

Romans

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised before by his prophets in the Holy Scriptures)

3 Concerning his Son Jesus Christ our Lord, who was born of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom you are also the called by Jesus Christ.

7 To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, that your faith is spoken about throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers;

10 Making request if by any means now at last, I might have a successful journey by the will of God to come unto you.

11 For I long to see you that I may impart unto you some spiritual gift to help establish you;

12 That I may be comforted together with you by the mutual faith of both you and me.

13 Now I would not have you ignorant, brethren, that I often intended to come

unto you (but was not allowed) that I might have some fruit among you also even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.

15 So, as much as in me is I am ready to preach the gospel to you who are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone who believes; to the Jew first and also to the Greek.

17 For in this is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness;

19 Because what may be known of God is manifest in them; for God has shown it unto them.

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:

21 Because, when they knew God, they did not glorify him as God, neither were thankful but became futile in their imaginations and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools

23 And changed the glory of the incorruptible God into an image made like

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to corruptible man, and to birds, and four footed beasts, and creeping things.

24 Therefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves:

25 Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

26 For this reason God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

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 penalty which was due for their error.

28 And even as they did not like to retain God in their knowledge, God gave them over to a depraved mind, to do those things which should not be done;

29 Being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, unforgiving, unmerciful:

32 Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in those who do them.

for in what you judge another you condemn yourself; for you who judge do the same things.

2 But we are sure that the judgment of God is according to truth against those who commit such things.

3 And do you think, O man, who judges those who do such things and do the same, that you shall escape the judgment of God?

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?

5 But because of your hard and impenitent heart treasures up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To those who by patient continuance in doing good seek for glory and honor and immortality, eternal life:

8 But unto those who are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish upon every soul of man who does evil, of the Jew first, and also of the Gentile;

10 But glory, honor, and peace, to every man who does good works, to the Jew first and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

2 Therefore you are inexcusable, O man, whoever you are who judges:

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13 (Because it is not the hearers of the law who are just before God but the doers of the law shall be justified.

14 For when the Gentiles, who do not have the law, do by nature the things contained in the law, these, not having the law are a law unto themselves:

15 Who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, you are called a Jew, and rest in the law and make your boast of God

18 And know his will and approve the things that are more excellent, being instructed out of the law;

19 And are confident that you yourself are a guide of the blind, a light of those who are in darkness,

20 An instructor of the foolish, a teacher of babes, who has the form of knowledge and of the truth in the law.

21 You therefore, who teaches another do you teach yourself? You who preach a man should not steal, do you steal?

22 You who say a man should not commit adultery, do you commit adultery? You who abhor idols, do you worship idols?

23 You who make your boast of the law, through breaking the law do you dishonor God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision truly profits, if you keep the law: but if you are a breaker of the law your circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law shall not his uncircumcision be counted as circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge you, who by the letter and circumcision do transgress the law?

28 For he is not a Jew, who is one outwardly; neither is that circumcision, who is outward in the flesh:

29 But he is a Jew, who 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.

3 What advantage then does the Jew have? Or what profit is there of circumcision?

2 Much every way: chiefly, because unto them were committed the oracles of God.

3 For what if some did not believe? Shall their unbelief make the faith in God without effect?

4 God forbid: Indeed, let God be true but every man a liar; as it is written, That you might be justified in your sayings and might overcome when you are judged.

5 But if our unrighteousness confirms the righteousness of God what shall we say? Is God unrighteous who takes vengeance? (I speak as a man)

6 Absolutely not: for then how shall God judge the world?

7 For if the truth of God has increased through my lie unto his glory; why am I also still judged as a sinner?

8 And not rather, (as we are slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Their condemnation is just.

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9 What then? Are we better than they? No, in no way: for we have before proven both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is no one who understands, there is no one who seeks after God.

12 They have all gone out of the way, they have together become unprofitable; there is no one who does good, no, not one.

13 Their throat is an open tomb; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace they have not known:

18 There is no fear of God before their eyes.

19 Now we know that whatever the law says, it says to those who are under the law: so that every mouth may be stopped and the whole world may become guilty before God.

20 Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is revealed, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith in Jesus Christ unto all and upon all those who believe: for there is no difference:

23 For all have sinned and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God has set forth 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;

26 To declare, I say, at this time his righteousness: that he might be just and the justifier of him who believes in Jesus.

