

ROMANS

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A verse can express a spiritual truth even if it is in a story which may not be historical.

Each time the subject of a verse changes from “Yahweh”
to “God” and vice versa, there is a new paragraph.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p>1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, `</p> <p>2 (Which he had promised afore by his prophets in the holy scriptures,)</p> <p>3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;</p> <p>4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:</p> <p>5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his</p>	<p>1:1 From Paul,¹ a servant of Jesus Christ², called to be an apostle, devoted to the gospel (the good news) of God,</p> <p>2 (which God had promised in the holy Scriptures by His prophets)</p> <p>3 concerning his Son Jesus Christ our Lord³, who was a descendant of David according to the flesh,</p> <p>4 but was declared to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead.</p> <p>5 By Jesus Christ we have received grace and apostleship, for obedience to the faith among all nations, for his name</p>

<p>name: 6 Among whom are ye also the called of Jesus Christ: 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am 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 that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ,` 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: ,` 21 Because that, when they knew God, they glorified</p>	<p>6 as you are also called to belong to Jesus Christ. 7 To all who are in Rome, beloved of God, called to be holy: grace to you and peace from God our Father, and from the Lord Jesus Christ. 8 First, I thank God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel regarding His Son, that without ceasing I make mention of you always in my prayers. 10 And I now pray that the will of God will give me a successful journey, allowing me 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 your faith may be strengthened, 12 and that I may be comforted together with you by the mutual faith of both you and me. 13 Now I want you to know, fellow believers, that often I intended to come to you (but was prevented), so that I might have some fruit from you, as well as from other Gentiles. 14 I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. 15 I want to give you all that I have to give, and I am ready to preach the good news to you who are in Rome also. 16 For I am not ashamed of the good news of Christ; for it is the power of God to salvation to everyone who believes, to the Jew first, and then to the Greek. 17 For in this good news the righteousness of God is revealed from faith to greater faith, as it is written, "The just will live by faith."⁴ 18 For the judgment of God is revealed from heaven against all the ungodliness and unrighteousness of humanity who unrighteously turn away from the truth, 19 although what may be known of God is known to them; for God has shown it to them. 20 For the invisible things of God since the creation of the world are clearly seen, being demonstrated by all of creation, even His eternal power and Godhead. So people are without excuse when they sin. 21 Although they knew God, they did not glorify</p>
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<p>him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.</p> <p>22 Professing themselves to be wise, they became fools,</p> <p>23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.</p> <p>24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:</p> <p>25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.</p> <p>26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:</p> <p>27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.</p> <p>28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;</p> <p>29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,</p> <p>30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,</p> <p>31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:</p> <p>32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.</p>	<p>Him as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened.</p> <p>22 Professing themselves to be wise, they became fools,</p> <p>23 and changed the glory of the incorruptible God into an image made like corruptible human beings, and to birds, and four-legged animals, and creeping things.</p> <p>24 Therefore God also gave them up to immoral behavior through the lusts of their own hearts, to dishonor their own bodies between themselves.</p> <p>25 For they changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed forever. Amen.</p> <p>26 Because of this God gave them up to vile affections: for even their women changed natural sexual relations with men into that which is against nature.</p> <p>27 And likewise also men, not engaging in natural sexual relations with women, burned in their lust toward one another, men with men doing that which is shameful, and receiving in themselves the rightful penalty for their error.</p> <p>28 And as they did not like to retain God in their knowledge, God gave them over to a corrupt mind, to do those things which should not be done.</p> <p>29 Being filled with all unrighteousness, sexual immorality, wickedness, greed, maliciousness, envy, murder, debate, deceit, evil intentions, grumbling,</p> <p>30 backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,</p> <p>31 they are without understanding, covenant-breakers, without natural affection, hard-hearted, and unmerciful.</p> <p>32 They, although knowing the judgment of God, that those who commit such things are worthy of death, not only do the same but also approve those who do them.</p>
<p>2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.</p> <p>2 But we are sure that the judgment of God is</p>	<p>2:1 Therefore you are inexcusable, you, whoever you are who judges: for in judging another, you condemn yourself; for you do the same things.</p> <p>2 But we are sure the judgment of God is according to truth against those who commit such things.</p>

according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

3 And do you think, you who judge those who do such things, and yet 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 should lead you to repentance?

5 Your hard and impenitent heart builds up for you wrath against the day of wrath and revelation of the righteous judgment of God,

6 who will render to all people what they deserve according to their deeds.

7 God will give eternal life to those who by patient continuing in well doing seek for heavenly glory and honor and immortality.

8 But those who are fault-finders, and do not obey the truth, but express unrighteousness, criticism, and wrath,

9 will receive tribulation and anguish. This will happen to every person who commits evil, to the Jew first, and also to the Gentile.

10 But God will give glory, honor, and peace to everyone who does good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God; God is without partiality.

12 For as many as have sinned outside the law of Moses will also perish outside the law of Moses, and as many who are under the law of Moses and have sinned will be judged by the law of Moses.

13 For the Jews who know the law of Moses but do not obey it, will not be justified before God, but the doers of the law of God, whoever they are, will be justified.

14 For when the Gentiles, who do not have the law of Moses, do naturally what is called for by the law of God, these, not having the law of Moses, are a law to themselves.

15 These Gentiles show the work of the law of God written in their hearts, their consciences also bearing witness, and their thoughts in the meanwhile accusing or else excusing one another.

16 The day comes when God will judge the secrets of everyone by Jesus Christ, according to my gospel.

17 Behold, you who are called a Jew, and rest in the law of Moses, and make your boast in God

<p>18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;</p> <p>19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,</p> <p>20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.</p> <p>21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?</p> <p>22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?</p> <p>23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?</p> <p>24 For the name of God is blasphemed among the Gentiles through you, as it is written.</p> <p>25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.</p> <p>26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?</p> <p>27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?</p> <p>28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:</p> <p>29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.</p>	<p>18 that You know His will, and approve the things that are more excellent, being instructed by the law of Moses,</p> <p>19 you are confident that you yourself are a guide of the blind, light to those who are in darkness,</p> <p>20 an instructor of the foolish, a teacher of youth. You think that you have knowledge and truth in the law of Moses.</p> <p>21 You who teach another, do you teach yourself? You who preach a person should not steal, do you steal?</p> <p>22 You who say a person should not commit adultery, do you commit adultery? You who abhor idols, do you commit sacrilege?</p> <p>23 You who make your boast based on the law of Moses, though breaking the law of God, do you dishonor God?</p> <p>24 For the name of God is blasphemed among the Gentiles as a result of your actions, as it is written.</p> <p>25 For circumcision truly profits if you keep the law of God, but if you break the law of God, your circumcision does not stand for anything.</p> <p>26 Therefore if the uncircumcised keep the righteousness of the law of God, will not their uncircumcision be counted as circumcision?</p> <p>27 And will not uncircumcision, which is according to nature, if it fulfills the law of God, judge you, O Jew, who, although circumcised, break the law of Moses?</p> <p>28 For a person is not a true Jew, who is one outwardly but not inwardly; neither is that true circumcision, which is outward in the flesh only.</p> <p>29 But a person is a true Jew, who is one inwardly; and true circumcision is that of the heart, in the spirit, and not according to the letter, the praise of which does not come from humanity, but from God.</p>
<p>3:1 What advantage then hath the Jew? or what profit is there of circumcision?</p> <p>2 Much every way: chiefly, because that unto them were committed the oracles of God.</p> <p>3 For what if some did not believe? shall their unbelief make the faith of God without effect?</p> <p>4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou</p>	<p>3:1 What advantage then has the Jew? Or what profit is there in being circumcised?</p> <p>2 There is good in being a Jew, mainly because to them were committed the truths of God.</p> <p>3 But what if some did not believe? Shall their unbelief make faith in God of no value?</p> <p>4 God forbid, yes, let God be true, but every mortal a liar, as it is written, "That you might be justified in your sayings, and might overcome when you are</p>

