

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 8

f35

ROMANS 8

NLET

PAUL EXPLAINS HOW ANOINTED ONE, JESUS, SET US FREE
FROM THE LAW OF THE MORAL FAILURE AND THE DEATH

¹ Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ **μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα**¹. ² Ὁ γὰρ Νόμος τοῦ Πνεύματος τῆς Ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν **με**² ἀπὸ τοῦ Νόμου τῆς Ἀμαρτίας καὶ τοῦ Θανάτου.

³ Τὸ γὰρ ἀδύνατον τοῦ Νόμου, ἐν ᾧ ἡσθένει διὰ τῆς Σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ Υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν Ἀμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα·

⁵ Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς Σαρκὸς φρονοῦσιν. Οἱ δὲ κατὰ πνεῦμα τὰ τοῦ Πνεύματος. ⁶ Τὸ γὰρ φρόνημα τῆς Σαρκὸς θάνατος. Τὸ δὲ φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη. ⁷ Διότι τὸ φρόνημα τῆς Σαρκὸς ἐχθρὰ εἰς Θεόν. Τῷ γὰρ Νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται. Οὐδὲ γὰρ δύναται. ⁸ Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται.

⁹ Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί. Ἀλλ' ³ ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the words μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα here. On the basis of two manuscripts (X and B) the NU omits them.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have με here instead of σε.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ' here instead of Ἀλλὰ.

¹ So then, now *there is* NOT ONE condemnation to the *ones* in anointed *One* – *that is*, Jesus – ones who are are not walking according to flesh, but rather *ones who are walking* according to spirit⁴. ² For, the Law of the Spirit of the Life in connection with an anointed One – *namely*, Jesus – has set me⁵ free from the Law of the Moral Failure and the Death.

³ For, the *thing* impossible for the Law, in that it was being weak by means of the Flesh, the God, having sent the Son – *namely*, His own – in connection with a likeness of moral failure's flesh and in reference to moral failure, condemned the Moral Failure in connection with the Flesh, ⁴ in order that the duty of the Law might be fulfilled in connection with us – the ones who are not walking in accord with flesh, but rather *who are walking* in accord with spirit⁶.

PAUL EXPLAINS HOW CRITICAL IT IS THAT WE WALK
IN ACCORD WITH SPIRIT AND NOT IN ACCORD WITH FLESH

⁵ For, the *ones* who are in accord with flesh keep on thinking the things of the Flesh. Now, the *ones* who are in accord with spirit⁷ *are thinking* the *things* of the Spirit. ⁶ For, the thinking of the Flesh *results in* death. Now, the thinking of the Spirit *results in* life and peace. ⁷ Because, the thinking of the Flesh *is* enmity toward God. For, it is not arranged in order under the Law of the God. For, neither is it able. ⁸ Now, the *ones* who are being under the influence of⁸ flesh are not able to please God.

⁹ Now, you, *for your parts*, are NOT under the influence of ⁹ flesh. Rather, *you, for your parts are* under the influence of¹⁰ spirit¹¹, if indeed a spirit from God¹² ¹³ dwells in you. Now, if anyone does not have a spirit from an anointed One¹⁴, this one is not His.

⁴ 94% of the Greek manuscripts, including the best line of transmission (f35), include the words 'who are are not walking according to flesh, but rather *who are walking* according to spirit' here. On the basis of two manuscripts (X and B) the NU omits them.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'me' here instead of 'you'.

⁶ 'spirit' – There is no definite article with this noun in Greek.

⁷ 'spirit' – There is no definite article with this noun in Greek.

⁸ 'under the influence of' or 'in connection with'

⁹ 'under the influence of' or 'in connection with'

¹⁰ 'under the influence of' or 'in connection with'

¹¹ 'spirit' – There is no definite article with this noun in Greek.

¹² 'a spirit from God' – or "a godly spirit"

¹³ 'spirit' – There is no definite article with this noun in Greek.

¹⁴ 'spirit' – There is no definite article with this noun in Greek.

PAUL EXPLAINS

HOW THE HOLY SPIRIT MAKES OUR MORTAL BODIES ALIVE

¹⁰ Εἰ δὲ Χριστὸς ἐν ὑμῖν. Τὸ μὲν σῶμα νεκρὸν δι¹⁵ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

¹¹ Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος ¹⁶ Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν¹⁷ Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα¹⁸ ἐν ὑμῖν.

