐαγγέλιον έχθροί δι' ύμας, κατά δε την εκλογήν άγαπητοί διά τούς πατέρας. 29 άμεταμέλητα γάρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. 30 ώσπερ γαρ ύμεις ποτε ήπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων άπειθεία, 31 ούτως καὶ ούτοι νῦν ήπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ [νῦν] έλεηθῶσιν. 32 συνέκλεισεν γαρ ο θεος τους πάντας είς ἀπείθειαν, ἵνα κንድ λημυ ደግሞ λυ-ን አልታ κ μ- μτούς πάντας έλεήση.

33 Ω βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ όδοὶ

αὐτοῦ.

34 Τίς γὰρ ἔγνω νοῦν κυρίου; η τίς σύμβουλος αύτοῦ ἐγένετο;

35 ἢ τίς προέδωκεν αὐτῷ,

καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ είς αὐτὸν τὰ πάντα- αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, άμήν.

25 ወንድሞች ሆይ፥ ልባሞች የሆና ቸሁ እንዳይመስላችሁ ይህን ምሥጢር ታውቁ ዘንድ እወዳለሁ፤ የአሕዛብ **ሙሳት እስኪ**ንባ ድረስ ድንዛቱ በአስራ በአንዳንድ በኩል ሆነባቸው ፤ **ፉእንደዚሁም አስራኤል** ሁሉ ይደ ናል፤ እንዲህ ተብሎ እንደ ተጻፈ፦

መድኃኒት ከጽዮን ይወጣል ከያፅቆብም ኃጢአተኛነትን የሰውግዳል ።

*ማኃ*ጢአ*ታቸውን*ም ስወስድላቸው ከእነርሱ ጋር የምገባው ኪዳን ይህ ነው።

¤በወን፤ልስ በኩል ስለ እናንተ ጠሳቶች ናቸው፥ በምርጫ በኩል ግን ስለ አባ ቶች ተወዳጆች ናቸው ፤ ኞእግዚአብሔር ብ**ጸ***ጋ***ው ስ**ጦታና በ**ም**ተራቱ አይጸጸት ሔር እንዳልታነዛችሁት አሁን ግን ከአለ የተነሣ ምሕረት እንዳ ³¹ እንዲሁ ルナタグチャリナ ምሕረት እነርሱ ደ**ኅ**ሞ ምሕረትን *ያገኙ* ^፯እግዚአብሔር ሁሉን ይምር ዘንድ ሁሉን በአለውታዘዝ ዘግቶታልና።

33 የእኅዚአብሔር ηΛ ጠግነትና ተበብ አውቀቱም እንዴት ተልቅ ነው ፤ ፍርዱ እንዲት የማይመረመር ነው፥ ለመንገዱም ፍለጋ የለውም።

³⁴የጌታን ልብ ያወቀው ጣን ነው? ™ወይስ አማካሪው ማን ነበር? ወይስ ብድራቱን ይመልስ ዘንድ ለእርሱ አስተድሞ የሰጠው ማን ነው?

[≆]ሁሉ ከእርሱና በእርሱ ለእርሱም ነውና፤ ለእርሱ ለዘላለም ክብር ይሁን፤ አሜን¤

12:1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ

σώματα ύμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ύμῶν 2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτω, άλλὰ μεταμορφοῦσθε τῆ ανακαινώσει τοῦ νοὸς εἰς τὸ δοκιμάζειν ύμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντί τῷ ὄντι ἐν ὑμῖν μὴ ύπερφρονεῖν παρ' δ δεῖ φρονεῖν ἀλλὰ φρονείν είς τὸ σωφρονείν, ἑκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

እግዚአብሔርን ደስ የሚያሰኝና ሕያው ቅዱስም መሥዋ *ዕት አድርጋችሁ ታቀርቡ ዘንድ በ*እግዚ አብሔር ርኅራኄ እለምናችኋለሁ፣ አርሱም ለአእምሮ የሚሞች እንልግሎ ታችሁ ነው። 2የአግዚአብሔር ፈቃድ እርሱም በንና ደስ የሚያሰኝ ፍጹምም የሆነው ነገር ምን እንደ ሆነ ፈትናችሁ ታውቁ ሆንድ በልባችሁ መታደስ ተለ ወጡ እንጂ ይህን ዓለም አትምሰሎ ፣

3 እግዚአብሔር ለእያንዳንዱ የእምነ ትን መጠን እንዳካፈለው፥ እንደ ባለ አእምሮ እንዲያስብ እንጂ ማሰብ ከሚን ባው አልፎ በትሪቢት እንዳያስብ በመካ ከላቸሁ ላለው ለእያንዳንዱ በተሰጠኝ *አጋ* እና7ራለሁ#

Alt Israel Will Be Saved

25So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel. until the full number of the Gentiles has come in.

And so all Israel will be saved; as it is written.

"Out of Zion will come the Deliverer; he will banish ungodliness from Jacob," ²⁷ And this is my covenant with them,

when I take away their sins." ²⁸ As regards the gospel they are enemies of God* for your sake; but as regards election they are beloved, for the sake of their ancestors; 29 for the gifts and the calling of God are irrevocable. 30 Just as you were once disobedient to God but have now received mercy because of their disobedience, 31 so they have now been disobedient in order that, by the mercy shown to you, they too may now! receive mercy. 2 For God has imprisoned all in disobedience so that he may be merciful to all.

33O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

34"For who has known the mind of the Lord? Or who has been his counscior?"

35"Or who has given a gift to him, to receive a gift in return?" For from him and through him and to him are all things. To him be the glory forever. Amen.

