



# **unfoldingWord® Literal Text**

**Romans**

**Version 33**

[en]

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# Romans

## Chapter 1

<sup>1</sup>Paul, a servant of Christ Jesus, called {to be} an apostle, having been set apart for the gospel of God, <sup>2</sup>which he promised beforehand by his prophets in the holy scriptures, <sup>3</sup>concerning his Son—who was born from a seed of David according to the flesh, <sup>4</sup>who was designated the Son of God in power through the Spirit of holiness by the resurrection of the dead—Jesus Christ our Lord, <sup>5</sup>through whom we received grace and apostleship for obedience of faith among all the Gentiles, for the sake of his name, <sup>6</sup>among whom are you also, called of Jesus Christ. <sup>7</sup>To all those being in Rome, beloved of God, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup>First, I thank my God through Jesus Christ concerning all of you, because your faith is being proclaimed throughout the whole world. <sup>9</sup>For God is my witness, whom I serve in my spirit in the gospel of his Son, how I continually make mention of you, <sup>10</sup>always requesting in my prayers if somehow now at last I will be successful by the will of God to come to you. <sup>11</sup>For I long to see you so that I may give to you some spiritual gift, to strengthen you, <sup>12</sup>and that is to be mutually encouraged with you through the faith in one another, both yours and mine. <sup>13</sup>Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), so that I might have some fruit among you also, just as also among the rest of the Gentiles. <sup>14</sup>I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup>So, as it depends on me, {I am} eager to proclaim the gospel also to you who {are} in Rome.

<sup>16</sup>For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, both to the Jew first and to the Greek. <sup>17</sup>For the righteousness of God is revealed in it from faith to faith, just as it has been written, “But the righteous will live by faith.”

<sup>18</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who through unrighteousness are holding back the truth, <sup>19</sup>because that which {is} known about God is visible to them, for God has made it known to them. <sup>20</sup>For his invisible qualities, both his eternal power and divine nature, are clearly seen from the creation of the world, being understood through the things that have been made. So they are without excuse. <sup>21</sup>For having known God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless heart was darkened. <sup>22</sup>Claiming to be wise, they became foolish, <sup>23</sup>and exchanged the glory of the imperishable God for the likenesses of an image of perishable man, and of birds, and of four-footed beasts, and of creeping things.

<sup>24</sup>Therefore, God gave them over to the lusts of their hearts for uncleanness, to dishonor their bodies among themselves; <sup>25</sup>who exchanged the truth of God for the lie and worshiped and served the creation instead of the Creator, who is blessed to eternity. Amen.

<sup>26</sup>For this reason, God gave them over to dishonorable passions, for both their women exchanged natural relations for those contrary to nature, <sup>27</sup>and likewise, the men also, having left the natural use of the female, burned in their lust for one another, male with male committing shameless acts and receiving in themselves the penalty they deserved for their error.

<sup>28</sup>And just as they did not approve of having God in {their} awareness, God gave them up to a depraved mind, to do those things that are not proper. <sup>29</sup>Having been filled with all unrighteousness, wickedness, covetousness, {and} malice, {they} are full of envy, murder, strife, deceit, {and} evil intentions. {They are} gossips, <sup>30</sup>slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, <sup>31</sup>senseless, faithless, heartless, {and}

unmerciful. <sup>32</sup>They, having understood the righteous decree of God, that those who practice such things are deserving of death, not only do these things, but also approve of those who do them.

## Chapter 2

<sup>1</sup>Therefore, you are without excuse, O man—anyone who judges—for in that which you judge another you condemn yourself; for you who judge practice the same things. <sup>2</sup>But we know that the judgment of God is according to truth upon those who practice such things. <sup>3</sup>But do you think this, O man who judges those who are practicing such things and you are doing the same things, that you will escape from the judgment of God? <sup>4</sup>Or do you scorn the riches of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? <sup>5</sup>But according to your hardness and unrepentant heart, you are storing up for yourself wrath on the day of wrath and of the revelation of the righteous judgment of God, <sup>6</sup>who will pay back to each according to his deeds: <sup>7</sup>eternal life to those who according to consistent, good actions are seeking glory and honor and incorruptibility; <sup>8</sup>but wrath and fierce anger to those who {are} from selfish ambition and who are disobeying the truth but obeying unrighteousness. <sup>9</sup>Tribulation and distress will be on every human soul that practices evil, to the Jew first, and also to the Greek. <sup>10</sup>But glory and honor and peace will be to everyone who practices good, to the Jew first, and also to the Greek. <sup>11</sup>For there is no favoritism with God. <sup>12</sup>For as many as have sinned without the law will also perish without the law, and as many as have sinned under the law will be judged by the law. <sup>13</sup>For the hearers of the law {are} not righteous before God, but the doers of the law will be justified. <sup>14</sup>For when Gentiles, who do not have the law, do by nature the things of the law, they, not having the law, are a law to themselves. <sup>15</sup>They show the deeds of the law to be written in their hearts, the conscience bearing witness to them, the thoughts between themselves both accusing or even defending them <sup>16</sup>on the day when God will judge the secrets of men, according to my gospel, through Christ Jesus.

<sup>17</sup>But if you name yourself a Jew and rely upon the law and boast in God, <sup>18</sup>and know {his} will and approve of what is excellent, being instructed from the law; <sup>19</sup>and you are convinced that you yourself are a guide to the blind, a light to those in darkness, <sup>20</sup>an instructor of the foolish, a teacher of little children, having in the law the form of knowledge and of the truth, <sup>21</sup>then you, who teach others, do you not teach yourself? You, who preach not to steal, do you steal? <sup>22</sup>You, who says not to commit adultery, do you commit adultery? You, who hate idols, do you rob temples? <sup>23</sup>You, who boast in the law, do you dishonor God by breaking the law? <sup>24</sup>For “the name of God is blasphemed among the Gentiles because of you,” just as it has been written. <sup>25</sup>For circumcision indeed benefits if you obey the law, but if you are transgressors of the law, your circumcision becomes uncircumcision. <sup>26</sup>If, then, the uncircumcised one keeps the requirements of the law, will not his uncircumcision be considered as circumcision? <sup>27</sup>And the one who, by nature uncircumcised, fulfills the law, will condemn you as a transgressor of the law, though having the letter and circumcision! <sup>28</sup>For he is not a Jew who {is} one outwardly; neither is circumcision that which {is} outward in the flesh. <sup>29</sup>But the one who {is} inwardly a Jew, and circumcision of the heart in the Spirit, not in the letter; of him the praise {is} not from men but from God.

