

The Epistle of Paul to the Romans

1 Paul, a servant of Jesus Christ, called *to be* an apostle, appointed for *the* Good News of God, ²which he promised beforehand through his prophets in the holy scriptures ³concerning his Son, who was born of the seed of David (in respect to *the* flesh), ⁴*and* who was declared *to be the* Son-of-God-in-power (in respect to *the* spirit of holiness) by *his* resurrection from among the dead: Jesus Christ our Lord, ⁵through whom we received grace and apostleship to bring about *the* obedience of faith among all the nations, *all* for the sake of his name, ⁶among whom you also are called *to be* Jesus Christ's.

⁷To all who are loved by God in Rome, called *ones*, holy *ones*: Grace to you and peace from God our Father and the Lord Jesus Christ.

⁸First, I thank my God through Jesus Christ for you all, that your faith is being reported throughout the whole world. ⁹For God, whom I serve in my spirit in the Good News of his Son, is my witness as to how unceasingly I make mention of you in my prayers, always ¹⁰imploring that somehow by the will of God I may now at last succeed in coming to you. ¹¹For I long to see you in order that I may

impart to you some spiritual gift, to the end you may be established, ¹²in other words, that I may be encouraged together with you, *while I am* among you, each of us *encouraged* by the other's faith, both yours and mine.

¹³Now I do not want you to be ignorant, brothers, that I often planned to come to you (and was hindered until now), that I might have some fruit among you also, just as *I have had* among the rest of the Gentiles. ¹⁴I am a debtor both to Greeks and non-Greeks, both to the wise and to the unthinking. ¹⁵Thus, for my part, I am eager to tell the Good News among you also who are in Rome. ¹⁶For I am not ashamed of the Good News, for it is the power of God to salvation to everyone who believes, to the Jew first, and also to the Greek. ¹⁷For in it a righteousness from God is revealed from faith to faith, as it is written, **But the righteous will live by faith.**

¹⁸For the wrath of God is being revealed from heaven against all ungodliness and unrighteousness of people who hinder the truth by unrighteousness, ¹⁹because what can be known about God is plain to them, for God has made it plain to them. ²⁰For since the creation of the world His invisible attributes, *even* his everlasting power and divine nature, are clearly seen, being understood through *His* works, so that they are without excuse. ²¹For

although they knew God, they did not glorify him as God, neither gave thanks, but became futile in their reasoning, and their heart, devoid of understanding, became darkened.

²²Professing themselves to be wise, they became fools, ²³and exchanged the glory of the incorruptible God for an image resembling corruptible man, and birds, and four-footed animals, and creeping things.

²⁴Therefore, God gave them up in the lusts of their hearts to uncleanness, to the dishonoring of their bodies among themselves, ²⁵since they exchanged the truth of God for a lie and showed devotion to and served created things rather than the Creator, who is blessed for *all* the ages. Amen.

²⁶For this reason God gave them up to dishonorable passions, for even their females exchanged the natural use for that which is against nature, ²⁷and in the same way the males also, having left the natural use of the females, burned with intense desire toward one another, males with males committing shameful acts, and receiving in themselves the due penalty of their error. ²⁸And since they did not approve of fully acknowledging God, God gave them up to a reprobate mind to do what is not proper, ²⁹being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit,

meanspiritedness; gossips, ³⁰backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, defiant to parents, ³¹without understanding, covenant-breakers, without family affection, unmerciful. ³²Although they know God's righteous decree that those who practice such things are worthy of death, they not only do the same, but also fully approve of those who practice them.

2 Therefore you have no excuse, O man, everyone of you who judges, for in those things in which you judge another, you condemn yourself, for you who judge practice the same things. ²And we know that the judgment of God against those who practice such things is in accordance with truth. ³Now do you suppose this, O man who judges those who practice such things, and does the same, that you will escape the judgment of God? ⁴Or do you have contempt for the riches of his kindness and forbearance and longsuffering, not knowing that the kindness of God is intended to lead you to repentance? ⁵But corresponding to your stubbornness and *your* unrepentant heart, you are treasuring up for yourself wrath in *the* Day of Wrath, when the righteous judgment of God is revealed, ⁶**who will repay each *person* according to his works:** ⁷to those who by patiently doing good seek for

glory and honor and incorruptibility—life *in the Age to come*.⁸ But to those who are selfishly ambitious, and refuse to be persuaded by the truth but are persuaded by unrighteousness—wrath and indignation.⁹ Tribulation and distress *will be* upon every human soul who works evil, of the Jew first and also of the Greek,¹⁰ but glory and honor and peace *will come* to everyone who is doing good, to the Jew first and also to the Greek,¹¹ for there is no respect of persons with God.

¹²For as many as have sinned apart from law will also perish apart from law, and as many as have sinned under *the* law will be judged by *the* law,¹³ for *it is* not the hearers of *the* law *who are* righteous before God, but those who do *the* law will be declared righteous¹⁴ (indeed when Gentiles who do not have *the* law do by nature the things of the law, these, not having *the* law, are *the* law to themselves,¹⁵ since they demonstrate the work of the law written in their hearts, their conscience also bearing witness, and their reasonings accusing or else excusing one another)¹⁶ in the day when, according to my Good News, God will judge the secrets of men by Jesus Christ.

