

unfoldingWord® Literal Text

v92

Romans

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Romans

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

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

[16] For I am not ashamed of the gospel, for it is the power
of God for salvation to all the ones believing, both to the
Jew first and to the Greek. [17] For the righteousness of God
is revealed in it from faith to faith, just as it is written, "But
the righteous one will live by faith."

[18] For the wrath of God is revealed from heaven against
all ungodliness and unrighteousness of men, the ones holding
back the truth in unrighteousness, [19] because that which *is*
known about God is visible to them, for God made it visible
to them. [20] For his invisible qualities, both his eternal power
and divine nature, are clearly seen from the creation of
the world, being understood by the things that have been
made. So they are without excuse. [21] For having known
God, they did not glorify *him* as God, nor did they give *him*
thanks. Instead, they became futile in their thoughts, and
their senseless heart was darkened. [22] Claiming to be wise
ones, they became foolish, [23] and 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.

[24] Therefore, God gave them over to the lusts of their hearts
for uncleanness, to dishonor their bodies among themselves;
[25] 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.

[26] For this reason, God gave them over to passions of
dishonor, for both their females exchanged the natural use
for that *which is* contrary to nature, [27] and 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 which was
necessary for their perversion.

[28] And just as they did not approve of having God in
their full awareness, God gave them over to a disapproved
mind, to do the things that are not proper, [29] filled with
all unrighteousness, wickedness, covetousness, *and* malice,
they are full of envy, murder, strife, deceit, *and* evil intent.
They are gossips, [30] slanderers, haters of God, insolent,
arrogant, boastful, inventors of evil things, disobedient
to parents, [31] senseless, faithless, heartless, *and* merciless.
[32] Who, having fully known the righteous decree of God,
that the ones practicing such things are worthy of death,
they not only do these things, but they also give consent to
the ones practicing them.

2 Therefore, you are without excuse, O man—everyone
judging—for in that which you judge the other you
condemn yourself; for you, the one judging practice the
same things. [2] Now we know that the judgment of God is
according to truth against the ones practicing such things.
[3] But do you think this, O man, the one judging the ones
practicing such things and you are doing the same things, that
you will escape from the judgment of God? [4] Or do you scorn
the wealth of his kindness and forbearance and patience, not
knowing that the kindness of God leads you to repentance?
[5] 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, [6] who
will pay back to each one according to his deeds: [7] Indeed,
eternal life to the ones, according to endurance of good
work, seeking glory and honor and incorruptibility, [8] but to
the ones from selfish ambition indeed being disobedient to
the truth and becoming obedient to unrighteousness, wrath
and anger. [9] Tribulation and distress *will be* on every soul of
man that produces the evil, both to the Jew first and to the
Greek. [10] But glory and honor and peace will be to everyone
working the good, both to the Jew first and to the Greek.
[11] For there is no favoritism with God. [12] For as many as have
sinned without the law will also perish without the law,
and as many as have sinned with the law will be judged by
the law. [13] For the hearers of the law *are* not righteous with
God, but the doers of the law will be justified. [14] For when
Gentiles, the ones not having the law, do by nature the things
of the law, they, not having the law, are a law to themselves,
[15] who show the work of the law written in their hearts, their
conscience bearing witness, the thoughts between themselves
both accusing or even defending them [16] on the day when
God will judge the secrets of men, according to my gospel,
through Christ Jesus.

[17] But if you name yourself a Jew and rely upon the law
and boast in God, [18] and know his will and approve of the
things that are excellent, being instructed from the law;
[19] and you have become confident that you are a guide to
blind men, a light to the ones in darkness, [20] an instructor of
foolish men, a teacher of little children, having in the law the
form of the knowledge and of the truth, [21] then you, the one
teaching another, do you not teach yourself? You, the one
preaching not to steal, do you steal? [22] You, the one saying
not to commit adultery, do you commit adultery? You, the
one abhorring idols, do you rob temples? [23] You, who boast

in the law, do you dishonor God through the transgression
of the law? 24 For “the name of God is blasphemed among
the Gentiles because of you,” just as it is written. 25 For
circumcision indeed benefits if you practice the law, but if
you are a transgressor of the law, your circumcision has
become uncircumcision. 26 If, then, the uncircumcision keeps
the requirements of the law, will not his uncircumcision be
considered as circumcision? 27 And the uncircumcision by
nature, fulfilling the law, will judge you who *are*, through
letter and circumcision, a transgressor of the law! 28 For he
is not a Jew who *is* one visibly, neither is this circumcision
visible in the flesh, 29 but the Jew in secret *is*, and circumcision
is of the heart in the Spirit, not in the letter; whose the praise
is not from men but from God.

