

The World English Bible (WEB): Romans

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*** START OF THE PROJECT GUTENBERG EBOOK, THE WORLD ENGLISH BIBLE (WEB): ROMANS ***

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Book 45 Romans

001:001 Paul, a servant of Jesus Christ, called to be an apostle,
set apart for the Good News of God,
001:002 which he promised before through his prophets in the holy Scriptures,
001:003 concerning his Son, who was born of the seed of David according
to the flesh,
001:004 who was declared to be the Son of God with power, according to
the Spirit of holiness, by the resurrection from the dead,
Jesus Christ our Lord,

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001:005 through whom we received grace and apostleship, for obedience
of faith among all the nations, for his name's sake;
001:006 among whom you are also called to belong to Jesus Christ;
001:007 to all who are in Rome, beloved of God, called to be saints:
Grace to you and peace from God our Father and the
Lord Jesus Christ.

001:008 First, I thank my God through Jesus Christ for all of you,
that your faith is proclaimed throughout the whole world.

001:009 For God is my witness, whom I serve in my spirit in the Good News
of his Son, how unceasingly I make mention of you always
in my prayers,

001:010 requesting, if by any means now at last I may be prospered
by the will of God to come to you.

001:011 For I long to see you, that I may impart to you some spiritual gift,
to the end that you may be established;

001:012 that is, that I with you may be encouraged in you, each of us
by the other's faith, both yours and mine.

001:013 Now I don't desire to have you unaware, brothers, that I
often planned to come to you, and was hindered so far,
that I might have some fruit among you also, even as among
the rest of the Gentiles.

001:014 I am debtor both to Greeks and to foreigners, both to the wise
and to the foolish.

001:015 So, as much as is in me, I am eager to preach the Good News
to you also who are in Rome.

001:016 For I am not ashamed of the Good News of Christ, for it is
the power of God for salvation for everyone who believes;
for the Jew first, and also for the Greek.

001:017 For in it is revealed God's righteousness from faith to faith.
As it is written, "But the righteous shall live
by faith." {Habakkuk 2:4}

001:018 For the wrath of God is revealed from heaven against all
ungodliness and unrighteousness of men, who suppress
the truth in unrighteousness,

001:019 because that which is known of God is revealed in them,
for God revealed it to them.

001:020 For the invisible things of him since the creation of the world
are clearly seen, being perceived through the things
that are made, even his everlasting power and divinity;
that they may be without excuse.

001:021 Because, knowing God, they didn't glorify him as God,
neither gave thanks, but became vain in their reasoning,
and their senseless heart was darkened.

001:022 Professing themselves to be wise, they became fools,
001:023 and traded the glory of the incorruptible God for the likeness of an
image of corruptible man, and of birds, and four-footed animals,
and creeping things.

001:024 Therefore God also gave them up in the lusts of their
hearts to uncleanness, that their bodies should be
dishonored among themselves,

001:025 who exchanged the truth of God for a lie, and worshiped
and served the creature rather than the Creator, who is
blessed forever. Amen.

001:026 For this reason, God gave them up to vile passions.
For their women changed the natural function into that which
is against nature.

001:027 Likewise also the men, leaving the natural function of the woman,
burned in their lust toward one another, men doing what is
inappropriate with men, and receiving in themselves the due

penalty of their error.

001:028 Even as they refused to have God in their knowledge,
God gave them up to a reprobate mind, to do those things
which are not fitting;

001:029 being filled with all unrighteousness, sexual immorality,
wickedness, covetousness, maliciousness; full of envy,
murder, strife, deceit, evil habits, secret slanderers,

001:030 backbiters, hateful to God, insolent, haughty, boastful,
inventors of evil things, disobedient to parents,

001:031 without understanding, covenant breakers, without natural
affection, unforgiving, unmerciful;

001:032 who, knowing the ordinance of God, that those who practice
such things are worthy of death, not only do the same,
but also approve of those who practice them.

002:001 Therefore you are without excuse, O man, whoever you are who judge.
For in that which you judge another, you condemn yourself.
For you who judge practice the same things.

002:002 We know that the judgment of God is according to truth against
those who practice such things.

002:003 Do you think this, O man who judges those who practice such things,
and do the same, that you will escape the judgment of God?

002:004 Or do you despise the riches of his goodness, forbearance,
and patience, not knowing that the goodness of God leads
you to repentance?

002:005 But according to your hardness and unrepentant heart you
are treasuring up for yourself wrath in the day of wrath,
revelation, and of the righteous judgment of God;

002:006 who "will pay back to everyone according to their
works:"{Psalm 62:12; Proverbs 24:12}

002:007 to those who by patience in well-doing seek for glory, honor,
and incorruptibility, eternal life;

002:008 but to those who are self-seeking, and don't obey the truth,
but obey unrighteousness, will be wrath and indignation,

002:009 oppression and anguish, on every soul of man who works evil,
to the Jew first, and also to the Greek.