27 Where is boasting then? It is excluded. By what law? Of works? No: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God who shall justify the circumcision by faith and uncircumcision by faith.

31 Do we then make void the law through faith? Absolutely not: we establish the law.

4 What shall we say then that Abraham our father, has found according to the flesh?

2 For if Abraham were justified by works he has something in which to boast; but not before God.

3 For what does the Scripture say? Abraham believed God and it was accounted unto him for righteousness.

4 Now to him who works the wages are not counted as grace but as debt.

5 But to him who does not work, but believes on him who justifies the ungodly, his faith is accounted for righteousness.

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6 Even as David also describes the blessedness of the man unto whom God imputes righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Does this blessedness come upon the circumcision only or upon the uncircumcision also? For we say that faith was accounted to Abraham for righteousness.

10 How was it then accounted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness by the faith which he had yet being uncircumcised: that he might be the father of all those who believe, though they are not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to those who are not of the circumcision only, but who also walk in the steps of the faith of our father Abraham, which he had being yet uncircumcised.

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 by faith.

14 For if they who are of the law are heirs, faith is made void, and the promise made of no effect:

15 Because the law brings wrath: for where there is no law there is no transgression.

16 Therefore, it is by faith that it might be by grace; to the end that the promise

might be sure to all the seed; not to only those who are of the law, but to those also who are of the faith of Abraham who is the father of us all,

17 (As it is written, I have made you a father of many nations,) before him whom he believed, even God, who gives life to the dead and calls those things which do not exist as though they did.

18 Who against hope believed in hope that he might become the father of many nations; according to that which was spoken, So shall your seed be.

19 And not being weak in faith he did not consider his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He did not stagger at the promise of God through unbelief but was strong in faith, giving glory to God;

21 And being fully persuaded that what he had promised he was able also to perform.

22 And, therefore, it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed if we believe on him who raised up Jesus our Lord from the dead;

25 Who was delivered for our offenses and was raised again for our justification.

5 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ:

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.

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3 And not only so, but we glory in tribulations also: knowing that tribulation produces patience;

4 And patience, experience; and experience, hope:

5 And hope does not disappoint; because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die.

8 But God demonstrated his love to us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Therefore, as by one man sin entered into the world and death by sin; and so death passed upon all men for all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over those who had not sinned in the same manner as Adam's transgression, who is the figure of him who was to come.

15 But not as the offense, so also is the free gift. For if through the offense of one many are dead, much more the grace of

God and the gift by grace, which is by one man, Jesus Christ, has abounded to many.

16 And not as it was by one who sinned, so is the gift: for the judgment was by one to condemnation but the free gift following many offenses brought justification.

17 For if by one man's offense death reigned by one; much more they who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

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 to all men resulting in justification and life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered that the offense might abound. But where sin did abound grace did much more abound:

21 That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin that grace may abound?

2 Absolutely not. How shall we, who are dead to sin, live any longer in it?

3 Do you not know that as many of us as were baptized into Jesus Christ were baptized into his death?

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.

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5 For if we have been planted together in the likeness of his death, we are also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that from now on we should not serve sin.

7 For he who is dead is freed from sin.

8 Now if we are dead with Christ we believe that we shall also live with him:

9 Knowing that Christ having been raised from the dead dies no more; death has no more dominion over him.

10 For in that he died, he died unto sin once: but in that he lives, he lives unto God.

11 Likewise also consider yourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord.

12 Therefore, do not let sin reign in your mortal body, that you should obey it in its desires.

13 Do not yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for you are not under the law but under grace.

15 What then? Shall we sin, because we are not under the law, but under grace? Absolutely not.

16 Do you not know that to whom you yield yourselves servants to obey; his servants you are whom you obey; whether of sin unto death or of obedience unto righteousness?

17 But give thanks to God that you were the servants of sin, but you have obeyed

from the heart that form of doctrine which was delivered you.

18 Having been made free from sin you became the servants of righteousness.

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 to iniquity leading to more iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when you were the servants of sin you were free from righteousness.

21 What fruit did you have then in those things of which you are now ashamed? For the end of those things is death.

22 But now having been made free from sin and become servants of God, you have your fruit unto holiness and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7 Do you not know, brethren, (for I speak to those who know the law,) how that the law has dominion over a man as long as he lives?

