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Romans

Chapter 1

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

⁸First, I thank my God through Jesus Christ concerning all of you, because your faith is being proclaimed throughout the whole world. ⁹For God is my witness, whom I serve in my spirit in the gospel of his Son, how I continually make mention of you, ¹⁰always requesting in my prayers if somehow now at last I will be successful by the will of God to come to you. ¹¹For I long to see you so that I may give to you some spiritual gracious gift, to strengthen you, ¹²and that is to be mutually encouraged with you through each other's faith, both yours and mine. ¹³Now 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. ¹⁴I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish. ¹⁵So, as it depends on me, {I am} eager to proclaim the gospel also to you who {are} in Rome.

¹⁶For 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. ¹⁷For the righteousness of God is revealed in it from faith to faith, just as it is written, "But the righteous will live by faith."

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who through unrighteousness are holding back the truth, ¹⁹because that which {is} known about God is visible to them, for God made it visible to them. ²⁰For 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. ²¹For 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. ²²Claiming to be wise, they became foolish, ²³and exchanged the glory of the imperishable God for a likeness of an image of perishable man, and of birds, and of four-footed beasts, and of creeping things.

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

²⁶For this reason, God gave them over to passions of dishonor, for both their females exchanged natural use for those contrary to nature, ²⁷and likewise, the males also, having left the natural use of the female, burned in their lust for one another, male with male producing shameless acts and receiving in themselves the penalty they deserved for their error.

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

merciless. ³²Who, having understood the righteous decree of God, that those who practice such things are deserving of death, they not only do these things, but they also approve of those who practice them.

Chapter 2

¹Therefore, 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. ²But we know that the judgment of God is according to truth upon those who practice such things. ³But 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? ⁴Or do you scorn the riches of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? ⁵But 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, ⁶who will pay back to each according to his deeds: ⁷on the one hand, everlasting life to those who according to endurance of good work are seeking glory and honor and incorruptibility; ⁸but on the other hand, wrath and fierce anger to those who {are} from selfish ambition and who are disobeying the truth but obeying unrighteousness. ⁹Tribulation and distress will be on every human soul that works the evil, to the Jew first, and also to the Greek. ¹⁰But glory and honor and peace will be to everyone who works the good, to the Jew first, and also to the Greek. ¹¹For there is no favoritism with God. ¹²For 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. ¹³For the hearers of the law {are} not righteous before God, but the doers of the law will be declared righteous. ¹⁴For 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. ¹⁵They show the work 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 ¹⁶on the day when God will judge the secrets of men, according to my gospel, through Christ Jesus.

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

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

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

⁵But 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.) ⁶May it never be! Otherwise, how will God judge the world? ⁷But if the truth of God through my lie abounds to his glory, why am I still being judged as a sinner? ⁸And 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.

⁹What then? Are we better off? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. ¹⁰Just as it is written:

“There is none righteous, not even one.

¹¹There is none who understands.

There is none who seeks God.

¹²They all have turned away. They together have become useless.

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

¹³“Their throat {is} an open grave.

Their tongues are always deceiving.

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

¹⁴“Their mouth is full of cursing and bitterness.”

¹⁵“Their feet {are} swift to pour out blood.

¹⁶Destruction and suffering {are} in their paths.

¹⁷And they have not known a way of peace.”

¹⁸“There is no fear of God before their eyes.”

¹⁹Now 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. ²⁰{This is} because not any flesh will be declared righteous by works of law in his sight; for knowledge of sin {is} through law.

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

²⁷Where then {is} the boasting? It is excluded. Through what kind of law? Of the works? No! But through a law of faith. ²⁸For we reckon a man to be justified by faith apart from works of the law. ²⁹Or {is} God of Jews only? {Is he}

not also of Gentiles? Yes, of Gentiles also, ³⁰if, indeed, God {is} one, who will justify the circumcision by faith, and the uncircumcision through the faith.

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

Chapter 4

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

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

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

⁹Then {is} this blessedness to the circumcision, or also to the uncircumcision? For we say, "Faith was counted to Abraham as righteousness." ¹⁰How then was it counted? Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision. ¹¹And 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 that} the righteousness would be counted to them; ¹²and the father of circumcision to those who {are} not only from the circumcision, but to those who also walk in the footsteps of the faith of our father Abraham while uncircumcised.

