

The Epistle of Paul the Apostle to the Romans

Romans 1

1 Paul commends his calling to the Romans, 9 and his desire to come to them. 18 God is angry with all manner of sin.

1 ¶ Paul, a slave of Jesus Christ, a called apostle, having been separated to the gospel of God,

2 which He promised before through His prophets in *the* Holy Scriptures,

3 concerning His Son, the *One* coming of the seed of David according to flesh,

4 the *One* designated *the* Son of God in power, according to *the* Spirit of holiness, by *the* resurrection of dead *ones*, Jesus Christ our Lord;

5 by whom we received grace and apostleship to obedience of faith among all the nations, for His name's sake,

6 among whom are you also, called of Jesus Christ;

7 to all the *ones* being in Rome, beloved of God, called saints: Grace and peace to you from God our Father and *the* Lord Jesus Christ.

8 ¶ Firstly, truly, I thank my God through Jesus Christ for you all, that your faith is spoken of in all the world.

9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how without ceasing I make mention of you

10 always at my prayers, if somehow now sometime I shall be successful by the will of God to come to you.

11 For I long to see you, that I may impart some spiritual gift to you, for the establishing of you;

12 and this is to be comforted together among you, through the faith in one another, both yours and mine.

13 But I do not wish you to be ignorant, brothers, that often I purposed to come to you, and was kept back until the present, that I might have some fruit among you also, even as among the other nations.

14 I am a debtor both to Greeks and to foreign *ones*, both to wise *ones*, and to foolish *ones*,

15 so as far as *lies* in me, I am eager to preach the gospel to you, the *ones* in Rome also.

16 ¶ For I am not ashamed of the gospel of Christ, for it is *the* power of God to salvation to every *one* believing, both to Jew first, and to Greek;

17 for in it the righteousness of God is revealed from faith to faith; even as it is written, "But the just *one* shall live by faith." *Hab. 2:4*

18 For God's wrath is revealed from Heaven on all ungodliness and unrighteousness of men, the *ones* holding back the truth in unrighteousness,

19 ¶ because the thing known of God is clearly known within them, for God revealed *it* to them.

20 For the unseen things of Him from *the* creation of the world are clearly seen, being understood by the things made, both His eternal power and divinity, for them to be without excuse.

21 Because knowing God, they did not glorify *Him* as God, nor were thankful. But *they* became vain in their reasonings, and their undiscerning heart was darkened.

22 Professing to be wise *ones*, they became foolish

23 and changed the glory of the incorruptible God into a likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.

24 Therefore, God gave them over to impurity in the lusts of *their* hearts, their bodies to be dishonored among themselves,

25 who exchanged the truth of God into the lie, and worshiped and served the created thing more than the Creator, who is blessed forever. Amen.

26 Because of this, God gave them over to dishonorable passions, for even their fe-

males changed the natural use to the *use* contrary to nature.

27 And likewise, the males also forsaking the natural use of the female burned in their lust toward one another, males with males working out shamefulfulness, and receiving back within themselves the recompense which is right for their straying away.

28 And even as they did not think fit to have God in *their* knowledge, God gave them over to an unfit mind, to do the things not fitting

29 having been filled with all unrighteousness, fornication, iniquity, covetousness, malice, *being* full of envy, murder, quarrels, deceit, evil habits, *becoming* whisperers,

30 slanderers, God-haters, insolent men, arrogant *ones*, braggarts, devisers of evil things, disobedient to parents,

31 without understanding, untrustworthy *ones*, without affection, implacable *ones*, unmerciful,

32 who having known the ordinance of God, that the *ones* practicing such things are worthy of death, not only do them, but also approve the *ones* practicing *them*.

Romans 2

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God. 14 The nations cannot escape, 17 nor yet the Jews, 25 if they keep not the law.

1 ¶ Therefore, O man, you are without excuse, every *one* judging, for in that in which you judge the other, you condemn yourself; for you, the *one* judging, practice the same things.

2 But we know that the judgment of God is according to truth on the *ones* practicing such things.

3 And, O man, the *one* judging those practicing such things, and doing them, do you think that you will escape the judgment of God?

4 Or do you despise the riches of His kindness, and the forbearance and the long-suffering, not knowing that the kindness of God leads you to repentance?

5 But according to your hardness and your impenitent heart, you are treasuring up to

yourself wrath in *the* day of wrath, and revelation of a righteous judgment of God.

6 who “will give to each according to his works”: *LXX-Psa. 61:13; MT-Psa. 62:12*

7 truly to the *ones* who with patience in good work seeking glory and honor and incorruptibility *and* everlasting life;

8 but to the *ones* truly disobeying the truth out of self-seeking, but obeying unrighteousness, *will be* anger and wrath, 9 trouble and distress on every soul of man fully working evil, both of Jew firstly, and of Greek.

10 But glory and honor and peace *will be* to everyone working the good, both to *the* Jew firstly, and to *the* Greek.

11 For there is no partiality with God.

12 For as many as sinned without Law will also perish without Law. And as many as sinned within Law will be judged through Law.

13 For not the hearers of the Law are just with God, but the doers of the Law shall be justified.

14 For whenever nations not having law do the things of the law, these, not having law, are a law to themselves,

15 who demonstrate the work of the law written in their hearts, witnessing with their conscience and between one another the thoughts accusing or even defending

16 in a day when God judges the hidden things of men, according to my gospel, through Jesus Christ.

17 Behold, you are named a Jew and rest in the Law, and boast in God, and know the will and approve the things excelling, being instructed out of the Law,

18 and you have persuaded yourself to be a guide to blind *ones*, a light to the *ones* in darkness,

20 an instructor of foolish *ones*, a teacher of the child-like, having the form of knowledge and of the truth in the Law.

21 Therefore the *one* teaching another, do you not teach yourself? The *one* preaching not to steal, do you steal?

22 The the *one* saying not to commit adultery, do you commit adultery? The *one* detesting the idols, do you rob temples?

