Greetings

1 ¶ Paul, a bondservant of Jesus Christ, called to be an apostle, separated unto the gospel of God
2 which He had promised beforehand through His prophets in the Holy Scriptures,
3 concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,
4 and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead,
5 through whom we have received grace and apostleship, for obedience of faith among all the nations, for His name,
6 among whom you are also the called of Jesus Christ;
7 to all who are beloved of God in Rome, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Longing to Visit Rome

8 ¶ First, I thank my God through Jesus Christ for you all, because your faith is spoken of throughout the whole world.
9 For your faith is spoken of throughout the world. Your faith is one of the things that is most spoken of among all the nations.
10 making request, if by any means now at length I might have a successful journey by the will of God to come to you.
11 For I long to see you so that I may impart to you some spiritual gift, to the end that you may be established,
12 that is, that I may be encouraged together with you by the mutual faith both of you and me.
13 I do not want you to be unaware, brethren, that I often planned to come to you. But I was hindered until the present, so that I might have some fruit among you also, even as I have among the other Gentiles.
14 I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.
15 So as much as in me is, I am ready to preach the gospel to you also who are at Rome.
16 For I am not ashamed of the gospel, for it is the power of God unto salvation to every one who believes, to the Jew first and also to the Greek.
17 For in it is the righteousness of God revealed from faith to faith, as it is written, “The just will live by faith.”

Wrath Against Humanity

18 ¶ For the wrath of God is revealed

Chapter 1: a 1 Tm 1:11 b At 9:15; 13:2 c At 26:6 d Gl 3:8 e Ps 89:3,4; 132:11; Is 11:1; Gl 4:4 f Ps 2:7; At 9:20; 13:33 g Ps 16:10,11; Hb 9:14 h Ep 3:8 i At 6:7 j At 9:15 k 1 Co 1:2,24 l 1 Co 1:3 m 1 Co 1:4 n Rm 16:19 o Rm 9:1 p At 27:23 q 1 Th 3:10 r Rm 15:29 s Ti 1:4 t 1 Th 2:18 u Ph 4:17 v Ps 46:9,10 w 1 Co 1:18,24 x At 3:26 y Rm 3:21; 9:30 z Hk 2:4 a At 17:30
from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is manifest within them, for God has shown it to them.

20 For the invisible things of Him since the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and divinity, so that they are without excuse,

21 because even though they knew God, they glorified Him not as God, neither were thankful. But they became vain in their imaginations and their foolish hearts were darkened.

22 Professing to be wise, they became fools,

23 and changed the glory of the incorruptible God into an image made like unto corruptible man and of birds and four-footed beasts and crawling things.

24 Therefore, God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies among themselves.

25 They exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this cause God gave them up to vile passions, for even their women changed the natural use of the body into that which is against nature.

27 And also in the same way the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working what is indecent and receiving in themselves the penalty of their error that was due.

28 ¶ And even as they did not like to retain God in their knowledge, God gave them over to a depraved mind to do those things that are not proper, being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malice; they are gossips,

30 slanderers, haters of God, insolent, arrogant, boasters, inventors of evil things, disobedient to parents,

31 without understanding, untrustworthy, unloving and unmerciful.

32 Although they know the judgment of God that those who practice such things are worthy of death, they not only continue to do the same things but also consent to those who do them.

Chapter 2

God's Righteous Judgment

1 ¶ Therefore, you are without excuse, O man, whoever you are who judge another, for in that which you judge another you condemn yourself, for you who judge do the same things.

2 But we know that the judgment of God is according to truth against those who practice such things.

3 And do you think this, O man, that when you judge those who do such
things, and you do the same, that you will escape the judgment of God?

4 Or do you despise the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leads you to repentance?

5 But according to your hardness and impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

6 who “will render to everyone according to his works”;

7 to those who by patient perseverance in doing good seek for glory and honor and immortality, eternal life;

8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 tribulation and anguish, on every soul of man that does evil, to the first and also to the Greek;

10 but glory and honor and peace to everyone who is working good, to the Jew first and also to the Greek.

11 For there is no respect of persons with God.

12 ¶ For as many as have sinned without law will also perish without law. And as many as have sinned in law will be judged by law,

13 for not the hearers of law are just before God, but the doers of law will be justified.

14 For when the Gentiles who do not have law do by nature the things contained in law, these having no law, are a law to themselves;

15 who show the work of law written in their hearts, their conscience also bearing witness and their thoughts alternately accusing or else excuse one another

16 in the day when God will judge the secrets of men through Jesus Christ according to my gospel.

