

## Romans

- 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God,
- 1:2 Which He promised before by His prophets in the Holy Scriptures,
- 1:3 Concerning His Son Jesus Christ our Lord, who was born by the seed of David according to the flesh;
- 1:4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:
- 1:5 By who we have received grace and apostleship, for obedience to the faith among all nations, for His name:
- 1:6 Among who you are also the called of Jesus Christ:
- 1:7 To all that be in Rome, beloved by God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
- 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
- 1:9 For God is my witness, whom I serve with my spirit in the gospel of His Son, that without stopping I make mention of you always in my prayers;
- 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come to you.
- 1:11 For I long to see you, that I may give to you some spiritual gift, to the end that you may be established;
- 1:12 That is, that I may be comforted together with you by the mutual faith we both share.
- 1:13 Now I would not have you unaware, brothers, that I often planned to come to you, (but was hindered until now) that I might have some fruit among you also, just as among other nations.

- 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God to salvation for everyone that believes; to the Jew first, and also to the Greek.
- 1:17 For in it is the righteousness of God revealed from faith to faith: as it is written, The just will live by faith.
- 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
- 1:19 Because that which may be known of God is manifest in them; for God has showed it to them.
- 1:20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
- 1:21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became futile in their imaginations, and their foolish heart was darkened.
- 1:22 Professing themselves to be wise, they became fools,  
1:23 And changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things.
- 1:24 Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:
- 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, whom is blessed forever. Amen.

- 1:26 For this reason God gave them up to vile lusts: for even their women did change the natural use into that which is against nature:
  - 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is shameful, and receiving in themselves that recompense of their error which was suitable.
  - 1:28 And just as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting;
  - 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
  - 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
  - 1:31 Without understanding, covenant breakers, without natural affection, unforgiving, unmerciful:
  - 1:32 Who knowing the judgment of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them.
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- 2:1 Therefore you are inexcusable, Oh man, whoever you are that judges: for in that which you judge another, you condemn yourself; for you that judge are doing the same things.
- 2:2 But we are sure that the judgment of God is according to truth against those who commit such things.
- 2:3 Then think you this, Oh man, that judge those who do such things, and are doing the same, that you will escape the judgment of God?

- 2:4 Or do you despise the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leads you to repentance?
- 2:5 But after your hardness and unrepentant heart treasure up to yourself wrath against the day of wrath and revelation of the righteous judgment of God;
- 2:6 Who will render to every man according to his deeds:
- 2:7 To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:
- 2:8 But to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 2:9 Tribulation and anguish, upon every soul of man that does evil, for the Jew first, and also for the nations;
- 2:10 But glory, honor, and peace, to every man that works good, to the Jew first, and also to the nations:
- 2:11 For there is no partiality with God.
- 2:12 For as many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law;
- 2:13 (For the hearers of the law are not justified before God, but the doers of the law will be justified.
- 2:14 For when the nations, who have not the law, do by nature the things contained in the law, these, having not the law, are a law to themselves:
- 2:15 Who show the work of the law written in their hearts, their conscience also giving witness, and between themselves their thoughts accusing or else excusing;
- 2:16 In the day when God will judge the secrets of men by Jesus Christ according to my gospel.
- 2:17 Behold, you are called a Jew, and rest in the law, and make your boast of God,
- 2:18 And know his Will, and approve the things that are more excellent, being instructed out of the law;

- 2:19 So are confident that you yourself are a guide to the blind, a light to them whom are in darkness,
  - 2:20 An instructor to the foolish, a teacher of babes, who have the form of knowledge and of the truth in the law.
  - 2:21 Therefore who teach another, teach not yourself? You that preach a man should not steal, do you steal?
  - 2:22 You that say a man should not commit adultery, do you commit adultery? You that hate idols, do you commit sacrilege?
  - 2:23 You that make your boast of the law, through breaking the law do you dishonor God?
  - 2:24 For the name of God is blasphemed among the nations through you, as it is written.
  - 2:25 For circumcision truthfully profits, if you keep the law: but if you be a breaker of the law, your circumcision is made uncircumcision.
  - 2:26 Therefore if the uncircumcision keep the righteousness of the law, will not his uncircumcision be counted for circumcision?
  - 2:27 Then will not uncircumcision which is by nature, if it fulfill the law, judge you, who by the letter and circumcision do violate the law?
  - 2:28 For he is not a Jew, whom is one outwardly; neither is that circumcision, which is outward in the flesh:
  - 2:29 But he is a Jew, whom is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.
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- 3:1 What advantage then has the Jew? Or what is the profit of circumcision?
- 3:2 Much every way: chiefly, because to them were committed the sayings of God.

