

## Papyrus 27: Dated to Early Third Century CE Containing Romans 8:12-22, 24-27, 33-9:5, 5-9

### Transcription and Direct Word Translation

Verso

Romans 8:11-27a

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<sup>11</sup> υμιν <sup>12</sup> αρα ουν αδελφοι οφειλεται εσμεν ο]υ [τη σ]αρκι  
του κατα σαρκα ζην <sup>13</sup> ει γαρ κατα σαρκα ζητ[ε] μελ  
λετε αποθνησκειν ει δε π̄νι τας πραξει]ς του σω  
ματος θανατουτε ζησεσθε <sup>14</sup> οσοι γαρ π̄νι θ̄ῡ αγον  
ται ουτοι ῡοι θ̄ῡ εισιν <sup>15</sup> ου γαρ ελαβετε π̄ν̄α] δουλειας  
παλιν εις φοβον αλλα ελαβετε π̄ν̄α υιοθε]σιας εν  
ω κραζομεν αββα ο π̄ηρ <sup>16</sup> αυτο το π̄ν̄α συ]νμαρτυ  
ρει τω π̄νι ημων οτι εσμεν τ]εκνα θ̄ῡ <sup>17</sup> ει δ]ε τεκνα  
και κληρονομοι κληρονομοι] μεν θ̄ῡ συνκληρονο  
μοι δε χ̄ῡ ειπερ συνπασχομε]ν ινα και συνδοξα  
σθωμεν <sup>18</sup> λογιζομαι γαρ οτι ουκ] αξια [τ]α παθηματα  
του νυν καιρου προς την μελλ]ουσαν δ[ο]ξ[α]ν αποκα  
λυφθηναι εις ημας <sup>19</sup> η γαρ απο]καρδ[ο]κ[ια] της [κ]τι  
σεως την αποκαλυψιν των] ῡων του θ̄ῡ απεκ  
δεχεται <sup>20</sup> τη γαρ ματαιοτη]τι η] κτισις υπεταγη  
ουχ εκουσα αλλα δια τον υποτ]αξαντα [ε]π̄ ελπιδι  
<sup>21</sup> οτι και αυτη η κτισις ελευθερ]ωθη[<sup>a</sup>] <sup>b</sup> της δου  
λειας της φθορας εις την ελε]υθεριαν της δοξης  
των τεκνων του θ̄ῡ <sup>22</sup> οιδαμεν] γαρ οτ[ι] πασα η κτι  
σις συνστεναζει και συνωδιν]ει αχρ[ι] του νυν  
[<sup>23</sup> ου μονον δε αλλα και αυτοι την απαρχην του π̄νς]  
[εχοντες ημεις και αυτοι εν εαυτοις στεναζομεν]  
[απεκδεχομενοι την απολυτρωσιν του σωματος]  
ημων <sup>24</sup> τη γαρ ελπιδι εσωθημεν ελπις δε βλεπο]μενη  
ουκ εστιν ελπις ο γαρ βλεπει τις ελπιζει <sup>25</sup> ει] δε ο ου  
βλεπομεν ελπιζομεν δι υπομονης απ]εκδεχο  
μεθα <sup>26</sup> ωσαυτως δε και το π̄ν̄α συναντιλα]μβανεται  
τη ασθενεια ημων το γαρ τι προσευξω]μεθα κα  
θο δει ουκ οιδαμεν αλλα αυτο το π̄ν̄α υπερε]ν[τ]ι]υγχα  
νει στεναγμοις αλαλητοις <sup>27</sup> ο δε εραυνων τας καρ]διας

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<sup>a</sup>The scribe changed ελευθερωθη to ελευθερωθησεται by adding σεται superlinearly.

<sup>b</sup>The scribe included απο superlinearly.