2 For the woman who has a husband is bound to her husband by the law as long as he lives; but if the husband dies she is set free from the law of her husband.

3 So then if, while her husband lives, she is married to another man she shall be called an adulteress: but if her husband is dead she is free from that law; so that she is not an adulteress though she is married to another man.

4 Therefore, my brethren, you have also become dead to the law by the body of Christ; that you should be married to another even to him who was raised from

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the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh the sinful passions, which were by the law, worked in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead in which we were held; that we should serve in newness of spirit and not in the oldness of the letter.

7 What shall we say then? Is the law sin? Absolutely not. No, I would not have known sin without the law: for I would not have known about coveting unless the law had said, You shall not covet.

8 But sin, taking occasion by the commandment, produced in me all manner of covetousness. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came sin revived and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment deceived me and by it killed me.

12 Wherefore, the law is holy and the commandment holy and just and good.

13 Was then that which is good made death unto me? Absolutely not. But sin, that it might appear sin, producing death in me by that which is good; that sin by the commandment might become exceedingly sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I do not understand: for what I want to do, that I do not do; but what I hate, that I do.

16 If then I do that which I do not want to do, I consent unto the law that it is good.

17 Now then it is no longer I who does it, but sin that dwells in me.

18 For I know that in me (that is, in my flesh,) dwells nothing good: for to will is present with me; but how to perform that which is good I do not find.

19 For the good that I want to do I do not do: but the evil which I do not want to do, that I do.

20 Now if I do that which I do not want to do, it is no longer I who does it, but sin that dwells in me.

21 I find then a law, that, when I want to do good, evil is present with me.

22 For I delight in the law of God according to the inward man:

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.

24 O wretched man that I am! Who shall deliver me from this body of death?

25 I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin.

8 There is, therefore, now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

3 For what the law could not do because 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:

4 That the righteousness of the law might be fulfilled in us who do not walk after the flesh but after the Spirit.

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5 For they who live according to the flesh do mind the things of the flesh; but they who live according to the Spirit the things of the Spirit.

6 For to be carnally minded is death but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they who are in the flesh cannot please God.

9 But you are not in the flesh but in the Spirit, if the Spirit of God dwells in you. Now if any man does not have the Spirit of Christ he is not his.

10 And if Christ is in you the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him who raised Jesus from the dead dwells in you; he who raised Christ from the dead shall also give life your mortal bodies by his Spirit who dwells in you.

12 Therefore, brethren, we are not debtors to the flesh, to live according to the flesh.

13 For if you live according to the flesh you shall die: but if you by the Spirit do put to death the deeds of the body you shall live.

14 For as many as are led by the Spirit of God, they are the children of God.

15 For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, by whom, we cry, Abba, Father.

16 The Spirit himself bears witness with our spirit that we are the children of God:

17 And if children then heirs; heirs of God, and joint-heirs with Christ; for if we suffer with him we will also be glorified together.

18 For I know that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creation is waiting for the manifestation of the children of God.

20 For the creation was made subject to futility, not willingly, but by reason of him who has subjected the same in hope,

21 Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groans and travails in pain together until now.

23 And not only they, but we ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption which is the redemption of our body.

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 it?

25 But if we hope for that which we do not see, then we do patiently wait for it.

26 Likewise the Spirit also helps our weaknesses: for we do not know what we should pray for as we ought: but the Spirit himself makes intercession for us with groanings which cannot be uttered.

27 And he who searches the hearts knows what the mind of the Spirit is because he makes intercession for the saints according to the will of God.

28 And we know that all things work together for good to those who love God, to those who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the

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image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, those he also called: and whom he called, those he also justified: and whom he justified, those he also glorified.

31 What then shall we say to these things? If God is for us who can be against us?

32 He who did not spare his own Son, but delivered him up for all of us, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? It is God who justifies.

34 Who is he who condemns? It is Christ who died, yes rather, who rose again, who is even at the right hand of God, who also makes intercession for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For your sake we are killed all the day long; we are considered as sheep for the slaughter.