3 What then *is* the advantage of the Jew, or what *is* the
benefit of the circumcision? 2 Great in every way! For
indeed first, that they were entrusted with the sayings of
God. 3 For what if some were unfaithful? Their unfaithfulness
will not nullify the faithfulness of God, will it? 4 May it never
be! Instead, let God be true, but every man a liar. Just as it
is written, “So that you might be justified in your words and
you will prevail when you are judged.”
5 But if our unrighteousness commends the righteousness of
God, what will we say? God *is* not unrighteous for imposing
his wrath, *is he*? (I speak according to men.) 6 May it never
be! Otherwise, how will God judge the world? 7 But if the
truth of God through my lie abounds to his glory, why am
I still being judged as a sinner? 8 And not (just as we are
blasphemed and just as some affirm us to say), “Let us do
the evil things, so that the good things may come”?—whose
judgment is just.
9 What then? Are we better off? Not at all. For we have
already accused both Jews and Greeks, all of them, of being
under sin. 10 Just as it is written:

“There is none righteous, not even one.
11 There is none who understands.
There is none who seeks out God.
12 All of them turned away. They together became useless.
There is none doing kindness—there is not even one.”

13 “Their throat *is* an opened grave.
They keep deceiving with their tongues.
The poison of asps *is* under their lips,”

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

15 “Their feet *are* swift to pour out blood.
16 Destruction and suffering *are* in their ways.
17 And they do not know a way of peace.”

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

19 Now we know that as many things as the law says, it
speaks to the ones with the law, so that every mouth may
be shut and all the world may become accountable to God
20 because not any flesh will be justified by works of law
before him; for full awareness of sin *is* through law.
21 But now, apart from the law, the righteousness of God
has been made visible, being witnessed by the Law and
the Prophets; 22 but the righteousness of God *is* through
faith in Jesus Christ for all the ones believing, for there is
no distinction. 23 For all sinned and fall short of the glory
of God, 24 being justified freely by his grace through the
redemption that *is* in Christ Jesus; 25 whom God presented *as*
a propitiation through faith in his blood for a demonstration
of his righteousness, because of the overlooking of the sins
that happened previously 26 in 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.
27 Where then *is* the boasting? It is excluded. Through
what kind of law? Of the works? No! But through a law of
faith. 28 For we reckon a man to be justified by faith apart
from works of the law. 29 Or *is he* God of Jews only? *Is he*
not also of Gentiles? Yes, also of Gentiles, 30 if, indeed, God
is one, who will justify the circumcision by faith and the
uncircumcision through the *same* faith. 31 Do we then nullify
the law through the *same* faith? May it never be! Instead,
we uphold the law.

4 What then will we say that Abraham, our forefather
according to the flesh, has discovered? 2 For if Abraham
was justified by works, he has a boast, but not before God.
3 For what does the scripture say? “And Abraham believed
God, and it was credited to him as righteousness.” 4 Now to
the one working, the wage is not credited according to grace,
but according to obligation. 5 Now to the one not working,
but believing on the one justifying the ungodly, his faith is
credited as righteousness. 6 Even as David also speaks *of* the
blessedness of the man to whom God credits righteousness
apart from works:

7 “Blessed *are those* whose lawless deeds
have been forgiven,
and whose sins have been covered.
8 Blessed *is* a man whose sin the Lord does
certainly not count.”

9 Then *is* this blessedness upon the circumcision, or also upon
the uncircumcision? For we say, “His faith was credited to
Abraham as righteousness.” 10 How then was it credited?
Being in circumcision, or in uncircumcision? *It was* not in
circumcision, but in uncircumcision. 11 And he received the
sign of circumcision, a seal of the righteousness of the faith
that *he had* in his uncircumcision so that he would be the
father of all the ones believing through uncircumcision, so
that the righteousness would be credited to them; 12 and the
father of circumcision to the one *being* not only from the
circumcision, but to the ones also following in the steps of
the faith of our father Abraham in uncircumcision.
13 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. 14 For if the heirs *are* from the
law, the faith has been emptied, and the promise has been
nullified. 15 For the law brings about wrath, but where there
is no law, neither *is there* transgression. 16 For this reason
it is by faith, in order that *it may be* according to grace,
so that the promise might be certain to all the seed—not
only to the one from the law, but also to the one from the
faith of Abraham, who is the father of us all, 17 just as it is
written, “I have appointed you the father of many nations,”
in the presence of God whom he trusted, the one making the
dead ones live and calling the things not existing as existing;
18 who against hope believed on the basis of hope so that
he might become the father of many nations according to
what *was* said, “So will your seed be.” 19 And not weakening

in the faith, he considered his own body as already being
dead (being about a hundred years old)—and the deadness
of the womb of Sarah. 20 But toward the promise of God,
he did not waver in unbelief, but was strengthened in the
faith, having given glory to God, 21 and having been fully
convinced that what he had promised, he is also able to do.
22 And therefore, "it was credited to him as righteousness."
23 Now it was not written only for his sake, "It was credited
to him," 24 but also for our sake, to whom it is about to
be credited, to the ones believing in the one having raised
Jesus our Lord from the dead ones, 25 who was given up for
the sake of our trespasses and was raised for the sake of our
justification.