¹⁷But if you call yourself a Jew, and rely upon *the* law, and boast in God,¹⁸ and know his will, and determine the things that are

best because you are instructed from the law,¹⁹ and are confident that you yourself are a guide of the blind, a light of those who are in darkness,²⁰ an instructor of the senseless, a teacher of babes, having in the law the formulation of knowledge and of the truth—²¹you therefore who teach another, do you not teach yourself? While you preach against stealing, do you steal?²² You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?²³ You who boast in *the* law, you dishonor God by your transgression of the law.²⁴ For just as it is written, **the name of God is blasphemed among the Gentiles because of you.**

²⁵For, to be sure, circumcision profits if you keep *the* law, but if you are a transgressor of *the* law, your circumcision has become uncircumcision.²⁶ Now if an uncircumcised *man* keeps the righteous decrees of the law, will not his uncircumcision be counted as circumcision?²⁷ And *will not* the one who is physically uncircumcised, if he fulfills the law, judge you, who in spite of the written code and circumcision are a transgressor of *the* law?²⁸ For he is not a Jew *who is one* outwardly, nor *is true* circumcision in the outward *man*, in the flesh.²⁹ On the contrary, a person is a Jew who is one inwardly, and *true* circumcision is of the heart, in spirit, not by *the* written code. This

person's praise is not from people, but from God.

3 Then what advantage has the Jew? Or what is the profit of circumcision? ²Much in every way. First of all, because they were entrusted with the oracles of God. ³For what if some were without faith? Will their lack of faith nullify the faithfulness of God? ⁴ Absolutely not! Let God be found true, but every man a liar, as it is written, **That you might be declared righteous in your words, and might prevail when you are being judged.**

⁵But if our unrighteousness serves to show the righteousness of God, what are we to say? Is God unrighteous who imposes wrath? (I am speaking like people do.)

⁶Absolutely not! For then how will God judge the world? ⁷But if by my lie the truth of God is amplified to his glory, why am I also still judged as a sinner? ⁸And *why* not say (as we are slanderously charged, and as some claim that we say), "Let us do evil, that good may come?" Their condemnation is just.

⁹What then? Are we better than they? No, absolutely not, for we have already charged both the Jews and Greeks, that they are all under sin, ¹⁰just as it is written, **There is none righteous, no, not one. ¹¹There is none who understands, there is none who seeks for God. ¹²They have all turned aside; together they have become worthless. There is none who**

is kind, no, not so much as one.

¹³**Their throat is an open tomb. With their tongues they keep deceiving.**

The poison of asps is under their lips.

¹⁴**Their mouth is full of cursing and bitterness. ¹⁵Their feet are swift to shed blood. ¹⁶Destruction and misery are in their ways, ¹⁷and the way of peace they have not known. ¹⁸There is no fear of God before their eyes.**

¹⁹Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be brought under the judgment of God,

²⁰because by the works of *the* law no flesh will be declared righteous in his sight, for through *the* law comes *only* the full knowledge of sin.

²¹But now a righteousness from God apart from the law has been revealed, although the law and the prophets are testifying to it, ²²namely, the righteousness of God through faith in Jesus Christ to all those who believe. For there is no distinction *between people*, ²³for all have sinned, and fall short of the glory of God, ²⁴*but* are declared righteous freely by his grace through the redemption that is *accomplished* in Christ Jesus. ²⁵God set him forth *to be* an atoning sacrifice through faith in his blood, to show His righteousness because, in God's forbearance, He passed over the sins previously committed ²⁶with a view to show His righteousness at this

present time, for He Himself is righteous, and He declares righteous the one who has faith in Jesus.

²⁷Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. ²⁸For we maintain *it is* by faith that a person is declared righteous, apart from *the* works of *the* law. ²⁹Or is God *the* God of Jews only? Is he not *the* God of Gentiles also? Yes, of Gentiles also, ³⁰since *there is only* one God, who will declare the circumcision righteous on the grounds of faith, and the uncircumcision through faith. ³¹Do we then nullify *the* law through faith? Absolutely not! No, we uphold *the* law.

4 What then are we to say that Abraham, our forefather according to the flesh, has found *regarding this matter*? ²For if Abraham was declared righteous as a result of works, he has something to boast about, but not before God. ³For what does the Scripture say? **And Abraham believed God, and it was credited to him as righteousness.** ⁴Now to him who works, the payment is not credited as a gift, but as something owed. ⁵But to him who does not work, but believes on him who declares the ungodly righteous, his faith is credited as righteousness. ⁶So also David speaks of the blessedness of the one to whom God credits righteousness apart from

works, ⁷*saying*, **Blessed are those whose iniquities were forgiven, and whose sins were covered.** ⁸**Blessed is the man to whom the Lord will not credit sin.**

⁹Is this blessedness then for the circumcision *only*, or for the uncircumcision also? For we say, “Faith was credited to Abraham as righteousness.” ¹⁰Under what circumstances then was it credited? When he was circumcised, or uncircumcised? Not circumcised, but uncircumcised. ¹¹And he received the sign of circumcision *as* a seal of the righteousness that he had by faith while he was *still* uncircumcised. The purpose was to make him the father of all those who believe but are not circumcised, that righteousness would be credited to them, ¹²and *to make him the* father of *the* circumcision to those who are not merely circumcised, but who are also following in the footsteps of the faith of our father Abraham, which he had while uncircumcised.