art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

judged.”

5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who punishes sin? (I speak like a human being).

6 God forbid, for then how will God judge the world?

7 If the truth of God can be seen more clearly through my lie to His glory, why am I still judged as a sinner?

8 It is slanderously reported, and some affirm that we say, “Let us do evil, that good may come?” The damnation of the people who urge this, is just.

9 Are we Jews better than the Gentiles? No, in no way, for we have already proved that both Jews and Gentiles are under sin.

10 It is written, “No one is righteous, no, not one.

11 “No one understands; no one seeks after God.

12 “They have all left the true way; they have together become unprofitable; there is no one who does good, no, not one.

13 “Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is on their lips.

14 “Their mouth is full of cursing and bitterness.

15 “Their feet are swift to shed blood.

16 “Destruction and misery are in their ways:

17 “And they have not known the way of peace.

18 “There is no reverence of God in their eyes.”

19 Now we know that whatever the law of Moses says, it says to those who are under the law of Moses, so that all human excuses may be stopped, and all may become guilty before God.

20 No flesh will be justified in God’s sight by the deeds of the law of Moses, although the benefit of the law of Moses is the knowledge of sin.

21 But now the righteousness of God apart from the law of Moses is manifested, being witnessed by the law of God and the prophets.

22 The righteousness of God which is by the faith of Jesus Christ comes to all and is upon all those who believe in him, for there is no difference among them.

23 For all have sinned, and come short of the glory of God.

24 We are justified freely by His grace through

<p>24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. `</p> <p>28 Therefore we conclude that a man is justified by faith without the deeds of the law. `</p> <p>29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.</p>	<p>the redemption that is in Christ Jesus, 25 whom God has sent to be the means of complying with the judgment of God, through faith in Jesus' sacrifice, to declare his righteousness, bringing God's forgiveness of sins that are past, through the mercy of God. 26 God declares at this time His righteousness so that God might be just, and the justifier of the person who believes in Jesus. 27 Do we then have a right to boast? No, boasting is excluded. By what law? Of works? No, but by the law of faith. 28 Therefore we conclude that a person is justified by faith without doing the deeds of the law of Moses. 29 Is God the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, 30 seeing it is one God, which will justify both the circumcised and the uncircumcised through faith. 31 Do we then make void the law of God through faith? God forbid; rather, we establish this law. `</p>
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<p>4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. `</p> <p>4 Now to him that worketh is the reward not reckoned of grace, but of debt. `</p> <p>5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for</p>	<p>4:1 What will we say then that Abraham our ancestor according to the flesh, has found? 2 If Abraham were justified by works, he would have the right to glory, but not before God. 3 For what does the scripture say? "Abraham believed God, and it was counted to him as righteousness." 4 Now to the person who works, wages are not considered a gift of grace, but rather earnings to offset debt. 5 But to the person who does not work, but believes in Him that justifies the ungodly, faith is counted as righteousness. 6 King David described the blessedness of the person whom God considered righteous without works, 7 saying, "Blessed are those whose iniquities are forgiven, and whose sins are covered. 8 "Blessed is the person whom God will not accuse of sin." 9 Does this blessedness come upon the circumcised only, or upon the uncircumcised also? For we say that faith was credited to Abraham as</p>
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<p>righteousness. 10 How was it then reckoned? 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 which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 、 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 、 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 、 、 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 、 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not 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</p>	<p>righteousness. 10 How was it then credited? When he was circumcised, or uncircumcised? Not circumcised, but uncircumcised. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had acquired, although being uncircumcised, so that he might be the ancestor of all those who believe, even if they are not circumcised so that righteousness might be credited to them also. 12 Abraham became the father of circumcision to those who are not Jews, but who also walk in the steps of the faith of our father Abraham, which 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 descendants through the law of Moses, but through the righteousness of faith. 14 If those who are under the law of Moses are heirs, faith is made void, and the promises made have no effect 15 because the law of Moses works wrath, but where there is no law, there is no transgression. 16 Therefore righteousness is from faith so that it might be by grace with the intention that the promise might be sure to all the descendants of Abraham. It would be sure not only to those who are under the law of Moses, but also to those who are of the faith of Abraham, who is the spiritual ancestor of us all. 17 Abraham was made a father of many nations before God whom he believed, God who can raise the dead and call things out of nothing into being. 18 Abraham believed and hoped, even when it seemed to be unreasonable to hope, and the result was that he became the father of many nations, according to God's words, that Abraham's descendants should be a multitude. 19 And not being weak in faith, Abraham did not consider his own body dead when he was one hundred years old, nor did he consider the deadness of Sara's womb. 20 Abraham did not hesitate to embrace the promise of God because of unbelief, but was strong in faith, giving glory to God. 21 And Abraham was fully persuaded that, what</p>
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<p>promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.</p>	<p>God had promised, God was also able to perform. 22 And therefore it was credited to Abraham as righteousness. 23 Now it was not written for his sake alone, that it was credited to him. 24 But it was written for us also, to whom righteousness will be credited, if we believe in God that raised up Jesus our Lord from the dead. 25 Jesus was delivered to be killed for our offenses, and was raised for our justification. ⁵</p>
<p>5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By 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 so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law.</p>	<p>5:1 Being justified by faith, we have peace with God through our Lord Jesus Christ, 2 by whom we have access by faith into this grace in which we stand, and rejoice in the hope of sharing the glory of God. 3 And we glory in tribulations also, knowing that troubles develop patience, 4 and patience brings experience, and experience brings hope. 5 And hope will not fail us, because God's love is poured into all our hearts by the Holy Ghost (Holy Spirit) which has been given to us. 6 For when we were still without strength, Jesus Christ died for the ungodly. 7 Seldom for a righteous person will one die, but perhaps for a good person, some would even dare to die. 8 But God proves His love toward us in that, while we were still sinners, Jesus Christ died for us. 9 Much more then, being now justified by his sacrifice, we will be saved from suffering through him. 10 For if, when we were enemies of God, we were reconciled to God by the death of His Son, much more, being reconciled, we will be saved by Jesus' life. 11 And we also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement (at-one-ment with God, forgiveness for our sins). 12 By one person, Adam, sin entered into the world, and death by sin, and so death came upon all persons, for all have sinned. 13 For until the law of Moses arrived, sin was in the world, but sin is not charged when there is no law.</p>

