**To the Romans**

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**Chapter 1**

1 Paul, a slave of Christ Jesus and called to be an apostle, set apart for God’s good news, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who came to be from the offspring of David according to the flesh, 4 but who with power was declared God’s Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord. 5 Through him we received undeserved kindness and an apostleship with a view to obedience by faith among all the nations respecting his name, 6 among which nations you also have been called to belong to Jesus Christ— 7 to all those who are in Rome as God’s beloved ones, called to be holy ones:

May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ.

8 First of all, I give thanks to my God through Jesus Christ concerning all of you, because your faith is talked about throughout the whole world. 9 For God, to whom I render sacred service with my spirit in connection with the good news about his Son, is my witness of how without ceasing I always mention you in my prayers, 10 begging that if at all possible I may now at last succeed in coming to you by God’s will. 11 For I am longing to see you, that I may impart some spiritual gift to you for you to be made firm; 12 or, rather, that we may have an interchange of encouragement by one another’s faith, both yours and mine.

13 But I do not want you to be unaware, brothers, that many times I have intended to come to you—but I have been prevented until now—in order that I might acquire some fruitage also among you just as among the rest of the nations. 14 Both to Greeks and to foreigners, both to wise and to senseless ones, I am a debtor; 15 so I am eager to declare the good news also to you there in Rome. 16 For I am not ashamed of the good news; it is, in fact, God’s power for salvation to everyone having faith, to the Jew first and also to the Greek. 17 For in it God’s righteousness is being revealed by faith and for faith, just as it is written: “But the righteous one will live by reason of faith.”

18 For God’s wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way, 19 because what may be known about God is clearly evident among them, for God made it clear to them. 20 For his invisible qualities are clearly seen from the world’s creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable. 21 For although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their senseless hearts became darkened. 22 Although claiming they were wise, they became foolish 23 and turned the glory of the incorruptible God into something like the image of corruptible man and birds and four-footed creatures and reptiles.

24 Therefore, God, in keeping with the desires of their hearts, gave them up to uncleanness, so that their bodies might be dishonored among them. 25 They exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the Creator, who is praised forever. Amen. 26 That is why God gave them over to disgraceful sexual passion, for their females changed the natural use of themselves into one contrary to nature; 27 likewise also the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full penalty, which was due for their error.

28 Just as they did not see fit to acknowledge God, God gave them over to a disapproved mental state, to do the things not fitting. 29 And they were filled with all unrighteousness, wickedness, greed, and badness, being full of envy, murder, strife, deceit, and malice, being whisperers, 30 backbiters, haters of God, insolent, haughty, boastful, schemers of what is harmful, disobedient to parents, 31 without understanding, false to agreements, having no natural affection, and merciless. 32 Although these know full well the righteous decree of God—that those practicing such things are deserving of death—they not only keep on doing them but also approve of those practicing them.

**Chapter 2**

1 Therefore you are inexcusable, O man, whoever you are, if you judge; for when you judge another, you condemn yourself, because you who judge practice the same things. 2 Now we know that God’s judgment is in harmony with truth, against those who practice such things.

3 But do you suppose, O man, that while you judge those who practice such things and yet you do them, you will escape the judgment of God? 4 Or do you despise the riches of his kindness and forbearance and patience, because you do not know that God in his kindness is trying to lead you to repentance? 5 But according to your stubbornness and your unrepentant heart, you are storing up wrath for yourself on the day of wrath and of the revealing of God’s righteous judgment. 6 And he will pay back to each one according to his works: 7 everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good; 8 however, for those who are contentious and who disobey the truth but obey unrighteousness, there will be wrath and anger. 9 There will be tribulation and distress on every person who works what is harmful, on the Jew first and also on the Greek; 10 but glory and honor and peace for everyone who works what is good, for the Jew first and also for the Greek. 11 For there is no partiality with God.

12 For all those who sinned without law will also perish without law; but all those who sinned under law will be judged by law. 13 For the hearers of law are not the ones righteous before God, but the doers of law will be declared righteous. 14 For when people of the nations, who do not have law, do by nature the things of the law, these people, although not having law, are a law to themselves. 15 They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them, and by their own thoughts they are being accused or even excused. 16 This will take place in the day when God through Christ Jesus judges the secret things of mankind, according to the good news I declare.

17 If, now, you are a Jew in name and rely on law and take pride in God, 18 and you know his will and approve of things that are excellent because you are instructed out of the Law, 19 and you are convinced that you are a guide of the blind, a light for those in darkness, 20 a corrector of the unreasonable ones, a teacher of young children, and having the framework of the knowledge and of the truth in the Law— 21 do you, however, the one teaching someone else, not teach yourself? You, the one preaching, “Do not steal,” do you steal? 22 You, the one saying, “Do not commit adultery,” do you commit adultery? You, the one abhorring idols, do you rob temples? 23 You who take pride in law, do you dishonor God by your transgressing of the Law? 24 For “the name of God is being blasphemed among the nations because of you,” just as it is written.