## Chapter 3

<sup>1</sup>What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision? <sup>2</sup>Great in every way! For first of all, that they were entrusted with the sayings of God. <sup>3</sup>For what if some were unfaithful? Their unbelief will not abolish the faithfulness of God, will it? <sup>4</sup>May it never be! Instead, let God be true, but every man a liar. Just as it has been written,

“That you might be shown to be righteous in your words,  
and that you might prevail when you are judged.”

<sup>5</sup>But if our unrighteousness shows the righteousness of God, what will we say? God {is} not unrighteous for imposing {his} wrath, {is he}? (I speak according to men.) <sup>6</sup>May it never be! Otherwise, how will God judge the world? <sup>7</sup>But if the truth of God through my lie abounds to his glory, why am I still judged as a sinner? <sup>8</sup>And not—just as we are blasphemed and just as some affirm us to say—“Let us do evil, so that good may come”? Their condemnation is just.

<sup>9</sup>What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, to be under sin. <sup>10</sup>Just as it is written:

“There is none righteous, not even one.

<sup>11</sup>There is none who understands.

There is none who seeks God.

<sup>12</sup>They all have turned away. They together have become useless.

There is none doing good—there is not even one.”

<sup>13</sup>“Their throat {is} an open grave.

Their tongues have deceived.

The poison of asps {is} under their lips.”

<sup>14</sup>“Their mouths are full of cursing and bitterness.”

<sup>15</sup>“Their feet {are} swift to pour out blood.

<sup>16</sup>Destruction and suffering {are} in their paths.

<sup>17</sup>And they have not known a way of peace.”

<sup>18</sup>“There is no fear of God before their eyes.”

<sup>19</sup>Now we know that whatever the law says, it speaks to those under the law, so that every mouth may be shut, and the whole world may become accountable to God. <sup>20</sup>{This is} because no flesh will be justified by the works of the law in his sight; for through the law {is} the knowledge of sin.

<sup>21</sup>But now, apart from the law, the righteousness of God has been made known. It was witnessed by the Law and the Prophets; <sup>22</sup>but the righteousness of God {is} through faith in Jesus Christ to all those who believe, for there is no distinction. <sup>23</sup>For all have sinned and fall short of the glory of God, <sup>24</sup>being freely justified by his grace through the redemption that {is} in Christ Jesus; <sup>25</sup>whom God intended as a propitiation through faith in his blood for a demonstration of his justice, because of the overlooking of the sins that happened previously <sup>26</sup>in the forbearance of God, for the demonstration of his righteousness at this present time, so that he could be just, and the justifier of the one who {is} of faith in Jesus.

<sup>27</sup>Where then {is} boasting? It is excluded. Through what kind of law? Of works? No, but through the law of faith.

<sup>28</sup>For we reckon a man to be justified by faith apart from works of the law. <sup>29</sup>Or {is} God of Jews only? {Is he} not

also of Gentiles? Yes, of Gentiles also. <sup>30</sup>If, indeed, God {is} one, he will justify the circumcision by faith, and the uncircumcision through faith.

<sup>31</sup>Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

## Chapter 4

<sup>1</sup>What then will we say that Abraham, our forefather according to the flesh, has discovered? <sup>2</sup>For if Abraham was justified by works, he has a reason to boast, but not before God. <sup>3</sup>For what does the scripture say? "But Abraham believed God, and it was counted to him as righteousness." <sup>4</sup>Now to the one who works, the wage is not counted as a gift, but as an obligation. <sup>5</sup>But to the one who does not work, but believes in the one who justifies the ungodly, his faith is counted as righteousness. <sup>6</sup>Even as David also speaks of the blessing of the man to whom God counts righteousness apart from works:

<sup>7</sup>"Blessed {are} those of whom {their} lawless deeds are forgiven, and of whom {their} sins are covered.

<sup>8</sup>Blessed {is} the man of whom the Lord will certainly not count sin."

<sup>9</sup>Then {is} this blessedness to the circumcision, or also to the uncircumcision? For we say, "Faith was counted to Abraham as righteousness." <sup>10</sup>How then was it counted? Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision. <sup>11</sup>And he received the sign of circumcision as a seal of the righteousness of the faith that {was} in {his} uncircumcision, so that he would be the father of all those who believe through uncircumcision, so as to be counted for them as righteousness; <sup>12</sup>and the father of circumcision to those who {are} not only from the circumcision, but who also walk in the footsteps of the uncircumcised faith of our father Abraham.

<sup>13</sup>For the promise to Abraham or to his seed that he would be heir of the world {was} not through the law but through the righteousness of faith. <sup>14</sup>For if those from the law {are} heirs, faith has been made empty, and the promise has been nullified. <sup>15</sup>For the law brings about wrath, but where there is no law, neither {is there} transgression. <sup>16</sup>For this reason {it is} by faith, in order that according to grace, the promise might be certain to all the seed—not only to those from the law, but also to those from the faith of Abraham. He is the father of us all, <sup>17</sup>just as it is written, "I have appointed you the father of many nations," in the presence of God whom he trusted, who gives life to the dead and calls the things not existing into existence; <sup>18</sup>who against hope believed in hope, that he might become the father of many nations, according to what he had been told, "So will your seed be." <sup>19</sup>And not having become weak in the faith, he considered his own body as already having died (being about a hundred years old)—and the deadness of the womb of Sarah. <sup>20</sup>But toward the promise of God, he did not waver in unbelief, but was strengthened in faith, having given glory to God, <sup>21</sup>and fully convinced that what he had promised, he is also able to do. <sup>22</sup>Therefore, this was also counted to him as righteousness. <sup>23</sup>Now it was not written only for his sake, that it was counted to him, <sup>24</sup>but also for our sake, to whom is about to be counted, to those who believe in the one who raised Jesus our Lord from the dead, <sup>25</sup>who was delivered up for our trespasses and was raised for our justification.

