

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

<sup>1</sup> Paul, a servant of Jesus Christ, called *to be* an apostle, separated to the gospel of God, <sup>2</sup> (Which he had promised before by his prophets in the holy scriptures) <sup>3</sup> Concerning his Son Jesus Christ our Lord, who was born of the seed of David according to the flesh. <sup>4</sup> And declared *to be* the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead: <sup>5</sup> By whom we have received grace and apostleship for obedience to the faith among all nations for his name: <sup>6</sup> Among whom are ye also the called of Jesus Christ: <sup>7</sup> To all that are in Rome, beloved of God, called *to be* saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ. <sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, <sup>10</sup> Making request (if by any means now at length I may have a prosperous journey by the will of God) to come to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, to the end ye may be established; <sup>12</sup> That is, that I may be comforted together with you, by the mutual faith both of you and me. <sup>13</sup> Now I would not have you ignorant, brethren, that I have often

purposed to come to you (but have been hitherto hindered) that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> I am debtor both to the Greeks, and to the barbarians, both to the wise, and to the unwise. <sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. <sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup> For in this is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. <sup>19</sup> Because that which may be known of God, is manifest in them; for God hath shown *it* to them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: <sup>21</sup> Because that when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools: <sup>23</sup> And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping animals. <sup>24</sup> Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: <sup>25</sup> Who changed

the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up to vile affections. For even their women did change the natural use into that which is against nature: <sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup> Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: <sup>32</sup> Who, knowing the judgment of God, that they who commit such things are worthy of death; not only do the same, but have pleasure in them that do them.

## 2

<sup>1</sup> Therefore thou art inexcusable, O man, whoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. <sup>2</sup> But we are sure that the judgment of God is according to truth, against them who commit

such things. <sup>3</sup> And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? <sup>5</sup> But after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; <sup>6</sup> Who will render to every man according to his deeds: <sup>7</sup> To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: <sup>8</sup> But to them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath: <sup>9</sup> Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup> But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; <sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law, <sup>13</sup> (For not the hearers of the law are just before God, but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law, are a law to themselves. <sup>15</sup> Who show the work of the law written in their hearts, their conscience also bearing testimony, and *their* thoughts the mean while accusing, or else excusing one another)

<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. <sup>17</sup> Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, <sup>18</sup> And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law, <sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them who are in darkness, <sup>20</sup> An instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law: <sup>21</sup> Thou therefore who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? <sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonorest thou God? <sup>24</sup> For the name of God is blasphemed among the Gentiles, through you, as it is written. <sup>25</sup> For circumcision verily profiteth, if thou keepest the law; but if thou art a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore, if the uncircumcision keepeth the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it fulfilleth the law, judge thee, who by the letter and circumcision dost transgress the law? <sup>28</sup> For he is not a Jew, who is one outwardly; neither *is that* circumcision, which is outward in the flesh: <sup>29</sup> But he *is* a Jew who is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter;

whose praise is not from men, but from God.

### 3

<sup>1</sup> What advantage then hath the Jew? or what profit *is there* of circumcision? <sup>2</sup> Much every way: chiefly, because that to them were committed the oracles of God. <sup>3</sup> For what if some did not believe? will their unbelief make the faith of God without effect? <sup>4</sup> By no means: verily let God be true, but every man a liar; as it is written, That thou mayest be justified in thy sayings, and mayest overcome when thou art judged. <sup>5</sup> But if our unrighteousness commendeth the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.) <sup>6</sup> By no means: for then how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie to his glory; why yet am I also judged as a sinner? <sup>8</sup> And not *rather* (as we are slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just. <sup>9</sup> What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup> As it is written, There is none righteous, no, not one: <sup>11</sup> There is none that understandeth, there is none that seeketh God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. <sup>13</sup> Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup> Whose

mouth *is* full of cursing and bitterness. <sup>15</sup> Their feet *are* swift to shed blood. <sup>16</sup> Destruction and misery *are* in their ways: <sup>17</sup> And the way of peace have they not known. <sup>18</sup> There is no fear of God before their eyes. <sup>19</sup> Now we know that whatever things the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. <sup>21</sup> But now the righteousness of God without the law is manifested, being testified by the law and the prophets; <sup>22</sup> Even the righteousness of God, *which is* by faith of Jesus Christ to all, and upon all them that believe; for there is no difference: <sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> Being justified freely by his grace, through the redemption that is in Jesus Christ: <sup>25</sup> Whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, *I say* , at this time his righteousness: that he may be just, and the justifier of him who believeth in Jesus. <sup>27</sup> Where is boasting then? It is excluded. By what law? of works? No; but by the law of faith. <sup>28</sup> Therefore we conclude, that a man is justified by faith without the deeds of the law. <sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing *it is* one God who will justify the circumcision by faith, and

uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? By no means: but we establish the law.

