

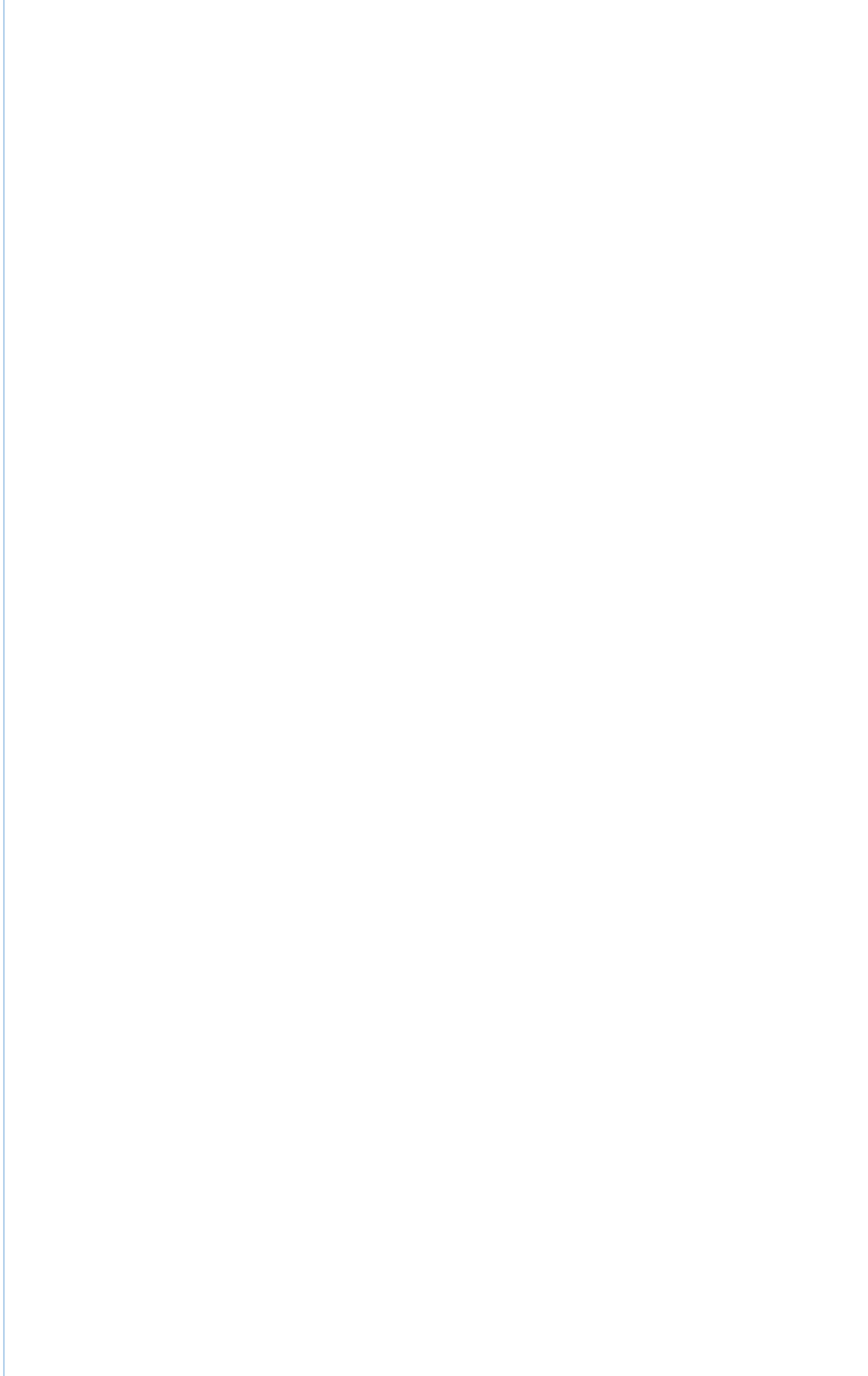
1:1

[1-2] Paul, a servant of Christ Jesus
 [3] a called apostle, having been separated to (the) gospel of God
 [1-2] which He promised-beforehand through His prophets in (the) Scriptures, holy, concerning His Son
 [3] who was having arisen from (the) seed of David according to (the) flesh
 [4] who was having been set forth, (the) Son of God, in power according to (the) Spirit of holiness from resurrection of (the) dead:
 [5-6] Jesus Christ, our Lord
 [4-5] through whom we received grace and apostleship for obedience of faith among all the Gentiles for His name
 [1-2] among whom, you are – even you! – called of Jesus Christ
 [3-4] to all (those) who are being in Rome, beloved of God
 [5] the called saints:
 [6-7] grace (be) to you and peace from God,
 [8] our Father
 [9-10] and (the) Lord, Jesus Christ
 [1] first, indeed, I give thanks to my God, through Jesus Christ, concerning all of you
 [2] that your faith is announced in the whole world!
 [3] for my witness is God
 [4] whom I serve with my spirit in the gospel of His Son
 [5] how unceasingly, a remembrance of you, I make
 [6-8] always upon my prayers, asking if somehow, now, at some-time I will succeed in the will of God, to come to you
 [9-10] for I earnestly-desire, to see you –
 [1-2] in order that a certain – I may impart – gift to you, spiritual, to the – to strengthen you
 [3] now this is, to be encouraged in you through the – in one-another – faith:
 [4-5] both yours and mine
 [6-7] now I do not want you to be ignorant, brothers
 [8-9] that frequently I purposed, to come to you
 [10] and I was prevented as far as, until now –
 [1] in order that a certain fruit, I might possess even among you
 [2] just as also among the rest of (the) Gentiles
 [3-4] both to Greeks and to Barbarians,
 [5-6] both to (the) wise and to (the) foolish, a debtor am I
 [7] thus, which, (it is) according to me –
 [8] (I am) eager also to you
 [9] who (are) in Rome
 [10] to proclaim-good-news

This is a translation and a study of the Book of Romans. This work presents the possible presence of a literary numbering system in Romans. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Greek and consistently used throughout Romans, as it is in other books of Scripture.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDF's are a good place to begin. © Steve, 2025-2026. Update: May 30, 2026.

- [1] for I am not ashamed of the gospel
- [2] for power of God, it is, for salvation
- [3] to all who are believing –
- [4-5] both to (the) Jewish, firstly –
- [6] and to Greek
- [7-8] for (the) righteousness of God, in it, is revealed from faith to faith
- [9] as it is written
- [10] “now the just, of faith, shall live”
 - [1-2] for (there) is revealed, (the) wrath of God, from heaven upon all ungodliness and unrighteousness of people
 - [3] who, the truth, by unrighteousness, are suppressing
 - [4-5] because – what (is) known of God – plain, is, among them
- [7] for God, to them, has brought (it) to light
 - [6] for His unseen [attributes], from (the) creation of (the) world, in the created-works, are being perceived
 - [7] it is clearly seen! –
 - [8-9] which (are) both His eternal power and divinity
 - [10] to which, to be, them, without-excuse
 - [1-3] for having known God – not as God did they glorify or give-thanks
 - [4-5] but they became vain in their thoughts and were darkened in their foolish heart
 - [6-8] claiming, to be wise, they became-foolish
 - [9-10] and they exchanged the glory of the immortal God for (the) likeness of an image of mortal man and of birds
 - [1-2] and of quadrupeds and of creeping-animals
- [8] therefore, (there) delivered-over, them – God – in the lusts of their hearts, to uncleanness:
 - [3-4] of which, to dishonor their bodies among themselves
 - [5-6] who exchanged the truth of God for the lie
 - [7-8] and worshiped and served the creature –
- [9-10] rather than (Him) who was having created, who is blessed to the ages, amen!
- [1] because of this, (there) delivered-over, them – God – to passions of dishonor:
 - [9-10] for which, both, females of them, exchanged the physical use for what (is) beside nature –



[1-2] and likewise also the males, **having abandoned** the physical use of the female, **burned** in their desire for one-another:
 [3-4] **males** with **males**, the indecency, **practicing**
 [5-6] and the retribution – which, **it is necessary**, of their error – among themselves, **receiving**
 [7-8] and just as they **did not discern** God, **to have** in knowledge
 [2] (there) **delivered-over**, them – God – to a worthless mind:
 [9-10] **to do** what **is not fitting**
 [1-4] **having been filled** with all **unrighteousness, evil, greed, malice**
 [5-9] (**being**) full of **envy, murder, strife, deceit, mischief**
 [10] (they are) **gossips**
 [1-6] **slanderers, God-hating, violent, arrogant, boasters, inventors** of evil
 [7] to parents, **disobedient**
 [8-10] **without-understanding, untrustworthy, unaffectionate**
 [1] **unmerciful**
 [2] who – the righteousness of God, **having known**
 [3] that (those) who, such (things) **are practicing**,
 [4-5] worthy of death, **are** – not only, them, **do**,
 [6-7]* but also **approve** of (those) who **are practicing** 1:32
 [8-10] therefore, inexcusable **are you, O man, every,** 2:1
 who **is judging!**
 [1] for in which, **you judge** the other
 [2-3] **yourself, you condemn**
 [4-5] for the same (things), you **practice** – who **are judging!**
 [1] now we **know**:
 [1-2] that the judgment of God **is** according to truth, upon (those) who, the such (things), **are practicing**
 [3-4] and **do you suppose** this, O **man** who **is judging**
 [5] (those) who, the such (things), **are practicing** –
 [6-7] yet **are doing** the same (things)! – that you **will escape** the judgment of God?
 [8-10] or of the wealth of His **kindness** and **forbearance** and **patience**, **do** you **despise, not knowing**:
 [1-2] that what (is) kind, of God – to repentance, you, **leads?**

“but also approve of (those) who are practicing” | See comments on Daniel 3. Daniel presented the idol worshipers in literary sets that appear to be deliberately choppy. So here, Paul presents the idol worshipers in qualities of ungodliness that run roughshod over the normal boundaries of tenfold literary sets.

Notice also how the list of rampant idolatry and ungodliness resolves into a tight interlock with the judgmental “you, O man” of chapter 2. Within the same subject column, Paul will bend his indictment toward the heart of his own people: his own ethnic and religious Jewish heritage. Follow Paul’s use of “you” as the indictment progresses in chapter 2.

