Romans

1 Paul, a servant of Christ Jesus, called to be an
apostle and set apart for the gospel of God,
2 which he promised beforehand through his
prophets in the holy Scriptures,
3 concerning his Son, who was born of David's
line according to the flesh
4 and was declared to be the Son of God in
power according to the Spirit of holiness by
resurrection from the dead, Jesus Christ our
Lord.
5 Through him we received grace and
apostleship to bring about the obedience of faith
among all the nations for the sake of his name.
6 Among them you too are called to belong to
Jesus Christ.
7 To all in Rome who are loved by God and
called to be saints: Grace to you and peace from
God our Father and the Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for
all of you, because your faith is being
proclaimed throughout the world.
9 For God, whom I serve in my spirit in the
gospel of his Son, is my witness that I remember
you unceasingly,
10 always in my prayers, asking that somehow,
at last, by God's will I may succeed in coming to
you.
11 For I long to see you so that I may share
some spiritual gift with you to strengthen you,

12 that is, so that we may be encouraged
together by one another's faith, both yours and
mine.
13 I do not want you to be unaware, brothers,
that I have often planned to come to you (but
have been prevented until now), so that I might
have some fruit among you as among the other
Gentiles.
14 I am a debtor both to Greeks and to
non-Greeks, both to the wise and to the foolish.
15 So, for my part, I am eager to preach the
gospel to you in Rome as well.
16 For I am not ashamed of the gospel, because
it is the power of God for salvation to everyone
who believes, to the Jew first and also to the
Greek.
17 For in it the righteousness of God is
revealed from faith to faith, as it is written, "The
righteous person will live by faith."
18 For the wrath of God is revealed from
heaven against all ungodliness and
unrighteousness of people who suppress the
truth in unrighteousness,
19 because what can be known of God is plain
among them, for God has made it plain to them.
20 For since the creation of the world, his
invisible attributes, his eternal power and
divinity, have been clearly seen, understood
through what he has made, so that they are
without excuse.
21 For although they knew God, they did not
glorify him as God or give thanks to him.
Instead, their reasoning became futile and their
foolish heart was darkened.

22 Claiming to be wise, they became fools
23 and exchanged the glory of the
incorruptible God for images resembling
corruptible human beings, birds, four-footed
animals, and reptiles.
24 Therefore God gave them over in the desires
of their hearts to impurity, so that their bodies
were dishonored among them.
25 They exchanged the truth of God for the lie,
and worshiped and served the creation rather
than the Creator, who is blessed forever. Amen.
26 For this reason God gave them over to
dishonorable passions. Their women exchanged
natural relations for those contrary to nature,
27 and likewise the men abandoned natural
relations with women and burned in their
desire for one another. Men committed
shameful acts with men and received in
themselves the due penalty for their error.
28 And just as they did not see fit to retain the
knowledge of God, God gave them over to a
debased mind, to do what ought not to be done.
29 They are filled with every kind of
unrighteousness, wickedness, greed, and evil,
full of envy, murder, strife, deceit, and malice.
They are gossips,
30 slanderers, haters of God, insolent, proud,
boastful, inventors of evil, disobedient to
parents,
31 foolish, untrustworthy, without natural
affection, and merciless.
32 Although they know God's righteous decree
that those who practice such things deserve

death, they not only do them but also approve of
those who practice them.

2

1 Therefore you have no excuse, whoever you
are who judge. For when you judge another, you
condemn yourself, because you who judge
practice the same things.
2 We know that God's judgment against those
who practice such things is according to truth.
3 Do you suppose, you who judge those who
practice such things and do them yourself, that
you will escape God's judgment?
4 Or do you despise the riches of his kindness,
forbearance, and patience, not recognizing that
God's kindness leads you to repentance?
5 But because of your hardness and
unrepentant heart, you are storing up wrath for
yourself on the day of wrath, when God's
righteous judgment is revealed.
6 He will repay each person according to their
works:
7 eternal life to those who, by perseverance in
doing good, seek glory, honor, and immortality,
8 but wrath and fury to those who are selfishly
ambitious and disobey the truth while obeying
unrighteousness.
9 There will be affliction and distress for every
human being who does evil, for the Jew first and
also for the Greek,
10 but glory, honor, and peace for everyone
who does good, for the Jew first and also for the
Greek.

11 For God shows no partiality.

12 For all who have sinned without the law will
also perish without the law, and all who have
sinned under the law will be judged by the law
13 (for it is not the hearers of the law who are
righteous before God, but the doers of the law
who will be justified.
14 For when Gentiles who do not have the law
do by nature what the law requires, they are a
law to themselves, though they do not have the
law.
15 They show that the work of the law is
written on their hearts, while their conscience
bears witness and their thoughts accuse or even
defend them)
16 on the day when, according to my gospel,
God judges people's secrets through Christ Jesus.

17 But if you call yourself a Jew, rely on the
law, and boast in God,
18 and know his will and approve what is
excellent because you have been instructed
from the law,
19 and are confident that you are a guide to the
blind, a light to those in darkness,
20 an instructor of the foolish, a teacher of
infants, having in the law the expression of
knowledge and truth,
21 then you who teach another, do you not
teach yourself? You who preach against stealing,
do you steal?
22 You who say not to commit adultery, do you
commit adultery? You who abhor idols, do you
rob temples?

