1:1 Paul, a servant of Jesus Christ, called [to be] [an] apostle, [and] set apart for [the] gospel of God,

1:2 which He promised beforehand through His prophets in [the] Holy Scriptures,

1:3 regarding His Son, who was a descendant of David according to [the] flesh,

1:4 [and] who through [the] Spirit of holiness was declared with power [to be the] Son of God by [His] resurrection [from the] dead: Jesus Christ our Lord.

1:5 Through [Him] [and] on behalf of His name, we received grace and apostleship to call all [those] among the Gentiles [to the] obedience that comes from faith.

1:6 [And] you also are among those who are called [to belong to] Jesus Christ.

1:7 To all in Rome who are loved by God [and] called to be saints: Grace and peace to you from God our Father and [the] Lord Jesus Christ.

1:8 First, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed all over the world.

1:9 God, whom I serve with my spirit in [preaching] the gospel of His Son, is my witness how constantly I remember you

1:10 in my prayers at all times, asking that now at last by God’s will I may succeed in coming to you.

1:11 For I long to see you so that I may impart to you some spiritual gift to strengthen you,

1:12 that is, [that] you and I may be mutually encouraged by each other’s faith.

1:13 I do not want you to be unaware, brothers, how often I planned to come to you ([but] have been prevented [from visiting] until now), in order that I might have a harvest among you, just as [I have had] among the other Gentiles.

1:14 I am obligated both to Greeks and non-Greeks, both to [the] wise and [the] foolish.

1:15 That is why I am [so] eager to preach the gospel also to you who [are] in Rome.

1:16 I am not ashamed of the gospel, because it is [the] power of God for salvation to everyone who believes, first to [the] Jew, then to [the] Greek.

1:17 For [the gospel] reveals [the] righteousness of God [that comes] by faith [from start] to [finish], just as it is written: “The righteous will live by faith.”

1:18 [The] wrath of God is being revealed from heaven against all [the] godlessness and wickedness of men who suppress the truth by [their] wickedness.

1:19 For [what may be] known [about] God is plain to them, because God has made [it] plain to them.

1:20 For since [the] creation of [the] world [God’s] invisible qualities, His eternal power and divine nature, have been clearly seen, being understood from His workmanship, so that [men] are without excuse.

1:21 For although they knew God, they neither glorified [Him] as God [nor] gave thanks [to Him], but they became futile in their thinking and darkened in their foolish hearts.

1:22 Although they claimed to be wise, they became fools,

1:23 and exchanged the glory of the immortal God for images of mortal man and birds and animals and reptiles.

1:24 Therefore God gave them over in the desires of their hearts to impurity for the dishonoring of their bodies with [one another].

1:25 [They] exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator, who is forever worthy of praise! Amen.

1:26 For this reason God gave them over to dishonorable passions. Even their women exchanged natural relations for unnatural [ones].

1:27 Likewise, the men abandoned natural relations with women [and] burned with lust for one another. Men committed indecent [acts] with [other] men, and received in themselves the due penalty for their error.

1:28 Furthermore, since they did not see fit to acknowledge God, [He] gave them up to a depraved mind, to do what ought not to be done.

1:29 They have become filled with every kind of wickedness, evil, greed, [and] hatred. [They are] full of envy, murder, strife, deceit, [and] malice. [They are] gossips,

1:30 slanderers, God-haters, insolent, arrogant, [and] boastful. [They] invent [new] forms of evil; they disobey [their] parents.

1:31 [They are] senseless, faithless, heartless, merciless.

1:32 [Although they] know God’s righteous decree that those who do such things are worthy of death, {they} not only continue to do these things, but also approve of those who practice [them].

2:1 You therefore have no excuse, [you] who pass judgment [on another]. For on whatever grounds you judge the other, you are condemning yourself, because [you who] pass judgment do the same things.

2:2 And we know that God’s judgment against those who do such things is based on truth.

2:3 [So when] [you], O man, pass judgment on [others], yet do the same things, do you think you will escape God’s judgment?

2:4 Or do you disregard the riches of His kindness, tolerance, and patience, not realizing that God’s kindness leads you to repentance?

2:5 But because of your hard and unrepentant heart, you are storing up wrath against yourself for [the] day of wrath, [when] God’s righteous judgment will be revealed.

2:6 [God] “will repay each one according to his deeds.”

2:7 To those who by perseverance in doing good seek glory, honor, and immortality, [He will give] eternal life.

2:8 But for those who [are] self-seeking and who reject the truth and follow wickedness, [there will be] wrath and anger.

2:9 [There will be] trouble and distress for every human being who does evil, first for the Jew, then for the Greek;

2:10 but glory, honor, and peace for everyone who does good, first for the Jew, then for the Greek.

2:11 For God does not show favoritism.

2:12 All who sin apart from the Law will also perish apart from the Law, and all who sin under [the] Law will be judged by [the] Law.

2:13 For [it is] not the hearers of [the] Law [who are] righteous before God, but [it is] the doers of [the] Law [who] will be declared righteous.

2:14 Indeed, when Gentiles, who do not have [the] Law, do by nature what the Law [requires], they are a law to themselves, [even though] they do not have [the] Law,

2:15 [since] they show [that] the work of the Law is written on their hearts, their consciences also bearing witness, [and] their thoughts either accusing or defending [them].

2:16 [ This will come to pass ] on that day when God will judge men’s secrets through Christ Jesus, as proclaimed by my gospel.

2:17 Now you, if you call [yourself] a Jew; [if you] rely on [the] Law and boast in God;

2:18 [if you] know [His] will and approve of what is superior because you are instructed by the Law;

2:19 [if you] are convinced [that] you are a guide for [the] blind, a light for those in darkness,

2:20 an instructor of [the] foolish, a teacher of infants, [because] you have in the Law the embodiment of knowledge and truth—

2:21 {you,} then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?