002:010 But glory, honor, and peace go to every man who works good,
to the Jew first, and also to the Greek.

002:011 For there is no partiality with God.

002:012 For as many as have sinned without law will also perish without
the law. As many as have sinned under the law will be judged
by the law.

002:013 For it isn't the hearers of the law who are righteous before God,
but the doers of the law will be justified

002:014 (for when Gentiles who don't have the law do by nature the things
of the law, these, not having the law, are a law to themselves,

002:015 in that they show the work of the law written in their hearts,
their conscience testifying with them, and their thoughts
among themselves accusing or else excusing them)

002:016 in the day when God will judge the secrets of men, according to
my Good News, by Jesus Christ.

002:017 Indeed you bear the name of a Jew, and rest on the law,
and glory in God,

002:018 and know his will, and approve the things that are excellent,
being instructed out of the law,

002:019 and are confident that you yourself are a guide of the blind,
a light to those who are in darkness,

002:020 a corrector of the foolish, a teacher of babies, having in
the law the form of knowledge and of the truth.

002:021 You therefore who teach another, don't you teach yourself?

You who preach that a man shouldn't steal, do you steal?
 002:022 You who say a man shouldn't commit adultery. Do you commit adultery?
 You who abhor idols, do you rob temples?
 002:023 You who glory in the law, through your disobedience of the law
 do you dishonor God?
 002:024 For "the name of God is blasphemed among the Gentiles because
 of you,"{Isaiah 52:5; Ezekiel 36:22} just as it is written.
 002:025 For circumcision indeed profits, if you are a doer of the law,
 but if you are a transgressor of the law, your circumcision
 has become uncircumcision.
 002:026 If therefore the uncircumcised keep the ordinances of the law,
 won't his uncircumcision be accounted as circumcision?
 002:027 Won't the uncircumcision which is by nature, if it fulfills
 the law, judge you, who with the letter and circumcision
 are a transgressor of the law?
 002:028 For he is not a Jew who is one outwardly, neither is that
 circumcision which is outward in the flesh;
 002:029 but he is a Jew who is one inwardly, and circumcision
 is that of the heart, in the spirit not in the letter;
 whose praise is not from men, but from God.
 003:001 Then what advantage does the Jew have? Or what is the
 profit of circumcision?
 003:002 Much in every way! Because first of all, they were entrusted
 with the oracles of God.
 003:003 For what if some were without faith? Will their lack of faith
 nullify the faithfulness of God?
 003:004 May it never be! Yes, let God be found true, but every man a liar.
 As it is written, "That you might be justified in your words,
 and might prevail when you come into judgment."{Psalm 51:4}
 003:005 But if our unrighteousness commends the righteousness of God,
 what will we say? Is God unrighteous who inflicts wrath?
 I speak like men do.
 003:006 May it never be! For then how will God judge the world?
 003:007 For if the truth of God through my lie abounded to his glory,
 why am I also still judged as a sinner?
 003:008 Why not (as we are slanderously reported, and as some affirm
 that we say), "Let us do evil, that good may come?"
 Those who say so are justly condemned.
 003:009 What then? Are we better than they? No, in no way.
 For we previously charged both Jews and Greeks, that they
 are all under sin.
 003:010 As it is written, "There is no one righteous; no, not one.
 003:011 There is no one who understands. There is no one who
 seeks after God.
 003:012 They have all turned aside. They have together become unprofitable.
 There is no one who does good, no, not, so much as
 one."{Psalms 14:1-3; 53:1-3; Ecclesiastes 7:20}
 003:013 "Their throat is an open tomb. With their tongues they
 have used deceit."{Psalm 5:9} "The poison of vipers is under
 their lips;"{Psalm 140:3}
 003:014 "Whose mouth is full of cursing and bitterness."{Psalm 10:7}
 003:015 "Their feet are swift to shed blood.
 003:016 Destruction and misery are in their ways.
 003:017 The way of peace, they haven't known."{Isaiah 59:7-8}
 003:018 "There is no fear of God before their eyes."{Psalm 36:1}
 003:019 Now we know that whatever things the law says, it speaks to
 those who are under the law, that every mouth may be closed,
 and all the world may be brought under the judgment of God.
 003:020 Because by the works of the law, no flesh will be justified