23 You who boast in the law, do you dishonor
God by breaking the law?
24 For, as it is written, “The name of God is
blasphemed among the Gentiles because of you.”
25 For circumcision is of value if you practice
the law. But if you are a lawbreaker, your
circumcision has become uncircumcision.
26 So if an uncircumcised person keeps the
law’s requirements, will not his uncircumcision
be counted as circumcision?
27 And the one who is physically
uncircumcised but fulfills the law will judge you
who, despite having the written code and
circumcision, break the law.
28 For a person is not a Jew merely outwardly,
nor is circumcision merely outward in the flesh.
29 Rather, a person is a Jew inwardly, and
circumcision is of the heart, in the Spirit, not the
written code. That person’s praise comes from
God, not from people.

3

1 What advantage, then, does the Jew have? Or
what is the benefit of circumcision?
2 Much in every way. First of all, they were
entrusted with the words of God.
3 What then? If some were unfaithful, will
their unfaithfulness nullify God’s faithfulness?
4 By no means! Let God be true and every
human being a liar, as it is written, “So that you
may be justified in your words and prevail
when you are judged.”

5 But if our unrighteousness demonstrates
God's righteousness, what shall we say? Is God
unjust when he brings wrath? I am speaking in
human terms.
6 By no means! Otherwise, how will God judge
the world?
7 But if God's truth has abounded through my
lie to his glory, why am I still judged as a sinner?
8 And why not say, as we are slandered and as
some claim we say, "Let us do evil so that good
may come"? Their condemnation is just.
9 What then? Are we better off? Not at all, for
we have already charged that both Jews and
Greeks are all under sin,
10 as it is written:
"There is no one righteous, not even one.
11 There is no one who understands;
there is no one who seeks God.
12 All have turned aside;
together they have become worthless.
There is no one who does good, not even
one.
13 Their throat is an open grave;
they use their tongues to deceive.
Vipers' venom is under their lips.
14 Their mouth is full of cursing and bitterness.
15 Their feet are swift to shed blood;
16 ruin and misery are in their paths,
17 and they have not known the way of peace.
18 There is no fear of God before their eyes."
19 Now we know that whatever the law says, it
speaks to those under the law, so that every
mouth may be silenced and the whole world
held accountable to God.

20 For no human being will be justified before
him by works of the law, because through the
law comes the knowledge of sin.
21 But now the righteousness of God has been
revealed apart from the law, though the Law
and the Prophets bear witness to it,
22 the righteousness of God through faith in
Jesus Christ for all who believe. For there is no
distinction:
23 all have sinned and fall short of the glory of
God,
24 and are justified freely by his grace through
the redemption that is in Christ Jesus.
25 God presented him as a propitiation
through faith in his blood, to demonstrate his
righteousness, because he had passed over the
sins previously committed
26 in God's forbearance. This was to
demonstrate his righteousness at the present
time, so that he would be just and the justifier of
the one who has faith in Jesus.
27 Where, then, is boasting? It has been
excluded. By what law? Of works? No, but by
the law of faith.
28 For we consider that a person is justified by
faith apart from works of the law.
29 Or is God the God of Jews only? Is he not
also the God of Gentiles? Yes, of Gentiles too,
30 since God is one, who will justify the
circumcised by faith and the uncircumcised
through faith.
31 Do we then nullify the law through faith?
By no means! Rather, we uphold the law.

4

1 What, then, shall we say Abraham, our
forefather according to the flesh, has found?
2 For if Abraham was justified by works, he
has something to boast about, but not before
God.
3 For what does the Scripture say? “Abraham
believed God, and it was counted to him as
righteousness.”
4 Now to the one who works, wages are
counted as a debt, not as a gift.
5 But to the one who does not work but
believes in him who justifies the ungodly, his
faith is counted as righteousness,
6 just as David also speaks of the blessedness
of the person to whom God counts righteousness
apart from works:

7 “Blessed are those whose lawless deeds are
forgiven and whose sins are covered.
8 Blessed is the man whose sin the Lord will
never count against him.”

9 Is this blessedness, then, for the circumcised,
or also for the uncircumcised? For we say, “Faith
was counted to Abraham as righteousness.”
10 How, then, was it counted? While he was
circumcised or uncircumcised? Not while
circumcised, but while uncircumcised.
11 He received the sign of circumcision as a
seal of the righteousness of the faith he had
while uncircumcised. This was so that he might
be the father of all who believe while
uncircumcised, so that righteousness might be
counted to them,

12 and the father of the circumcised who are
not only circumcised but also follow in the
footsteps of the faith our father Abraham had
while uncircumcised.
13 For the promise to Abraham or his offspring
that he would be heir of the world did not come
through the law, but through the righteousness
of faith.
14 For if those of the law are heirs, faith is
made void and the promise nullified.
15 For the law produces wrath, but where
there is no law, there is no transgression.
16 For this reason it is by faith, so that it may
be according to grace and the promise may be
secure for all the offspring, not only those of the
law but also those of Abraham's faith. He is the
father of us all,
17 as it is written, "I have made you the father
of many nations." He is our father in the sight of
God, in whom he believed, who gives life to the
dead and calls the things that do not exist as
though they exist.
18 Against hope, he believed in hope, so that he
might become the father of many nations,
according to what had been said, "So shall your
offspring be."
19 Without weakening in faith, he considered
his own body, as good as dead since he was
about a hundred years old, and the deadness of
Sarah's womb.
20 Yet he did not waver in unbelief regarding
God's promise, but was strengthened in faith,
giving glory to God

21 and being fully convinced that God was able
to do what he had promised.
22 That is why it was counted to him as
righteousness.
23 But the words “it was counted to him” were
not written for him alone,
24 but also for us, to whom it will be counted,
who believe in the one who raised Jesus our
Lord from the dead.
25 He was handed over for our trespasses and
raised for our justification.