## Chapter 5

<sup>1</sup>Therefore, having been justified by faith, let us have peace<sup>[1]</sup> with God through our Lord Jesus Christ, <sup>2</sup>through whom we also have access by faith into this grace in which we stand, and we boast in the hope of the glory of God. <sup>3</sup>And not only this, but we also boast in our sufferings, knowing that suffering produces endurance, <sup>4</sup>and endurance produces character, and character produces hope. <sup>5</sup>And that hope does not disappoint, because the

love of God has been poured into our hearts through the Holy Spirit, who has been given to us. <sup>6</sup>For we still being weak, yet at the right time Christ died for the ungodly. <sup>7</sup>For someone will hardly die on behalf of a righteous man. Perhaps, though, someone might even dare to die on behalf of a good person. <sup>8</sup>But God proves his own love toward us, in that, we still being sinners, Christ died for us. <sup>9</sup>Much more then, now that we have been justified by his blood, we will be saved through him from the wrath. <sup>10</sup>For if, being enemies, we have been reconciled to God through the death of his Son, much more, having been reconciled, will we be saved by his life. <sup>11</sup>Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

<sup>12</sup>Therefore, just as through one man sin entered into the world, and through sin, death, so also death spread to all people, concerning which all sinned. <sup>13</sup>For until the law, sin was in the world, but sin was not charged, being no law. <sup>14</sup>Nevertheless, death ruled from Adam until Moses, even over those who have not sinned like the transgression of Adam, who is a pattern of the one who is coming.

<sup>15</sup>But not like the trespass, so also {is} the gift. For if by the trespass of one the many died, how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many! <sup>16</sup>And the gift {is} not as through the one having sinned. For indeed, the judgment followed one unto condemnation, but the gift followed many trespasses unto justification. <sup>17</sup>For if, by the trespass of the one, death ruled through the one, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ. <sup>18</sup>So then, as through one trespass to all men unto condemnation, so also through one righteous act to all men unto justification of life. <sup>19</sup>For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one will the many be made righteous. <sup>20</sup>Now the law came in so that the trespass might increase. But where sin abounded, grace abounded even more, <sup>21</sup>so that just as sin ruled in death, so also grace might rule through righteousness unto everlasting life through Jesus Christ our Lord.

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5:1 <sup>[1]</sup> some ancient manuscripts read

## Chapter 6

<sup>1</sup>What then will we say? Should we continue in sin so that grace may abound? <sup>2</sup>May it never be! We who died to sin, how will we still live in it? <sup>3</sup>Or are you ignorant that as many as were baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were buried, then, with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life. <sup>5</sup>For if we have become united with him in the likeness of his death, we will also certainly be united with {his} resurrection; <sup>6</sup>knowing this, that our old man was crucified with him, in order that the body of sin might be destroyed, that we might no longer be enslaved to sin. <sup>7</sup>For the one having died is declared righteous from sin. <sup>8</sup>But if we have died with Christ, we believe that we will also live together with him, <sup>9</sup>knowing that Christ, having been raised from the dead, no longer dies; death no longer has authority over him. <sup>10</sup>For in that he died, he died to sin once for all. But in that he lives, he lives for God. <sup>11</sup>In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup>Therefore, do not let sin rule in your mortal body, to obey its lusts. <sup>13</sup>And do not present your members as tools of unrighteousness unto sin. But present yourselves to God, as living from death, and your members to God as tools of righteousness. <sup>14</sup>So do not allow sin to rule over you. For you are not under law, but under grace.

<sup>15</sup>What then? Shall we sin because we are not under law, but under grace? May it never be! <sup>16</sup>Do you not know that to whom you present yourselves to obey {as} slaves, you are slaves to whom you obey—whether of sin unto death, or of obedience unto righteousness? <sup>17</sup>But thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching unto which you were given. <sup>18</sup>Now having been freed from sin, you have been enslaved to righteousness. <sup>19</sup>I speak as a man because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and to more and more lawlessness, in the same way, now present your members as slaves to righteousness unto sanctification. <sup>20</sup>For when you were slaves of sin, you were free from righteousness. <sup>21</sup>So what fruit then did you have from that of which you are now ashamed? For the



outcome of those things {is} death. <sup>22</sup>But now, having been freed from sin and having been enslaved to God, you have your fruit unto sanctification, and the result {is} eternal life. <sup>23</sup>For the wages of sin {is} death, but the gift of God {is} eternal life in Christ Jesus our Lord.

## Chapter 7

<sup>1</sup>Or do you not know, brothers (for I am speaking to ones knowing the law), that the law rules over the man for as long as he lives? <sup>2</sup>For the married woman has been bound by law to the living husband, but if the husband dies, she has been released from the law of the husband. <sup>3</sup>So then, the husband being alive, if she is joined to another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress, having been joined to another man. <sup>4</sup>Therefore, my brothers, you were also made dead to the law through the body of Christ, for you to be joined to another, to the one who was raised from the dead, in order that we might produce fruit for God. <sup>5</sup>For when we were in the flesh, the sinful passions that were through the law were working in our members to bear fruit to death. <sup>6</sup>But now we have been released from the law, having died to that by which we were being held, so that we might serve in newness of the Spirit and not in oldness of the letter.