2:22 You who forbid adultery, do you commit adultery? You who abhor idols, do you rob temples?

2:23 You who boast in [the] Law, do you dishonor God by breaking the Law?

2:24 As it is written: “God’s name is blasphemed among the Gentiles because of you.”

2:25 Circumcision has value if you observe [the] Law, but if you break [the] Law, your circumcision has become uncircumcision.

2:26 If a man who is not circumcised keeps the requirements of the Law, {will} not his uncircumcision be regarded as circumcision?

2:27 The [one who is] physically uncircumcised [yet] keeps the Law will condemn you who, [even though you have] [the] written code and circumcision, [are] a lawbreaker.

2:28 A [man] is not a Jew [ because he is one ] outwardly, nor [is] circumcision [ only ] outward [and] physical.

2:29 No, a man [is] a Jew [ because he is one ] inwardly, and circumcision [is a matter] of the heart, by [the] Spirit, not by the written code. [Such a man’s] praise [does] not [come] from men, but from God.

3:1 What, then, [is] the advantage of [being] a Jew? Or what [is] the value of circumcision?

3:2 Much in every way. First of all, they have been entrusted with the very words of God.

3:3 What if some did not have faith? {Will} their lack of faith nullify God’s faithfulness?

3:4 Absolutely not! {Let} God be TRUE and every man a liar. As it is written: “So that You may be justified in Your words, and prevail in Your judgments.”

3:5 But if our unrighteousness highlights the righteousness of God, what shall we say? [That] God [is] unjust to inflict [His] wrath [on us]? I am speaking in human terms.

3:6 Absolutely not! In that case, how {could} God judge the world?

3:7 However, if my falsehood accentuates God’s truthfulness, to the increase of His glory, why {am} I still condemned as a sinner?

3:8 [Why] not [say], as some slanderously claim [that] we say, “Let us do evil that good may result?” Their condemnation is deserved!

3:9 What then? Are we any better? Not at all. For we have already made the charge [that] Jews and Greeks alike are all under sin.

3:10 As it is written: “There is no one righteous, not even one.

3:11 There is no one who understands, no one who seeks God.

3:12 All have turned away; they have together become worthless; there is no one who does good, not even one.

3:13 Their throats [are] open graves; their tongues practice deceit. [The] venom of vipers [is] on their lips.

3:14 [Their] mouths are full of cursing and of bitterness.

3:15 Their feet [are] swift to shed blood;

3:16 ruin and misery [lie] in their wake;

3:17 and [the] way of peace they have not known.

3:18 There is no fear of God before their eyes.”

3:19 Now we know that whatever the Law says, it says to those who are under the Law, so that every mouth may be silenced and the whole world held accountable to God.

3:20 Therefore no one will be justified in His sight by works of the Law. For [the] Law merely brings awareness of sin.

3:21 But now, apart from [the] Law, [the] righteousness of God has been revealed, as attested by the Law and the Prophets.

3:22 And [this] righteousness [from] God [comes] through faith in Jesus Christ to all who believe. There is no distinction,

3:23 for all have sinned and fall short of the glory of God,

3:24 [and are] justified freely by His grace through the redemption that [is] in Christ Jesus.

3:25 God presented [Him] [as an] atoning sacrifice through faith in His blood, in order to demonstrate His righteousness, because in [His] forbearance [He] had passed over the sins committed beforehand.

3:26 [He did this] to demonstrate His righteousness at the present time, so as to be just and to justify the [one] [who has] faith in Jesus.

3:27 Where, then, [is] boasting? It is excluded. On what principle? [On] that of works? No, but on [that] of faith.

3:28 For we maintain that a man is justified by faith apart from works of the Law.

3:29 [Is God] the God of Jews only? [Is He] not [the God] of Gentiles too? Yes, of Gentiles too,

3:30 since [there is only] one God, who will justify [the] circumcised by faith and [the] uncircumcised through that [same] faith.

3:31 Do we, then, nullify [the] Law by [this] faith? Absolutely not! Instead, we uphold [the] Law.

4:1 What then shall we say [that] Abraham, our forefather, has discovered?

4:2 If Abraham was indeed justified by works, he had something to boast about, but not before God.

4:3 For what {does} the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

4:4 Now the wages of [the] worker are not credited as a gift, but as an obligation.

4:5 However, to the [one who] does not work, but believes in Him who justifies the wicked, his faith is credited as righteousness.

4:6 And David speaks likewise of the blessedness of the man to whom God credits righteousness apart from works:

4:7 “Blessed [are they] whose iniquities are forgiven, whose sins are covered.

4:8 Blessed [is] [the] man [whose] sin [the] Lord will never count against him.”

4:9 [Is] this blessing [only] on the circumcised, or also on the uncircumcised? We have been saying that Abraham’s faith was credited as righteousness.

4:10 In what context was it credited? [Was it after] his circumcision, or [before]? [It was] not [after], but [before].

4:11 And he received [the] sign of circumcision [as] a seal of the righteousness that [he had] by faith [while] [he was still] uncircumcised. So then, he is [the] father of all who believe [but] are not circumcised, in order that righteousness might be credited to them.

4:12 And [he is also the] father of the circumcised who not only are circumcised, but who also walk in the footsteps of the faith [that] our father Abraham had before he was circumcised.

4:13 For it was not through [the] Law [that] Abraham [and] his descendants were promised that he would be heir [of the] world, but through [the] righteousness that comes by faith.

4:14 For if those [who live by] [the] Law [are] heirs, faith is useless and the promise is worthless,

4:15 because the Law brings wrath. And where there is no law, [there is] no transgression.

4:16 Therefore, [the promise comes] by faith, so that [it] may rest on grace [and] may be guaranteed to all [Abraham’s] offspring— not only to those who are of the Law, but also to those who are of [the] faith of Abraham. [He] is [the] father of us all.