5 Therefore, having been justified by faith, let us have
peace[a] with God through our Lord Jesus Christ, 2 through
whom we also have access by this faith into this grace in
which we stand, and we boast on the basis of hope of the
glory of God. 3 And not only this, but we also boast in our
sufferings, knowing that this suffering produces endurance;
4 and this endurance, character; and this character, hope.
5 And that hope does not disappoint, because the love of God
has been poured into our hearts through the Holy Spirit, the
one given to us. 6 For we still being weak, yet at the right
time Christ died on behalf of ungodly ones. 7 For someone
will hardly die on behalf of a righteous *person*. Perhaps,
though, someone might even dare to die on behalf of the
good *person*. 8 But God demonstrates his own love toward us,
in that, we still being sinners, Christ died for us. 9 Much more
then, having now been justified by his blood, we will be
saved through him from the wrath. 10 For 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. 11 Not only this, but we also are boasting in God
through our Lord Jesus Christ, through whom we now have
received the reconciliation.

12 For this reason, just as through one man sin entered
into the world, and through sin, death, so also death spread
to all men, because of which all sinned. 13 For until law,
sin was in the world, but sin is not charged, *there* being no
law. 14 Nevertheless, death ruled from Adam until Moses,
even over the ones not having sinned in the likeness of the
transgression of Adam, who is a pattern of the one coming.

15 But 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 grace that *is* of the
one man, Jesus Christ, abound to the many! 16 And the gift
is not as through one who sinned. For indeed, the judgment
from one, to condemnation, but the gracious gift from many
trespasses, to justification. 17 For if, by the trespass of the
one, death ruled through the one, how much more will the
ones receiving the abundance of the grace and the gift of the
righteousness rule in life through the one, Jesus Christ. 18 So
then, as through one trespass to all men *led* to condemnation,
so also through one righteous act to all men *led* to justification
of life. 19 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 ones. 20 Now the
law slipped in so that the trespass might increase. But where
the sin increased, the grace abounded even more 21 so that
just as sin ruled in death, so also grace might rule through
righteousness to everlasting life through Jesus Christ our
Lord.

6 What then will we say? Should we continue in the sin
so that the grace might increase? 2 May it never be! We
who died to sin, how will we still live in it? 3 Or do you not
know that as many as were baptized into Christ Jesus were
baptized into his death? 4 We were buried, then, with him
through the baptism into his death so that just as Christ was
raised from dead ones through the glory of the Father, so also
we in newness of life might walk. 5 For if we have become
planted together in the likeness of his death, we will also
certainly become *part of* the resurrection; 6 knowing this, that
our old man was crucified together *with him* in order that
the body of sin might be nullified, *for it* to no longer enslave
us to the sin. 7 For the one having died has been freed from
the sin. 8 But if we died together with Christ, we believe that
we will also live together with him, 9 knowing that Christ,
having been raised from dead ones, no longer dies; death no
longer is lord over him. 10 For that which he died, he died
to sin once and never again. But what he lives, he lives to
God. 11 In the same way, you also must consider yourselves
to be dead indeed to sin, but alive to God in Christ Jesus.

12 Therefore, do not let sin rule in your mortal body, to
obey its lusts. 13 And do not keep presenting your members
as tools of unrighteousness to sin. But present yourselves to
God, as living from dead ones, and your members *as* tools of
righteousness to God. 14 For sin must not be lord over you,
for you are not under law, but under grace.

15 What then? Should we sin because we are not under
law, but under grace? May it never be! 16 Do you not know
that to what you keep presenting yourselves *as* slaves for
obedience, you become slaves to what you obey—whether of
sin *leading* to death, or of obedience *leading* to righteousness?
17 But thanks *be* to God that you were slaves of sin, but
you listened from the heart to the pattern of teaching that
you were given over to. 18 And having been freed from
sin, you became enslaved to righteousness. 19 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, so now present your members
as slaves to righteousness *leading* to sanctification. 20 For
when you were slaves of sin, you were free with respect to
righteousness. 21 So what fruit were you then having because
of which things you are now ashamed? For the outcome of
those things *is* death. 22 But now, having been freed from sin
and having been enslaved to God, you have your fruit *leading*
to sanctification, and the outcome *is* eternal life. 23 For the
wages of sin *is* death, but the gracious gift of God *is* eternal
life in Christ Jesus our Lord.