¹³For the promise to Abraham or to his seed that he would inherit the world did not come through a law, but through *the* righteousness that comes by faith. ¹⁴For if those who are of *the* law are heirs, faith has been made void, and the promise has been nullified. ¹⁵For the law produces wrath, but where there is no law, neither is there a violation. ¹⁶That is why *righteousness is* by faith, so that *it*

may be according to grace, to the end that the promise may be certain for all the seed, not only to those of the law, but also to those who share the faith of Abraham—who is the father of us all, ¹⁷just as it is written, **I have made you a father of many nations**—in the presence of him whom he believed, *that is*, God, who gives life to the dead and calls into existence the things that do not exist. ¹⁸*Abraham*, who *was* beyond hope, believed in hope, so that he became a father of many nations, according to that which had been spoken, **So will your seed be.** ¹⁹And without being weak in faith, he considered his own body as already having become dead (he being about a hundred years old), and the deadness of Sarah’s womb, ²⁰yet, looking to the promise of God, he was not divided *in his mind* by unbelief, but he grew strong in *his* faith, as he gave glory to God, ²¹being fully convinced that what He had promised, He was also able to do. ²²And therefore **it was credited to him as righteousness.**

²³Now *the words*, **it was credited to him**, were not written for his sake alone, ²⁴but for our sake also. It will be credited to us who believe on him who raised Jesus our Lord out from among *the* dead, ²⁵who was delivered over for our transgressions, and was raised for our righteousness.

5 Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, ²through whom we have also obtained access by faith into this grace in which we stand, and we boast in *the* hope of the glory of God. ³And not only this, but we also boast in our tribulations, knowing that tribulation produces patience; ⁴and patience, character; and character, hope; ⁵and hope does not disappoint us, because the love of God has been poured out into our hearts through holy spirit, which was given to us.

⁶For while we were still weak, at the right time Christ died in place of the ungodly. ⁷For scarcely for a righteous person will one die; though for a good person perhaps someone would even be brave enough to die. ⁸But God shows his own love toward us, in that while we were still sinners, Christ died in our place. ⁹Since we have now been declared righteous by his blood, much more *surely* then we will be saved from the wrath through him. ¹⁰For if while we were enemies we were reconciled to God through the death of his Son, much more *surely*, having been reconciled, we will be saved by his life. ¹¹And not only that, but we also continue to boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

¹²So then, just as through one man sin entered into the world and death through sin, and so death came to all men for all sinned. ¹³(Indeed, sin was in the world before *the* law, but sin is not charged to one's account when there is no law.

¹⁴Nevertheless, death reigned from Adam until Moses, even over those whose sinning was not like the transgression of Adam, who is a type of the Coming One. ¹⁵But the free gift is not like the transgression. For if many died through the one man's transgression, much more surely did the grace of God and the gift by the grace of the one man, Jesus Christ, overflow to many. ¹⁶And the free gift is not like *that which came* through the one who sinned. For, on the one hand, the judgment came from one *transgression* resulting in condemnation, and, on the other hand, the free gift came from many transgressions resulting in a *verdict of "Righteous."* ¹⁷For if by the transgression of the one, death reigned through the one, much more *surely* will those who receive the abundance of grace and the gift of righteousness reign in life through the one, *even* Jesus Christ.)

¹⁸So then just as one transgression resulted in condemnation for all people, so also one act of righteousness resulted in righteousness that brings life for all people. ¹⁹For just as through the one man's disobedience the many were

made sinners, so also through the obedience of the one the many will be made righteous.

²⁰Now, *the* law came in with the result that the transgression increased, but where sin increased, grace abounded all the more, ²¹so that, just as sin reigned by death, so also grace might reign through righteousness leading to life *in the* Age *to come* through Jesus Christ our Lord.

6 What then are we to say? Should we continue in sin in order that grace may increase?

²Absolutely not! How can we who died to sin still live in it? ³Or do you not know that all of us who were baptized into *union with* Christ Jesus were baptized into his death?

⁴Therefore, we were buried with him by baptism into *union with his* death, in order that just as Christ was raised out from among *the* dead through the glory of the Father, so we also might walk in newness of life.

⁵For if we have become identified *with him* in a death like his, we will certainly also be *identified with him* in a resurrection like his. ⁶For we know that our old man was crucified with *him* so that the body of sin would be made powerless, so that we should no longer serve as slaves to sin. ⁷For whoever has died has been freed from sin. ⁸Now if we have died with Christ, we believe that we will also

live with him, ⁹knowing that Christ, having been raised out from among *the dead*, dies no more; death no longer exercises lordship over him. ¹⁰For in that he died, he died to sin once and for all, but in that he lives, he lives to God. ¹¹So you also must consider yourselves to be dead to sin, but in Christ Jesus, alive to God.

¹²Therefore, do not let sin reign in your mortal body, making you obey its lusts, ¹³neither go on presenting the parts of your *body* to sin as instruments of unrighteousness, but present yourselves to God as alive out from among *the dead*, and *present* the parts of your *body* to God *as* instruments of righteousness. ¹⁴For sin must not exercise lordship over you, for you are not under law, but under grace.

¹⁵What then? Should we sin because we are not under law but under grace? Absolutely not! ¹⁶Do you not know that if you offer yourselves *as* obedient slaves to anyone, you are slaves of the one you obey, whether of sin leading to death or of obedience leading to righteousness? ¹⁷But thanks be to God that though you were slaves of sin, you became obedient from the heart to the *fixed* form of doctrine to which you were entrusted, ¹⁸and having been set free from sin, you became slaves of righteousness. ¹⁹I am speaking in human terms because of the weakness of your

flesh, for just as you offered the parts of your body *as* slaves to uncleanness and to iniquity, resulting in *more* iniquity, even so now offer the parts of your body *as* slaves to righteousness, resulting in holiness.

²⁰For when you were slaves of sin, you were free from *obligation to* righteousness. ²¹So what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²²But now that you have been set free from sin and have become slaves to God, the fruit you get results in holiness and in the end, life *in the Age to come*. ²³For the wages of sin is death, but the free gift of God is life *in the Age to come* in Christ Jesus our Lord.