in his sight. For through the law comes the knowledge of sin.
003:021 But now apart from the law, a righteousness of God has
been revealed, being testified by the law and the prophets;
003:022 even the righteousness of God through faith in Jesus Christ
to all and on all those who believe. For there is no distinction,
003:023 for all have sinned, and fall short of the glory of God;
003:024 being justified freely by his grace through the redemption
that is in Christ Jesus;
003:025 whom God set forth to be an atoning sacrifice{or, a propitiation},
through faith in his blood, for a demonstration of his
righteousness through the passing over of prior sins,
in God's forbearance;
003:026 to demonstrate his righteousness at this present time;
that he might himself be just, and the justifier of him
who has faith in Jesus.
003:027 Where then is the boasting? It is excluded. By what manner of law?
Of works? No, but by a law of faith.
003:028 We maintain therefore that a man is justified by faith apart
from the works of the law.
003:029 Or is God the God of Jews only? Isn't he the God of Gentiles also?
Yes, of Gentiles also,
003:030 since indeed there is one God who will justify the circumcised
by faith, and the uncircumcised through faith.
003:031 Do we then nullify the law through faith? May it never be!
No, we establish the law.
004:001 What then will we say that Abraham, our forefather, has found
according to the flesh?
004:002 For if Abraham was justified by works, he has something
to boast about, but not toward God.
004:003 For what does the Scripture say? "Abraham believed God,
and it was accounted to him for righteousness." {Genesis 15:6}
004:004 Now to him who works, the reward is not counted as grace,
but as debt.
004:005 But to him who doesn't work, but believes in him who justifies
the ungodly, his faith is accounted for righteousness.
004:006 Even as David also pronounces blessing on the man to whom God
counts righteousness apart from works,
004:007 "Blessed are they whose iniquities are forgiven,
whose sins are covered.
004:008 Blessed is the man whom the Lord will by no means charge
with sin." {Psalm 32:1-2}
004:009 Is this blessing then pronounced on the circumcised, or on
the uncircumcised also? For we say that faith was accounted
to Abraham for righteousness.
004:010 How then was it counted? When he was in circumcision,
or in uncircumcision? Not in circumcision, but in uncircumcision.
004:011 He received the sign of circumcision, a seal of the righteousness
of the faith which he had while he was in uncircumcision,
that he might be the father of all those who believe,
though they be in uncircumcision, that righteousness might
also be accounted to them.
004:012 The father of circumcision to those who not only are of
the circumcision, but who also walk in the steps of that faith
of our father Abraham, which he had in uncircumcision.
004:013 For the promise to Abraham and to his seed that he should
be heir of the world wasn't through the law, but through
the righteousness of faith.
004:014 For if those who are of the law are heirs, faith is made void,
and the promise is made of no effect.

004:015 For the law works wrath, for where there is no law,
neither is there disobedience.

004:016 For this cause it is of faith, that it may be according to grace,
to the end that the promise may 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.

004:017 As it is written, "I have made you a father of many nations." {Genesis
17:5} This is in the presence of him whom he believed:
God, who gives life to the dead, and calls the things that are not,
as though they were.

004:018 Who in hope believed against hope, to the end that he might
become a father of many nations, according to that which had
been spoken, "So will your seed be." {Genesis 15:5}

004:019 Without being weakened in faith, he didn't consider his own body,
already having been worn out, (he being about a hundred
years old), and the deadness of Sarah's womb.

004:020 Yet, looking to the promise of God, he didn't waver through unbelief,
but grew strong through faith, giving glory to God,

004:021 and being fully assured that what he had promised, he was able
also to perform.

004:022 Therefore it also was "reckoned to him for righteousness." {Genesis
15:6}

004:023 Now it was not written that it was accounted to him for
his sake alone,

004:024 but for our sake also, to whom it will be accounted, who believe
in him who raised Jesus, our Lord, from the dead,

004:025 who was delivered up for our trespasses, and was raised
for our justification.

005:001 Being therefore justified by faith, we have peace with God
through our Lord Jesus Christ;

005:002 through whom we also have our access by faith into this grace
in which we stand. We rejoice in hope of the glory of God.

005:003 Not only this, but we also rejoice in our sufferings,
knowing that suffering works perseverance;

005:004 and perseverance, proven character; and proven character, hope:

005:005 and hope doesn't disappoint us, because God's love has been
poured out into our hearts through the Holy Spirit who was
given to us.

005:006 For while we were yet weak, at the right time Christ died
for the ungodly.

005:007 For one will hardly die for a righteous man. Yet perhaps
for a righteous person someone would even dare to die.

005:008 But God commends his own love toward us, in that while we
were yet sinners, Christ died for us.

005:009 Much more then, being now justified by his blood, we will be
saved from God's wrath through him.

005:010 For if, while we were enemies, we were reconciled to God
through the death of his Son, much more, being reconciled,
we will be saved by his life.

005:011 Not only so, but we also rejoice in God through our Lord Jesus Christ,
through whom we have now received the reconciliation.

005:012 Therefore, as sin entered into the world through one man,
and death through sin; and so death passed to all men,
because all sinned.

005:013 For until the law, sin was in the world; but sin is not charged
when there is no law.

005:014 Nevertheless death reigned from Adam until Moses,
even over those whose sins weren't like Adam's disobedience,
who is a foreshadowing of him who was to come.

005:015 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

005:016 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.

005:017 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

005:018 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

005:019 For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.

005:020 The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly;

005:021 that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

006:001 What shall we say then? Shall we continue in sin, that grace may abound?

006:002 May it never be! We who died to sin, how could we live in it any longer?

006:003 Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?