<p>14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.</p> <p>15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.</p> <p>16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.</p> <p>17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)</p> <p>18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.</p> <p>19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.</p> <p>20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:</p> <p>21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.</p>	<p>14 Nevertheless, death reigned from Adam to Moses, even over those who had not sinned after the manner of Adam's transgression, who was the figure of him who was to come.</p> <p>15 But the free gift now far outweighs the original offense. For if through the offense of one person, namely Adam, many are dead, much more has the grace of God, and the gift of grace, which came by one man, namely Jesus Christ, been given to many.</p> <p>16 When one person, namely Adam, sinned, the judgment was condemnation, but when many persons sinned, God's free gift was the judgment, "Not guilty."</p> <p>17 For if by the offense of one person, namely Adam, death reigned by one, much more those who receive an abundance of grace and the gift of righteousness from God will reign in life by one man, Jesus Christ.</p> <p>18 Therefore, as by the offense of one person, Adam, the judgment of condemnation came upon all persons, even so by the righteousness and obedience of one man, Jesus Christ, the free gift came upon all persons, the gift of life.</p> <p>19 For as by the disobedience of one person, Adam, many were made sinners, so by the obedience of one man, Jesus Christ, many will be made righteous.</p> <p>20 Moreover, the law of Moses entered so that sin might be seen and understood. But where sin abounded, grace did much more abound.</p> <p>21 As sin has reigned to death, even so will grace reign through our righteousness, giving us eternal life by Jesus Christ our Lord.</p>
<p>6:1 What shall we say then? Shall we continue in sin, that grace may abound?</p> <p>2 God forbid. How shall we, that are dead to sin, live any longer therein?</p> <p>3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?</p> <p>4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>5 For if we have been planted together in the</p>	<p>6:1 What shall we say then? Shall we continue in sin so that grace may abound?</p> <p>2 God forbid. Shall we, who should have died to sin by vicariously participating in the death of Jesus Christ, live any longer in sin?</p> <p>3 Do you not know that as many of us as were baptized into Jesus Christ were baptized into his death?</p> <p>4 Therefore we are buried with him by our baptism into death, so that just as Jesus Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>5 For if we have been together with him in the</p>

likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof

likeness of his death, we will also be in the likeness of his resurrection.

6 Know this, that our old self was crucified with Jesus so that the body of sin might be destroyed, so that henceforth we should not serve sin.

7 For those who are dead are freed from sin.

8 Now if we are dead with Jesus Christ, we believe that we will also live with him,

9 knowing that Jesus Christ being raised from the dead dies no more; death has no more dominion over him.

10 For in that he died, he died to sin once, but in that he lives, he lives to God.

11 Likewise reckon yourselves also to be dead indeed to sin, but alive to God through Jesus Christ our Lord.

12 Therefore do not let sin reign in your mortal body so that you obey its lusts.

13 Neither yield any parts of your body as instruments of unrighteousness to sin, but yield yourselves to God, as those who are risen from the dead, and yield your body as an instrument of righteousness to God.

14 Sin will not have dominion over you, for you are not subject to the law of Moses, but subject rather to the grace of God.

15 What then? Shall we sin, because we are not subject to the law of Moses, but subject to grace? God forbid.

16 Do you not know that to whom you yield yourselves servants to obey, you become servants of, whether of sin to death, or of obedience to righteousness?

17 But God be thanked, that, although you were the servants of sin, you have obeyed from the heart the new truths which were delivered to you.

18 Being then made free from sin, you became the servants of righteousness.

19 I speak after the manner of humanity because of the weakness of your flesh, for as you in the past have yielded your bodies servants to uncleanness and iniquity, even so now yield your bodies servants to righteousness to holiness.

20 For when you were the servants of sin, you had no thought of righteousness.

21 What benefit came from those things of which

<p>ye are now ashamed? for the end of those things is death.</p> <p>22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.</p> <p>23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.</p>	<p>you are now ashamed? For the end of those things is death.</p> <p>22 But now being made free from sin and having become servants to God, you have the fruit of holiness, and the end is everlasting life.</p> <p>23 For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.</p>
<p>7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?</p> <p>2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.</p> <p>3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.</p> <p>4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.</p> <p>5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.</p> <p>6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.</p> <p>7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.</p> <p>8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.</p> <p>9 For I was alive without the law once: but when the commandment came, sin revived, and I died.</p> <p>10 And the commandment, which was ordained to life, I found to be unto death.</p>	<p>7:1 Do you not know, you followers of Jesus who know the law of Moses, that the law of Moses has dominion over a Jew as long as he lives in the flesh?</p> <p>2 For a Jewish woman who has a husband is bound by the law of Moses to her husband as long as he lives; but if her husband is dead, she is loosed from the law of her husband.</p> <p>3 So then if, while her husband lives, she is married to another man, she is an adulteress: but if her husband is dead, she is free from the law of Moses; so she is not an adulteress even though she is married to another man.</p> <p>4 Therefore, fellow believers, you also have become dead to the law of Moses by the body of Jesus Christ; for you should be married to another, even to Jesus who was raised from the dead so that we should bring forth fruit to God.</p> <p>5 For when we were in the flesh, the sins which were by the law of Moses worked in our bodies to cause us to bring forth fruit leading to death.</p> <p>6 But now we are delivered from the law of Moses, the law being dead in which we were held, so that we could serve in the new life of the spirit and not in the old life of the letter.</p> <p>7 What shall we say then? Is the law of Moses sin? God forbid. No, I would not have known sin but by the law of Moses; for example I would not have known of covetousness if the law of Moses had not said, "You shall not covet," (you shall not desire what belongs to someone else).</p> <p>8 But sin, made known through this commandment, worked in me all kinds of wrong desires. For without the law of Moses, sin was dead.</p> <p>9 For I was alive without the law of Moses once; but when I learned the commandment not to covet, sin reared its ugly head, and I died.</p> <p>10 And the commandment not to covet, which was ordained to give life, I found to lead toward death.</p>