The Jews and The Law

17 ¶ Behold, you are called a “Jew” and rest in law and make your boast in God.

18 And you know His will and approve the things that are more excellent, being instructed out of the law.

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

20 an instructor of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth.

21 Therefore, you who teach another, do you not teach yourself? You who proclaim that a man should not steal, do you steal?

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

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

24 For as it is written, “The name

\[\text{c Ep 1:7,18; 2:7 d Rm 3:25 e Ex 34:6 f Is 30:18 g Dt 32:34 h Ps 62:12; Pv 24:12 i 2 Th 1:8 j 1 Pt 4:17 k 1 Pt 1:7 l Dt 10:17 m Js 1:22,25 n 1 Co 5:1 o At 24:25 p Mt 25:31 q At 10:42; 17:31 r 1 Tm 1:11 s Jn 8:33 t Mc 3:11 u Is 48:1,2 v Dt 4:8 w Ph 1:10 x Mt 15:14 y 2 Tm 3:5 z Mt 23:3 a Mt 3:8 b Rm 2:17; 9:4 c Ez 16:27\]
of God is [d] blasphemed among the
Gentiles because of you.”

25 ¶ “For circumcision profits if you
keep law, but if you are a transgres-
sor of law, your circumcision is made
uncircumcision.
26 Therefore, [e] if the uncircumcised
man keeps the righteousness of the
law, will not his uncircumcision be
counted as circumcision?
27 And will not the physically un-
circumcised, if he fulfills the law,
judge you, who having the letter of
the law and circumcision, transgress
the law?
28 For [h] he is not a Jew who is one
outwardly, nor is circumcision that
which is outward in the flesh.
29 But he is [i] a Jew [j] who is one in-
wardly, and [k] circumcision is that of
the heart, [l] and not in the letter; [m] whose praise is not from men
but from God.

Chapter 3
The Faithfulness of God

1 ¶ What advantage then has the
Jew? Or what profit [n] is there of cir-
cumcision?
2 Much in every way! First of all
because [o] to them were committed the
oracles of God.
3 For what if [p] some did not believe?
[q] Will their unbelief nullify the faith-
fulness of God?
4 [r] Certainly not! Rather, let [s] God be
true but every man a liar, as it is writ-
ten, [t] “That You might be justified in
Your words and might overcome
when You are judged.”

5 ¶ But if our unrighteousness dem-
onstrates the righteousness of God,
what will we say? [u] Is God unjust who
inflicts wrath? [v] (I speak as a man.)
6 Certainly not! Otherwise, [w] how
then will God judge the world?
7 ¶ For if the truth of God has
abounded through my lie to His
glory, why am I also still being
judged as a sinner?
8 And [w] why not say—as we are slan-
derously reported and as some affirm
that we say—[x] “Let us do evil that
good may come”? Their condem-
nation is just.

All Have Sinned

9 ¶ What then? Are we better than
they? Not at all. For we have before
proved that both Jews and Gentiles
are all under sin,
10 as it is written, [y] “There is none
righteous, no, not one.
11 There is no one who understands.
There is no one who is seeking God.
12 They are all turned aside from
the way. They have together become
unprofitable. There is no one that
does good, no, not one.”
13 [z] “Their throat is an open grave.
With their tongues they have used
deceit. [aa] The poison of snakes is un-
der their lips.”
14 [ab] “Whose mouth is full of cursing
and bitterness.”
15 “Their feet are swift to shed blood.
16 Destruction and misery are in
their ways.
And they have not known the way of peace."

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

Now we know that whatever things the law says, it says to those who are under the law, so that every mouth may be stopped and all the world may become accountable to God.

Therefore, by the works of law no flesh will be justified in His sight, for by law is the knowledge of sin.

Chapter 4

Abraham Justified by Faith

But now the righteousness of God without the law is manifested, being witnessed by the law and the Prophets,
even the righteousness of God that is by the faith of Jesus Christ to all those who believe, for there is no difference;
for all have sinned and fall short of the glory of God;
being justified freely by His grace through the redemption that is in Christ Jesus,
whom God has set forth to be an atoning sacrifice by His blood through faith in order to declare His righteousness for the remission of sins in the past because of the forbearance of God,
to declare at this time, I say, His righteousness that He might be just and the justifier of him who believes in Jesus.
Where then is boasting? It is excluded. By what law? Of works? No, but by the law of faith.
Therefore, we conclude that a man is justified by faith apart from the works of law.
Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also,
since it is one God who will justify the circumcision by faith and uncircumcision through faith.
Do we then make void law through faith? Certainly not! On the contrary, we establish law.