<sup>7</sup>What will we say then? {Is} the law sin? May it never be! However, I would not have known sin, if not through the law. For I would not have known covetousness unless the law said, "Do not covet." <sup>8</sup>But sin, having taken opportunity through the commandment, brought about every lust in me. For without law, sin {is} dead. <sup>9</sup>Now at one time I was alive without law, but the commandment having come, sin came to life again, <sup>10</sup>but I died. And the commandment that was to be life, it was found to be death for me. <sup>11</sup>For sin, having taken the opportunity through the commandment, deceived me, and through it, killed me. <sup>12</sup>So then, the law {is} holy, and the commandment {is} holy and righteous and good.

<sup>13</sup>So did what {is} good become death to me? May it never be! But sin, in order that it might be shown {to be} sin through what {is} good, bringing about death in me, so that through the commandment, sin might become sinful beyond measure. <sup>14</sup>For we know that the law is spiritual, but I am fleshly, having been sold into slavery under sin. <sup>15</sup>For what I do, I do not understand. For what I want, this I do not do. But what I hate, this I do. <sup>16</sup>But if what I do not want, this I do, I agree with the law that {it is} good. <sup>17</sup>But now no longer I do it, but the sin living in me. <sup>18</sup>For I know that in me, that is, in my flesh, lives nothing good. For the desire is present in me, but not the ability to do the good. <sup>19</sup>For I do not do the good I want; but the evil I do not want, this I do. <sup>20</sup>Now if what I do not want, this I do, {it is} no longer I who do it, but the sin living in me. <sup>21</sup>I find, then, this law: the wanting to do good {is} in me, but that evil is present in me. <sup>22</sup>For I rejoice in the law of God with the inner man. <sup>23</sup>But I see a different law in my members fighting against the law of my mind and taking me captive by the law of the sin that exists in my members. <sup>24</sup>I am a miserable man! Who will deliver me from this body of death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with the mind, but with the flesh, the law of sin.

## Chapter 8

<sup>1</sup>{There is} therefore now no condemnation for those who {are} in Christ Jesus. <sup>2</sup>For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. <sup>3</sup>For what the law was unable to do, being weak through the flesh, God did, having sent his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, <sup>4</sup>so that the righteous deeds of the law might be fulfilled in us, those walking not according to the flesh, but according to the Spirit. <sup>5</sup>For those existing according to the flesh pay attention to the things of the flesh, but those according to the Spirit, to the things of the Spirit. <sup>6</sup>For the mind of the flesh {is} death, but the mind of the Spirit {is} life and peace. <sup>7</sup>{This is} because the mind of the flesh {is} hostile toward God, for it has not been subjected to the law of God, for it is not able to do so. <sup>8</sup>But those existing in the flesh are not able to please God. <sup>9</sup>However, you are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. But if someone does not have the Spirit of Christ, he is not of him. <sup>10</sup>But if Christ {is} in you, the body {is} dead because of sin, but the spirit

{is} alive because of righteousness. <sup>11</sup>If indeed the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ Jesus from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

<sup>12</sup>So then, brothers, we are debtors—not to the flesh to live according to the flesh. <sup>13</sup>For if you live according to the flesh, you are about to die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For as many as are being led by the Spirit of God, these are sons of God. <sup>15</sup>For you did not receive again a spirit of slavery unto fear, but you received the Spirit of adoption, by which we cry, “Abba, Father!” <sup>16</sup>The Spirit himself bears witness with our spirit that we are children of God. <sup>17</sup>Now if children, then also heirs: heirs of God and joint heirs with Christ—if indeed we suffer with him so that we may also be glorified with him.

<sup>18</sup>For I consider that the sufferings of this present time {are} not worthy {to be compared} with the glory that is about to be revealed to us. <sup>19</sup>For the eager expectation of the creation waits for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of the one who subjected it, in hope <sup>21</sup>that also the creation itself will be delivered from bondage to decay into the freedom of the glory of the children of God. <sup>22</sup>For we know that the whole creation groans and labors in pain together until now. <sup>23</sup>Not only that, but also we, having the firstfruits of the Spirit—even we ourselves groan within ourselves, waiting for our adoption, the redemption of our body. <sup>24</sup>For in hope we were saved. Now hope being seen is not hope. For who hopes for what he sees? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

<sup>26</sup>Now in the same way, the Spirit also helps in our weakness. For we do not know what we should pray as we ought, but the Spirit himself intercedes with inexpressible groans. <sup>27</sup>But the one who searches the hearts knows what {is} the mind of the Spirit, because he intercedes on behalf of the saints according to the will of God. <sup>28</sup>For we know that for those who love God, God works all things together for good,<sup>[1]</sup> for those who are called according to {his} purpose. <sup>29</sup>Because those whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. <sup>30</sup>Now those whom he predestined, these he also called. And those whom he called, these he also justified. And those whom he justified, these he also glorified.

<sup>31</sup>What then will we say about these things? If God {is} for us, who {is} against us? <sup>32</sup>He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things? <sup>33</sup>Who will bring an accusation against the chosen ones of God? God {is} the one who justifies. <sup>34</sup>Who {is} the one who condemns? Christ Jesus {is} the one who died—but more than that, having been raised, he also is at the right hand of God—he also intercedes for us. <sup>35</sup>Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? <sup>36</sup>Just as it is written,

“For your benefit we are killed all day long.

We were considered as sheep for the slaughter.”

<sup>37</sup>But in all these things we are more than conquerors through the one who loved us. <sup>38</sup>For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, <sup>39</sup>nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which {is} in Christ Jesus our Lord.

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8:28 <sup>[1]</sup> some older versions read

## Chapter 9

<sup>1</sup>I tell the truth in Christ. I do not lie—my conscience bearing witness with me in the Holy Spirit— <sup>2</sup>that for me there is great sorrow and unceasing pain in my heart. <sup>3</sup>For I could wish that I myself would be cursed, set apart from Christ for the sake of my brothers, those of my own race according to the flesh; <sup>4</sup>who are Israelites, of whom {are} the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; <sup>5</sup>of

whom {are} the ancestors from whom also Christ {is} with respect to the flesh—he who {is} God over all, blessed to eternity. Amen.