7 Or do you not know, brothers (for I am speaking to those who know law), that the law is lord over a person for as long as he lives? ²For the woman who has a husband is bound by law to the husband while he lives, but if the husband dies, she is released from the law in respect to her husband. ³So then, if while the husband is living she gives herself to another man, she will be called an adulteress. But if the husband dies, she is free from the law, so that she is not an adulteress, though she gives herself to another man.

⁴In the same way, my brothers, you also were put to death

to the law through the body of Christ, so that you could give yourself to another, to him who was raised out from among *the* dead, in order that we may bear fruit to God. ⁵For when we were in the flesh, the sinful passions that were *aroused* through the law were at work in the parts *of* our *body* to bear fruit to death. ⁶But now we have been released from the law, having died to that which held us captive, so that we serve in a new way of *the* spirit, and not an old way of *the* written code.

⁷What then are we to say? Is the law sin? Absolutely not! On the contrary, I would not have come to know sin, if it were not for the law, because I would not have known what it is to covet, if the law had not said, **Do not covet.** ⁸But sin, seizing an opportunity afforded by the commandment, produced in me all kinds of coveting. For apart from a law sin is dead. ⁹And I was alive apart from a law once, but when the commandment came, sin came alive, and I died, ¹⁰and I found that the commandment that *was given* for life actually resulted in death. ¹¹For sin, finding an opportunity through the commandment, completely deceived me, and through it killed me. ¹²So, the law is holy, and the commandment is holy and righteous and good.

¹³Did what is good, then, become *a cause of* death for me?

Absolutely not! On the contrary, the sin *killed me* with the result that it was shown to be sin by producing my death through that which is good, *and* with the result that through the commandment sin became utterly sinful. ¹⁴For we know that the law is spiritual, but I am of the flesh, having been sold under *the power of* sin. ¹⁵For I do not understand my own actions, for I am not practicing what I want, but I am doing the very thing I hate. ¹⁶Now if I do that which I *do* not want, I agree with the law, that it is good. ¹⁷So now it is no longer I who acts *this way*, but sin dwelling in me. ¹⁸For I know that nothing good lives in me, that is, in my flesh. For the desire *to do good* is present with me, but acting out that good *is* not. ¹⁹For I do not *do* the good that I want, but what I do not want—that evil I practice. ²⁰Now if I do what I *do* not want, it is no longer I who acts *this way*, but sin that lives in me.

²¹So I discover this law: that while I am wanting to do good, evil is present with me. ²²For I delight in the law of God in accordance with the inward man, ²³but I see a different law in the parts of my body, warring against the law of my mind and bringing me into captivity to the law of sin that is in my parts. ²⁴Wretched man that I am! Who will rescue me out of this body of death? ²⁵Thanks *be* to God through Jesus Christ our Lord!

So then, with my mind I myself am serving as a slave to *the* law of God, but with my flesh *the* law of sin.

8 Therefore, there is now no condemnation for those who are in Christ Jesus. ²For the law of the spirit of life in Christ Jesus has set you free from the law of sin and death. ³For what the law was not able to do in that it was weakened by the flesh, God *did* by sending his own Son in the likeness of sinful flesh, and *as an offering* for sin, He condemned sin in the flesh, ⁴so that the righteous requirement of the law would be fully met in us, who do not walk according to *the* flesh but according to *the* spirit. ⁵For those who are living according to *the* flesh set their minds on the things of the flesh, but those *who are living* according to *the* spirit, the things of the spirit. ⁶For the mind of the flesh is death, but the mind of the spirit is life and peace, ⁷because the mind of the flesh is hostile toward God, for it does not submit to the law of God, for it is not able to do so; ⁸indeed, those who are living in *the* flesh are not able to please God.

⁹But you are not in *the* flesh but in *the* spirit, if in fact *the* spirit of God dwells in you. But if anyone does not have *the* spirit of Christ, this person is not his. ¹⁰But, if Christ is in you, although the body *is* dead because of sin, the spirit *is* life

because of righteousness.

¹¹Moreover, if the spirit of him who raised Jesus out from among *the* dead dwells in you, he who raised Christ Jesus out from among *the* dead will also give life to your mortal bodies through his spirit that dwells in you.

¹²So then, brothers, we have an obligation, *but* not to the flesh, to live according to *the* flesh. ¹³For if you continue to live according to the flesh, you are about to die, but if by *the* spirit you continue to put to death the practices of the body, you will live. ¹⁴For as many as are led by *the* spirit of God, these are sons of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, in *connection with* which we cry, “Abba” (Father). ¹⁶The Spirit himself bears witness together with our spirit, that we are children of God, ¹⁷and if children, then heirs, heirs of God and co-heirs with Christ, if indeed we share in his sufferings so that we will also share in his glory.

¹⁸For I maintain that the sufferings of this present time *are* not worthy to be compared with the glory that is about to be revealed in us. ¹⁹For the eager anticipation of creation is waiting expectantly for the revealing of the children of God, ²⁰(for the creation was subjected to futility, not willingly, but because of the one who subjected it) in hope

²¹that the creation itself will also be freed from the bondage of corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation has been groaning together and suffering the pains of childbirth together right up to this present time. ²³And not only *this*, but we ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption, the redemption of our body. ²⁴(For we were saved, *though only* in the hope. But hope that is seen is not hope, for who hopes for what he sees? ²⁵But if we hope for what we do not see, *then* we wait expectantly *for it* with patience).