¹² Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ 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, οὗτοι εἰσιν υἱοὶ Θεοῦ¹⁹. ¹⁵ Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον. Ἀλλ’²⁰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν· Ἀββὰ ὁ Πατήρ. ¹⁶ Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα Θεοῦ.

¹⁷ Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι. μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction δι here instead of διὰ.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὸν here.

¹⁷ 86.2% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸν here. On the basis of one manuscript (B) the NU omits it.

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα (διὰ with an accusative object) instead of διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (διὰ with an accusative object).

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order εἰσιν υἱοὶ Θεοῦ here instead of υἱοὶ Θεοῦ εἰσιν.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ’ here instead of Ἀλλὰ.

¹⁰ Now, if an anointed *One* is in us, on the one hand, the Body is dead by means of moral failure, and the spirit²¹ is alive by means of righteousness.

¹¹ Now, if the Spirit of the One Who raised ²² Jesus from among dead ones dwells in you, the One who raised the ²³ anointed One from among dead ones shall make the mortal bodies *that are* ours alive by means of a spirit from Him which is dwelling²⁴ in you.

PAUL EXPLAINS OUR NEW IDENTITY

AS DEBTORS, SONS OF GOD, AND HEIRS OF GOD

¹² So then, brothers, we are debtors – *but* not to the Flesh to live according to flesh. ¹³ For, if you live according to flesh you are about to die. Now, if by spirit you are putting to death the deeds of the Body, you shall for your own benefit *fully* live.

¹⁴ For, as many as are being led by a spirit from God²⁵, these are sons of God. ¹⁵ For, you did not receive a spirit of slavery to end again in fear. Rather, you have received a spirit of adoption by which we cry out, “Abba²⁶! The Father!” ¹⁶ The Spirit Himself is keeps on bearing testimony together with the spirit *that is* ours that we are children of God.

¹⁷ Now, if *we are* ‘children,’ *we are* also heirs! On the one hand, heirs of God. On the other hand, fellow heirs together with anointed One – if, indeed, we suffer together with *Him*, in order that we might be glorified²⁷ together with *Him*.

²¹ ‘the spirit’ – although in this chapter, when this noun is articulated, it does not seem to refer to the Holy Spirit here. Since this spirit is contrasted with our bodies, it may well refer to the specific spirit that each of us have.

²² 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

²³ 86.2% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of one manuscript (B) the NU omits it.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘by means of a spirit (a thing) from Him which is dwelling’ (a preposition with an accusative object) here instead of ‘by means of the Spirit (a person) from Him which is dwelling’ (a preposition with a genitive object).

²⁵ ‘a spirit from God’ – There is no definite article with this noun in Greek. This phrase might be translated ‘the Spirit of God.’

²⁶ ‘Abba’ – the transliteration of a Hebrew or Aramaic word meaning ‘father’

²⁷ ‘Be glorified together with’ – a passive verb that is a member of the ‘glory’ word family, referring to the acquisition of a high estimation in the opinion of other in view of one’s attributes.

¹⁸ Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ Παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν Δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

¹⁹ Ἡ γὰρ ἀποκαταδοκία τῆς Κτίσεως τὴν ἀποκάλυψιν τῶν Υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

²⁰ Τῇ γὰρ Ματαιότητι ἡ Κτίσις ὑπετάγη, οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν Ὑποτάξαντα, ἐπ’²⁸ ἐλπίδι ²¹ ὅτι καὶ αὐτὴ ἡ Κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς Φθορᾶς εἰς τὴν Ἐλευθερίαν τῆς Δόξης τῶν Τέκνων τοῦ Θεοῦ.

²² Οἶδαμεν γὰρ ὅτι πᾶσα ἡ Κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

²³ Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες καὶ ἡμεῖς²⁹ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν Ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴ Τῇ γὰρ Ἐλπίδι ἐσώθημεν.

Ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς. Ὁ γὰρ βλέπει τίς τί καὶ³⁰ ἐλπίζει; ²⁵ Εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.

¹⁸ For, I reckon that the Sufferings of the present period of time *are* not worth as much as the Glory³¹ which is about to be unveiled to us.

PAUL RELATES THAT THE CREATION ALSO SHARES

THE FATE AND HOPE OF THE SONS OF GOD

¹⁹ For, the earnest expectation of the Creation is waiting eagerly for the unveiling of the Sons of the God.