7 Or do you not know, brothers (for I am speaking to those
knowing the law), that the law is lord of the man for as
long as he lives? 2 For the married woman remains bound
by law to the living husband, but if the husband dies, she
has been released from the law of the husband. 3 So then,
the husband being alive, if she becomes *married* to another
husband, she will be titled an adulteress. But if the husband
dies, she is free from the law, so that she is not an adulteress,
having become *married* to another husband. 4 So then, my
brothers, you yourselves were also made dead to the law
through the body of Christ so that you might become *married*

[a] Instead of *let us have,* some ancient manuscripts read *we have.*

to another, to the one having been raised from dead ones, in order that we might produce fruit for God. 5 For when we were in the flesh, the sinful passions that *were* through the law were working in our members to produce fruit for death. 6 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.

7 What then will we say? *Is* the law sin? May it never be! But I would not have known sin, if not through the law. For I would not have known the covetousness unless the law said, "You will not covet." 8 But sin, having taken opportunity through the commandment, produced all covetousness in me. For apart from law, sin *is* dead. 9 Now at one time I was alive without law, but the commandment having come, sin came to life again, 10 and I died. And the commandment that *was* for life, it was found *to be* for death to me. 11 For sin, having taken the opportunity through the commandment, deceived me, and through it, killed *me*. 12 So then, the law *is* indeed holy, and the commandment *is* holy and righteous and good.

13 Therefore, 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. 14 For we know that the law is spiritual, but I myself am fleshly, sold into slavery under sin. 15 For what I produce, I do not understand. For what I do not want, this I practice. But what I hate, this I do. 16 But if what I do not want, this I do, I agree with the law that *it is* good. 17 But now no longer I myself produce it, but the sin living in me! 18 For I know that there does not live in me, (that is, in my flesh), good. For the wanting is present in me, but the producing of the good *is* not. 19 For I do not do the good I want; but the evil I do not want, this I practice. 20 Now if what I do not want, this I do, I myself no longer produce it, but the sin living in me. 21 I find, then, this law in me, the one wanting to do good, that evil is present in me. 22 For I delight in the law of God with the inner man. 23 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. 24 I am a miserable man! Who will rescue me from the body of this death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve with the mind the law of God, but with the flesh, the law of sin.

8 *There is* therefore now no condemnation at all for the ones in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus set you free from the law of sin and death. 3 For what the law *was* unable *to do*, in that it was weak through the flesh, God *did*, having sent his own Son in the likeness of sinful flesh and for the sake of sin, he condemned sin in the flesh, 4 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. 5 For those existing according to the flesh set their minds on the things of the flesh, but those according to the Spirit, *on* the things of the Spirit. 6 For the mindset of the flesh *is* death, but the mindset of the Spirit *is* life and peace; 7 because the mindset of the flesh *is* hostility toward God, for it does not subject itself to the law of God, for it is not able *to do so*. 8 But those existing in the flesh are not able to be pleasing to God. 9 However, you yourselves are not in the flesh but in the Spirit, since indeed the Spirit of God lives in you. But if someone does not have the Spirit of Christ, this one is not of him. 10 But if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. 11 If indeed the Spirit of the one having raised Jesus from dead ones lives in you, the one having raised Christ Jesus from dead ones will also make alive your mortal bodies through his Spirit living in you.

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

18 For I consider that the sufferings of this present time *are* not worthy *to be compared* with the glory that is going to be revealed to us. 19 For the eager expectation of the creation is eagerly expecting the revelation of the sons of God. 20 For to the futility the creation was subjected, not willingly, but because of the one having subjected it, on the basis of hope 21 that also the creation itself will be freed from the slavery of the decay into the freedom of the glory of the children of God. 22 For we know that all the creation groans and labors in pain together until now. 23 Not only that, but also we, having the firstfruits of the Spirit—even we ourselves groan within ourselves, eagerly expecting our adoption, the redemption of our body. 24 For in this hope we were saved. Now hope being seen is not hope. For who hopes for what he sees? 25 But if we hope for what we do not see, with endurance we are eagerly expecting *it*.

26 Now in the same way, the Spirit also helps in our weakness. For the thing for which we should pray as we ought, we do not know, but the Spirit himself intercedes with inexpressible groans. 27 But the one searching the hearts knows what *is* the mindset of the Spirit, because he intercedes on behalf of the saints in accordance with God. 28 And we know that for the ones loving God, God works all things together for good,[a] for the ones being called according to his purpose. 29 Because those whom he foreknew, he also predestined *to be* a similar form to the image of his Son so that he might be the firstborn among many brothers. 30 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.