The New Life in Christ

10 II appeal to you therefore, Labrothers and sisters, we by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritualⁿ worship. ²Do not be conformed to this world, o but be transformed by the renewing of your minds, so that you may discern what is the will of God-what is good and acceptable and perfect.P

3For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, 5 οὕτως οἱ πολλοὶ εν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεισαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῆ διακονία, εἴτε ὁ διδάσκων ἐν τῆ διδασκαλία, 8 εἴτε ὁ παρακαλῶν ἐν τῆ παρακλήσει· ὁ μεταδιδοὺς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῆ, ὁ ἐλεῶν ἐν ἰλαρότητι.

9 Η άγάπη άνυπόκριτος. άποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ, 10 τῆ φιλαδελφία εἰς άλλήλους φιλόστοργοι, τῆ τιμῆ ἀλλήλους προηγούμενοι, 11 τῆ σπουδῆ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, 12 τῆ ἐλπίδι χαίροντες, τῆ θλίψει ύπομένοντες, τῆ προσευχῆ προσκαρτερούντες, 13 ταίς χρείαις των αγίων κοινωνούντες, την φιλοξενίαν διώκοντες. 14 εύλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ μὴ καταρᾶσθε. 15 χαίρειν μετά χαιρόντων, κλαίειν μετά κλαιόντων. 16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες άλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' έαυτοῖς. 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοούμενοι καλά ἐνώπιον πάντων άνθρώπων 18 εί δυνατόν τὸ έξ ὑμῶν, μετά πάντων άνθρώπων είρηνεύοντες 19 μή ξαυτούς εκδικοῦντες, άγαπητοί, άλλὰ δότε τόπον τῆ ὀργῆ, γέγραπται γάρ, Ἐμοὶ έκδίκησις, έγὼ άνταποδώσω, λέγει κύριος. 20 άλλὰ ἐὰν πεινῷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾶ, πότιζε αὐτόν· τούτο γάρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις έπὶ τὴν κεφαλὴν αύτου. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ άγαθῷ τὸ κακόν.

13:1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. 2 ὥστε ὁ ἀντιτασσόμενος τῆ ἐξουσία τῆ τοῦ θεοῦ διαταγῆ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. 3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῷ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

*ተ*በአንድ አካል ብዙ ብልቶች እንዳሉን፥ የብልቶቹም ሁሉ ሥራ አንድ እንዳይደለ ፣ ፣እንዲሁ ብዙ ዎች ስንሆን በክርስቶስ አንድ አካል ነን፥ እርስ በርሳችንም እያንዳንዳችን የሌላው ብልቶች ነን ፡ •እንደ ተሰጠንም ጸጋ ልዩ ልዩ ስሎታ አለን፤ ትንቢት ቢሆን እንደ እምነታችን ምጠን ትንቢት እንናገር፤ ፣አንልግሎት ቢሆን በአንልግ እንት ኃ፤ ሎታችን የሚያስተምርም ቢሆን በማስተማሩ ይትጋ፤ •የሚመከ ርም ቢሆን በመምከሩ ይትጋ፤ የሚሰተ የልግስና CAT! アプフリ ハナンナ ይግዛ፤ የሚምር በደስታ ይጣር።

9 ፍትራቸሁ ያለ ግብዝነት ይሁን። ክቶውን ነገር ተጽየፉት፤ ከብን ነገር ጋር ተባበፋ፤ ነባ፤ወንድማማች መዋደድ እርስ በርሳችሁ ተዋደዱ፤ እርስ በርሳ ቸሁ ተከባበሩ፤ ነነለሥራ ከመትጋት ኢትላግሙ፤ በመንፈስ የምትቃጠሉ ሁኑ፤ ለጌታ ተገዙ፤ ነሂበተስፋ ደስ ደበ ላቸሁ፤ በመክራ ታገሡ፤ በአሉተ ጽኑ፤ ነንቅዱሳንን በሚያስፈልጋቸው እርዱ፤ እንግዶችን ለመቀበል ትጉ።

14 የሚያሳድዱአችሁን 四C本 t መርቀ እንጂ አት*ርገ*ም ። ¹⁵ደስ ከሚላ ቸው *ጋ*ሮ ደስ ይበላችሁ፥ ከሚያለቅ ሱም *ጋ*ር አልቅሱ። ¹⁶እርስ በርሳችሁ በአንድ አሳብ ተስ**ግ**ሙ፤ የት**ሪ**ቢትን ነገር አታስቡ፥ ነገር ግን የትሕትናን ነገር ለመሥራት ትጉ። ልባሞች የሆና ቸሁ አይምሰላችሁ። 17ለማንም ስለ ክቶ ፈንታ ክፉን አትመልሱ፤ በሰው ሁሉ ፊት መልካም የሆነውን አስቡ። ¹⁸ቢቻላችሁስ በእናንተ በኩል ከሰው ሁሉ ጋር በሰላም ኑሩ። 19ተወዳጆች ሆይ፥ ራሳችሁ አትበቀሉ፥ ለቀኅጣው ፈንታ ሰጡ እንጂ፤ በቀል የእኔ ነው፥ እኔ ብድራቱን እመልሳለሁ ይላል ጌታ ቢራብ አብላው፤ ቢጠማ አጠጣው፤ ይህን በማድረማህ በራሱ ላይ የእሳት ፍም ትክምራለህና። 21ክቶውን በመል ካም አሸንፍ እንጂ በክፉ አትሸነፍ #

13 ነፍስ ሁሉ በበላይ ላሉት ባለ ተር ካልተገኝ በተር ሥልጣን የለምና፤ ያሉትም ባለ ሥልጣኖች በእግዚአብ ተር የተሾሙ ናቸው። 2ስለዚህ ባለ ሥልጣንን የሚቃውም የእግዚአብሔርን ሥርዓት ይቃውጣል፤ የሚቃውሙትም በራሳቸው ላይ ፍርድን ይተበላሉ። 21ኛዎች ለከፉ አድራጊዎች እንጂ መልካም ለሚያደርጉ የሚያስፈሩ አይ ደሱምና። ባለ ሥልጣንን እንዳትፈራ ትመጻለህን? መልካሙን አድርግ ከእር ሱም ምስጋና ይሆንልሃል፤ body we have many members, and not all the members have the same function, \$50 we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7 ministry, in ministering; the teacher, in teaching; \$10 exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Marks of the True Christian

9Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰love one another with mutual affection; outdo one another in showing honor. ¹¹Do not lag in zeal, be ardent in spirit, serve the Lord. ⁴ ¹²Rejoice in hope, be patient in suffering, persevere in prayer. ¹³Contribute to the needs of the saints; extend hospitality to strangers.