Chapter 1 Literary Counts

Heaven	12
Saints	55
<u>Ungodly</u>	<u>67</u>
Total:	134

[3-4] but according to your **hardness** and unrepentant **heart**, you **store up** for yourself wrath in (the) **day** of wrath

[5] and of **revelation** of (the) righteous-judgment of God –

[3-4] who **will pay-back** to **each** person according to his **works**:

[2-3] to (those) indeed – according to (the) patience of **work, good** – glory

[4-5] and **honor** and **immortality** are seeking:

[6-7] **life, eternal!**

[1-2] but to (those) who (**are**) of strife and **are disobeying** the truth

[3] but **are obeying** the unrighteousness:

[4-5] **wrath** and **rage!**

[1-2] **tribulation** and **distress** (**will be**) upon every soul of humanity, who **is practicing** the evil –

[3-4] both of **Jew, firstly**

[5] and of **Greek**

[8-10] but **glory** and **honor** and **peace** to everyone who **is doing** the good –

[1-2] both to **Jew, firstly**

[3] and to **Greek**

[4] for (there) **is not** partiality with God

[1] for as many as, without-law, **have sinned**

[2] without-law, also **will perish**

[3] and as many as, with (the) law, **have sinned**

[4] through (the) law, **will be judged**

[5] for not the hearers of (the) law (**are**) righteous before God –

[5] but the doers of (the) law **will be justified**

[6-8] for when Gentiles – who **not**, (the) law, **are having** – by nature – what (**is**) of (the) law – **should do**:

[9-10] **these** – (the) law, **not having** – **themselves are** a law –

[1-2] who **exhibit** to work of (the) law, **written** in their hearts

[3] as (there) **is testifying** of them, the conscience

[4-5] and between one-another, of the thoughts, **accusing** or even **defending**

[5] in (the) **day** when (there) **will judge**, **God**, the hidden (things) of the people, according to my gospel, through Christ Jesus

- [1]* now if you, a “Jew,” are called
- [2] and you rely on (the) law
- [3] and boast in God
- [4] and know the will
- [5-6] and prove what is being better –
- [7] being catechized from the law
- [8-9] and you have trusted yourself – a guide, to be, of blind (people)
- [10] a light of (those) who (are) in darkness

- [1] a chastiser of foolish (people)
- [2] a teacher of young (people)
- [3-4] having the appearance of the knowledge and of the truth in the law
- [5-6] who, then, are teaching another – yourself, do you not teach?
- [7-9] who are preaching, “not, to steal” – do you steal?
- [10] who are saying:

- [1-2] “not, to commit-adultery” – do you commit-adultery?
- [3-4] who are detesting the idols – do you rob-temples?
- [5-6] who in (the) law boast – through the violation of the law – God, do you dishonor?
- [7] “for the name of God, through you, is blasphemed among the Gentiles,”
- [8] just as it has been written
- [1-2] for circumcision, indeed, benefits, if (the) law, you practice
- [9-10] but if a violator of (the) law, you are – your circumcision, uncircumcision, has become!

- [3] if then the uncircumcised, the ordinances of the law, should keep –
- [4-5] will not his uncircumcision, to circumcision, be accounted?
- [6-7] and he will judge – the, of nature, (being) uncircumcision –

- [1-2] the law-abiding you! – who, through letter and circumcision (are) a transgressor of (the) law
- [3]* for not (him) who (is) in the appearance – a Jew, is
- [4-5] neither what (is) in the appearance – in flesh – circumcision, (is)

- [8] but (he) who (is) in the secret – a Jew, (is)
- [9] and circumcision (is) of (the) heart, in (the) spirit, not in (the) letter
- [10] of whom, the praise (is) not from people but from God

2:29

“now if you, a “Jew,” are called” | Judging by the completeness of literary sets, Paul proceeds with his indictment of the ungodly by introducing the individual being called a “Jew.” Paul is not reproaching his own ethnic and spiritual heritage here; rather, he is pointing out that some who bear the name “Jew” are, in fact, ungodly people rather than saints. The precious value of this ethnic and spiritual heritage will be developed in the “saints” subject column a little further down, in chapter 3.

Also, judging by the completeness of the literary sets, this opening line features a passive, not reflexive, verb. If rendered “you, a ‘Jew,’ call yourself,” the literary count on this line would be two elements due to the reflexive. This rendering would exceed the literary set.

“for not (him) who (is) in the appearance – a Jew, is” | In this sentence structure, the doubling of the being verb “is... is” is counted as a single literary element, similar to other combinations with a being verb (being verb + participle, being verb + infinitive). The use of “in the appearance, in flesh” in the next line serves to increase the count to two elements.

Chapter 2 Literary Counts

Subject Columns	Running Totals	
Heaven	3	15
Saints	35	90
Ungodly	73	140
Total:	111	245

- [1]* what then (is) the advantage of the Jew?
 [2] or what (is) the gain of the circumcision?
 [3] (it is) much according to every way!
 [4] (for) first, indeed, that they were entrusted the oracles of God
 [5] for what if (there) were unbelieving, certain-ones?
 [6] will not their unbelief, the faithfulness of God, cancel?
 [7] may it not be established!
- [1-2] but let (there) be established, God, true
 [8-9] but every human, a liar
 [10] as it is written:
- [3] in order that ever, You may be justified in Your words
 [4-5] and You will be victorious in which – to be judged – You
 [1-2] but if our unrighteousness, God’s righteousness, commends, what shall we say?
- [6-7] (is there) not unrighteous – God – who is inflicting the wrath?
 [3] (according to humankind, I speak)
 [4] may it not be established!
- [8] otherwise, how will (there) judge – God – the world?
 [5] but if the faithfulness of God, by my untruthfulness, has abounded for His glory,
 [6] why still am I, as a sinner, judged?
 [7] and not – as we are slandered
 [1] and as (there) charge, certain-ones –
 [8] us, to say:
 [9-10] that we should do the evil, in order that (there) might come, the good?
 [2] of whom, the judgment, just, is!
- [1] what (is it) then?
 [2] are we first?
 [3] (it is) not in the least!
 [4-6] for we have charged-beforehand, both Jews and Greeks, all – under sin, to be
 [7] just as it was written, that:
 [3-4] (there) is not a righteous (person), not even one!
 [5-6] (there) is not (one) who is comprehending
 [7-8] (there) is not (one) who is seeking God
 [9] all have turned away
 [10] together, they have become corrupt

“what then (is) the advantage of the Jew?” | Paul has developed his indictment through attention to the world of ungodly Gentile pagans, then to the religious “Jew” of his own ethnic and spiritual heritage (top of previous page). Now Paul, “the Jew,” points his indictment at himself as the prototypical sinner. Notice the progression from “certain-ones” to “our” to “my.” Paul owns this moment.

[1-2] (there) **is not** – who **is doing kindness** – even **one!**

[3-4] a grave, **having been opened**, (**is**) their throat

[5] their tongues **deceive**

[1-2] (the) venom of asps (**is**) under their **lips**, of whom the mouth – of a curse

[3] and **bitterness** – **is full**

[4-5] sharp (**are**) their **feet**, **to pour out** blood

[6-7] **destruction** and **calamity** (**are**) in their ways

[8] and (the) **way** of peace, they **have not known**

[9-10] (there) **is not**, (the) fear of God, before their **eyes**

[8] now we **know** that –

[9] as much as the law **says**,

[10] to those under the law, it **speaks**:

[1] in order that every mouth **may be silenced**

[2-3] and **liable**, (there) **may become**, (the) whole **world**, to God

[4] for of works of law, (there) **will not be justified**, any flesh before Him

[5] for through (the) law (**is**) (the) knowledge of sin

[1-2] but now, apart from law, (the) righteousness of God **has been revealed**, **being attested** by the **law** and the **prophets**

[3-4] and (the) righteousness of God (**is**) through faith of Jesus Christ for all (those) who **are believing**

[5] for (there) **is not** a distinction

[6-7] for all **have sinned**, and they **fall short** of the glory of God

[8-9] **being justified**, **freely**, by His grace

[10] through the redemption which (**is**) in Christ Jesus

[9] **whom** (there) **set-forth** – God,

[10] a **propitiation** through (the) faith in His blood –

[1] for **evidence** of His righteousness through the remission of the – **having happened previously** – sins, in the forbearance of God

[2] to the **evidence** of His righteousness in the present **appointed-time**

[1] for which – **to be**, Him, just

[2] and **justifying** (him)

[3] who (**is**) of faith of Jesus

[4] where then **is** the boast?

[5] it **has been excluded!**

[6] through what kind of law (**is** it)?

[7] (**is** it) of works?

[8] no, but (it **is**) through a law of faith

[9-10] for we **count**, (there) **to be justified** by faith, a man, without works of law

- [3-4] or of Jews (is He) the God, **only**?
 [5] (is He) not also of Gentiles?
 [1-2] yes, (He is) also of Gentiles, since **one** (is) God –
 [3-4] who **justifies** **circumcision** from faith and **uncircumcision** through the faith!
 [1] (the) law, then – **do** we **cancel** – through the faith?
 [2] **may** it **not be established**!
 [3] rather, law, we **confirm**! 3:31

 [4-5] what then **will we say**, (there) **to have found**, **Abraham**, 4:1
 our **forefather** according to flesh?
 [6-7] for if Abraham, of works, **was justified**, he **has** a boast – but not before God
 [8] for what **does** the Scripture **say**?
 [9-10] “and (there) **believed**, Abraham, in God, and it **was counted** to him for
 righteousness”
 [1-2] now to (him) who **is working**, the wage **is not counted** according to a gift, but
 according to a due
 [3-4] but to (him) who **is not working**, but **is believing** in Him –
 [5] who **is justifying** the ungodly! –
 [5] (there) **is counted** – his faith – for righteousness
 [6] and just as David **says** (of) the blessedness of the man to whom
 [1] God **counts** righteousness without works:
 [7-8] “blessed (**are**) (those) of whom, (there) **are forgiven**, the lawless-deeds
 [9] and of whom, (there) **are passed over**, the sins
 [10] blessed (**is**) (the) man of whom –
 [2] (there) **does not count**, (the) Lord, sin!”
 [1-2] (**is**) the **blessedness**, then – **this** – upon the circumcision?
 [3] or also upon the **uncircumcision**?
 [4] for we **say**
 [5] “(there) **was counted** to Abraham – the faith – for righteousness”
 [6] how then **was** it **counted**?
 [7-8] in **circumcision being**, or in **uncircumcision**?
 [9-10] not in **circumcision (being)**, but in **uncircumcision**!
 [1] and a **sign**, he **received**, of circumcision,
 [2] a **seal** of the righteousness of the faith
 [3] of which, (he **was**) in the uncircumcision
 [4-5] for which, **to be**, him, father of all who **are believing** through
 uncircumcision –
 [6] for which (there) **to be counted** (also) to them, (the) righteousness –
 [7-8] and father of circumcision to (those) who (**were**) **not** of **circumcision, alone**
 [9-10] but also who **were walking** in the footprints of the – (while **being**) in
 uncircumcision – faith of our **father, Abraham**

Chapter 3 Literary Counts

Subject Columns	Running Totals	
Heaven	19	34
Saints	53	143
Ungodly	30	170
Total:	102	347