006:004 We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

006:005 For if we have become united with him in the likeness of his death, we will also be part of his resurrection;

006:006 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.

006:007 For he who has died has been freed from sin.

006:008 But if we died with Christ, we believe that we will also live with him;

006:009 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!

006:010 For the death that he died, he died to sin one time; but the life that he lives, he lives to God.

006:011 Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

006:012 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.

006:013 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.

006:014 For sin will not have dominion over you. For you are not under law, but under grace.

006:015 What then? Shall we sin, because we are not under law, but under grace? May it never be!

006:016 Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?

006:017 But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered.

006:018 Being made free from sin, you became bondservants of righteousness.
006:019 I speak in human terms because of the weakness of your flesh,
for as you presented your members as servants to uncleanness
and to wickedness upon wickedness, even so now present your
members as servants to righteousness for sanctification.
006:020 For when you were servants of sin, you were free in
regard to righteousness.
006:021 What fruit then did you have at that time in the things of which
you are now ashamed? For the end of those things is death.
006:022 But now, being made free from sin, and having become servants
of God, you have your fruit of sanctification, and the result
of eternal life.
006:023 For the wages of sin is death, but the free gift of God is
eternal life in Christ Jesus our Lord.
007:001 Or don't you know, brothers{The word for "brothers"
here and where context allows may also be correctly translated
"brothers and sisters" or "siblings."} (for I speak to men
who know the law), that the law has dominion over a man
for as long as he lives?
007:002 For the woman that has a husband is bound by law to the husband
while he lives, but if the husband dies, she is discharged
from the law of the husband.
007:003 So then if, while the husband lives, she is joined to another man,
she would be called an adulteress. But if the husband dies,
she is free from the law, so that she is no adulteress,
though she is joined to another man.
007:004 Therefore, my brothers, you also were made dead to the law
through the body of Christ, that you would be joined to another,
to him who was raised from the dead, that we might bring
forth fruit to God.
007:005 For when we were in the flesh, the sinful passions which
were through the law, worked in our members to bring forth
fruit to death.
007:006 But now we have been discharged from the law, having died
to that in which we were held; so that we serve in newness
of the spirit, and not in oldness of the letter.
007:007 What shall we say then? Is the law sin? May it never be!
However, I wouldn't have known sin, except through the law.
For I wouldn't have known coveting, unless the law had said,
"You shall not covet."{Exodus 20:17; Deuteronomy 5:21}
007:008 But sin, finding occasion through the commandment,
produced in me all kinds of coveting. For apart from the law,
sin is dead.
007:009 I was alive apart from the law once, but when the commandment came,
sin revived, and I died.
007:010 The commandment, which was for life, this I found to be for death;
007:011 for sin, finding occasion through the commandment, deceived me,
and through it killed me.
007:012 Therefore the law indeed is holy, and the commandment holy,
and righteous, and good.
007:013 Did then that which is good become death to me? May it never be!
But sin, that it might be shown to be sin, by working death
to me through that which is good; that through the commandment
sin might become exceeding sinful.
007:014 For we know that the law is spiritual, but I am fleshly,
sold under sin.
007:015 For I don't know what I am doing. For I don't practice what I
desire to do; but what I hate, that I do.
007:016 But if what I don't desire, that I do, I consent to the law

that it is good.

007:017 So now it is no more I that do it, but sin which dwells in me.

007:018 For I know that in me, that is, in my flesh, dwells no good thing.
For desire is present with me, but I don't find it doing
that which is good.

007:019 For the good which I desire, I don't do; but the evil which I
don't desire, that I practice.

007:020 But if what I don't desire, that I do, it is no more I that do it,
but sin which dwells in me.

007:021 I find then the law, that, to me, while I desire to do good,
evil is present.

007:022 For I delight in God's law after the inward man,

007:023 but I see a different law in my members, warring against the law
of my mind, and bringing me into captivity under the law
of sin which is in my members.

007:024 What a wretched man I am! Who will deliver me out of the body
of this death?

007:025 I thank God through Jesus Christ, our Lord! So then with the mind,
I myself serve God's law, but with the flesh, the sin's law.

008:001 There is therefore now no condemnation to those who are
in Christ Jesus, who don't walk according to the flesh,
but according to the Spirit.{NU omits "who don't walk according
to the flesh, but according to the Spirit"}

008:002 For the law of the Spirit of life in Christ Jesus made me free
from the law of sin and of death.

008:003 For what the law couldn't do, in that it was weak through the flesh,
God did, sending his own Son in the likeness of sinful flesh
and for sin, he condemned sin in the flesh;

008:004 that the ordinance of the law might be fulfilled in us,
who walk not after the flesh, but after the Spirit.

008:005 For those who live according to the flesh set their minds
on the things of the flesh, but those who live according
to the Spirit, the things of the Spirit.

008:006 For the mind of the flesh is death, but the mind of the Spirit
is life and peace;

008:007 because the mind of the flesh is hostile towards God;
for it is not subject to God's law, neither indeed can it be.