Righteousness Through Faith

But now the righteousness of God without the law is manifested, being witnessed by the law and the Prophets,
even the righteousness of God that is by the faith of Jesus Christ to all those who believe, for there is no difference;
for all have sinned and fall short of the glory of God;
being justified freely by His grace through the redemption that is in Christ Jesus,
whom God has set forth to be an atoning sacrifice by His blood through faith in order to declare His righteousness for the remission of sins in the past because of the forbearance of God,
to declare at this time, I say, His righteousness that He might be just and the justifier of him who believes in Jesus.
8 Blessed is the man whose sins the Lord will not reckon.”
9 ¶ Does this blessedness then come only on the circumcision, or on the uncircumcision also? For we say that faith was credited to Abraham for righteousness.
10 How then was it credited? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.
11 And he received the sign of circumcision, a seal of the righteousness of the faith that he had while being uncircumcised, that he might be the father of all those who believe, though they are not circumcised, so that righteousness might be credited to them also,
12 and the father of circumcision to those who are not of the circumcision only, but who also walk in the steps of the faith of Abraham our father that he had while being uncircumcised.
13 ¶ For the promise that he should be the heir of the world was not to Abraham or to his seed through law, but through the righteousness of faith.
14 For if those who are of the law are heirs, faith is made void and the promise has been nullified
15 because the law works wrath, for where there is no law, there is no transgression.
16 ¶ Therefore, it is of faith that it might be by grace, to the end that the promise might be guaranteed to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all,
17 as it is written, “I have made you a father of many nations,” in the presence of Him whom he believed, even God, who gives life to the dead and calls those things that do not exist as though they did exist.
18 Who against hope believed in hope, so that he might become the father of many nations according to what was spoken, “So will your seed be.”
19 And not being weak in faith, he did not consider his own body, already dead, because he was about a hundred years old, neither the deadness of Sarah’s womb.
20 He did not waver at the promise of God through unbelief, but was strong in faith, giving glory to God,
21 and being fully persuaded that what He had promised, He was able also to perform.
22 Therefore, it was credited to him for righteousness.
23 ¶ Now it was not written for his sake alone, that it was credited to him,
24 but for us also, to whom it will be credited, if we believe in Him who raised up Jesus our Lord from the dead,
25 who was delivered for our offenses and was raised for our justification.
Romans 5

Chapter 5

Peace and Joy Through Christ

1 ¶ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
2 through whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.
3 And not only this, but we also glory in tribulations, knowing that tribulation works patience,
4 and patience, experience, and experience, hope.
5 Now hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.
6 ¶ For when we were still without strength, at the right time Christ died for the ungodly.
7 For scarcely for a righteous man will one die, yet perhaps for a good man some would even dare to die.
8 But God demonstrates His love toward us, in that while we were still sinners, Christ died for us.
9 Much more then, having now been justified by His blood, we will be saved from wrath through Him.
10 For if while we were enemies we were reconciled to God by the death of His Son, much more, having been reconciled, we will be saved by His life.
11 And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Death Through Adam – Life Through Christ

12 ¶ Therefore, as through one man sin entered into the world and death through sin, and so death passed to all men because all have sinned.
13 (For until law, sin was in the world, but sin is not credited when there is no law.
14 Nevertheless, death reigned from Adam to Moses, even over those who had not sinned after the likeness of Adam’s transgression, who is the type of Him who was to come.
15 But the free gift is not as the offense. For if by the offense of one many died, much more the grace of God and the gift by grace of the one man, Jesus Christ, abounded to many.
16 And the gift is not as it was through the one who sinned, for the judgment was by one to condemnation. But the free gift that came because of the many offenses resulted in justification.
17 For if by one man’s offense death reigned through the one, much more they who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)
18 ¶ Therefore, as through the offense of one, judgment came on all men to condemnation, even so through the righteousness of One, the free gift came to all men to justification of life.
19 For as through one man’s disobe-
Chapter 6

Dead to Sin – Alive in Christ

1 ¶ What then will we say? aWill we continue in sin so that grace may abound?
2 Certainly not! How will we bwho died to sin live any longer therein?
3 Or do you not know that cas many of us as were baptized into Christ Jesus dwere baptized into His death?
4 Therefore, we are eburied with Him through baptism into death, that fjust as Christ was raised up from the dead through gthe glory of the Father, heven so we also might walk in newness of life.
5 ¶ For if we have been united together in the likeness of His death, we will also be in the likeness of His resurrection;
6 knowing this, that iour old man was crucified with Him so that kthe body of sin might be destroyed, that we should no longer be bondservants to sin.
7 For lhe who is dead is freed from sin.

