

Romans

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the
gospel of God which he promised beforehand through his prophets in the
holy scriptures, the gospel concerning his Son, who was descended from
David according to the flesh and designated Son of God in power according
5 to the Spirit of holiness by his resurrection from the dead, Jesus Christ our
Lord, through whom we have received grace and apostleship to bring about
the obedience of faith for the sake of his name among all the nations,
including yourselves who are called to belong to Jesus Christ; To all God's
beloved in Rome, who are called to be saints: Grace to you and peace from
10 God our Father and the Lord Jesus Christ. First, I thank my God through
Jesus Christ for all of you, because your faith is proclaimed in all the world.
For God is my witness, whom I serve with my spirit in the gospel of his
Son, that without ceasing I mention you always in my prayers, asking that
somehow by God's will I may now at last succeed in coming to you. For I
15 long to see you, that I may impart to you some spiritual gift to strengthen
you, that is, that we may be mutually encouraged by each other's faith, both
yours and mine. I want you to know, brethren, that I have often intended to
come to you (but thus far have been prevented), in order that I may reap
some harvest among you as well as among the rest of the Gentiles. I am
20 under obligation both to Greeks and to barbarians, both to the wise and to

the foolish: so I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live." For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen. For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up

natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper

5 conduct. They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who do such things deserve to die, they not only do

10 them but approve those who practice them. Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things. We know that the judgment of God rightly falls upon those who do such things. Do you suppose, O man, that when you judge those

15 who do such things and yet do them yourself, you will escape the judgment of God? Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance? But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be

20 revealed. For he will render to every man according to his works: to those

who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first
5 and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. 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. For it is not the hearers of the law who are righteous before God, but the doers of the law
10 who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel,
15 God judges the secrets of men by Christ Jesus. But if you call yourself a Jew and rely upon the law and boast of your relation to God and know his will and approve what is excellent, because you are instructed in the law, and if you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in
20 the law the embodiment of knowledge and truth-- you then who teach others,

will you not teach yourself? While you preach against stealing, do you steal?

You who say that one must not commit adultery, do you commit adultery?

You who abhor idols, do you rob temples? You who boast in the law, do you dishonor God by breaking the law? For, as it is written, "The name of

5 God is blasphemed among the Gentiles because of you." Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?

Then those who are physically uncircumcised but keep the law will condemn

10 you who have the written code and circumcision but break the law. For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God. Then what advantage has the Jew? Or what is

15 the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every man be false, as it is written, "That thou mayest be justified in thy words, and prevail when thou art judged." But if our wickedness serves

20 to show the justice of God, what shall we say? That God is unjust to inflict

wrath on us? (I speak in a human way.) By no means! For then how could
God judge the world? But if through my falsehood God's truthfulness
abounds to his glory, why am I still being condemned as a sinner? And why
not do evil that good may come? --as some people slanderously charge us
5 with saying. Their condemnation is just. What then? Are we Jews any better
off? No, not at all; for I have already charged that all men, both Jews and
Greeks, are under the power of sin, as it is written: "None is righteous, no,
not one; no one understands, no one seeks for God. All have turned aside,
together they have gone wrong; no one does good, not even one." "Their
10 throat is an open grave, they use their tongues to deceive." "The venom of
asps is under their lips." "Their mouth is full of curses and bitterness."
"Their feet are swift to shed blood, in their paths are ruin and misery, and
the way of peace they do not know." "There is no fear of God before their
eyes." Now we know that whatever the law says it speaks to those who are
15 under the law, so that every mouth may be stopped, and the whole world
may be held accountable to God. For no human being will be justified in his
sight by works of the law, since through the law comes knowledge of sin.
But now the righteousness of God has been manifested apart from law,
although the law and the prophets bear witness to it, the righteousness of
20 God through faith in Jesus Christ for all who believe. For there is no

distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine

5 forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus. Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. For we hold that a man is justified by faith apart from works of law. Or is God

10 the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

What then shall we say about Abraham, our forefather according to the

15 flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, his wages are not reckoned as a gift but as his due. And to one who does not work but trusts him who justifies the ungodly, his faith is

20 reckoned as righteousness. So also David pronounces a blessing upon the

man to whom God reckons righteousness apart from works: "Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not reckon his sin." Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised? We

5 say that faith was reckoned to Abraham as righteousness. How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received circumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe

10 without being circumcised and who thus have righteousness reckoned to them, and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised. The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through

15 the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants--not only to the adherents of the law but also to those who

20 share the faith of Abraham, for he is the father of us all, as it is written, "I

have made you the father of many nations" --in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations; as he had been told, "So shall your

5 descendants be." He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what

10 he had promised. That is why his faith was "reckoned to him as righteousness." But the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification. Therefore, since we are justified by