- [1-2] for not through (the) law (was) the promise to Abraham or to his seed
 [3] the heir, him, to be, of (the) world
 [-] but through (the) righteousness of faith
 [4-5] for if (those) who (are) of law (are) heirs
 [6-7] (there) has been made empty, the faith, and (there) has been nullified,
 the promise
 [8] for the law, wrath, produces
 [9-10] but where (there) is not law, neither (is there) violation
 [1] because of this, (it is) of faith
 [2] in order that (it may be) according to grace
 [3] for which, (there) to be sure, the promise to all the seed
 [4-5] not to (those) who (are) of the law, only, but also to (those) who (are)
 of (the) faith of Abraham
 [6] who is father of all of us
 [7] just as it has been written, that
 [3-4] “a father of many nations, I have made you”
 [8] in the presence of whom, he believed
 [5] of God who is making-alive, the dead
 [6] and is calling
 [9-10] what is not existing, as existing!
 [1-2] who, toward hope, upon hope, believed, for which, to become, he:
 [3] father of many nations
 [4] according to what had been being spoken:
 [5] “thus shall be your seed”
 [6-7] and not having weakened in the faith, he considered his own body –
 [8] (already) having been put-to-death [become impotent] –
 [9]* a hundred-years-old, about, having attained –
 [10] and the impotency of the womb of Sarah
 [1-2] but concerning the promise of God, he did not doubt in the unbelief, but
 became strong in faith
 [3] giving glory to God
 [4] and being fully convinced
 [7-9] that (He) who had promised, powerful, was, also, to do
 [5] therefore (also) it was counted to him for righteousness
 [6-7] and it was not written because of him only, that “it was counted to him”
 [8-9] but also because of us, to whom it is about, to be counted
 [10] who are believing upon (Him)
 [10]* who was raising Jesus our Lord from (the) dead –
 [1-2] who was delivered-over for our transgressions and was raised for our justification

4:25

100

100 elements | hundred-years-old

“a hundred-years-old, about, having attained” | A hundred-fold literary measure may connect this line with the comparable theme in chapter 6: newness of life, by faith in the death/resurrection of Christ.

“Jesus our Lord” | The name + title combination “Jesus our Lord” is counted with a single count like “Darius the King” (Haggai) and “Nebuchadnezzar the king” (Daniel).

Chapter 4 Literary Counts

Subject	Columns	Running Totals
Heaven	13	47
Saints	177	320
Ungodly	0	170
Total:	190	537

5:1

[1-2] **having been justified**, then, by faith: peace, we **have**, toward God through our **Lord, Jesus Christ**

[3-4] through whom also, the access, we **have obtained** (by the faith) into the **grace, this**, in which we **have stood**

[5] and we **boast** upon hope of the glory of God!

[6-8] and not only, but also we **boast** in the afflictions, **having known** that the affliction, **endurance, produces**

[9] and the endurance, **proven-character**

[10] and the proven-character, **hope**

[1] and the hope **does not make ashamed**

[2-3] because the love of God **has been poured out** in our hearts through (the) **Spirit, Holy**, who **is having been given** to us

[3] for yet Christ –

[4] while we **were being** weak still –

[-] according to **appointed-time**, for (the) ungodly, **died**

[5] for hardly for a righteous (person), a certain-one **will die**

[6-7] indeed, for the good (person), perhaps a certain-one even **might dare, to die**

[4] but (there) **commends** His own love toward us, God

[8] because yet, while sinners, we **were being**

[5] Christ, for us, **died**

[9-10] thus, much more, **having been justified** now by His blood, we **will be saved** through Him from the wrath!

[1-2] for if, enemies **being**, we **were reconciled** to God through the death of His Son

[3-4] much more, **having been reconciled**, we **will be saved** by His life!

[5-6] and not only, but also, (we) **are boasting** in God through our **Lord, Jesus Christ** through whom now, the reconciliation, we **have received**

[1] because of this, just as through **one** man, the **sin**, into the world, **entered**

[2] and through the sin, the **death**

[3] and thus to all people, the death **spread**

[4] upon which – all **have sinned**

[5] indeed, before law, sin (**was**) in (the) world

[6-7] but sin **was not imputed** while (there) **was not being** a law

[8-9] but (there) **reigned**, the death, from **Adam** up to **Moses**

[7] and upon (those) who **had not been sinning** of the likeness of the transgression of Adam –

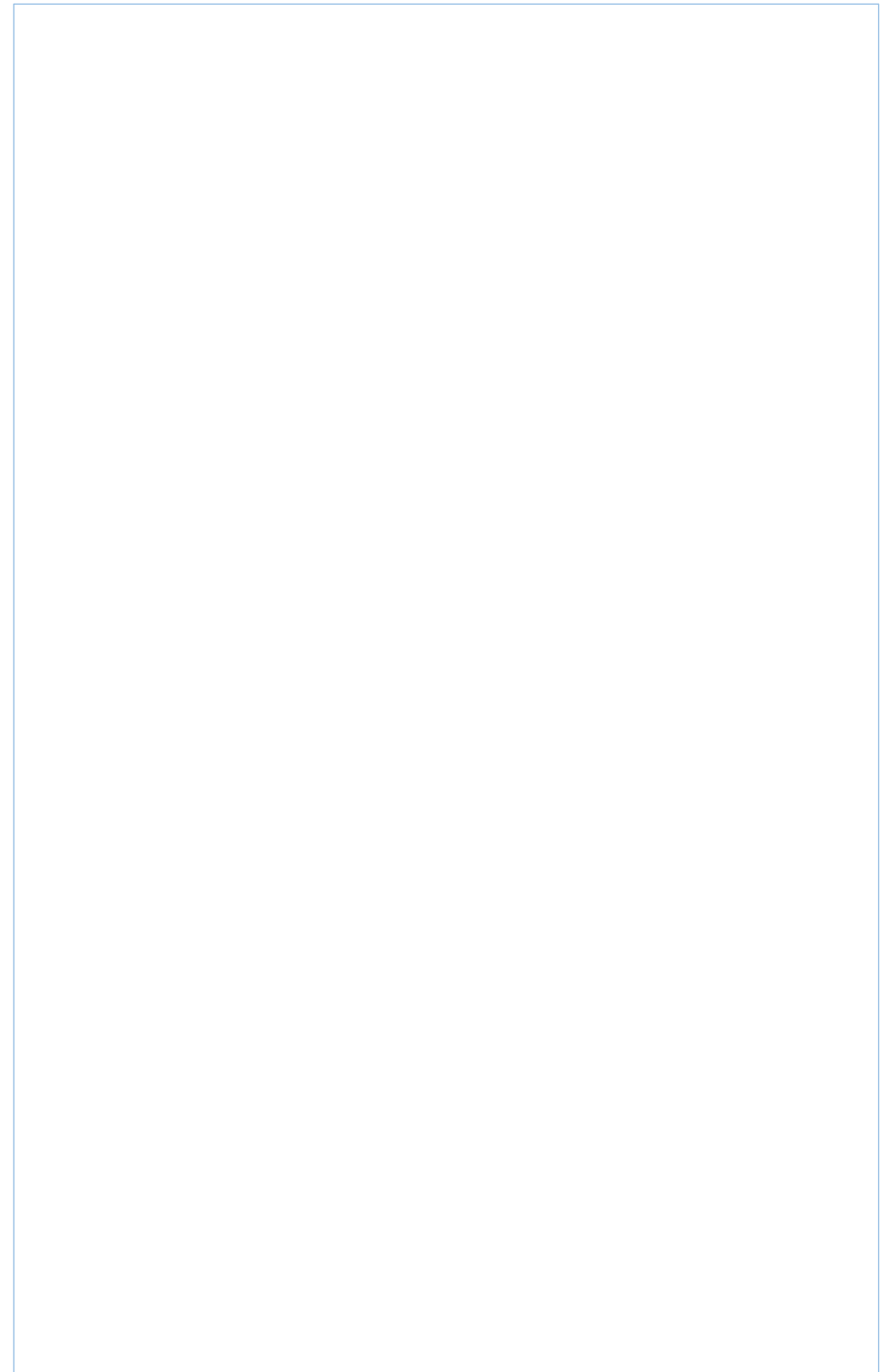
[8] who **was** a type

[9] of (Him) who **was being about to come**

[10] but not as (**was**) the transgression

[10] so also (**was**) the gift

100 elements | hundred-years-old



[1] for if, by the – of **one** – transgression, the many **died**
 [1-2] much more, the **grace** of God and the **gift** by grace – which (**was**) of the **One** Man,
 [3] **Jesus Christ** – for the many, **abounded**
 [2] and not as through one (man) **having sinned**
 [4] (**was**) the gift
 [3] for indeed, the judgment of one (man) (**was**) to condemnation
 [5] but the gift – of many trespasses – (**was**) to righteousness
 [4-5] for if, by the – of the **one** (man) – trespass, the death **reigned** through the **one** (man)
 [1-2] much more, (those) who – the **abundance** of the grace and the **gift** of righteousness, **are receiving** – in life, **will reign** through the **One**,
 [3] **Jesus Christ**
 [1] therefore then, as through **one** trespass, (it **was**) to all people for condemnation
 [4] so also, through One righteousness, (it **was**) for all people for justification of life
 [2-3] for just as through the disobedience of the one man – **sinners**, (there) **were made**, the **many**
 [5-6] so also through the obedience of the One – **righteous**, (there) **will be made**, the **many**
 [4-5] now law **entered** in order **to increase** the trespass
 [6] but where (there) **increased**, the sin
 [7] (there) **increased-more**, the grace
 [7] in order that, just as (there) **reigned**, the sin, by the death
 [8-9] so also the grace **might reign** through righteousness to **life, eternal**, through Jesus Christ,
 [10] our **Lord** 5:21
 [1] what then **shall** we **say**? 6:1
 [2] **should** we **remain** in the sin
 [3] in order that the grace **may increase**?
 [4] **may** it **not be established**!
 [5-6] who, we **died** to the sin, how still **shall** we **live** in it?
 [7-8] or **do** you **ignore** that, as many as, we **were baptized** into Christ Jesus
 [9] into His death, we **were baptized**?
 [10] we **were buried**, then, with Him through the baptism into the death
 [1] in order that, just as (there) **was raised**, Christ, from (the) dead through the glory of the Father –
 [1] so also we, in newness of life, **might walk**!