²⁶Moreover, in the same way the Spirit joins in to help with our infirmity, for we do not know what we need to pray for, but the Spirit himself intercedes for *us* along with groans too deep for words. ²⁷And He who searches the hearts knows what is the mind of the Spirit, because he makes intercession for the holy *ones* according to *the will of God*. ²⁸Now we know that in all things God works for the good of those who love him, *even* to those who are called according to *his* purpose. ²⁹For those whom he foreknew, he also marked out beforehand *to be* conformed to the image of his Son, in order that he might be the firstborn among many brothers, ³⁰and those whom he marked out

beforehand, these he also called, and those whom he called, these he also declared righteous, and those whom he declared righteous, these he also glorified.

³¹What then are we to say about these things? If God is for us, who *can be* against us? ³²He who did not spare his own Son, but gave him up in place of us all, how will he not also, in addition to him, freely give us everything *else*? ³³Who will bring a charge against God's chosen *ones*? It is God who declares *us* righteous. ³⁴Who is the one who will condemn? Christ Jesus *is the one* who died, more than that, who was raised from the dead, who is at the right hand of God, who also is making intercession for us. ³⁵Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or hunger, or nakedness, or peril, or sword? ³⁶As it is written, **For your sake we are being killed all day long, we are considered as sheep to be slaughtered.** ³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.

9 I am speaking the truth in Christ—I am not lying; my conscience bears witness with me in *connection with* holy spirit, ²that I have great sorrow and unceasing pain in my heart. ³Indeed, I could wish that I myself were accursed—*separated* from Christ—in place of my brothers, my relatives according to the flesh, ⁴who are Israelites. Theirs is the adoption, and the glory, and the covenants, and the receiving of the law, and the service of God, and the promises. ⁵Theirs are the fathers, and from them, according to the flesh, is the Christ. (God, who is over all, be blessed for ever. Amen.)

⁶But *it is* not as though the word of God has failed. For they are not all Israel, who are *descended* from Israel, ⁷neither, because they are Abraham’s seed, are they all children, but, **Through Isaac your seed will be called.** ⁸That is, it is not the children of the flesh who are children of God, on the contrary, the children of the promise are considered as *the* seed. ⁹For the word of promise is this: **About this time next year I will come, and Sarah will have a son.** ¹⁰And not only *her*, but Rebecca also, when she conceived by one *man*, our father Isaac—¹¹for though *the twins* were not yet born and had not made a practice of doing anything good or worthless, in order that God’s purpose in accord with *his* choice might continue, not from works but

from him who calls—¹²it was said to her, **The older will serve the younger.** ¹³Just as it is written, **Jacob I loved, but Esau I hated.**

¹⁴What then are we to say? There is no unrighteousness with God, is there? Absolutely not! ¹⁵For he says to Moses, **I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.** ¹⁶So then *it does* not *depend* on the man who desires or the man who runs, but on God who has mercy. ¹⁷For the Scripture says to Pharaoh, **For this very purpose I raised you up, that in connection with you I might show my power, and that my name may be proclaimed in all the earth.** ¹⁸So then he has mercy on whom he wants, and he hardens whom he wants.

¹⁹You will then say to me, “Why does he still find fault? For who has ever withstood his will?”

²⁰But who are you, O man, to argue with God? Will what is molded say to the one who molded it, “Why did you make me like this?” ²¹Or does the potter not have a right over the clay, to make from the same lump one vessel for honorable use and another for ordinary use? ²²What if God, although desiring to show his wrath and to make his power known, endured with much longsuffering *the* vessels of wrath fitting themselves for destruction? ²³And *what if* he did this in order to make known the riches of his glory on *the* vessels of mercy, which he prepared

beforehand for glory,²⁴ including us, whom he called, not only from the Jews but also from the Gentiles?

²⁵As indeed he says in Hosea, **I will call those who were not my people, “my people,” and she who was not beloved, “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 And Isaiah cries out concerning Israel, **Though the number of the sons of Israel is as the sand of the sea, only the remnant will be saved,**²⁸ **for the Lord will carry out his sentence upon the earth completely and quickly.**²⁹ And, just as Isaiah has foretold, **If the Lord of the Armies had not left us a seed, we would have become like Sodom, and would have been like Gomorrah.**

³⁰What then are we to say? That Gentiles, who did not diligently pursue righteousness, attained righteousness, even *the* righteousness that is by faith,³¹ but Israel, pursuing a law of righteousness, did not succeed in reaching *that* law.³² Why? Because *they did not pursue it* by faith, but as if *it were* by works. They stumbled at the stone of stumbling,³³ just as it is written, **Look! I am placing in Zion a stone of stumbling, even a rock of offense, and the one who believes in him will not be put to shame.**

10 Brothers, my heart’s desire and my supplication to God for them is that they may be saved.

²For I can testify about them that they have a zeal for God, but not according to knowledge.³ For in their disregarding the righteousness *that comes* from God, and seeking to establish their own, they did not submit themselves to the righteousness of God.⁴ For Christ is the fulfillment of the law, with the result that *now* there is righteousness for everyone who believes.