5

1 Therefore, having been justified by faith, we
have peace with God through our Lord Jesus
Christ.
2 Through him we have also obtained access
by faith into this grace in which we stand, and
we rejoice in hope of the glory of God.
3 And not only that, but we also rejoice in
afflictions, knowing that affliction produces
perseverance,
4 and perseverance proven character, and
proven character hope.
5 And hope does not put us to shame, because
the love of God has been poured into our hearts
through the Holy Spirit who was given to us.
6 For while we were still weak, at the right
time Christ died for the ungodly.
7 For scarcely would anyone die for a
righteous person, though perhaps someone
might even dare to die for a good person.

8 But God demonstrates his own love for us in
that while we were still sinners, Christ died for
us.
9 Much more, then, having now been justified
by his blood, we will be saved from wrath
through him.
10 For if, while we were enemies, we were
reconciled to God through the death of his Son,
much more, having been reconciled, we will be
saved by his life.
11 And not only that, but we also rejoice in God
through our Lord Jesus Christ, through whom
we have now received reconciliation.
12 Therefore, just as sin entered the world
through one man, and death through sin, and so
death spread to all people because all sinned—
13 for sin was in the world before the law, but
sin is not counted when there is no law.
14 Yet death reigned from Adam to Moses,
even over those who did not sin in the likeness
of Adam's transgression. He is a pattern of the
one who was to come.
15 But the gift is not like the trespass. For if the
many died through the trespass of the one,
much more did the grace of God and the gift by
the grace of the one man, Jesus Christ, abound to
the many.
16 And the gift is not like what came through
the one who sinned. For the judgment followed
one trespass and led to condemnation, but the
gift followed many trespasses and led to
justification.
17 For if death reigned through the one by that
one's trespass, much more will those who

receive the abundance of grace and of the gift of
righteousness reign in life through the one,
Jesus Christ.
18 So then, just as one trespass led to
condemnation for all people, so also one
righteous act led to justification bringing life for
all people.
19 For just as through the disobedience of the
one man the many were made sinners, so also
through the obedience of the one the many will
be made righteous.
20 Now the law came in so that the trespass
might increase. But where sin increased, grace
abounded even more,
21 so that, just as sin reigned in death, so also
grace might reign through righteousness leading
to eternal life through Jesus Christ our Lord.

6

1 What shall we say, then? Should we continue
in sin so that grace may increase?
2 By no means! How can we who died to sin
still live in it?
3 Or do you not know that all of us who were
baptized into Christ Jesus were baptized into his
death?
4 Therefore we were buried with him through
baptism into death, so that just as Christ was
raised from the dead through the glory of the
Father, we too might walk in newness of life.
5 For if we have become united with him in
the likeness of his death, we will also be united
with him in the likeness of his resurrection.

6 We know this: our old self was crucified with
him so that the body of sin might be rendered
powerless, so that we would no longer be slaves
to sin.
7 For the one who has died has been acquitted
of sin.
8 Now if we died with Christ, we believe that
we will also live with him.
9 We know that Christ, having been raised
from the dead, dies no more; death no longer
rules over him.
10 For the death he died, he died to sin once
for all, but the life he lives, he lives to God.
11 So you too must consider yourselves dead to
sin but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal
body, so that you obey its desires.
13 Do not present the parts of your body to sin
as weapons of unrighteousness. Instead, present
yourselves to God as those alive from the dead,
and the parts of your body to God as weapons of
righteousness.
14 For sin will not rule over you, because you
are not under law but under grace.

15 What then? Should we sin because we are
not under law but under grace? By no means!
16 Do you not know that when you present
yourselves to someone as slaves for obedience,
you are slaves of the one you obey, whether of
sin leading to death or of obedience leading to
righteousness?
17 But thanks be to God that, though you were
slaves of sin, you obeyed from the heart the

pattern of teaching to which you were handed over.
18 And having been set free from sin, you were made slaves of righteousness.
19 I am speaking in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness leading to lawlessness, so now present them as slaves to righteousness leading to sanctification.
20 For when you were slaves of sin, you were free in regard to righteousness.
21 What fruit did you have then from the things of which you are now ashamed? For the end of those things is death.
22 But now, having been set free from sin and made slaves of God, you have your fruit leading to sanctification, and the end is eternal life.
23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

7

1 Or do you not know, brothers (for I am speaking to those who know the law), that the law rules over a person only as long as that person lives?
2 For a married woman is bound by law to her husband while he lives, but if her husband dies, she is released from the law binding her to him.
3 So then, if she belongs to another man while her husband lives, she will be called an adulteress. But if her husband dies, she is free

from the law and is not an adulteress if she belongs to another man.