100 elements | hundred-years-old

Chapter 5 Literary Counts		
Subject Columns		Running Totals
Heaven	3	50
Saints	45	365
Ungodly	22	192
Total:	70	607

[2-3] for if, **grown-together**, we **have become** in the likeness of His death, but still more also, of the resurrection, **shall we be!**

[4] this, **knowing:**

[5] that our old man **was crucified-with**

[1] in order that (there) **might be canceled**, the body of the sin

[2] of which, no longer **to serve**, us, the sin

[3-4] for (he) who **is having died**, **has been justified** from the sin

[5-8] but if we **have died** with Christ, we **believe** that also we **shall live-together** with him, **knowing**

[2-3] that Christ, **having been raised** from (the) dead, no longer **dies**

[8] death, of Him, no longer **rules**

[4-5] for which, He **died** – to the sin, He **died** once-for-all

[6-7] but which, He **lives** – He **lives** to God

[9-10] so also **you**, **count yourselves (to be)** dead indeed to the sin –

[1] but **living** to God in Christ Jesus

[9] **let** (there) **not reign**, the sin, in your mortal body

[2] to which, **to obey** its desires

[3-4] neither **present** your **body-parts** (as) **weapons** of unrighteousness to the sin

[5-6] but (**you**) **present yourselves** to God as from (the) dead, **living**

[7-8] and your **body-parts** (as) **weapons** of righteous to God

[10] for sin, over you, **shall not rule!**

[9-10] for you **are not** under **law**, but under **grace**

[1-2] what then: **shall we sin**, because we **are not** under **law** but under **grace?**

[3] **may it not be established!**

[4-6] **do you not know** that to whom **you present yourselves** (as) **servants**, for obedience

[7-8] servants, you **are**, to whom you **obey**, either of **sin** unto death or of **obedience** unto righteousness?

[9-10] but thanks (**be**) to God, that you **were** servants of the sin –

[1-2] but you **have obeyed** from (the) heart to which – you **were committed** – type of teaching

[3-4] and **having been released** from the sin, you **have become servants** of the righteousness

[5] a human (thing), I **speak**, because of the weakness of your flesh

[1-2] for just as you **presented** your **body-parts**, **servile** to the uncleanness
 [3-4] and to the **lawlessness** – unto the **lawlessness**

[1-2] so now **present** your **body-parts**, **servile** to the righteousness unto holiness

[5-6] for when servants, you **were**, of the sin – free, you **were**, to the
 righteousness

[7-8] therefore, what fruit **did** you **have** then – upon which (things), now,
 you **are ashamed**?

[9] for the end of those (things) **(is)** death

[3] but now, **having been released** from the sin

[4-5] and **having become servants** to God, you **have** your fruit to holiness

[6-7] and the end: **life, eternal**

[10] for the wages of the sin **(is)** death

[8-9] but the gift of God **(is)** **life, eternal** in Christ Jesus,

[10] our **Lord**

6:23

[1-2] or **are you ignorant**, **brothers** –

7:1

[3-4] for to (those) **knowing** law, I **speak** –

[5-6] that the law **rules** over the person to, as much **time** as he **lives**?

[7-8] for the married woman, to the **living** husband, **has been bound** by law

[9-10] but if (there) **should die**, the husband, she **has been released** by the law from
 her husband

[1] consequently, then, while (there) **is living**, the husband

[2-3] an adulteress she **shall be treated** if she **should become** to a man, other

[4-5] but if (there) **should die**, the husband – free, she **is**, from the law

[6-7] of which, **not to be**, her, an adulteress, **having become** to a man, another

[8-10] thus, my **brothers**, even **you have been put-to-death** by the law through the
 body of Christ, in which, **to become**, **you**, to Another

[8] to (Him) who from the dead **has been being raised**

[1] in order that we **might bear fruit** to God

[2] for when we **were** in the flesh:

[1-2] the passions of the sins which **(were)** through the law, **worked** among
 our body-parts

[3] for which, **to bear-fruit** for the death

[3-5] but now we **have been released** from the law, **having died** by what we **were**
held-fast

[6-7] in order **to serve**, us, in **newness** of Spirit and not in **oldness** of letter

Chapter 6 Literary Counts

Subject Columns		Running Totals
Heaven	7	57
Saints	60	425
Ungodly	13	205
Total:	80	687

[8-9] what then shall we say? (is) the law sin?
 [10] may it not be established!

[1-2] but the sin I had not known, if (it were) not through law
 [3-4] for the covetousness, not to have known if not, the law had said
 [5] “you shall not covet”

 [4-5] but occasion, (there) taking, the sin, through the command, produced
 in me all covetousness
 [6] for without law, sin (is) dead

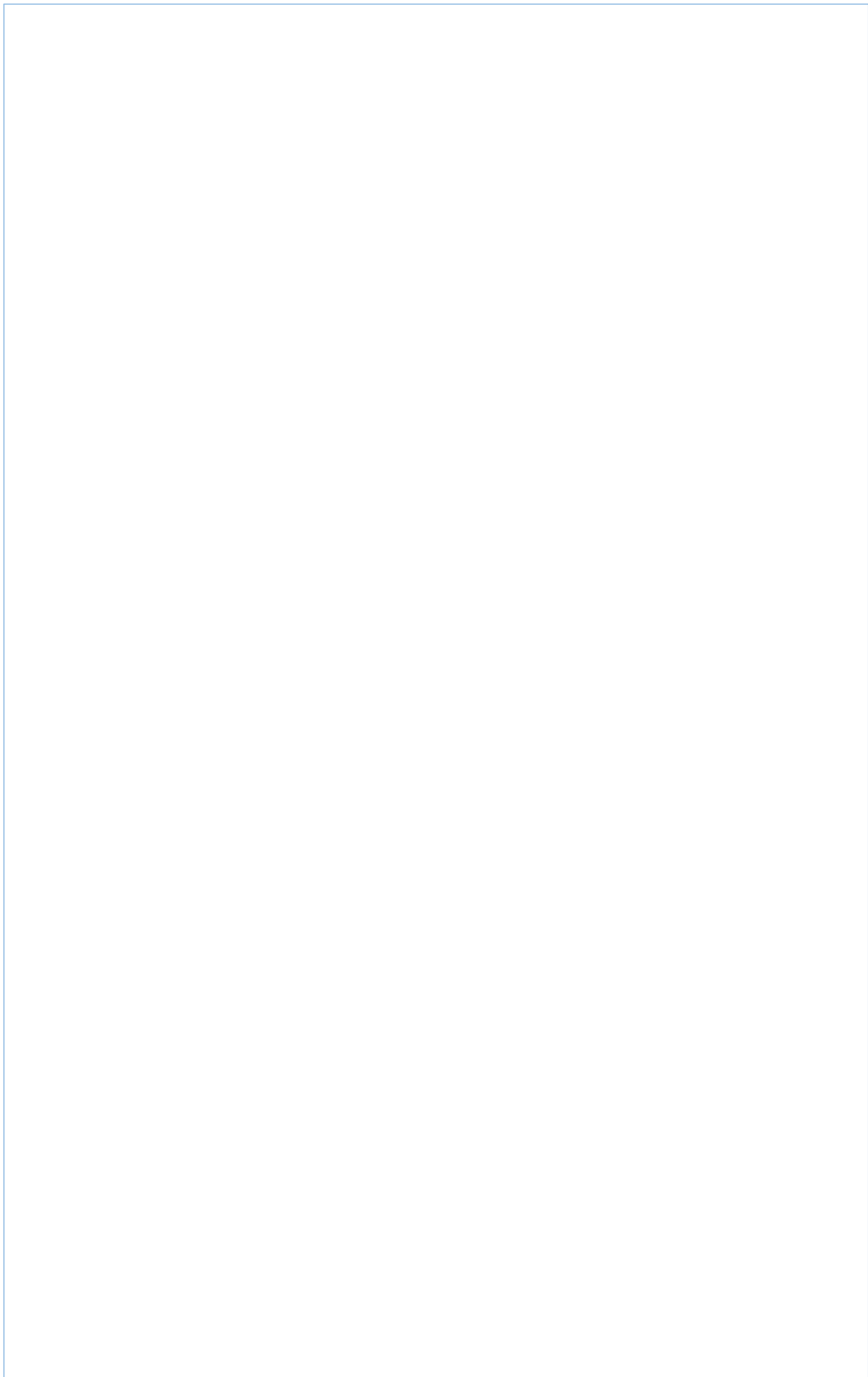
[1] and I was living without law once
 [2] but when (there) was having come, the commandment
 [7] the sin came-alive
 [3] and I died
 [4] and (there) was found, to me:
 [5-6] the commandment which (was) for life – this (was) for death
 [8-10] for the sin – occasion, taking – through the commandment deceived
 me, and through it, killed

[7] so indeed the law (is) holy
 [8-10] and the commandment (is) holy and just and true

[1-3] what then (is) good – for me, (did it) become death?
 [4] may it not be established!
 [1-] but the sin – in order that (there) might appear, sin –
 [5] through what (is) good –
 [-2] in me was producing death
 [3-4] in order that (there) might become, according to excess, sinful – the
 sin – through the commandment

[6] for we know that the law, spiritual, is
 [7-8] but I, fleshly, am, having been sold under the sin
 [9-10] for what I work, I do not know

[1-2] for not what I want – this I practice!
 [3-4] but what I hate – this I do!



[5-6] but if what I **do not want**, this I **do**
 [7] I **agree** with the law
 [8] that (it **is**) good
 [9] and now, no longer **do I work** this
 [5] but the – **dwelling** in me – sin!
[10] for I **know** –
 [1-2] that (there) **does not dwell** in me – this **is**, in my flesh – good
 [3-4] for which, **to want, is present** with me –
 [5-6] but which, **to work** the good, (**is**) not
 [7-8] for not what I **want** – I **do** good –
[9-10] but what I **do not want** – **evil** – **this**, I **practice**
 [1-2] but if what I **do not want**, this I **do**
 [3] no longer **do I work** this
 [6] but the – **dwelling** in me – sin!
 [4] I **find** therefore the law:
 [5-6] to which, **wanting**, me, **to do** the good
 [7] that with me, the evil **is present**
 [7] for I **delight** in the law of God according to the inner person
 [8] but I **see** another law in my body-parts:
 [8] **warring** against the law of my mind
 [9] and **making-captive**, me, in the law of the sin
 [10] which **is being** in my body-parts
 [9] wretched – **am** I – man!
[10] who, me, **will deliver** from the body of the **death** –
 [1] **this**?
 [2] now thanks (**be**) to God!
[9-10] (it **is**) through **Jesus Christ**, our **Lord**!
 [3-4] therefore, then, **myself** – I, indeed, with the mind **serve** (the) law of
 God
 [5] but with the flesh (the) **law** of sin 7:25
 [1] (there **is**) no, therefore now, condemnation 8:1
 [2] to (those) who (**are**) in Christ Jesus
 [3-4] for the law of the Spirit of life in Christ Jesus **has set-free**, you, from the law of
 the **sin** and the **death**
 [5-6] for what (**was**) impossible for the law – in which, it **was weak** through the flesh
 [1-2] **God** – His **own** Son, **having sent** in (the) likeness of flesh,
 [3] **sinful**
 [4] and for **sin** – **condemned** the sin in the flesh
 [7] in order that the just-requirement of the law **might be fulfilled** in us
 [8] who – not according to flesh – **are walking**, but according to (the) Spirit