<sup>6</sup>But {it is} not as though the word of God has failed. For not all these who {are} from Israel {are} Israel. <sup>7</sup>Neither that all the children are the descendants of Abraham. But, “In Isaac your descendants will be called.” <sup>8</sup>That is, the children of the flesh, these {are} not the children of God. But the children of the promise are regarded as descendants. <sup>9</sup>For this {is} the word of promise: “At this time I will come, and a son will be given to Sarah.” <sup>10</sup>Not only this, but Rebekah also conceived by one man, our father Isaac— <sup>11</sup>for not yet having been born, not yet having done anything good or bad, so that the purpose of God according to {his} choice might endure, <sup>12</sup>not because of actions, but because of the one who calls—it was said to her, “The older will serve the younger.” <sup>13</sup>{It is} just as had been written: “Jacob I loved, but Esau I hated.”

<sup>14</sup>What then will we say? {There is} no unrighteousness with God{, is there}? May it never be! <sup>15</sup>For he says to Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.” <sup>16</sup>So then, {it is} not of the one who wills, nor of the one who runs, but of God, who shows mercy. <sup>17</sup>For the scripture says to Pharaoh, “For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth.” <sup>18</sup>So then, he has mercy on whom he wishes, but whom he wishes, he makes stubborn.

<sup>19</sup>You will say then to me, “Why then does he still find fault? For who has ever withstood his will?” <sup>20</sup>O man, on the contrary, who are you who answers against God? The thing molded will not say to the one who molded it, “Why did you make me this way?” will it? <sup>21</sup>Or does the potter not have authority over the clay to make from the same lump a container for honor, but another for dishonor? <sup>22</sup>But what if God, willing to show {his} wrath and to make his power known, endured with much patience containers of wrath prepared for destruction; <sup>23</sup>and so that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory— <sup>24</sup>even us whom he called, not only from among the Jews, but also from among the Gentiles? <sup>25</sup>As he says also in Hosea:

“I will call those who were not my people, ‘my people,’

and the one who was not beloved, ‘Beloved.’

<sup>26</sup>And it will be that in the place where it was said to them, ‘You {are} not my people,’

there they will be called ‘sons of the living God.’”

<sup>27</sup>But Isaiah cries out concerning Israel,

“Though the number of the sons of Israel might be as the sand of the sea,

the remnant will be saved,

<sup>28</sup>for the Lord will carry out {his} word on the earth,

completely and without delay.”

<sup>29</sup>And just as Isaiah had said previously,

“If the Lord of hosts had not left us descendants,

we would have become like Sodom,

and we would have been made like Gomorrah.”

<sup>30</sup>What will we say then? That the Gentiles, who are not pursuing righteousness, obtained righteousness, but righteousness that {is} by faith. <sup>31</sup>But Israel, pursuing a law of righteousness, did not attain it through the law.

<sup>32</sup>Why? Because it was not by faith, but as by works. They stumbled over the stone of stumbling, <sup>33</sup>just as it has been written,

“Behold, I place in Zion a stone of stumbling and a rock of offense,  
and the one who believes in it will not be ashamed.”

## Chapter 10

<sup>1</sup>Brothers, the desire of my heart and {my} request to God {is} for them, for salvation. <sup>2</sup>For I testify about them that they have a zeal for God, but not according to knowledge. <sup>3</sup>For they do not know the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God. <sup>4</sup>For Christ {is} the fulfillment of the law for righteousness for everyone who believes. <sup>5</sup>For Moses writes about the righteousness that {is} from the law: “The man who has done these things will live by them.” <sup>6</sup>But the righteousness from faith says this: “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down); <sup>7</sup>or, ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say?

“The word is near you, in your mouth and in your heart.”

That is the word of faith, which we proclaim. <sup>9</sup>For if with your mouth you confess Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation. <sup>11</sup>For the scripture says, “Everyone who believes on him will not be put to shame.” <sup>12</sup>For there is no difference between Jew and Greek; for the same Lord {is} of all, being rich to all who call upon him. <sup>13</sup>For everyone who calls on the name of the Lord will be saved. <sup>14</sup>How then would they call to whom they have not believed? And how would they believe in whom they have not heard? And how would they hear without someone preaching? <sup>15</sup>And how would they preach, unless they would be sent? Just as it is written, “How beautiful {are} the feet of those who proclaim good news of good things!”

<sup>16</sup>But not all of them obeyed the gospel. For Isaiah says, “Lord, who has believed our message?” <sup>17</sup>So faith {is} from hearing, and hearing by the word of Christ. <sup>18</sup>But I say, “Did they certainly not hear?” Yes, indeed.

“Their sound has gone out into all the earth,  
and their words to the ends of the world.”

<sup>19</sup>But I say, “Did Israel certainly not know?” First Moses says,

“I will provoke you to jealousy by {what is} not a nation;  
by means of a nation without understanding, I will provoke you to anger.”

<sup>20</sup>Now Isaiah was very bold when he says,

“I was found by those not seeking me;  
I appeared to those not asking for me.”

<sup>21</sup>But to Israel he says, “The whole day I reached out my hands to a disobedient and contradictory people.”

## Chapter 11

<sup>1</sup>I say then, God did not reject his people, did he? May it never be! For I also am an Israelite, from the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God did not reject his people, whom he foreknew. Or do you not know what

the scripture says about Elijah, how he pleaded with God against Israel? <sup>3</sup>“Lord, they have killed your prophets, they have broken down your altars, and I alone was spared, and they seek my life.” <sup>4</sup>But what does the divine response say to him? “I have reserved for myself 7,000 men who have not bent the knee to Baal.” <sup>5</sup>Even so then, at this present time also there is a remnant according to the choice of grace. <sup>6</sup>But if by grace, {it is} no longer by works. Otherwise grace would no longer be grace.<sup>[1]</sup> <sup>7</sup>What then? The thing Israel seeks, it did not obtain, but the chosen obtained it, and the rest were hardened, <sup>8</sup>just as it is written: “God gave them a spirit of dullness, eyes not to see, and ears not to hear, to this very day.” <sup>9</sup>And David says,

“Let their table become for a net and for a trap,  
and for a stumbling block and for a retribution for them.