14 Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. ¹⁷Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. 18 If it is possible, so far as it depends on you, live peaceably with all, 19 Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." 20 No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." 21 Do not be overcome by evil, but overcome evil with good.

Being Subject to Authorities

13 Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval;

4 ለመልካም

-4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ άγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. 5 διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. 7 ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν.

8 Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν ὁ γὰρ ἀγαπῶν τὸν ἔτερον νόμον πεπλήρωκεν. 9 τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἰ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται [ἐν τῷ] Ἁγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 Καὶ τοῦτο εἰδότες τὸν καιρόν, ὅτι ὅρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρα εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλφ, 14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

14:1 Τὸν δὲ ἀσθενοῦντα τῆ πίστει προσλαμβάνεσθε, μή είς διακρίσεις διαλογισμών. 2 δς μεν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ έσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, ό δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ό θεός γάρ αὐτὸν προσελάβετο. 4 σὺ τίς εί ο κρίνων αλλότριον οἰκέτην; τῷ ἰδίω κυρίω στήκει η πίπτει σταθήσεται δέ, δυνατεί γάρ δ κύριος στήσαι αὐτόν. 5 δς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, δς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ιδίω νοϊ πληροφορείσθω. 6 ο φρονών την ημέραν κυρίφ φρονεί· και ὁ ἐσθίων κυρίφ έσθίει, εύχαριστεῖ γὰρ τῷ θεῷ· καὶ δ μη έσθίων κυρίφ ούκ έσθίει καὶ εύχαριστεί τῷ θεῷ.

ነገር ለአንተ የእግዚአብሔር አንልጋይ ነውና። በከንቱ ግን ሰይፍ አይታጠት ምና ክቶ ብታደርግ ፍራ፤ ተጣውን ለግሳየት ክቶ አድራጊውን የሚበቀል የእግዚአብሔር አገልጋይ ነውና። ⁵ስለ ዚህ ስለ ተጣው ብቻ አይደለም ነገር ግን ስለ ሕሊና ደግሞ መገዛት ግድ ነው። ⁶ስለዚህ ደግሞ ትገብራሳችሁና፤ በዚህ ነገር የሚተጉ የእግዚአብሔር አን

ል ንዮች ናቸውና ¤ ፣ ለሁሉ የሚገባውን አስሪክቡ ፤ ግብር ለሚገባው ግብርን፥ ተረተ ለሚገባው ተረተን፥ መፈራት ለሚገባው መፈራትን፥ ክብር ለሚገ ባው ክብርን ስጡ ¤

8እርስ በርሳችሁ ከመተደድ በተር ለግንም ዕላ አይትርባችሁ፥ ሴላውን የሚ ወድ ሕግን ሬጽሞታልና። የኢታመንበር፥ አትግደል፥ አትስረቅ፥ በመሽት አትመስ ክር፥ አትመኝ የሚለው ከሴላይቱ ትእ ዛዝ ሁሉ ጋር በዚህ፦ ባልንጀራህን እንደ ነፍስህ ውደድ በሚለው ቃል ተጠቅልሎ አል። የፍቅር ለባልንጀራው ክቶ አያደር ግም፤ ስለዚህ ፍቅር የሕግ ፍጻሜ ነው።

11 ከአንቅልፍ የምትነውበት ሰዓት አሁን እንደ ደረሰ ዘመትን አወቁ፤ ካመ ንንበት ጊዜ ይልቅ መዳናችን ዛሬ ወደ እኛ ቀርበአልና። ¹²ሴሊቱ አልፎአል፥ ቀኑም ቀርቦአል ¹² እንግዲህ የጨለማውን ሥራ አውተተን የብርሃንን ጋሻ ጦር እን ልበስ። ¹³በቀን እንደምንሆን በአገባብ እንመላለስ፤ በዘፈንና በስካር አይሁን፥ በዝሙትና በመዳራት አይሁን፥ በከርክ ርና በቅናት አይሁን፤ ¹⁴ነገር ግን ጌታን ኢየሱስ ክርስቶስን ልበሱት፤ ምኞቱንም እንዲፈጽም ለሥጋ አታስበ።

14 ነበአምነት የደክመውንም ተተበ
4 ሎት፥ በአሳቡም ላይ አትፍረዱ ።
2ሁሉን ይበላ ዘንድ እንደ ተፈቀደለት
የሚያምን አለ፥ ደካማው ግን አትክልት
ይበላል ። 3የሚበላ የማይበላውን አይና
ተው የማይበላውም በሚበላው አይፍ
ረድ፥ እግዚአብሔር ተቀበሎታልና።
ላአንተ በሌላው ሎሌ የምትፈርድ ግን
ነህ? እርሱ ቢቆም ወይም ቢወድት ለገዛ
ጌታው ነው፤ ነገር ግን እግዚአብሔር
ሊያቆመው ይችላልና ይቆማል ።