31 What then will we say to these things? If God *is* for us, who *is* against us? 32 He who indeed did not spare his own Son, but gave him up on behalf of us all, how will he not also with him freely give us all things? 33 Who will bring an accusation against God's elect? God *is* the one justifying. 34 Who *is* the one condemning? Christ Jesus *is* the one having died—but more *than that*, having been raised[b], who also is at the right hand of God—the one also interceding on our behalf. 35 Who will separate us from the love of Christ?[c] Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? 36 Just as it is written,

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[a] Instead of *God works all things together for good,* some older versions read *all things work together for good.* [b] Some ancient manuscripts add *from the dead,* [c] Rather than *of Christ,* some ancient manuscripts read *of God*

"For your sake we are being put to death
the whole day *long*.
We were considered as sheep for slaughter."

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

9 I speak truth in Christ. I do not lie—my conscience
bearing witness with me in the Holy Spirit— 2 that for
me there is great sorrow and unceasing pain in my heart.
3 For I could wish myself to be accursed, *separated* from Christ
for the sake of my brothers, those of my own race according
to the flesh; 4 who are Israelites, of whom *is* the adoption,
and the glory, and the covenants, and the law-giving, and the
service, and the promises; 5 of whom *are* the fathers, and from
whom *is* the Christ—(that *is*, according to the flesh)—the
one who *is* over all, blessed God to eternity. Amen.
6 But *it is* not such a thing that the word of God has failed.
For not all the ones from Israel, these *are* Israel. 7 Neither
that all the children are seed of Abraham. But, "In Isaac your
seed will be called." 8 That is, the children of the flesh, these
are not children of God. But the children of the promise are
considered as seed. 9 For this *is* the word of promise: "At this
time I will come, and a son will be to Sarah." 10 Now, not
only this, but Rebekah also having conceived from one *man*,
our father Isaac— 11 for not yet having been born, nor indeed
having done anything good or bad, so that the purpose of
God according to election might endure, 12 not by works,
but by the one calling—it was said to her, "The older will be
enslaved to the younger." 13 *It is* just as it is written: "Jacob
I loved, but Esau I hated."
14 What then will we say? *There is* no unrighteousness
with God*, is there*? May it never be! 15 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."
16 So then, *it is* not of the one willing, nor of the one running,
but of God, the one having mercy. 17 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." 18 So then, he has
mercy on whom he wills, but whom he wills, he hardens.
19 You will say then to me, "Why then does he still find
fault? For who has ever withstood his will?" 20 O man, who
indeed are you, the one answering against God? The one
molded will not say to the one having molded *it*, "Why did
you make me this way?" will it? 21 Or does the potter not
have authority over the clay to make from the same lump not
only what *is* a vessel for honor, but also what *is* for dishonor?
22 But *what* if God, willing to demonstrate his wrath and to
make his power known, endured with much patience vessels
of wrath prepared for destruction; 23 and so that he might
make known the wealth of his glory upon vessels of mercy,
which he prepared beforehand for glory— 24 even us whom
he called, not only from the Jews, but also from the Gentiles?
25 As he says also in Hosea:

"I will call those *who were* not my people, 'my people,'
and the one not loved, 'Beloved.'
26 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.'"

27 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,
28 for the Lord will carry out his word on the earth,
finishing *it* and cutting *it* short."
29 And just as Isaiah has said beforehand,
"If the Lord of hosts did not leave us a seed,
we would have become like Sodom,
and we would have been made like Gomorrah."

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

"Behold, I place in Zion a stone of stumbling
and a rock of offense,
and the one believing on it will not be ashamed."

10 Brothers, the good pleasure of my heart and my
prayer to God *is* on behalf of them for salvation.
2 For I testify about them that they have a zeal of God, but
not according to full knowledge. 3 For not knowing about
the righteousness of God, and seeking to establish their
own righteousness, they did not submit themselves to the
righteousness of God. 4 For Christ *is* the completion of the
law for righteousness for everyone who believes. 5 For Moses
writes *about* the righteousness that *is* from the law: "The
man having done these things will live by it." 6 But the
righteousness by faith says thus, "Do not say in your heart,
'Who will ascend into heaven?'" (that is, to bring Christ
down); 7 or, "Who will descend into the abyss?" (that is, to
bring Christ up from dead ones). 8 But what does it say?
"The word is near you, in your mouth and in your heart."
This is the word of faith, which we proclaim. 9 For if
with your mouth you confess, "Jesus *is* Lord," and believe in
your heart that God raised him from dead ones, you will be
saved. 10 For with the heart one believes to righteousness,
and with the mouth one confesses to salvation. 11 For the
scripture says, "Everyone who believes on him will not be
put to shame." 12 For there is no distinction between Jew
and Greek; for the same Lord *is* of all, being rich to all the
ones calling on him. 13 For "all, whoever calls on the name
of the Lord, will be saved." 14 How then would they call on
him in whom they have not believed? And how would they
believe in *him* whom they have not heard? And how would
they hear without someone preaching? 15 And how would
they preach, unless they would be sent? Just as it is written,
"How beautiful *are* the feet of the ones proclaiming good
news *of* good things!"
16 But not all of them obeyed the gospel. For Isaiah says,
"Lord, who has believed our report?" 17 So this faith *is* by
hearing, and this hearing through the word of Christ.[a] 18 But
I say, "Did they certainly not hear?" Yes, indeed.