<sup>10</sup>Let their eyes be darkened to not see,  
and make their backs bend continually.”

<sup>11</sup>I say then, “They did not stumble so as to fall, did they?” May it never be! Instead, by their transgression, salvation {is} to the Gentiles, to provoke them to jealousy. <sup>12</sup>Now if their transgression {is} riches of the world, and their loss {is} riches of the Gentiles, how much greater {will} their completion {be}? <sup>13</sup>Now I speak to you Gentiles. As much therefore as I am an apostle to the Gentiles, I glorify my ministry, <sup>14</sup>if somehow I might provoke to jealousy those who {are} of my own flesh and might save some of them. <sup>15</sup>For if their rejection {is} reconciliation of the world, what {is their} acceptance if not life from the dead? <sup>16</sup>Now if the firstfruits {are} holy, the lump of dough also. And if the root {is} holy, the branches also. <sup>17</sup>But if some of the branches were broken off, and you, being a wild olive branch, were grafted into them, and {became} partakers with them of the richness of the root of the olive tree, <sup>18</sup>do not boast over the branches. But if you boast, you do not support the root, but the root, you. <sup>19</sup>You will say then, “Branches were broken off so that I might be grafted in.” <sup>20</sup>{That is} true. They were broken off in {their} unbelief, but you stand firm in the faith. Do not think highly of yourself, but fear. <sup>21</sup>For if God did not spare the natural branches, neither will he spare you. <sup>22</sup>See, then, kindness and severity of God: severity on those who fell, but kindness of God on you, if you continue in {his} kindness. Otherwise you also will be cut off. <sup>23</sup>But they, if they do not continue in {their} unbelief, will be grafted in. For God is able to graft them in again. <sup>24</sup>For if you were cut from what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, who {are} according to nature, be grafted back into their own olive tree?

<sup>25</sup>For I do not want you to be ignorant of this mystery, brothers, in order that you might not be wise in yourselves, for a partial hardening has occurred in Israel, until the completion of the Gentiles might come in; <sup>26</sup>and thus all Israel will be saved, just as it is written:

“From Zion will come the Deliverer.

He will remove ungodliness from Jacob.

<sup>27</sup>And this {will be} the covenant from me to them,  
when I will take away their sins.”

<sup>28</sup>According to the gospel, {they are} enemies for your sake, but according to election, {they are} beloved because of their forefathers. <sup>29</sup>For the gifts and the calling of God {are} unchangeable. <sup>30</sup>For just as you were formerly disobedient to God, but now have received mercy in that disobedience, <sup>31</sup>thus also, these now have been disobedient, that by the mercy shown to you, they might also now receive mercy. <sup>32</sup>For God has shut up all into disobedience, in order that he might have mercy on all.

<sup>33</sup>Oh, the depth of the riches and the wisdom and the knowledge of God! How unsearchable {are} his judgments, and his ways beyond discovering!

<sup>34</sup>“For who has known the mind of the Lord  
or who has become his advisor?

<sup>35</sup>Or who has first given anything to him,  
that he will be repaid by him?”

<sup>36</sup>For from him and through him and to him {are} all things. To him {be} the glory to the ages. Amen.

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11:6 <sup>[1]</sup>

## Chapter 12

<sup>1</sup>I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which {is} your reasonable service. <sup>2</sup>And do not be conformed to this age, but be transformed by the renewal of the mind, for you to prove what {is} the good and acceptable and perfect will of God.

<sup>3</sup>For I say, through the grace that has been given to me, to everyone who is among you to not think more highly of himself than what he ought to think, but to think with sound mind, as God has distributed to each one a measure of faith. <sup>4</sup>For just as we have many members in one body, but not all the members have the same function, <sup>5</sup>in the same way, the many are one body in Christ and individually members of each other. <sup>6</sup>But we have different gifts according to the grace that has been given to us: if prophecy, according to the proportion of {his} faith; <sup>7</sup>if service, in serving; if the one teaching, in teaching; <sup>8</sup>if the one encouraging, in encouragement; the one giving, in generosity; the one leading, in diligence; the one showing mercy, with cheerfulness.

<sup>9</sup>Let love be without hypocrisy, abhorring the evil, holding on to the good; <sup>10</sup>in love of the brothers, affectionate to one another; in honor, preferring one another; <sup>11</sup>in diligence, not hesitant; in the spirit, being eager; serving the Lord; <sup>12</sup>in hope, rejoicing; in suffering, being patient; in prayer, persisting; <sup>13</sup>in the needs of the saints, sharing; pursuing hospitality. <sup>14</sup>Bless those who persecute you; bless and do not curse; <sup>15</sup>to rejoice with those who rejoice; to weep with those who weep; <sup>16</sup>of the same mind toward one another, not thinking in proud ways, but accepting lowly people. Do not be wise in yourselves; <sup>17</sup>repaying no one evil for evil; practicing good things in the sight of all men; <sup>18</sup>if possible, what {is} from you, living at peace with all men; <sup>19</sup>not avenging yourselves, beloved, but give way to the wrath, for it is written, “‘Vengeance {is} to me; I will repay,’ says the Lord.”

<sup>20</sup>“But if your enemy is hungry, feed him.

If he is thirsty, give him a drink.

For doing this, you will heap coals of fire on his head.”

<sup>21</sup>Do not be overcome by evil, but overcome evil with good.