37 In all these things we are more than conquerors through him who loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I tell the truth in Christ, I do not lie, my conscience also bearing me witness in the Holy Spirit,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom belongs the adoption and the glory and the covenants and the giving of the law and the service of God and the promises;

5 Whose are the fathers and from whom according to the flesh Christ came, who is over all, God blessed forever. Amen.

6 Not as though the word of God has taken no effect. For they are not all Israel, who are of Israel:

7 Neither, because they are the seed of Abraham are they all children but, In Isaac shall your seed be called.

8 That is, They who are the children of the flesh, these are not the children of God: but the children of the promise are counted as the seed.

9 For this is the word of promise, At this time I will come, and Sarah shall have a son.

10 And not only this but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children not yet being born, neither having done any good or evil, that the purpose of God according to election might stand, not by works, but of him who calls;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? Absolutely not.

15 For he said to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion.

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16 So then it is not of him who wills nor of him who runs, but of God who shows mercy.

17 For the Scripture says unto Pharaoh, Even for this very purpose have I raised you up, that I might show my power in you and that my name might be declared throughout all the earth.

18 Therefore he has mercy on whom he will have mercy and whom he will he hardens.

19 You will say then unto me, Why does he yet find fault? For who has resisted his will?

20 But, O man, who are you to reply against God? Shall the thing formed say to him who formed it, Why have you made me like this?

21 Does not the potter have power over the clay, out of the same lump to make one vessel unto honor, and another unto dishonor?

22 What if God, willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction:

23 And that he might make known the riches of his glory on the vessels of mercy which he had before prepared unto glory,

24 Even us, whom he has called, not of the Jews only, but also of the Gentiles?

25 As he says also in Hosea; I will call them my people who were not my people and call her beloved who was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, You are not my people; there shall they be called the children of the living God.

27 Isaiah also cries out concerning Israel, Though the number of the children of

Israel is as the sand of the sea a remnant shall be saved:

28 For he will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Isaiah said before, Unless the Lord of Sabbath had left us a seed, we had been like Sodom and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles who did not follow after righteousness have attained to righteousness, even the righteousness which is by faith.

31 But Israel, who followed after the law of righteousness, has not attained to the law of righteousness.

32 Why? Because they did not seek it by faith but as it were by the works of the law. For they stumbled at that stumbling stone;

33 As it is written, Behold, I lay in Zion a stumbling stone and rock of offense: and whoever believes on him shall not be ashamed.

10 Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

2 For I bear testimony that they have a zeal for God, but not according to knowledge.

3 For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness which is by the law, That

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the man who does those things shall live by them.

6 But the righteousness which is by faith speaks in this way, Do not say in your heart, Who shall ascend into heaven? (that is, to bring Christ down from above)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)

8 But what does it say? The word is near you, even in your mouth and in your heart: that is, the word of faith, which we preach;

9 That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved.

10 For with the heart man believes unto righteousness and with the mouth confession is made unto salvation.

11 For the Scripture says, Whoever believes on him shall not be put to shame.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon him.

13 For whoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? As it is written, How beautiful are the feet of those who preach the gospel of peace and bring glad tidings of good things!

16 But they all have not obeyed the gospel, for Isaiah says, Lord, who has believed our report?

17 So then faith comes by hearing and hearing by the word of God.

18 But I say, Have they not heard? Yes indeed, their voice went into all the earth and their words unto the ends of the world.

19 But I say, Did Israel not know? First Moses said, I will provoke you to jealousy by those who are not a people, and by a foolish nation I will anger you.

20 But Isaiah is very bold, and says, I was found by those who did not seek me; I was made manifest unto those who did not ask for me.

21 But to Israel he said, All day long I have stretched forth my hands unto a disobedient and contrary people.

11 I ask then, Has God cast away his people? Absolutely not. Because I also am an Israelite from the seed of Abraham, from the tribe of Benjamin.

2 God has not cast away his people whom he foreknew. Do you not know what the Scripture says of Elijah? How he made intercession to God against Israel, saying,

3 Lord, they have killed your prophets, and torn down your altars; and I alone am left, and they seek my life.

4 But what was the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time there is also a remnant according to the election of grace.

6 And if by grace, then is it no longer by works: otherwise grace is no longer grace. But if it is of works, then it is no longer grace: otherwise work is no longer work.

7 What then? Israel has not obtained that for which he seeks; but the elect have obtained it, and the rest were blinded

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8 (According 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;) unto this day.

9 And David said, Let their table be made a snare, and a trap, and a stumbling block, and retribution unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back always.