<p>11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 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 which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 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.</p>	<p>11 For sin, finding an opportunity by this commandment, deceived me, and by it killed me. 12 Therefore the law of God is holy, and the commandments holy and just and good. 13 Did that which is good become death to me? God forbid. But sin, so that it might appear to be a sin, worked death in me by that which is good so that sin in response to this commandment might become exceedingly sinful. 14 For we know that the law of God is spiritual; but I am carnal, a slave to sin. 15 For I do not understand what I do: for what I want to do, I do not do; but what I hate, I do. 16 If then I do what I do not want to do, I agree with the law of God, that the law of God is good. 17 Thus it is not I who does it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) does not dwell any good thing: for to will is present with me; but how to perform that which is good I do not know. 19 For the good that I want to do, I do not do; but the evil that I do not wish to do, I do. 20 Now if I do what I do not want to do, it is not I who does it, but sin that dwells in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God in my heart and mind after the inward self. 23 But I see another law in my body, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my body. 24 O wretched person that I am! Who will deliver me from the body of this death? 25 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.</p>
<p>8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 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</p>	<p>8:1 Therefore there is now no condemnation to those who are in Christ Jesus, who do not walk in accord with the flesh, but in accord with the Spirit. 2 For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law of Moses 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,</p>

<p>in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ` 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ` 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ` 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. ` 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature</p>	<p>condemned sin in the flesh. 4 God did this so that the righteousness of the law of the spirit of life might be fulfilled in us, who do not walk in accord with the flesh, but in accord with the Spirit. 5 For those who live in accord with the flesh care about the things of the flesh, but those who live in accord with the Spirit are concerned with that which is of the Spirit. 6 To be carnally minded is death, but to be spiritually minded is life and peace. 7 The carnal mind is hostile to God, for it is not subject to the law of God; it cannot be. 8 So then those who are content to live in the flesh cannot please God. 9 But you are not in the flesh, but in the Spirit, if the spirit of God dwells in you. Now if any person does not have the spirit of Christ, this person does not belong to Jesus Christ. 10 If Christ is in you, the body is dead because of sin; but the spirit of life in you lives because of its righteousness. 11 But if the spirit of Him that raised up Jesus from the dead dwells in you, God that raised up Jesus Christ from the dead will also give new life to your mortal bodies by His spirit that dwells in you. 12 Therefore, fellow believers, we do not have to obey the flesh, to live in accord with the flesh. 13 For if you live in accord with the flesh, you will die; but if you through Spirit put to death the evil deeds of the body, you will live. 14 as many as are led by the spirit of God, are the children of God. 15 For you have not received the spirit of bondage which brings fear; but you have received the spirit of adoption, by which we cry out, "Abba, Father." 16 Spirit itself bears witness with our spirit that we are the children of God. 17 And if we are His children, then we are heirs, heirs of God, and joint-heirs with Jesus Christ if we suffer with Jesus, so that we may also be glorified together. 18 For my thinking is this: that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us. 19 For the earnest expectation of creation waits for</p>
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waiteth for the manifestation of the sons of God.
 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
 22 For we know that the whole creation groaneth and travaileth in pain together until now.
 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
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24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
 25 But if we hope for that we see not, then do we with patience wait for it.
 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
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27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
 31 What shall we then say to these things? If God be for us, who can be against us?
 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

the manifestation of the children of God.
 20 For the creation was made subject to vanity, not willingly, but by the reasoning of Him who has given us hope,
 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.
 22 For we know that the whole creation groans and travails with birth pains together until now.
 23 And not only the rest of creation, but ourselves also, which have the first fruits of Spirit, even we ourselves groan within ourselves waiting for the adoption, that is to say, the redemption of our body, which would free our body.
 24 For we are saved by hope; but hope that is seen is not hope; for what people see, they do not need to hope for anymore.
 25 But if we hope for what we do not see, then we may with patience wait for it.
 26 Likewise, Spirit also helps us in our weakness: for we do not know what we should pray for as we ought to; but Spirit itself intercedes for us with groanings which cannot be uttered, praying for what we cannot put into words.
 27 And God that searches the hearts knows what is the mind of Spirit, because Spirit intercedes for the followers of Jesus according to the will of God.
 28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
 29 For God has always known those who are called, and these God predestined to be conformed to the image of His Son so that His Son might be the firstborn among the many children of God.
 30 Moreover those God predestined, He also called, and those God called, He also justified; and those God justified, He also glorified.
 31 What shall we then say to these things? If God is for us, who can be against us?
 32 God that did not spare His own Son, but delivered him up for us all, how shall God not also freely give us, as well as His Son, all things?
 33 Who will bring a charge against God's elect people? It is God that declares them not guilty.
 34 Who would condemn God's elect people? Not Jesus Christ who died, rather, who has risen again,

<p>34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.</p> <p>35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?</p> <p>36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.</p> <p>37 Nay, in all these things we are more than conquerors through him that loved us.</p> <p>38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,</p> <p>39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.</p>	<p>who rejoices in the presence of God and who reasons with God on behalf of all of us.</p> <p>35 Who will separate us from Christ's love for us? Will tribulation, or distress, or persecution, or famine, or nakedness, or danger, or the sword?</p> <p>36 It is written, "For your sake we are killed all the day long; we are treated like sheep to be slaughtered."</p> <p>37 No, in all these things we are more than conquerors through Christ that loves us.</p> <p>38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,</p> <p>39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God toward us, which is in Christ Jesus our Lord.</p> <p>、</p> <p>、</p>
<p>9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,</p> <p>、</p> <p>2 That I have great heaviness and continual sorrow in my heart.</p> <p>3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:</p> <p>4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;</p> <p>5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.</p> <p>6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:</p> <p>、</p> <p>7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.</p> <p>、</p> <p>8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.</p> <p>9 For this is the word of promise, At this time will I come, and Sara shall have a son.</p>	<p>9:1 I say the truth in Christ, I do not lie, as my conscience ruled by the Holy Ghost (Holy Spirit) assures me,</p> <p>2 I have great pain and continual sorrow in my heart.</p> <p>3 For I almost wish that I were passed over by Christ in favor of my fellow Jews, my relatives according to the flesh</p> <p>4 who are Jews, Israelites, the first inheritors of the adoption, and the glory, and the covenants, and the giving of the law of Moses, and the service of God, and the promises,</p> <p>5 whose are the ancestors, and of whom as concerning the flesh Jesus Christ came, who is over all, God blessed forever. Amen.</p> <p>6 It is not as though the word of God has had no effect. For they are not all children of Israel, who are descendants of Israel.</p> <p>7 Neither, because they are the descendants of Abraham according to the flesh, are they all his children according to the spirit: for, "Through Isaac your descendants will be called."</p> <p>8 That is, those who are the children of the flesh are not the children of God, but the children of the promise are counted as the children of God.</p> <p>9 For this is God's promise, "At this time I will come, and Sarah will have a son."</p>

10 And not only this; but when Rebecca also had conceived by one, 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 that calleth;)
 12 It was said unto her, The elder shall serve the younger.
 13 As it is written, Jacob have I loved, but Esau have I hated.
 14 What shall we say then? Is there unrighteousness with God? God forbid.
 15 For he saith 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 that willeth, nor of him that runneth, but of God that sheweth mercy.
 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there