## Chapter 13

<sup>1</sup>Let every soul be subject to governing authorities, for there is no authority except from God, and the ones that exist are appointed by God. <sup>2</sup>Therefore, the one who resists that authority opposes the command of God, and the ones who oppose it will bring judgment on themselves. <sup>3</sup>For rulers are not a terror to good deeds, but to evil deeds. Now do you desire not to be afraid of authority? Do good, and you will receive approval from it, <sup>4</sup>for he is a servant of God to you for good. But if you do evil, be afraid; for he does not carry the sword in vain, for he is a servant of God, an avenger for wrath on the one who does evil. <sup>5</sup>Therefore, you must obey, not only because of the wrath, but also because of conscience. <sup>6</sup>For because of this you pay taxes also; for they are servants of God,

attending continually to this very thing. <sup>7</sup>Pay back to everyone what {is} owed to them: tax to whom tax, toll to whom toll, fear to whom fear, honor to whom honor.

<sup>8</sup>Owe no one anything, except to love one another, for the one who loves {his} neighbor has fulfilled the law. <sup>9</sup>For this: "Do not commit adultery, do not kill, do not steal, do not covet," and if any other commandment, it is summed up in this command: "Love your neighbor as yourself." <sup>10</sup>Love does not cause harm to a neighbor; therefore, love {is} the fulfillment of the law.

<sup>11</sup>And this, knowing the time, that {it is} already the season for us to awake from sleep. For now our salvation {is} nearer than when we believed. <sup>12</sup>The night has advanced, and the day has come near. Let us therefore put aside the works of darkness, and let us put on the armor of light. <sup>13</sup>Let us walk decently, as in the day, not in drunken celebrations or drunkenness; let us not walk in sexual immorality and uncontrolled lust, not in strife and jealousy.

<sup>14</sup>But put on the Lord Jesus Christ, and make no provision for the flesh, for lusts.

## Chapter 14

<sup>1</sup>But receive the one who is weak in faith, not for passing judgment on opinions. <sup>2</sup>One person believes to eat anything, but the one who is weak eats only vegetables. <sup>3</sup>Let the one who eats not despise the one who does not eat, and let the one who does not eat not judge the one who eats. For God has accepted him. <sup>4</sup>Who are you who judges a servant belonging to another? To his own master he stands or falls. But he will be made to stand, for the Lord is able to make him stand. <sup>5</sup>One person judges day from day, but another person judges every day. Let each one be convinced in his own mind. <sup>6</sup>The one who observes the day, observes it for the Lord; and the one who eats, eats for the Lord, for he gives thanks to God, and the one who does not eat, does not eat for the Lord; he also gives thanks to God. <sup>7</sup>For none of us lives for himself, and none dies for himself. <sup>8</sup>For if we live, we live for the Lord, and if we die, we die for the Lord. Therefore, whether we live or whether we die, we are of the Lord. <sup>9</sup>For to this purpose Christ died and lived again, that he might be Lord of both the dead and of the living. <sup>10</sup>But you, why do you judge your brother? And you also, why do you despise your brother? For we will all stand before the judgment seat of God. <sup>11</sup>For it is written,

"As I live," says the Lord, "to me every knee will bend,

and every tongue will confess to God."

<sup>12</sup>So then, each one of us will give an account concerning himself to God.

<sup>13</sup>Therefore, let us no longer judge one another, but instead judge this: that no one will place a stumbling block or a snare for {his} brother. <sup>14</sup>I know and am persuaded in the Lord Jesus, that nothing {is} unclean by itself, except to the one who considers anything to be unclean, for him {it is} unclean. <sup>15</sup>For if for the sake of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food that one for whom Christ died.

<sup>16</sup>So do not allow your good to be spoken of as evil. <sup>17</sup>For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup>For the one who serves Christ in this way {is} acceptable to God and approved by men. <sup>19</sup>So then, let us pursue the things of peace and the things that build up one another.

<sup>20</sup>Do not destroy the work of God on account of food. All things {are} indeed clean, but {it is} evil for the man who eats through a stumbling block. <sup>21</sup>{It is} good not to eat meat, nor to drink wine—nothing by which your brother stumbles or is caused to stumble or becomes weak. <sup>22</sup>The faith that you have, keep to yourself before God. Blessed {is} the one who does not condemn himself by what he approves. <sup>23</sup>But the one who doubts is condemned if he eats, because {it is} not from faith. And everything that {is} not from faith is sin.

## Chapter 15

<sup>1</sup>Now we who {are} strong ought to bear the weaknesses of the weak, and not to please ourselves. <sup>2</sup>Let each of us please {his} neighbor for {his} good, for {his} building up. <sup>3</sup>For even Christ did not please himself. Instead, just as it is written, "The insults of those who insult you fell on me." <sup>4</sup>For whatever was previously written was written for our own instruction, in order that through patience and through encouragement of the scriptures we would have hope. <sup>5</sup>Now may the God of patience and of encouragement grant you to think the same with each other according to Christ Jesus, <sup>6</sup>so that with one mind you might glorify with one mouth the God and Father of our Lord Jesus Christ.

<sup>7</sup>Therefore, receive one another, just as Christ also received you, to the glory of God. <sup>8</sup>For I say that Christ has been made a servant of the circumcision on behalf of the truth of God, to confirm the promises of the fathers, <sup>9</sup>and for the Gentiles to glorify God for {his} mercy, just as it is written,

"For this reason, I will acknowledge you among the Gentiles  
and sing praise to your name."

<sup>10</sup>And again it says,

"Rejoice, you Gentiles, with his people."

<sup>11</sup>And again,

"Praise the Lord, all you Gentiles;  
and let all the peoples praise him."

<sup>12</sup>And again, Isaiah says,

"The root of Jesse will come, even the one who rises to rule over the Gentiles; in him the Gentiles will hope."

<sup>13</sup>Now may the God of hope fill you with all joy and peace in believing, for you to abound in hope, by the power of the Holy Spirit.