4 So, my brothers, you too were put to death to the law through the body of Christ, so that you might belong to another, to the one raised from the dead, in order that we might bear fruit for God.

5 For when we were in the flesh, the sinful passions that came through the law were at work in the parts of our body to bear fruit for death.

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

7 What shall we say, then? Is the law sin? By no means! Yet I would not have known sin except through the law. For I would not have known coveting if the law had not said, “You shall not covet.”

8 But sin seized an opportunity through the commandment and produced in me every kind of coveting. For apart from the law, sin is dead.

9 I was once alive apart from the law, but when the commandment came, sin came to life

10 and I died. The very commandment meant for life proved to bring death to me.

11 For sin seized an opportunity through the commandment, deceived me, and through it killed me.

12 So the law is holy, and the commandment is holy and righteous and good.

13 Did what is good, then, become death to me? By no means! It was sin, producing death in me

through what is good, so that it might be shown
to be sin, and so that through the commandment
sin might become utterly sinful.

14 For we know that the law is spiritual, but I
am of flesh, sold under sin.
15 For I do not understand what I do. I do not
practice what I want, but I do what I hate.
16 Now if I do what I do not want, I agree with
the law that it is good.
17 So now it is no longer I who do it, but sin
dwelling in me.
18 For I know that nothing good dwells in me,
that is, in my flesh. For the desire to do good is
present with me, but carrying it out is not.
19 For I do not do the good I want, but I
practice the evil I do not want.
20 Now if I do what I do not want, it is no
longer I who do it, but sin dwelling in me.

21 So I find this law: when I want to do good,
evil is present with me.
22 For in my inner self I delight in the law of
God,
23 but I see another law in the parts of my
body, waging war against the law of my mind
and taking me captive to the law of sin in the
parts of my body.
24 What a wretched man I am! Who will
rescue me from this body of death?

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

8

1 Therefore there is now no condemnation for
those in Christ Jesus.
2 For the law of the Spirit of life in Christ Jesus
has set you free from the law of sin and death.
3 For what the law could not do, weak as it
was through the flesh, God did: he sent his own
Son in the likeness of sinful flesh and as an
offering for sin, and condemned sin in the flesh,
4 so that the righteous requirement of the law
might be fulfilled in us, who do not walk
according to the flesh but according to the Spirit.
5 For those who live according to the flesh set
their minds on the things of the flesh, but those
who live according to the Spirit, on the things of
the Spirit.
6 For the mind set on the flesh is death, but the
mind set on the Spirit is life and peace,
7 because the mind set on the flesh is hostility
toward God. It does not submit to God's law, nor
can it.
8 And those who are in the flesh cannot please
God.
9 But you are not in the flesh but in the Spirit,
if indeed the Spirit of God dwells in you. Anyone
who does not have the Spirit of Christ does not
belong to him.
10 But if Christ is in you, the body is dead
because of sin, yet the Spirit is life because of
righteousness.
11 And if the Spirit of the one who raised Jesus
from the dead dwells in you, the one who raised
Christ Jesus from the dead will also give life to

your mortal bodies because of his Spirit who
dwells in you.

12 So then, brothers, we are debtors, but not to
the flesh, to live according to the flesh.
13 For if you live according to the flesh, you
will die. But if by the Spirit you put to death the
deeds of the body, you will live.
14 For all who are led by the Spirit of God are
sons of God.
15 For you did not receive a spirit of slavery
leading back to fear, but you received the Spirit
of adoption, by whom we cry, “Abba, Father!”
16 The Spirit himself bears witness with our
spirit that we are children of God.
17 And if children, then heirs, heirs of God and
fellow heirs with Christ, if indeed we suffer with
him so that we may also be glorified with him.
18 For I consider that the sufferings of this
present time are not worth comparing with the
glory to be revealed in us.
19 For creation eagerly awaits the revealing of
the sons of God.
20 For creation was subjected to futility, not
willingly but because of the one who subjected
it, in hope
21 that creation itself will also be set free from
slavery to decay into the glorious freedom of the
children of God.
22 For we know that the whole creation has
been groaning together and suffering the pains
of childbirth until now.
23 And not only creation, but we ourselves,
who have the firstfruits of the Spirit, groan

inwardly, eagerly awaiting adoption, the
redemption of our body.
24 For in hope we were saved. But hope that is
seen is not hope, for who hopes for what is seen?
25 But if we hope for what we do not see, we
eagerly wait for it with perseverance.
26 In the same way the Spirit also helps us in
our weakness. For we do not know what to pray
for as we ought, but the Spirit himself intercedes
with inexpressible groanings.
27 And the one who searches hearts knows the
mind of the Spirit, because the Spirit intercedes
for the saints according to God's will.
28 And we know that all things work together
for good for those who love God, who are called
according to his purpose.
29 For those he foreknew he also predestined
to be conformed to the image of his Son, so that
he might be the firstborn among many brothers.
30 And those he predestined he also called, and
those he called he also justified, and those he
justified he also glorified.
31 What shall we say, then, to these things? If
God is for us, who is against us?
32 He who did not spare his own Son but
handed him over for us all, how will he not also
graciously give us all things with him?
33 Who will bring a charge against God's elect?
God is the one who justifies.
34 Who is the one who condemns? Christ is the
one who died, and more than that, was raised,
who is also at the right hand of God and
intercedes for us.