4:17 As it is written: “I have made you a father of many nations.” [He is our father] in the presence of God, in whom he believed, the [God who] gives life to the dead and calls [into] being what {does} not yet exist.

4:18 Against all hope, [Abraham] in hope believed and so became [the] father of many nations, just as he had been told, “So {shall} your offspring be.”

4:19 Without weakening in [his] faith, he acknowledged the decrepitness of his body (since he was about a hundred years old) and the lifelessness of Sarah’s womb.

4:20 Yet he did not waver through disbelief in the promise of God, but was strengthened in his faith [and] gave glory to God,

4:21 being fully persuaded that [God] was able to do what He had promised.

4:22 That is why “it was credited to him as righteousness.”

4:23 Now [the words] “it was credited to him” were written not only for [Abraham],

4:24 but also for us, to whom [righteousness] will be credited— for us who believe in Him who raised Jesus our Lord from [the] dead.

4:25 [He] was delivered over to death for our trespasses and was raised to life for our justification.

5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

5:2 through whom we have gained access by faith into this grace in which we stand; and we exult in [the] hope of the glory of God.

5:3 Not only [that], but we also rejoice in [our] sufferings, because we know that suffering produces perseverance;

5:4 perseverance, character; and character, hope.

5:5 And hope does not disappoint [us], because God has poured out [His] love into our hearts through [the] Holy Spirit, whom He has given us.

5:6 For at just [the] right time, while we were still powerless, Christ died for [the] ungodly.

5:7 [It is] rare indeed [for] anyone to die for a righteous [man], though for a good [man] someone {might} possibly dare to die.

5:8 But God proves His love for us in this: While we were still sinners, Christ died for us.

5:9 Therefore, [since] we have now been justified by His blood, how much more shall we be saved from wrath through Him!

5:10 For if, when we were enemies [of God], we were reconciled to [Him] through the death of His Son, how much more, having been reconciled, shall we be saved through His life!

5:11 Not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

5:12 Therefore, just as sin entered the world through one man, and death through sin, so also death was passed on to all men, because all sinned.

5:13 For sin was in [the] world before [the] Law [was given]; but sin is not taken into account when there is no law.

5:14 Nevertheless, death reigned from Adam until Moses, even over those who did not sin in the way that Adam transgressed. He is a pattern of the [One] to come.

5:15 But the gift [is] not like the trespass. For if the many died by the trespass of the one [man], how much more {did} God’s grace and the gift that came by [the] grace of the one man, Jesus Christ, abound to the many!

5:16 Again, the gift [is] not like [the result of] the one [man’s] sin: The judgment [that followed] one [sin] [brought] condemnation, but the gift [that followed] many trespasses [brought] justification.

5:17 For if, by the trespass of the one [man], death reigned through [that] one [man], how much more {will} those who receive an abundance of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

5:18 Therefore, just as one trespass [brought] condemnation for all men, so also one act of righteousness [brought] justification [and] life for all men.

5:19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one [man] the many will be made righteous.

5:20 [The] Law was given so that the trespass would increase; but where sin increased, grace increased all the more,

5:21 so that, just as sin reigned in death, so also grace might reign through righteousness, to bring eternal life through Jesus Christ our Lord.

6:1 What then shall we say? Shall we continue in sin so that grace may increase?

6:2 Absolutely not! How {can we} who died to sin live in it any longer?

6:3 Or aren’t you aware that all of us who were baptized into Christ Jesus were baptized into His death?

6:4 We therefore were buried with Him through baptism into death, in order that, just as Christ was raised from [the] dead through the glory of the Father, we too may walk in newness of life.

6:5 For if we have been united with Him like this in His death, we will certainly also be raised to life [as He was].

6:6 We know that our old self was crucified with [Him] so that the body of sin might be rendered powerless, [that] we {should} no longer be slaves to sin.

6:7 For [anyone who] has died has been freed from sin.

6:8 Now if we died with Christ, we believe that we will also live with Him.

6:9 [For] we know that [since] Christ was raised from [the] dead, He cannot die again; death no longer has dominion over Him.

6:10 [The death] He died, He died to sin once for all; but [the life] He lives, He lives to God.

6:11 So you too must count yourselves dead to sin, but alive to God in Christ Jesus.

6:12 Therefore do not let sin control your mortal body so that you obey its desires.

6:13 {Do} not present the parts of your [body] to sin as instruments of wickedness, but present yourselves to God as [those who have been] [brought] from death to life; and [present] the parts of your [body] to [Him] as instruments of righteousness.

6:14 For sin shall not be your master, because you are not under law, but under grace.

6:15 What then? Shall we sin because we are not under law, but under grace? Absolutely not!

6:16 Do you not know that [when] you offer yourselves [as] obedient slaves, you are slaves to [the one] you obey, whether [you are slaves] to sin [leading] to death, or to obedience [leading] to righteousness?

6:17

6:18 You have been set free from sin [and] have become slaves to righteousness.

6:19 I am speaking in human terms because of the weakness of your flesh. Just as you used to offer the parts of your [body] in slavery to impurity and to escalating wickedness, so now offer [them] in slavery to righteousness leading to holiness.

6:20 For when you were slaves to sin, you were free of obligation to righteousness.

6:21 What fruit did you reap at that time from the [things] of which you are now ashamed? The outcome of those things [is] death.

6:22 But now [that] you have been set free from sin and have become slaves to God, the fruit you reap [leads to] holiness, and the outcome [is] eternal life.

6:23 For the wages of sin [is] death, but the gift of God [is] eternal life in Christ Jesus our Lord.

7:1 Do you not know, brothers (for I am speaking to those who know [the] law), that the law has authority over a man only as long as he lives?

7:2 For instance, a married woman is bound by law to [her] husband as long as he lives. But if [her] husband dies, she is released from the law of [marriage].