²⁰ For, under the Futility the Creation was set in order, purposely, not as far as concerns itself; rather, because of the One Who set *it* in order under *the Futility* – based on a hope ²¹ that the Creation itself might be set free from the slavery of the Destruction, to end in the Glorious Freedom³² of the Children of God.

²² For, we know that all the Creation is lamenting together with and is suffering the pains of childbirth together with *us* until the present time.

PAUL EXPRESSES OUR HOPE

²³ Now, not only *this*; rather also, those who have *made* the initial sacrifices of the Spirit – even we, *for our part*,³³ in ourselves sigh deeply, being ones who eagerly await an adoption of sons, the Ransoming of the bodies *that are* ours. ²⁴ For, by the Hope we have been saved.

Now, a hope which is being seen is not a hope. For, what anyone sees, why does he³⁴ even hope? ²⁵ Now, if what we do not see we hope, by means of endurance we eagerly wait.

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἐπ’ here instead of the contraction ἐφ’.

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order καὶ ἡμεῖς here. On the basis of 3% the NU has καὶ ἡμεῖς.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words τί καὶ here. On the basis of two manuscript (p48 and B) the NU omits them.

³¹ ‘the Glory’ – the attributes beaming forth from someone or something which raise that person or thing high in the estimation of others.

³² ‘the Glorious Freedom’ – or, ‘the Freedom of the Glory’

³³ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘even we, for our part’ here. On the basis of 3% the NU has ‘we, for our part, even’.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘why ... even’ here. On the basis of two manuscript (p48 and B) the NU omits them.

PAUL REVEALS HOW THE HOLY SPIRIT HELPS US

²⁶ Ὡσαύτως δὲ καὶ τὸ Πνεῦμα
 συναντιλαμβάνεται ταῖς ἀσθενείαις³⁵ ἡμῶν.
 Τὸ γὰρ τί προσευξόμεθα³⁶ καθὼς δεῖ οὐκ
 οἶδαμεν. Ἀλλ' ³⁷ αὐτὸ τὸ Πνεῦμα
 ὑπερεντυγχάνει ὑπὲρ ἡμῶν³⁸ στεναγμοῖς
 ἀλαλήτοις.

²⁷ Ὁ δὲ ἐρευνῶν³⁹ τὰς καρδίας οἶδεν τί τὸ
 φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν
 ἐντυγχάνει ὑπὲρ ἁγίων.

²⁸ Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν
 πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ
 πρόθεσιν κλητοῖς οὖσιν. ²⁹ Ὅτι οὖς προέγνω,
 καὶ προώρισεν συμμόρφους τῆς Εἰκόνης τοῦ
 Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον
 ἐν πολλοῖς ἀδελφοῖς.

³⁰ Οὖς δὲ
 προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ
 οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
 οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

³¹ Τί οὖν ἐροῦμεν πρὸς ταῦτα;

Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

³² Ὅς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο,
 ἀλλ' ⁴⁰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,
 πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
 χαρίσεται;

³³ Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν; Θεοῦ; Θεὸς
 ὁ δικαίων.

³⁵ 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ταῖς ἀσθενείαις here instead of τῇ ἀσθενείᾳ.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have προσευξόμεθα (a future, middle verb) instead of προσευξώμεθα (an aorist subjunctive, middle verb).

³⁷ 75% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ' here instead of Ἀλλὰ.

³⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ὑπὲρ ἡμῶν here. The NU omits it.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐρευνῶν here. The NU has an unusual spelling ἐραυνῶν.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ' here instead of ἀλλὰ.

²⁶ Now, in the same way also, the Spirit helps us with the weaknesses⁴¹ that are ours. For, insofar as it is necessary, we do not know what we shall pray⁴². Rather, the Spirit Himself intercedes in our behalf⁴³ with deep sighings – unspeakable ones.

²⁷ Now, the One Who keeps on searching the hearts knows what the mind of the Spirit is; because, as befits God He appeals to God in behalf of holy ones⁴⁴.

PAUL SUMMARIZES GOD'S ETERNAL AND TEMPORAL PLAN FOR US

²⁸ Now, we know that for those who are loving the God He works ALL THINGS together to end in good – that is, for the ones who are called in accord with a purpose. ²⁹ Because, whom He foreknew, also He predetermined a conformation with the Likeness of the Son that is His, with the result that He would be a first-born among many brothers.