8 Now mif we died with Christ, we believe that we will also live with Him,
9 knowing that nChrist being raised from the dead dies no more. Death no longer has dominion over Him.
10 For in the death that He died, oHe died to sin once for all. But in the life that He lives, pHe lives to God.
11 Likewise also, consider yourselves to be qdead indeed to sin, but ralive to God through Jesus Christ our Lord.
12 ¶ sTherefore, do not let sin reign in your mortal body so that you should obey the lusts of the body.
13 Neither present your tmembers as instruments of unrighteousness to sin, but uppresent yourselves to God, as those who are alive from the dead, and your members as instruments of righteousness to God.
14 For vsin will not have dominion over you, for you are not under law, but under grace.

Slaves of Righteousness

15 ¶ What then? Will we sin wbecause we are not under law but under grace? Certainly not!
16 Do you not know that xto whom you present yourselves as bondservants to obey, his bondservants you are whom you obey, whether of sin to death or of obedience to righteousness?
17 But God be thanked that xthough you were the bondservants of sin, yet
you have obeyed from the heart that form of teaching that was delivered to you.

18 And having been freed from sin, you became the bondservants of righteousness.

19 I speak after the manner of men because of the weakness of your flesh. For as you have presented your members as bondservants to impurity and to iniquity unto iniquity, even so now present your members as bondservants to righteousness in holiness.

20 ¶ For when you were the bondservants of sin, you were free from righteousness.

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

22 But now having been made free from sin and having become bondservants to God, you have your fruit unto holiness and the end, eternal life.

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

Chapter 7
Free Through the Body of Christ

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

2 For the woman who has a husband is bound by law to her husband as long as he lives. However, if the husband dies, she is released from the law of her husband.

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

4 Therefore, my brethren, you also became dead to the law through the body of Christ, so that you should be married to another, even to Him who is raised from the dead, so that we should bring forth fruit to God.

5 For when we were in the flesh, the sinful passions that were aroused by the law were at work in our members to bring forth fruit to death.

6 But now we are delivered from the law, having died to that wherein we were held, so that we should serve in newness of spirit and not in the oldness of the letter.

Struggle with Sin

7 ¶ What will we then say? Is the law sin? Certainly not! On the contrary, I would not have known sin except through law, for I would not have known coveting except the law had said, “You will not covet.”

8 But sin, taking occasion by the commandment, produced in me every lust. For without law sin is dead.

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

10 And the commandment that was meant to bring life, I found to bring death.
For sin, taking opportunity through the commandment, deceived me and through it killed me.

Therefore, the law is holy, and the commandment holy and just and good.

Therefore, has that which is good become death to me? Certainly not! But sin, that it might be manifested to be sin, was working death in me through what is good, so that sin through the commandment might become exceedingly sinful.

For we know that the law is spiritual, but I am carnal, sold into bondage to sin.

For what I do, I do not understand. For what I would do, that I do not. But what I hate, that do I.

If then I do what I do not want to do, I agree with the law that it is good.

But now, it is no longer I who do it, but sin that dwells in me.

For I do not understand what I do; I do not. But what I hate, that do I.

If then I do what I do not wish to do, it is no longer I who do it, but sin that dwells in me.

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

But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin that is in my members.

Wretched man that I am! Who will deliver me from the body of this death?

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

Chapter 8

Life Through the Spirit

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

For the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death.

For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh,

so that the righteousness of the law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

For those who walk according to the flesh set their minds on the things of the flesh, but those who walk according to the Spirit, the things of the Spirit.

For to be carnally minded is death, but to be spiritually minded is life and peace,
because the carnal mind is hostile toward God, for it is not subject to the law of God, nor indeed can it be. So then those who are in the flesh cannot please God. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. But if the Spirit of Him who raised up Jesus from the dead dwells in you, He who raised up Christ from the dead will also give life to your mortal bodies by His Spirit who dwells in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, for if you live after the flesh you will die. But if you through the Spirit put to death the works of the body, you will live. For as many as are led by the Spirit of God, these are the sons of God.

For you have not received a spirit of bondage again to fear, but you have received a spirit of adoption by which we cry, “Abba, Father!” The Spirit Himself bears witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and fellow heirs with Christ; if indeed we suffer with Him in order that we may also be glorified with Him.