25 Circumcision is, in fact, of benefit only if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision. 26 If, therefore, an uncircumcised person keeps the righteous requirements of the Law, his uncircumcision will be counted as circumcision, will it not? 27 And the physically uncircumcised person will, by carrying out the Law, judge you who are a transgressor of law despite having its written code and circumcision. 28 For he is not a Jew who is one on the outside, nor is circumcision something on the outside, on the flesh. 29 But he is a Jew who is one on the inside, and his circumcision is that of the heart by spirit and not by a written code. That person’s praise comes from God, not from people.

**Chapter 3**

1 What, then, is the advantage of the Jew, or what is the benefit of circumcision? 2 A great deal in every way. First of all, that they were entrusted with the sacred pronouncements of God. 3 What, then, is the case? If some lacked faith, will their lack of faith invalidate the faithfulness of God? 4 Certainly not! But let God be found true, even if every man be found a liar, just as it is written: “That you might be proved righteous in your words and might win when you are being judged.” 5 However, if our unrighteousness highlights God’s righteousness, what are we to say? God is not unjust when he expresses his wrath, is he? (I am speaking in human terms.) 6 By no means! How, otherwise, will God judge the world?

7 But if by my lie the truth of God has been made more prominent to his glory, why am I also being judged as a sinner? 8 And why not say, just as some men falsely claim that we say, “Let us do bad things that good things may come”? The judgment against those men is in harmony with justice.

9 What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as Greeks are all under sin; 10 just as it is written: “There is not a righteous man, not even one; 11 there is no one who has any insight; there is no one who searches for God. 12 All men have turned aside, all of them have become worthless; there is no one who shows kindness, not so much as one.” 13 “Their throat is an open grave; they have deceived with their tongues.” “Venom of asps is behind their lips.” 14 “And their mouth is full of cursing and bitterness.” 15 “Their feet are swift to shed blood.” 16 “Ruin and misery are in their ways, 17 and they have not known the way of peace.” 18 “There is no fear of God before their eyes.”

19 Now we know that all the things the Law says, it addresses to those under the Law, so that every mouth may be silenced and all the world may become accountable to God for punishment. 20 Therefore, no one will be declared righteous before him by works of law, for by law comes the accurate knowledge of sin.

21 But now apart from law God’s righteousness has been revealed, as the Law and the Prophets bear witness, 22 yes, God’s righteousness through the faith in Jesus Christ, for all those having faith. For there is no distinction. 23 For all have sinned and fall short of the glory of God, 24 and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. 25 God presented him as an offering for propitiation through faith in his blood. This was to demonstrate his own righteousness, because God in his forbearance was forgiving the sins that occurred in the past. 26 This was to demonstrate his own righteousness in this present season, so that he might be righteous even when declaring righteous the man who has faith in Jesus.

27 Where, then, is the boasting? There is no place for it. Through what law? That of works? No indeed, but through the law of faith. 28 For we consider that a man is declared righteous by faith apart from works of law. 29 Or is he the God of the Jews only? Is he not also the God of people of the nations? Yes, also of people of the nations. 30 Since God is one, he will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith. 31 Do we, then, abolish law by means of our faith? Not at all! On the contrary, we uphold law.

**Chapter 4**

1 That being so, what will we say was gained by Abraham, our forefather according to the flesh? 2 For instance, if Abraham was declared righteous as a result of works, he would have reason to boast, but not with God. 3 For what does the scripture say? “Abraham put faith in Jehovah, and it was counted to him as righteousness.” 4 Now to the man who works, his pay is not counted as an undeserved kindness but as something owed to him. 5 On the other hand, to the man who does not work but puts faith in the One who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works: 7 “Happy are those whose lawless deeds have been pardoned and whose sins have been covered; 8 happy is the man whose sin Jehovah will by no means take into account.”

9 Does this happiness, then, only come to circumcised people or also to uncircumcised people? For we say: “Abraham’s faith was counted to him as righteousness.” 10 Under what circumstances, then, was it counted as righteousness? When he was circumcised or uncircumcised? He was not yet circumcised but was uncircumcised. 11 And he received a sign—namely, circumcision—as a seal of the righteousness by the faith he had while in his uncircumcised state, so that he might be the father of all those having faith while uncircumcised, in order for righteousness to be counted to them; 12 and so that he might be a father to circumcised offspring, not only to those who adhere to circumcision but also to those who walk orderly in the footsteps of the faith that our father Abraham had while in the uncircumcised state.

13 For it was not through law that Abraham or his offspring had the promise that he should be heir of a world, but it was through righteousness by faith. 14 For if those who adhere to law are heirs, faith becomes useless and the promise has been abolished. 15 In reality the Law produces wrath, but where there is no law, neither is there any transgression.

16 That is why it is through faith, so that it might be according to undeserved kindness, in order for the promise to be sure to all his offspring, not only to those who adhere to the Law but also to those who adhere to the faith of Abraham, who is the father of us all. 17 (This is just as it is written: “I have appointed you a father of many nations.”) This was in the sight of God, in whom he had faith, who makes the dead alive and calls the things that are not as though they are. 18 Although beyond hope, yet based on hope, he had faith that he would become the father of many nations according to what had been said: “So your offspring will be.” 19 And although he did not grow weak in faith, he considered his own body, now as good as dead (since he was about 100 years old), as well as the deadness of the womb of Sarah. 20 But because of the promise of God, he did not waver in a lack of faith; but he became powerful by his faith, giving God glory 21 and being fully convinced that what He had promised He was also able to do. 22 Therefore, “it was counted to him as righteousness.”