- 3:3 For what if some did not believe? Will their unbelief make the faith of God without effect?
- 3:4 God forbid: yes, let God be true, but every man a liar; as it is written, That You might be justified in Your sayings, and may overcome when You are judged.
- 3:5 But if our unrighteousness commend the righteousness of God, what will we say? Is God unrighteous who takes vengeance? (I speak as a man)
- 3:6 God forbid: for then how will God judge the world?
- 3:7 For if the truth of God has increased through my lie to His glory; why then am I also judged as a sinner?
- 3:8 And not rather, (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just.
- 3:9 What then? Are we better than they? No, in no way: for we have previously proved both Jews and other nations, that they are all under sin;
- 3:10 As it is written, There is none righteous, no, not one:
- 3:11 There is none that understands, there is none that seeks after God.
- 3:12 They are all taken out of the way, they are together become unprofitable; there is none that does good, no, not one.
- 3:13 Their throat is an open tomb; with their tongues they have used deceit; the poison of asps is under their lips:
- 3:14 Whose mouth is full of cursing and bitterness:
- 3:15 Their feet are swift to shed blood:
- 3:16 Destruction and misery are in their ways:
- 3:17 And the way of peace have they not known:
- 3:18 There is no fear of God before their eyes.
- 3:19 Now we know that what things so ever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

- 3:20 Therefore by the deeds of the law there will no flesh be justified in His sight: for by the law is the knowledge of sin.
  - 3:21 But now the righteousness of God apart the law is manifested, being witnessed by the law and the prophets;
  - 3:22 Even the righteousness of God which is by faith in Jesus Christ to all and upon all them that believe: for there is no difference:
  - 3:23 For all have sinned, and fall short of the glory of God;
  - 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:
  - 3:25 Who God has set out to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;
  - 3:26 To explain, I say, at this time His righteousness: that He might be just, and the justifier of whoever believes in Jesus.
  - 3:27 Then where is boasting? It is excluded. By what law? By works? No: but by the law of faith.
  - 3:28 Therefore we conclude that a man is justified by faith apart from the deeds of the law!
  - 3:29 Is He the God of the Jews only? Is He not also of the nations? Yes, of the nations also:
  - 3:30 Seeing it is one God, who will justify the circumcision by faith, and uncircumcision through faith.
  - 3:31 Do we then make void the law through faith? God forbid! On the contrary, we establish the law.
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- 4:1 What will we say then that Abraham our father, as according to the flesh, has found?
  - 4:2 For if Abraham was justified by works, he has something to glory about; but not before God.

- 4:3 For what says the Scriptures? Abraham believed God, and it was accounted to him for righteousness.
- 4:4 Now to him who works, the wages are not counted as grace, but as debt.
- 4:5 But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness!
- 4:6 Just as David also describes the blessedness of the man, to who God imputes righteousness without works,
- 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- 4:8 Blessed is the man to who the Lord will not impute sin.
- 4:9 Comes this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was accounted to Abraham for righteousness.
- 4:10 Then how was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but uncircumcised.
- 4:11 For he received the sign of circumcision, a seal of the righteousness of the faith which he had while being uncircumcised: that he might become the father of all them that believe, though they were not circumcised; that righteousness may be imputed to them also:
- 4:12 And the father of circumcision to them whom are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
- 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- 4:14 For if they whom are of the law be heirs, faith is made void, and the promise made of no effect:
- 4:15 Because the law works wrath: for where there is no law, there is also no transgression.

- 4:16 Therefore it is by faith, that it might be by grace; to the end the promise may be certain to all the seed; not to that only which is by the law, but to that also which is of the faith of Abraham; who is the father of us all,
  - 4:17 (As it is written, I have made you a father of many nations) in the presence of Him whom he believed, even God, who gives life to the dead, and calls those things which are not as though they were.
  - 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So will your seed be.
  - 4:19 For being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:
  - 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
  - 4:21 So being fully persuaded that, what He had promised, He was able also to perform.
  - 4:22 Therefore it was accounted to him for righteousness!
  - 4:23 Now it was not written for his sake alone, that it was accounted to him;
  - 4:24 But for us also, to whom it is about to be accounted, if we believe in Him that raised up Jesus our Lord from the dead;
  - 4:25 Who was delivered for our offenses, and was raised again for our justification.
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- 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
- 5:2 By whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