15 faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us,

20 because God's love has been poured into our hearts through the Holy Spirit

which has been given to us. While we were still weak, at the right time
Christ died for the ungodly. Why, one will hardly die for a righteous man--
though perhaps for a good man one will dare even to die. But God shows
his love for us in that while we were yet sinners Christ died for us. Since,
5 therefore, we are now justified by his blood, much more shall we be saved
by him from the wrath of God. For if while we were enemies we were
reconciled to God by the death of his Son, much more, now that we are
reconciled, shall we be saved by his life. Not only so, but we also rejoice in
God through our Lord Jesus Christ, through whom we have now received our
10 reconciliation. Therefore as sin came into the world through one man and
death through sin, and so death spread to all men because all men sinned--
sin indeed was in the world before the law was given, but sin is not counted
where there is no law. Yet death reigned from Adam to Moses, even over
those whose sins were not like the transgression of Adam, who was a type
15 of the one who was to come. But the free gift is not like the trespass. For
if many died through one man's trespass, much more have the grace of God
and the free gift in the grace of that one man Jesus Christ abounded for
many. And the free gift is not like the effect of that one man's sin. For the
judgment following one trespass brought condemnation, but the free gift
20 following many trespasses brings justification. If, because of one man's

trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. Law came in, to increase the trespass; but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord. What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die

again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do

5 not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Are we to sin because we are not under law but under grace? By no means!

10 Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been

15 set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did

20 you get from the things of which you are now ashamed? The end of those

things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Do you not know, brethren--for I am speaking

5 to those who know the law--that the law is binding on a person only during his life? Thus a married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free

10 from that law, and if she marries another man she is not an adulteress. Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members

15 to bear fruit for death. But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit. What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not

20 said, "You shall not covet." But sin, finding opportunity in the

commandment, wrought in me all kinds of covetousness. Apart from the law
sin lies dead. I was once alive apart from the law, but when the
commandment came, sin revived and I died; the very commandment which
promised life proved to be death to me. For sin, finding opportunity in the
5 commandment, deceived me and by it killed me. So the law is holy, and the
commandment is holy and just and good. Did that which is good, then, bring
death to me? By no means! It was sin, working death in me through what is
good, in order that sin might be shown to be sin, and through the
commandment might become sinful beyond measure. We know that the law
10 is spiritual; but I am carnal, sold under sin. I do not understand my own
actions. For I do not do what I want, but I do the very thing I hate. Now if
I do what I do not want, I agree that the law is good. So then it is no
longer I that do it, but sin which dwells within me. For I know that nothing
good dwells within me, that is, in my flesh. I can will what is right, but I
15 cannot do it. For I do not do the good I want, but the evil I do not want is
what I do. Now if I do what I do not want, it is no longer I that do it, but
sin which dwells within me. So I find it to be a law that when I want to
do right, evil lies close at hand. For I delight in the law of God, in my
inmost self, but I see in my members another law at war with the law of
20 my mind and making me captive to the law of sin which dwells in my

members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin. There is therefore now no condemnation for those who are in

5 Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to

10 the flesh but according to the Spirit. 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 set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to

15 God's law, indeed it cannot; and those who are in the flesh cannot please God. But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of

20 him who raised Jesus from the dead dwells in you, he who raised Christ

Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to the flesh-- 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

5 you will live. For all who are led by the Spirit of God are sons of God.

For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ,

10 provided we suffer with him in order that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who

15 subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our

20 bodies. For in this hope we were saved. Now hope that is seen is not hope.

For who hopes for what he sees? But if we hope for what we do not see,
we wait for it with patience. Likewise the Spirit helps us in our weakness;
for we do not know how to pray as we ought, but the Spirit himself
intercedes for us with sighs too deep for words. And he who searches the
5 hearts of men knows what is the mind of the Spirit, because the Spirit
intercedes for the saints according to the will of God. We know that in
everything God works for good with those who love him, who are called
according to his purpose. For those whom he foreknew he also predestined to
be conformed to the image of his Son, in order that he might be the first-
10 born among many brethren. And those whom he predestined he also called;
and those whom he called he also justified; and those whom he justified he
also glorified. What then shall we say to this? If God is for us, who is
against us? He who did not spare his own Son but gave him up for us all,
will he not also give us all things with him? Who shall bring any charge
15 against God's elect? It is God who justifies; who is to condemn? Is it Christ
Jesus, who died, yes, who was raised from the dead, who is at the right
hand of God, who indeed intercedes for us? Who shall separate us from the
love of Christ? Shall tribulation, or distress, or persecution, or famine, or
nakedness, or peril, or sword? As it is written, "For thy sake we are being
20 killed all the day long; we are regarded as sheep to be slaughtered." No, in