7:3 So then, if she is [joined] to another man [while her] husband is [still] alive, she is called an adulteress; but if [her] husband dies, she is free from that law [and] is not an adulteress, [even if she marries] another man.

7:4 Therefore, my brothers, you also died to the Law through the body of Christ, that you might belong to another, to [Him who] was raised from [the] dead, in order that we might bear fruit to God.

7:5 For when we [lived] according to the flesh, the sinful passions [aroused] by the Law were at work in our bodies, bearing fruit for death.

7:6 But now, having died to what bound us, we have been released from the Law, so that we serve in the new way of the Spirit, and not in the old way of the written code.

7:7 What then shall we say? [Is] the Law sin? Absolutely not! Indeed, I would not have been mindful of sin if not for the Law. For I would not have been aware of coveting if the Law {had} not said, �Do not covet.�

7:8 But sin, seizing [its] opportunity through the commandment, produced in me every kind of covetous desire. For apart from [the] Law, sin [is] dead.

7:9 Once I was alive apart from [the] Law; but [when] the commandment came, sin sprang to life and I died.

7:10 So I discovered that the very commandment that was meant to bring life [actually brought] death.

7:11 For sin, seizing [its] opportunity through the commandment, deceived me and through [the commandment] put [me] to death.

7:12 So then, the Law [is] holy, and the commandment [is] holy, righteous, and good.

7:13 {Did} that which [is] good, then, become death to me? Absolutely not! But in order that sin might be exposed as sin, it produced death in me through what [was] good, so that through the commandment sin might become utterly sinful.

7:14 We know that [the] Law is spiritual; but I am unspiritual, sold as a slave to sin.

7:15 I do not understand what I do. For what I want [to do], I do not do. But what I hate, I do.

7:16 And if I do what I do not desire, I admit that the Law [is] good.

7:17 In that case, {it is} no longer I who do it, but [it is] sin living in me [ that does it ].

7:18 I know that nothing good lives in me, that is, in my flesh; for I have the desire to do what is good, but [I] cannot [carry it out].

7:19 For I do not do [the] good I want [to do]. Instead, I keep on doing [the] evil I do not want [to do].

7:20 And if I do what I do not want, [it is] no longer I who do it, but [it is] sin living in me [ that does it ].

7:21 So [this is] the principle I have discovered: When I want to do good, evil is right there with me.

7:22 For in [my] inner being I delight in God’s Law.

7:23 But I see another law [ at work ] in my body, warring against the law of my mind and holding me captive to the law of sin that dwells within [me].

7:24 [What a] wretched man I am! Who will rescue me from this body of death?

7:25 Thanks [be] to God, through Jesus Christ our Lord! So then, with [my] mind I serve [the] law of God, but [with my] flesh [I serve the] law of sin.

8:1 Therefore, [there is] now no condemnation for those who [are] in Christ Jesus.

8:2 For in Christ Jesus the law of the Spirit of life has set you [free] from the law of sin and death.

8:3 For what the Law was powerless to do in that it was weakened by the flesh, God [did] by sending His [own] Son in [the] likeness of sinful man, [ as an offering ] for sin. He [thus] condemned sin in the flesh,

8:4 so that the righteous standard of the Law might be fulfilled in us, who {do} not live according to [the] flesh but according to [the] Spirit.

8:5 Those who live according to [the] flesh set their minds on the things of the flesh; but those [who live] according to [the] Spirit [set their minds on] the things of the Spirit.

8:6 The mind of the flesh [is] death, but the mind of the Spirit [is] life and peace,

8:7 because the mind of the flesh [is] hostile to God: It does not submit to God’s Law, nor can it [do so].

8:8 Those controlled by [the] flesh cannot please God.

8:9 You, however, are controlled not by [the] flesh, but by [the] Spirit, if [the] Spirit of God lives in you. And if anyone {does} not have [the] Spirit of Christ, he {does} not belong to [Christ].

8:10 But if Christ [is] in you, [your] body [is] dead because of sin, yet the Spirit [gives you] life because of righteousness.

8:11 And if the Spirit of Him who raised Jesus from [the] dead lives in you, He who raised Christ Jesus from [the] dead will also give life to your mortal bodies through His Spirit, who dwells in you.

8:12 Therefore, brothers, we have [an] obligation, [but it is] not to the flesh, to live according to [it].

8:13 For if you live according to [the] flesh, you will die; but if by [the] Spirit you put to death the deeds of the body, you will live.

8:14 For all who are led by [the] Spirit of God are sons of God.

8:15 For you did not receive a spirit of slavery that returns you to fear, but you received [the] Spirit of sonship, by whom we cry, “Abba! Father!”

8:16 The Spirit Himself testifies with our spirit that we are God’s children.

8:17 And if [we are] children, then [we are] heirs: heirs of God and co-heirs with Christ— if indeed we suffer with [Him], so that we may also be glorified with [Him].

8:18 I consider that [our] present sufferings [are] not comparable to the glory that will be revealed in us.

8:19 The creation waits in eager expectation for the revelation of the sons of God.

8:20 For the creation was subjected to futility, not by its own will, but because of the [One who] subjected [it], in hope

8:21 that the creation itself will be set free from [its] bondage to decay [and brought] into the glorious freedom of the children of God.

8:22 We know that the whole creation has been groaning together in the pains of childbirth until the present time.

8:23 Not only that, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for [our] adoption as sons, the redemption of our bodies.

8:24 For in this hope we were saved; but hope that is seen is no hope [at all]. [Who] hopes for what he can already see?

8:25 But if we hope for what we do not yet see, we wait for [it] patiently.

8:26 In the same way, the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit Himself intercedes [for us] with groans too deep for words.

8:27 And He who searches [our] hearts knows the mind of the Spirit, because [the Spirit] intercedes for [the] saints according to [the will] [of] God.