Chapter 7 Literary Counts		
Subject Columns		Running Totals
Heaven	3	60
Saints	90	515
Ungodly	20	225
Total:	113	800

[1-3] for (those) who, according to flesh, **are being** – what (is) of the flesh, they **heed**

[9-10] but (those) who (**are**) according to Spirit – what (is) of the Spirit

[4] for the mind of the flesh (is) death

[1-2] but the mind of the Spirit (is) **life** and **peace**

[5] for the mind of the flesh (is) hostile against God

[6-7] for to the law of God it **does not submit**, for neither **is it able**

[8-10] and (those) who, in flesh, **are being** – to God, **to please** – **are not able**

[3] but you **are** not in flesh but in Spirit

[4] if indeed (the) Spirit of God **dwells** in you

[1] but if, a certain-one – (the) Spirit of Christ – **does not have**

[2] this-one **is not** of Him

[5] but if Christ (is) in you

[5] indeed, the body (is) dead because of sin

[6] but the Spirit (is) life because of righteousness

[7] but if the Spirit of (Him)

[6] who **is having raised** Jesus from (the) dead)

[-] **dwells** in you

[7-8] (He) who **is having raised** Christ from (the) dead **will** also **make-alive** your mortal bodies

[8] through His **indwelling** Spirit in you

[9-10] therefore then, **brothers** – debtors, **we are**, not to the flesh – of which, according to flesh, **to live**

[3-5] for if, according to flesh, you **live** – you **are about, to die!**

[1-2] but if, by (the) Spirit, the practices of the body you **put-to-death** – you **will live!**

[3-4] for as many as, by (the) Spirit of God, **are led** – these, sons of God, **are**

[5] for you **did not receive** a spirit of bondage again to fear

[6-7] but you **received** (the) Spirit of adoption by which we **cry**:

[9-10] **“Daddy! Father!”**

[8-9] **Himself**, the **Spirit bears-witness-together** with our spirit:

[10] that we **are** children of God

[1-2] and if (we **are**) **children**, (we **are**) also **heirs**:

[3-4] **heirs** indeed of God and **coheirs** of Christ

[5-6] if indeed we **suffer-together**, in order that also we **may be glorified-together**

[7-8] for I **count** that, not worthy (**are**) the sufferings of the present **appointed-time**

[9-10] toward the, **being about** – glory – **to be revealed** to us

[1] for the eager-expectation of the creation, the revelation of the sons of God,
 awaits

[2-3] for to the futility, the creation was subjected, not (being) willing

[1] but through (Him) who had been subjecting

[4-5] in hope that even itself – the creation – will be set free from the bondage of
 the corruption unto the freedom of the glory of the children of God

[1-3] for we know that all the creation groans-together and suffers-childbirth-
 together until the now

[4] and not only, but also even ourselves – the first fruits of the Spirit, having –
 [5-6] even we, ourselves, within ourselves groan – adoption, awaiting:

[7] the redemption of our body

[8] for by the hope, we are saved

[9-10] but hope, being seen, is not hope!

[1-2] for what (one) sees, why does he hope for?

[3-5] but if, what we do not see, we hope for – through patience, we await

[1] and likewise also, the Spirit supports our weakness

[2-4] for which, what we should pray, to the degree that it is necessary, we do not
 know

[5-6] but Himself, the Spirit, intercedes with groanings,
 [7] unutterable

[2-3] and (He) who is examining the hearts has known

[8] what (is) the mind of the Spirit

[9-10] that according to God, He intercedes for (the) saints

[1] and we know:

[2-3] that to (those) who are loving God, all (things) work-together for good

[4] to (those) who – according to purpose – called, are

[4-5] for whom He foreknew, also He predestined, conformed of the image of His Son

[6] to which, to be, Him, firstborn among many brothers

[7-8] and whom He predestined, these also He called

[9-10] and whom He called, these also He justified

[1-2] and whom He justified, these also He glorified

[5] what then shall we say to these (things)?

[3] if God (is) for us

[6] who (is) against us?

[4-5] (He) who – indeed – of His own Son, did not spare, but for us, all, delivered-over Him –
 [6] how, not also with Him, all (things) to us, will He give?

- [7] who shall accuse against (the) elect of God?
 [7-8] God (it is), who is justifying!
 [8-9] who (is he), who shall be condemning?
 [9-10] Christ (Jesus) (it is) who is having died! –
 [1] but rather, is having been raised
 [2] who also is at (the) right-hand of God
 [3] who also intercedes for us
 [10] what, us, shall separate from the love of Christ?
 [1-7] tribulation or distress or persecution or famine or nakedness or peril or sword,
 as it has been written, that:
 [8] “for Your sake, we are put-to-death all the day
 [9] we are counted like sheep of slaughter”?
 [10] rather, in these all we completely-conquer
 [4] through (Him) who has been loving us!
 [1-10] for I have been persuaded that neither death nor life nor angels nor
 rulers nor (things) having been present nor (things) being about to
 happen nor powers nor height nor depth nor a certain creature, other,
 shall be able – you – to separate from the love of God
 [5-6] which (is) in Christ Jesus, our Lord 8:39
 [1-2] truth, I speak, in Christ – I do not lie! – 9:1
 [3-4] (there) is bearing-witness-together to me, of my conscience in (the)
 Spirit, Holy
 [5-7] that distress – to me, (there) is – great, and continual sorrow in my heart
 [8-9] for (there) could wish – accursed, to be, myself – I, from Christ for my brothers,
 [10] my kindred according to flesh –
 [1] who are Israelites
 [2-7] of whom (are) the adoption and the glory and the covenants and the law-
 giving and the worship and the promises
 [8] of whom (are) the fathers
 [7-8] and from whom (is) the Christ who (is) according to flesh
 [9-10] who is being – over all (things) – God, blessed to the ages, amen!
 [9-10] but (it is) not such as, that (there) has failed, the word of God!

Chapter 8 Literary Counts

Subject Columns	Running Totals	
Heaven	36	96
Saints	100	615
Ungodly	15	240
Total:	151	951

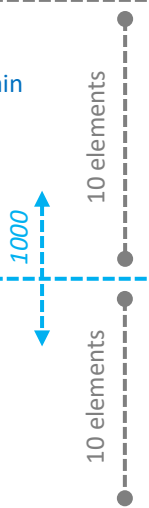
[1-2] for not all (those) who (are) from Israel – these (are) Israel
 [3-4] neither because they are seed of Abraham – all (are) children
 [5] but: “in Isaac (there) shall be called to you, a seed”
 [6] this is:
 [7-8] not the children of the flesh – these, (are) children of God
 [9] but the children of the promise will be counted for seed
 [10] for of promise, the word (is) this:

[1-2] “according to the appointed-time, this, I will return
 [1] and (there) shall be to Sarah, a son”
 [2-3] and not only, but also Rebekah, from one conception having of Isaac, our father

 [4] for not yet having been born
 [5-7] neither having done a certain-thing, good or evil
 [8] in order that the – according to election – purpose of God might remain
 [9] not (being) of works
 [3] but of (Him) who is calling
 [10] (there) was said to her that:
 [1] “the older will serve the younger”
 [2] just as it has been written: 9:13a

 [4-5] “Jacob, I loved, but Esau I hated” 9:13b
 [3] what then shall we say?
 [4] ‘(is there) not injustice with God?’
 [5] may it not be established!
 [6] for to Moses, He says
 [7-8] “I will have mercy upon whomever I have mercy
 [9-10] and I will have compassion upon whomever I have compassion”

 [6-8] therefore, then, (it is) not of (him) who is wanting, neither of (him) who is
 running
 [1-2] but (it is) of the – showing mercy – God!
 [9] for (there) says, the Scripture, to Pharaoh, that:
 [3-4] “to itself, this, I have raised up you:
 [5] in order that I might display in you My power
 [6] and in order that (there) might be published, My name, in all the earth”
 [7-8] therefore then, whom He wills, He shows mercy
 [9-10] and whom He wills, He hardens



If literary counts are accurate, the dashed blue line represents the completion of the first thousandfold of the total literary count for the book of Romans. A tenfold literary reflection may be present about this point.

Literary Counts at First Thousandfold

Subject	Columns, 9:1-13a	Running Totals
Heaven	7	103
Saints	42	657
Ungodly	0	240
Total:	49	1000

[10] you will say to me then

[1] why (then), still, does He find fault?

[1] for to His will, who has resisted?

[2-3] O human: really – you, a certain-one, are, who is replying against God?!

[4] (there) does not say, the molded (thing)

[2] to (Him) who has been molding:

[3-4] “why, me, did You make, thus?”

[5-6] or does (there) not have power, the potter over the clay, from the same lump, to make the one – unto honor – vessel and the other unto dishonor?

[7-9] and if – being willing, God – to show His wrath and to make known His power

[10] endured with much patience

[5] vessels of wrath having been fitted-together for destruction

[1] and in order that He might make known the riches of His glory upon vessels of mercy

[2] which He prepared-beforehand for glory

[3] whom also He called:

[1-2] us! – (being) not only from Jews but also from Gentiles

[4] as also in Hosea, He says:

[5] “I will call

[3] (those) who (are) not a people

[-] ‘My people’

[4] and (those) who (are) not, having been loved

[5] ‘having been loved’

[6-7] and (there) will be – in the place where it was said to them

[8] ‘not My people, (are) you’

[9] there they will be called ‘sons of God,

[6] (the) living”

[10] and Isaiah cries out for Israel:

[1] “though (there) were, the number of the sons of Israel, like the sand of the sea

[2] the remnant will be saved”

[7] for a word –

[3-4] finishing and cutting-short –

[-] (there) will do, (the) Lord, upon the earth

[5] and just as (there) spoke-beforehand, Isaiah:

[8] “if not (the) Lord of Hosts had left to you a seed

[6] like Sodom, ever, we had become

[7] and like Gomorrah, ever, we had been made like”