35 Who will separate us from the love of
Christ? Affliction, distress, persecution, famine,
nakedness, danger, or sword?
36 As it is written,
"For your sake we are being put to death all day
long;
we are counted as sheep for slaughter."
37 But in all these things we are more than
conquerors through the one who loved us.
38 For I am convinced that neither death nor
life, neither angels nor rulers, neither things
present nor things to come, nor powers,
39 nor height nor depth, nor any other created
thing, will be able to separate us from the love
of God in Christ Jesus our Lord.

9

1 I am speaking the truth in Christ; I am not
lying. My conscience bears witness with me in
the Holy Spirit
2 that I have great sorrow and unceasing
anguish in my heart.
3 For I could wish that I myself were accursed
and separated from Christ for the sake of my
brothers, my relatives according to the flesh.
4 They are Israelites, and to them belong the
adoption, the glory, the covenants, the giving of
the law, the worship, and the promises.
5 To them belong the patriarchs, and from
them came the Christ according to the flesh, who
is over all, God blessed forever. Amen.

6 But it is not as though the word of God has
failed. For not all who descend from Israel are
Israel,
7 nor are they all children because they are
Abraham's offspring. Rather, "Through Isaac
your offspring will be named."
8 That is, it is not the children of the flesh who
are children of God, but the children of the
promise are counted as offspring.
9 For this is the word of promise: "At this time
I will come, and Sarah will have a son."
10 And not only that, but Rebekah also
conceived by one man, our father Isaac.
11 For before they were born or had done
anything good or evil, so that God's purpose
according to election might stand,
12 not from works but from the one who calls,
she was told, "The older will serve the younger."
13 As it is written, "Jacob I loved, but Esau I
hated."

14 What shall we say, then? Is there injustice
with God? By no means!
15 For he says to Moses, "I will have mercy on
whom I have mercy, and I will have compassion
on whom I have compassion."
16 So then, it depends not on the one who wills
or the one who runs, but on God, who shows
mercy.
17 For the Scripture says to Pharaoh, "For this
very purpose I raised you up, so that I might
show my power in you and so that my name
might be proclaimed throughout the earth."

18 So then, he has mercy on whom he wills,
and he hardens whom he wills.
19 You will say to me, then, “Why does he still
find fault? For who has resisted his will?”
20 But who are you, a human being, to answer
back to God? Will what is formed say to the one
who formed it, “Why did you make me like this?”
21 Or does the potter not have authority over
the clay, to make from the same lump one vessel
for honor and another for dishonor?
22 But what if God, wanting to show his wrath
and make his power known, endured with much
patience vessels of wrath prepared for
destruction,
23 and did so to make known the riches of his
glory upon vessels of mercy, which he prepared
beforehand for glory,
24 even us whom he also called, not only from
among Jews but also from among Gentiles?
25 As he also says in Hosea,
“I will call those who were not my people ‘my
people,’ and her who was not loved
‘beloved.’ ”
26 “And in the place where they were told, ‘You
are not my people,’ there they will be
called sons of the living God.”

27 And Isaiah cries out concerning Israel,
“Though the number of the sons of Israel is like
the sand of the sea, the remnant will be
saved.
28 For the Lord will carry out his sentence on the
earth completely and without delay.”
29 And as Isaiah said beforehand,

“If the Lord of hosts had not left us offspring, we
would have become like Sodom and been
made like Gomorrah.”
30 What shall we say, then? That Gentiles who
did not pursue righteousness have attained
righteousness, the righteousness that is by faith,
31 but Israel, pursuing a law of righteousness,
did not reach that law.
32 Why? Because they did not pursue it by
faith but as though it were by works. They
stumbled over the stumbling stone,
33 as it is written, “Look, I am laying in Zion a
stumbling stone and a rock that makes people
stumble, and the one who believes in him will
not be put to shame.”

10

1 Brothers, my heart’s desire and prayer to
God for them is for their salvation.
2 For I bear witness for them that they have
zeal for God, but not according to knowledge.
3 For, not knowing the righteousness of God
and seeking to establish their own, they did not
submit to God’s righteousness.
4 For Christ is the end of the law for
righteousness to everyone who believes.
5 For Moses writes that the person who
practices the righteousness that is from the law
will live by it.
6 But the righteousness that is by faith speaks
this way: “Do not say in your heart, ‘Who will
ascend into heaven?’ ” (that is, to bring Christ
down),

7 “or, ‘Who will descend into the abyss?’ ” (that
is, to bring Christ up from the dead).
8 But what does it say? “The word is near you,
in your mouth and in your heart,” that is, the
word of faith that we preach:
9 if you confess with your mouth that Jesus is
Lord and believe in your heart that God raised
him from the dead, you will be saved.
10 For with the heart one believes, leading to
righteousness, and with the mouth one
confesses, leading to salvation.
11 For the Scripture says, “Everyone who
believes in him will not be put to shame.”
12 For there is no distinction between Jew and
Greek, since the same Lord is Lord of all and is
rich toward all who call on him.
13 For “everyone who calls on the name of the
Lord will be saved.”
14 How, then, can they call on the one in whom
they have not believed? And how can they
believe in the one whom they have not heard?
And how can they hear without someone
preaching?
15 And how can they preach unless they are
sent? As it is written, “How beautiful are the feet
of those who bring good news!”
16 But not all obeyed the gospel. For Isaiah
says, “Lord, who has believed our report?”
17 So faith comes from hearing, and hearing
through the word of Christ.
18 But I ask, did they not hear? Indeed they
did: “Their sound has gone out into all the earth,
and their words to the ends of the world.”