¹³For 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. ¹⁴For if those from the law {are} heirs, faith has been made empty, and the promise has been nullified. ¹⁵For the law produces wrath, but where there is no law, neither {is there} transgression. ¹⁶For 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, who is the father of us all, ¹⁷just 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; ¹⁸who against hope believed in hope, that he might become the father of many nations, according to what had been said, "So will your seed be." ¹⁹And 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. ²⁰But toward the promise of God, he did not waver in the unbelief, but was strengthened in the faith, having given glory to God, ²¹and having been fully convinced that what he had promised, he is also able to do. ²²And therefore, "it was counted to him as righteousness." ²³Now it was not written only for his sake, that it was counted to him, ²⁴but also for our sake, to whom it is about to be counted, to those who believe in the one who raised Jesus our Lord from the dead, ²⁵who was delivered up for our trespasses and was raised for our justification.

Chapter 5

¹Therefore, having been justified by faith, let us have peace^[1] with God through our Lord Jesus Christ, ²through whom we also have access by faith into this grace in which we stand, and we boast in hope of the glory of God.

³And not only this, but we also boast in our sufferings, knowing that suffering produces endurance; ⁴and endurance, character; and character, hope. ⁵And 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. ⁶For we still being weak, yet at the right time Christ died for the ungodly. ⁷For someone will hardly die on behalf of a righteous man. Perhaps, though, someone might even dare to die on behalf of a good person. ⁸But God proves {his} own love toward us, in that, we still being sinners, Christ died for us. ⁹Much more then, now that we have been justified by his blood, we will be saved through him from the wrath. ¹⁰For if, being enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, will we be saved by his life. ¹¹Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received the reconciliation.

¹²Therefore, just as through one man sin entered into the world, and through sin, death, so also death spread to all men because all sinned. ¹³For until law, sin was in the world, but sin is not charged, being no law. ¹⁴Nevertheless, 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.

¹⁵But not like the trespass, so also {is} the gracious gift. For if by the trespass of the 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 to the many! ¹⁶And the gift {is} not as through the one who sinned. For indeed, the judgment from the one, to condemnation, but the gracious gift from many trespasses, to justification. ¹⁷For 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. ¹⁸So then, as through one trespass to all men to condemnation, so also through one righteous act to all men to justification of life. ¹⁹For 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. ²⁰Now the law came in so that the trespass might increase. But where sin abounded, grace abounded even more, ²¹so that just as sin ruled in death, so also grace might rule through righteousness to everlasting life through Jesus Christ our Lord.

5:1 ^[1] some ancient manuscripts read

Chapter 6

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

¹²Therefore, do not let sin rule in your mortal body, to obey its lusts. ¹³And do not present your members {as} tools of unrighteousness to sin. But present yourselves to God, as living from death, and your members to God {as} tools of righteousness. ¹⁴So sin must not rule over you, for you are not under law, but under grace.

¹⁵What then? Shall we sin because we are not under law, but under grace? May it never be! ¹⁶Do you not know that to what you present yourselves {as} slaves for obedience, you are slaves to what you obey—whether of sin to death, or of obedience to righteousness? ¹⁷But thanks {be} to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching to which you were given. ¹⁸And having been freed from sin, you became enslaved to righteousness. ¹⁹I 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 to sanctification. ²⁰For when you were slaves of sin, you were free with

respect to righteousness. ²¹So what fruit then were you having from the things you are now ashamed of? For the outcome of those things {is} death. ²²But now, having been freed from sin and having been enslaved to God, you have your fruit to sanctification, and the outcome {is} everlasting life. ²³For the wages of sin {is} death, but the gracious gift of God {is} eternal life in Christ Jesus our Lord.

Chapter 7

¹Or 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? ²For 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. ³So 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. ⁴Therefore, 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. ⁵For when we were in the flesh, the sinful passions that were through the law were working in our members to bear fruit to death. ⁶But 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.

⁷What 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." ⁸But sin, having taken opportunity through the commandment, brought about every lust in me. For without law, sin {is} dead. ⁹Now at one time I was alive without law, but the commandment having come, sin came to life again, ¹⁰but I died. And the commandment that was to be life, it was found to be death for me. ¹¹For sin, having taken the opportunity through the commandment, deceived me, and through it, killed me. ¹²So then, the law {is} holy, and the commandment {is} holy and righteous and good.