⁵For Moses writes about the righteousness that is based on the law, **that the person who does these commandments will live by them.**⁶ But the righteousness *that is* based on faith speaks this way: **Do not say in your heart, who will ascend into heaven** (that is, in order to bring Christ down),⁷ or, **Who will descend into the abyss** (that is, in order to bring Christ up out from among *the* dead).⁸ On the contrary, what does it say? **The message is near to you, in your mouth and in your heart,** (that is, the message of faith that we are proclaiming),⁹ because, if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him out from among *the* dead, you will be saved.¹⁰ For with the heart a person believes resulting in righteousness; and with the mouth confession is made resulting in salvation.¹¹ For the Scripture says, **Whoever believes on him will not be put to shame.**¹² For there is no distinction between Jew and Greek, for the same *Lord* is Lord of all,

enriching all who call upon him;
¹³for **everyone who calls on the name of the Lord will be saved.**

¹⁴How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have not heard? And how are they to hear without someone preaching? ¹⁵And how are they to preach unless they are sent? Just as it is written, **How beautiful are the feet of those who tell Good News of good things!** ¹⁶(But they did not all obey the Good News. For Isaiah says, **Lord, who has believed our report?**) ¹⁷So faith comes from hearing, and hearing by the message of Christ.

¹⁸But I say, “Did they not hear?” Indeed, they have: **Their voice went out to all the earth, and their words to the ends of the inhabited world.** ¹⁹But I say, “Did Israel not know?” First, Moses says, **I will make you jealous by those who are not a nation; by a nation devoid of understanding I will anger you.**

²⁰And Isaiah is so bold as to say, **I was found by those who were not seeking me. I have revealed myself to those who were not asking for me.**

²¹But as for Israel he says, **All day long I have held out my hands to a defiant and argumentative people.**

11 I say then, God has not cast away his people, has he? Absolutely not! For I also am an Israelite; of the seed of Abraham, of the tribe of Benjamin. ²God did not

reject his people whom he foreknew. Or do you not know what the Scripture says about Elijah, how he petitions God against Israel: ³**Lord, they have killed your prophets, they have torn down your altars, and I am the only one left, and they seek my life.** ⁴But what *is* the divine response to him? **I have left for myself seven thousand men, who have not bowed the knee to Baal.** ⁵So too, at the present time there has also come to be a remnant, according to a choice *God made by grace.* ⁶But if it is by grace, it is no longer on the basis of works; otherwise, grace would no longer be grace.

⁷What then? That which Israel is earnestly seeking, they have not obtained, but those who were chosen obtained it, and the rest became hardened, ⁸according as it is written, **God gave them a spirit of stupor, eyes that do not see and ears that do not hear, to this very day.**

⁹And David says, **Let their table become a snare and a trap, and a deathtrap, and a due retribution to them.** ¹⁰**Let their eyes be darkened so they cannot see, and make their backs bent continually.**

¹¹I say then, did they stumble resulting in falling *beyond recovery*? Absolutely not! But because of their transgression, salvation *has come* to the Gentiles so as to make them jealous. ¹²Now if their transgression *resulted in riches* for the world, and their failure *resulted in riches* for the

Gentiles, how much more will their full number *mean!*

¹³Now I speak to you Gentiles. In view of the fact that I am an apostle to the Gentiles, I am glorifying my ministry ¹⁴if somehow I can provoke to jealousy *those of my flesh* and save some of them.

¹⁵For if their rejection *results in* the reconciling of the world, what *will* their acceptance *result in* but life out from among *the dead*? ¹⁶Now if the piece offered as firstfruits is holy, so is the *whole lump of dough*, and if the root is holy, so are the branches.

¹⁷But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a partaker with them of the rich root of the olive tree, ¹⁸do not boast against the branches. But if you are boasting, *remember* it is not you who support the root, but the root *that supports* you.

¹⁹You will say then, “Branches were broken off so that I might be grafted in.” ²⁰True. They were broken off because of unbelief, and you stand by faith. Do not be arrogant but fear, ²¹for if God did not spare the natural branches, perhaps he will not spare you. ²²Consider, therefore, the kindness and severity of God: severity toward those who fell, but God’s kindness toward you, if you continue in *his* kindness. Otherwise you also will be cut off.

²³And they also, if they do not

continue in their unbelief, will be grafted in, for God is able to graft them in again. ²⁴For if you were cut from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, the natural *branches*, be grafted *back* into their own olive tree?

²⁵For brothers, I do not want you to be ignorant of this sacred secret, so that you will not become wise in your own estimation, that a hardening has come upon part of Israel until the full number of the Gentiles has come in, ²⁶and in this way all Israel will be saved, just as it is written, **The Deliverer will come from Zion. He will remove ungodliness from Jacob.** ²⁷**And this will be my covenant with them, when I take away their sins.** ²⁸In regard to the Good News, they are enemies for your sake, but in regard to *God’s* choice, they are beloved for the sake of the fathers’ *of Israel*. ²⁹For the gifts and the calling of God are irrevocable. ³⁰For just as at one time you defied God, but now have received mercy as a result of their defiance, ³¹even so they too have now been defiant, that by the mercy shown to you they also may now receive mercy. ³²For God has imprisoned everyone in defiance, that he might have mercy on everyone. ³³O the depth of the riches of both the wisdom and knowledge of God! How unsearchable are his

judgments and untraceable his ways!

³⁴For who has known the mind of the Lord? Or who has been his counselor? ³⁵or Who has first given to Him that it must be repaid to him?"

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

12 I urge you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy, well-pleasing to God, which is your reasonable service.

²And do not be conformed to the pattern of this age, but be transformed by the renewing of your mind, that you may test and approve what the will of God is—the thing that is good and well-pleasing and perfect.

³For by the grace given to me, I say to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think sensibly, in accordance with *that* measure of faith God has allotted to each one. ⁴For just as we have many parts in one body, and all the parts do not have the same function, ⁵in the same way, we who are many are one body in Christ, and individually parts of one another.