<sup>11</sup>you. <sup>12</sup>As a result therefore, brethren, debtors we exist not [to the flesh] the according to flesh to live. <sup>13</sup>If for according to flesh you live you are destined to perish. If however in Spirit the undertaking[s] of the body you put to death, you shall live. <sup>14</sup>As many as for in Spirit of God are guided, these sons of God exist. <sup>15</sup>Not for you accepted a Spirit of slavery again into terror, notwithstanding you accepted a Spirit of adoption in which we shout 'Abba, the Father.' <sup>16</sup>Herself the Spirit witnesses together with the Spirit our concerning the fact that we exist as children of God. <sup>17</sup>If how[ever] children, also inheritors - inheritors] indeed of God, co-inheritors moreover of Messiah, if truly we suffer together so that also we may be granted glory together. <sup>18</sup>I reckon for the fact that not] satisfactory [the sufferings of the present season towards the being destined gloriously to be manifested on behalf of us. <sup>19</sup>The for eager expectation] of the [re-creation the manifestation of the] sons of the God anxiously expects. <sup>20</sup>The for to depravity the] creation was subjected, not willingly, notwithstanding on the grounds of the one having subjected it, [upon hope <sup>21</sup>the fact that also itself the creation may be liberated<sup>a</sup>] b the slavery of the corruption into the liberation of the glory of the children of the God. <sup>22</sup>We acknowledge] for the fact that] all the creation groans together, and undergoes agony together until] the present. <sup>23</sup>Not alone however, notwithstanding also ourselves, the Firstfruits of the Spirit] [holding, we also ourselves in ourselves groan,] [anticipating the redemption of the body] our. <sup>24</sup>In the for hope we were preserved. Hope however having perceived not exists hope. What for he perceives is what he hopes. <sup>25</sup>If] however what not we perceive we hope, on the grounds of endurance we anticipate. <sup>26</sup>Similarly so also the Spirit helps together with the feeblenesses our. The for what we may pray in so far as it is necessary not we acknowledge, notwithstanding Herself the Spirit intercedes in groans unspeakable. <sup>27</sup>The One and examining the hearts

<sup>a</sup>ελευθερωθη is the aorist, passive, subjunctive form of the verb ελευθερω (the ending of the verb -ω - is changed when a different tense or mood is intended. In this case, the apparent attended tense is aorist ('past') and the mood is subjunctive ('possible to happen'), and this is done by changing the ending -ω - to ωθη. This is the same for all other verbs ending in -ω. There are exceptions to this, but it is more or less true 99% of the time). The correction to ελευθερωθησεται changes the tense to future, and the mood to indicative ('definite to happen'), changing the translation to "shall be liberated".

<sup>b</sup>The addition of απο adds "from" to the translation.