¹³So 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, producing death in me, so that through the commandment, sin might become sinful beyond measure. ¹⁴For we know that the law is spiritual, but I am fleshly, having been sold into slavery under sin. ¹⁵For what I produce, I do not understand. For what I want, this I do not do. But what I hate, this I do. ¹⁶But if what I do not want, this I do, I agree with the law that {it is} good. ¹⁷But now no longer I produce it, but the sin living in me. ¹⁸For 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 produce the good. ¹⁹For I do not do the good I want; but the evil I do not want, this I do. ²⁰Now if what I do not want, this I do, I no longer produce it, but the sin living in me. ²¹I find, then, this law: the wanting to do good {is} in me, but that evil is present in me. ²²For I rejoice in the law of God with the inner man. ²³But 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. ²⁴I am a miserable man! Who will deliver me from this body of death? ²⁵Thanks 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

¹{There is} therefore now no condemnation for those who {are} in Christ Jesus. ²For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. ³For 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, ⁴so that the righteous deeds of the law might be fulfilled in us, those walking not according to the flesh, but according to the Spirit. ⁵For 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. ⁶For the mind of the flesh {is} death, but the mind of the Spirit {is} life and peace. ⁷{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. ⁸But those existing in the flesh are not able to please God.

⁹However, 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. ¹⁰But if Christ {is} in you, the body {is} dead because of sin, but the Spirit {is} life because of righteousness. ¹¹If 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.

¹²So then, brothers, we are debtors—not to the flesh to live according to the flesh. ¹³For 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. ¹⁴For as many as are being led by the Spirit of God, these are sons of God. ¹⁵For you did not receive again a spirit of slavery to fear, but you received the Spirit of adoption, by which we cry, “Abba, Father!” ¹⁶The Spirit himself bears witness with our spirit that we are children of God. ¹⁷Now 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.

¹⁸For 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. ¹⁹For the eager expectation of the creation waits for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of the one who subjected it, in hope ²¹that also the creation itself will be delivered from bondage to decay into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and labors in pain together until now. ²³Not 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. ²⁴For in hope we were saved. Now hope being seen is not hope. For who hopes for what he sees? ²⁵But if we hope for what we do not see, we wait for it with patience.

²⁶Now 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. ²⁷But 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. ²⁸For we know that for those who love God, God works all things together for good,^[1] for those who are called according to {his} purpose. ²⁹Because 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. ³⁰Now 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.

³¹What then will we say about these things? If God {is} for us, who {is} against us? ³²He 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? ³³Who will bring an accusation against the chosen ones of God? God {is} the one who justifies. ³⁴Who {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. ³⁵Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? ³⁶Just as it is written,

“For your benefit we are killed all day long.

We were considered as sheep for the slaughter.”

³⁷But in all these things we are more than conquerors through the one who loved us. ³⁸For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, ³⁹nor 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.

8:28 ^[1] some older versions read

Chapter 9

¹I tell the truth in Christ. I do not lie—my conscience bearing witness with me in the Holy Spirit—²that for me there is great sorrow and unceasing pain in my heart. ³For 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; ⁴who 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; ⁵of whom {are} the ancestors from whom also Christ {is} with respect to the flesh—he who {is} God over all, blessed to eternity. Amen.

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

¹⁴What then will we say? {There is} no unrighteousness with God{, is there}? May it never be! ¹⁵For 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.” ¹⁶So then, {it is} not of the one who wills, nor of the one who runs, but of God, who shows mercy. ¹⁷For 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.” ¹⁸So then, he has mercy on whom he wishes, but whom he wishes, he makes stubborn.

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

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

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

²⁶And 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.’”

²⁷But 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,

²⁸for the Lord will carry out {his} word on the earth,

completely and without delay.”

²⁹And 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.”