⁶But since we have gifts that differ according to the grace that was given to us, *let us use them accordingly*. If prophecy, *let us prophesy* according to the proportion of our faith; ⁷if serving, *let us give ourselves* to our

serving; or he who teaches, to his teaching; ⁸or he who encourages, to his encouragement; he who gives, *let him do it* with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

⁹The love *you have*—*let it be* without hypocrisy (abhor that which is evil; cling to that which is good).

¹⁰As to brotherly affection—*have* family affection toward one another. As to honor—leading *and outdoing* one another.

¹¹As to diligence—not procrastinating.

As to spirit—fervent.

As to the Lord—working as slaves.

¹²As to the hope—rejoicing.

As to our tribulation—patient.

As to prayer—continuing steadfastly.

¹³As to the needs of the holy *ones*—sharing *with them*.

As to hospitality—pursuing it.

¹⁴Bless those who persecute you, bless and do not curse *them*.

¹⁵Rejoice with those who are rejoicing, cry with those who are crying. ¹⁶Have the same regard for one another; do not regard that which is “high,” but associate with the lowly. Do not be wise in your own estimation. ¹⁷Do not repay anyone evil for evil. Think ahead of time *how to do* what is honorable in the sight of everyone. ¹⁸If it is possible, as far as it depends on you, live in peace with all people. ¹⁹Do not avenge yourselves, beloved, but

give place to the wrath *of God*, for it is written, **Vengeance belongs to me, I will repay**, says the Lord. ²⁰**But if your enemy is hungry, feed him, if he is thirsty, give him a drink, for by doing this you will heap coals of fire upon his head.** ²¹Do not be overcome by evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers, for there is no power but of God, and the *powers* that be are ordained of God. ²Therefore he who resists the power, withstands the ordinance of God, and those who withstand shall receive to themselves judgment. ³For rulers are not a terror to good behavior, but to evil. And do you want to have no fear of the *one in authority*? Do that which is good, and you will have praise from the same, ⁴for he is God's servant to you for good. But if you do that which is evil, be afraid, for he does not bear the sword in vain, for he is God's servant, an avenger who brings wrath upon him who practices evil. ⁵Therefore *you* must be in subjection, not only because of the wrath, but also for conscience' sake. ⁶For this cause you pay tax also, for they are ministers of God's service, attending continually upon this very thing. ⁷Render to all their due: tax to whom tax *is due*, tariff to whom tariff, fear to whom fear, honor to whom honor.

⁸Owe no man anything, except to love one another, for he who loves his neighbor has fulfilled the law. ⁹For this, **Do not commit adultery, do not murder, do not steal, do not covet**, and if there be any other commandment, it is summed up in this word, namely, **Love your neighbor as yourself.** ¹⁰This love does no wrong to his neighbor, therefore, love is the fulfillment of the law.

¹¹And this, too, knowing the time, that it is already the hour for you to awake out of sleep, for now salvation is nearer to us than when we *first* believed. ¹²The night is far spent and the day is at hand, therefore let us cast off the works of darkness, and let us put on the armor of light. ¹³Let us walk properly, as in the day, not in orgies and drunkenness, not in illicit sex and unrestrained behavior, not in strife and jealousy. ¹⁴But put on the Lord Jesus Christ, and do not entertain forethoughts concerning the flesh to *fulfill its* lusts.

14 Accept him who is weak in faith, *but not for the purpose of passing judgment on his opinions.* ²One man has faith to eat all things, but he who is weak eats *only* vegetables. ³Do not let the one who eats *everything* treat the one who does not eat with contempt, and do not let not the one who does not eat judge the one who eats, for God has

received him. ⁴Who are you to pass judgment on the servant of another? To his own lord he stands or falls. And he shall be made to stand, for the Lord is able to make him stand.

⁵One man esteems one day above another, another esteems every day *alike*. Let each man be fully assured in his own mind. ⁶He who regards the day, regards it to the Lord, and 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.

⁷For none of us lives to himself, and none dies to himself. ⁸For if we live, to the Lord we live, or if we die, to the Lord we die. So then, whether we live or die, we are the Lord's. ⁹For to this end Christ died and lived *again*—so that he might be Lord of both the dead and the living. ¹⁰But you, why do you judge your brother? Or you, why do you even treat your brother with contempt? For we shall all stand before the judgment seat of God.

¹¹For it is written, **As I live, says the Lord, every knee will bow to me, and every tongue will confess to God.**

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

¹³Therefore, let us not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. ¹⁴(I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself, but to

him who considers anything to be unclean, to him it is unclean.) ¹⁵For if because of what you eat your brother is grieved, you no longer walk in love. Do not destroy by your food him for whom Christ died.

¹⁶Therefore, do not let what is for you a good thing to be spoken of as evil, ¹⁷for the kingdom of God is not *a matter of eating and drinking*, but righteousness and peace and joy in holy spirit. ¹⁸For he who in this *way* serves Christ is well-pleasing to God, and approved by men.

¹⁹So then let us diligently pursue things that make for peace, and things by which we may edify one another. ²⁰Do not destroy the work of God for the sake of food. All things indeed are clean, but it is evil for that man who eats with offence. ²¹It is good not to eat flesh, nor to drink wine, nor *to do anything* which causes your brother to fall away. ²²The faith which you have, have to yourself before God. Blessed is he who does not judge himself in what he approves. ²³But he who doubts is condemned if he eats, because *his eating is* not from faith, and whatever is not from faith is sin.