5 ይህ ሰው አንድ ተን ከሌላ ተን እን ዲሻል ያስባል ፥ ያ ግን ተን ሁሉ አንድ እንደ ሆነ ያስባል ፤ እያንዳንዱ በግዛ አእ ምርው አተብቶ ይረዳ። የተንን የሚያከ ብር ለጌታ ብሎ ያከብራል ፤ የሚበላም እግዚአብሔርን ያመሰግናልና ለጌታ ብሎ ይብላል ፤ የማይበላም ለጌታ ብሎ አይበላም እግዚአብሔርንም ያመሰግ ናል። If or it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are

God's servants, busy with this very thing. ⁷Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Love for One Another

8 Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steat; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

An Urgent Appeal

11 Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; ¹²the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; ¹³let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. ¹⁴Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Do Not Judge Another

14 faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

5Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. ⁶Those who observe the day, observe it in honor of the Lord. Also

those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

7 οὐδεὶς γὰρ ἡμῶν έαυτῶ ζῆ καὶ οὐδεὶς έαυτῶ ἀποθνήσκει· 8 έάν τε γάρ ζῶμεν, τῷ κυρίφ ζῶμεν, ἐάν τε άποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε ούν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρὧν καὶ ζώντων κυριεύση. 10 σύ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες

γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

11 γέγραπται γάρ,

Ζῷ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα

έζομολογήσεται τῷ θεῷ. 12 άρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ

λόγον δώσει [τῷ θεῷ].

13 Μηκέτι οὐν ἀλλήλους κρίνωμεν· άλλα τοῦτο κρίνατε μαλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οίδα καὶ πέπεισμαι έν κυρίφ Ίησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εί μη τῷ λογιζομένω τι κοινὸν είναι. έκείνω κοινόν. 15 εί γαρ δια βρώμα ό άδελφός σου λυπεῖται, οὐκέτι κατὰ άγάπην περιπατεῖς· μὴ τῷ βρώματί σου έκεῖνον ἀπόλλυε ὑπὲρ οὖ Χριστὸς άπέθανεν. 16 μη βλασφημείσθω ούν ύμῶν τὸ ἀγαθόν. 17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι άγίω 18 ό γάρ ἐν τούτω δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ **ἔνεκεν βρώματος κατάλυε τὸ ἔργον το**ῦ θεοῦ. πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ άνθρώπω τῷ διὰ προσκόμματος ἐσθίοντι. 21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οίνον μηδέ έν ὁ ὁ ἀδελφός σου προσκόπτει. 22 σύ πίστιν [ην] έχεις κατά σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ό μη κρίνων ξαυτόν εν ώ δοκιμάζει 23 ό δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ότι ούκ έκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως άμαρτία έστίν.

⁷ከእኛ አንድ ስንኳ ለራሱ የሚኖር የለምና፥ ለራሱም የሚሞት የለም፤ •በሕይወት ሆነን ብንኖር ለጌታ እንኖራ ለንና፥ ብንሞትም ለጌታ እንሞታለን። እንግዲሀ በሕይወት ሆነን ብንኖር ወይም ብንሞት የጌታ ነን። •ስለዚህ ነገር ሙታ *ንንም ሕያዋንንም ይገዛ ዘንድ* ክርስቶስ ሞቶአልና ሕያውም ሆኖአልና፣

10 አንተም በወንድምህ ላይ ስለ ምን ትፈርዳለህ? ወይስ አንተ ደግሞ ወንድ ምህን ስለ ምን ትንቃለህ? ሁላችን በከር ስቶስ ፍርድ ወንበር ፊት እንቆማለንና ፣

¹¹እኔ ሕያው ነኝ፥ ይላል ጌታ፥ ጉልበት ሁሉ ለእኒ ይንበረከካል መላስም ሁሉ እግዚአብሔርን ያመሰግናል ተብሎ ተጽፍአልና። ፣ እንግዲያስ እያ ንዳንዳችን ስለ ራሳችን ለእ**ግ**ዚአብሔር **ም**ልስ እንሰጣለን #

13እንኅዲሀ ከዛሬ ጀምሮ እርስ በርሳ ችን አንፈራረድ፤ ይልቁን ግን ለወንድም እን**ት**ፋ-ትን ወይም ማስናኪያን ማንም እን ዳያኖርበት ይህን ተጎረጡ[©] ዛበራሱ ርነተስ የሆን ነንር እንደ ሌለ በጌታ በኢየ ሱስ ሆኜ አውቴአለሁ ተረድቼአለሁም፤ *ነገ*ር *ግን ምንም ር*ነተስ እንዲሆን ለሚ*ቆ* በሙበል ምክንያት የምታሳጎ/ን ከሆንህ እን **ግዲህ በፍቅር አልተም**ላለስህም ፣ ክርስ ቶስ ስለ አርሱ የሞተለትን እርሱን በመብ ልሀ አታተፋው*። "እንግዲህ ለ*እናንተ ያለው መልካም ሃገር አይሰደብ፤ 17የአግ ዚአብሔር *መንግሥት ጽ*ድቅና ሰላም በመንፈስ ቅዱስም የሆነ ደስታ ናት እንጀ **ምብልና ም**ጠፕ አይደለችምና። ¹⁴እንደ ዚህ አድርጎ ለክርስቶስ የሚገዛ እግዚአብ ሔርን ደስ ያሰኛልና፥ በሰውም ዘንድ የተ

ምቡትን እርስ በርሳችንም የምንታሳጽበትን እንከተል ፡፡ ፡፡ ፡፡ በውብል ምክንያት የኢግዚአ ብሔርን ሥራ አታፍርስ፣ ሁሉ ንጹሕ ነው÷ በመጠራጠር የተበላ እንደ ሆነ **ግ**ን ስዚያ ሰው ክቶ ነው። 21 ሥጋን አለጫበ ላት ወይንንም አለ*መ*ጠጣት ወንድምህም የሚሰናከልበትን አለማድረግ መልካም ነው ¤ ¤ለአንተ ያለህ እምነት በአግዚአብ ሔር ፊት ለራስህ ይሁንልህ። ፈትኖ መልካም እንዲሆን በሚ**ቁ**ተረው ነገር በራሱ ላይ የማይፈርድ ብፁፅ ነው። ^ወየሚጠራጠረ**ው ተ**ን ቢበላ በእምነት ሰላ ልሆን ተኮንኖአል፤ በአምንትም ያልሆነ ሁሉ ኃጢአት ነው።

7 We do not live to ourselves, and we do not die to ourselves. *If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

10 Why do you pass judgment on your brother or sister?" Or you, why do you despise your brother or sister?" For we will all stand before the judgment seat of God.* 11 For it is written.