## 4

<sup>1</sup> What shall we then say that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory, but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted to him for righteousness. <sup>4</sup> Now to him that worketh, is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, <sup>7</sup> *Saying* , Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed *is* the man to whom the Lord will not impute sin. <sup>9</sup> *Cometh* this blessedness then upon the circumcision *only* , or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. <sup>10</sup> How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they are not circumcised, that righteousness might be imputed to them also; <sup>12</sup> And the father of circumcision to them who



are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which *he had* being yet uncircumcised. <sup>13</sup> For the promise that he should be the heir of the world *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup> For if they who are of the law *are* heirs, faith is made void, and the promise made of no effect. <sup>15</sup> Because the law worketh wrath: for where no law is, *there is* no transgression. <sup>16</sup> Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all; <sup>17</sup> (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God, who reviveth the dead, and calleth those things which are not, as though they were. <sup>18</sup> Who against hope believed with hope, that he should become the father of many nations; according to that which was spoken, So shall thy seed be. <sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb. <sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup> And being fully persuaded, that what he had promised, he was able also to perform. <sup>22</sup> And therefore it was imputed to him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> But for us also, to whom it will be imputed, if we

believe on him that raised Jesus our Lord from the dead, <sup>25</sup> Who was delivered for our offenses, and raised again for our justification.

## 5

<sup>1</sup> Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: <sup>2</sup> By whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. <sup>3</sup> And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; <sup>4</sup> And patience, experience; and experience, hope: <sup>5</sup> And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit which is given to us. <sup>6</sup> For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die. <sup>8</sup> But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup> For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. <sup>11</sup> And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. <sup>12</sup> Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. <sup>13</sup> For until the law, sin was in the world: but sin is not imputed when there is no

law. <sup>14</sup> Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offense, so also *is* the free gift. For if through the offense of one many are dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded to many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift. For the judgment *was* by one to condemnation, but the free gift *is* of many offenses to justification. <sup>17</sup> For if by one man's offense death reigned by one; much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. <sup>18</sup> Therefore, as by the offense of one, *judgment came* upon all men to condemnation, even so by the righteousness of one *the free gift came* upon all men to justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup> Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: <sup>21</sup> That as sin hath reigned to death, even so might grace reign through righteousness to eternal life, by Jesus Christ our Lord.

## 6

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> By no means: how shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as

were baptized into Jesus Christ, were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: <sup>6</sup> Knowing this, that our old man is crucified with *him* , that the body of sin may be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we are dead with Christ, we believe that we shall also live with him: <sup>9</sup> Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died to sin once: but in that he liveth, he liveth to God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts of it. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness to sin: but yield yourselves to God, as those that are alive from the dead, and your members *as* instruments of righteousness to God: <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? By no means. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants in obedience, his servants ye are whom ye obey; whether of sin to death, or of obedience to righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin;

but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, to (*work*) iniquity; even so now yield your members servants to righteousness, to (*work*) holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things of which ye are now ashamed? for the end of those things *is* death. <sup>22</sup> But now being made free from sin, and having become servants to God, ye have your fruit to holiness, and the end everlasting life. <sup>23</sup> For the wages of sin *is* death: but the gift of God *is* eternal life, through Jesus Christ our Lord.

## 7

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law) that the law hath dominion over a man as long as he liveth? <sup>2</sup> For the woman who hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband is dead, she is loosed from the law of *her* husband. <sup>3</sup> So then, if while *her* husband liveth, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ;

that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit to God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit to death: <sup>6</sup> But now we are delivered from the law, that being dead by which we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. <sup>7</sup> What shall we say then? *Is* the law sin? By no means. No, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment which *was ordained* to life, I found *to be* to death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me* . <sup>12</sup> Wherefore the law *is* holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death to me? By no means. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do, I allow not: for what I would, that I do not; but what I hate, that I do. <sup>16</sup> If then I do that which I would not, I consent to the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth

no good thing: for to will is present with me; but *how* to perform that which is good, I find not. <sup>19</sup> For the good that I would, I do not; but the evil which I would not, that I do. <sup>20</sup> Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God, after the inward man: <sup>23</sup> But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