[a] Instead of *Christ,* some ancient manuscripts read *God.*

"Their sound went out into all the earth,
and their words to the ends of the world."

19 But I say, "Did Israel certainly not know?" First Moses says,

"I myself will provoke you to jealousy by a non-nation;
by means of a senseless nation, I will provoke
you to anger."

20 Now Isaiah is very bold, and he says,

"I was found by the ones not seeking me;
I appeared to the ones not asking for me."

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

11 I say then, God did not reject his people, did he?
May it never be! For I myself also am an Israelite,
from the seed of Abraham, of the tribe of Benjamin. 2 God
did not reject his people, whom he foreknew. Or do you not
know what the scripture says about Elijah, how he pleads
with God against Israel? 3 "Lord, they killed your prophets,
they tore down your altars, and I alone was left behind, and
they seek my life." 4 But what does the divine response say
to him? "I have reserved for myself 7,000 men who have not
bent a knee to Baal." 5 In the same way, then, at this present
time also there is a remnant according to the election of
grace. 6 But if by grace, *it is* no longer by works. Otherwise
this grace becomes no longer grace. [a]7 What then? The thing
Israel diligently seeks, this it did not obtain, but the elect
obtained, and the rest *of them* were hardened, 8 just as it is
written: "God gave them a spirit of dullness, eyes not to see,
and ears not to hear, until this very day." 9 And David says,

"Let their table become for a net and for a trap,
and for a stumbling block and for a retribution to them.
10 Let their eyes be darkened to not see,
and make their backs bend continually."

11 I say then, "They did not stumble so that they might fall,
did they?" May it never be! Instead, by their transgression,
this salvation *is* to the Gentiles, in order to provoke them
to jealousy. 12 Now if their transgression *is* wealth of the
world, and their loss *is* wealth of the Gentiles, how much
more *will* their fullness *be*? 13 Now I am speaking to you the
Gentiles. As much therefore as I myself am an apostle to
the Gentiles, I glorify my ministry, 14 if somehow I might
provoke to jealousy my own flesh and might save some from
them. 15 For if their rejection *is* reconciliation of the world,
what *is their* acceptance if not life from dead ones? 16 Now if
the firstfruits *is* holy, the lump *of dough* also. And if the root
is holy, the branches also. 17 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, 18 do not boast over the branches.
But if you boast, you yourself do not support the root, but
the root, you. 19 You will say then, "Branches were broken
off so that I myself might be grafted in." 20 *That is* true. They
were broken off in unbelief, but you yourself stand firm in
faith. Do not think arrogant things, but fear! 21 For if God
did not spare of the natural branches, neither will he spare
of you. 22 See, then, the kindness and the severity of God:
severity on the ones having fallen, but kindness of God on
you, if you continue in his kindness. Otherwise you yourself
also will be cut off. 23 But those, if they do not continue in
their unbelief, will be grafted in. For God is able to graft
them in again. 24 For if you from what *is* by nature a wild
olive tree were cut off, 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?

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

"From Zion will come the Deliverer.
He will turn away ungodly things from Jacob.
27 And this *will be* for them the covenant with me,
when I take away their sins."

28 Indeed, according to the gospel, *they are* enemies for your
sake, but according to election, *they are* beloved for the sake
of their forefathers. 29 For the gracious gifts and the calling
of God *are* without regret. 30 For just as you yourselves were
formerly disobedient to God, but now were shown mercy
in the disobedience of these, 31 thus also, these now were
disobedient in your mercy so that they might also now be
shown mercy. 32 For God shut up all *people* into disobedience
in order that he might show mercy on all the *people*.

33 O, the depth of the wealth 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?"
35 Or, "Who gave to him,
that he should be repaid by him?"

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

12 I urge you therefore, brothers, by the compassions
of God, to present your bodies a living sacrifice,
holy, well-pleasing to God, which *is* your reasonable service.
2 And do not be conformed to this age, but be transformed
by the renewal of the mind, so that you can approve what
is the good and well-pleasing and perfect will of God.

3 For I say, through the grace 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. 4 For
just as we have many members in one body, but not all the
members have the same function, 5 in the same way, we, the
many, are one body in Christ and the *body* individually *are*
members of one other. 6 But we have different gracious gifts
according to the grace given to us: if prophecy, according
to the proportion of his faith; 7 if service, in the service; if
the one teaching, in the teaching; 8 if the one encouraging,
in the encouragement; the one giving, in generosity; the

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[a] Some old copies add *But if it is by works, then is it no more grace; otherwise work is no more work.*

one leading, in diligence; the one showing mercy, with cheerfulness.