8:28 And we know that God works all things together for [the] good of those who love [Him], who are called according to [His] purpose.

8:29 For those [God] foreknew, He also predestined [to be] conformed to the image of His Son, so that He would be [the] firstborn among many brothers.

8:30 And those He predestined He also called; [those] He called He [also] justified; [those] He justified He also glorified.

8:31 What then shall we say in response to these things? If God [is] for us, who [can be] against us?

8:32 He who did not spare [His] own Son but gave Him up for us all, how {will He} not also, along with Him, freely give us all things?

8:33 Who will bring any charge against God’s elect? [It is] God [who] justifies.

8:34 Who [is] there to condemn [us]? [For] Christ Jesus, who died, and more than that was raised to life, is at [the] right hand of God— and He is interceding for us.

8:35 Who shall separate us from the love of Christ? {Shall} trouble or distress or persecution or famine or nakedness or danger or sword?

8:36 As it is written: “For Your sake we face death all day long; we are considered as sheep to be slaughtered.”

8:37 No, in all these things we are more than conquerors through Him who loved us.

8:38 For I am convinced that neither death nor life, neither angels nor principalities, neither the present nor the future, nor any powers,

8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that [is] in Christ Jesus our Lord.

9:1 I speak [the] truth in Christ; I am not lying, as confirmed by my conscience in [the] Holy Spirit.

9:2 I have deep sorrow and unceasing anguish in my heart.

9:3 For I could wish that I myself were cursed [and] cut off from Christ for the sake of my brothers, my own flesh and blood,

9:4 [the people of] Israel. [Theirs is] the adoption as sons; [theirs] the divine glory and the covenants; [theirs] the giving of the Law, the temple worship, and the promises.

9:5 [Theirs are] the patriarchs, and from them [ proceeds ] [the] human [descent] of Christ, who is God over all, forever worthy of praise! Amen.

9:6 [It is] not as though God’s word has failed. For not all who [are] descended from Israel [are] Israel.

9:7 Nor because they are Abraham’s descendants [are] they all [his] children. On the contrary, “Through Isaac your offspring will be reckoned.”

9:8 So it is not the children of the flesh [who are] God’s children, but [it is] the children of the promise who are regarded as offspring.

9:9 For this [is] what [the] promise stated: “At the appointed time I will return, and Sarah will have a son.”

9:10 Not only that, but Rebecca’s [children] were conceived by one [man], our father Isaac.

9:11 Yet before [the twins] were born [or] had done anything good or bad, in order that God’s plan of election might stand,

9:12 not by works but by Him who calls, she was told, “The older will serve the younger.”

9:13 So it is written: “Jacob I loved, but Esau I hated.”

9:14 What then shall we say? [Is] God unjust? Absolutely not!

9:15 For He says to Moses: “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”

9:16 So then, [it does] not [depend] on man’s desire [or] effort, but on God’s mercy.

9:17 For the Scripture says to Pharaoh: “I raised you up for this very [purpose], that I might display My power in you, and that My name might be proclaimed in all the earth.�

9:18 Therefore [God] has mercy on whom He wants [to have mercy ], and He hardens whom He wants [ to harden ].

9:19 One of you will say to me, “Then why does [God] still find fault? For who can resist His will?”

9:20 But who are you, O man, to talk back to God? [Shall] what is formed say to Him who formed [it], “Why have you made me like this?”

9:21 {Does} not the potter have the right to make from the same lump of clay one vessel for special occasions and [another] for common use?

9:22 What if God, intending to show [His] wrath and make His power {known}, bore with great patience [the] vessels of His wrath, prepared for destruction?

9:23 [What if He did this] to make the riches of His glory {known} to [the] vessels of [His] mercy, whom He prepared in advance for glory—

9:24 including us, whom He has called not only from [the] Jews, but also from [the] Gentiles?

9:25 As He says in Hosea: “I will call [them] My people who [are] not My people, and [I will call her] [My] beloved who [is] not [My] beloved,”

9:26 and, “It will happen that in the very place where it was said to them, ‘You [are] not My people,’ they will be called ‘sons of [the] living God.’”

9:27 Isaiah cries out concerning Israel: “Though the number of the Israelites is like the sand of the sea, [only] the remnant will be saved.

9:28 For [the] Lord will carry out [His] sentence on the earth thoroughly and decisively.”

9:29 [It is] just as Isaiah predicted: “Unless [the] Lord of Hosts had left us descendants, we would have become like Sodom, we would have resembled Gomorrah.”

9:30 What then will we say? That [the] Gentiles, who did not pursue righteousness, have obtained [it], a righteousness that [is] by faith;

9:31 but Israel, who pursued a law of righteousness, has not attained [it].

9:32 Why [not]? Because [their pursuit was] not by faith, but as if [it were] by works. They stumbled over the stumbling stone,

9:33 as it is written: “See, I lay in Zion a stone of stumbling, and a rock of offense; and the [one who] believes in Him will never be put to shame.”

10:1 Brothers, my heart’s desire and prayer to God for [the Israelites] [is] for [their] salvation.

10:2 For I testify about them that they are zealous for God, but not on the basis of knowledge.

10:3 Because they were ignorant of God’s righteousness and sought to establish [their] own, they did not submit to God’s righteousness.

10:4 Christ [is] [the] end of the Law, in order to bring righteousness to everyone who believes.

10:5 For concerning the righteousness that is by the Law, Moses writes: “The man [who] does these things will live by them.”

10:6 But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down )

10:7 or, ‘Who will descend into the Abyss?’ (that is, to bring Christ up from [the] dead).”

10:8 But what does it say? “The word is near you, in your mouth and in your heart,” that is, the word of faith we are proclaiming:

10:9 that if you confess with your mouth, “Jesus [is] Lord,” and believe in your heart that God raised Him from [the] dead, you will be saved.