## 8

<sup>1</sup> *There is* therefore now no condemnation to them who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit. <sup>2</sup> For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> That the righteousness of the law may be fulfilled in us, who walk not according to the flesh, but according to the Spirit. <sup>5</sup> For they that are according to the flesh, do mind the things of the flesh: but they that are according to the Spirit, the things of the Spirit. <sup>6</sup> For to be carnally

minded *is* death; but to be spiritually minded *is* life and peace: <sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you. Now if any man hath not the Spirit of Christ, he is not his. <sup>10</sup> And if Christ *is* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of him that raised Jesus from the dead dwelleth in you, he that raised Christ from the dead will also revive your mortal bodies by his Spirit that dwelleth in you. <sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if ye live according to the flesh, ye shall die: but if ye through the Spirit mortify the deeds of the body, ye shall live. <sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, by which we cry, Abba, Father. <sup>16</sup> The Spirit itself testifieth with our spirit, that we are the children of God: <sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with *him*, that we may be glorified together. <sup>18</sup> For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who



hath subjected *the same* in hope: <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth, and travaileth in pain together until now: <sup>23</sup> And not only *they* , but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit* , the redemption of our body. <sup>24</sup> For we are saved by hope: But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for what we see not, *then* with patience we wait for *it* . <sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints, according to *the will of* God. <sup>28</sup> And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpose. <sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. <sup>30</sup> Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. <sup>31</sup> What shall we then say to these things? If God *is* for us, who *can be* against us? <sup>32</sup> He that spared not his own Son, but delivered him up for us all,

how shall he not with him also freely give us all things? <sup>33</sup> Who will lay any thing to the charge of God's elect? *It is* God that justifieth: <sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup> But in all these things we are more than conquerors, through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, will be able to separate us from the love of God which is in Christ Jesus our Lord.

## 9

<sup>1</sup> I say the truth in Christ, I lie not, my conscience also bearing me testimony in the Holy Spirit, <sup>2</sup> That I have great heaviness and continual sorrow in my heart. <sup>3</sup> For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: <sup>4</sup> Who are Israelites; to whom *pertain* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God* , and the promises; <sup>5</sup> Whose *are* the fathers, and from whom according to the flesh, Christ *came* , who is over all, God blessed for ever. Amen. <sup>6</sup> Not as

though the word of God hath taken no effect. For they *are* not all Israel, who are *descendants* from Israel? <sup>7</sup> Neither because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, They who are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed. <sup>9</sup> For this *is* the word of promise, At this time will I come, and Sarah shall have a son. <sup>10</sup> And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac, <sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth) <sup>12</sup> It was said to her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we say then? *Is there* unrighteousness with God? By no means. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then, *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. <sup>17</sup> For the scripture saith to Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore he hath mercy on whom he will *have mercy* , and whom he will he hardeneth. <sup>19</sup> Thou wilt say then to me, Why doth he yet find fault? for who hath resisted his will? <sup>20</sup> No, but, O man, who art thou that repliest against God? shall

the thing formed say to him that formed *it* , Why hast thou made me thus? <sup>21</sup> Hath not the potter power over the clay of the same lump to make one vessel to honor, and another to dishonor? <sup>22</sup> *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared for glory, <sup>24</sup> Even us whom he hath called, not of the Jews only, but also of the Gentiles. <sup>25</sup> As he saith also in Hosea, I will call them My people, who were not my people; and her Beloved, who was not beloved. <sup>26</sup> And it shall come to pass, *that* in the place where it was said to them, Ye *are* not my people; there shall they be called, The children of the living God. <sup>27</sup> Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. <sup>29</sup> And as Isaiah said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like Gomorrah. <sup>30</sup> What shall we say then? That the Gentiles who followed not after righteousness, have attained to righteousness, even the righteousness which is by faith: <sup>31</sup> But Israel, who followed after the law of righteousness, hath not attained to the law of righteousness. <sup>32</sup> Why? Because *they sought it* not by faith, but as it were by the works of

the law. For they stumbled at that stumbling-stone; <sup>33</sup> As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offense: and whoever believeth on him shall not be ashamed.