23 However, the words “it was counted to him” were not written for his sake only, 24 but also for our sake, to whom it will be counted, because we believe in Him who raised Jesus our Lord up from the dead. 25 He was handed over for the sake of our trespasses and was raised up for the sake of declaring us righteous.

**Chapter 5**

1 Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ, 2 through whom we also have obtained access by faith into this undeserved kindness in which we now stand; and let us rejoice, based on hope of the glory of God. 3 Not only that, but let us rejoice while in tribulations, since we know that tribulation produces endurance; 4 endurance, in turn, an approved condition; the approved condition, in turn, hope, 5 and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit, which was given to us.

6 For, indeed, while we were still weak, Christ died for ungodly men at the appointed time. 7 For hardly would anyone die for a righteous man; though perhaps for a good man someone may dare to die. 8 But God recommends his own love to us in that, while we were yet sinners, Christ died for us. 9 Much more, then, since we have now been declared righteous by his blood, will we be saved through him from wrath. 10 For if when we were enemies we became reconciled to God through the death of his Son, how much more we will be saved by his life, now that we have become reconciled. 11 Not only that, but we are also rejoicing in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—. 13 For sin was in the world before the Law, but sin is not charged against anyone when there is no law. 14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned in the same way that Adam transgressed, who bears a resemblance to the one who was to come.

15 But the gift is not like the trespass. For if by one man’s trespass many died, how much more did the undeserved kindness of God and his free gift by the undeserved kindness of the one man, Jesus Christ, abound to many! 16 Also, it is not the same with the free gift as with the way things worked through the one man who sinned. For the judgment after one trespass was condemnation, but the gift after many trespasses was a declaration of righteousness. 17 For if by the trespass of the one man death ruled as king through that one, how much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ!

18 So, then, as through one trespass the result to men of all sorts was condemnation, so too through one act of justification the result to men of all sorts is their being declared righteous for life. 19 For just as through the disobedience of the one man many were made sinners, so also through the obedience of the one person many will be made righteous. 20 Now the Law came on the scene so that trespassing might increase. But where sin abounded, undeserved kindness abounded still more. 21 To what end? So that just as sin ruled as king with death, so also undeserved kindness might rule as king through righteousness leading to everlasting life through Jesus Christ our Lord.

**Chapter 6**

1 What are we to say then? Should we continue in sin so that undeserved kindness may increase? 2 Certainly not! Seeing that we died with reference to sin, how can we keep living any longer in it? 3 Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? 4 So we were buried with him through our baptism into his death, in order that just as Christ was raised up from the dead through the glory of the Father, so we also should walk in a newness of life. 5 If we have become united with him in the likeness of his death, we will certainly also be united with him in the likeness of his resurrection. 6 For we know that our old personality was nailed to the stake along with him in order for our sinful body to be made powerless, so that we should no longer go on being slaves to sin. 7 For the one who has died has been acquitted from his sin.

8 Moreover, if we have died with Christ, we believe that we will also live with him. 9 For we know that Christ, now that he has been raised up from the dead, dies no more; death is no longer master over him. 10 For the death that he died, he died with reference to sin once for all time, but the life that he lives, he lives with reference to God. 11 Likewise you, consider yourselves to be dead with reference to sin but living with reference to God by Christ Jesus.

12 Therefore, do not let sin continue to rule as king in your mortal bodies so that you should obey their desires. 13 Neither go on presenting your bodies to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your bodies to God as weapons of righteousness. 14 For sin must not be master over you, seeing that you are not under law but under undeserved kindness.

15 What follows? Are we to commit a sin because we are not under law but under undeserved kindness? Certainly not! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one you obey, either of sin leading to death or of obedience leading to righteousness? 17 But thanks to God that although you were once the slaves of sin, you became obedient from the heart to that pattern of teaching to which you were handed over. 18 Yes, since you were set free from sin, you became slaves to righteousness. 19 I am speaking in human terms because of the weakness of your flesh; for just as you presented your members as slaves to uncleanness and lawlessness leading to lawlessness, so now present your members as slaves to righteousness leading to holiness. 20 For when you were slaves of sin, you were free as to righteousness.

21 What, then, was the fruit that you used to produce at that time? Things of which you are now ashamed. For the end of those things is death. 22 However, now that you were set free from sin and became slaves to God, you are producing your fruit in the way of holiness, and the end is everlasting life. 23 For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

**Chapter 7**

1 Can it be that you do not know, brothers, (for I am speaking to those who know law) that the Law is master over a man as long as he lives? 2 For instance, a married woman is bound by law to her husband while he is alive; but if her husband dies, she is released from the law of her husband. 3 So, then, while her husband is living, she would be called an adulteress if she became another man’s. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man’s.

4 So, my brothers, you also were made dead to the Law through the body of the Christ, that you might become another’s, the one who was raised up from the dead, so that we should bear fruit to God. 5 For when we were living according to the flesh, the sinful passions that were awakened by the Law were at work in our bodies to produce fruit for death. 6 But now we have been released from the Law, because we have died to that which restrained us, in order that we might be slaves in a new sense by the spirit and not in the old sense by the written code.