10 And not only this, but when Rebecca had conceived by our ancestor Isaac,
 11 (and the children not being born yet, neither having done any good or evil, that the purpose of God might stand, not based on works, but on the choice of Him that calls),
 12 it was said to her, "The elder will serve the younger."
 13 As it is written, "I have loved Jacob, and I cannot stand the sins of Esau."⁶
 14 What shall we say then? Is there unrighteousness with Yahweh?
 15 For Yahweh said 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 for him who wills, nor for him who runs, but for Yahweh to show mercy.
 17 For Scripture records Yahweh as saying to Pharaoh, "I have raised you up for this purpose so that I might show My power in you, and so that My name might be declared throughout all the earth."
 18 Therefore Yahweh has mercy on whom He will have mercy, and whom Yahweh will He hardens.
 19 You will say then to me, "Why does Yahweh still find fault? For who has resisted His will?"
 20 Who are you who replies against Yahweh? Shall the thing formed say to the Deity that formed it, "Why have you made me like this?"
 21 Does not the potter have power over the clay, to make one vessel to honor, and another to dishonor from the same lump?
 22 God, willing to show His true nature, and to make His power known, endured with much longsuffering the vessels of wrath which were made to be destroyed,
 23 so that God might make known the riches of His glory on the vessels of mercy, which God had prepared for glory.
 24 God has called us to be His people, not Jews only, but also Gentiles.
 25 As God says in Hosea, "I will call them My people who were not My people, and I will call the ones beloved who were 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

<p>shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.</p>	<p>they will be called, "The children of the living God."⁷ 27 Isaiah also said concerning Israel, "Though the number of the children of Israel are as the sand of the sea, only a remnant will be saved. 28 "For God will finish the work and cut it short in righteousness, because God will make a short work upon the earth."⁸ 29 And as Isaiah said before, "If God⁹ had not left us descendants, we would have been as Sodom and Gomorrah."¹⁰ 30 What shall we say then? "The Gentiles, who were not striving for righteousness, have attained righteousness, the righteousness which is of faith. 31 "But Israel, which tried to live in accord with the law of righteousness, has not attained the level of the law of righteousness. 32 "Why? Because they sought it not by faith, but by the works of the law of Moses. For they stumbled at that stumbling stone." 33 The Scripture says of this stone, "Behold, I lay in Zion a stumbling stone and rock of offense;¹¹ but whoever believes in him (Christ) will not be ashamed."¹²</p>
<p>10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth. 、 、 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in</p>	<p>10:1 Fellow believers, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them witness that they have a zeal towards God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. 4 For the coming of Christ brought an end to the dominance of the law of Moses regarding who was righteous; for Christ gave righteousness to everyone who believes in Christ. 5 For Moses described the righteousness which is of the law of Moses, "The one who does those things called for by the law of Moses shall live by them." 6 But the righteousness which is of faith speaks this way, "Do not say in your heart, who will ascend into heaven?" (that is, to bring Jesus Christ down from above). 7 "Or, who will descend into the deep?" (that is, to bring up Jesus Christ from the dead). 8 What does it say? "The word is near you, even in</p>

<p>thy mouth, and in thy heart: that is, the word of faith, which we preach;</p> <p>9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p> <p>10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.</p> <p>11 For the scripture saith, Whosoever believeth on him shall not be ashamed.</p> <p>12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.</p> <p>13 For whosoever shall call upon the name of the Lord shall be saved.</p> <p>14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?</p> <p>15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!</p> <p>16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?</p> <p>17 So then faith cometh by hearing, and hearing by the word of God.</p> <p>18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.</p> <p>19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.</p> <p>20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.</p> <p>21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.</p>	<p>your mouth and in your heart;" that is, the word of faith which we preach.</p> <p>9 If you confess with your mouth the Lord Jesus and believe in your heart that God has raised him from the dead, you will be saved.</p> <p>10 For with the heart a person believes to righteousness, and with the mouth confession is made to salvation.</p> <p>11 For the Scripture says, "Whoever believes in God will not be ashamed."</p> <p>12 For there is no difference between the Jew and the Greek; for the same God over all is gracious to all who call upon him.</p> <p>13 Whoever will call upon the name of the Lord will be saved.</p> <p>14 How then will they call on him in whom they have not believed? And how will they believe in him of whom they have not heard? And how will they hear without a preacher?</p> <p>15 And how will they preach, unless they are sent? As it is written, "How beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things!"</p> <p>16 But they have not all obeyed the gospel. For Isaiah says, "God¹³, who has believed our report?"</p> <p>17 So then faith comes by hearing the word of God.</p> <p>18 So I asked, "Have they not heard the message? Truly, its sound went out to all the earth, and its words to the ends of the world."</p> <p>19 I asked, "Did not Israel know?" First Moses says, speaking for God, "I will provoke you Israelites to jealousy by those who are not a people, and I will anger you by a foolish nation."¹⁴</p> <p>20 But Isaiah was very bold, and said, speaking for God, "I was found by those who did not seek Me; I appeared to those who were not asking for Me.</p> <p>21 But to Israel, Isaiah portrayed God as saying, "All day long I have beckoned to a disobedient and denying people."</p>
<p>11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.</p> <p>2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against</p>	<p>11:1 I say then, "Has God cast away His people?" God forbid. For I also am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.</p> <p>2 God has not cast away His people which God already knew. Do you not know what the Scripture says of Elijah? How he interceded to God on behalf</p>

Israel, saying,
3 Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

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

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

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

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among

of Israel, saying,

3 "God, they have killed Your prophets, and torn down Your altars; and I am left alone; and they seek my life."¹⁵

4 What was God's answer to him? "I have reserved to Myself seven thousand persons, who have not bowed their knees to the image of Baal."¹⁶

5 Even so then at this present time there is a remnant to be saved by the grace of God.

6 And if the choice of who to save is by grace, then it is no more by works; otherwise grace would no longer be grace. But if the choice is by works, then is it no more by grace; otherwise work would no longer be work.

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

8 This is in accord with what was written, "They have been given the spirit of slumber, eyes so that they should not see, and ears so that they should not hear to this day."¹⁷

9 And King David said, "Let their feasts be made a snare and a trap and a stumbling block, and may they be punished.

10 "Let their eyes be darkened so that they cannot see, and may they bow down their back always."¹⁸

11 I, Paul, say then, have they stumbled so that they should fall forever? God forbid. Rather through their fall salvation has come to the Gentiles to provoke the Israelites to jealousy.

12 Now if the fall of the Jews has enriched the world, and if the diminishing of them has enriched the Gentiles, just think how much more their rising will enrich the world?

13 I speak to you Gentiles; as long as I am the apostle of the Gentiles, I will speak publicly,

14 if somehow by this I may provoke those who are my flesh to emulate the Gentiles, and thus might save some of them.

15 For if the casting away of the Jews has reconciled the world to God, what will the receiving of the Jews be for them, but life from the dead?

16 For if the first fruits are holy, then the rest is also holy; and if the root is holy, so are the branches.

17 And if some of the branches are broken off, and you Gentiles, being a wild olive branch, are grafted

them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

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

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

in among them, and with them receive nourishment from the healthy roots of the olive tree,

18 do not boast against the branches. Remember that you do not bear the roots; rather the roots bear you.