23 *You* who boast in Law, do you dishonor God through transgression of the Law?

24 For the name of God is blasphemed among the nations through you, even as it is written. *Isa. 52:5*

25 For indeed circumcision profits if you practice *the* Law, but if you are a transgressor of Law, your circumcision becomes uncircumcision.

26 Therefore if the uncircumcision keeps the ordinances of the Law, *will* not his uncircumcision be counted for circumcision?

27 And will the uncircumcision by nature, by fulfilling the Law, judge you through *your* letter and circumcision *become* transgressor of Law?

28 For not in the visible *one*, he is a Jew, nor *is* the circumcision in flesh *a* visible *one*;

29 but in the secret *one* *is* *the* Jew, and circumcision *is* of heart, in spirit, not in letter; of whom the praise *is* not from men, but from God.

Romans 3

1 The Jews' prerogative. 20 No flesh is justified by the law, 28 but all, by faith only, not by works.

1 ¶ What then *is* the superiority of the Jew? Or what the advantage of circumcision?

2 Much according to every way. For firstly, indeed, that they were entrusted with the words of God.

3 For what if some did not believe? *Will* not their faithlessness nullify the faithfulness of God?

4 Let it not be! But let God be true, and every man a liar; even as it is written, "That You should be justified in Your words, and will overcome in Your being judged." *LXX-Psa. 50:6; MT-Psa. 51:4*

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? *Is* not God unrighteous inflicting wrath? I speak according to man.

6 Let it not be! Otherwise, how will God judge the world?

7 For if the truth of God abounded by my lie to His glory, why am I yet judged as a sinner?

8 And not (as we are spoken evil of, and as some report us to say), Let us do the bad things so that the good things may come, *the* judgment of whom is just.

9 What then? Do we excel? Not at all! For we before have charged both Jews and Greeks all to be under sin;

10 according as it is written, "*There is not a righteous one, not even one!*"

11 "*There is not one* understanding, *there is not one* seeking God."

12 All turned aside; together *they* became worthless, not *one is* doing goodness, not so much as one!" *LXX-Psa. 13:1-3*

13 "Their throat *is* a tomb being opened;" "they used deceit with their tongues; *the* poison of asps *is* under their lips;

14 whose mouth *is* full of cursing and bitterness.

15 Their feet *are* swift to shed blood;

16 ruin and misery *are* in their ways;

17 and they did not know a way of peace;

18 there is no fear of God before their eyes." *LXX-Psa. 5:10; 139:4; 9:28; Isa. 59:7, 8; Psa. 35:2; MT-Psa. 14:1-3; 5:9; 140:3; 10:7; Isa. 59:7, 8; Psa. 36:1*

19 ¶ But we know that as many *things* as the law says, it says to the *ones* within the law, so that every mouth may be stopped, and all the world be accountable to God.

20 Because by works of law not will be justified all flesh before Him, for through law *is* full knowledge of sin. *Psa. 143:2*

21 But now apart from law a righteousness of God has been revealed, being witnessed by the Law and the Prophets,

22 even the righteousness of God through faith of Jesus Christ toward all and upon all the *ones* believing; for there is no difference,

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

24 being justified undeservedly by His grace through the redemption in Christ Jesus,

25 whom God set forth *as* a propitiation through faith in His blood, for a demonstration of His righteousness through the passing over of the sins that had taken place before, in the forbearance of God,

26 for a demonstration of His righteousness in the present time, for His being just and justifying the *one* that *is* of the faith of Jesus.

27 Then where *is* the boasting? It was shut out. Through what law? Of works? No, but through a Law of faith.

28 Therefore we count a man to be justified by faith without works of Law.

29 Or *is He* the God of Jews only, and not also of the nations? Yes, of the nations also,

30 since *it is* one God who will justify circumcision by faith, and uncircumcision through faith.

31 Then *is* Law annulled through faith? Let it not be! But we establish *the* Law.

Romans 4

1 Abraham justified by faith. 13 By faith only he and his seed received the promise.

1 ¶ What then shall we say our father Abraham to have found according to flesh?

2 For if Abraham was justified by works, he has a boast, but not with God.

3 For what does the Scripture say? “And Abraham believed God, and it was imputed to him for righteousness.” *Gen. 15:6*

4 But *to one* working, the reward is not imputed according to grace, but according to debt.

5 But to the *one* not working, but believing on the *One* justifying the ungodly, his faith is imputed for righteousness.

6 Even as also David says of the blessing of the man to whom God imputes righteousness apart from works:

7 “Blessed *are they* whose lawlessnesses have been remitted, and whose sins are covered;

8 blessed *is the* man to whom *the* Lord will not impute sin.” *LXX-Psa. 31:1, 2; MT-Psa. 32:1, 2*

9 ¶ *Is* this blessing then on the circumcision, or also on the uncircumcision? For we say the faith “was imputed to Abraham for righteousness.” *Gen. 15:6*

10 How then was it imputed? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision!

11 And he received a sign of circumcision *as* a seal of the righteousness of faith, the *one while* in uncircumcision, for him to be a father of all the *ones* believing through uncircumcision, for righteousness to be imputed to them also,

12 and a father of circumcision to the *ones* not of circumcision only, but also to the *ones* walking in the steps of the faith of our father Abraham, the *one he had* during uncircumcision.

13 For the promise *was* not through Law to Abraham, or to his seed, *for* him to be the heir of the world, but through a righteousness of faith.