7 What, then, are we to say? Is the Law sin? Certainly not! Really, I would not have come to know sin had it not been for the Law. For example, I would not have known covetousness if the Law had not said: “You must not covet.” 8 But sin, finding the opportunity afforded by the commandment, worked out in me covetousness of every sort, for apart from law sin was dead. 9 In fact, I was once alive apart from law. But when the commandment arrived, sin came to life again, but I died. 10 And the commandment that was to lead to life, this I found led to death. 11 For sin, finding the opportunity afforded by the commandment, seduced me and killed me through it. 12 So the Law in itself is holy, and the commandment is holy and righteous and good.

13 Therefore, did what is good result in my death? Certainly not! But sin did, that it might be shown to be sin working out death in me through what is good, so that through the commandment sin might become far more sinful. 14 For we know that the Law is spiritual, but I am fleshly, sold under sin. 15 For I do not understand what I am doing. For I do not practice what I wish, but I do what I hate. 16 However, if I do what I do not wish, I agree that the Law is fine. 17 But now I am no longer the one doing it, but it is the sin that resides in me. 18 For I know that in me, that is, in my flesh, there dwells nothing good; for I have the desire to do what is fine but not the ability to carry it out. 19 For I do not do the good that I wish, but the bad that I do not wish is what I practice. 20 If, then, I do what I do not wish, I am no longer the one carrying it out, but it is the sin dwelling in me.

21 I find, then, this law in my case: When I wish to do what is right, what is bad is present with me. 22 I really delight in the law of God according to the man I am within, 23 but I see in my body another law warring against the law of my mind and leading me captive to sin’s law that is in my body. 24 Miserable man that I am! Who will rescue me from the body undergoing this death? 25 Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God’s law, but with my flesh to sin’s law.

**Chapter 8**

1 Therefore, those in union with Christ Jesus have no condemnation. 2 For the law of the spirit that gives life in union with Christ Jesus has set you free from the law of sin and of death. 3 What the Law was incapable of doing because it was weak through the flesh, God did by sending his own Son in the likeness of sinful flesh and concerning sin, condemning sin in the flesh, 4 so that the righteous requirement of the Law might be fulfilled in us who walk, not according to the flesh, but according to the spirit. 5 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, on the things of the spirit. 6 For setting the mind on the flesh means death, but setting the mind on the spirit means life and peace; 7 because setting the mind on the flesh means enmity with God, for it is not in subjection to the law of God, nor, in fact, can it be. 8 So those who are in harmony with the flesh cannot please God.

9 However, you are in harmony, not with the flesh, but with the spirit, if God’s spirit truly dwells in you. But if anyone does not have Christ’s spirit, this person does not belong to him. 10 But if Christ is in union with you, the body is dead because of sin, but the spirit is life because of righteousness. 11 If, now, the spirit of him who raised up Jesus from the dead dwells in you, the one who raised up Christ Jesus from the dead will also make your mortal bodies alive through his spirit that resides in you.

12 So, then, brothers, we are under obligation, not to the flesh to live according to the flesh; 13 for if you live according to the flesh, you are sure to die; but if you put the practices of the body to death by the spirit, you will live. 14 For all who are led by God’s spirit are indeed God’s sons. 15 For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: *“Abba,* Father!” 16 The spirit itself bears witness with our spirit that we are God’s children. 17 If, then, we are children, we are also heirs—heirs indeed of God, but joint heirs with Christ—provided we suffer together so that we may also be glorified together.

18 For I consider that the sufferings of the present time do not amount to anything in comparison with the glory that is going to be revealed in us. 19 For the creation is waiting with eager expectation for the revealing of the sons of God. 20 For the creation was subjected to futility, not by its own will, but through the one who subjected it, on the basis of hope 21 that the creation itself will also be set free from enslavement to corruption and have the glorious freedom of the children of God. 22 For we know that all creation keeps on groaning together and being in pain together until now. 23 Not only that, but we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselves while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. 24 For we were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? 25 But if we hope for what we do not see, we keep eagerly waiting for it with endurance.

26 In like manner, the spirit also joins in with help for our weakness; for the problem is that we do not know what we should pray for as we need to, but the spirit itself pleads for us with unuttered groanings. 27 But the one who searches the hearts knows what the meaning of the spirit is, because it is pleading in harmony with God for the holy ones.

28 We know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; 29 because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, so that he might be the firstborn among many brothers. 30 Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified.

31 What, then, are we to say about these things? If God is for us, who will be against us? 32 Since he did not even spare his own Son but handed him over for us all, will he not also, along with him, kindly give us all other things? 33 Who will file accusation against God’s chosen ones? God is the One who declares them righteous. 34 Who will condemn them? Christ Jesus is the one who died, yes, more than that, the one who was raised up, who is at the right hand of God and who also pleads for us.

35 Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? 36 Just as it is written: “For your sake we are being put to death all day long; we have been accounted as sheep for slaughtering.” 37 On the contrary, in all these things we are coming off completely victorious through the one who loved us. 38 For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers 39 nor height nor depth nor any other creation will be able to separate us from God’s love that is in Christ Jesus our Lord.