008:008 Those who are in the flesh can't please God.

008:009 But you are not in the flesh but in the Spirit, if it is so
that the Spirit of God dwells in you. But if any man doesn't
have the Spirit of Christ, he is not his.

008:010 If Christ is in you, the body is dead because of sin,
but the spirit is alive because of righteousness.

008:011 But if the Spirit of him who raised up Jesus from the dead
dwells in you, he who raised up Christ Jesus from the dead
will also give life to your mortal bodies through his Spirit
who dwells in you.

008:012 So then, brothers, we are debtors, not to the flesh, to live
after the flesh.

008:013 For if you live after the flesh, you must die; but if by the Spirit
you put to death the deeds of the body, you will live.

008:014 For as many as are led by the Spirit of God, these are
children of God.

008:015 For you didn't receive the spirit of bondage again to fear,
but you received the Spirit of adoption, by whom we cry,
"Abba{Abba is an Aramaic word for father or daddy, often used
affectionately and respectfully in prayer to our Father
in heaven.}! Father!"

008:016 The Spirit himself testifies with our spirit that we are

children of God;
008:017 and if children, then heirs; heirs of God, and joint heirs
with Christ; if indeed we suffer with him, that we may also be
glorified with him.
008:018 For I consider that the sufferings of this present time
are not worthy to be compared with the glory which will be
revealed toward us.
008:019 For the creation waits with eager expectation for the children
of God to be revealed.
008:020 For the creation was subjected to vanity, not of its own will,
but because of him who subjected it, in hope
008:021 that the creation itself also will be delivered from the bondage
of decay into the liberty of the glory of the children of God.
008:022 For we know that the whole creation groans and travails in pain
together until now.
008:023 Not only so, but ourselves also, who have the first fruits
of the Spirit, even we ourselves groan within ourselves,
waiting for adoption, the redemption of our body.
008:024 For we were saved in hope, but hope that is seen is not hope.
For who hopes for that which he sees?
008:025 But if we hope for that which we don't see, we wait for
it with patience.
008:026 In the same way, the Spirit also helps our weaknesses, for we
don't know how to pray as we ought. But the Spirit himself
makes intercession for us with groanings which can't be uttered.
008:027 He who searches the hearts knows what is on the Spirit's mind,
because he makes intercession for the saints according to God.
008:028 We know that all things work together for good for those who
love God, to those who are called according to his purpose.
008:029 For whom he foreknew, he also predestined to be conformed
to the image of his Son, that he might be the firstborn
among many brothers.{The word for "brothers" here and where
context allows may also be correctly translated "brothers
and sisters" or "siblings."}
008:030 Whom he predestined, those he also called.
Whom he called, those he also justified. Whom he justified,
those he also glorified.
008:031 What then shall we say about these things? If God is for us,
who can be against us?
008:032 He who didn't spare his own Son, but delivered him up for us all,
how would he not also with him freely give us all things?
008:033 Who could bring a charge against God's chosen ones?
It is God who justifies.
008:034 Who is he who condemns? It is Christ who died, yes rather,
who was raised from the dead, who is at the right hand of God,
who also makes intercession for us.
008:035 Who shall separate us from the love of Christ? Could oppression,
or anguish, or persecution, or famine, or nakedness,
or peril, or sword?
008:036 Even as it is written, "For your sake we are killed all day long.
We were accounted as sheep for the slaughter." {Psalm 44:22}
008:037 No, in all these things, we are more than conquerors through
him who loved us.
008:038 For I am persuaded, that neither death, nor life, nor angels,
nor principalities, nor things present, nor things
to come, nor powers,
008:039 nor height, nor depth, nor any other created thing,
will be able to separate us from the love of God, which is
in Christ Jesus our Lord.