> "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise toy God."

¹²So then, each of us will be accountable to God.z

Do Not Make Another Stumble

13Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another.4 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. 15 If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. 16 So do not let your good be spoken of as evil. 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. 18 The one who thus serves Christ is acceptable to God and has human

approval. 19 Let us then pursue what makes for peace and for mutual upbuilding. 20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for you to make others fall by what you eat; 21 it is good not to eat meat or drink wine or do anything that makes your brother or sister b stumble.c 22 The faith that you have, have as your own conviction before God. Blessed are those who have no reason to condemn themselves because of what they approve. 23 But those who have doubts are condemned if they cat, because they do not act from faith; d for whatever does not proceed from faithd is sin. °

15:1 Όφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ασθενήματα τῶν αδυνάτων βαστάζειν καὶ μή εαυτοίς αρέσκειν. 2 έκαστος ήμων τω πλησίον άρεσκέτω είς τὸ άγαθὸν πρὸς οἰκοδομήν 3 καὶ γὰρ ὁ Χριστὸς οὐχ έαυτῷ ἤρεσεν· ἀλλὰ καθὼς γέγραπται, Οὶ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε έπέπεσαν έπ' έμέ. 4 ὅσα γὰρ προεγράφη, είς την ημετέραν διδασκαλίαν έγράφη, ΐνα διὰ τῆς ύπομονής και δια τής παρακλήσεως των γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς της ύπομονής και της παρακλήσεως δώη ύμιν τὸ αὐτὸ φρονείν ἐν ἀλλήλοις κατὰ Χριστὸν Ίησοῦν, 6 ἵνα ὁμοθυμαδὸν ἐν ενί στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ. 8 λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς

γέγραπται,

Διὰ τοῦτο έξομολογήσομαί σοι έν ἔθνεσιν καὶ τῶ ὀνοματί σου ψαλῶ.

10 καὶ πάλιν λέγει,

Εύφράνθητε, έθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

11 καὶ πάλιν,

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

12 καὶ πάλιν Ἡσαΐας λέγει,

Έσται ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

13 ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῆ ἐλπίδι ἐν

δυνάμει πνεύματος άγίου.

14 Πέπεισμαι δέ, άδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ 16 εἰς τὸ εἰναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίω.

- ¹እኛ*ም ኃይለኛች የሆንን* የደካም 15 47 che 27 6777 6947 እንዳናሰኝ 2795A = ²እ*ያንዳንዳችን* እንድናንጸው እርሱን ለመተቀም ባልንጀራችንን ደስ እናሰኝ። ³ክርስቶስ ራሱን ደስ አላስኘምና፤ ነ<u>ገ</u>ር **ግን፦ አንተን የነቀፉበት ነቀፋ ወደቀ** ጽናትና መጻሕፍት በሚሰጡት *መ*ጽናናት ተስፋ ይሆንልን ዘንድ አስቀ ድሞ የተጻፈው ሁሉ ለትምህርታችን ተጽፎአልና። 54በአንድ ልብ ሆናችሁ በአንድ አፍ እግዚአብሔርን፥ እርሱም የጌታችን የኢየሱስ ክርስቶስ አባት፥ ታከብሩ ዘንድት የትዕግሥትና የመጽና ናት አምሳክ እንደ ክርስቶስ ኢየሱስ **ፌቃድ እርስ በርሳችሁ በአንድ አሳብ** *ሞሆ*ንን ይስጣችሁ ፡

7 ስለዚህ ክርስቶስ ለአግዚአብሔር ክብር እንደ ተቀበላችሁ እንዲሁ እርስ በርሳችሁ ተቀባበሉ። የተለአባቶች የተሰ ጠውን የተስፋ ቃል ያጸና ዘንድ ደግሞም፡- ስለዚህ በአሕዛብ መካከል አመሰግንሃለሁ ለስምህም አዘምራለሁተብሎ እንደ ተጻፈ፥ አሕዛብ ስለ ምሕረቱ አግዚአብሔርን ያከብሩ ዘንድ፥ ክርስቶስ ስለ እግዚአብሔር እውነት የመገረዝ ልንል ጋይ ሆነ አላለሁ። የደግሞም፡- አሕዛብ ሆይ፥ ከሕዝቡ ጋር ደስ ይበላችሁ ይላል። የደግሞም:-

እናንተ አሕዛብ ሁላችሁ ፥ ጌታን አ**መ**ስግኑ

ሕዝቦቹም ሁሉ ይወድሱት ይላል። 12ደግሞም ኢሳይያስ:-

> የእሴይ ሥር አሕዛብንም ሊገዛ የሚትነው ይሆናል ፤

በእርሱ አሕዛብ ተስፋ ያደር*ጋ*ሎ ይላል ፡ ፡ ፡ ፡ የተስፋ አምላክም በመንፈስ ቅዱስ ኃይል በተስፋ እንድትበዙ በማ መናችሁ ደስታንና ሰላምን ሁሉ ይሙላ ባችሁ ፡፡