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

20 Well; because of unbelief they were broken off, and you stand by faith. Do not be proud, but fear Yahweh:¹⁹

21 for if Yahweh did not spare the natural branches, take heed lest Yahweh also does not spare you.

22 Therefore behold the goodness and strict justice of Yahweh on those who fell, strict justice, but toward you, goodness if you continue in His goodness; otherwise, you also will be cut off.

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

24 For if you Gentiles were cut out of an olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more easily will those Jews, which are the natural branches, be grafted back into their own olive tree?

25 Lest you mistakenly feel too complacent, you fellow believers, I would not have you be ignorant of this mystery, that blindness in part has happened to Israel until the full number of the Gentiles has come in.

26 And so all Israel will be saved, as it is written, "There will come out of Zion a Deliverer, who will turn away ungodliness from the descendants of Jacob."²⁰

27 "For this is My covenant with them, when I will take away their sins."²¹

28 Because the Jews reject the gospel, the good news, they are enemies of God, which is good for you; but as regards Yahweh's choice, they are beloved of Yahweh because of their ancestors.

29 For the gifts and calling of Yahweh are not withdrawn forever.

30 For as you Gentiles in times past did not believe God, yet have now obtained mercy through the unbelief of the Jews,

31 even so have these also now not believed so that through the mercy of you Gentiles they also may

<p>32 For God hath concluded them all in unbelief, that he might have mercy upon all.</p> <p>33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!</p> <p>34 For who hath known the mind of the Lord or who hath been his counsellor?</p> <p>35 Or who hath first given to him, and it shall be recompensed unto him again?</p> <p>36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.</p>	<p>obtain mercy.</p> <p>32 For they have all been unbelieving so that God might have mercy upon all.</p> <p>33 O the depth of the riches both of the wisdom and knowledge of God! To mortals how unsearchable are His judgments, and His ways past finding out!</p> <p>34 For who has known the mind of God²² or who has been His counselor?</p> <p>35 Or who has given anything to Him, and it will be given back to the one who gave?²³</p> <p>36 For of Him, and through Him, and to Him, is everything: to whom be glory forever. Amen.</p>
<p>12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.</p> <p>2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.</p> <p>3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.</p> <p>4 For as we have many members in one body, and all members have not the same office:</p> <p>5 So we, being many, are one body in Christ, and every one members one of another.</p> <p>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;</p> <p>7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;</p> <p>8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.</p> <p>9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.</p> <p>10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;</p> <p>11 Not slothful in business; fervent in spirit; serving</p>	<p>12:1 Therefore I urge you, fellow believers, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.</p> <p>2 And do not be conformed to this world, but be transformed by the renewing of your mind so that you may prove what is that good, acceptable and perfect will of God.</p> <p>3 For I say, through the grace given to me, to each of you, not to think of yourself more highly than you ought to think; but to think soberly, according to the measure of faith God has dealt you.</p> <p>4 For as we have many parts to our bodies, and all the parts are for different purposes,</p> <p>5 so we, being many, are one body in Christ, and every one members of one another.</p> <p>6 Having gifts differing according to the grace that is given to us, if prophecy, let us prophesy according to the proportion of our faith.</p> <p>7 If we have been given the gift of ministry, let us minister; or one who teaches, let that person teach.</p> <p>8 The person who exhorts, let that person do so; those who give, let them do it with simplicity; those who rule, with diligence; those who show mercy, with cheerfulness.</p> <p>9 Let love be sincere, without pretending. Abhor and overcome that which is evil; cling to that which is good.</p> <p>10 Feel kindly affections for one another and brotherly and sisterly love, in honor regarding one another.</p> <p>11 Do not be lazy in business; be fervent in spirit,</p>

<p>the Lord; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. ` ` ` 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. ` 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.</p>	<p>serving the Lord Christ Jesus. 12 Rejoice in hope; be patient in tribulation, continuing instant in prayer. 13 Distribute to the necessity of believers; provide hospitality. 14 Bless those who persecute you; bless, and do not curse. 15 Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same Mind toward one another. Do not mind high things. Do not think of yourself as better than others; graciously treat persons of a low estate as though they are equals. Be not wise in your own conceits. Do not consider your wisdom better than that of others. 17 Do not return evil for evil to anyone. Provide honest things in the sight of all. Keep all your actions honest in the sight of all persons. 18 If it is possible, to the best of your ability, live peaceably with all others. 19 Dearly beloved, do not avenge yourselves, but rather give up wrath; for it is written, "Vengeance is Mine; I will repay them," says Yahweh."²⁴ 20 Therefore if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for in doing so you will make them feel ashamed. 21 Do not be overcome by evil; rather overcome evil with good.</p>
<p>13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.</p>	<p>13:1 Respect and obey those in authority. For there is no power but that of God: the powers that be may be ordained by God. 2 Therefore whoever resists their power, may resist the rule of God; and those who resist may bring on themselves damnation. 3 For rulers should not punish good works, but evil works. Will you then not be afraid of their power? Do that which is good, and you will have the praise of the ruler. 4 For many rulers are the ministers of Yahweh to you for good. But if you do that which is evil, be afraid; for they do not carry the sword in vain; for they may be the ministers of Yahweh, revengers to execute wrath upon those who commit evil. 5 Therefore, it may be right for you to be subject to them, not only to avoid wrath, but also for the sake</p>

<p>6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.</p> <p>7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.</p> <p>8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.</p> <p>9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.</p> <p>10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.</p> <p>11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.</p> <p>12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.</p> <p>13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.</p> <p>14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.</p>	<p>of your conscience.²⁵</p> <p>6 For this cause you should pay taxes also; for they are God's ministers, attending continually to this very thing.</p> <p>7 Therefore give to all what is due them: tribute to whom tribute is due; business to whom business is due; fear to whom fear is due; honor to whom honor is due.</p> <p>8 Owe no one anything, but to love one another: for the person who loves another has fulfilled the law.</p> <p>9 For the commandments are, "You shall not commit adultery. You shall not kill. You shall not steal. You shall not bear false witness. You shall not covet."²⁶ And if there is any other commandment, it is briefly comprehended in this saying, namely, "You shall love your neighbor as yourself."²⁷</p> <p>10 People who love, work no ill to their neighbor: therefore, love is the fulfilling of the law.</p> <p>11 Know the time; now it is high time to awake out of sleep; for now our salvation is nearer than when we began to believe.</p> <p>12 The night is far spent, the day is at hand; therefore, let us cast off the works of darkness, and let us put on the armor of light.</p> <p>13 Let us walk honestly, as in the day, not in partying and drunkenness, not in sleeping around and indecency, not in strife and envying.</p> <p>14 But put on the Lord Jesus Christ, and leave your body's desires out of your planning so as not to fulfill the lusts of the flesh.</p>
<p>14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.</p> <p>2 For one believeth that he may eat all things: another, who is weak, eateth herbs.</p> <p>3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.</p> <p>4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.</p> <p>5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.</p>	<p>14:1 Receive the person who is weak in the faith, but do not argue about different opinions.</p> <p>2 For one believes that all things may be eaten; another, who is weak in the faith, eats only vegetables.</p> <p>3 Let not those who eat despise those who do not eat; and let not those who do not eat judge those who eat; for God has approved this person.</p> <p>4 Who are you who judges another person's servant? To one's own master one stands or falls. Yes, the person shall be held up; for God is able to make the person stand.</p> <p>5 One person holds certain days to be of high importance; another esteems every day alike. Let all people be fully persuaded in their own mind.</p>

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

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

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who

6 The person who regards the day, regards it to the Lord; and the person who does not regard the day, does not regard it to the Lord. The person who eats, eats to the Lord, for this person gives God thanks; and the person who does not eat, does not eat to the Lord, and gives God thanks.