- [8] what then shall we say?
 [9-10] that Gentiles who are not pursuing righteousness, reached righteousness –
 [1] but a righteousness which (is) from faith!
 [1-2] but Israel, pursuing a law of righteousness, to law did not reach
 [3] because of what (is it)?
 [4] because (it was) not from faith but as from works
 [5] they have stumbled against the stone of stumble
 [2] as it has been written:
 [9-10] “behold, I place in Zion a Stone of stumble and a Rock of offense
 [3-4] and (he) who is believing upon Him shall not be ashamed” 9:33
 [5-6] brothers, indeed, the desire of my heart and the prayer to God for them (is) for salvation 10:1
 [7] for I testify concerning them:
 [1] that a zeal for God they have, but not according to knowledge
 [2] for ignoring God’s righteousness
 [3-4] and their own (righteousness), seeking, to establish
 [5] to the righteousness of God, they did not submit
 [1] for (the) end of (the) law (is) Christ
 [8] for righteousness to all who are believing
 [9-10] for Moses writes of the righteousness which (is) from (the) law, that:
 [1-2] “the having done them, person, shall live in them”
 [3] but the from-faith righteousness, thus speaks:
 [4] “do not say in your heart
 [5] ‘who will go up to the heaven’” –
 [6-7] this is, Christ, to bring down –
 [8] “or, ‘who will go down to the abyss’” –
 [9-10] this is, Christ, from (the) dead, to bring up –
 [1] but what does it say?
 [2-3] “near you, the word is, in your mouth and in your heart” –
 [4-5] this is, the word of the faith which we preach
 [6-7] because if you confess with your mouth (the) Lord Jesus and believe in your heart
 [2] that God, Him, raised from (the) dead
 [8] you shall be saved!
 [9-10] for with (the) heart (one) believes for righteousness, and with (the) mouth (one) confesses for salvation

Chapter 9:13b-33 Literary Counts

Subject Columns	Running Totals	
Heaven	37	140
Saints	32	689
Ungodly	10	250
Total:	79	1079

[1] for (there) **says**, the Scripture:
 [2-3] “everyone who **is believing** upon Him **shall not be ashamed**”
 [4-5] for (there) **is not** a distinction between **Jew** and **Greek**
 [3-4] for the same (**is**) Lord of all, **being rich** to all
 [6] who **are calling** upon Him
 [7-8] for “everyone who **calls upon** the name of (the) Lord **shall be saved**”
 [9-10] how then **may** they **call upon** (Him) in whom they **have not believed**?
 [1-2] and how **may** they **believe**, of whom they **have not heard**?
 [3] and how **may** they **hear**
 [4] without (one) **proclaiming**?
 [5-6] and how **may** they **proclaim** unless they **are sent**?
 [7] just as it **has been written**:
 [8-10] “how beautiful (**are**) the **feet** of (those) who **are proclaiming-as-good-news**,
 (what) (**is**) good”
 [1] but not all **have obeyed** the gospel!
 [2] for Isaiah **says**
 [1] “Lord, who **has believed** in our report?”
 [3] therefore the faith (**is**) from a report
 [4] and a report (**is**) through (the) word of Christ
 [5] but I **say**
 [2] **have** they **not heard**?
 [6] truly, “to all the earth, (there) **has gone out**, their **voice**
 [7] and to the extremities of the world, their **words**”
 [8] but I **say**
 [3] **did** Israel **not know**?
 [9] first Moses **says**
 [5] “I **will make** you **jealous**
 [10] over (what) (**is**) **not** a nation
 [6-7] over a **nation**, **unenlightened**, I **will make** you **angry!**”
 [1-2] and Isaiah **is bold** and **says**:
 [8] “I **was found**
 [3] (by those) who, Me, **were not seeking**
 [9-10] **visible**, I **became**
 [4] to (those) who, for Me, **were not asking**”
 [5] but to Israel, he **says**
 [1-2] “all the **day**, I **have stretched out** My **hands**
 [4-5] to a **people disobeying** and **contradicting**”

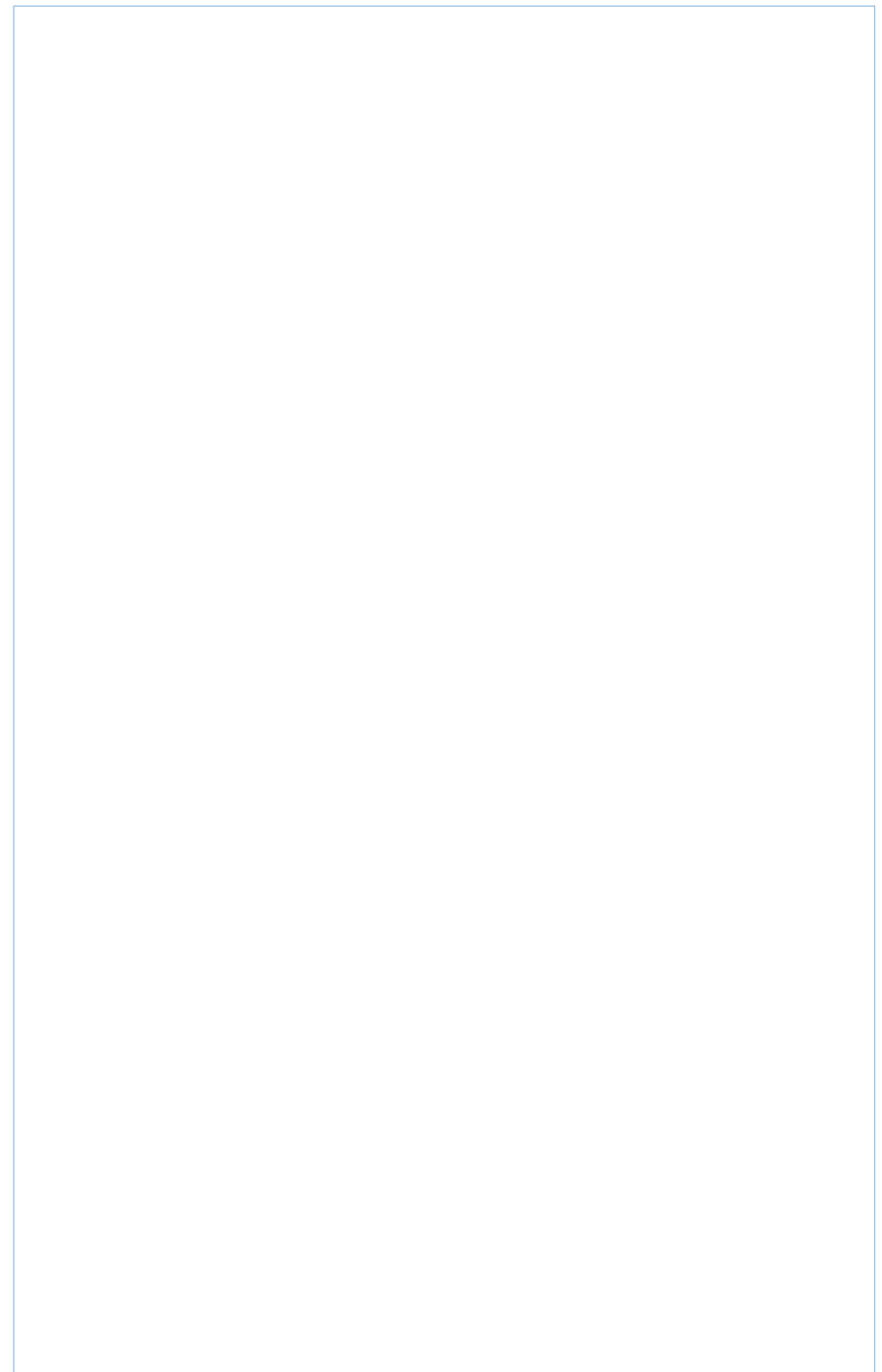
10:21

Chapter 10 Literary Counts		
Subject Columns		Running Totals
Heaven	12	152
Saints	61	750
Ungodly	10	260
Total:	83	1162

[1] I say, then
 [3] has (there) not rejected – God – His people?
 [2] may it not be established!
 [3] for even I, an Israelite, am
 [4] (being) from (the) seed of Abraham
 [5] of (the) tribe of Benjamin
 [4-5] “(there) has not rejected, God, His people whom He foreknew”
 [6] or do you not know, concerning Elijah
 [7] what (there) says, the Scripture?
 [8] how he appeals with God against Israel?
 [1] “Lord, Your prophets they have killed
 [2] Your altars, they have demolished
 [9-10] and I am left, alone
 [3] and they seek my life!”
 [6] but what does (there) say to him, the divine-response?
 [7] “I have reserved for Myself:
 [1-7] seven-thousand men who have not bowed a knee to Baal”
 [8] thus, then, even in the present appointed-time, a remnant according to
 election, of grace, is having become
 [9-10] but if (it is) by grace, (it is) no longer of works
 [1-2] otherwise the grace no longer becomes grace!
 [3] what (is it) then?
 [4-5] who sought – Israel – this, did not acquire
 [4] but the elect acquired
 [6] and the rest were hardened
 [5] just as it has been written:
 [8] “(there) gave to them, God, a spirit of stupor:
 [7-8] eyes of which, not to see
 [9-10] and ears of which, not to hear, until the today, days
 [6] and David says
 [1-2] let (there) become, their table, to a trap
 [3] and to a snare
 [4-5] and to a stumbling-block and to a repayment to them
 [1-2] let (there) be darkened, their eyes, of which, not to see
 [3] and their back, through all, bend
 [7] I say then
 [4-5] did they not stumble, in order that they might fall?
 [8] may it not be established!
 [9] rather, by their trespass, the salvation (is) to the Gentiles
 [10] to which, to make them jealous!

11:1

7000



- [1] but if their trespass (is) wealth of (the) world
- [2] and their default (is) wealth of (the) Gentiles
- [1] how much more (will be) their fulfillment!
- [2-3] now to you, I speak, who (are) Gentiles
- [4] upon as much as, indeed, then, am I, of Gentiles, an apostle –
- [5] my ministry, I magnify
- [6-7] if somehow I may make jealous my kindred and may save certain-ones of them
 - [3] for if their rejection (is) reconciliation of (the) world –
- [8] what (will be) the acceptance, except life from (the) dead?
- [9-10] and if the first-portion (is) holy, also (is) the lump
- [1-2] and if the root (is) holy, also (are) the branches
 - [4] but if certain-ones of the branches were broken off
- [3-4] and you, a wild-olive-tree being, were grafted into them
- [5-6] and a participant of the root of the richness of the olive-tree, you became
- [7] do not boast-against the branches
- [8] but if you do boast-against –
- [9] not you, the root, bear – but the root, you!
- [10] you will say then
 - [5] “(there) were broken-off, branches
- [1] in order that I might be grafted”
 - [6] truly, for the unbelief, they were broken-off
 - [2] but you, by the faith, have stood
 - [3] do not, arrogant (things), think
 - [4] rather, fear
- [9] for if God –
 - [7] of the (being) according to nature, branches –
- [-] did not spare
 - [10] (not by any means), neither you, will He spare!