9 *Let* love *be* without hypocrisy, abhorring the wicked,
holding on to the good; 10 in brotherly love, affectionate to
one another; in honor, outdoing one another; 11 in diligence,
not lazy; in the spirit, being eager; serving the Lord; 12 in hope,
rejoicing; in suffering, being patient; in prayer, persisting;
13 in the needs of the saints, sharing; pursuing the hospitality.
14 Bless the ones persecuting you; bless and do not curse; 15 to
rejoice with those rejoicing; to weep with those weeping;
16 thinking the same thing toward one another, not thinking
the high things, but accepting the lowly ones. Do not be
wise in yourselves; 17 paying back to no one evil for evil;
giving careful thought to good things in the sight of all men;
18 if possible, what *is* from you, living at peace with all men;
19 not avenging yourselves, beloved, but give way to *God's*
wrath, for it is written, "'Vengeance *is* for 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."

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

13 Let every soul be subject to governing authorities,
for there is no authority except from God, and the
existing *authorities* are appointed by God. 2 So then, the one
resisting that authority has opposed the command of God,
and the ones who have opposed it will bring judgment on
themselves. 3 For rulers are not a terror to the good deed, but
to the evil *deed*. Now do you want to not fear the authority?
Do the good, and you will have praise from it, 4 for he is a
servant of God to you for the good. But if you do the evil,
fear; for he does not carry the sword in vain, for he is a
servant of God, an avenger for wrath on the one practicing
the evil. 5 Therefore, *it is* necessary to be subjected not only
because of the wrath, but also because of the conscience.
6 For because of this you pay taxes also; for they are servants
of God, persisting in this very thing. 7 Pay back to everyone
your obligations: tax to whom tax, toll to whom toll, fear to
whom fear, honor to whom honor.

8 Owe nothing to no one, except to love one another,
for the one loving his neighbor has fulfilled the law. 9 For
this: "You shall not commit adultery, you shall not kill,
you shall not steal, you shall not covet," and if any other
commandment, it is summed up in this word: "You shall
love your neighbor as yourself." 10 Love for a neighbor does
not work evil. Therefore, love *is the* fulfillment of the law.

11 And this, knowing the time, that *it is* already the hour
for you[a] to awake from sleep. For now our salvation *is* nearer
than when we believed. 12 The night advanced, and the day
has come near. Let us therefore put off the works of the
darkness, and let us put on the weapons of the light. 13 Let
us walk decently, as in the day, not in drunken celebrations
or drunkenness, not in sexual immorality and uncontrolled
lust, not in strife and jealousy. 14 But put on the Lord Jesus
Christ and make no forethought with regard to desires of
the flesh.

14 Now accept the one being weak in the faith, not for
passing judgments on opinions. 2 One person believes
to eat anything, but the one being weak eats vegetables.
3 Let the one eating not despise the one not eating, and let
the one not eating not judge the one eating. For God has
accepted him. 4 Who are you, the one judging a household
slave 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. 5 Indeed, one *person* judges day from day,
but another person judges every day *alike*. Let each one be
fully convinced in his own mind. 6 The one regarding the
day, regards it for the Lord; and the one eating, eats for the
Lord, for he gives thanks to God, and the one not eating,
does not eat for the Lord; he also gives thanks to God. 7 For
none of us lives for himself, and none dies for himself. 8 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. 9 For to this *purpose* Christ died and lived
again, so that he might be Lord of both dead ones and of
living ones. 10 But you, why do you judge your brother? And
you also, why do you despise your brother? For we will all
present ourselves before the judgment seat of God. 11 For it
is written,

"'As I live,' says the Lord, 'to me every knee will bend,
and every tongue will confess to God.'"

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

13 Therefore, let us no longer judge one another, but rather
judge this: to not place a stumbling block for the brother or
a trap. 14 I know and am persuaded in the Lord Jesus, that
nothing *is* unclean by itself, except to the one considering
anything to be unclean, for that one *it is* unclean. 15 For
if because 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. 16 So do not allow your good
to be blasphemed. 17 For the kingdom of God is not food and
drink, but righteousness and peace and joy in the Holy Spirit.
18 For the one serving Christ in this way *is* well-pleasing to
God and approved by men. 19 So then, let us pursue the things
of peace and the things of the building up for one another.
20 Do not tear down the work of God on account of food. All
things *are* indeed clean, but *it is* evil for the man who eats
with a stumbling block. 21 *It is* good not to eat meat, nor to
drink wine, nor *anything* by which your brother stumbles [or
is offended or becomes weak].[b] 22 The faith that you yourself
have, keep according to yourself before God. Blessed *is* the
one not judging himself in what he approves. 23 But the one
passing judgment is condemned if he eats, because *it is* not
from faith. And all that *is* not from faith is sin.