11 I ask then, Have they stumbled that they should fall? Absolutely not: but rather through their fall salvation has come unto the Gentiles to provoke them to jealousy.

12 Now if the fall of them is the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office:

14 If by any means I may provoke to jealousy those who are my flesh, and might save some of them.

15 For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first fruit is holy, the lump is also holy: and if the root is holy, so are the branches.

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;

18 Do not boast against the branches. But if you boast, you do not bear the root, but the root bears you.

19 You will say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and you stand by faith. Do not be high minded, but fear:

21 For if God did not spare the natural branches, take heed lest he also does not spare you.

22 Behold, therefore, the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in his goodness: otherwise you shall also be cut off.

23 And they also, if they do not continue in unbelief, shall be grafted in: for God is able to graft them in again.

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 shall these, who are the natural branches, be grafted into their own olive tree?

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part has happened to Israel, until the fullness of the Gentiles has come.

26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant with them, when I shall take away their sins.

28 Concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are irrevocable.

30 For as you in times past have not believed God, yet have now obtained mercy through their unbelief:

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31 Even so these also now have not believed that through your mercy they also may obtain mercy.

32 For God has concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

34 For who has known the mind of the Lord? Or who has been his counselor?

35 Or who has first given to him, and it shall be repaid unto him again?

36 For of him, and through him, and to him, are all things: to whom is glory forever. Amen.

12^I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And do not be conformed to this world: but be transformed by the renewing of your mind that you may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man who 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.

4 For as we have many members in one body and all members do not have the same function:

5 So we, being many, are one body in Christ and individually members of one another.

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;

7 Or ministry, let us wait on our ministering: or he who teaches, on teaching;

8 Or he who exhorts, on exhortation: he who gives, let him do it with simplicity; he who rules, with diligence; he who shows mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil; cling to that which is good.

10 Be kindly affectionate one to another with brotherly love; in honor preferring one another;

11 Not lacking in diligence; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; constant in prayer;

13 Distributing to the needs of the saints; given to hospitality.

14 Bless those who persecute you: bless, and do not curse.

15 Rejoice with those who rejoice and weep with those who weep.

16 Be of the same mind toward one another. Do not set your mind on high things but condescend to men of low estate. Do not be wise in your own conceits.

17 Do not repay any man evil for evil. Provide things honest in the sight of all men.

18 If it is possible, as much as lies within you, live peaceably with all men.

19 Dearly beloved do not avenge yourselves but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, says the Lord.

20 Therefore if your enemy hunger, feed him; if he thirsts, give him drink: for in

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doing so you shall heap coals of fire on his head.

21 Do not be overcome by evil but overcome evil with good.

13 Let every soul be subject unto the governing authorities. For there is no authority except from God: the authorities that exist are ordained by God.

2 Whoever, therefore, resists the authorities, resists the ordinance of God: and they who resist shall receive judgment on themselves.

3 For rulers are not a terror to good works, but to the evil. If you do not want to be afraid of the authorities do that which is good and you shall have praise from the same:

4 For he is the servant of God to you for good. But if you do that which is evil, be afraid; for he does not bear the sword in vain: for he is the servant of God, an avenger to execute wrath upon him who does evil.

5 Therefore, you need to be subject, not only because of punishment, but also for conscience sake.

6 For this cause pay your taxes also: for they are God's servants attending continually upon this very thing.

7 Render, therefore, to all their dues: taxes to whom taxes are due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man anything, but to love one another: for he who loves another has fulfilled the law.

9 The commandments, You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet; and if there

be any other commandment, it is briefly comprehended in this saying, namely, You shall love your neighbor as yourself.

10 Love does no harm to his neighbor: therefore love is the fulfilling of the law.

11 And knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in immorality and lewdness, not in strife and envy.

14 But put on the Lord Jesus Christ and do not make provision for the flesh, to fulfill its desires.

14 He who is weak in the faith receive, but not to arguing about doubtful things.

2 For one believes that he may eat all things: another, who is weak, eats vegetables.

3 He who eats must not despise him who does not eat; and he who does not eat must not judge him who eats: for God has received him.

4 Who are you to judge another man's servant? To his own master he stands or falls. Indeed, he shall be held up: for God is able to make him stand.

5 One man considers one day above another: another considers every day alike. Let every man be fully persuaded in his own mind.