[5-6] perceive, then, (the) kindness and (the) severity of God:
 [8-9] upon – indeed – (those) who had been falling – (is) severity
 [7-8] but upon you (is) (the) kindness of God – if you remain in the kindness
 [10] otherwise – even you will be cut off!
 [9-10] and these, if they do not remain in the unbelief, will be grafted
 [1-2] for mighty is God, again, to graft them!
 [1-2] for if you – from what (is) according to nature – were cut – wild-olive-tree
 [3] and beyond nature were grafted into a cultivated-olive-tree
 [4-5] how much more these – who (are) according to nature – will be grafted into
 their own olive-tree!
 [6-7] for I do not want you to be ignorant, brothers, of the mystery,
 [8] this –
 [9-10] in order that you may not be (among) yourselves, wise:
 [1] that a stubbornness, in part, to Israel, has happened
 [1] until which, the fullness of the Gentiles should come in
 [2] and thus all Israel shall be saved
 [3] just as it has been written
 [3-4] “(there) will come from Zion, (He) who is delivering
 [5] He will remove ungodliness from Jacob
 [6] and this, for them, (is) the – by Me – covenant
 [7] when I take away their sins”
 [2] according to – indeed – the gospel, hostile (they are) because of you
 [3] but according to the election, beloved (they are) because of the
 forefathers
 [8-9] for irrevocable (are) the gifts and the calling of God
 [4] for just as you once disbelieved in God
 [4] but now you have been shown mercy because of their disobedience
 [5] thus also these now have disbelieved because of your mercy
 [5] in order that also they (now) might be shown mercy
 [10] for (there) has shut up together – God – all to disbelief –
 [1] in order that, upon all, He might show mercy
 [2-4] O the depth of (the) wealth and (the) wisdom and (the) knowledge of God!
 [5-6] how unsearchable (are) His judgments and untraceable (are) His ways!
 [1] “for who has known (the) mind of (the) Lord?
 [2-3] or who, His adviser, has become?
 [4] or who has given to Him
 [5] and He will be paid back by Him?”
 [7-9] for from Him and through Him and to Him (are) all (things)
 [10] to whom (be) the glory to the ages, amen!

11:36

<u>Chapter 11 Literary Counts</u>		
Subject Columns		Running Totals
Heaven	28	180
Saints	80	830
Ungodly	35	295
Total:	143	1305

[1-2] I **exhort**, therefore, **you, brothers**, through the mercies of God, **to present** your bodies as a sacrifice: 12:1

[3-5] **living, holy, acceptable** to God

[6] which **(is)** your spiritual service

[7-8] and **do not be conformed** to the **age, this**, but **be transformed** by the renewal of the mind

[9] to which, **to prove**, you:

[1-4] what **(is)** the **will** of God – the **good** and **acceptable** and **perfect**

[10] for I **say** –

[1] through the grace which **was having been given** to me –

[2-3] to all who **are being** among you, not **to think-haughtily**,

[4-5] more than what **it is necessary, to think**

[6-7] but **to think**, to which, **to be of sound mind**, to each (person)

[5] as God **has distributed** a measure of faith

[8] for just as in one body, many body-parts, we **have**

[9-10] and the **body-parts, all**, not the same – **have** – function

[1]* in this way, (we) who **(are)** many, **one** body **are** in Christ

[2] and which, according to – **one** of others – **(are)** body-parts

[3-4] and **having gifts** according to the grace which **was having been given** to you, **diverse:**

[5] if prophecy, **(let it be)** according to the proportion of the faith

[6] if service, **(let it be)** in the service

[7-8] if one **is teaching**, **(let it be)** in the instruction

[9-10] if one **is exhorting**, **(let it be)** in the exhortation

[1-2] (he) who **is bestowing**, **(let it be)** with sincerity

[3-4] (he) who **is leading**, **(let it be)** with diligence

[5-6] (he) who **is showing mercy**, **(let it be)** with cheerfulness

[7] the love, **(let be)** unfeigned

[8-9] **(be) abhorring** the evil, **(be) joining** with the good

[10] with brotherly-love for one-another, **(be)** affectionate

[1] with honor for one-another, **(be) giving preference**

[2] in the diligence, **(be) not** timid

[3-4] in the Spirit, **(be)** fervent, the Lord, **servicing**

[5] in hope, **(be) rejoicing**

[6] in tribulation, **(be) enduring**

“in this way, (we) who (are) many, one body are in Christ” | The double being verb on this line is counted with a single element count.

[7] in prayer, (be) **persisting**
 [8] to the needs of the saints, (be) **sharing**
 [9] the love-of-strangers, (be) **pursuing**
 [10] **bless** (those)

[1] who **are persecuting** (you)

[1-2] **bless** and **do not curse**
 [3-4] **to rejoice** with (those) **rejoicing**
 [5-6] **to weep** with (those) **weeping**
 [7] the same, to one-another, (be) **regarding**
 [8] (be) **not**, the arrogant (things), **regarding**
 [9] but with the humble, **being taken**
 [10] **do not become** wise beyond yourselves

[1] no one, evil for evil, (be) **paying back**
 [2] **thinking-ahead** of good before all people
 [3-4] if (it **is**) possible –
 [5] (with) what (**is**) of you, with all people, **being at peace**
 [6-7] not **yourselves**, (you **be**) **avenging**,
 [8] **beloved**, but **give place** for the wrath
 [9] for it **has been written**:

[1-2] “‘Mine (**is**) (the) vengeance; I **will pay back**’

[3] **says** (the) Lord”

[2] but “if (there) **should hunger**, your enemy

[10] **feed** him!

[3] if he **should thirst**

[1] **give drink** to him!

[2-3] for this, **doing** – coals of fire you **will heap** upon his head!”

[4-5] **be not overcome** by the evil, but **overcome** with the good, the evil 12:21

[1-2] every soul, to authorities **governing**, **be subject** 13:1

[3] for (there) **is not** authority, except from God

[4-5] and (those) who **are being** – by God, **having been appointed**, **are**

[4-5] therefore (he) who **is resisting** the authority, the – of God – decree,
opposes!

[6-7] and (those) who **have been opposing**, for **themselves** – judgment, **will receive**

[6] for the rulers **are not** a terror to good works, but to evil

[7-8] and **do** you **want**, **not to fear** the authority?

[9-10] the good, **do**, and you **will have** commendation from them

Chapter 12 Literary Counts

Subject Columns		Running Totals
Heaven	8	188
Saints	75	905
Ungodly	3	298
Total:	86	1391

[1] for God’s servant, he **is** to you for the good
 [8-9] but if, the evil, you **do** – **fear!**
 [2] for not in vain, the sword, **does** he **bear!**
 [3-4] for God’s **servant**, he **is** – an **avenger** for wrath
 [10] to (him) who, the evil, **is practicing**
 [5-6] therefore a necessity (it **is**), **to be subject**, not only because of the wrath but
 also because of the conscience
 [7] for because of this, also taxes, you **pay**
 [8-9] for ministers of God, they **are**, for (the) same thing, **attending**
 [10] **give back** to all, the dues:
 [1-2] to whom (**is**) the **tax**, the **tax**
 [3-4] to whom (**is**) the **tribute**, the **tribute**
 [5-6] to whom (**is**) the **fear**, the **fear**
 [7-8] to whom (**is**) the **honor**, the **honor**
 [9-10] to no one, nothing, **owe** – except one-another, **to love**
 [1-2] for (he) who **is loving** the other – (the) law, **has fulfilled**
 [3] for the “you **shall not commit adultery**”
 [4] “you **shall not commit murder**”
 [5] “you **shall not steal**”
 [6] “you **shall not covet**”
 [7-8] and if (there **is**) a **certain-one**, **another**, commandment
 [9-10] in the **word**, **this**, it **is brought together**:
 [1-2] (in which) “**you shall love** your neighbor as **yourself**”
 [3] the love, to a neighbor – evil, **does not work**
 [4] (the) fullness, then, of law (**is**) the love
 [5-6] and **this knowing** – the **appointed-time** –
 [7-8] that (the) **hour** already (**is**) for you, from sleep, **to awaken**
 [9-10] for now (**is**) nearer us, the salvation, than when we **had believed**
 [1-2] the night **has advanced**, and the **day has come near**
 [3] we **should put off**, then, the works of the darkness
 [4] and we **should put on** the armor of the light
 [5-6] as in **day**, decently, **let us walk**, not in **orgies** and **drunkenness**
 [7-8] not in **immoralities** and **sensualities**
 [9-10] not in **strife** and **jealousy**
 [1-2] but **put on** the **Lord, Jesus Christ**
 [3] and for the flesh, a provision, **do not make**, for lusts

13:14

<u>Chapter 13 Literary Counts</u>		
Subject Columns		Running Totals
Heaven		188
Saints	63	968
Ungodly	7	305
Total:	70	1461

14:1

- [4] but (him) who **is being weak** in the faith –
 [5] **accept**, not for a dispute about opinions
 [1-2] one, indeed, **believes** – **to eat** all (things)
 [3-4] but one, **being weak** – vegetables, **eats**
 [5-7] (he) who **is eating** – (him) who **is not eating** – **let not despise!**
 [8-10] and (he) who **is not eating** – (him) who **is eating** – **let not judge!**
- [4] for God, him, **has accepted**
 [1-2] you, a certain-one, **are** – who **is judging** another’s servant?
 [3-4] to his own Master, he **stands** or **falls**
 [5] and he **will be caused to stand**
- [5-6] for (there) **is able**, the Lord, **to make** him **stand**
 [6-7] (for) one, indeed, **esteems day** above **day**
 [8] but one **esteems** every **day**
 [9-10] **let** each, in his own mind, **be fully assured**
- [1-2] (he) who **is regarding** the **day** – to (the) Lord, he **regards** (it)
 [3-5] and (he) who **is eating** – to (the) Lord, he **eats**, for he **gives thanks** to God
 [6-8] and (he) who **is not eating** – to (the) Lord, he **does not eat**, and he **gives thanks**
 to God
 [9-10] for **no-one** of us, for **himself**, **lives**
 [1-2] and **no-one**, for **himself**, **dies**
 [3-4] for if we **live** – to (the) Lord, we **live**
 [5-6] and if we **die** – to (the) Lord, we **die**
 [7-8] if then **we live**, and if **we die**
 [9] the Lord’s, we **are**
- [7-8] for to this, Christ **has died** and **has lived**
 [9-10] in order that also over (the) dead – and over (those) **living** – He **might rule**
 [10] but **you** –
 [1] why do **you judge** your brother?
 [2-3] or even **you** – why do **you despise** your brother?
 [4] for all **will stand** before the judgment-seat of God
 [5] for it **has been written**:
- [1] “(as) **live**, I’
 [2] **says** (the) Lord,
 [6] that to Me, (there) **shall bend**, every knee
 [7] and every tongue **shall confess** to God”
 [8-9] therefore (then), **each** of us, concerning **himself** – a word, **will give** (to God)
 [10] no longer, then, one-another, **let us judge**



