

in the Besuras HaGeulah of the Ben HaElohim of Hashem, how, when I daven, I constantly mention you in my tefillos,

|10| Always making techinnah (supplication) and petitioning that I might somehow now at last efsheh (perhaps) succeed im yirtzeh Hashem (if the L-rd wills) to make my way to you.

|11| For I am longing to see you, that I may impart to you some mattanah ruchanit (spiritual gift) for the tachlis (purpose) of imparting chizzuk (strengthening, encouragement) to you and be mechazek (be strengthened spiritually);

|12| Or rather, so that there may be mutual chizzuk (strengthening, encouragement) among you through each other's emunah (faith), both yours and mine.

|13| Now I do not want you to lack da'as, Achim b'Moshiach of mine, of how I often made plans to come to you, though I have been prevented thus far, in order that I might have some p'ri for Hashem among you as well, just as among the rest of the ethnic peoples.

|14| I am meshubad (obligated) morally, under shiebud (obligation), to both cultured Greek-speakers and non-Greek-speaking barbarians, both the learned and the untutored.

|15| Hence my eagerness to preach the Besuras HaGeulah to you who are in Rome as well.

|16| For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (power) of Hashem for the Geulah deliverance (IYOV 19:25; YESHAYAH 43:1), to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek).

|17| For the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d) is having its hisgalus (revelation) in the Besuras HaGeulah by emunah (faith) from first to last, from [orthodox Jewish] Faith to [orthodox Jewish] Faith, as it is written, VTZADDIK BEEMUNATO YICHEYEH ("The righteous by his faith shall live" CHABAKUK 2:4; Ga. 3:11; MJ 10:35).

|18| For the Charon Af Hashem (the burning anger of G-d Ro 1:18; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) is being revealed from Shomayim. It is being revealed against all without yirat Shomayim and Tzedek, all bnei Adam who wickedly repress HaEmes [of Hashem],

|19| All anashim who, even though what is knowable about Hashem lies plainly before their eyes (for G-d has shown them!), they nevertheless cling to their resha and wickedly suppress HaEmes [of Hashem].

|20| For his invisible characteristics from the Bri'at HaOlam (the creation of the world) are perceived intellectually in the things which have been created; that is, both his eternal ko'ach and Elohut are discernable. So Bnei Adam have no terutz (excuse) and are inexcusably culpable (before an angry G-d),

|21| Because, even though they in actual fact knew G-d, they did not ascribe Him kavod (glory) as G-d or give hodayah (thanksgiving) to Him, but became filled with hevel (futility, vanity, emptiness, worthlessness) in their thinking, and their senseless levavot were darkened.

|22| Claiming to be chachamim (wise ones), they became kesilim (fools),

|23| And traded in the kavod (glory) of the incorruptible G-d for the mere likeness of the demut (image, icon) of corruptible man, birds, beasts, and reptiles.

|24| Therefore, G-d (in wrath) delivered them over in the ta'avot of their levavot to tum'a (uncleanness) to the dishonoring and perverting of their bodies among themselves:

|25| They traded in HaEmes Hashem (the Truth of G-d) for sheker, for a lie, and worshiped and served HaBri'ah (the Creature, the Creation) rather than HaBo're (the Creator), hamvorach l'olamim. Omein (who is blessed forever. Amen).

|26| For this reason, Hashem (in wrath) delivered them over to paskudneh (contemptible) sexual desires. For their females traded off natural sexual intercourse for unnatural.

|27| Likewise also the males abandoned natural sexual intercourse with the female counterpart and were inflamed with craving for one another, males with males committing what is indecent and receiving back (in exchange) in themselves the appropriate gemul (retribution YESHAYAH 3:11) for their toyus (error).

|28| And as far as G-d's worthiness to be recognized by them was concerned, vi-bahlt (since) they marked G-d down as failing the test, therefore G-d (in wrath) delivered them over to a failure of a brain, one that has a mind bent on doing what is perversely unworthy

|29| -filled with all resha, wickedness, chamdanut (greediness), and what is damagingly evil- full of kin'a