<sup>14</sup>But I myself am also convinced about you, my brothers, that also you yourselves are full of goodness, having been filled with all knowledge, able to also exhort one another. <sup>15</sup>But I wrote more boldly to you about some things as reminding you, through the grace having been given me by God, <sup>16</sup>for me to be a minister of Christ Jesus to the Gentiles, offering as a priest the gospel of God, so that the offering of the Gentiles might become acceptable, having been sanctified by the Holy Spirit. <sup>17</sup>Therefore, in Christ Jesus I have reason to boast of things pertaining to God. <sup>18</sup>For I will not dare to speak anything which Christ has not accomplished through me for the obedience of the Gentiles—by word and deed, <sup>19</sup>in the power of signs and wonders, in the power of the Spirit of God—so that from Jerusalem, and round about as far as Illyricum, I have fully preached the gospel of Christ; <sup>20</sup>but in this way, strongly desiring to proclaim the gospel, not where Christ has been named, in order that I might not build upon another man's foundation. <sup>21</sup>But just as it is written:

"Those to whom was not reported concerning him will see him,  
and those who have not heard will understand."

<sup>22</sup>Therefore, I was also hindered many times from coming to you. <sup>23</sup>But now, no longer having any place in these regions, and having a longing for many years to come to you, <sup>24</sup>whenever I go to Spain, I indeed hope, passing through, to see you, and to be helped by you there, if I might first be satisfied for a while by you. <sup>25</sup>But now I am going to Jerusalem, ministering to the saints. <sup>26</sup>For Macedonia and Achaia were pleased to make a certain contribution to the poor of the saints in Jerusalem. <sup>27</sup>Indeed, they were pleased, and they are their debtors. For if



the Gentiles have shared in their spiritual things, they ought also to minister to them in material things.

<sup>28</sup>Therefore, when I have completed this and have sealed this fruit to them, I will go through you to Spain. <sup>29</sup>But I know that coming to you, I will come in the fullness of the blessing of Christ.

<sup>30</sup>Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in {your} prayers to God for me, <sup>31</sup>so that I might be rescued from those who are disobedient in Judea, and that my service in Jerusalem might be acceptable to the saints; <sup>32</sup>so that I might come to you in joy through the will of God, {and} might be refreshed together with you. <sup>33</sup>Now the God of peace be with you all. Amen.

## Chapter 16

<sup>1</sup>Now I commend to you Phoebe our sister, also being a servant of the church in Cenchrea, <sup>2</sup>in order that you might receive her in the Lord, in a manner worthy of the saints, and stand by her in whatever matter she might have need of you. For she has also become a helper of many, and of myself as well.

<sup>3</sup>Greet Priscilla and Aquila, my fellow workers in Christ Jesus, <sup>4</sup>who for my life laid down their own neck. To them not only I give thanks, but also all the churches of the Gentiles, <sup>5</sup>and the church in their house. Greet Epænetus my beloved, who is the firstfruits of Asia to Christ. <sup>6</sup>Greet Mary, who worked much for you. <sup>7</sup>Greet Andronicus and Junias, my kinsmen and my fellow prisoners who are prominent among the apostles, who also were in Christ before me. <sup>8</sup>Greet Ampliatus, my beloved in the Lord. <sup>9</sup>Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. <sup>10</sup>Greet Apelles, the approved in Christ. Greet those who {are} from the household of Aristobulus. <sup>11</sup>Greet Herodion, my kinsman. Greet those from the household of Narcissus, who are in the Lord. <sup>12</sup>Greet Tryphaena and Tryphosa, who work hard in the Lord. Greet Persis the beloved, who has worked much in the Lord. <sup>13</sup>Greet Rufus, chosen in the Lord, and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who {are} with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who {are} with them. <sup>16</sup>Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup>Now I urge you, brothers, to take note of those who are causing divisions and obstacles, contrary to the teaching that you have learned, and turn away from them. <sup>18</sup>For ones such as these do not serve our Lord Christ, but their own stomach, and through {their} smooth and flattering speech they deceive the hearts of the innocent. <sup>19</sup>For your obedience reaches to everyone. I rejoice, therefore, over you, but I want you to be wise as to the good, but innocent as to the evil. <sup>20</sup>Now the God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup>Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, greet you. <sup>22</sup>I, Tertius, who wrote this epistle, greet you in the Lord. <sup>23</sup>Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus the brother. <sup>24</sup><sup>[1]</sup> [The grace of our Lord Jesus Christ be with you all. Amen.]

<sup>25</sup>Now to the one who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, having been kept secret for long ages,

<sup>26</sup>but now having been revealed through the prophetic writings, according to the command of the eternal God, to the obedience of faith, having been made known to all the nations,

<sup>27</sup>to the only wise God, through Jesus Christ, to whom {be} the glory to eternity. Amen.

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16:24 <sup>[1]</sup>

# Contributors

Nicholas Alsop  
Scott Bayer  
Larry T Brooks, M.Div., Assemblies of God Theological Seminary  
Matt Carlton  
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages  
Dan Dennison  
Jamie Duguid  
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary  
Michael Francis  
Laura Glassel, MA in Bible Translation  
Jesse Griffin, BA Biblical Studies, MA Biblical Languages  
Jesse Harris  
C. Harry Harriss, M.Div.  
Alrick G. Headley, M.Div., Th.M.  
Bram van den Heuvel, M.A.  
John Huffman  
D. Allen Hutchison, MA in Old Testament, MA in New Testament  
Jack Messarra  
Gene Mullen  
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University  
Timothy Neu, Ph.D. Biblical Studies  
Kristy Nickell  
Tom Nickell  
Elizabeth Oakes, BA in Religious Studies, Linguistics  
Perry Oakes, PhD in Old Testament, MA in Linguistics  
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages  
Ward Pyles, M.Div., Western Baptist Theological Seminary  
Susan Quigley, MA in Linguistics  
Dean Ropp  
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch  
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary  
Peter Smircich, BA Philosophy  
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary  
Leonard Smith  
Suzanna Smith  
Tim Span  
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary  
Maria Tijerina  
David Trombold, M. Div.  
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary  
James Vigen  
Hendrik "Henry" de Vries  
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary  
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)  
Henry Whitney, BA Linguistics  
Benjamin Wright, MA Applied Linguistics, Dallas International University  
Grant Ailie, BA Biblical Studies, M.Div.  
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