**Chapter 9**

1 I am telling the truth in Christ; I am not lying, as my conscience bears witness with me in holy spirit, 2 that I have great grief and unceasing pain in my heart. 3 For I could wish that I myself were separated from the Christ as the cursed one for the sake of my brothers, my relatives according to the flesh, 4 who are Israelites. To them belong the adoption as sons and the glory and the covenants and the giving of the Law and the sacred service and the promises. 5 To them the forefathers belong, and from them the Christ descended according to the flesh. God, who is over all, be praised forever. Amen.

6 However, it is not as though the word of God has failed. For not all who descend from Israel are really “Israel.” 7 Neither are they all children because they are Abraham’s offspring; rather, “What will be called your offspring will be through Isaac.” 8 That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the offspring. 9 For the word of promise was as follows: “At this time I will come and Sarah will have a son.” 10 Not only then but also when Rebekʹah conceived twins from the one man, Isaac our forefather; 11 for when they had not yet been born and had not practiced anything good or bad, so that God’s purpose respecting the choosing might continue dependent, not on works, but on the One who calls, 12 it was said to her: “The older will be the slave of the younger.” 13 Just as it is written: “I loved Jacob, but Eʹsau I hated.”

14 What are we to say, then? Is there injustice with God? Certainly not! 15 For he says to Moses: “I will show mercy to whomever I will show mercy, and I will show compassion to whomever I will show compassion.” 16 So, then, it depends, not on a person’s desire or on his effort, but on God, who has mercy. 17 For the scripture says to Pharʹaoh: “For this very reason I have let you remain: to show my power in connection with you and to have my name declared in all the earth.” 18 So, then, he has mercy on whomever he wishes, but he lets whomever he wishes become obstinate.

19 You will therefore say to me: “Why does he still find fault? For who has withstood his will?” 20 But who are you, O man, to be answering back to God? Does the thing molded say to its molder: “Why did you make me this way?” 21 What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? 22 What, then, if God had the will to demonstrate his wrath and to make his power known, and he tolerated with much patience vessels of wrath made fit for destruction? 23 And if this was done to make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, 24 namely, us, whom he called not only from among Jews but also from among nations, what of it? 25 It is as he says also in Hoseʹa: “Those not my people I will call ‘my people,’ and her who was not loved, ‘beloved’; 26 and in the place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”

27 Moreover, Isaiah cries out concerning Israel: “Although the number of the sons of Israel may be as the sand of the sea, only the remnant will be saved. 28 For Jehovah will make an accounting on the earth, concluding it and cutting it short.” 29 Also, just as Isaiah foretold: “Unless Jehovah of armies had left an offspring to us, we should have become just like Sodʹom, and we should have resembled Gomorʹrah.”

30 What are we to say, then? That people of the nations, although not pursuing righteousness, attained righteousness, the righteousness that results from faith; 31 but Israel, although pursuing a law of righteousness, did not attain to that law. 32 For what reason? Because they pursued it, not by faith, but as by works. They stumbled over the “stone of stumbling”; 33 as it is written: “Look! I am laying in Zion a stone of stumbling and a rock of offense, but the one who rests his faith on it will not be disappointed.”

**Chapter 10**

1 Brothers, the goodwill of my heart and my supplication to God for them are indeed for their salvation. 2 For I bear them witness that they have a zeal for God, but not according to accurate knowledge. 3 For because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the Law, so that everyone exercising faith may have righteousness.

5 For Moses writes about the righteousness that is by the Law: “The man who does these things will live by means of them.” 6 But the righteousness resulting from faith says: “Do not say in your heart, ‘Who will ascend into heaven?’ that is, to bring Christ down, 7 or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead.” 8 But what does it say? “The word is near you, in your own mouth and in your own heart”; that is, “the word” of faith, which we are preaching. 9 For if you publicly declare with your mouth that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. 10 For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation.

11 For the scripture says: “No one who rests his faith on him will be disappointed.” 12 For there is no distinction between Jew and Greek. There is the same Lord over all, who is rich toward all those calling on him. 13 For “everyone who calls on the name of Jehovah will be saved.” 14 However, how will they call on him if they have not put faith in him? How, in turn, will they put faith in him about whom they have not heard? How, in turn, will they hear without someone to preach? 15 How, in turn, will they preach unless they have been sent out? Just as it is written: “How beautiful are the feet of those who declare good news of good things!”

16 Nevertheless, they did not all obey the good news. For Isaiah says: “Jehovah, who has put faith in the thing heard from us?” 17 So faith follows the thing heard. In turn, what is heard is through the word about Christ. 18 But I ask, They did not fail to hear, did they? Why, in fact, “into all the earth their sound went out, and to the ends of the inhabited earth their message.” 19 But I ask, Israel did not fail to know, did they? First Moses says: “I will incite you to jealousy through that which is not a nation; I will incite you to violent anger through a foolish nation.” 20 But Isaiah becomes very bold and says: “I was found by those who were not seeking me; I became known to those who were not asking for me.” 21 But he says regarding Israel: “All day long I have spread out my hands toward a disobedient and obstinate people.”