009:001 I tell the truth in Christ. I am not lying, my conscience
testifying with me in the Holy Spirit,
009:002 that I have great sorrow and unceasing pain in my heart.
009:003 For I could wish that I myself were accursed from Christ
for my brothers' sake, my relatives according to the flesh,
009:004 who are Israelites; whose is the adoption, the glory, the covenants,
the giving of the law, the service, and the promises;
009:005 of whom are the fathers, and from whom is Christ as concerning
the flesh, who is over all, God, blessed forever. Amen.
009:006 But it is not as though the word of God has come to nothing.
For they are not all Israel, that are of Israel.
009:007 Neither, because they are Abraham's seed, are they all children.
But, "In Isaac will your seed be called." {Genesis 21:12}
009:008 That is, it is not the children of the flesh who are children
of God, but the children of the promise are counted as a seed.
009:009 For this is a word of promise, "At the appointed time I will come,
and Sarah will have a son." {Genesis 18:10,14}
009:010 Not only so, but Rebecca also conceived by one, by our father Isaac.
009:011 For being not yet born, neither having done anything good or bad,
that the purpose of God according to election might stand,
not of works, but of him who calls,
009:012 it was said to her, "The elder will serve the younger." {Genesis 25:23}
009:013 Even as it is written, "Jacob I loved, but Esau I hated." {Malachi
1:2-3}
009:014 What shall we say then? Is there unrighteousness
with God? May it never be!
009:015 For he said to Moses, "I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion." {Exodus 33:19}
009:016 So then it is not of him who wills, nor of him who runs,
but of God who has mercy.
009:017 For the Scripture says to Pharaoh, "For this very purpose I
caused you to be raised up, that I might show in you my power,
and that my name might be proclaimed in all the earth." {Exodus 9:16}
009:018 So then, he has mercy on whom he desires, and he hardens
whom he desires.
009:019 You will say then to me, "Why does he still find fault?
For who withstands his will?"
009:020 But indeed, O man, who are you to reply against God? Will the
thing formed ask him who formed it, "Why did you make me
like this?" {Isaiah 29:16; 45:9}
009:021 Or hasn't the potter a right over the clay, from the same lump
to make one part a vessel for honor, and another for dishonor?
009:022 What if God, willing to show his wrath, and to make his
power known, endured with much patience vessels of wrath
made for destruction,
009:023 and that he might make known the riches of his glory on vessels
of mercy, which he prepared beforehand for glory,
009:024 us, whom he also called, not from the Jews only, but also
from the Gentiles?
009:025 As he says also in Hosea, "I will call them 'my people,'
which were not my people; and her 'beloved,' who was
not beloved." {Hosea 2:23}
009:026 "It will be that in the place where it was said to them,
'You are not my people,' There they will be called 'children
of the living God.'" {Hosea 1:10}
009:027 Isaiah cries concerning Israel, "If the number of the children
of Israel are as the sand of the sea, it is the remnant
who will be saved;
009:028 for He will finish the work and cut it short in righteousness,

because the LORD will make a short work upon the earth."{Isaiah 10:22-23}

009:029 As Isaiah has said before, "Unless the Lord of Armies{Greek: Sabaoth (for Hebrew: Tze'va'ot)} had left us a seed, we would have become like Sodom, and would have been made like Gomorrah."{Isaiah 1:9}

009:030 What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;

009:031 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.

009:032 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;

009:033 even as it is written, "Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."{Isaiah 8:14; 28:16}

010:001 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.

010:002 For I testify about them that they have a zeal for God, but not according to knowledge.

010:003 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God.

010:004 For Christ is the fulfillment{or, completion, or end} of the law for righteousness to everyone who believes.

010:005 For Moses writes about the righteousness of the law, "The one who does them will live by them."{Leviticus 18:5}

010:006 But the righteousness which is of faith says this, "Don't say in your heart, 'Who will ascend into heaven?'{Deuteronomy 30:12} (that is, to bring Christ down);

010:007 or, 'Who will descend into the abyss?'{Deuteronomy 30:13} (that is, to bring Christ up from the dead.)"

010:008 But what does it say? "The word is near you, in your mouth, and in your heart;"{Deuteronomy 30:14} that is, the word of faith, which we preach:

010:009 that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.

010:010 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.

010:011 For the Scripture says, "Whoever believes in him will not be disappointed."{Isaiah 28:16}

010:012 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him.

010:013 For, "Whoever will call on the name of the Lord will be saved."{Joel 2:32}

010:014 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?

010:015 And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the Good News of peace, who bring glad tidings of good things!"{Isaiah 52:7}

010:016 But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"{Isaiah 53:1}

010:017 So faith comes by hearing, and hearing by the word of God.

010:018 But I say, didn't they hear? Yes, most certainly, "Their sound went out into all the earth, their words to the ends of the world."{Psalm 19:4}

010:019 But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, with a nation

void of understanding I will make you angry."{Deuteronomy 32:31}

010:020 Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me."{Isaiah 65:1}

010:021 But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."{Isaiah 65:2}

011:001 I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

011:002 God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel:

011:003 "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."{1 Kings 19:10,14}

011:004 But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."{1 Kings 19:18}

011:005 Even so then at this present time also there is a remnant according to the election of grace.

011:006 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

011:007 What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened.

011:008 According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."{Deuteronomy 29:4; Isaiah 29:10}

011:009 David says, "Let their table be made a snare, and a trap, a stumbling block, and a retribution to them.

011:010 Let their eyes be darkened, that they may not see. Bow down their back always."{Psalm 69:22,23}

011:011 I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.

011:012 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

011:013 For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry;

011:014 if by any means I may provoke to jealousy those who are my flesh, and may save some of them.

011:015 For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead?

011:016 If the first fruit is holy, so is the lump. If the root is holy, so are the branches.

011:017 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the olive tree;

011:018 don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you.

011:019 You will say then, "Branches were broken off, that I might be grafted in."

011:020 True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear;

011:021 for if God didn't spare the natural branches, neither will he spare you.

011:022 See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.

011:023 They also, if they don't continue in their unbelief, will be

grafted in, for God is able to graft them in again.