14 For if the *ones* of Law *are* heirs, faith has been made void, and the promise has been annulled.

15 For the Law works out wrath; for where no law is, neither *is* transgression.

16 Because of this, *it is* of faith, that *it be* according to grace, for the promise to be confirmed to all the seed, not to the *seed* of the Law only, but also to the *one of the* faith of Abraham, who is the father of us all,

17 even as it is written, “I have appointed you a father of many nations”; before God, whom he believed, the *One* making the dead *ones* live, and calling the things not being as *if* being, *Gen. 17:5*

18 who beyond hope believed on hope, for him to become a father of many nations, according to what was said, “So shall your seed be.” *Gen. 15:5*

19 And being about a hundred years *old*, not weakening in faith, he did not consider his body already being *as good as* dead, nor yet the dead state of Sarah’s womb,

20 and did not hesitate by unbelief at the promise of God, but was empowered by faith, giving glory to God,

21 and being fully persuaded that what He has promised, He is also able to do.

22 Therefore “it was also imputed to him for righteousness.” *Gen. 15:6*

23 ¶ But it was not written on account of him only, that it was imputed to him,

24 but also because of us, to whom it is going to be imputed, to the *ones* believing on the *One* having raised our Lord Jesus from *the* dead,

25 who was given over on account of our deviations, and was raised on account of our justification.

Romans 5

1 Being justified by faith, we have peace with God.

12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ.

1 ¶ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,

2 through whom also we have had access by faith into this grace in which we stand, and we glory on the hope of the glory of God.

3 And not only so, but we glory also in afflictions, knowing that affliction fully works patient endurance,

4 and patient endurance *fully works* proven character; and proven character, hope.

5 And the hope not puts to shame, because the love of God has been poured out in our hearts through *the* Holy Spirit, the *One* given to us;

6 ¶ for we yet being without strength, in due time Christ died for ungodly *ones*.

7 For hardly anyone will die on behalf of a righteous *one*, (for perhaps anyone even dares to die for the sake of the good *one*),

8 but God demonstrates His love to us in that we being yet sinners, Christ died for us.

9 Much more then, having been justified now by His blood, we shall be saved from the wrath through Him.

10 For if *while* being hostile *ones* we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life;

11 and not only *so*, but also glorying in God through our Lord Jesus Christ, through whom we now received the reconciliation.

12 Because of this, even as sin entered the world through one man, and death through sin, so also death passed to all men, inasmuch as all sinned.

13 For sin was in *the* world until Law, but sin is not imputed *there* not being law;

14 but death reigned from Adam until Moses, even on the *ones* not sinning on the likeness of Adam's transgression, who is a type of the *One* coming.

15 But not as the deviation, so also is the free gift. For if by the deviation of the one the many died, much more the grace of God, and the gift in grace, which *is* of the one Man, Jesus Christ, abounded to the many.

16 And the gift *is* not as through one having sinned; for indeed the judgment *was* of one to condemnation, but the free gift *is* of many deviations to justification.

17 For if by the deviation of the one death reigned through the one, much more the

ones receiving the abundance of grace and the gift of righteousness shall reign in life by the One, Jesus Christ.

18 So therefore, as through one deviation *came* to all men to condemnation, so also through one effected righteousness *came* to all men to justification of life.

19 For as through the one man's disobedience the many were constituted sinners, so also through the obedience of the One the many shall be constituted righteous.

20 But Law came in besides, that the deviation might abound; but where sin abounded, grace much more abounded,

21 that as sin ruled in death, so also grace might rule through righteousness to everlasting life, through Jesus Christ our Lord.

Romans 6

1 We may not live in sin. 12 Let not sin reign any more, 23 for death is the wages of sin.

1 ¶ What then shall we say? Shall we continue in sin that grace may abound?

2 Let it not be! We who died to sin, how shall we still live in it?

3 Or are you ignorant that as many as were baptized into Christ Jesus were baptized into His death?

4 Therefore, we were buried with Him through baptism into death, that as Christ was raised up from *the* dead by the glory of the Father, so also we should walk in newness of life.

5 For if we have been united together in the likeness of His death, so also shall we be in the resurrection,

6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, so that we no longer serve sin.

7 For the *one* having died has been justified from sin.

8 But if we died with Christ, we believe that also we shall live with Him,

9 knowing that Christ being raised from *the* dead dies no more; death no longer rules Him.

10 For in that He died, He died to sin once for all; but in that He lives, He lives to God.

11 So also you count yourselves to be truly dead to sin, but alive to God in Christ Jesus our Lord.

12 Therefore do not let sin reign in your mortal body, to obey it in its lusts.

13 Neither present your members *as* instruments of unrighteousness to sin, but present yourselves to God as *one* living from *the* dead, and your members instruments of righteousness to God.

14 For your sin shall not rule over you, for you are not under Law, but under grace.

15 What then? Shall we sin because we are not under law, but under grace? Let it not be!

16 Do you not know that to whom you present yourselves *as* slaves for obedience, you are slaves to whom you obey, whether of sin to death, or obedience to righteousness?

17 But thanks *be* to God that you were slaves of sin, but you obeyed from *the* heart a form of doctrine to which you were given over.

18 But having been set free from sin, you were enslaved to righteousness.

19 I speak as a man on account of the weakness of your flesh. For as you presented your members *as* slaves to uncleanness and to lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

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

21 Therefore what fruit did you have then over *the things* which you are now ashamed? For the end of those *things is* death.

22 But now having been set free from sin, and having been enslaved to God, you have your fruit unto sanctification, and the end everlasting life.

23 For the wages of sin *is* death, but the gift of God *is* everlasting life in Christ Jesus our Lord.

Romans 7

I the law rules over a man as long as he lives.

7 Is the law sin? 12 No, but holy, just, good.

¶ Or are you ignorant, brothers, (for I speak to those knowing *the* law), that the law rules over the man for as long a time as he lives?

2 For the married woman was bound by law to the living husband; but if the husband dies, she is set free from the law of the husband.

3 So therefore, *if* the husband *is* living, she will be called an adulteress if she becomes another man's. But if the husband dies, she is free from the law, *so as for* her not to be an adulteress *by* becoming another man's.

4 So that, my brothers, you also were made dead to the law through the body of Christ, for you to become Another's, to *the One* having been raised from *the* dead, so that we may bear fruit to God.