14 እኔም ራሴ ደግሞ፥ ወንድሞቹ ሆይ፥ በበሳነት ራሳችሁ እንደ ተሞላ ቸሁ፥ እውቀትም ሁሉ እንደ ሞላባ ችሁት እርስ በርሳችሁም ደግሞ ልትን እንዲቻሳችሁ ሰለ እናንተ ተረድቹአለሁ። ነኝ-ነኝ ነገር ግን ኢሕዛብ በመንፈስ ቅዱስ ተቀድሰው የተወደደ *መሥዋ*ዕት ሊሆኑ ፥ ለእግዚአብሔር ወንጌል እንደ ካሀን እ*ያገለገ*ልሁ፥ ለአ ሕዛብ የክርስቶስ ኢየሱስ አንል*ጋ*ይ እሆን ዘንድ ከእግዚአብሔር በተሰጠኝ ጸ*ጋ ምክንያት ተ*ውልሼ ሳሳስባችሁ ብዬ በአንዳንድ ቦታ በድፍረት ጳፍሁላ ችሁ ፣

Please Others, Not Yourselves

We who are strong ought to put 5 up with the failings of the weak, and not to please ourselves. 2 Each of us must please our neighbor for the good purpose of building up the neighbor. For Christ did not please himself; but, as it is written, "The insults of those who insult you have fallen on me." 4For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. ⁵May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

The Gospel for Jews and Gentiles Alike

7 Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. *For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, *and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will confess/ you among the Gentiles, and sing praises to your name";

*and again he says,
"Rejoice, O Gentiles, with his
people";

11 and again,

"Praise the Lord, all you Gentiles, and let all the peoples praise him";

12 and again Isaiah says,

"The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope."

¹³May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Paul's Reason for Writing So Boldly

14I myself feel confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. ¹⁵ Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God ¹⁶ to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

17 έχω ούν [την] καύχησιν έν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν· 18 οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῷν, λόγῳ καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ]· ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, 20 οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ἀνομάσθη Χριστός, ἴνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῷ, 21 ἀλλὰ καθὼς γέγραπται,

Οίς ούκ άνηγγέλη περὶ αὐτοῦ όψονται, καὶ οἳ οὐκ ἀκηκόασιν συνήσουσιν.

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ተብሎ እንደ ተዳፈ ነው # έλθεῖν πρὸς ὑμᾶς. 23 νυνὶ δὲ μηκέτι τόπον έχων έν τοῖς κλίμασι τούτοις, έπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς άπὸ πολλῶν ἐτῶν, 24 ὡς ἂν πορεύωμαι είς την Σπανίαν· έλπίζω γάρ διαπορευόμενος θεάσασθαι ύμας καὶ ύφ' ύμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. 25 νυνὶ δὲ πορεύομαι εἰς Τερουσαλήμ διακονῶν τοῖς ἀγίοις. 26 εὐδόκησαν γὰρ Μακεδονία καὶ Άχαΐα κοινωνίαν τινὰ ποιήσασθαι είς τούς πτωχούς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ. 27 εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν εί γαρ τοίς πνευματικοῖς αὐτῶν έκοινώνησαν τὰ

ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργήσαι αὐτοῖς. 28 τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν· 29 οἰδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

30 Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, 31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῆ Ἰουδαία καὶ ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται, 32 ἵνα ἐν χαρᾶ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

16:1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὐσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, 2 ἵνα αὐτὴν προσδέξησθε ἐν κυρίω ἀξίως τῶν ἁγίων καὶ παραστῆτε αὐτῇ ἐν ῷ ἄν ὑμῶν χρήζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

ገንእንግዲህ ከእግዚአብሔር
ዘንድ በሚሆን ነገር በክርስቶስ ኢየሱስ
ትምክህት አለኝ። 14-11 አሕዛብ እንዲታ
ዘዙ ክርስቶስ በቃልና በሥራ። በምልክ
ትና በድንቅ ነገር ኃይል። በመንፈስ
ትዱስም ኃይል በእኔ አድርጎ ከሠራሙ
በቀር ምንም ልናገር አልደፍርም፤ ስለ
ዚህ ከኢየሩሳልም ጀምሬ እስከ አልዋሪ
ቶን ድረስ እየዞርሁ የክርስቶስን መንገል
ሬጽሚ፤ በብኬአለሁ። "እንዲሁም
በሴላው ሰው መሠረት ላይ እንዳልሠራ
የክርስቶስ ስም በተጠራበት ስፍራ ሳይ
ሆን መንገልን ለመስበከ ተጣጣርሁ፤
ግነገር ግን:-

ስለ እርሱ ያልተወራላቸው ያያሉ፥ ያልሰ**ውም** ያስተውላሉ ቊ ነንደ ታደረ ነው።

22 ስለዚህ ደማሞ ወደ እናንተ እንዳል *ው*ጣ ብዙ ጊዜ ተከለከልሁ*¤ ሜ*አሁን *ግን በ*ዚህ አ*ገር ስፍራ ወደ ፊት ስለ*ሴ ለኝ፥ ከብዙ ዓመትም ጀምሬ ወደ እና ንተ ልመጣ ናፍቶት ስላለኝ፥ ።ወደ እስ ጳንያ በሄድሁ ጊዜ ሳልፍ እናንተን እን *ጻይ፥ አስቀድሜም ተቂት ብጠግባችሁ* ወደዚያ በጉሥ እንድትረዱኝ ተስፋ አደ ር ኃለው ፣ ጆአሁን ግን ቅዱሳንን ለግንል ገል ወደ ኢየሩሳሌም እሄዳለሁ*፣ ™*መቄ ዶንያና አካይያ በኢየሩሳሌም ቅዱሳን መካከል ያሉትን ድሆች ይረዱ ዘንድ ወደዋልናቱ ማወደዋልና፥ የአነርሱም ባለ *ዕዳዎ*ች ናቸው ፤ አሕዛብ በእንርሱ *መ*ንፈ ሳዊ *ነገር*ን ተካፋዮች ከሆኑ በ*ሥጋ*ዊ *ነገር* ደግሞ ያገለግሎአቸው ዘንድ ይገባቸዋ ካተምሁላቸው በጳሳ በእናንተ በኩል አልፌ ወደ እስጳንያ እሄዳለሁ፤ ወወደ እናንተም ሰመጣ መርስቶስ በረ ከት ሙላት እንድመጣ አውታለሁ፣