011:024 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

011:025 For I don't desire you to be ignorant, brothers,{The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."} of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in,

011:026 and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, and he will turn away ungodliness from Jacob.

011:027 This is my covenant to them, when I will take away their sins."{Isaiah 59:20-21; 27:9; Jeremiah 31:33-34}

011:028 Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake.

011:029 For the gifts and the calling of God are irrevocable.

011:030 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,

011:031 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.

011:032 For God has shut up all to disobedience, that he might have mercy on all.

011:033 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

011:034 "For who has known the mind of the Lord? Or who has been his counselor?"{Isaiah 40:13}

011:035 "Or who has first given to him, and it will be repaid to him again?"{Job 41:11}

011:036 For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.

012:001 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

012:002 Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.

012:003 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.

012:004 For even as we have many members in one body, and all the members don't have the same function,

012:005 so we, who are many, are one body in Christ, and individually members one of another.

012:006 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;

012:007 or service, let us give ourselves to service; or he who teaches, to his teaching;

012:008 or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

012:009 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.

012:010 In love of the brothers be tenderly affectionate one to another;

in honor preferring one another;
 012:011 not lagging in diligence; fervent in spirit; serving the Lord;
 012:012 rejoicing in hope; enduring in troubles; continuing steadfastly
 in prayer;
 012:013 contributing to the needs of the saints; given to hospitality.
 012:014 Bless those who persecute you; bless, and don't curse.
 012:015 Rejoice with those who rejoice. Weep with those who weep.
 012:016 Be of the same mind one toward another. Don't set your
 mind on high things, but associate with the humble.
 Don't be wise in your own conceits.
 012:017 Repay no one evil for evil. Respect what is honorable
 in the sight of all men.
 012:018 If it is possible, as much as it is up to you, be at peace
 with all men.
 012:019 Don't seek revenge yourselves, beloved, but give place to
 God's wrath. For it is written, "Vengeance belongs to me;
 I will repay, says the Lord."{Deuteronomy 32:35}
 012:020 Therefore "If your enemy is hungry, feed him. If he is thirsty,
 give him a drink; for in doing so, you will heap coals of fire
 on his head."{Proverbs 25:21-22}
 012:021 Don't be overcome by evil, but overcome evil with good.
 013:001 Let every soul be in subjection to the higher authorities,
 for there is no authority except from God, and those who exist
 are ordained by God.
 013:002 Therefore he who resists the authority, withstands the ordinance
 of God; and those who withstand will receive to themselves judgment.
 013:003 For rulers are not a terror to the good work, but to the evil.
 Do you desire to have no fear of the authority?
 Do that which is good, and you will have praise from the same,
 013:004 for he is a servant of God to you for good. But if you do that
 which is evil, be afraid, for he doesn't bear the sword in vain;
 for he is a servant of God, an avenger for wrath to him
 who does evil.
 013:005 Therefore you need to be in subjection, not only because of
 the wrath, but also for conscience' sake.
 013:006 For this reason you also pay taxes, for they are servants
 of God's service, attending continually on this very thing.
 013:007 Give therefore to everyone what you owe: taxes to whom taxes
 are due; customs to whom customs; respect to whom respect;
 honor to whom honor.
 013:008 Owe no one anything, except to love one another; for he who loves
 his neighbor has fulfilled the law.
 013:009 For the commandments, "You shall not commit adultery,"
 "You shall not murder," "You shall not steal," "You shall
 not give false testimony," "You shall not covet,"{TR adds
 "You shall not give false testimony,"}{Exodus 20:13-15,17;
 Deuteronomy 5:17-19,21} and whatever other commandments there are,
 are all summed up in this saying, namely, "You shall love
 your neighbor as yourself."{Leviticus 19:18}
 013:010 Love doesn't harm a neighbor. Love therefore is the fulfillment
 of the law.
 013:011 Do this, knowing the time, that it is already time for you
 to awaken out of sleep, for salvation is now nearer to us
 than when we first believed.
 013:012 The night is far gone, and the day is near. Let's therefore throw
 off the works of darkness, and let's put on the armor of light.
 013:013 Let us walk properly, as in the day; not in reveling
 and drunkenness, not in sexual promiscuity and lustful acts,
 and not in strife and jealousy.

013:014 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

014:001 Now accept one who is weak in faith, but not for disputes over opinions.

014:002 One man has faith to eat all things, but he who is weak eats only vegetables.

014:003 Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him.

014:004 Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

014:005 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind.

014:006 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks.

014:007 For none of us lives to himself, and none dies to himself.

014:008 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.

014:009 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

014:010 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.

014:011 For it is written, "'As I live,' says the Lord, 'to me every knee will bow. Every tongue will confess to God.'"{Isaiah 45:23}

014:012 So then each one of us will give account of himself to God.

014:013 Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.

014:014 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.

014:015 Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died.

014:016 Then don't let your good be slandered,

014:017 for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.

014:018 For he who serves Christ in these things is acceptable to God and approved by men.