³⁰What will we say then? That the Gentiles, who are not pursuing righteousness, obtained righteousness, but righteousness that {is} by faith. ³¹But Israel, pursuing a law of righteousness, did not attain it through the law. ³²Why? Because {it was} not by faith, but as by works. They stumbled over the stone of stumbling, ³³just 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

¹Brothers, the desire of my heart and {my} request to God {is} for them, for salvation. ²For I testify about them that they have a zeal for God, but not according to knowledge. ³For they do not know the righteousness of God, and seeking to establish {their} own righteousness, they did not submit to the righteousness of God. ⁴For Christ {is} the fulfillment of the law for righteousness for everyone who believes. ⁵For Moses writes about the righteousness that {is} from the law: “The man who has done these things will live by them.” ⁶But the righteousness from faith says this: “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down); ⁷or, ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). ⁸But 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. ⁹For 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. ¹⁰For with the heart one believes to righteousness, and with the mouth one confesses to salvation. ¹¹For the scripture says, “Everyone who believes on him will not be put to shame.” ¹²For there is no difference between Jew and Greek; for the same Lord {is} of all, being rich to all who call upon him. ¹³For everyone who calls on the name of the Lord will be saved. ¹⁴How 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? ¹⁵And 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!”

¹⁶But not all of them obeyed the gospel. For Isaiah says, “Lord, who has believed our message?” ¹⁷So faith {is} by hearing, and hearing through the word of Christ.^[1] ¹⁸But 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.”

¹⁹But 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.”

²⁰Now Isaiah was very bold when he says,

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

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

10:17 ^[1] some ancient manuscripts read

Chapter 11

¹I 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. ²God 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? ³"Lord, they have killed your prophets, they have broken down your altars, and I alone was spared, and they seek my life." ⁴But what does the divine response say to him? "I have reserved for myself 7,000 men who have not bent the knee to Baal." ⁵Even so then, at this present time also there is a remnant according to the choice of grace. ⁶But if by grace, {it is} no longer by works. Otherwise grace would no longer be grace.^[1] ⁷What then? The thing Israel seeks, it did not obtain, but the chosen obtained it, and the rest were hardened, ⁸just as it is written: "God gave them a spirit of dullness, eyes not to see, and ears not to hear, to this very day." ⁹And David says,

"Let their table become for a net and for a trap,

and for a stumbling block and for a retribution for them.

¹⁰Let their eyes be darkened to not see,

and make their backs bend continually."

¹¹I 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. ¹²Now if their transgression {is} riches of the world, and their loss {is} riches of the Gentiles, how much greater {will} their completion {be}? ¹³Now I speak to you Gentiles. As much therefore as I am an apostle to the Gentiles, I glorify my ministry, ¹⁴if somehow I might provoke to jealousy those who {are} of my own flesh and might save some from them. ¹⁵For if their rejection {is} reconciliation of the world, what {is their} acceptance if not life from the dead? ¹⁶Now if the firstfruits {are} holy, the lump of dough also. And if the root {is} holy, the branches also. ¹⁷But 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, ¹⁸do not boast over the branches. But if you boast, you do not support the root, but the root, you. ¹⁹You will say then, "Branches were broken off so that I might be grafted in." ²⁰{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. ²¹For if God did not spare the natural branches, neither will he spare you. ²²See, 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. ²³But they, if they do not continue in {their} unbelief, will be grafted in. For God is able to graft them in again. ²⁴For 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?

²⁵For 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; ²⁶and thus all Israel will be saved, just as it is written:

"From Zion will come the Deliverer.

He will remove ungodliness from Jacob.

²⁷And this {will be} the covenant from me to them,

when I will take away their sins."

²⁸According to the gospel, {they are} enemies for your sake, but according to election, {they are} beloved because of {their} forefathers. ²⁹For the gracious gifts and the calling of God {are} unchangeable. ³⁰For just as you were formerly disobedient to God, but now have received mercy in this disobedience, ³¹thus also, these now have been

disobedient, that by the mercy shown to you, they might also now receive mercy. ³²For God has shut up all into disobedience, in order that he might have mercy on all.

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

³⁴“For who has known the mind of the Lord

or who has become his advisor?

³⁵Or who has first given anything to him,

that he will be repaid by him?”

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

11:6 ^[1]

Chapter 12

¹I 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. ²And 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.