Suffering and Glory

For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. For the earnest expectation of the creation waits for the revealing of the sons of God. For the creation was made subject to futility, not willingly, but because of Him who has subjected it in hope, because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors together until now in pains of birth. And not only that, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. For we are saved by hope, but hope that is seen is not hope, for what a man sees, why does he still hope for it? But if we hope for what we do not see, then with perseverance we wait for it.

Likewise, the Spirit also helps our weaknesses, for we do not know how to pray as we should, but the Spirit Himself makes intercession
with groanings that cannot be uttered. 27 And He who searches the hearts knows what is the mind of the Spirit, because He makes intercession for the saints according to the will of God.

More Than Conquerors
28 ¶ And we know that all things work together for good to those who love God, to those who are the called according to His purpose.
29 For those He foreknew, He also predestined to be conformed to the image of His Son, so that He might be the firstborn among many brethren.
30 Moreover, those whom He predestined, He also called. And those whom He called, He also justified. And those whom He justified, He also glorified.
31 ¶ What will we then say to these things? If God is for us, who can be against us?
32 He who spared not His own Son, but delivered Him up for us all, how will He not with Him also freely give us all things?
33 Who will lay anything to the charge of God’s elect? It is God who justifies.
34 Who is He who condemns? It is Christ who died, yes, rather who was raised again, who is even at the right hand of God, who also makes intercession for us.
35 Who will separate us from the love of Christ? Will it be tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written, “For Your sake we are killed all day long. We are considered as sheep for the slaughter.”
37 ¶ But in all these things we are more than conquerors through Him who loved us.
38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 nor height, nor depth, nor any other creature, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Chapter 9
God’s Election of National Israel
1 ¶ I say the truth in Christ, I do not lie, my conscience also bearing witness with me in the Holy Spirit,
2 that I have great sorrow and continual grief in my heart.
3 For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh;
4 who are Israelites, to whom belongs the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
5 whose are the fathers, and from whom according to the flesh, Christ came, who is over all, God blessed forever. Amen.
6 ¶ Not as though the word of God has failed. For they are not all Israel who are descended from Israel;
7 nor because they are the seed of Abraham are they all children; but, “In Isaac will your seed be called.”
8 That is, those who are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.
9 For this is the word of promise, “At this time I will come and Sarah will have a son.”
10 ¶ And not only this, but when Rebecca also had conceived by one man, even by our father Isaac,
11 for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him who calls,
12 it was said to her, “The elder will serve the younger.”
13 As it is written, “Jacob I have loved, but Esau I have hated.”
14 ¶ What will we say then? Is there injustice with God? Certainly not!
15 For He says to Moses, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”
16 So then it is not of him who wills nor of him who is running, but of God who shows mercy.
17 For the Scripture says to Pharaoh, “Even for this same purpose I have raised you up, so that I might show My power in you, and that My name might be declared throughout all the world.”
18 Therefore, He has mercy on whom He desires, and whom He wills, He hardens.
19 ¶ You will say then to me, “Why does He still find fault? For who has resisted His will?”
20 On the contrary, O man, who are you who would reply against God? Will the thing formed say to Him who formed it, “Why have you made me this way?”
21 Has not the potter power over the clay to make from the same lump one vessel to honor and another to dishonor?
22 ¶ What if God, willing to show His wrath and to make His power known, endured with much long-suffering the vessels of wrath prepared for destruction,
23 and that He might make known the riches of His glory on the vessels of mercy, that He had before prepared for glory,
24 even us, whom He has called, not of the Jews only, but also of the Gentiles?
25 ¶ As He says also in Hosea, “I will call them My people who were not My people, and her beloved who was not beloved.”
26 “And it will come to pass that in the place where it was said to them, ‘You are not My people,’ there they will be called the children of the living God.”
27 ¶ Isaiah also cries out concerning Israel, n “Though the number of the children of Israel is as the sand of the sea, a remnant will be saved, 28 for He will finish the work and cut it short in righteousness, p because the Lord will make a short work on the earth.” 29 And as Isaiah foretold, q “Except the Lord of Sabaoth had left us a seed, r we would have been as Sodom and would have been made like Go- morrah.”

Fall Through Unbelief
30 ¶ What will we say then? s That the Gentiles who did not follow after righteousness, have attained to righteousness, t even the righteousness that is of faith. 31 But Israel, who u followed after the law of righteousness, v has not attained to the law. 32 Why? Because they did not seek it by faith, but as if it were by works. For w they stumbled over the stumbling stone, 33 as it is written, x “Behold, I lay in Zion a stumbling stone and rock of offense, and y whoever believes in Him will not be ashamed.”