³⁰ Now,

- whom He foreknew, these also He called. And
- whom He called, these also justified. Now,
- whom He justified, these also he glorified⁴⁵!

PAUL EMPHASIZES HOW GOD IS 'FOR US'

³¹ So then, what shall we say when faced with these things?

If the God is for us, who is against us?

³² He Who did not spare the Son that is His own – rather, handed Him over for us all – how shall He not also with Him freely give to us all things?!

³³ Who shall bring an accusation against ones who have been elected by God? God? God is the one Who justifies!

⁴¹ 93.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the weaknesses' here instead of 'the weakness'.

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), have 'we shall pray' (a future, middle verb) instead of 'we should pray' (an aorist, subjunctive middle verb).

⁴³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'in our behalf' here. The NU omits it.

⁴⁴ 'holy ones' – those who have been set apart for God and His purposes.

⁴⁵ 'glorified' – a word in the 'glory' word family, meaning 'to raise someone or something high in the estimation of others due to the excellent attributes beaming forth from that person or thing'

³⁴ Τίς ὁ κατακρινῶν; Χριστὸς ⁴⁶; Ὁ ἀποθανών, μᾶλλον δὲ καί⁴⁷ ἐγερθείς, ὅς καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καί ἐντυγχάνει ὑπὲρ ἡμῶν.

³⁵ Τίς ἡμᾶς χωρίσει ἀπὸ τῆς Ἀγάπης τοῦ Χριστοῦ;
Θλίψις ἢ
στενοχωρία ἢ
διωγμὸς ἢ
λιμὸς ἢ
γυμνότης ἢ
κίνδυνος ἢ
μάχαιρα;

³⁶ Καθὼς γέγραπται ὅτι Ἔνεκα⁴⁸ σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

³⁷ Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

³⁸ Πέπεισμαι γὰρ ὅτι οὔτε

θάνατος οὔτε

ζωὴ οὔτε

ἄγγελοι οὔτε

ἀρχαὶ οὔτε

δυνάμεις οὔτε

ἐνεστῶτα οὔτε

μέλλοντα⁴⁹ ³⁹ οὔτε

ὑψωμα οὔτε

βάθος οὔτε

τις κτίσις ἐτέρα

δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς Ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

⁴⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the name Ἰησοῦς here.

⁴⁷ 87.8% of the Greek manuscripts, including the best line of transmission (f35), include καί here. The NU omits it.

⁴⁸ 70% of the Greek manuscripts, including the best line of transmission (f35), have Ἔνεκα here instead of the alternate spelling ἔνεκεν.

⁴⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα here. On the basis of 3% the NU has ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις.

³⁴ Who is the One Who passes sentence against us? An anointed One⁵⁰? The One Who died. – much more than that, One Who also⁵¹ was raised, Who also is at the Right Hand of the God, Who also pleads in our behalf?

PAUL ASKS WHAT PERSON OR THING

CAN SEPARATE US FROM THE LOVE OF THE ANOINTED ONE

³⁵ What shall separate us from the Love of the anointed One?

- Pressure from tribulation, or
- a strait⁵², or
- persecution, or
- famine, or
- nakedness, or
- danger, or
- a short sword⁵³?

³⁶ It is just as it has been lastingly written: **“For Your sake we are being put to death the whole day. We have been reckoned as sheep for slaughter.”**⁵⁴?

³⁷ Yet, in connection with all these things we prevail completely over them by agency of the One Who loved us.

PAUL EXPRESSES HIS OWN CONFIDENCE THAT NO ONE AND NO THING

SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD

³⁸ For, I have been lastingly persuaded that neither

- death, nor
- life, nor
- demonic messengers⁵⁵, nor
- authorities, nor
- powers, nor
- present things, nor
- future things,⁵⁶ nor
- 39 height, nor
- depth, nor
- any other created thing

shall be able to separate us from the Love of the God – namely, the Love in connection with an anointed One – namely, Jesus, the Lord Who is ours!

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the name 'Jesus' here.

⁵¹ 87.8% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here. The NU omits it.

⁵² 'strait' – a narrow, tight place.

⁵³ 'a short sword' – the sword often used by Roman soldiers to execute criminals and Christians.

⁵⁴ A reference to Psalm 44:22.

⁵⁵ 'messengers' – can be demonic, human, heavenly, or divine.

⁵⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'powers, nor present things, nor future things' here. On the basis of 3% the NU has 'present things, nor future things, nor powers'.