- 5:3 And not only so, but we glory in tribulations also: knowing that tribulation works patience;
- 5:4 And patience, experience; and experience, hope:
- 5:5 Now hope does not disappoint; because the love of God is poured out in our hearts by the Holy Spirit whom is given to us.
- 5:6 For when we were yet without strength, in due time Christ died for the ungodly.
- 5:7 For scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die.
- 5:8 But God demonstrates His love toward us, in that, while we were yet sinners, Christ died for us.
- 5:9 Much more then, being now justified by His blood, we will be saved from wrath through Him.
- 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we will be saved by His life.
- 5:11 Not only so, but we also joy in God through our Lord Jesus Christ, by who we have now received reconciliation.
- 5:12 Therefore, as by one man sin entered into the world, and death by sin; and so death passed on all men, for that all have sinned:
- 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.
- 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a type of Him that is about to come.
- 5:15 But the free gift is not like the offense. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, whom is by one man, Jesus Christ, has abounded to many.

- 5:16 For the gift is not like that which came by the one that sinned: for the judgment which came from one offense resulted in condemnation, but the free gift which came by many offenses resulted in justification.
  - 5:17 For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness will reign in life by one, Jesus Christ.
  - 5:18 Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification for life.
  - 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one will many be made righteous.
  - 5:20 Moreover the law entered, that the offense might increase. But where sin increased, grace did much more increase:
  - 5:21 That as sin has reigned to death, even so may grace reign through righteousness to eternal life by Jesus Christ our Lord.
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- 6:1 What will we say then? Will we continue in sin, that grace may increase?
- 6:2 God forbid! How will we, that are dead to sin, live any longer in it?
- 6:3 Do you not know, that so many of us as were baptized into Jesus Christ were baptized into His death?
- 6:4 Therefore we are buried with Him by baptism into death: that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- 6:5 For if we have been planted together in the likeness of his death, we will be also in the likeness of his resurrection:
- 6:6 Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, that after this we should not serve sin.
- 6:7 For he that is dead is freed from sin.
- 6:8 Now if we be dead with Christ, we believe that we will also live with Him:
- 6:9 Knowing that Christ being raised from the dead dies no more; death has no more dominion over Him.
- 6:10 For in that He died, He died to sin once: but in that He lives, He lives to God.
- 6:11 Likewise consider yourselves also to be dead indeed to sin, but alive to God through Jesus Christ our Lord.
- 6:12 Therefore let not sin reign in your mortal body, that you should obey it and the lusts of it.
- 6:13 Neither yield your members as instruments of unrighteousness to sin: but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness to God.
- 6:14 For sin will not have dominion over you: for you are not under the law, but under grace.
- 6:15 What then? Will we sin, because we are not under the law, but under grace? God forbid!
- 6:16 Do you not know, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether by sin to death, or by obedience to righteousness?
- 6:17 But God be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you.
- 6:18 Being then made free from sin, you became the servants of righteousness.

- 6:19 I speak after the manner of men because of the weakness of your flesh: For as you have yielded your members servants to uncleanness and from iniquity leading to more iniquity; even so now yield your members servants to righteousness for holiness.
  - 6:20 For when you were the servants of sin, you were free from righteousness.
  - 6:21 What fruit had you then in those things in which you are now ashamed? For the end of those things is death.
  - 6:22 But now being made free from sin, and having become servants to God, you have your fruit to holiness, and the end everlasting life.
  - 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
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- 7:1 Do you not know, brothers, (for I speak to them that know the law) that the law has dominion over a man as long as he lives?
- 7:2 For the woman who has a husband is bound by the law to her husband as long as he lives; but if the husband dies, she is released from the law of her husband.
- 7:3 So then if, while her husband lives, she be married to another man, she will be called an adulteress: but if her husband dies, she is free from that law; so that she is not an adulteress, though she marry another man.
- 7:4 Therefore, my brothers, you also have become dead to the law by the body of Christ; that you should be married to another, even to Him whom is raised from the dead, that we should bring forth fruit to God.
- 7:5 For when we were in the flesh, the habits of sins, which were by the law, did work in our members to bring forth fruit to death.