10:10 For with [your] heart [you] believe [and are] justified, and with [your] mouth [you] confess [and are] saved.

10:11 [It is] just as the Scripture says: “Anyone who believes in Him will never be put to shame.”

10:12

10:13 for, “Everyone who calls on the name of [the] Lord will be saved.”

10:14 How then can they call on [the One] in whom they have not believed? And how can they believe in [the One] of whom they have not heard? And how can they hear without [someone] to preach?

10:15 And how can they preach unless they are sent? As it is written: “How beautiful [are] the feet of those who bring good news!”

10:16 But not all of them welcomed the good news. For Isaiah says, “Lord, who has believed our message?”

10:17 Consequently, faith [comes] by hearing, and hearing by [the] word of Christ.

10:18 But I ask, did they not hear? Indeed [they did]: “Their voice has gone out into all the earth, their words to the ends of the world.”

10:19 I ask instead: {Did} Israel not understand? First, Moses says: “I will make you jealous by [those who are] not a nation; I will make you angry by a nation without understanding.”

10:20 And Isaiah boldly says: “I was found by those who did not seek Me; I revealed Myself to those who did not ask for Me.”

10:21 But as for Israel he says: “All day long I have held out My hands to [a] disobedient and obstinate people.”

11:1 I ask then, {did} God reject His people? Absolutely not! I am an Israelite [myself], a descendant of Abraham, from [the] tribe of Benjamin.

11:2 God did not reject His people, whom He foreknew. Do you not know what the Scripture says about Elijah, how he appealed to God against Israel:

11:3 “Lord, they have killed Your prophets [and] torn down Your altars. I [am] the only one left, and they are seeking my life [ as well ]”?

11:4 [And] what [was] the divine reply to him? “I have reserved for Myself seven thousand men who {have} not bowed [the] knee to Baal.”

11:5 In the same way, at the present time there is a remnant chosen by grace.

11:6 And if [it is] by grace, [then it is] no longer by works. Otherwise, grace {would} no longer be grace.

11:7 What then? What Israel was seeking, it failed to obtain, but the elect [did]. The others were hardened,

11:8 as it is written: “God gave them a spirit of stupor, eyes that could not see, and ears that could not hear, to this very day.”

11:9 And David says: “{May} their table become a snare and a trap, a stumbling block and a retribution to them.

11:10 {May} their eyes be darkened [so] they cannot see, and their backs be bent forever.”

11:11 I ask then, did they stumble so as to lose their share? Absolutely not! However, because of their trespass, salvation [has come] to the Gentiles to make [Israel] jealous.

11:12 But if their trespass [means] riches for [the] world, and their failure [means] riches for [the] Gentiles, how much greater [ riches ] {will} their fullness [bring]!

11:13 I am speaking to you Gentiles. Inasmuch {as} I am [the] apostle to [the] Gentiles, I magnify my ministry,

11:14 in the hope that I may provoke my [own] people {to jealousy} and save some of them.

11:15 For if their rejection [is the] reconciliation of [the] world, what [will their] acceptance [be] but life from [the] dead?

11:16 If the first part [of the dough] [is] holy, so [is] the whole batch; if the root [is] holy, so [are] the branches.

11:17 Now if some branches have been broken off, and you, a wild olive shoot, have been grafted in among [the others] to share in the nourishment of the olive root,

11:18 {do} not boast over those branches. If [you do, remember this]: You {do} not support the root, but the root [ supports ] you.

11:19 You will say then, “Branches were broken off so that I could be grafted in.”

11:20 That is correct: They were broken off because of unbelief, but you stand by faith. {Do} not be arrogant, but be afraid.

11:21 For if God {did} not spare the natural branches, He will [not] spare you [either].

11:22 Take notice, therefore, [of the] kindness and severity of God: severity to those who fell, but kindness to you, if you continue in [His] kindness. Otherwise you also will be cut off.

11:23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them {in} again.

11:24 For if you were cut from a wild olive tree, and contrary to nature were grafted into [one that is] cultivated, how much more [ readily ] {will} these, the natural [branches], be grafted into [their] own olive tree!

11:25 I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in.

11:26 And so all Israel will be saved, as it is written: “The Deliverer will come from Zion; He will remove godlessness from Jacob.

11:27 And this [is] My covenant with them when I take away their sins.”

11:28 Regarding the gospel, [they are] enemies on your account; but regarding election, [they are] loved on account of the patriarchs.

11:29 For God’s gifts and [His] call [are] irrevocable.

11:30 Just as you [who] formerly disobeyed God have now received mercy through their disobedience,

11:31 so they too have now disobeyed, in order that they too may now receive mercy through the mercy [shown to] you.

11:32 For God has consigned all [men] to disobedience so that He may have mercy on them all.

11:33 O, [the] depth of [the] riches of [the] wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways!

11:34 “Who has known [the] mind of [the] Lord? Or who has been His counselor?”

11:35 “Who has first given to God, that God should repay him?”

11:36 For from Him and through Him and to Him [are] all things. To Him [be] the glory forever! Amen.

12:1 Therefore I urge you, brothers, on account of God’s mercy, to offer your bodies [as] living sacrifices, holy [and] pleasing to God, which is your spiritual service of worship.

12:2 Do not be conformed to this world, but be transformed by the renewing of [your] mind. Then you will be able to discern what [is] the good, pleasing, and perfect will of God.

12:3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to [the] measure of faith God has given [you].

12:4 Just as each of us has one body with many members, and not all members have the same function,

12:5 so in Christ we who are many [are] one body, and each member [belongs to] one another.

12:6 We have different gifts according to the grace given us. If [one’s gift is] prophecy, [let him use] it in proportion to [his] faith;

12:7 [if it is] serving, let him serve; [if it is] teaching, let him teach;

12:8 [if it is] encouraging, let him encourage; [if it is] giving, let him give generously; [if it is] leading, [ let him lead] with diligence; [if it is] showing mercy, [ let him do it] cheerfully.