19 But I ask, did Israel not understand? First
Moses says, “I will make you jealous by what is
not a nation; by a nation without understanding
I will make you angry.”
20 And Isaiah boldly says, “I was found by
those who did not seek me; I revealed myself to
those who did not ask for me.”
21 But concerning Israel he says, “All day long I
stretched out my hands to a disobedient and
contrary people.”

11

1 I ask, then, has God rejected his people? By
no means! For I too am an Israelite, of
Abraham’s offspring, of the tribe of Benjamin.
2 God has not rejected his people whom he
foreknew. Or do you not know what the
Scripture says in the passage about Elijah, how
he appeals to God against Israel?
3 “Lord, they have killed your prophets and
torn down your altars, and I alone am left, and
they are seeking my life.”
4 But what does the divine reply say to him? “I
have kept for myself seven thousand men who
have not bowed the knee to Baal.”
5 So too at the present time there is a remnant
according to the election of grace.
6 But if it is by grace, it is no longer from
works; otherwise grace would no longer be
grace.
7 What then? Israel has not obtained what it
seeks, but the elect have obtained it. The rest
were hardened,
8 as it is written,

“God gave them a spirit of stupor, eyes that
would not see and ears that would not
hear, to this very day.”
9 And David says,
“Let their table become a snare and a trap, a
stumbling block and a retribution for
them.
10 Let their eyes be darkened so that they cannot
see, and bend their backs forever.”
11 I ask, then, did they stumble so as to fall? By
no means! Rather, through their trespass
salvation has come to the Gentiles, to make them
jealous.
12 Now if their trespass means riches for the
world and their failure riches for the Gentiles,
how much more their fullness!
13 Now I am speaking to you Gentiles. Insofar
as I am an apostle to the Gentiles, I honor my
ministry,
14 in the hope that I may somehow make those
of my own flesh jealous and save some of them.
15 For if their rejection means reconciliation
for the world, what will their acceptance be but
life from the dead?
16 If the first portion of dough is holy, so is the
whole batch, and if the root is holy, so are the
branches.
17 But if some of the branches were broken off,
and you, a wild olive tree, were grafted in
among them and came to share the rich root of
the olive tree,
18 do not boast over the branches. But if you
do boast, it is not you who support the root, but
the root that supports you.

19 Then you will say, “Branches were broken
off so that I might be grafted in.”
20 That is true. They were broken off because
of unbelief, but you stand by faith. Do not be
arrogant, but fear.
21 For if God did not spare the natural
branches, neither will he spare you.
22 Consider, then, God’s kindness and severity:
severity toward those who fell, but God’s
kindness toward you, if you continue in his
kindness. Otherwise you too will be cut off.
23 And they too, 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 from what is by nature a
wild olive tree and, contrary to nature, grafted
into a cultivated olive tree, how much more will
these natural branches be grafted into their own
olive tree!
25 For I do not want you to be unaware of this
mystery, brothers, so that you will not be wise in
your own eyes: a partial hardening has come
upon Israel until the fullness of the Gentiles
comes in,
26 and in this way all Israel will be saved, as it
is written,
“The Deliverer will come from Zion;
he will turn ungodliness away from Jacob.
27 And this is my covenant with them when I
take away their sins.”
28 As regards the gospel, they are enemies for
your sake, but as regards election, they are
beloved for the sake of the fathers.

29 For the gifts and the calling of God are
irrevocable.
30 For just as you once disobeyed God but have
now received mercy through their disobedience,
31 so they too have now disobeyed, so that
through the mercy shown to you they too may
now receive mercy.
32 For God has confined all in disobedience so
that he may have mercy on all.

33 Oh, the depth of the riches and wisdom and
knowledge of God!
How unsearchable his judgments and
untraceable his ways!
34 “For who has known the mind of the Lord, or
who has been his counselor?”
35 “Or who has first given to him, that he should
be repaid?”
36 For from him and through him and to him are
all things.
To him be the glory forever. Amen.

12

1 Therefore I urge you, brothers, by the
mercies of God, to present your bodies as a
living sacrifice, holy and pleasing to God, which
is your reasonable worship.
2 And do not be conformed to this age, but be
transformed by the renewing of your mind, so
that you may discern the will of God, what is
good and pleasing and perfect.
3 For by the grace given to me I say to each of
you: do not think more highly of yourself than

you ought, but think with sound judgment,
according to the measure of faith God has
allotted to each.
4 For just as we have many parts in one body,
and not all the parts have the same function,
5 so we, though many, are one body in Christ,
and individually members of one another.
6 We have gifts that differ according to the
grace given to us: if prophecy, let us prophesy in
proportion to faith;
7 if service, let us serve; let the one who
teaches teach;
8 let the one who exhorts exhort; let the one
who shares do so with generosity, the one who
leads with diligence, and the one who shows
mercy with cheerfulness.
9 Let love be without hypocrisy. Abhor evil;
cling to good.
10 Be devoted to one another in brotherly love.
Take the lead in honoring one another.
11 Do not be sluggish in zeal; be fervent in
spirit; serve the Lord.
12 Rejoice in hope; persevere in affliction; be
constant in prayer.
13 Share in the needs of the saints; pursue
hospitality.
14 Bless those who persecute; bless and do not
curse.
15 Rejoice with those who rejoice; weep with
those who weep.
16 Be of the same mind toward one another. Do
not set your mind on high things, but associate
with the lowly. Do not be wise in your own eyes.