[1] but this judge, rather:
 [2-3] which, not to put a stumbling-block before the brother, or a scandal
 [4-5] and we have known and have been persuaded in (the) Lord Jesus:
 [6-7] that nothing (is) unclean in itself
 [8-9] except for (him) who is counting a certain-thing, unclean, to be –
 [10] for that-one, (it is) unclean
 [1] for if, through food, your brother is grieved
 [2] no longer according to love do you walk
 [3] do not, by your food – that one, destroy –
 [3] for whom Christ has died
 [4] let (there) not be blasphemed, then, of you, the good
 [5-6] for (there) is not, the kingdom of God, food and drink
 [7-9] but righteousness and peace and joy in (the) Spirit,
 [10] Holy
 [1-2] for (he) who, in this, is serving Christ – acceptable (is) to God
 [3] and approved (is) by the people
 [4-5] therefore, then, what (is) of the peace, let us pursue
 [6] and what (is) of the upbuilding of the – for one-another
 [7] do not, for the sake of food, destroy the work of God!
 [8] all (things), indeed, (are) clean
 [9-10] but harmful (it is) for the person who, through a stumbling-stone, is eating
 [1-2] good (it is), which, not to eat meat
 [3] neither to drink wine
 [4] neither by which your brother stumbles
 [5-6] you – (the) faith (which) you have – according to yourself, have, before God
 [7-8] blessed (is) (he) who is not judging himself
 [9] in what he approves
 [10] but (he) who is doubting –
 [1-2] if he should eat, he has been condemned
 [3] because (it is) not from faith
 [4-5] for all which (is) not from faith – sin, is

14:23

Chapter 14 Literary Counts		
Subject Columns		Running Totals
Heaven	10	198
Saints	97	1065
Ungodly		305
Total:	107	1568

15:1

- [1-2] but **we are obligated** – **we** who **(are)** strong –
 [3] the weaknesses of the weak, **to bear**
 [4] and not, for **ourselves**, **to please**
 [5] **let** each of us, the neighbor, **please** for the good, to edification
 [4-5] for even **Christ did not**, **Himself**, **please**
 [6] but just as it **has been written**:
 [1-2] “the insults of (those) who **were reviling** You **fell** upon Me”
 [7-8] for as much as (there) **was written** beforehand – for our instruction,
 (it) **was written**
 [9-10] in order that through the **endurance** and through the **encouragement**
 of the Scriptures – the hope, we **might have**
 [6-7] now **may** the God of **endurance** and **encouragement** **give** to you the same mind
 with one-another according to Christ Jesus
 [1-2] in order that together, with one mouth, you **might glorify** the **God** and
 Father of our Lord,
 [3] **Jesus Christ**
 [4] therefore **accept** one-another
 [8] just as also Christ **has accepted** you, for (the) glory of God
 [5] for I **say**:
 [9-10] **Christ**, a **servant**, **to become**, of circumcision, for (the) truthfulness of God, for
 which, **to confirm** the promises of the forefathers
 [1] and (for) the Gentiles, for mercy, **to glorify** God
 [2] just as it **has been written**:
 [3] “because of this, I **will confess** You among (the) Gentiles
 [4] and to Your name, I **will sing**”
 [5] and again, he **says**
 [1-2] “(you) **rejoice**, [O] **Gentiles**, with His people”
 [3-4] and again, “(you) **celebrate**, all the **Gentiles**, the Lord
 [5-6] and (you) **praise** Him, all the **peoples**”
 [7] and again, Isaiah **says**:
 [8] “(there) **shall be**, the root of Jesse
 [9-10] and (He) who **is arising**, **to rule** (the) Gentiles:
 [1] upon Him, the Gentiles **shall hope**”
 [1-2] now **may** the God of hope **fill** you (with) all **joy** and **peace**, with which, **to believe**
 [2-3] to which, **to abound** – you – in the hope by (the) power of (the) **Spirit**, **Holy**

[4] now I have been persuaded, my brothers

[5-6] even myself – I – concerning you

[7] that even yourselves – full, are, of goodness

[8] having been filled with all (the) knowledge

[9-10] being able, also one-another, to admonish

[1-2] but boldly, I have written to you on points, as, reminding you

[3] through the grace which was having been given to me by God

[4] for which, to be – me – a minister of Christ Jesus to the Gentiles

[5] serving-as-priest, the gospel of God

[6-7] in order that (there) may become – the sacrifice of the Gentiles – acceptable, having been sanctified by the Spirit,

[8] Holy

[9-10] I have, therefore, (the) boast in Christ Jesus which (is) toward God!

[1-2] for I will not dare, a certain-thing, to speak –

[3] of which, (there) did not produce – Christ – through me for obedience of (the) Gentiles:

[3-4] in word and in deed

[5-6] by (the) power of signs and wonders

[7] by (the) power of (the) Spirit (of God)

[8-10] so that (through) me – from Jerusalem and around, up to the Illyricum – to have been fulfilled the gospel of Christ

[1-2] and thus (I) am aspiring, to proclaim good news

[4] not where (there) is named, Christ

[3] in order that not, upon another's foundation, I may build

[4] but just as it has been written:

[5-6] "(those) to whom it has not been reported concerning Him, shall see

[7-8] and (those) who have not heard, shall understand"

[9-10] therefore, also, I was hindered the more, of which, to come to you

[1-2] but now, no longer, a place having in the regions, these, but an earnest-desire having –

[3-4] of which, to come to you, for many years, as ever I might go to Spain –

[5-7] for I hope, passing-through, to see you

[8] and by you, to be sent there

[9] if, of you first, from portions, I might be satisfied

[10] but now I go to Jerusalem –

[1] serving the saints

[2-3] for (there) have been pleased, Macedonia and Achaia – a contribution,

[4] a certain-one, to make for the poor of the saints

[5] who (are) in Jerusalem

[6-7] for they were pleased – and debtors, they are, of them

[8] for if in their spiritual (things), (there) have shared, the Gentiles

[9-10] they are obligated also, in the material (things), to serve them

[1] this then **having accomplished**,
 [2-3] and **having delivered** to them the **fruit, this**, I **will depart** through you to Spain
 [4-5] for I **know**, that **coming** to you –
 [6] in fullness of blessing of Christ, I **will come**
 [7-8] and I **exhort you**, (**brothers**), through our Lord,
 [9] **Jesus Christ**
 [10] and through the love of the Spirit, **to fight** alongside me in your prayers for me to God:

[1] in order that I **may be delivered**
 [3] from (those) who **are disbelieving** in Judea
 [2-3] and my **service** – which **is** for Jerusalem – **acceptable** to the saints, **may become**
 [4-5] in order that, with joy, **coming** to you through (the) will of God, I **might be refreshed** with you

[5] now (**may**) the God of peace (**be**) with all of you, amen! 15:33

[1-2] and I **commend** to you **Phebe**, our **sister** 16:1
 [3] **being** (also) a servant of the church
 [4] which (**is**) in Cenchreae
 [5-6] in order that, her, you **may welcome** in (the) Lord, **worthily** of the saints
 [7] and **stand by** her
 [8] in whatever, of you, she **may need** for a work
 [9-10] for also **she**, a **patron** of many, **has become** –

[1-2] and of **me, myself**
 [3-5] **greet Prisca** and **Aquila**, my **coworkers** in Christ Jesus –
 [6-7] who, for my soul, their **own** neck, **they laid down**
 [8-9] to whom, not I alone **give thanks**, but also all the **churches** of the Gentiles –
 [10] and the – (**being**) according to their house – church

[1-2] **greet Epaenetus**, my **beloved**
 [3] who **is** a first-fruit of Asia in Christ
 [4] **greet Mary**
 [5] who greatly **toiled** for you
 [6-7] **greet Andronicus** and **Junia**
 [8-9] my **relatives** and my **fellow-prisoners** who **are** well-known among the apostles
 [10] who also, before me, **have been born** in Christ

Chapter 15 Literary Counts

Subject	Columns	Running Totals
Heaven	12	210
Saints	105	1170
Ungodly	3	308
Total:	120	1688

[1-2] greet Ampliatus, my beloved in (the) Lord
 [3-4] greet Urbanus, our coworker in Christ
 [5-6] and Stachys, my beloved
 [7-8] greet Apelles, the approved in Christ
 [9] greet (those)
 [10] who (are) of Aristobulus
 [1-2] greet Herodian, my relative
 [3] greet (those)
 [4-5] who (are) of Narcissus, who are being in (the) Lord
 [6] greet Tryphaena
 [7] and Tryphosa, who are working in (the) Lord
 [8-9] greet Persis, the beloved
 [10] who greatly toiled in (the) Lord
 [1-2] greet Rufus, the elect in (the) Lord
 [3-4] and his mother – and mine
 [5-9] greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas,
 [10] and the – (being) with them – brothers
 [1-2] greet Philologus and Julia
 [3-4] Nereus and his sister
 [5-6] and Olympas and the – (being) with them – all saints
 [7-8] greet one-another with a kiss, holy
 [9-10] (there) greet you, the churches, all, of Christ
 [1-2] now I exhort you, brothers:
 [3] to watch (those)
 [4-] who, the divisions and the scandals –
 [4] contrary to the doctrine which you learned –)
 [-5] are doing
 [5] and turn away from them
 [1-2] for such (persons) – to our Lord, Christ – do not serve
 [3] but their own appetite
 [4-5] and through the smooth-speech and flattery, they deceive the hearts
 of the innocent
 [1] for your obedience, to all, has arrived
 [2] over you, therefore, I rejoice!
 [3] and I want you:
 [4-5] wise, to be, in the good, and innocent in the evil



[1-2] now the God of peace **will crush** Satan under your **feet**, in haste!
 [3] the grace of our Lord Jesus **(be)** with you!
 [1-2] (there) **greet**s you, **Timothy**, my **coworker**
 [3-6] and **Lucius** and **Jason** and **Sosipater**, my **relatives**
 [7-8] (there) **greet**s you – **I, Tertius**, who **has been writing** the epistle – in (the) Lord
 [9-10] (there) **greet**s you, **Gaius**, my **host**
 [1] and all the **church**
 [2-3] (there) **greet**s you, **Erastus**, the **manager** of the city
 [4-5] and **Quartus**, the **brother**
 [4-5] now to (Him) who **is being able** – you – **to strengthen**, according to my **gospel** and the **proclamation** of Jesus Christ
 [6] according to the revelation of (the) **mystery** – to (the) **times, aged** – **having been silent**
 [7-8] but now **having been disclosed** through the **writings, prophetic**, according to (the) command of the eternal God, for obedience of faith for all the nations, **having been made known**
 [9-10] to (the) only wise **God**, through Jesus Christ – to **Him (be)** the glory to the **ages**, amen!

Chapter 16 Literary Counts

Subject Columns	Running Totals	
Heaven	10	220
Saints	95	1265
Ungodly	7	315
Total:	112	1800