## 10

<sup>1</sup> Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. <sup>2</sup> For I bear them testimony that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to every one that believeth. <sup>5</sup> For Moses describeth the righteousness which is by the law, That the man who doeth these things shall live by them. <sup>6</sup> But the righteousness which is by faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down.) <sup>7</sup> Or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth to righteousness; and with the mouth confession is made to salvation. <sup>11</sup> For the scripture saith, whoever believeth on him shall not be ashamed. <sup>12</sup> For there is no difference between the Jew and

the Greek: for the same Lord over all, is rich to all that call upon him, <sup>13</sup> For whoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things? <sup>16</sup> But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? <sup>17</sup> So then, faith *cometh* by hearing, and hearing by the word of God. <sup>18</sup> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words to the ends of the world. <sup>19</sup> But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. <sup>20</sup> But Isaiah is very bold, and saith, I was found by them that sought me not; I was made manifest to them that asked not for me. <sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands to a disobedient and gainsaying people.

## 11

<sup>1</sup> I say then, Hath God cast away his people? By no means. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elijah? how he maketh intercession to God

against Israel, saying, <sup>3</sup> Lord, they have killed thy prophets, and digged down thy altars; and I am left alone, and they seek my life. <sup>4</sup> But what saith the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if of works, then is it no more grace: otherwise work is no more work. <sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. <sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this day. <sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense to them: <sup>10</sup> Let their eyes be darkened, that they may not see, and bow down their back always. <sup>11</sup> I say then, Have they stumbled that they should fall? By no means: but *rather* through their fall salvation *is come* to the Gentiles, to provoke them to jealousy. <sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? <sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: <sup>14</sup> If by any means I may incite to emulation *them who are* my flesh, and may save some of them. <sup>15</sup> For if the rejection of them *be* the reconciling of the world, what *shall*

the receiving of *them be* , but life from the dead? <sup>16</sup> For if the first fruit is holy, the lump is also *holy* : and if the root is holy, so *are* the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive-tree, art ingrafted among them, and with them partakest of the root and fatness of the olive-tree; <sup>18</sup> Boast not against the branches. But if thou boastest, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be ingrafted. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: <sup>21</sup> For if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them who fell, severity; but towards thee, goodness, if thou shalt continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be ingrafted: for God is able to ingraft them again. <sup>24</sup> For if thou wast cut out of the olive-tree which is wild by nature, and wast ingrafted contrary to nature into a good olive-tree; how much more shall these, which are the natural *branches* , be grafted into their own olive-tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part hath happened to Israel, until the fullness of the Gentiles shall be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from



Jacob: <sup>27</sup> For this *is* my covenant to them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as concerning the election, *they are* beloved for the father's sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; <sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all. <sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! <sup>34</sup> For who hath known the mind of the Lord? or who hath been his counselor? <sup>35</sup> Or who hath first given to him, and it shall be recompensed to him again? <sup>36</sup> For from him, and by him, and to him *are* all things: to whom *be* glory for ever. Amen.

## 12

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable, and perfect will of God. <sup>3</sup> For through the grace given to me, I say, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt

to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, *being* many, are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching: <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. <sup>9</sup> *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>10</sup> *Be* kindly affectioned one to another with brotherly love; in honor preferring one another; <sup>11</sup> Not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup> Rejoicing in hope; patient in tribulation; continuing earnest in prayer; <sup>13</sup> Distributing to the necessity of saints; given to hospitality. <sup>14</sup> Bless them who persecute you; bless, and curse not. <sup>15</sup> Rejoice with them that rejoice, and weep with them that weep. <sup>16</sup> *Be* of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. <sup>17</sup> Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup> If *it is* possible, as much as lieth in you, live peaceably with all men. <sup>19</sup> Dearly beloved, avenge not yourselves, but *rather* give place to wrath: for it is written, Vengeance *is* mine; I will

repay, saith the Lord. <sup>20</sup> Therefore if thy enemy hungereth, feed him; if he thirsteth, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup> Be not overcome by evil, but overcome evil with good.

## 13

<sup>1</sup> Let every soul be subject to the higher powers. For there is no power but from God: the powers that are, are ordained by God. <sup>2</sup> Whoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power; do that which is good, and thou shalt have praise from the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou doest that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, an avenger to *execute* wrath upon him that doeth evil. <sup>5</sup> Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For, for this cause ye pay tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup> Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor. <sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. <sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not

covet; and if *there* is any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. <sup>10</sup> Love worketh no ill to one's neighbor: therefore love is the fulfilling of the law. <sup>11</sup> And this, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. <sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. <sup>13</sup> Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the lusts of flesh.