17 Repay no one evil for evil. Take care to do
what is honorable in the sight of all.
18 If possible, so far as it depends on you, live
at peace with everyone.
19 Beloved, do not avenge yourselves, but
leave room for God's wrath, for it is written,
"Vengeance is mine; I will repay, says the Lord."
20 But "if your enemy is hungry, feed him; if he
is thirsty, give him something to drink. For by
doing this you will heap burning coals on his
head."
21 Do not be overcome by evil, but overcome
evil with good.

13

1 Let every person submit to the governing
authorities, for there is no authority except from
God, and those that exist have been appointed
by God.
2 Therefore whoever resists authority has
opposed what God has ordained, and those who
have opposed it will bring judgment on
themselves.
3 For rulers are not a terror to good conduct,
but to bad. Do you want to have no fear of
authority? Do what is good, and you will receive
praise from it,
4 for it is God's servant for your good. But if
you do what is evil, be afraid, for it does not bear
the sword in vain. It is God's servant, an avenger
bringing wrath on the one who does evil.
5 Therefore it is necessary to submit, not only
because of wrath but also because of conscience.

6 For this reason you also pay taxes, for they
are God's servants, constantly attending to this
very task.
7 Give everyone what is owed: taxes to whom
taxes are owed, customs duties to whom
customs duties are owed, respect to whom
respect is owed, honor to whom honor is owed.
8 Owe no one anything, except to love one
another, for whoever loves another has fulfilled
the law.
9 For the commandments, “You shall not
commit adultery,” “You shall not murder,” “You
shall not steal,” “You shall not covet,” and any
other commandment, are summed up in this
saying: “You shall love your neighbor as
yourself.”
10 Love does no harm to a neighbor. Therefore
love is the fulfillment of the law.
11 And do this, knowing the time: it is already
time for you to wake from sleep, for our
salvation is nearer now than when we believed.
12 The night is far gone, and the day has
drawn near. So let us cast off the works of
darkness and put on the armor of light.
13 Let us walk honorably, as in the daytime,
not in revelry and drunkenness, not in sexual
immorality and debauchery, not in strife and
jealousy,
14 but put on the Lord Jesus Christ, and make
no provision for the flesh, to gratify its desires.

14

1 Welcome the one who is weak in faith, but
not to quarrel over opinions.

2 One person believes he may eat everything,
while the weak person eats vegetables.
3 The one who eats must not despise the one
who does not eat, and the one who does not eat
must not judge the one who eats, for God has
welcomed him.
4 Who are you to judge someone else's
household servant? Before his own master he
stands or falls. And he will stand, for the Lord is
able to make him stand.
5 One person regards one day above another;
another regards every day alike. Let each be
fully convinced in his own mind.
6 The one who observes the day observes it for
the Lord. And the one who eats does so for the
Lord, for he gives thanks to God. The one who
does not eat abstains for the Lord and gives
thanks to God.
7 For none of us lives for himself, and none
dies for himself.
8 For if we live, we live for the Lord, and if we
die, we die for the Lord. So whether we live or
die, we belong to the Lord.
9 For this is why Christ died and lived again, so
that he might be Lord of both the dead and the
living.
10 But why do you judge your brother? Or why
do you despise your brother? For we will all
stand before the judgment seat of God.
11 For it is written, "As I live, says the Lord,
every knee will bow to me, and every tongue
will acknowledge God."
12 So each of us will give an account of himself.

13 Therefore let us no longer judge one
another. Instead, decide not to put a stumbling
block or an obstacle in a brother's way.
14 I know and am convinced in the Lord Jesus
that nothing is unclean in itself. But for the one
who considers something unclean, for him it is
unclean.
15 For if your brother is grieved because of
food, you are no longer walking in love. Do not
destroy by your food the one for whom Christ
died.
16 Therefore do not let what is good for you be
spoken of as evil.
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 who serves Christ in this way is
pleasing to God and approved by people.
19 So then, let us pursue what makes for peace
and for building one another up.
20 Do not tear down the work of God for the
sake of food. All things are clean, but it is wrong
for a person to eat in a way that causes
stumbling.
21 It is good not to eat meat or drink wine or
do anything by which your brother stumbles or
is caused to fall or is weakened.
22 Keep the faith you have to yourself before
God. Blessed is the one who does not condemn
himself in what he approves.
23 But the one who doubts is condemned if he
eats, because it is not from faith. And whatever
is not from faith is sin.