- 7:6 But now we are delivered from the law, that being dead in what we were held; that we should serve in newness of Spirit, and not in the oldness of the letter.
- 7:7 What will we say then? Is the law sin? God forbid! No, I did not know sin, but by the law: for I had not known lust, except the law had said, You will not covet.
- 7:8 But sin, taking opportunity by the commandment, worked in me all manner of evil desire. For without the law sin was dead.
- 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
- 7:10 And the commandment, which was ordained to life, I found to be to death.
- 7:11 For sin, taking advantage of the commandment, deceived me, and by it killed me.
- 7:12 Therefore the law is holy, and the commandment holy, and just, and good.
- 7:13 Was then that which was good made death of me? God forbid! But sin, that it may appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful.
- 7:14 For we know that the law is spiritual: but I am fleshly, sold under sin.
- 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
- 7:16 If then I do that which I would not, I consent to the law that it is good.
- 7:17 Now then it is no more I that do it, but sin that dwells in me.
- 7:18 For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I do not find.

- 7:19 For the good that I would do I don't do: but the evil which I wouldn't, that I do.
  - 7:20 Now if I do that I will not to do, it is no more I that do it, but sin that dwells in me.
  - 7:21 I find then a law, that, when I would do good, evil is present with me.
  - 7:22 For I delight in the law of God after the inward man:  
7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
  - 7:24 Oh wretched man that I am! Who will save me from the body of this death?
  - 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.
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- 8:1 Therefore there is now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- 8:2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
- 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
- 8:6 For to be fleshly minded is death; but to be spiritually minded is life and peace.

- 8:7 Because the fleshly mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
- 8:8 So then they that are in the flesh cannot please God.
- 8:9 But you are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his.
- 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is alive because of righteousness.
- 8:11 But if the Spirit of Him that raised up Jesus from the dead dwells in you, He that raised up Christ from the dead will also give life to your mortal bodies by His Spirit that dwells in you.
- 8:12 Therefore, brothers, we are debtors, not to the flesh, to live after the flesh.
- 8:13 For if you live after the flesh, you are about to die: but if through the Spirit you put to death the deeds of the body, you will live.
- 8:14 For as many as are led by the Spirit of God, they are the sons of God.
- 8:15 For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, in which we cry, Abba, Father!
- 8:16 The Spirit Himself gives witness with our spirit, that we are the children of God:
- 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with Him, that we may also glorified together.
- 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which is about to be revealed in us.
- 8:19 For the earnest expectation of the creation waits for the manifestation of the sons of God.

- 8:20 For the creation was made subject to futility, not willingly, but by reason of Him who has subjected it in hope,
- 8:21 Because the creation itself will also be delivered from the bondage of corruption into the glorious freedom of the children of God.
- 8:22 For we know that the whole creation groans and labors in birth pains together until now.
- 8:23 Not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body.
- 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for?
- 8:25 But if we hope for that we do not see, then we with patience wait for it.
- 8:26 Likewise the Spirit also helps our weaknesses: for we know not what we should pray for as we should: but the Spirit Himself makes intercession for us with groanings which cannot be uttered.
- 8:27 And he that searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.
- 8:28 For we know that all things work together for the good to them that love God, to them who are called according to His purpose.
- 8:29 For who He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the firstborn among many brothers.
- 8:30 Moreover whom He did predestine, He also called: and who He called, He also justified: and whom He justified, He also glorified.
- 8:31 What will we then say to these things? If God be for us, who can be against us?

- 8:32 He that spared not His own Son, but delivered Him up for us all, how will He not with Him also freely give us all things?
  - 8:33 Who will bring a charge to God's elect? It is God that justifies.
  - 8:34 Who is he that condemns? It is Christ that died, yes and is risen again, whom is even at the right hand of God, who also makes intercession for us.
  - 8:35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
  - 8:36 As it is written, For Your sake we are killed all the day long; we are accounted as sheep for the slaughter.
  - 8:37 No, in all these things we are more than conquerors through Him who loved us.
  - 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things about to come,
  - 8:39 Nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.
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- 9:1 I say the truth in Christ, I lie not, my conscience also giving me witness in the Holy Spirit,
- 9:2 That I have great heaviness and continual sorrow in my heart.
- 9:3 For I could wish that myself were accursed from Christ for my brothers, my countrymen according to the flesh:
- 9:4 Who are Israelites; to who pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