all these things we are more than conquerors through him who loved us. For
I am sure that neither death, nor life, nor angels, nor principalities, nor
things present, nor things to come, nor powers, nor height, nor depth, nor
anything else in all creation, will be able to separate us from the love of
5 God in Christ Jesus our Lord. I am speaking the truth in Christ, I am not
lying; my conscience bears me witness in the Holy Spirit, that I have great
sorrow and unceasing anguish in my heart. For I could wish that I myself
were accursed and cut off from Christ for the sake of my brethren, my
kinsmen by race. They are Israelites, and to them belong the sonship, the
10 glory, the covenants, the giving of the law, the worship, and the promises; to
them belong the patriarchs, and of their race, according to the flesh, is the
Christ. God who is over all be blessed for ever. Amen. But it is not as
though the word of God had failed. For not all who are descended from
Israel belong to Israel, and not all are children of Abraham because they are
15 his descendants; but "Through Isaac shall your descendants be named." This
means that it is not the children of the flesh who are the children of God,
but the children of the promise are reckoned as descendants. For this is what
the promise said, "About this time I will return and Sarah shall have a son."
And not only so, but also when Rebecca had conceived children by one
20 man, our forefather Isaac, though they were not yet born and had done

nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, she was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated." What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So it depends not upon man's will or exertion, but upon God's mercy. For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills. You will say to me then, "Why does he still find fault? For who can resist his will?" But who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?" Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory, even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hose'a, "Those who were not my people I

will call 'my people,' and her who was not beloved I will call 'my beloved.'"

"And in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'" And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea,

5 only a remnant of them will be saved; for the Lord will execute his sentence upon the earth with rigor and dispatch." And as Isaiah predicted, "If the Lord of hosts had not left us children, we would have fared like Sodom and been made like Gomor'rah." What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, righteousness through faith; but

10 that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law. Why? Because they did not pursue it through faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, "Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who

15 believes in him will not be put to shame." Brethren, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law,

20 that every one who has faith may be justified. Moses writes that the man

who practices the righteousness which is based on the law shall live by it.

But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But

5 what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved. The scripture says,

10 "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. For, "every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him

15 of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from what is heard, and what is heard

20 comes by the preaching of Christ. But I ask, have they not heard? Indeed

they have; for "Their voice has gone out to all the earth, and their words to the ends of the world." Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." Then Isaiah is so bold as to say, "I have
5 been found by those who did not seek me; I have shown myself to those who did not ask for me." But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people." I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his
10 people whom he foreknew. Do you not know what the scripture says of Eli'jah, how he pleads with God against Israel? "Lord, they have killed thy prophets, they have demolished thy altars, and I alone am left, and they seek my life." But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Ba'al." So too at the present
15 time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened, as it is written, "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very
20 day." And David says, "Let their table become a snare and a trap, a pitfall

and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs for ever." So I ask, have they stumbled so as to fall? By no means! But through their trespass salvation has come to the Gentiles, so as to make Israel jealous. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches. But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in

his kindness; otherwise you too will be cut off. And even the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again. For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how

5 much more will these natural branches be grafted back into their own olive tree. Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved; as it is written, "The Deliverer will come from Zion, he will banish ungodliness from

10 Jacob"; "and this will be my covenant with them when I take away their sins." As regards the gospel they are enemies of God, for your sake; but as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable. Just as you were once disobedient to God but now have received mercy because of their disobedience, so they

15 have now been disobedient in order that by the mercy shown to you they also may receive mercy. For God has consigned all men to disobedience, that he may have mercy upon all. O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his

20 counselor?" "Or who has given a gift to him that he might be repaid?" For

from him and through him and to him are all things. To him be glory for
ever. Amen. I appeal to you therefore, brethren, by the mercies of God, to
present your bodies as a living sacrifice, holy and acceptable to God, which
is your spiritual worship. Do not be conformed to this world but be
5 transformed by the renewal of your mind, that you may prove what is the
will of God, what is good and acceptable and perfect. For by the grace
given to me I bid every one among you not to think of himself more highly
than he ought to think, but to think with sober judgment, each according to
the measure of faith which God has assigned him. For as in one body we
10 have many members, and all the members do not have the same function, so
we, though many, are one body in Christ, and individually members one of
another. Having gifts that differ according to the grace given to us, let us
use them: if prophecy, in proportion to our faith; if service, in our serving;
he who teaches, in his teaching; he who exhorts, in his exhortation; he who
15 contributes, in liberality; he who gives aid, with zeal; he who does acts of
mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to
what is good; love one another with brotherly affection; outdo one another in
showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord.
Rejoice in your hope, be patient in tribulation, be constant in prayer.
20 Contribute to the needs of the saints, practice hospitality. Bless those who