12:9 Love must be sincere. Detest what [is] evil; cling to what [is] good.

12:10 Be devoted to one another in brotherly love. Outdo yourselves in honoring one another.

12:11 Do not let [your] zeal subside; keep your spiritual fervor, serving the Lord.

12:12 Be joyful in hope, patient in affliction, persistent in prayer.

12:13 Share with the saints who [are] in need. Practice hospitality.

12:14 Bless those who persecute you. Bless and {do} not curse.

12:15 Rejoice with those who rejoice; weep with those who weep.

12:16 Live in harmony with one another. Do not be proud, but enjoy the company of the lowly. {Do} not be conceited.

12:17 Do not repay anyone evil for evil. Carefully consider what is right in the eyes of everybody.

12:18 If [it is] possible on your [part], live at peace with everyone.

12:19 {Do} not avenge yourselves, beloved, but leave room for [God’s] wrath. For it is written: “Vengeance [is] Mine; I will repay, says [the] Lord.”

12:20 On the contrary, “If your enemy is hungry, feed him; if he is thirsty, give him a drink. For in so doing, you will heap burning coals on his head.”

12:21 {Do} not be overcome by evil, but overcome evil with good.

13:1 Everyone must submit himself to the governing authorities, for there is no authority except [that which is from] God. [The authorities] that exist have been appointed by God.

13:2 Consequently, the [one who] resists authority is opposing what God has set in place, and those who [do so] will bring judgment on themselves.

13:3 For rulers are not a terror to good conduct, but bad. Do you want to be unafraid of the one in authority? [Then] do what [is] right, and you will have his approval.

13:4 For he is God’s servant for your good. But if you do wrong, be afraid, for he does not carry the sword in vain. He is God’s servant, an agent of retribution to the wrongdoer.

13:5 Therefore, [it is] necessary to submit [ to authority ], not only to avoid punishment, but also as a matter of conscience.

13:6 This is also why you pay taxes. For [the authorities] are God’s servants, who devote themselves to [their work].

13:7 Pay everyone what you owe [him]: taxes to whom taxes [are due], revenue to whom revenue [is due], respect to whom respect [is due], honor to whom honor [is due].

13:8 Be indebted to no one, except to one another [in] love, for he who loves [his] neighbor has fulfilled [the] Law.

13:9 The [commandments] “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and any other commandments, are summed up in this [one] decree: “Love your neighbor as yourself.”

13:10 Love does no wrong to [its] neighbor. Therefore love [is] [the] fulfillment of [the] Law.

13:11 And [do] this, understanding the occasion. [The] hour has come for you to wake up from [your] slumber, for our salvation [is] nearer now than when we {first} believed.

13:12 The night is nearly over; the day has drawn near. So let us lay aside the deeds of darkness and put on the armor of light.

13:13 Let us behave decently, as in [the] daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.

13:14 Instead, clothe yourselves with the Lord Jesus Christ, and make no provision for [the] desires of the flesh.

14:1 Accept him whose faith is weak, without passing judgment on [his] opinions.

14:2 For one [man] has faith to eat all things, while another, who is weak, eats [only] vegetables.

14:3 The [one who] eats [everything] must not belittle the [one who] [does not], and the [one who] does not eat [everything] must not judge the [one who] [does], for God has accepted him.

14:4 Who are you to judge someone else’s servant? To [his] own master he stands or falls. And he will stand, for the Lord is able to make him stand.

14:5 One [man] regards [a certain] day above [the others], while someone [else] considers every day [alike]. Each [one] should be fully convinced in [his] own mind.

14:6 He who observes [a special] day [does so] to [the] Lord; he who eats [does so] to [the] Lord, for he gives thanks to God; and he who abstains [does so] to [the] Lord and gives thanks to God.

14:7 For none of us lives to himself [alone], and none [ of us ] dies to himself [alone].

14:8 If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live [or] die, we belong to the Lord.

14:9 For this reason Christ died and returned to life, so that He might be the Lord of both [the] dead and [the] living.

14:10 Why, then, {do} you judge your brother? Or why {do} you belittle your brother? For we will all stand before God’s judgment seat.

14:11 It is written: “[As surely as] I live, says [the] Lord, every knee will bow before Me; every tongue will confess to God.”

14:12 So then, each of us will give an account of himself to God.

14:13 Therefore let us stop judging one another. Instead, make up your mind not to put [any] stumbling block or obstacle in your brother’s way.

14:14 I am convinced and fully persuaded in [the] Lord Jesus that nothing [is] unclean in itself. But if [anyone] regards something as unclean, [then] for him [it is] unclean.

14:15 If your brother is distressed by [what you eat], you are no longer acting in love. {Do} not by [your eating] destroy your [brother], for whom Christ died.

14:16 {Do} not {allow} what you [consider] good, then, to be spoken of as evil.

14:17 For the kingdom of God is not [a matter of] eating and drinking, but of righteousness, peace, and joy in [the] Holy Spirit.

14:18 For whoever serves Christ in this way [is] pleasing to God and approved by men.

14:19 So then, let us pursue what leads to peace and to mutual edification.

14:20 {Do} not destroy the work of God for the sake of food. All [food is] clean, but [it is] wrong for a man to let his eating be a stumbling block.

14:21 [It is] better not to eat meat [or] drink wine [or to do anything] [to cause] your brother to stumble.

14:22 Keep your belief [about such matters] between yourself [and] God. Blessed [is] the [one who] does not condemn himself by what he approves.

14:23 But the [one who] has doubts is condemned if he eats, because [his eating is] not from faith; and everything that [is] not from faith is sin.