- 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.
- 9:6 Not as though the word of God has taken no effect. For they are not all Israel, which are of Israel:
- 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac will your seed be called.
- 9:8 That is, They whom are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 9:9 For this is the word of promise, At this time will I come, and Sarah will have a son.
- 9:10 And not only this; but when Rebecca also had conceived by one man, even by our father Isaac;
- 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calls)
- 9:12 It was said to her, The elder will serve the younger.
- 9:13 As it is written, Jacob have I loved, but Esau have I hated.
- 9:14 What will we say then? Is there unrighteousness with God? God forbid!
- 9:15 For He says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- 9:16 So then it is not of him that wills, nor of him that runs, but of God that shows mercy.
- 9:17 For the Scripture said to Pharaoh, Even for this same purpose have I raised you up, that I may show My power in you, and that My name may be declared throughout all the land.
- 9:18 Therefore He has mercy on who He will have mercy, and who He will He hardens.

- 9:19 You will say then to me, Why does He yet find fault? For who has resisted His will?
- 9:20 But no, Oh man, who are you to reply against God? Will the thing made say to him that made it, Why have you so made me?
- 9:21 Has not the potter power over the clay, of the same lump to make one vessel to honor, and another to dishonor?
- 9:22 What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- 9:23 Then that He might make known the riches of His glory on the vessels of mercy, who He had previously prepared to glory,
- 9:24 Even us, who He has called, not of the Jews only, but also of the nations?
- 9:25 As He also says in Hosea, I will call them My people, who were not my people; and her beloved, who was not beloved.
- 9:26 And it will come to pass, that in the place where it was said to them, You are not My people; there will they be called the children of the living God.
- 9:27 Isaiah also cries concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant will be saved:
- 9:28 For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the land.
- 9:29 And as Isaiah said before, Unless the Lord of Sabaoth had left us a seed, we would have been as Sodom, and would have been as Gomorrah.
- 9:30 What then will we say? That the nations, who followed not after righteousness, have attained righteousness, even the righteousness which is of faith.

- 9:31 But Israel, which followed after the law of righteousness, has not attained the law of righteousness.
  - 9:32 Why? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;
  - 9:33 As it is written, Behold, I lay in Zion a stumbling stone and rock of offense: and whoever believes in Him will not be ashamed.
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- 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they may be saved.
- 10:2 For I give them witness that they have a zeal of God, but not according to knowledge.
- 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.
- 10:4 For Christ is the end of the law for righteousness to everyone who believes.
- 10:5 For Moses describes the righteousness which is of the law, That the man who does those things will live by them.
- 10:6 But the righteousness which is by faith speaks in this way, Say not in your heart, Who will ascend into heaven? (that is, to bring Christ down from above)
- 10:7 Or, Who will descend into the deep? (that is, to bring up Christ again from the dead)
- 10:8 But what does it say? The word is close you, even in your mouth, and in your heart: that is, the word of faith, which we preach;
- 10:9 That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved.

- 10:10 For with the heart man believes to righteousness; and with the mouth confession is made to salvation.
  - 10:11 For the Scripture says, Whoever believes in Him will not be ashamed.
  - 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich to all that call on Him.
  - 10:13 For whoever will call on the name of the Lord will be saved.
  - 10:14 How then will they call on Him in who they have not believed? And how will they believe in Him of who they have not heard? And how will they hear without a preacher?
  - 10:15 And how will they preach, unless they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
  - 10:16 But they have not all obeyed the gospel. For Isaiah said, Lord, who has believed our report?
  - 10:17 So then faith comes by hearing, and hearing by the word of God.
  - 10:18 But I say, Have they not heard? Yes truthfully, their sound went into all the land, and their words to the ends of the Roman world.
  - 10:19 But I say, Did not Israel know? First Moses said, I will provoke you to jealousy by them that are not a nation, and by a nation without understanding I will anger you.
  - 10:20 But Isaiah is very bold, and said, I was found by them that sought Me not; I was made manifest to them that asked not after Me.
  - 10:21 But to Israel He said, All day long I have stretched out My hands to a disobedient and opposing people.
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- 11:1 I say then, Has God cast away his people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- 11:2 God has not cast away his people who He foreknew. Don't you know what the Scripture says of Elijah? How he makes intercession to God against Israel saying,
- 11:3 Lord, they have killed Your prophets, and torn down Your altars; and I am left alone, and they seek my life.
- 11:4 But what says the answer of God to him? I have reserved for Myself seven thousand men, who have not bowed the knee to the image of Baal.
- 11:5 Even so then at this present time also there is a remnant according to the election of grace.
- 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no longer work.
- 11:7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.
- 11:8 Just as it is written, God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; to this day.
- 11:9 And David said, Let their table be made a snare, and a trap, and a stumbling block, and a recompense to them:
- 11:10 Let their eyes be darkened, that they may not see, and bow down their back always.
- 11:11 I say then, Have they stumbled that they should fall? God forbid! But rather through their fall salvation has come to the nations, to provoke them to jealousy.
- 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the nations; how much more their fullness?
- 11:13 For I speak to you nations, in as much as I am the apostle of the nations, I magnify my office:

- 11:14 If by any means I may provoke to jealousy those who are my flesh, and may save some of them.
- 11:15 For if the casting away of them be the reconciling of the world, what will the receiving of them be, but life from the dead?
- 11:16 For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.
- 11:17 And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;
- 11:18 Boast not against the branches. But if you boast, you do not support the root, but the root supports you.
- 11:19 You will say then, The branches were broken off, that I may be grafted in.
- 11:20 Well; because of unbelief they were broken off, and you stand by faith. Don't be arrogant, but fear:
- 11:21 For if God spared not the natural branches, He may not spare you either.
- 11:22 Therefore behold the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness: otherwise you also will be cut off.
- 11:23 And they also, if they continue not still in unbelief, will be grafted in: for God is able to graft them in again.
- 11:24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more will these, which are the natural branches, be grafted into their own olive tree?
- 11:25 For I would not, brothers, that you should be ignorant of this mystery, unless you should be wise in your own conceits; that blindness in part has happened to Israel, until the fullness of the nations have come in.

- 11:26 And in this way all Israel will be saved: as it is written, There will come out of Zion the Deliverer, and will turn away ungodliness from Jacob:
  - 11:27 For this is My covenant to them, when I will take away their sins.
  - 11:28 As concerning the gospel, they are enemies for your sake: but as concerning the election, they are beloved for the Father's sake.
  - 11:29 For the gifts and calling of God are without repentance.
  - 11:30 For as you in times past have not believed God, yet have now obtained mercy through their unbelief:
  - 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
  - 11:32 For God has committed them all in unbelief, that He might have mercy on all.
  - 11:33 Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!
  - 11:34 For who has known the mind of the Lord? Or who has been His advisor?
  - 11:35 Or who has first given to Him, and it will be recompensed to him again?
  - 11:36 For by Him, and through Him, and to Him, are all things: to who be glory forever. Amen.
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- 12:1 Therefore I urge you, brothers, by the mercies of God, that you present your bodies as a living sacrifice, holy, acceptable to God, which is your reasonable service.
- 12:2 And be not conformed to this world: but be transformed by the renewing of your mind, that you may prove what is the good, acceptable, and mature will of God.

- 12:3 For I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.
- 12:4 For as we have many members in one body, and all members do not have the same function:
- 12:5 So we, being many, are one body in Christ, and everyone members one of another.
- 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
- 12:7 Or service, let us use it in our serving: or he that teaches, on teaching;
- 12:8 Or he that exhorts, on exhortation: he that gives, let him do it with simplicity; he that leads, with diligence; he that shows mercy, with cheerfulness.
- 12:9 Let love be without hypocrisy. Hate that which is evil; cleave to that which is good.
- 12:10 Be kindly affectionate to one another with brotherly love; in honor preferring one another;
- 12:11 Not lazy in business; fervent in spirit; serving the Lord;
- 12:12 Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer;
- 12:13 Distributing to the necessity of saints; given to hospitality.
- 12:14 Bless those who persecute you: bless, and curse not.
- 12:15 Rejoice with them who rejoice, and weep with those that weep.
- 12:16 Be like-minded. Do not set your mind on high things, but associate with men the humble. Be not wise in your own opinion.