15 Now we, the ones who are strong, have an obligation to bear the weaknesses of those who are not strong, and not to please ourselves. ²Let each one of us please his neighbor for that which is good, to edifying. ³For Christ also did not

please himself, but, as it is written, **The reproaches of those who reproached you fell upon me.** ⁴For whatever was written in earlier times was written for our learning, that through patience and through encouragement of the scriptures we might have hope. ⁵Now the God of patience and of encouragement grant you to be of the same mind one with another according to Christ Jesus, ⁶that in one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

⁷Therefore, receive one another, even as Christ also received you, to the glory of God. ⁸For I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises *given* to the fathers, ⁹and that the Gentiles might glorify God for his mercy, as it is written, **Therefore, I will give praise to you among the Gentiles, and sing to your name.** ¹⁰And again he says, **Rejoice, you Gentiles, with his people.** ¹¹And again, **Praise the Lord, all you Gentiles. And let all the people praise him.** ¹²And again, Isaiah says, **The root of Jesse will come, even he who arises to rule over the Gentiles, on him will the Gentiles hope.** ¹³Now may the God of hope fill you with all joy and peace through your continuing faith, in order that you may abound in hope through the power of holy spirit.

¹⁴And I myself also am persuaded of you, my brothers, that

you yourselves are full of goodness, filled with all knowledge, able also to admonish one another. ¹⁵But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given to me by God ¹⁶to be a servant of Christ Jesus to the Gentiles, serving in a priestly manner the Good News of God, in order that *my* offering, namely, the Gentiles, may be acceptable, being sanctified by holy spirit.

¹⁷Therefore, I have my boasting in Christ Jesus in things pertaining to God. ¹⁸For I will not dare to speak of anything except those *things* which Christ accomplished through me (resulting in *the* obedience of the Gentiles) by word and deed, ¹⁹by the power of signs and wonders, by the power of holy spirit, so that from Jerusalem and all around, even to Illyricum, I have fully preached the Good News of Christ. ²⁰And thus my ambition is to tell the Good News, not where Christ was *already* named, in order that I might not build on someone else's foundation, ²¹but, as it is written, **The ones who were not told about him will see, and the ones who have not heard will understand.**

²²This is the reason why I have so often been hindered from coming to you, ²³but now, no longer having any place *to evangelize* in these regions, and for many years having a longing to come to you,

²⁴when I go to Spain I am hoping to see you while passing through, and to be brought on my way there by you, once I have first enjoyed your company for a while. ²⁵But now, I say, I go to Jerusalem, ministering to the holy *ones*. ²⁶For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the holy *ones* who are at Jerusalem. ²⁷Yes, it has been their good pleasure, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they have an obligation *to them* also, to minister to them in material things. ²⁸Therefore, when I have accomplished this, and have myself sealed to them this fruit, I will go on through you to Spain. ²⁹And I know that when I come to you, I will come in the fullness of the blessing of Christ.

³⁰Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the spirit, that together you exert yourself intensely with me in your prayers to God for me ³¹in order that I may be delivered from those who are defiant in Judea, and *that* my service which *I have* for Jerusalem may be acceptable to the holy *ones*, ³²so that through the will of God I may come to you in joy, and *being* together with you find rest. ³³Now the God of peace be with you all. Amen.

16 I commend to you Phoebe our sister, who is a deacon of the congregation that is at Cenchreae, ²that you receive her in the Lord, in a manner worthy of the holy *ones*, and that you assist her in whatever matter she may have need of you, for she also has been a helper of many, and of me myself.

³Greet Prisca and Aquila my fellow-workers in Christ Jesus, ⁴who for my life laid down their own necks, to whom not only I give thanks, but also all the congregations of the Gentiles, ⁵and *greet* the congregation that is in their house. Greet Epaphroditus my beloved, who is the first-fruit of Asia to Christ.

⁶Greet Mary, who bestowed much labor on you. ⁷Greet Andronicus and Junia, my relatives and my fellow-prisoners, who are outstanding among the apostles, who also were in Christ before me. ⁸Greet

Amplius my beloved in the Lord. ⁹Greet Urbanus our fellow-worker in Christ, and Stachys my beloved.

¹⁰Greet Apelles, who *is* approved in Christ. Greet those who are of the *household* of Aristobulus. ¹¹Greet Herodion my relative. Greet those of the *household* of Narcissus who are in the Lord. ¹²Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis the beloved, who labored much in the Lord. ¹³Greet Rufus the chosen one in the Lord, and his mother and mine. ¹⁴Greet Asyncritus, Phlegon, Hermes,

Patrobas, Hermas, and the brothers who are with them. ¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy *ones* who are with them. ¹⁶Greet one another with a holy kiss. All the congregations of Christ greet you.

¹⁷Now I urge you, brothers, mark those who are causing the divisions and stumbling blocks contrary to the doctrine which you learned, and turn away from them.

¹⁸For those who are such do not serve our Lord Christ, but their own belly, and by their smooth and fair speech they thoroughly deceive the hearts of the unsuspecting. ¹⁹For *news of your obedience* has reached to all men. Therefore, I rejoice over you, but I want you to be wise about what is good, and untainted with what is evil. ²⁰And the God of peace shall bruise the Adversary under your feet shortly. The grace of our Lord Jesus Christ be with you.

²¹Timothy my fellow worker greets you, and Lucius, and Jason, and Sosipater, my relatives. ²²I Tertius, who write the letter, greet you in the Lord. ²³Gaius my host, and of the whole congregation, greets you. Erastus the treasurer of the city greets you, and Quartus the brother.

²⁵Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ according to the revelation of the sacred secret that has been kept

in silence through long ages past, ²⁶but now has been revealed, and through the prophetic writings has been made known to all the nations according to the commandment of the Age-abiding God, *leading to obedience resulting from faith.* ²⁷To the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