Chapter 10
1 ¶ Brethren, my heart’s desire and prayer to God for them is that they might be saved. 2 For I testify of them that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God’s righteousness and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes. 5 ¶ For Moses describes the righteousness that is of law, e “The man who does those things will live by them.” 6 But the righteousness that is of faith thus speaks, f “Say not in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down), 7 or, g “Who will descend into the abyss?’” (that is, to bring up Christ from the dead). 8 But what does it say? h “The word is near you, even in your mouth and in your heart”—that is, the word of faith that we preach; 9 that i if you will confess with your mouth the Lord Jesus and will believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart man believes unto righteousness, and with the mouth confession is made to salvation. 11 For the scripture says, i “Whoever believes on Him will not be ashamed.” 12 For k there is no difference between the Jew and the Greek, for l the
11 I say then, has God cast away His people? Certainly not! For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads to God against Israel, saying,

3 “Lord, they have killed Your prophets and torn down Your altars. And I am left alone, and they are seeking my life.”

4 But what is the divine response to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”

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

6 And if by grace, then it is no more by works, otherwise grace is no more grace. [But if it is by works, it is no longer grace, otherwise work is no longer work.]

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

8 According as it is written, “To this day God has given them the spirit of stupor; eyes that they should not see and ears that they should not hear.”

9 And David says, “Let their table become a snare and a trap and a stumbling block and a retribution to them.

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

Chapter 11
Remnant of Spiritual Israel

m Ep 1:7 n Ji 2:32 o At 9:14 p Ti 1:3 q Is 52:7; Nh 1:15 r Is 53:1 s Ps 19:4 t 1 Kg 18:10 u Dt 32:21 v Ti 3:3 w Is 65:1 x Is 65:2 Chapter 11: a Jr 46:28 b 1 Sm 12:22 c 2 Co 11:22 d Rm 8:29 e 1 Kg 19:10,14 f 1 Kg 19:18 g Rm 9:27 h Rm 4:4 i Rm 9:31 j 2 Co 3:14 k Is 29:10,13 l Dt 29:3,4 m Ps 69:22,23
11 ¶ I say then, have they stumbled that they should fall? Certainly not! But rather through their fall salvation has come to the Gentiles in order to provoke them to jealousy.

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

13 ¶ For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify my ministry,

14 if by any means I may provoke to jealousy those of my flesh and might save some of them.

15 For if the casting away of them is the reconciling of the world, what will their acceptance be but life from the dead?

16 ¶ For if the firstfruit is holy, the lump is also holy. And if the root is holy, so are the branches.

17 And if some of the branches were broken off, and you, being a wild olive tree were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

18 do not boast against the branches. But if you boast, remember that you do not support the root, but the root you.

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

20 Quite right! Because of unbelief they were broken off, but you stand by faith. Be not arrogant, but fear.

21 For if God spared not the natural branches, take heed lest He also not spare you.

22 Therefore, behold the goodness and severity of God; on those who fell, severity; but to you the goodness of God, if you continue in His goodness. Otherwise, you also will be cut off.

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

24 For if you were cut out of the olive tree that is wild by nature, and were grafted contrary to nature into a good olive tree, how much more will these who are the natural branches be grafted into their own olive tree?

Salvation Through Obedience

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

26 And so all Israel will be saved as it is written, “There will come out of Zion the Deliverer who will turn away ungodliness from Jacob.

27 “For this is My covenant to them, when I will take away their sins.”

28 ¶ Concerning the gospel, they are enemies for your sakes, but concerning the elect, they are beloved for the sake of the fathers.

29 For the gifts and calling of God are irrevocable.
30 For as you in the past have not believed God, you have now obtained mercy through their unbelief, 
31 even so these also have now disbelieved, so that through the mercy shown to you they also may obtain mercy. 
32 For God has committed them all to disobedience so that He might have mercy on all.

A Doxology of Praise
33 ¶ Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out.
34 “For who has known the mind of the Lord? Or who has been His counsellor?”
35 ¶“Or who has first given to Him and it will be repaid to him again?”
36 ¶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Chapter 12
Living Worship
1 ¶ Therefore, I urge you, brethren, by the mercies of God, that you present your bodies as a living sacrifice, holy, acceptable to God, which is your reasonable service.
2 And be not conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is that good and acceptable and perfect will of God.