- 12:17 Recompense to no man evil for evil. Provide honest things in the sight of all men.
  - 12:18 If it be possible, as much as depends on you, live peaceably with all men.
  - 12:19 Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is Mine; I will repay, says the Lord.
  - 12:20 Therefore if your enemy hunger, feed him; if he thirsts, give him drink: for in so doing you will heap coals of fire on his head.
  - 12:21 Be not overcome by evil, but overcome evil with good.
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- 13:1 Let every soul be subject to the higher powers. For there is no power but by God: the powers that are, are appointed by God.
- 13:2 Therefore whoever resists the power, resists the ordinance of God: and they that resist will receive to themselves damnation.
- 13:3 For rulers are not a terror to good works, but to the evil. Will you then not be afraid of the power? Do that which is good, and you will have praise of the same:
- 13:4 For he is God's minister to you for good. But if you do that which is evil, be afraid; for he carries not the sword in vain: for he is the minister of God, a revenger to execute wrath on him that does evil.
- 13:5 Therefore you must be subject, not only for wrath, but also for conscience sake.
- 13:6 For this reason pay tribute also: for they are God's servants, attending continually on this very thing.

- 13:7 Therefore give to all that is due: tribute to who tribute is due; taxes to who taxes; fear to who fear; honor to who honor.
  - 13:8 Owe no man anything, except to love one another: for he that loves another has fulfilled the law.
  - 13:9 For this, You will not commit adultery, You will not murder, You will not steal, You will not bear false witness, You will not covet; and if there be any other commandment, it is briefly summarized in this saying, namely, You will love your neighbor as yourself.
  - 13:10 Love works no harm to his neighbor: therefore love is the fulfilling of the law.
  - 13:11 So that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
  - 13:12 The night is far spent, the day is at hand: therefore let us cast off the works of darkness, and let us put on the armor of light.
  - 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in lewdness and drunkenness, not in strife and envying.
  - 13:14 But put you on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts of it.
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- 14:1 Receive him whom is weak in the faith, but not to disputes about doubtful things.
- 14:2 For one believes that he may eat all things: another, who is weak, eats vegetables.
- 14:3 Let not him whom eats despise him that eats not; and let not him whom eats not judge him that eats: for God has received him.

- 14:4 Who are you that judges another man's servant? To his own master he stands or falls. Yes, he will be held up: for God is able to make him stand.
- 14:5 One man esteems one day above another: another esteems every day alike. Let every man be fully convinced in his own mind.
- 14:6 He that regards the day, regards it to the Lord; and he that regards not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks.
- 14:7 For none of us live to himself, and no man die to himself.
- 14:8 For whether we live, we live to the Lord; and whether we die, we die to the Lord: Therefore whether we live, or die, we are the Lord's.
- 14:9 For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.
- 14:10 But why do you judge your brother? Or why do you show contempt for your brother? For we will all stand before the judgment seat of Christ.
- 14:11 For it is written, As I live, says the Lord, every knee will bow to Me, and every tongue will confess to God.
- 14:12 So then everyone of us will give account of himself to God.
- 14:13 Therefore let us not judge one another anymore: but judge this rather, that no man put a stumbling block or a reason to fall in his brother's way.
- 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean by itself: but to him that esteems anything to be unclean, to him it is unclean.

- 14:15 But if your brother be grieved with your food, now you do not walk lovingly. Do not destroy him with your food, for who Christ died.
  - 14:16 Let not then your good be evil spoken of:
  - 14:17 For the kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Spirit!
  - 14:18 For he that in these things serves Christ is acceptable to God, and approved by men.
  - 14:19 Therefore let us follow after the things which make for peace, and things with which one may edify another.
  - 14:20 For food destroys not the work of God. All things indeed are pure; but it is evil for that man who eats with offense.
  - 14:21 It is good neither to eat meat, nor to drink wine, nor anything in which your brother stumbles, or is offended, or is made weak.
  - 14:22 Have you faith? Have it to yourself before God. Happy is he that condemns not himself in that thing which he allows.
  - 14:23 For he that doubts is condemned if he eats, because he eats not by faith: for whatever is not of faith is sin.
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- 15:1 We then that are strong should carry the scruples of the weak, and not to please ourselves.
- 15:2 Let everyone of us please his neighbor for his good to edification.
- 15:3 For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached You fell on Me.
- 15:4 For whatever things were written earlier were written for our learning, that we through patience and comfort of the Scriptures might have hope.