³For 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. ⁴For just as we have many members in one body, but not all the members have the same function, ⁵in the same way, the many are one body in Christ and individually members of each other. ⁶But we have different gracious gifts according to the grace that has been given to us: if prophecy, according to the proportion of {his} faith; ⁷if service, in serving; if the one teaching, in teaching; ⁸if the one encouraging, in encouragement; the one giving, in generosity; the one leading, in diligence; the one showing mercy, with cheerfulness.

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

²⁰“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.”

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

Chapter 13

¹Let every soul be subject to governing authorities, for there is no authority except from God, and the ones that exist are appointed by God. ²Therefore, the one who resists that authority opposes the command of God, and the

ones who oppose it will bring judgment on themselves. ³For 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, ⁴for 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. ⁵Therefore, {it is} necessary to subject yourselves, not only because of the wrath, but also because of conscience. ⁶For because of this you pay taxes also; for they are servants of God, attending continually to this very thing. ⁷Pay back to everyone what {is} owed to them: tax to whom tax, toll to whom toll, fear to whom fear, honor to whom honor.

⁸Owe no one anything, except to love one another, for the one who loves {his} neighbor has fulfilled the law. ⁹For 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 word: "Love your neighbor as yourself." ¹⁰Love does not work harm to a neighbor; therefore, love {is} the fulfillment of the law.

¹¹And this, knowing the time, that {it is} already the season for you^[1] to awake from sleep. For now our salvation {is} nearer than when we believed. ¹²The 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. ¹³Let 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. ¹⁴But put on the Lord Jesus Christ, and make no provision for the flesh, for lusts.

13:11 ^[1] some ancient manuscripts read

Chapter 14

¹But receive the one who is weak in faith, not for passing judgment on opinions. ²One person believes to eat anything, but the one who is weak eats vegetables. ³Let 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. ⁴Who 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. ⁵One person judges day from day, but another person judges every day. Let each one be convinced in {his} own mind. ⁶The one who regards the day, regards 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. ⁷For none of us lives for himself, and none dies for himself. ⁸For 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. ⁹For to this purpose Christ died and lived again, that he might be Lord of both the dead and of the living. ¹⁰But 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. ¹¹For it is written,

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

and every tongue will confess to God."

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

¹³Therefore, 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. ¹⁴I 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. ¹⁵For 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.

¹⁶So do not allow your good to be spoken of as evil. ¹⁷For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. ¹⁸For the one who serves Christ in this way {is} acceptable to God and approved by men. ¹⁹So then, let us pursue the things of peace and the things that build up one another. ²⁰Do 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. ²¹{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.^[1] ²²The faith that you have, keep to yourself before God.

Blessed {is} the one who does not condemn himself by what he approves. ²³But the one who doubts is condemned if he eats, because {it is} not from faith. And everything that {is} not from faith is sin.

14:21 ^[1]

Chapter 15

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

⁷Therefore, receive one another, just as Christ also received you, to the glory of God. ⁸For 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, ⁹and 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."

¹⁰And again it says,

"Rejoice, you Gentiles, with his people."

¹¹And again,

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

¹²And 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."

¹³Now 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.

¹⁴But 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. ¹⁵But I wrote more boldly to you about some things as reminding you, through the grace having been given me by God, ¹⁶for 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. ¹⁷Therefore, in Christ Jesus I have reason to boast of things pertaining to God. ¹⁸For I will not dare to speak anything which Christ has not worked through me for the obedience of the Gentiles—by word and deed, ¹⁹in 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; ²⁰but 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. ²¹But just as it is written:

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

²²Therefore, I was also hindered many times from coming to you. ²³But now, no longer having any place in these regions, and having a longing for many years to come to you, ²⁴whenever 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. ²⁵But now I am going to Jerusalem, ministering to the saints. ²⁶For Macedonia and Achaia were pleased to make a certain contribution to the poor of the saints in Jerusalem. ²⁷Indeed, 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. ²⁸Therefore, when I have completed this and have sealed this fruit to them, I will go through you to Spain. ²⁹But I know that coming to you, I will come in the fullness of the blessing of Christ.

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

Chapter 16

¹Now I commend to you Phoebe our sister, also being a servant of the church in Cenchrea, ²in 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.

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

¹⁷Now 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. ¹⁸For 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. ¹⁹For 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. ²⁰Now the God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

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

²⁵Now 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,

²⁶but 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,

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

16:24 ^[1]

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