

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.

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

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* 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,

[a] Instead of *God works all things together for good,* some older versions read *all things work together for good.*

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[a], 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?[b] Tribulation, or distress,
or persecution, or hunger, or nakedness, or danger, or sword?
36 Just as it is written,

"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

[a] Some ancient manuscripts add *from the dead,*
[b] Rather than *of Christ,* some ancient manuscripts read *of God*

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.

"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. [b]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!

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

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

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 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

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

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].[a] 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 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,

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

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).