15 Now we, being able, ought to bear the weaknesses of
the ones being unable, and not to please ourselves.
2 Let each of us please his neighbor for his good, toward
his building up. 3 For even Christ did not please himself.
Instead, just as it is written, "The insults of the ones insulting
you fell on me." 4 For whatever was previously written was
written for our own instruction, in order that through the
patience and through the encouragement of the Scriptures
we would have the hope. 5 Now may the God of patience
and of encouragement grant you to think the same with each

[a] Instead of *you,* some ancient manuscripts read *us.*

[b] Some ancient manuscripts do not include *or is offended or becomes weak.*

other according to Christ Jesus, 6 so that with one accord you might glorify with one mouth the God and Father of our Lord Jesus Christ.

7 Therefore, accept one another, just as Christ also accepted you, to the glory of God. 8 For I say that Christ has become a servant of the circumcision because of the truth of God, to confirm the promises of the fathers, 9 and also for the Gentiles to glorify God because of his mercy, just as it is written,

> "For this *reason*, I will confess you among the Gentiles
> and sing psalms to your name."

10 And again it says,

> "Rejoice, Gentiles, with his people."

11 And again,

> "Praise the Lord, all *you* Gentiles;
> and let all the peoples extol him."

12 And again, Isaiah says,

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

13 Now may the God of hope fill you with all joy and peace in believing so that you might abound in this hope by the power of the Holy Spirit.

14 But I myself am also persuaded about you, my brothers, that also you yourselves are full of goodness, filled with all knowledge, able also to instruct one another. 15 But I wrote more boldly to you in part as reminding you, because of the grace given me by God, 16 in order for me to be a servant of Christ Jesus to the Gentiles, serving as a priest the gospel of God so that the offering of the Gentiles might become well-pleasing, sanctified by the Holy Spirit. 17 Therefore, in Christ Jesus I have a boast *about* the things pertaining to God. 18 For I will not dare to speak anything *except* what Christ produced through me for the obedience of the Gentiles—by word and deed, 19 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 fulfilled the gospel of Christ; 20 but in this way, counting it honor to proclaim the gospel, not where Christ has been named, in order that I might not build upon another man's foundation. 21 But just as it is written:

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

22 Therefore, I was also prevented these many times from coming to you. 23 But now, no longer having a place in these regions, and having a longing from a considerable *number* of years to come to you, 24 whenever I travel to Spain, I indeed hope, passing through, to see you, and to be sent ahead there by you, if I might first be satisfied for a while by you. 25 But now I am traveling to Jerusalem, ministering to the saints. 26 For Macedonia and Achaia were well-pleased to make a certain contribution to the poor ones of the saints in Jerusalem. 27 For they were pleased, and they are obligated to them. For if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things. 28 Therefore, having completed this and having sealed this fruit to them, I will go away through you to Spain. 29 But I know that coming to you, I will come in the fullness of the blessing of Christ.

30 Now 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, 31 so that I might be delivered from the disobedient ones in Judea, and *so that* my service that *is* for Jerusalem might be acceptable to the saints; 32 so that I might come to you in joy through the will of God, *and* might be refreshed together with you. 33 Now the God of peace *be* with you all. Amen.

16 Now I commend to you Phoebe our sister, also being a servant of the church which *is* in Cenchrea, 2 in order that you might welcome her in the Lord, in a manner worthy of the saints, and might stand by her in whatever matter she might have need of you. For she has also become a benefactor of many, and of myself as well.

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

17 Now I urge you, brothers, to watch out for the ones causing divisions and traps, contrary to the teaching that you have learned, and turn away from them. 18 For ones such as these are not enslaved to our Lord Christ, but to their own stomach, and through their smooth speech and flattery they deceive the hearts of the unsuspecting ones. 19 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. 20 Now the God of peace will crush Satan under your feet with haste.

The grace of our Lord Jesus Christ *be* with you.

21 Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, greet you. 22 I, Tertius, the one having written this epistle, greet you in the Lord. 23 Gaius, the host for me and for the whole church, greets you. Erastus, the steward of the city, greets you, and Quartus the brother.

[24] [a] [The grace of our Lord Jesus Christ *be* with all of you. Amen.]

[25] Now to the one being able to establish you according to
my gospel and the preaching of Jesus Christ,
according to the revelation of the mystery,
kept secret for long ages, [26] but now having
been revealed, and through the prophetic
writings, according to the command of the
eternal God, to the obedience of faith, to all
the nations, having been made known, [27] to
the only wise God, through Jesus Christ, to
whom *be* the glory to eternity. Amen.

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[a] Some ancient manuscripts include verse 24. (See: Romans 16:20).