5 For when we were in the flesh, the passions of sin were working in our members through the law for the bearing of fruit unto death.

6 But now we have been set free from the Law, having died *to that* in which we were held, so as *for* us to serve in newness of spirit, and not *in* oldness of letter.

7 ¶ What shall we say then? *Is* the law sin? Let it not be! But I did not know sin if not through law; for also I did not know lusting if not the law said, "You shall not lust." *Ex. 20:17*

8 But sin taking opportunity through the commandment worked every lust in me; for apart from law, sin *is* dead.

9 And I lived apart from Law once, but the commandment coming, and sin came alive again, and I died.

10 And the commandment which *was* to life, this was found *to be* death to me;

11 for sin taking opportunity through the commandment deceived me, and through it killed *me*.

12 So indeed the law *is* holy, and the commandment holy and just and good.

13 Then *has* the good become death to me? Let it not be! But sin, that it might appear *to be* sin, having worked out death to me through the good, in order that sin might become excessively sinful through the commandment.

14 ¶ For we know that the Law is spiritual, but I am fleshly, having been sold under sin.

15 For what I fully work I do not know. For what I do not will, this I do. But what I hate, this I do.

16 But if I do what I do not will, I agree with the Law, that *it is* good.

17 But now I no longer fully work it, but the sin dwelling in me.

18 For I know that in me, that is in my flesh, dwells no good. For to will is present to me, but to fully work the good I do not find.

19 For what good I will, I do not do. But the evil I do not will, this I do.

20 But if I do what I do not will, *it is* no longer I fully working it, but the sin dwelling in me.

21 I find then the law, to me the *one* willing to do the good, that evil is present with me.

22 For I delight in the Law of God according to the inward man;

23 but I see another law in my members warring against the law of my mind, and taking me captive by the law of sin being in my members.

24 O wretched man *that I am!* Who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord! So then I myself with the mind truly serve *the* Law of God, but *with* the flesh *the* law of sin.

Romans 8

1 They that are in Christ are free from condemnation. 5, 13 What harm comes of the flesh, 6, 14 and what good of the Spirit.

1 ¶ *There is* therefore now no condemnation to the *ones* in Christ Jesus, not walking according to flesh, but according to Spirit.

2 For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death.

3 For the law *being* powerless, in that it was weak through the flesh, God sending His own Son in *the* likeness of sinful flesh, and concerning sin, condemned sin in the flesh,

4 so that the righteous demand of the Law might be fulfilled in us, the *ones* not walking according to flesh, but according to Spirit.

5 For the *ones* being according to flesh are mindful of the things of the flesh. And the *ones* according to Spirit the things of the Spirit.

6 For the mind of the flesh *is* death, but the mind of the Spirit *is* life and peace.

7 Therefore the mind of the flesh *is* enmity towards God; for it is not being subject to the law of God, for neither can it *be*.

8 And the *ones* being in the flesh are not able to please God.

9 But you are not in *the* flesh, but in *the* Spirit, if indeed *the* Spirit of God dwells in you. But if anyone has not *the* Spirit of Christ, this one is not His.

10 ¶ But if Christ *is* in you, the body indeed *is* dead because of sin, but the Spirit *is* life because of righteousness.

11 But if the Spirit of the *One* having raised Jesus from *the* dead dwells in you, the *One* having raised the Christ from *the* dead will also give life to your mortal bodies through the indwelling of His Spirit in you.

12 So, then, brothers, we are debtors, not to the flesh, to live according to flesh,

13 for if you live according to flesh, you are going to die. But if by *the* Spirit you put to death the practices of the body, you will live.

14 For as many as are led by *the* Spirit of God, these are sons of God.

15 For you received not a spirit of slavery again to fear, but you received a Spirit of adoption by which we cry, Abba! Father!

16 The Spirit Himself witnesses with our spirit that we are children of God.

17 ¶ And if children, also heirs; truly heirs of God, and joint-heirs of Christ, if indeed we suffer together, that we may also be glorified together.

18 For I consider that the sufferings of the time now *are* not worthy *to be compared to* the coming glory to be revealed in us.

19 For the earnest expectation of the creation eagerly awaits the revelation of the sons of God.

20 For the creation was not willingly subjected to vanity, but through the *One* subjecting *it*, on hope;

21 that also the creation will be freed from the slavery of corruption into the freedom of the glory of the children of God.

22 For we know that all the creation groans together and travails together until now.

23 And not only *so*, but also we ourselves having the firstfruit of the Spirit, even we ourselves groan within ourselves, eagerly awaiting adoption, the redemption of our body;

24 for we were saved by hope, but hope being seen is not hope; for what anyone sees, why does he also hope?

25 But if we hope for what we do not see, by patient endurance we eagerly await *it*.

26 ¶ And likewise the Spirit also joins in to help our weaknesses. For we do not know what we should pray as it is right, but the Spirit Himself intercedes on our behalf with groanings that cannot be uttered.

27 But the *One* searching the hearts knows what *is the* mind of the Spirit, because He petitions on behalf of *the* saints according to God.

28 But we know that *to the ones* loving God all things work together for good, *to the ones* being called out *ones* according to purpose;

29 ¶ because whom He foreknew, He also predestinated *to be* conformed to the image of His Son, for Him to be *the* First-begotten among many brothers.

30 But whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

31 ¶ What then shall we say to these things? If God *be* for us, who *can be* against us?

32 *He* who indeed did not spare His own Son, but gave Him over on behalf of us all, how will He not freely give all things to us with Him?

33 Who will bring any charge against *the* elect *ones* of God? God *is the One* justifying!

34 Who *is the one* condemning? Christ *is the One* having died, but rather also having been raised, who also is at *the right hand* of God, who also intercedes on our behalf.