- 15:5 Now the God of patience and comfort grant you to be likeminded one toward another according to Christ Jesus:
- 15:6 That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
- 15:7 Therefore receive one another, as Christ also received us to the glory of God.
- 15:8 Now I say that Jesus Christ was a servant to the circumcision for the truth of God, to confirm the promises made to the fathers:
- 15:9 And that the nations might glorify God for His mercy; as it is written, For this reason I will confess to You among the Gentiles, and sing to Your name.
- 15:10 And again he says, Rejoice, you nations, with His people!
- 15:11 And again, Praise the Lord, all you nations; and magnify Him, all you people!
- 15:12 And again, Isaiah says, There will be a root of Jesse, and He that will rise to reign over the nations; in Him will the nations trust.
- 15:13 Now the God of hope fill you with all joy and peace in believing, that you may increase in hope, through the power of the Holy Spirit.
- 15:14 For I myself also am confident in you, my brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another.
- 15:15 Nevertheless, brothers, I have written the more boldly to you on some sort matters, as reminders, because of the grace that has given to me by God,
- 15:16 That I should be the servant of Jesus Christ to the nations, ministering the gospel of God, that the offering up of the nations might be acceptable, being sanctified by the Holy Spirit.

- 15:17 Therefore I have reason to glory through Jesus Christ in those things which relate to God.
- 15:18 For I will not dare to speak of any of those things which Christ has not accomplished by me, to make the nations obedient, by word and deed,
- 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around to Illyricum, I have fully preached the gospel of Christ.
- 15:20 Yes, so have I strived to preach the gospel, not where Christ was already named, unless I should build upon another man's foundation:
- 15:21 But as it is written, To who He was not spoken of, they will see: and they that have not heard will understand.
- 15:22 For which reason I also have been much hindered from coming to you.
- 15:23 But now having no more place in these parts, and having a great desire these many years to come to you;
- 15:24 Whenever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way to there by you, if first I be somewhat filled with your company.
- 15:25 But now I go to Jerusalem to serve the saints.
- 15:26 For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints whom are at Jerusalem.
- 15:27 It has pleased them truthfully; and their debtors they are. For if the nations have been made partakers of their spiritual things, their duty is also to help them in fleshly things.
- 15:28 Therefore when I have fulfilled this, and have sealed to them this fruit, I will come by you into Spain.
- 15:29 And I am sure that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.

- 15:30 Now I urge you, brothers, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me;
  - 15:31 That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted by the saints;
  - 15:32 That I may come to you with joy by the will of God, and may with you be refreshed.
  - 15:33 Now the God of peace be with you all. Amen.
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- 16:1 I commend to you Phoebe our sister, whom is a servant of the assembly which is at Cenchrea:
- 16:2 That you receive her in the Lord, as becomes saints, and that you assist her in whatever business she has need of you: for she has been a helper of many, and of myself also.
- 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:  
16:4 Who have risked their necks for my life: to whom not only I give thanks, but also all the nations' assemblies.
- 16:5 Likewise greet the assembly that is in their house. Greet my well-beloved Epäenetüs, who is the first fruit of Achaia to Christ.
- 16:6 Greet Mary, who labored much for us.
- 16:7 Greet Andronicus and Junia, my countrymen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
- 16:8 Greet Amplias my beloved in the Lord.
- 16:9 Greet Urbane, our helper in Christ, and Stachys my beloved.
- 16:10 Greet Apelles approved in Christ. Greet those who are of Aristobulus' household.

- 16:11 Greet Herodion my kinsman. Greet them that are of the household of Narcissus, whom are in the Lord.
- 16:12 Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, who labored much in the Lord.
- 16:13 Greet Rufus chosen in the Lord, and his mother and mine.
- 16:14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers whom are with them.
- 16:15 Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints whom are with them.
- 16:16 Greet one another with a holy kiss. The assemblies of Christ greet you.
- 16:17 Now I urge you, brothers, mark those who cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.
- 16:18 For they serve not our Lord Jesus Christ, but their own stomach; and by slick words and flattering speeches deceive the hearts of the simple.
- 16:19 For your obedience has become known to all men. Therefore I am glad on your behalf: but yet I would have you wise to that which is good, and simple concerning evil.
- 16:20 And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
- 16:21 Timothy my fellow worker, and Lucius, and Jason, and Sosipater, my kinsmen, greet you.
- 16:22 I Tertius, who wrote this letter, greet you in the Lord.
- 16:23 Gaius my host, and of the whole assembly, greets you. Erastus the treasurer of the city greets you, and Quartus a brother.
- 16:24 The grace of our Lord Jesus Christ be with you all. Amen.

- 16:25 Now to Him who is powerful to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- 16:26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- 16:27 To God alone wise, be glory through Jesus Christ forever. Amen.