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<sup>33</sup>τις [ενκαλεσει κατα εκλεκτων θ̄υ θ̄ς ο δικαιων <sup>34</sup>τις ο κατακρινων χ̄ς ῑης ο αποθανων μαλλον δε εγερθεισος κατα εστιν εν δεξια του θ̄υ ος και εντυχανει υπερ ημων <sup>35</sup>τις ημας χωρισει απο της αγαπης του χ̄ρ̄υ θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα <sup>36</sup>καθως γεγραπται οτι ενεκεν σου θ[α]νατου με[θ]α ολην την ημεραν ελογισθημεν ως προβατα σφα[γ]ης <sup>37</sup>αλλ εν τουτοις πασιν υπερνικωμεν δια του αγα[π]ησαντος ημας <sup>38</sup>πεισισμαι γαρ οτι ουτε θανατος ου[τε] ζωη ουτε αγγελιοι ουτε αρχαι ουτε ενεστωτα ου[τε] μελλοντα ουτε δυναμεις <sup>39</sup>ουτε υψωμα ουτε βα[θ]ος ουτε τις κτισις ετερα δυνησεται η]μας χωρισαι απ[ο] της αγαπης του θ̄υ της εν χ̄ρ̄ω ῑη̄υ τ]ω κ̄ω ημων [<sup>9:1</sup>αληθειαν λεγω εν χ̄ω ου ψευδομαι συναμαρτυρουσης [μοι της συνειδησεως μου εν π̄νι αγιω <sup>2</sup>οτι λυπη μ[οι] εστιν μεγαλη και αδιαλειπτος ο δυνη τη καρδια μ[ου] <sup>3</sup>ηυχομην γαρ αναθεμα ειναι αυτος εγω απο του χ̄ρ̄υ υπερ των αδελφων μου των συγγενων μου κατα σ[α]ρκα <sup>4</sup>οιτινες εισιν ῑη̄λ̄ιται ων η υιοθε[σια] και η δοξα και η διαθηκη και η νομοθεσια και η] [λατρευια και η επαγγελια <sup>5</sup>ων οι πατερες και εξ ων ο] [χ̄ρ̄ς το κατα σαρκα ο ων επι παντων θ̄ς ευλογητος εις] αιων[ας αμην <sup>6</sup>ουχ οιον δε οτι εκπεπτωκεν ο λογος του θ̄υ ο[υ] γαρ παντες οι εξ ῑη̄λ̄ ουτοι ῑη̄λ̄ <sup>7</sup>ουδ οτι εισιν σ[π]ερμα αβρααμ παντες τεκνα αλλ εν ισαακ κληθησε[ται] σοι σπερμα <sup>8</sup>τουτ εστιν ου τα τεκνα της σαρκος ταυτα τεκνα του θ̄υ αλλα τα τεκνα της επαγγελιας λ[ο]γιζεται εις σπερμα <sup>9</sup>επαγγελιας γαρ ο λογος ουτος [κατα τον καιρον τουτον ελευσομαι και εσ[τα]ι τη σαρρα υιος <sup>10</sup>ου μονον δε αλλα και ρεβεκα

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<sup>33</sup>Whom [shall bring charges against select of God? God the One declares upright. <sup>34</sup>Who is the one con[demning? Messiah Yahushua, the one having died, rather however being raised, Whom al[so] exists at right of the God, Whom also intercedes for the sake of u[s]. <sup>35</sup>What us shall separate from the love of the Anointed One? Afflict[i]on or anguish or persecution or famine or nakedness or dan[ger] or sword? <sup>36</sup>Exactly as it has been inscribed concerning this, "On account of you we a[r]e being put to dea[th] entire the day, we were credited like sheep to slau[ghter]." <sup>37</sup>Nevertheless, in these everything we are greater than victo[ri]es through the one havi[ng] dearly loved us. <sup>38</sup>I have been convinced for the fact that neither death no[r] life, neither messengers nor rulers, neit[he]r present no[r] destined to be, neither powers <sup>39</sup>nor heights nor dea[th]s nor some creation different shall be capable u[s] to separate fro[m] the love of the God that is in Messiah Yahushua, th[e] Master our. [<sup>9:1</sup>Truth I say in Messiah, not I declare a falsehood, witnessing together [for me the conscience my in Spirit set-apart, <sup>2</sup>because distress t[o] me exists a great and never-ending sorrow in the heart m[y]. <sup>3</sup>I invoke for an imprecation to exist myself I from the Mes[siah] for the sake of the brethren my the relatives my according to f[lesh], <sup>4</sup>who exists as Yisra'elites, of whom the adop[ti]on and the glory and the covenant and the giving of Torah and the] [service and the pledge, <sup>5</sup>of whom the ancestors and from whom the] [Messiah the according to flesh, the One existing upon all as God, blessed into] age[s], truly. <sup>6</sup>Not though however the fact that has fallen down the message of the God. No[t] for all those from Yisra'el these are Yisra'el, <sup>7</sup>and not the fact that exist s[eed] of Abraham all children, notwithstanding "Through Yitschaq shall be ad[dressed] your seed". <sup>8</sup>This exists, not the children of the fles[h] these children of the God, notwithstanding the children of the pledge are c[ounted] into seed. <sup>9</sup>Of pledge for the message this, ["According to the season this I shall appear, and there sha[ll] exist to the Sarah a son." <sup>10</sup>Not only however, notwithstanding also Rebecca