35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

36 Even as it is written, “For Your sake we are killed all the day; we are counted as sheep of slaughter.” *Psa. 44:22*

37 But in all these things we are more than a conquerer through Him loving us.

38 For I am persuaded that neither death, nor life, nor angels, nor rulers, nor powers, nor *things* present, nor *things* to come,

39 nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus, our Lord.

Romans 9

1 Paul is grieved for the Jews. 25 The calling of the nations and rejecting of the Jews were foretold.

1 ¶ I say *the* truth in Christ, I do not lie, my conscience bearing witness with me in *the* Holy Spirit,

2 that my sadness is great, and a never-ceasing grief *is* in my heart,

3 for I myself was wishing to be accursed from Christ for the sake of my brothers, my kinsmen according to flesh,

4 who are Israelites, whose *are* the adoption and the glory, and the covenants, and the Lawgiving, and the service, and the promises;

5 whose *are* the fathers, and from whom *is* the Christ according to flesh, He being God over all, blessed to the ages. Amen.

6 ¶ *It is* not, however, that God’s Word has failed. For not all the *ones* of Israel, these *are* of Israel,

7 nor because they are Abraham’s seed *are* all children, but “In Isaac a Seed shall be called to you.” *Gen. 21:12*

8 That is: not the children of flesh *are* children of God, but the children of the promise *are* reckoned for a seed.

9 For the Word of promise *is* this, “According to this time I will come, and a son will be to Sarah.” *Gen. 18:10*

10 And not only so, but also Rebekah having conceived by a man, our father Isaac.

11 for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works, but of the *One* calling,

12 it was said to her, “The greater shall serve the lesser”; *Gen. 25:23*

13 even as it has been written, “I loved Jacob, but I hated Esau.” *Mal. 1:2, 3*

14 ¶ What then shall we say? *Is there* not unrighteousness with God? Let it not be!

15 For He said to Moses, “I will have mercy on whomever I will have mercy, and I will pity whomever I pity.” *Ex. 33:19*

16 So, then, *it is* not of the *one* willing,

nor of the *one* running, but of the *One* having mercy, of God.

17 For the Scripture says to Pharaoh, "For this very thing I raised you up, so that I might show forth My power in you, and so that My name might be publicized in all the earth." *Ex. 9:16*

18 So, then, to whom He wills, He shows mercy; but to whom He wills, He hardens.

19 You will then say to me, Why does He yet find fault? For who has resisted His will?

20 *Nay*, rather, O man, who are you, the *one* answering back to God? Shall the thing formed say to the *One* forming it, Why did You make me like this? *Isa. 29:16*

21 Or does not the potter have authority *over* the clay, out of the same lump to make one vessel to honor, and one to dishonor? *Jer. 18:6*

22 But if God, desiring to display wrath, and to make His power known, endured in much long-suffering vessels of wrath having been fitted out for destruction,

23 and that He make known the riches of His glory on vessels of mercy which He before prepared for glory,

24 whom He also called, not only us, of Jews, but also out of nations.

25 ¶ As also He says in Hosea, I will call the *ones* Not My People, My People! And the *ones* Not Being Loved, Being Loved! *Hosea 2:23*

26 "And it shall be, in the place where it was said to them, You are Not My people, there they will be called, "Sons of the Living God." *LXX-Hos. 2:1; MT-Hos. 2:23*

27 But Isaiah cries on behalf of Israel, "If the number of the sons of Israel be as the sand of the sea, the remnant will be saved."

28 For *He* is finishing and finishing quickly the matter "in righteousness," "because *the* Lord" "will do a thing having finished quickly" "on the earth." *Isa. 10:22, 23*

29 And as Isaiah predicted, "If not *the* Lord of hosts left a seed to us, we would have become as Sodom, and as Gomorrah we would have been compared." *Isa. 1:9*

30 ¶ What then shall we say? That *the* nations, the *ones* not pursuing righteousness, have taken over righteousness, but a righteousness of faith;

31 but Israel pursuing a law of righteous-

ness did not arrive to a law of righteousness?

32 Why? Because *it was* not of faith, but as of works of Law. For they stumbled at the Stone-of-stumbling,

33 as it has been written, "Behold, I place in" "Zion a Stone-of-stumbling," "and a Rock-of-offense," "and everyone believing on Him will not be shamed." *LXX and MT-Isa. 28:16; MT-Isa. 8:14*

Romans 10

1 The scripture shows the difference between the righteousness of the law, and of faith, 11 and that all, both the Jew and anyone of the nations that believe, shall not be confounded.

1 ¶ Brothers, truly my heart's pleasure and supplication to God on behalf of Israel is unto salvation.

2 For I testify to them that they have zeal to God, but not according to knowledge.

3 For not knowing the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God.

4 For the end of the law *is* Christ for righteousness to everyone that believes.

5 For Moses writes *of* the righteousness *which is* of the Law: "The man doing these things shall live by them." *Lev. 18:5*

6 But the righteousness of faith says this: "Do not say in your heart, Who will go up into Heaven?" (that is, to bring down Christ);

7 or, "Who will go down 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 mouth and in your heart" (that is, the Word of faith which we proclaim) *Deuteronomy 30:12-14.*

9 Because if you confess *the* Lord Jesus with your mouth, and believe in your heart that God raised Him from *the* dead, you will be saved.

10 For with *the* heart *one* believes unto righteousness, and with *the* mouth *one* confesses unto salvation.

11 For the Scripture says, "Everyone believing on Him will not be put to shame." *Isa. 28:16*

12 ¶ For there is no difference both of Jew and of Greek, for the same Lord of

all is rich toward all the *ones* calling on Him.

13 For every *one*, “whoever may call on the name of *the* Lord will be saved.” *Joel 2:32*

14 How then may they call on *One* into whom they have not believed? And how may they believe *One* of whom they have not heard? And how may they hear without preaching?