6 He who regards the day, regards it unto the Lord; and he who does not regard the day, to the Lord he does not regard it. He

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who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

7 For none of us lives to himself and no man dies to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die we are the Lord's.

9 For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.

10 But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, says the Lord, every knee shall bow to me and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Therefore, we should not judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

14 I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him who considers anything to be unclean, to him it is unclean.

15 But if your brother is grieved with your food, you do not walk in love. Do not destroy him for whom Christ died with your food.

16 Do not let your good be evil spoken of:

17 For the kingdom of God is not food and drink; but righteousness and peace and joy in the Holy Spirit.

18 For he who in these things serves Christ is acceptable to God and approved by men.

19 Let us, therefore, follow after the things which make for peace and things with which one may edify another.

20 Do not destroy the work of God for food. All things indeed are pure; but it is evil for that man who eats with offense.

21 It is good neither to eat flesh, nor to drink wine, nor any thing by which your brother stumbles, or is offended, or is made weak.

22 Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in that thing which he approves.

23 And he who doubts is condemned if he eats, because he does not eat by faith: for whatever is not of faith is sin.

15 We who are strong ought to bear the frailties of the weak and not to please ourselves.

2 Let every one of us please his neighbor for his good to edification.

3 For even Christ did not please himself; but, as it is written, The reproaches of those who reproached you fell on me.

4 For whatever things were written in former days were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the God of patience and encouragement grant you to be likeminded toward one another according to Christ Jesus:

6 That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Therefore, receive one another as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth

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of God to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, For this reason I will confess to you among the Gentiles and sing unto your name.

10 And again he said, Rejoice, O Gentiles, with his people.

11 And again, Praise the Lord all you Gentiles; and praise him all you people.

12 And again, Isaiah said, There shall be a root of Jesse and he who shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit.

14 And I myself also am convinced concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written more boldly unto you on some points, as putting you in mind, because of the grace that is given to me from God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.

17 Therefore I have reason to glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ has not accomplished by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and all the way around

unto Illyricum, I have fully preached the gospel of Christ.

20 So I aimed to preach the gospel, where Christ was not named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not announced, they shall see: and they who have not heard shall understand.

22 For this reason I have also been much hindered from coming to you.

23 But now having no more place in these parts and having a great desire these many years to come unto you;

24 Whenever I take my journey into Spain I will come to you: for I trust to see you on my journey and to be helped on my way forward by you, if first I may enjoy your fellowship.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints who are at Jerusalem.

27 It has pleased them to do it; and they are debtors to them. For if the Gentiles have been made partakers of their spiritual things it is also their duty to minister unto them in material things.

28 When therefore I have completed this, and have put my seal on this fruit, I will come by you on my way to Spain.

29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, 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;

31 That I may be delivered from those who do not believe in Judea; and that my service which I have for Jerusalem may be accepted by the saints;

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32 That I may come unto you with joy by the will of God, and may be refreshed together with you.

33 Now the God of peace be with you all. Amen.

16 I commend unto you Phebe, our sister, who is a servant of the church which is at Cenchrea:

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 me also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church which is in their house. Greet my well beloved Epaenetus, who is the first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labor on us.

7 Greet Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Greet Urbane, our helper in Christ, and Stachys my beloved.

10 Greet Apelles, approved in Christ. Greet those who are of Aristobulus' household.

11 Greet Herodion, my kinsman. Greet those who are of the household of Narcissus, who are in the Lord.

12 Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, who labored much in the Lord.

13 Greet Rufus, chosen in the Lord and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.

16 Greet one another with a holy kiss. The churches of Christ greet you.

17 Now I urge you, brethren, mark those who cause divisions and offenses contrary to the doctrine which you have learned and avoid them.

18 For those who are such do not serve our Lord Jesus Christ but their own desires; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is known abroad unto all men. I am glad, therefore, on your behalf: but yet I would have you wise unto that which is good and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timothy, my fellow worker, and Lucius, and Jason, and Sosipater, my kinsmen, greet you.

22 I Tertius, who wrote this letter, greet you in the Lord.

23 Gaius, my host, and of the whole church, greets you. Erastus, the treasurer of the city greets you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him who has power to establish you according to my gospel and the preaching of Jesus Christ, according to

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the revelation of the mystery which was kept secret since the world began,

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 obedience to the faith:

27 To God only wise, be glory through Jesus Christ forever. Amen.