014:019 So then, let us follow after things which make for peace, and things by which we may build one another up.

014:020 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

014:021 It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

014:022 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.

014:023 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

(14:24) Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages, (14:25) but now is revealed,

and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; (14:26) to the only wise God, through Jesus Christ, to whom be the glory forever!

Amen.{TR places verses 24-26 after Romans 16:24 as verses 25-27.}

015:001 Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.

015:002 Let each one of us please his neighbor for that which is good, to be building him up.

015:003 For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me." {Psalm 69:9}

015:004 For whatever things were written before were written for our learning, that through patience and through encouragement of the Scriptures we might have hope.

015:005 Now the God of patience and of encouragement grant you to be of the same mind one with another according to Christ Jesus,

015:006 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

015:007 Therefore accept one another, even as Christ also accepted you,{TR reads "us" instead of "you"} to the glory of God.

015:008 Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers,

015:009 and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, and sing to your name." {2 Samuel 22:50; Psalm 18:49}

015:010 Again he says, "Rejoice, you Gentiles, with his people." {Deuteronomy 32:43}

015:011 Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him." {Psalm 117:1}

015:012 Again, Isaiah says, "There will be the root of Jesse, he who arises to rule over the Gentiles; in him the Gentiles will hope." {Isaiah 11:10}

015:013 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.

015:014 I myself am also persuaded about you, my brothers{The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."}, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.

015:015 But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God,

015:016 that I should be a servant of Christ Jesus to the Gentiles, serving as a priest the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit.

015:017 I have therefore my boasting in Christ Jesus in things pertaining to God.

015:018 For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed,

015:019 in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ;

015:020 yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation.

015:021 But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand." {Isaiah 52:15}

015:022 Therefore also I was hindered these many times from coming to you,
015:023 but now, no longer having any place in these regions,
and having these many years a longing to come to you,
015:024 whenever I journey to Spain, I will come to you.
For I hope to see you on my journey, and to be helped on my way
there by you, if first I may enjoy your company for a while.
015:025 But now, I say, I am going to Jerusalem, serving the saints.
015:026 For it has been the good pleasure of Macedonia and Achaia
to make a certain contribution for the poor among the saints
who are at Jerusalem.
015:027 Yes, it has been their good pleasure, and they are their debtors.
For if the Gentiles have been made partakers of their
spiritual things, they owe it to them also to serve them
in fleshly things.
015:028 When therefore I have accomplished this, and have sealed
to them this fruit, I will go on by way of you to Spain.
015:029 I know that, when I come to you, I will come in the fullness
of the blessing of the Good News of Christ.
015:030 Now I beg you, brothers, by our Lord Jesus Christ, and by
the love of the Spirit, that you strive together with me
in your prayers to God for me,
015:031 that I may be delivered from those who are disobedient in Judea,
and that my service which I have for Jerusalem may be acceptable
to the saints;
015:032 that I may come to you in joy through the will of God,
and together with you, find rest.
015:033 Now the God of peace be with you all. Amen.
016:001 I commend to you Phoebe, our sister, who is a servant{or,
deacon} of the assembly that is at Cenchreae,
016:002 that you receive her in the Lord, in a way worthy of the saints,
and that you assist her in whatever matter she may need
from you, for she herself also has been a helper of many,
and of my own self.
016:003 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
016:004 who for my life, laid down their own necks; to whom not only I
give thanks, but also all the assemblies of the Gentiles.
016:005 Greet the assembly that is in their house. Greet Epaenetus,
my beloved, who is the first fruits of Achaia to Christ.
016:006 Greet Mary, who labored much for us.
016:007 Greet Andronicus and Junias, my relatives and my fellow prisoners,
who are notable among the apostles, who also were in
Christ before me.
016:008 Greet Amplias, my beloved in the Lord.
016:009 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
016:010 Greet Apelles, the approved in Christ. Greet those who are
of the household of Aristobulus.
016:011 Greet Herodion, my kinsman. Greet them of the household
of Narcissus, who are in the Lord.
016:012 Greet Tryphaena and Tryphosa, who labor in the Lord.
Greet Persis, the beloved, who labored much in the Lord.
016:013 Greet Rufus, the chosen in the Lord, and his mother and mine.
016:014 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the
brothers{The word for "brothers" here and where context allows
may also be correctly translated "brothers and sisters"
or "siblings."} who are with them.
016:015 Greet Philologus and Julia, Nereus and his sister, and Olympas,
and all the saints who are with them.
016:016 Greet one another with a holy kiss. The assemblies of
Christ greet you.

016:017 Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.
016:018 For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.
016:019 For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil.
016:020 And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.
016:021 Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.
016:022 I, Tertius, who write the letter, greet you in the Lord.
016:023 Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.
016:024 The grace of our Lord Jesus Christ be with you all! Amen.
016:025 {See Romans 14:23}
016:026 {See Romans 14:23}
016:027 {See Romans 14:23} {TR places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27.}

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