## 14

<sup>1</sup> Him that is weak in the faith receive ye, *but* not to doubtful disputations. <sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup> Let not him that eateth, despise him that eateth not; and let not him who eateth not, judge him that eateth: for God hath received him. <sup>4</sup> Who art thou that judgest another man's servant? to his own master he standeth or falleth: and he shall be held up: for God is able to make him stand. <sup>5</sup> One man esteemeth one day above another: another esteemeth every day *alike* . Let every man be fully persuaded in his own mind. <sup>6</sup> He that regardeth the day, regardeth *it* to the Lord: and he that regardeth not the day, to the Lord he doth not regard *it* . He that eateth, eateth to the Lord, for he giveth God

thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. <sup>10</sup> But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. <sup>11</sup> For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup> So then every one of us shall give account of himself to God. <sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean by itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. <sup>15</sup> But if thy brother is grieved with *thy* food, now walkest thou not charitably. Destroy not him with thy food, for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit. <sup>18</sup> For he that in these things serveth Christ, *is* acceptable to God, and approved by men. <sup>19</sup> Let us therefore follow after the things which make for peace, and things with which one may edify another. <sup>20</sup> For the sake of food, destroy not the work of God. All

things indeed *are* pure; but *it is* evil for that man who eateth with offense. <sup>21</sup> *It is* good neither to eat flesh, nor to drink wine, nor *any thing* by which thy brother stumbleth, or is offended, or is made weak. <sup>22</sup> Hast thou faith? have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. <sup>23</sup> And he that doubteth is damned if he eateth, because *he eateth* not from faith: for whatever *is* not from faith is sin.

## 15

<sup>1</sup> We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let every one of us please *his* neighbor for *his* good to edification. <sup>3</sup> For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. <sup>4</sup> For whatever things were written formerly, were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> Now the God of patience and consolation grant you to be like-minded one towards another according to Christ Jesus: <sup>6</sup> That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glory of God. <sup>8</sup> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* to the fathers: <sup>9</sup> And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess

to thee among the Gentiles, and sing to thy name. <sup>10</sup> And again he saith, Rejoice, ye Gentiles, with his people. <sup>11</sup> And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. <sup>12</sup> And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. <sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. <sup>14</sup> And I myself also am persuaded concerning you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written the more boldly to you in some sort, as putting you in mind, because of the grace that is given to me from God. <sup>16</sup> That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit. <sup>17</sup> I have therefore cause for glorying through Jesus Christ, in those things which pertain to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup> Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around to Illyricum, I have fully preached the gospel of Christ. <sup>20</sup> And so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, They shall see to whom he was not spoken of: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come to you; 24 Whenever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I shall be somewhat filled with your *company* . 25 But now I go to Jerusalem to minister to the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor of the saints who are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will go by you into Spain. 29 And I am sure that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; 31 That I may be delivered from them in Judea who do not believe; and that my service which *I have* for Jerusalem, may be acceptable to the saints; 32 That I may come to you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace *be*



with you all. Amen.

## 16

<sup>1</sup> I commend to you Phebe our sister, who is a servant of the church which is at Cenchrea: <sup>2</sup> That ye receive her in the Lord, as it becometh saints, and that ye assist her in whatever business she hath need of you: for she hath been a succorer of many, and of myself also. <sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> Who have for my life laid down their own necks: to whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia to Christ. <sup>6</sup> Greet Mary, who bestowed much labor on us. <sup>7</sup> Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urbane, our helper in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles approved in Christ. Salute them who are of Aristobulus' *household* . <sup>11</sup> Salute Herodion my kinsman. Greet them that are of the *household* of Narcissus, who are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and

Olympas, and all the saints who are with them. <sup>16</sup> Salute one another with a holy kiss. The churches of Christ salute you. <sup>17</sup> Now I beseech you, brethren, mark them who cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. <sup>18</sup> For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad to all *men*. I am glad therefore on your behalf: but yet I would have you wise to that which is good, and simple concerning evil. <sup>20</sup> And the God of peace will soon bruise Satan under your feet. The grace of our Lord Jesus Christ *be* with you. Amen. <sup>21</sup> Timothy my work-fellow, and Lucius, and Jason, and Sosipater my kinsmen, salute you. <sup>22</sup> I Tertius, who wrote *this* epistle, salute you in the Lord. <sup>23</sup> Gaius my host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. <sup>24</sup> The grace of our Lord Jesus Christ *be* with you all. Amen. <sup>25</sup> Now to him that is able to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which hath been kept secret since the world began, <sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: <sup>27</sup> To God the only wise, *be* glory through Jesus Christ for ever. Amen.

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