15 And how may they preach if they are not sent? Even as it is written, “How beautiful” “the feet of the *ones* preaching the gospel of peace, of the *ones* preaching the gospel of good things.” *Isa. 52:7*

16 But not all obeyed the gospel, for Isaiah says, “Lord, who has believed our report?” *Isa. 53:1*

17 Then faith *is* of hearing, and hearing through the Word of God.

18 But I say, Did they not hear? Nay, rather, “into all the earth their voice went out, and to the ends of the world their words.” *LXX-Psa. 18:5; MT-Psa. 19:4*

19 But I say, Did not Israel know? First, Moses says, “I will provoke you to jealousy by a non-nation, by an undiscerning nation I will anger you.” *Deut. 32:21*

20 But Isaiah *is* very bold and says, “I was found by the *ones* not seeking Me; I became manifest to the *ones* not inquiring after Me.” *Isa. 65:1*

21 But to Israel He says, “All the day I stretched out My hands to a disobeying and contradicting people.” *Isa. 65:2*

Romans 11

1 God has not cast off all Israel. 16 There is hope of their conversion. 33 God's judgments are unsearchable.

1 ¶ I say then, Did not God thrust away His people? Let it not be! For I also am an Israelite, out of Abraham's seed, of *the* tribe of Benjamin.

2 “God did not put away His people” whom He foreknew. *Psa. 94:14* Or do you not know what the Scripture said in Elijah, how he pleaded with God against Israel, saying,

3 Lord, “they killed Your prophets,” “and they dug down Your altars,” “and only I am left, and they seek my life.” *1 Kg. 19:10*

4 But what does the Divine answer say to him, “I reserved to Myself seven thousand men who did not bow *the* knee to Baal.” *1 Kg. 19:18*

5 So then, also in the present time a remnant according to election of grace has come to be.

6 But if by grace, no longer *is it* of works; else grace no longer becomes grace. But if of works, it is no longer grace; else work is no longer work.

7 What then? What Israel seeks, this it did not obtain, but the election obtained *it*, and the rest were hardened;

8 even as it is written, “God gave to them a spirit of slumber, eyes not seeing and ears not hearing” until today, *this* day. *Isa. 29:10; Deut. 29:4*

9 And David said, “Let their table become for a snare and a trap, and for a stumbling block,” and a recompense to them;

10 “let their eyes be darkened, not to see, and their back through all bent.” *LXX-Psa. 68:23, 24; MT-Psa. 69:22, 23*

11 I say, then, Did not they stumble that they might fall? Let it not be! But by their deviation *came* salvation to the nations, to provoke them to jealousy.

12 But if their deviation *is the* riches of *the* world, and their default *the* riches of *the* nations, how much more their fulfilling?

13 For I speak to you, the nations, inasmuch as I am indeed an apostle of the nations (I glorify my ministry),

14 if *somehow* I may provoke to jealousy my flesh, and may save some of them.

15 For if their casting away *is the* reconciliation of *the* world, what *is the* reception, except life from *the* dead?

16 Now if the firstfruit *is* holy, *so* also the lump. And if the root *is* holy, *so* also *are* the branches.

17 But if some of the branches were broken off, and you, being a wild olive tree were grafted in among them, and became a sharer of the root and the fatness of the olive tree,

18 do not boast against the branches. But if you do boast, *it is* not you *that* bears the root, but the root bears you.

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

20 Well! For unbelief they were broken off. And you stand by faith. Do not *be* highminded, but fear.

21 For if God did not spare the according to nature branches, *fear* lest neither He will spare you.

22 Behold, therefore, *the* kindness and severity of God: On the *ones* having fallen, severity. But on you, kindness, if you continue in the kindness. Otherwise, you will also be cut off.

23 And those also, if they do not continue in unbelief, will be grafted in. For God is able to graft them in again.

24 For if you were cut out of the according to nature wild olive *tree*, and against nature were grafted into a cultivated olive *tree*, how much more these, the *ones* according to nature, will be grafted into *their* own olive tree?

25 For I do not want you to be ignorant of this mystery, brothers, so that you may not be wise among yourselves, that hardness in part has happened to Israel until the fulfilling of the nations comes in;

26 and so all Israel will be saved, even as it has been written, “The *One* delivering will come out of Zion, and He will turn away ungodliness from Jacob.

27 And this *is* My covenant with them, when I take away their sins.” *Isa. 59:20, 21*

28 Indeed, as regards the gospel, *ones* hostile toward you, but as regards the election, beloved on account of the fathers.

29 For the free gifts and the calling of God *are* not to be repented of.

30 For as you then also disobeyed God, but now have obtained mercy by the disobedience of these,

31 so also these now have disobeyed, so that they also may obtain mercy by your mercy.

32 For God shut up all into disobedience, that He may show mercy to all.

33 ¶ O *the* depth of *the* riches and of *the* wisdom and *the* knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 “For who has known the mind of *the* Lord? Or who came to be His counselor?” *Isa. 40:13*

35 “Or who first gave to Him, and it will be repaid to him?” *Job 41:11*

36 Because of Him, and through Him, and to Him *are* all things. To Him be the glory forever! Amen.

Romans 12

1 *God's mercies must move us to please God.*

9 *Love and many other duties are required of us.*

1 ¶ Therefore, brothers, I call on you through the compassions of God to present your bodies a living sacrifice, holy, pleasing to God, *which is* your reasonable service.

2 And be not conformed to this age, but be transformed by the renewal of your mind, in order to prove by you what *is* the good and pleasing and perfect will of God.

3 For through the grace having been given to me, I say to every *one* being among you, not to think too highly beyond what is right to think. But think to be of sound mind, even as God divided a measure of faith to each *one*.

4 For even as we have many members in one body, but all members do not have the same function,

5 so we the many are one body in Christ, and each one members of one another,

6 but having differing gifts according to the grace given to us, whether prophecy, according to the proportion of the faith;

7 or ministry, in the ministry; or the *one* teaching, in the teaching;

8 or the *one* exhorting, in the encouragement; the *one* sharing, in simplicity; the *one* leading, in diligence; the *one* showing mercy, in cheerfulness.