16 ነበክንክራኦስ ባለች ቤተ ክርስቲ ያን አንልጋይ የምትሆን እጎታች ንን ፌቤንን አደራ ብያችጳለሁ፤ ²ለትዱሳን እንደሚገባ በጌታ ተቀበሉ አትተ እርስዋ ለብዙዎች ለእኔም ለራሴ ደጋፊ ነበረችና፥ ከእናንተም በምትፈል ነው በማናቸውም ነገር እርዳአት። Christ Jesus, then, I have reason to boast of my work for God. ¹⁸ For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, ¹⁹ by the power of signs and wonders, by the power of the Spirit of God, i so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news, of Christ. ²⁸ Thus I make it my ambition to proclaim the good news, not where Christ has already been named, so that I do not build on someone else's foundation, ²¹ but as it is written,

"Those who have never been told of him shall see, and those who have never heard of him shall understand."

Paul's Plan to Visit Rome

22 This is the reason that I have so often been hindered from coming to you. 23 But now, with no further place for me in these regions, I desire, as I have for many years, to come to you 24 when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. 25 At present, however, I am going to Jerusalem in a ministry to the saints; 26 for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. 28 So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; 39 and I know that when I come to you, I will come in the fullness of the blessing! of Christ.

30I appeal to you, brothers and sisters, "by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, "that I may be rescued from the unbelievers in Judea, and that my ministry" to Jerusalem may be acceptable to the saints, "so that by God's will I may come to you with joy and be refreshed in your company. "The God of peace be with all of you." Amen.

Personal Greetings

16 II commend to you our sister Phoebe, a deacon of the church at Cenchreae, 2so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require

from you, for she has been a benefactor of many and of myself as well.

3 Ασπάσασθε Πρίσκαν καὶ Ακύλαν τούς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, 4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οίς οὐκ ἐγὼ μόνος εύχαριστῶ άλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν κατ' οἰκον αὐτῶν έκκλησίαν. ἀσπάσασθε Έπαίνετον τὸν άγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ασίας είς Χριστόν. 6 ασπάσασθε Μαρίαν, ήτις πολλά ἐκοπίασεν εἰς ὑμᾶς. 7 ασπάσασθε Άνδρόνικον καὶ Ἰουνιᾶν τούς συγγενείς μου καί συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς άποστόλοις, οι και πρό έμου γέγοναν έν Χριστῷ. 8 ἀσπάσασθε Ἀμπλιᾶτον τὸν άγαπητόν μου έν κυρίω. 9 άσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. 10 ασπάσασθε Άπελλῆν τὸν δόκιμον ἐν Χριστῶ, ἀσπάσασθε τοὺς ἐκ τῶν Άριστοβούλου. 11 ἀσπάσασθε Ήρφδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τούς έκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίφ. 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίω. άσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλά έκοπίασεν έν κυρίφ. 13 άσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίφ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. 14 άσπάσασθε Άσύγκριτον, Φλέγοντα, Έρμῆν, Πατροβάν, Έρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν άδελφην αύτοῦ, καὶ Όλυμπᾶν καὶ τοὺς σύν αὐτοῖς πάντας ἁγίους. 16 Ἀσπάσασθε άλλήλους έν φιλήματι ἁγίφ. Ἀσπάζονται ύμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ῆν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν· 18 οἱ γὰρ τοιοῦτοι τῷ κυρίω ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῆ ἑαυτῶν κοιλία, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὐν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἰναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

3መርስቶስ ኢየሱስ አብረውኝ ለሚ ሥሩ ለጵርስትሳና ለአቂላ ሰላምታ አቅርቡ ልኝ፤ ሳእነርሱም ስለ ነፍሴ ነፍሳቸውን ለሞት አቀረቡ፥ የኢሕዛበም አብያት ክር ስቲያናት የሚያመስግጉአቸው U-A-ናቸው እንጂ እኔ ብቻ አይደለሁም፤ ⁵በቤታቸውም ላለች ቤተ ክርስቲያን ሰላ ምታ አቅርቡልኝ። ከእስያ ለክርስቶስ በተራት ለሆነው ለምወደው ለአጨኔጦን ሰላምታ አቅርቡልኝቱ ፤ስለ አናንተ ብዙ ለደከመች ለማርያ ሰላምታ አቅርቡልኝ። ⁷በሐዋርያት መካከል ሰሙ ተሩዎች ለሆኑ፥ ደግሞም ክርስቶስን በጣመን ስቀ ደመኝ፥ አብረውኝም ለታሰሩ ለዘመዶቼ ለአንዲራኒቶንና ለየልያን ሰላምታ አቅር በልኝ። የበኔታ ለምወደው ለጵልያውን ሰላምታ አትርቡልኝ። የመርስቶስ አብ ሮን ለሚሠራ ለኢሩባኖን ለምወደውም ለስንማክን ሰላምታ አቅርቡልኝ። ነፃበክር ስቶስ መሆኑ ተፈትና ለተመሰንነው ለኤ **ዉሴን ሰላምታ አቅርቡልኝ**። ከአርስማ ባሉ ቤተ ሰዎች ላሉት ሰላዎታ አቅርቡ ልኝቱ ፣፣ለዘምዱ ለሄሮድዮና ሰላምታ አቅ ርቡልኝ። ከንርቀሱ ቤተ ሰዎች በኔታ ሳሉት ሰላምታ አቅርቡልኝ። ።በጌታ ሆነው ለሚደክም ለፕሮፌሞናና ለጢሮፌ ምሳ ሰላምታ አትርቡልኝ። በጌታ እጅግ ለደክመቸ ለተወደደች ለጠርሲዳ ሰላምታ አትርቡልኝ፣ ፣በኔታ ሆኖ ለታወቀ ለሩ ፎን ለእኔና ለእርሱም እናት ሰላምታ አቅ ርቡልኝ። ሣለአስተራማንና ለአፍለሶንጳ ለሄሮሚንም ለጳተሮባም ለሄርጣንም ከእ<u>ነ</u> ርሱም *ጋ*ር ላሉ ወንድሞች ሰላምታ አቅ ለእ*ተቀም ለአልንጦንም* ከእነርሱ *ጋ*ር ላሉ ቅዱሳን ሁሉ ሰላምታ አቅርቡልኝ*።* ^{ነነ}በተቀደስ አሳሳም እርስ በርሳችሁ ሰላ ምታ ተሰጣጡ ፡፡ የክርስቶስ አብያተ ክርስ ቲያናት ሁሉ ሰላምታ ያቀርቡላች**አ**ል ፣