**Chapter 11**

1 I ask, then, God did not reject his people, did he? By no means! For I too am an Israelite, of the offspring of Abraham, from the tribe of Benjamin. 2 God did not reject his people, whom he first recognized. Do you not know what the scripture says in connection with Eliʹjah, as he pleads with God against Israel? 3 “Jehovah, they have killed your prophets, they have dug up your altars, and I alone am left, and now they are trying to take my life.” 4 Yet, what does the divine pronouncement say to him? “I have left for myself 7,000 men who have not bent the knee to Baʹal.” 5 So in the same way, at the present time also, there is a remnant according to a choosing through undeserved kindness. 6 Now if it is by undeserved kindness, it is no longer through works; otherwise, the undeserved kindness would no longer be undeserved kindness.

7 What, then? The very thing Israel is earnestly seeking he did not obtain, but the ones chosen obtained it. The rest had their senses dulled, 8 just as it is written: “God has given them a spirit of deep sleep, eyes that do not see and ears that do not hear, down to this very day.” 9 Also, David says: “Let their table become a snare and a trap and a stumbling block and a retribution for them. 10 Let their eyes become darkened so that they cannot see, and always make them bend their backs.”

11 So I ask, They did not stumble and fall completely, did they? Certainly not! But by their false step, there is salvation to people of the nations, to incite them to jealousy. 12 Now if their false step means riches to the world and their decrease means riches to people of the nations, how much more will their full number mean!

13 Now I speak to you who are people of the nations. Seeing that I am an apostle to the nations, I glorify my ministry 14 to see if I may in some way incite my own people to jealousy and save some from among them. 15 For if their being cast away means reconciliation for the world, what will the acceptance of them mean but life from the dead? 16 Further, if the part of the dough taken as firstfruits is holy, the entire batch is also holy; and if the root is holy, the branches are also.

17 However, if some of the branches were broken off and you, although being a wild olive, were grafted in among them and became a sharer of the richness of the olive’s root, 18 do not be arrogant toward the branches. If, though, you are arrogant toward them, remember that you do not bear the root, but the root bears you. 19 You will say, then: “Branches were broken off so that I might be grafted in.” 20 That is true! For their lack of faith, they were broken off, but you are standing by faith. Do not be haughty, but be in fear. 21 For if God did not spare the natural branches, neither will he spare you. 22 Consider, therefore, God’s kindness and severity. There is severity toward those who fell, but toward you there is God’s kindness, provided you remain in his kindness; otherwise, you too will be lopped off. 23 And they also, if they do not remain in their lack of faith, will be grafted in, for God is able to graft them back in. 24 For if you were cut out of the olive tree that is wild by nature and were grafted contrary to nature into the garden olive tree, how much more will these who are natural branches be grafted back into their own olive tree!

25 For I do not want you to be unaware of this sacred secret, brothers, so that you do not become wise in your own eyes: A partial dulling of senses has come upon Israel until the full number of people of the nations has come in, 26 and in this manner all Israel will be saved. Just as it is written: “The deliverer will come out of Zion and turn away ungodly practices from Jacob. 27 And this is my covenant with them, when I take their sins away.” 28 True, with respect to the good news, they are enemies for your sakes; but with respect to God’s choosing, they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are not things he will regret. 30 For just as you were once disobedient to God but have now been shown mercy because of their disobedience, 31 so also these now have been disobedient with mercy resulting to you, so that they themselves may also now be shown mercy. 32 For God has confined all of them together in disobedience so that he might show all of them mercy.

33 O the depth of God’s riches and wisdom and knowledge! How unsearchable his judgments are and beyond tracing out his ways are! 34 For “who has come to know Jehovah’s mind, or who has become his adviser?” 35 Or, “who has first given to him, so that it must be repaid to him?” 36 Because from him and by him and for him are all things. To him be the glory forever. Amen.

**Chapter 12**

1 Therefore, I appeal to you by the compassions of God, brothers, to present your bodies as a living sacrifice, holy and acceptable to God, a sacred service with your power of reason. 2 And stop being molded by this system of things, but be transformed by making your mind over, so that you may prove to yourselves the good and acceptable and perfect will of God.

3 For through the undeserved kindness given to me, I tell everyone there among you not to think more of himself than it is necessary to think, but to think so as to have a sound mind, each one as God has given to him a measure of faith. 4 For just as we have in one body many members, but the members do not all have the same function, 5 so we, although many, are one body in union with Christ, but individually we are members belonging to one another. 6 Since, then, we have gifts that differ according to the undeserved kindness given to us, if it is of prophecy, let us prophesy in proportion to our faith; 7 or if it is a ministry, let us be at this ministry; or the one who teaches, let him be at his teaching; 8 or the one who encourages, let him give encouragement; the one who distributes, let him do it liberally; the one who presides, let him do it diligently; the one who shows mercy, let him do it cheerfully.