9 *Let love be* without hypocrisy, shrinking from the evil, cleaving to the good,

10 in brotherly love toward one another, loving tenderly, going before one another in honor;

11 in diligence, not slothful, fervent in spirit, serving the Lord;

12 in hope, rejoicing; in distress, enduring; in prayer, steadfastly continuing;

13 imparting to the needs of the saints, pursuing hospitality.

14 Bless the *ones* persecuting you; bless, and do not curse.

15 Rejoice with rejoicing *ones*, and weep with weeping ones;

16 be mindful of the same thing toward one another, not being mindful of high things, but be accommodating to the lowly. Do not become wise among yourselves;

17 returning evil for evil to no one; considering beforehand good things before all men. *Prov. 3:4*

18 If possible, from you being in peace with all men;

19 not avenging yourselves, beloved, but giving place to wrath, for it has been written, "Vengeance is Mine," "I will repay," says the Lord. *Deut. 32:35*

20 Then "if a hostile *one* to you hungers, feed him; if he thirsts, give him drink; for doing this you will heap coals of fire on his head." *Prov. 25:21, 22*

21 Do not be overcome by evil, but overcome the evil with good.

Romans 13

Subjection, and other duties, we owe to magistrates.

1 ¶ Let every soul be subject to higher authorities having power, for there is no authority except from God, but the existing authorities have been ordained by God.

2 So that the *one* resisting authority has opposed the ordinance of God, and the *ones* opposing will receive judgment to themselves.

3 For the rulers are not a terror to good works, but to the bad *ones*. And do you desire not to fear the authority? Do the good, and you will have praise from it;

4 for it is a servant of God to you for the good. But if you do the bad *things*, be afraid; for it does not bear the sword in vain; for it is a servant of God, an avenger for wrath to the *one* practicing bad *things*.

5 Therefore *it is* necessary to be subject, not only on account of wrath, but also on account of conscience.

6 For on this account you also pay taxes, for *they* are ministers of God, attending continually to this very thing.

7 ¶ Therefore give over to all *their* dues: to the *one due* tax, the tax; to the *one due* tribute, the tribute; to the *one due* fear, the fear; to the *one due* honor, the honor.

8 Do not continue to owe, no one, nothing, if not to love one another. For the *one* loving the other has fulfilled the Law.

9 For, "Do not commit adultery," "do not murder," "do not steal," do not bear false witness, "do not covet," *Ex. 20:13-15, 17* and if *there is* any other commandment, in this Word it is summed up, in the *words*, "You shall love your neighbor as yourself." *Lev. 19:18*

10 Love does not work bad to the neighbor. Then the fulfillment of Law *is* love.

11 ¶ Also this, knowing the time, that *it is* now the hour for you to be aroused from sleep, for now our salvation *is* nearer than when we *first* believed.

12 The night *is* advanced, and the day has drawn near; therefore let us cast off the works of darkness, and let us put on the weapons of the light.

13 Let us walk becomingly, as in *the* day, not in revelries and drunkenness, not in cohabitations and lustful acts, not in strife and envy.

14 But put on the Lord Jesus Christ, and do not make forethought of the flesh, for *its* lusts.

Romans 14

3 Men may not despise nor condemn one the other, 13 but take heed that they give no offence.

1 ¶ And receive the *one* who is weak in the faith, not to judgments of thoughts.

2 One indeed believes to eat all things, but being weak, *another* one eats vegetables.

3 The *one* eating, do not despise the *one* not eating. And the *one* not eating, do not judge the *one* eating, for God received him.

4 Who are you judging another's servant? To his own master he stands or falls. But he will stand, for God is able to make him stand.

5 One indeed judges a day above *another* day; and *another* one judges every day *alike*. Let each one be fully assured in his own mind.

6 The *one* being mindful of the day, he is mindful of *it* to *the* Lord. And the *one* not being mindful of the day, he is not mindful of *it* to *the* Lord. The *one* eating, he eats to *the* Lord; for he gives thanks to God. And the *one* not eating, he does not eat to *the* Lord, and gives thanks to God.

7 For no one of us lives to himself and no one dies to himself.

8 For both if we live, we live to *the* Lord; and if we die, we die to *the* Lord. Therefore both if we live, and if we die, we are the Lord's.

9 For this Christ both died and rose and lived again, that He might be Lord over both *the* dead and the living.

10 But why do you judge your brother? Or why, also, do you despise your brother? For all shall stand before the judgment seat of Christ.

11 For it is written, "As I live, says the Lord, that every knee will bow to Me, and every tongue confess to God." *Isa. 45:23*

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

13 Therefore let us no longer judge one another, but rather judge this, not to put a stumbling block or a snare toward a brother.

14 I know and have been persuaded in *the* Lord Jesus that nothing by itself is common; except to the *one* deeming anything to be common, *it is* common.

15 But if your brother is grieved because of *your* food, you no longer walk according to love. Do not by your food destroy that one for whom Christ died.

16 Therefore do not let your good be spoken evil of.

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in *the* Holy Spirit.

18 For the *one* serving Christ in these things *is* pleasing to God, and approved by men.

19 So therefore let us pursue the things of peace, and the things for building up one another.

20 Do not for the sake of your food tear down the work of God. Truly, all things *are* clean, but *it is* bad to the man who eats through a stumbling block.

21 *It is* good not to eat flesh, nor to drink wine, nor *anything* by which your brother stumbles, or is caused to stumble, or is weak.

22 Do you have faith? Have *it* to yourself before God. Blessed *is* the *one* not judging himself in what he approves.

23 But the *one* doubting, if he eats, *he* has been condemned, because it is not of faith; and all which *is* not of faith is sin.

Romans 15

1 *The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so.*

1 ¶ But we, the powerful *ones*, ought to bear the weaknesses of the *ones* not powerful, and not to please ourselves.