7 For none of us lives to ourselves, and none of us dies to ourselves.

8 For if we live, we live to the Lord; and if we die, we die to the Lord; therefore, whether we live, or die, we are the Lord's.

9 For to this purpose Jesus Christ both died and rose and revived so that he might be Lord both of the dead and living.

10 But why do you judge your brother or sister? Or why do you discredit your brother or sister? For we will all stand before the judgment seat of Christ.

11 For it is written, "As I live, says God, every knee shall bow to me, and every tongue shall confess to God."²⁸

12 So then all of us have to give an account of ourselves to God.

13 Therefore let us not judge one another anymore; but decide this rather, that no one is to put a stumbling block or an occasion to fall in another's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing ritually impure in and of itself; but to the person who considers anything to be ritually impure, to that person it is impure.

15 But if your brother or sister is grieved by your eating meat that has been sacrificed to idols, you are not walking charitably. Do not hurt this person by eating meat, for Jesus Christ died for this person.

16 Do not let your good be evil spoken of,

17 for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost (Holy Spirit).

18 For the person who in these things serves Jesus Christ is acceptable to God and approved by all.

19 Therefore let us follow after the things which make for peace, and the things with which we may edify one another.

20 Do not destroy the work of God for the sake of meat. All things indeed are pure, but eating meat

<p>eateth with offence.</p> <p>21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.</p> <p>22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.</p> <p>23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.</p>	<p>would be evil for that person who eats with a guilty conscience.</p> <p>21 It is good neither to eat meat, nor to drink wine, nor to do anything by which your brother or sister stumbles or is offended or is made weak.</p> <p>22 Do you have faith? Have it between yourself and God. Happy are those persons who do not condemn themselves in that thing which they allow.</p> <p>23 And those who doubt are damned if they eat, because they do not eat out of faith; for whatever is not done as a result of faith is sin.</p>
<p>15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.</p> <p>2 Let every one of us please his neighbour for his good to edification.</p> <p>3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p> <p>4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.</p> <p>5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:</p> <p>6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.</p> <p>7 Wherefore receive ye one another, as Christ also received us to the glory of God.</p> <p>8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:</p> <p>9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.</p> <p>10 And again he saith, Rejoice, ye Gentiles, with his people.</p> <p>11 And again, Praise the Lord all ye Gentiles; and laud him, all ye people.</p> <p>12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.</p> <p>13 Now the God of hope fill you with all joy and</p>	<p>15:1 We then who are strong ought to bear the infirmities of the weak, and not to please ourselves.</p> <p>2 Let every one of us consider our neighbor's good so that our neighbor might be strengthened.</p> <p>3 For even Jesus Christ did not please himself; but, as it is written, "The insults of those who insulted You, God, fell on me."²⁹</p> <p>4 For whatever things were written in the uplifting Scriptures were written for our instruction, that we through patience and the comfort of the uplifting Scriptures might have hope.</p> <p>5 Now the God of patience and consolation grant you to be like-minded (in agreement) with one another, in accord with the example of Christ Jesus so</p> <p>6 that you may with one Mind and one mouth glorify God, the Father of our Lord Jesus Christ.</p> <p>7 Therefore accept one another with love, as Christ also received us into the glory of God.</p> <p>8 Jesus Christ ministered with the truth of God to those circumcised, to confirm the promises made to our ancestors</p> <p>9 and so that the Gentiles might glorify God for His mercy, as it is written, "For this cause I will confess You among the Gentiles, and sing to Your name (nature)."³⁰</p> <p>10 And again he says, "Rejoice, you Gentiles, with His people."³¹</p> <p>11 And again, "Praise God, all you Gentiles; and honor Him, all you people."³²</p> <p>12 And again, Isaiah says, "There will be a root of Jesse, who will rise to reign over the Gentiles; and the Gentiles will trust in him."³³</p> <p>13 Now the God of hope fill you with all joy and</p>

peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

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

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also

peace in believing so that you may abound in hope, through the power of the Holy Ghost (Holy Spirit).

14 And I myself am persuaded by you, fellow believers, that you are full of goodness, filled with all knowledge, able also to advise and help one another.

15 Nevertheless, you fellow believers, I have written boldly to you to remind you (because of the grace that has been given to me of God)

16 that I have been made the minister of Jesus Christ to the Gentiles, ministering the gospel of God so that the offering of the Gentiles to God might be acceptable, being sanctified by the Holy Ghost (Holy Spirit).

17 Therefore I may glory through Jesus Christ regarding those things which pertain to God.

18 But I will not dare to speak of any of those things which Christ has not done through me, to make the Gentiles obedient by word and deed.

19 But through mighty signs and wonders, by the power of the spirit of God, from Jerusalem to Illyricum, I have fully preached the gospel of Christ.

20 Yes, I have strived to preach the gospel, not where Jesus Christ was known, lest I should build upon another person's foundation.

21 I have preached as it was written, "To whom Jesus was not spoken of, they will see; and those who have not heard will understand."

22 For which cause I have been busy and thus greatly hindered from coming to you.

23 But I have nothing else to do here, and I have had a great desire for many years to come to you.

24 So whenever I take my journey into Spain, I will come to you. For I trust to see you on my journey and to be helped onward by you, after having visited with you for a while.

25 But now I go to Jerusalem to bring aid to the believers in the Lord Jesus Christ there.

26 For it has pleased those of northern Greece and southern Greece to make a certain contribution for the poor believers who are at Jerusalem.