9 Let your love be without hypocrisy. Abhor what is wicked; cling to what is good. 10 In brotherly love have tender affection for one another. In showing honor to one another, take the lead. 11 Be industrious, not lazy. Be aglow with the spirit. Slave for Jehovah. 12 Rejoice in the hope. Endure under tribulation. Persevere in prayer. 13 Share with the holy ones according to their needs. Follow the course of hospitality. 14 Keep on blessing those who persecute; bless and do not curse. 15 Rejoice with those who rejoice; weep with those who weep. 16 Have the same attitude toward others as toward yourselves; do not set your mind on lofty things, but be led along with the lowly things. Do not become wise in your own eyes.

17 Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. 18 If possible, as far as it depends on you, be peaceable with all men. 19 Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: “‘Vengeance is mine; I will repay,’ says Jehovah.” 20 But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” 21 Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

**Chapter 13**

1 Let every person be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. 2 Therefore, whoever opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will bring judgment against themselves. 3 For those rulers are an object of fear, not to the good deed, but to the bad. Do you want to be free of fear of the authority? Keep doing good, and you will have praise from it; 4 for it is God’s minister to you for your good. But if you are doing what is bad, be in fear, for it is not without purpose that it bears the sword. It is God’s minister, an avenger to express wrath against the one practicing what is bad.

5 There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience. 6 That is why you are also paying taxes; for they are God’s public servants constantly serving this very purpose. 7 Render to all their dues: to the one who calls for the tax, the tax; to the one who calls for the tribute, the tribute; to the one who calls for fear, such fear; to the one who calls for honor, such honor.

8 Do not owe anything to anyone except to love one another; for whoever loves his fellow man has fulfilled the law. 9 For the law code, “You must not commit adultery, you must not murder, you must not steal, you must not covet,” and whatever other commandment there is, is summed up in this saying: “You must love your neighbor as yourself.” 10 Love does not work evil to one’s neighbor; therefore, love is the law’s fulfillment.

11 And do this because you know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. 12 The night is well along; the day has drawn near. Let us therefore throw off the works belonging to darkness and let us put on the weapons of the light. 13 Let us walk decently as in the daytime, not in wild parties and drunkenness, not in immoral intercourse and brazen conduct, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.

**Chapter 14**

1 Welcome the man having weaknesses in his faith, but do not pass judgment on differing opinions. 2 One man has faith to eat everything, but the man who is weak eats only vegetables. 3 Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed him. 4 Who are you to judge the servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand.

5 One man judges one day as above another; another judges one day the same as all others; let each one be fully convinced in his own mind. 6 The one who observes the day observes it to Jehovah. Also, the one who eats, eats to Jehovah, for he gives thanks to God; and the one who does not eat does not eat to Jehovah, and yet gives thanks to God. 7 Not one of us, in fact, lives with regard to himself only, and no one dies with regard to himself only. 8 For if we live, we live to Jehovah, and if we die, we die to Jehovah. So both if we live and if we die, we belong to Jehovah. 9 For to this end Christ died and came to life again, so that he might be Lord over both the dead and the living.

10 But why do you judge your brother? Or why do you also look down on your brother? For we will all stand before the judgment seat of God. 11 For it is written: “‘As surely as I live,’ says Jehovah, ‘to me every knee will bend, and every tongue will make open acknowledgment to God.’” 12 So, then, each of us will render an account for himself to God.

13 Therefore, let us not judge one another any longer but, rather, be determined not to put a stumbling block or an obstacle before a brother. 14 I know and am convinced in the Lord Jesus that nothing is unclean in itself; only where a man considers something to be unclean, to him it is unclean. 15 For if your brother is being offended because of food, you are no longer walking according to love. Do not by your food ruin that one for whom Christ died. 16 Therefore, do not let the good you do be spoken of as bad. 17 For the Kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. 18 For whoever slaves for Christ in this way is acceptable to God and has approval with men.

19 So, then, let us pursue the things making for peace and the things that build one another up. 20 Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is detrimental for a man to eat when it will cause stumbling. 21 It is best not to eat meat or drink wine or do anything over which your brother stumbles. 22 The faith that you have, keep it to yourself before God. Happy is the man who does not judge himself by what he approves. 23 But if he has doubts, he is already condemned if he eats, because he does not eat based on faith. Indeed, everything that is not based on faith is sin.

**Chapter 15**

1 We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. 2 Let each of us please his neighbor for his good, to build him up. 3 For even the Christ did not please himself, but just as it is written: “The reproaches of those reproaching you have fallen upon me.” 4 For all the things that were written beforehand were written for our instruction, so that through our endurance and through the comfort from the Scriptures we might have hope. 5 Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, 6 so that unitedly you may with one voice glorify the God and Father of our Lord Jesus Christ.

7 So welcome one another, just as the Christ also welcomed you, with glory to God in view. 8 For I tell you that Christ became a minister of those who are circumcised in behalf of God’s truthfulness, so as to verify the promises He made to their forefathers, 9 and that the nations might glorify God for his mercy. Just as it is written: “That is why I will openly acknowledge you among the nations, and to your name I will sing praises.” 10 And again he says: “Be glad, you nations, with his people.” 11 And again: “Praise Jehovah, all you nations, and let all the peoples praise him.” 12 And again Isaiah says: “There will be the root of Jesʹse, the one arising to rule nations; on him nations will rest their hope.” 13 May the God who gives hope fill you with all joy and peace by your trusting in him, so that you may abound in hope with power of holy spirit.