2 For let each *one* of us please *his* neighbor for good, to building up.

3 For also Christ did not please Himself, but even as it has been written, "The reproaches of the *ones* reproaching You fell on Me." *LXX-Psa. 68:10; MT-Psa. 69:9*

4 For as many *things* as were written before were written for our instruction, that through the patience and the encouragement of the Scriptures we might have hope.

5 ¶ And may the God of patience and encouragement give to you to be mindful of the same thing among one another according to Christ Jesus,

6 that with one accord *and* with one mouth you may glorify *the* God and Father of our Lord Jesus Christ.

7 ¶ Therefore receive one another as Christ also received us, to *the* glory of God.

8 And I say, Jesus Christ has become a minister of circumcision for the truth of God, to confirm the promises of the fathers,

9 and the nations on behalf of mercy to glorify God, even as it is written, "Because of this I will confess to You among *the* nations, and I will sing praise to Your name." *Psa. 18:49*

10 And again He says, "Rejoice, nations, with His people." *Deut. 32:43*

11 And again, "Praise the Lord, all the nations, and praise Him all the peoples." *Psa. 117:1*

12 And again Isaiah says, "*There shall be the Root of Jesse, and the One rising up to rule the nations; on Him nations will hope.*" *Isa. 11:10*

13 ¶ And may the God of hope fill you with all joy and peace in believing, for you to abound in hope, in power of *the* Holy Spirit.

14 ¶ Now, my brothers, I myself also am persuaded concerning you, that you yourselves also are full of goodness, having been

filled with all knowledge, being able to admonish one another.

15 But I wrote to you more boldly, brothers, as reminding you in part, because of the grace given to me by God,

16 for me to be a minister of Jesus Christ to the nations, sacredly ministering the gospel of God, that the offering of the nations might be acceptable, sanctified by *the* Holy Spirit.

17 ¶ Therefore I have glorying in Christ Jesus *as to* the things with regard to God.

18 For I will not dare to speak of anything which Christ did not work out through me for *the* obedience of the nations in word and work,

19 in power of *miraculous* signs and wonders, in power of *the* Spirit of God, so as for me to have fulfilled *the preaching of* the gospel of Christ from Jerusalem and in a circle as far as Illyricum.

20 And so eagerly striving to preach the gospel where Christ was not named, so that I should not build on another's foundation,

21 but even as it is written, "They shall see, to whom nothing was announced concerning Him; and the *ones* that have not heard, *they* shall understand." *Isa. 52:15*

22 ¶ On this account I also was much hindered from coming to you,

23 but now having no more place in these regions, and having a longing to come to you for many years,

24 when ever I may go into Spain, I will come to you; for I hope *in* traveling through to see you and to be set forward there by you, if first I may be filled of you in part.

25 But now I am going to Jerusalem, doing service to the saints.

26 For Macedonia and Achaia thought it good to make certain contribution to the poor of the saints in Jerusalem.

27 For they thought it good, and their debtors *they* are; for if the nations shared in their spiritual things, they ought also to minister to them in the fleshly things.

28 Therefore being completed and having sealed this fruit to them, I will go through you into Spain.

29 And I know that I will come to you in the fullness of *the* blessing of the gospel of Christ *when* I come.

30 ¶ But I beseech you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in *your* prayers to God on my behalf,

31 that I be delivered from the *ones* disobeying in Judea, and that my ministry, which is to Jerusalem, may be acceptable to the saints,

32 that *I may* come to you in joy through *the* will of God, and that I may be refreshed with you.

33 And the God of peace *be* with all of you. Amen.

Romans 16

3 Paul wills the brethren to greet many, 17 and advises them to take heed of those which cause dissension and offences.

1 ¶ But I commend our sister Phoebe to you, being a servant of the assembly in Cenchrea,

2 that you may receive her in *the* Lord, *as is* worthy of the saints, and may assist her in whatever thing she may need of you. For she also became a helper of many, and of me myself.

3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

4 who laid down their neck for my soul, to whom not only I give thanks, but also all the assemblies of the nations.

5 And *greet* the assembly at their house, and my beloved Epenetus, who is a firstfruit of Achaia for Christ.

6 Greet Mary, who did much labor for us.

7 Greet Andronicus and Junias, my kinsmen and fellow prisoners, noted among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in *the* Lord.

9 Greet Urbanus, our helper in Christ, and my beloved Stachys.

10 Greet Apelles, the approved in Christ; Greet those of Aristobulus.

11 Greet Herodion, my kinsman. Greet the *ones* of Narcissus, those being in *the* Lord.

12 Greet Tryphena and Tryphosa, the *ones* laboring in *the* Lord. Greet Persis the beloved, who has labored in many things in *the* Lord.

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

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

15 Greet Philologus and Julias, Nereus and his sister, and Olympas, and all the saints with them.

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

17 ¶ And brothers I exhort you to watch the *ones* making divisions and causes of stumbling contrary to the doctrine which you learned, and turn away from them.

18 For such *ones* do not serve our Lord Jesus Christ, but their own belly, and by smooth speech and fine speeches *they* deceive the hearts of the *ones* without guile. 19 For your obedience reached to all; therefore, I rejoice over you. But I desire you to be truly wise to the good, but simple toward the bad.

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

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

22 I, Tertius, the *one* writing the epistle, greet you in *the* Lord.

23 Gaius, the host of all the assembly and me, greets you. Erastus, the steward of the city, and Quartus the brother, greet you.

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

25 ¶ Now to the *One who is* able to establish you according to my gospel, and the proclaiming of Jesus Christ, according to the revelation of *the* mystery having been kept unvoiced during eternal times,

26 but now has been made plain, and by prophetic Scriptures, according to the commandment of the everlasting God, made known for obedience of faith to all the nations;

27 to *the* only wise God through Jesus Christ, to whom *be* the glory forever. Amen.