15:1 We who [are] strong ought to bear with the shortcomings of the weak and not to please ourselves.

15:2 Each of us should please [his] neighbor for [his] good, to build [him] up.

15:3 For even Christ {did} not please Himself, but as it is written: “The insults of those who insult You have fallen on Me.”

15:4 For everything that was written in the past was written for our instruction, so that through endurance and the encouragement of the Scriptures, we might have hope.

15:5 Now {may} the God of endurance and encouragement grant you harmony with one another in Christ Jesus,

15:6 so that with one mind [and] one voice you may glorify the God and Father of our Lord Jesus Christ.

15:7 Accept one another, then, just as Christ accepted you, in order to bring glory to God.

15:8 For I tell [you that] Christ has become a servant of [the] Jews on behalf of God’s truth, to confirm the promises made to the patriarchs,

15:9 [so that] the Gentiles may glorify God for [His] mercy. As it is written: “Therefore I will praise You among [the] Gentiles; I will sing hymns to Your name.”

15:10 Again, it says: “Rejoice, O Gentiles, with His people.”

15:11 And again: “Praise the Lord, all [you] Gentiles, and extol Him, all [you] peoples.”

15:12 And once more, Isaiah says: “The root of Jesse will appear, [One who] will arise to rule over [the] Gentiles; in Him [the] Gentiles will put their hope.”

15:13 Now {may} the God of hope fill you with all joy and peace as you believe [in Him], so that you may overflow with hope by [the] power [of the] Holy Spirit.

15:14 I myself am convinced, my brothers, that you yourselves are full of goodness, brimming with knowledge, and able to instruct one another.

15:15 However, I have written you a bold reminder on some points, because of the grace God gave me

15:16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the Gentiles might become [an] acceptable offering to God, sanctified by [the] Holy Spirit.

15:17 Therefore I exult in Christ Jesus in [ my service ] to God.

15:18 I will not presume to speak of anything except what Christ has accomplished through me in leading [the] Gentiles to obedience by word and deed,

15:19 by [the] power of signs and wonders, [and] by [the] power of [the] Spirit of God. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

15:20 In this way, I have aspired to preach the gospel where Christ was not known, so that I would not be building on someone [else’s] foundation.

15:21 Rather, as it is written: “Those who were not told about Him will see, and those who have not heard will understand.”

15:22 That is why I have often been hindered from coming to you.

15:23 But now that [there are] no further opportunities for me in these regions, and since I have longed for many years to visit you,

15:24 I hope to see you on my way to Spain. And [after] I have enjoyed your company for a while, you can equip me [for my journey].

15:25 Now, however, I am on my way to Jerusalem to serve the saints [there].

15:26 For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem.

15:27 They were pleased [to do it], and indeed they owe it to them. For if the Gentiles have shared in their spiritual [blessings], they are obligated to minister to them with material [blessings].

15:28 So after I have completed this [service] and safely delivered this bounty to them, I will set off to Spain by way of you.

15:29 I know that when I come to you, I will come in [the] fullness of the blessing of Christ.

15:30 Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.

15:31 [Pray] that I may be delivered from the unbelievers in Judea, and [that] my service in Jerusalem may be acceptable to the saints [there],

15:32 so that by God’s will I may come to you with joy and together with you be refreshed.

15:33 The God of peace [be] with all of you. Amen.

16:1 I commend to you our sister Phoebe, a servant of the church in Cenchrea.

16:2 Welcome her in [the] Lord in a manner worthy of [the] saints, and assist her with anything she may need from you. For she has been a great help to many [people], including me.

16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

16:4 who have risked their [lives] for me. Not only I but all the churches of the Gentiles are grateful [to them].

16:5 [Greet also] the church [that meets] at their house. Greet my beloved Epenetus, who was the first [convert] to Christ in [the province of] Asia.

16:6 Greet Mary, who has worked very hard for you.

16:7 Greet Andronicus and Junias, my fellow countrymen and fellow prisoners. [They] are distinguished among the apostles, and [they] were in Christ before I [was].

16:8 Greet Ampliatus, my beloved in [the] Lord.

16:9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

16:10 Greet Apelles, who [is] approved in Christ. Greet those who belong to the [household] of Aristobulus.

16:11 Greet Herodion, my fellow countryman. Greet those from the [household] of Narcissus who are in [the] Lord.

16:12 Greet Tryphena and Tryphosa, [ women ] who have worked hard in [the] Lord. Greet [my] beloved Persis, who has worked very hard in [the] Lord.

16:13 Greet Rufus, chosen in [the] Lord, and his mother, [who has been a mother] to me as well.

16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.

16:16 Greet one another with a holy kiss. All the churches of Christ send you greetings.

16:17 Now I urge you, brothers, to watch out for those who create divisions and obstacles [that are] contrary to the teaching you have learned. Turn away from them.

16:18 For such people {are} not serving our Lord Christ, but their [own] appetites. By smooth talk and flattery they deceive the hearts of the naive.

16:19 Everyone [has heard] about your obedience, so I rejoice over you. But I want you to be wise about what [is] good and innocent about what [is] evil.

16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ [be] with you.

16:21 Timothy, my fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater, my fellow countrymen.

16:22 I, Tertius, who wrote down this letter, greet you in [the] Lord.

16:23 Gaius, who has hosted me and all the church, sends you greetings. Erastus, the city treasurer, sends you greetings, [as does] [our] brother Quartus.

16:24 The grace of Lord our Jesus Christ [be] with you all. Amen.

16:25 Now to Him who is able to strengthen you by my gospel and by the proclamation of Jesus Christ, according to [the] revelation of [the] mystery concealed for ages past,

16:26 but now revealed [and] made known through the writings of the prophets by [the] command of the eternal God, in order to lead all nations to the obedience [that comes from] faith—

16:27 [to the] only wise God [be] glory forever through Jesus Christ! Amen.