3 ¶ For I say through the grace given to me, to everyone that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to each one a measure of faith.
4 For as we have many members in one body, and all members do not have the same function, 
5 so we, being many, are one body in Christ, and everyone members one of another.
6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 
7 or ministry, let us use it in our ministering; or he who teaches, in teaching;
8 or he who exHORTS, in exhortation; 
9 or he who gives, let him do it with liberality; 
10 or he who leads, with diligence; 
11 he who shows mercy, with cheerfulness.

Loving Relationships
9 ¶ Let love be without hypocrisy. 
10 Be kindly affectionate to one another with brotherly love, in honor preferring one another; 
11 not lagging behind in diligence, fervent in spirit, serving the Lord, 
12 rejoicing in hope, persevering in tribulation, continuing steadfastly in prayer, 
13 contributing to the needs of the
Romans 13

Submission to Government

1 ¶ Let every soul be subject to the governing authorities. For there is no authority except from God. The authorities that exist are ordained by God.

2 Therefore, whoever resists authority, resists the ordinance of God. And those who resist will receive judgment on themselves.

3 For rulers are not a terror to good works, but to the evil. Do you want to be unafraid of authority? Do what is good and you will have praise of the same.

4 For he is the minister of God to you for good. But if you do what is evil, be afraid, for he does not bear the sword in vain because he is the minister of God, an avenger to execute wrath on him who does evil.

5 Therefore, it is necessary to be subject, not only because of wrath, but also for conscience sake.

6 For because of this you also pay tribute, for they are ministers of God, attending continually to this very thing.

7 Render to all their dues, tax to whom tax is due, custom to whom custom, fear to whom fear, honor to whom honor.

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

9 For this, “You will not commit adultery,” “You will not kill,” “You will not steal,” “You will not covet,” and if there is any other commandment, it is summed up in this saying, namely, “You will love your neighbor as yourself.”

10 Love works no harm toward his neighbor, therefore, love is the fulfillment of law.

11 ¶ Knowing that it is already time to awaken out of sleep because now our salvation is nearer than when we believed.
The night is almost over. The day is at hand. Therefore, let us cast off the works of darkness and put on the armor of light.

Let us walk honestly as in the day, not in revellings and drunkenness, not in sexual promiscuity and lewdness, not in strife and jealousy. But put on the Lord Jesus Christ and make no provision for the flesh to fulfill its lusts.

Chapter 14
Weak and Strong Disciples

Receive him who is weak in the faith, but not to judgments of disputable thoughts.

For one believes that he may eat all things. Another who is weak, eats herbs.

Do not let him who eats despise him who does not eat. And do not let him who does not eat judge him who eats, for God has received him.

Who are you to judge another man’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

One man regards one day above another. Another regards every day alike. Let every man be fully convinced in his own mind.

He who observes the day, observes it to the Lord. He who eats, eats to the Lord, for he gives God thanks. And he who does not eat, to the Lord he does not eat, and gives God thanks.

For none of us lives to himself and none of us dies to himself. For whether we live, we live to the Lord. And whether we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s.

For to this end Christ died and lived again, so that He might be Lord both of the dead and of the living.

But why do you judge your brother? Or why do you show contempt to your brother? For we will all stand before the judgment seat of God.

For it is written, “As I live, says the Lord, every knee will bow to Me and every tongue will confess to God.”

So then each one of us will give account of himself to God.

Therefore, let us not judge one another anymore. But judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way.

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

But if your brother is grieved with your meat, you are no longer walking according to love. Do not destroy him with your meat for whom Christ died.

Therefore, do not let your good be spoken of as evil,
17 sfor the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit.
18 For he who in this thing serves Christ "is acceptable to God and approved by men.
19 ¶ Therefore, let us follow after the things that make for peace and things by which *one may edify another.
20 bFor the sake of eating meat, do not destroy the work of God. *All things indeed are pure, but it is evil for the man who eats with offense.
21 It is good neither to eat meat, nor to drink wine, nor do anything by which your brother stumbles.
22 *The faith that you have, have it to yourself before God. bHappy *is he who does not condemn himself in that thing which he approves.
23 And he who doubts is condemned if he eats, because he does not eat from faith, for whatever is not from faith is sin.