14 Now I myself am convinced about you, my brothers, that you yourselves are also full of goodness, filled with all knowledge, and that you are able to admonish one another. 15 However, I have written to you more outspokenly on some points, so as to give you another reminder, because of the undeserved kindness given to me from God 16 for me to be a public servant of Christ Jesus to the nations. I am engaging in the holy work of the good news of God, so that these nations might be an acceptable offering, sanctified with holy spirit.

17 So I have reason to exult in Christ Jesus over the things pertaining to God. 18 For I will not presume to speak about anything except what Christ has done through me in order for the nations to be obedient, by my word and deed, 19 with the power of signs and wonders, with the power of God’s spirit, so that from Jerusalem and in a circuit as far as Illyrʹicum I have thoroughly preached the good news about the Christ. 20 In this way, indeed, I made it my aim not to declare the good news where the name of Christ had already been made known, so as not to build on another man’s foundation; 21 but just as it is written: “Those who received no report about him will see, and those who have not heard will understand.”

22 This is also why I was many times hindered from coming to you. 23 But now I no longer have untouched territory in these regions, and for many years I have longed to come to you. 24 Therefore, when I journey to Spain, I hope that I will see you and be accompanied partway there by you after I have first enjoyed your company for a time. 25 But now I am about to travel to Jerusalem to minister to the holy ones. 26 For those in Macedoʹnia and Achaʹia have been pleased to share their things by a contribution to the poor among the holy ones in Jerusalem. 27 True, they have been pleased to do so, and indeed they were debtors to them; for if the nations have shared in their spiritual things, they also owe it to minister to them with their material things. 28 So after I have finished with this and have delivered this contribution securely to them, I will depart by way of you for Spain. 29 Moreover, I know that when I do come to you, I will come with a full measure of blessing from Christ.

30 Now I urge you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me, 31 that I may be rescued from the unbelievers in Judeʹa and that my ministry in behalf of Jerusalem may prove to be acceptable to the holy ones, 32 so that by God’s will I will come to you with joy and be refreshed together with you. 33 May the God who gives peace be with all of you. Amen.

**Chapter 16**

1 I am introducing to you Phoeʹbe, our sister, who is a minister of the congregation that is in Cenʹchreae, 2 so that you may welcome her in the Lord in a way worthy of the holy ones and give her whatever help she may need, for she herself also proved to be a defender of many, including me.

3 Give my greetings to Prisʹca and Aqʹuila, my fellow workers in Christ Jesus, 4 who have risked their own necks for me and to whom not only I but also all the congregations of the nations give thanks. 5 Also greet the congregation that is in their house. Greet my beloved Epaeʹnetus, who is a firstfruits of Asia for Christ. 6 Greet Mary, who has worked hard for you. 7 Greet Andronʹicus and Juʹnias, my relatives and fellow prisoners, who are men well-known to the apostles and who have been in union with Christ longer than I have.

8 Give my greetings to Ampliaʹtus, my beloved in the Lord. 9 Greet Urbaʹnus, our fellow worker in Christ, and my beloved Staʹchys. 10 Greet Apelʹles, the approved one in Christ. Greet those from the household of Aristobʹulus. 11 Greet Heroʹdion, my relative. Greet those from the household of Narcisʹsus who are in the Lord. 12 Greet Tryphaeʹna and Tryphoʹsa, women who are working hard in the Lord. Greet Perʹsis, our beloved one, for she has worked hard in the Lord. 13 Greet Ruʹfus, the chosen one in the Lord, and his mother and mine. 14 Greet Asynʹcritus, Phleʹgon, Herʹmes, Patʹrobas, Herʹmas, and the brothers with them. 15 Greet Philolʹogus and Julia, Neʹreus and his sister, and Olymʹpas, and all the holy ones with them. 16 Greet one another with a holy kiss. All the congregations of the Christ greet you.

17 Now I urge you, brothers, to keep your eye on those who create divisions and causes for stumbling contrary to the teaching that you have learned, and avoid them. 18 For men of that sort are slaves, not of our Lord Christ, but of their own appetites, and by smooth talk and flattering speech they seduce the hearts of unsuspecting ones. 19 Your obedience has come to the notice of all, and so I rejoice over you. But I want you to be wise as to what is good, but innocent as to what is evil. 20 For his part, the God who gives peace will crush Satan under your feet shortly. May the undeserved kindness of our Lord Jesus be with you.

21 Timothy, my fellow worker, greets you, and so do Lucius, Jaʹson, and Sosipʹater, my relatives.

22 I, Terʹtius, who have done the writing of this letter, greet you in the Lord.

23 Gaʹius, host to me and to all the congregation, greets you. Erasʹtus, the city treasurer, greets you, and so does Quarʹtus, his brother. 24 ——

25 Now to Him who can make you firm according to the good news I declare and the preaching of Jesus Christ, according to the revelation of the sacred secret that has been kept in silence for long-lasting times 26 but has now been made manifest and has been made known through the prophetic Scriptures among all the nations according to the command of the everlasting God to promote obedience by faith; 27 to God, who alone is wise, be the glory through Jesus Christ forever. Amen.