17 ነገር ማን፥ ወንድሞች ሆይ፥ እና ንተ የተማራችሁትን ትምህርት የሚቃወ *ሙትን መሲያየትን*ና ማስናኪያን የሚያደር ጉትን ሰዎች እንድትመለከቱ እለምናችኋ ለሁ፥ ከአንርሱ ዘንድ ፈቀት በሉ፤ ።ኢን ዲህ ያሎት ለንዛ ሆዳቸው እንጂ ለጌታችን ለኢየሱስ ክርስቶስ አይንዙምና፥ በመልካ ምና በሚያቆሳምተ ንተተርም ተንኮል የል ለባቸውን ስዎች AT STATE ¹⁰መታመችሁ ለሁሉ ተወርቶአልና፤ እን ግዲህ በእናንተ ደስ ይለኛል*፤ ነገር ግን* ለበን ነገር ተበበኞች ለከፉም የተሆች እን ድትሆኑ አወዳለሁ። ወየሰላምም አምላክ በይጣንን ከእግራችሁ በታች **ፈ**ተኖ ይቀ ጠቅጠዋል። የጌታችን የኢየሱስ ክርስቶስ ጸጋ ከእናንተ *ጋ*ር ይሁን#

3 Greet Prisca and Aquila, who work with me in Christ Jesus, and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5Greet also the church in house. Greet my beloved Epacnetus, who was the first convert9 in Asia for Christ. Greet Mary, who has worked very hard among you. 7Greet Andronicus and Junia," my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. Greet Ampliatus, my beloved in the Lord. Greet Urbanus, our co-worker in Christ, and my beloved Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus, 11 Greet my relative' Herodion. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; and greet his mother-a mother to me also. 4 Greet Asyncritus, Phiegon, Hermes, Patrobas, Hermas, and the brothers and sisters" who are with them. 15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

Final Instructions

17 I urge you, brothers and sisters, v to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. ¹⁸ For such people do not serve our Lord Christ, but their own appetites, w and by smooth talk and flattery they deceive the hearts of the simple-minded. ¹⁹ For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. ²⁸ The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you. ²

21 Ασπάζεται ύμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. 23 ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

[25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Τησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 μόνῳ σοφῷ θεῷ, διὰ Τησοῦ Χριστοῦ, ῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]

21 አብሮኝ የሚሠራ ጢሞቴዎስ ዘመዶቼም ሉቂዮስና ኢያሶን ሱሲጴተሮ ስም ሰላምታ ያቀርቡሳችኋል #

22 ይሆን ምልእክት የጻፍሁ እኔ ጨር ተዮስ በጌታ ሰላዎታ አቀርብላችኋለሁ።

23 የእኔና የቤተ ክርስቲያን ሁሉ አስ ተናጋጅ ጋይዮስ ሰላምታ ያቀርብላች አል ፣ የከተማው መጋቢ ኤርስውስ ወንድ ማችንም ቁአስተሮስ ሰላምታ ያቀርቡላች አል ፣ ማየጌታችን የኢየሱስ ክርስቶስ ጸጋ ከውላችሁ ጋር ይሁን፤ አሜን ፣

25-26 እንግዲህ እንደ ወንጌል ስለ ኢየሱስ ክርስቶስም እንደ ተሰበከ፥ ከዘ ላለም ዘመንም የተሰወረው አሁን ግን የታየው በንቢያትም መጻሕፍት የዘላለም እግዚአብሔር አንደ አዘዘ ለአምነት መታዘዝ ይሆን ሆንድ ለአሕዛብ ሁሉ የታወቀው ምሥጢር እንደ ተገለጠ መጠን ሊያበረታቸሁ ለሚችለው፥ ግብቻውን ተበብ ላለው ለአግዚአብ ሔር በኢየሱስ ክርስቶስ እስከ ዘላለም ድረስ ክብር ይሁን፤ አሚን።

21 Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives ?

22I Tertius, the writer of this letter, greet you in the Lord.²

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

Final Dexology

25 Now to God^b who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages ²⁶but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith— ²⁷to the only wise God, through Jesus Christ, to whom^c be the glory forever! Amen. ^d

ምዕራፍና ቁተሩ ፡	ስሕተት፡	አርማት፡
C 16:25	ወንጌል	ወንጌሌ