Chapter 15
Ministry of the Strong

1 ¶ We sthen who are strong ought to bear the weaknesses of the weak and not to please ourselves.
2 *Let every one of us please his neighbor for his good, to his edification.
3 cFor even Christ did not please Himself, but as it is written, *The reproaches of those who reproached You fell on Me."
4 For whatever things were written before were written for our learning, so that we through patience and encouragement of the Scriptures might have hope.
5 ¶ Now the God of patience and encouragement grant you to be of the same mind toward one another according to Christ Jesus,
6 so that you may *with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.
7 ¶ Therefore, *accept one another as Christ also accepted you to the glory of God.
8 Now I say that *Jesus Christ was a servant to the circumcision for the truth of God kto confirm the promises made to the fathers,
9 and *that the Gentiles might glorify God for His mercy, as it is written, m“For this cause I will confess to You among the Gentiles and sing to Your name.”
10 And again he says, n“For Rejoice, O Gentiles, with His people.”
11 And again, o“For Praise the Lord all you Gentiles and laud Him all you people.”
12 And again, Isaiah says, p“There will be a root of Jesse and He who will arise to reign over the Gentiles, in Him will the Gentiles trust.”
13 Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope in the power of the Holy Spirit.
Paul's Ministry

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

15 Nevertheless, brethren, concerning some points I have written more boldly to you in order to remind you, because of the grace that was given to me from God,

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

17 Therefore, I have reason to glory in Christ Jesus in those things that pertain to God.

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

19 through powerful signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

20 And so I have made it my goal to preach the gospel, not where Christ was named, lest I should build on another man’s foundation,

21 but as it is written, “To whom He was not announced, they will see, and they who have not heard will understand.”

Paul's Travel Plans

22 ¶ For this reason I have been greatly hindered from coming to you.

23 But now, having no more place to work in these regions, and having a great desire these many years to come to you,

24 whenever I make my journey into Spain, I hope to see you in my journey and to be supported on my way there by you, if first I may enjoy your company.

25 But now I am going to Jerusalem to minister to the saints.

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

27 It pleased them to do so, and they are debtors to them. For if the Gentiles have shared in their spiritual things, their duty is also to minister to them in material things.

28 Therefore, when I have accomplished this, and have sealed to them this fruit, I will go by you on my way to Spain.

29 I am sure that when I come to you, I will come in the fullness of the blessing of Christ.

30 ¶ Now I urge you, brethren, through the Lord Jesus Christ and through the love of the Spirit, that you strive together with me in prayers to God for me,

31 that I may be delivered from those in Judea who do not believe, and that my service to Jerusalem...
Romans 16

Chapter 16

Final Greetings

1 ¶ I commend to you Phoebe our sister, who is a servant of the church that is at aCenchrea,
2 bthat you receive her in the Lord cin a manner worthy of the saints and that you assist her in whatever business she may have need of you, for she has been a helper of many and also of myself.
3 ¶ Greet dPriscilla and Aquila, my helpers in Christ Jesus
4 who have risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.
5 Greet ethe church that meets in their house. Greet my beloved Epaenetus who is fthe firstfruits of Asia to Christ.
6 Greet Mary, who labored much for us.
7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners who are notable among the apostles, who also were in Christ before me.
8 ¶ Greet Amplias my beloved in the Lord.
9 Greet Urbanus, our helper in Christ, and Stachys my beloved.
10 Greet Apelles, the approved in Christ. Greet those who are of Aristobulus’ household.
11 Greet Herodion, my kinsman. Greet those who are of the household of Narcissus, who are in the Lord.
12 ¶ Greet Tryphena and Tryphosa who labor in the Lord. Greet the beloved Persis who labored much in the Lord.
13 Greet Rufus, igiven in the Lord, and his mother and mine.
14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brethren who are with them.
15 Greet Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.
16 iGreet one another with a holy kiss. All the churches of Christ greet you.
17 ¶ Now I urge you, brethren, mark those jwho cause divisions and offenses contrary to the teaching you have learned, and kturn away from them.
18 For they who are such serve not our Lord Christ but ltheir own belly, and mby appealing words and flattering speech deceive the hearts of the innocent.
19 For nyour obedience is known to all men. I rejoice therefore on your behalf, but I want you to be owise to what is good and innocent to what is evil.
20 And pthe God of peace qwill crush Satan under your feet shortly. rThe grace of our Lord Jesus Christ be with you. Amen.
21 ¶ uTimothy, my fellow worker, and may be acceptable to the saints,
32 oso that I may come to you with joy pby the will of God and may qbe refreshed with you.
33 Now rthe God of peace be with you all. Amen.

22 International King James Version New Testament

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Lucius and Jason and Sosipater, my kinsmen, greet you.  
I, Tertius, who wrote this letter, greet you in the Lord.  
Gaius my host, and host of the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus a brother.  
[The grace of our Lord Jesus Christ be with you all. Amen.]  
Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret since ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all nations for the obedience of faith, to the only wise God be glory through Jesus Christ forever. Amen.