15

1 Now we who are strong ought to bear the
weaknesses of those who are not strong, and not
to please ourselves.
2 Let each of us please his neighbor for his
good, to build him up.
3 For even Christ did not please himself, but as
it is written, “The insults of those who insult you
fell on me.”
4 For everything written beforehand was
written for our instruction, so that through
perseverance and through the encouragement
of the Scriptures we might have hope.
5 May the God of perseverance and
encouragement grant you to be of the same
mind toward one another according to Christ
Jesus,
6 so that together with one voice you may
glorify the God and Father of our Lord Jesus
Christ.
7 Therefore welcome one another, just as
Christ also welcomed you, to the glory of God.
8 For I say that Christ has become a servant of
the circumcised for the sake of God’s truth, to
confirm the promises to the fathers,
9 and so that the Gentiles might glorify God for
his mercy, as it is written,

“Therefore I will praise you among the Gentiles,
and I will sing to your name.”

10 And again it says,

“Rejoice, Gentiles, with his people.”

11 And again,

“Praise the Lord, all you nations, and let all the
peoples praise him.”

12 And again Isaiah says,

“There will be the root of Jesse, the one who
rises to rule the nations;
in him the nations will hope.”

13 May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

14 I myself am convinced about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and able to admonish one another.

15 But I have written to you more boldly on some points, to remind you, because of the grace given to me by God

16 to be a minister of Christ Jesus to the Gentiles, performing priestly service for the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

17 Therefore I have reason to boast in Christ Jesus in matters pertaining to God.

18 For I will not dare to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience, by word and deed,

19 by the power of signs and wonders, by the power of the Spirit. So from Jerusalem and the surrounding regions as far as Illyricum, I have fully proclaimed the gospel of Christ.

20 And I have made it my ambition to preach the gospel where Christ has not been named, so

that I would not build on someone else's
foundation,

21 but as it is written,

"Those who were not told about him will see,
and those who have not heard will
understand."

22 This is why I have so often been prevented
from coming to you.

23 But now I no longer have a field of work in
these regions, and for many years I have longed
to come to you.

24 For when I go to Spain, I hope to see you as I
pass through and to be helped on my way there
by you, after first enjoying your company for a
while.

25 But now I am going to Jerusalem to serve
the saints.

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

27 They were pleased to do so, and indeed they
are indebted to them. For if the Gentiles have
shared in their spiritual things, they also ought
to serve them with material things.

28 So when I have completed this and duly
delivered this fruit to them, I will go to Spain by
way of you.

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

30 Now I urge you, brothers, through our Lord
Jesus Christ and through the love of the Spirit, to
strive together with me in prayers to God on my
behalf,

31 so that I may be rescued from the
disobedient in Judea, and my service for
Jerusalem may be acceptable to the saints,
32 so that I may come to you with joy by God's
will and be refreshed together with you.
33 May the God of peace be with you all. Amen.

16

1 I commend to you our sister Phoebe, who is
also a servant of the church at Cenchreae,
2 so that you may welcome her in the Lord in a
manner worthy of the saints and help her in any
matter in which she may need you, for she has
been a benefactor of many, including me.
3 Greet Prisca and Aquila, my fellow workers
in Christ Jesus,
4 who risked their own necks for my life. Not
only I but also all the churches of the Gentiles
give thanks to them.
5 Greet also the church in their house. Greet
my beloved Epaenetus, who is the firstfruits of
Asia for Christ.
6 Greet Mary, who has worked hard for you.
7 Greet Andronicus and Junia, my relatives
and fellow prisoners, who are notable among
the apostles and were in Christ before me.
8 Greet Ampliatus, my beloved in the Lord.
9 Greet Urbanus, our fellow worker in Christ,
and my beloved Stachys.
10 Greet Apelles, approved in Christ. Greet
those of Aristobulus's household.
11 Greet Herodion, my relative. Greet those of
Narcissus's household who are in the Lord.

12 Greet Tryphaena and Tryphosa, who work
hard in the Lord. Greet the beloved Persis, who
has worked very hard in the Lord.
13 Greet Rufus, chosen in the Lord, and his
mother, who has been a mother to me too.
14 Greet Asyncritus, Phlegon, Hermes,
Patrobas, Hermas, and the brothers with them.
15 Greet Philologus and Julia, Nereus and his
sister, Olympas, and all the saints with them.
16 Greet one another with a holy kiss. All the
churches of Christ greet you.

17 Now I urge you, brothers, to watch those
who cause divisions and stumbling blocks
contrary to the teaching you learned, and turn
away from them.
18 For such people do not serve our Lord
Christ, but their own belly, and by smooth talk
and flattery they deceive the hearts of the
unsuspecting.
19 For news of your obedience has reached
everyone, so I rejoice over you. But I want you
to be wise in what is good and innocent in what
is evil.
20 The God of peace will soon crush Satan
under your feet. The grace of our Lord Jesus
Christ be with you.

21 Timothy, my fellow worker, greets you, as do
Lucius, Jason, and Sosipater, my relatives.
22 I, Tertius, who wrote this letter, greet you in
the Lord.
23 Gaius, who hosts me and the whole church,
greets you. Erastus, the city administrator, 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 strengthen
you according to my gospel and the
proclamation of Jesus Christ, according to the
revelation of the mystery kept silent for long
ages,]
26 [but now revealed and made known
through the prophetic Scriptures, by the
command of the eternal God, to all the nations
for the obedience of faith,]
27 [to the only wise God, through Jesus Christ,
be the glory forever and ever. Amen.]

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