27 It has pleased those generous believers truly, and they are the debtors of the believers at Jerusalem.

For since the believers at Jerusalem have shared with the Gentiles their spiritual treasures, it is the duty of the Gentiles to share with

<p>to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; ` 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen. `</p>	<p>them material things. 28 Therefore when I have safely delivered to them this fruit, given them this monetary contribution, I will come to you on my way to Spain. 29 And I am sure that, when I come to you, I will come in the fullness of the blessing of the gospel of Jesus Christ. 30 Now I implore you, fellow believers, for the Lord Jesus Christ's sake, and for the love of the spirit of God, that you strive together with me in your prayers to God for me. 31 Please pray that I may be delivered from those in Judaea who do not believe in the Lord Jesus Christ, and that my contributions which I have for the believers in Jerusalem will be accepted by them, and 32 that I may come to you with joy by the will of God, and may with you be refreshed. 33 Now may the God of peace be with you all. Amen.</p>
<p>16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: ` 2 That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. ` 3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. ` 6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. 8 Greet Amplias my beloved in the Lord. 9 Salute Urbane, our helper in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.</p>	<p>16:1 I commend to you Phoebe our sister, who is a deaconess (or minister) of the church which is at Cenchrea. 2 Receive her in the Lord as becomes believers in the Lord Jesus Christ, and assist her in whatever business she needs for you to assist her with; for she has been a helper and sustainer of many, and of myself also. 3 Greet Priscilla and Aquila, my helpers in Christ Jesus 4 who have risked their lives for me. I give thanks not only to them, but also to all the churches of the Gentiles. 5 Likewise greet the members of the church that is in their house. Greet my well-beloved Epaenetus, who was the first one in Achaia (southern Greece) to become a follower of Christ Jesus. 6 Greet Mary, who worked so hard for us. 7 Greet Andronicus and Junias, fellow Jews, and my fellow prisoners, who are of note among the apostles, and who also were in Christ before me. 8 Greet Amplias my beloved in the Lord. 9 Greet Urbane, our helper in Christ, and Stachys my beloved. 10 Greet Apelles approved in Christ. Greet those who are of Aristobulus' household.</p>

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

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 for the Lord. Greet the beloved Persis, who labored greatly for the Lord.

13 Greet Rufus, chosen in the Lord, and his mother, who is also like a mother to me.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the believers who are with them.

15 Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the believers who are with them.

16 Greet one another with a holy kiss. The churches of Christ greet you.

17 Now I urge you, fellow believers, note those who cause divisions and offenses contrary to the doctrine which you have learned, and avoid them.

18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by fine words and flattering speeches deceive the hearts of the simple.

19 For the knowledge of your obedience has become known by all persons. Therefore, I am glad on your behalf, but I would still have you wise to that which is good, and innocent concerning evil.

20 The God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timothy my fellow worker and Lucius and Jason and Sosipater, my kinsmen, greet you.

22 I Tertius, who took Paul's dictation and wrote down this epistle, greet you in the Lord.

23 Gaius my host, in whose house the whole church meets, greets you. Erastus the city treasurer greets you, as does Quartus a brother in the faith.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 God has the power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was not known when the world began.

26 This mystery now has been revealed, and by the Scriptures of the prophets, according to the commandment of the everlasting God, has been made known to all nations so that they might be

27 To God only wise, be glory through Jesus Christ for ever. Amen.	obedient in the faith. 27 To God, who alone is wise, be glory through Jesus Christ forever. Amen.
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¹ Mainstream Bible scholars consider Romans to be one of the seven books of the Bible by Paul along with 1 Thessalonians, 1 and 2 Corinthians, Galatians, Philippians and Philemon.

² (1:1) To Paul, the terms “Christ,” “Jesus,” “Christ Jesus” and “Jesus Christ” were interchangeable: they all had the same meaning.

³ (1:3) In Romans, “Lord” always is Jesus Christ, never “God the father.” To read “Lord” as if it means “God” is to misunderstand Paul.

⁴ (1:17) Hab 2:4

⁵ (4:25) The first part of this verse is not in accord with either Christ Jesus’ theology or the theology of CS.

⁶ (9:13) The Israelites believed that they lived in a material universe and that a material Deity ruled over this material universe. They did not believe that this Deity was the God of unconditional love of the New Testament which Christian Scientists worship. They believed that this Deity, which they named Yahweh, was a Deity which both loved and hated. This verse in the 1769 KJV is actually a quote from Malachi 1:2-3 in which Yahweh, the O.T. Deity, says, “I have loved Jacob, but I have hated Esau.”

⁷ (9:26) Hosea 2:23

⁸ (9:27-28) Isaiah 10:22

⁹ (9:29) The Old Testament name for Deity, which is “LORD” or “Yahweh” has been replaced with the New Testament name for the Supreme Ruler of the universe, which is “God.”

¹⁰ (9:29) Genesis 19:24-25

¹¹ (9:33) Isaiah 28:6; 8:14-15

¹² (9:33) The O.T. verse that the last part of verse 33 is referring to is not known.

¹³ (10:16) Isaiah 53:1

¹⁴ (10:19) Deuteronomy 32:21

¹⁵ (11:3) 1 Kings 19:10

¹⁶ (11:4) 1 Kings 19:18

¹⁷ (11:8) Deuteronomy 29:4; Isaiah 29:10

¹⁸ (11:9-10) Psalms 69: 22-23 (LXX)

¹⁹ (11:20) Paul, who had grown to maturity as a Pharisee, had not given up all of his O.T. concept of Yahweh, the misconception of the Deity of the universe. Paul had not come to the full realization that the loving God the Father was the Supreme Ruler of the universe. This is why he believed (Philippians 2:12) that it was necessary to “work out your own salvation with fear and trembling” in opposition to Jesus’ position in Luke 12:32, “Fear not little flock; it is your Father’s good pleasure to give you the kingdom.”

²⁰ (11:26) Isaiah 59:20 (LXX)

²¹ (11:27) Isaiah 27:9 (LXX) Isaiah 59:21 (LXX)

²² (11:34) Isaiah 40:13 (LXX) This verse reads, “Who has known the mind of God? And who has been His counselor to instruct Him?”

²³ (11:35) Job 41:11

²⁴ (12:19) Deuteronomy 32:35

²⁵ (13:1-5) Because we know about Hitler, Stalin, Mussolini, Mao Zedong, etc., we may not agree with all of Paul’s reasoning. However, we do agree with his ultimate objective, which was to get Christians to obey the rules of the Roman empire even if the rules were unjust, because to rebel would be suicidal.

²⁶ (13:9) Exodus 20:3-17; Deuteronomy 5:7-21

²⁷ (13:9) Leviticus 19:18. Although some Bible scholars believe that “neighbor” meant all people, it is clear to me that “neighbor” originally meant only one’s fellow Hebrews.

²⁸ (14:11) Isaiah 45:23-24 (LXX). (LXX) stands for Septuagint, which is the translation of the Hebrew Bible into Greek by Jews in Alexandria, Egypt sometime between 300 and 131 B.C.E., so that the Jews who had been scattered abroad from Israel and could no longer read Hebrew could still read the Bible. The Septuagint was the Bible of the early Christians before there was a New Testament.

²⁹ (15:3) Psalms 69:9

³⁰ (15:9) 2 Samuel 22:50; Psalms 18:49

³¹ (15:10) Deuteronomy 32:43

³² (15:11) Psalms 117:1

³³ (15:12) Isaiah 11:10 (LXX)