persecute you; bless and do not curse them. Rejoice with those who rejoice,
weep with those who weep. Live in harmony with one another; do not be
haughty, but associate with the lowly; never be conceited. Repay no one evil
for evil, but take thought for what is noble in the sight of all. If possible, so
5 far as it depends upon you, live peaceably with all. Beloved, never avenge
yourselves, but leave it to the wrath of God; for it is written, "Vengeance is
mine, I will repay, says the Lord." No, "if your enemy is hungry, feed him;
if he is thirsty, give him drink; for by so doing you will heap burning coals
upon his head." Do not be overcome by evil, but overcome evil with good.
10 Let every person be subject to the governing authorities. For there is no
authority except from God, and those that exist have been instituted by God.
Therefore he who resists the authorities resists what God has appointed, and
those who resist will incur judgment. For rulers are not a terror to good
conduct, but to bad. Would you have no fear of him who is in authority?
15 Then do what is good, and you will receive his approval, for he is God's
servant for your good. But if you do wrong, be afraid, for he does not bear
the sword in vain; he is the servant of God to execute his wrath on the
wrongdoer. Therefore one must be subject, not only to avoid God's wrath but
also for the sake of conscience. For the same reason you also pay taxes, for
20 the authorities are ministers of God, attending to this very thing. Pay all of

them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law. Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for

the Master is able to make him stand. One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he
5 gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God. None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead
10 and of the living. Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God; for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So each of us shall give account of himself to God. Then let us no more pass judgment on one
15 another, but rather decide never to put a stumbling block or hindrance in the way of a brother. I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean. If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died.
20 So do not let your good be spoken of as evil. For the kingdom of God is

not food and drink but righteousness and peace and joy in the Holy Spirit;
he who thus serves Christ is acceptable to God and approved by men. Let us
then pursue what makes for peace and for mutual upbuilding. Do not, for the
sake of food, destroy the work of God. Everything is indeed clean, but it is
5 wrong for any one to make others fall by what he eats; it is right not to eat
meat or drink wine or do anything that makes your brother stumble. The
faith that you have, keep between yourself and God; happy is he who has no
reason to judge himself for what he approves. But he who has doubts is
condemned, if he eats, because he does not act from faith; for whatever does
10 not proceed from faith is sin. We who are strong ought to bear with the
failings of the weak, and not to please ourselves; let each of us please his
neighbor for his good, to edify him. For Christ did not please himself; but,
as it is written, "The reproaches of those who reproached thee fell on me."
For whatever was written in former days was written for our instruction, that
15 by steadfastness and by the encouragement of the scriptures we might have
hope. May the God of steadfastness and encouragement grant you to live in
such harmony with one another, in accord with Christ Jesus, that together
you may with one voice glorify the God and Father of our Lord Jesus
Christ. Welcome one another, therefore, as Christ has welcomed you, for the
20 glory of God. For I tell you that Christ became a servant to the circumcised

to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy.

As it is written, "Therefore I will praise thee among the Gentiles, and sing to thy name"; and again it is said, "Rejoice, O Gentiles, with his people";

5 and again, "Praise the Lord, all Gentiles, and let all the peoples praise him"; and further Isaiah says, "The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope." May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. I myself am satisfied about you, my brethren, that

10 you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. But on some points I have written to you very boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy

15 Spirit. In Christ Jesus, then, I have reason to be proud of my work for God. For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyr'icum I have fully preached the gospel of

20 Christ, thus making it my ambition to preach the gospel, not where Christ

has already been named, lest I build on another man's foundation, but as it is written, "They shall see who have never been told of him, and they shall understand who have never heard of him." This is the reason why I have so often been hindered from coming to you. But now, since I no longer have

5 any room for work in these regions, and since I have longed for many years to come to you, I hope to see you in passing as I go to Spain, and to be sped on my journey there by you, once I have enjoyed your company for a little. At present, however, I am going to Jerusalem with aid for the saints. For Macedo'nia and Acha'ia have been pleased to make some contribution for

10 the poor among the saints at Jerusalem; they were pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. When therefore I have completed this, and have delivered to them what has been raised, I shall go on by way of you to Spain; and I know

15 that when I come to you I shall come in the fulness of the blessing of Christ. I appeal to you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, so that by God's will I

20 may come to you with joy and be refreshed in your company. The God of

peace be with you all. Amen. I commend to you our sister Phoebe, a
deaconess of the church at Cen'chre-ae, that you may receive her in the Lord
as befits the saints, and help her in whatever she may require from you, for
she has been a helper of many and of myself as well. Greet Prisca and
5 Aq'uila, my fellow workers in Christ Jesus, who risked their necks for my
life, to whom not only I but also all the churches of the Gentiles give
thanks; greet also the church in their house. Greet my beloved Epae'netus,
who was the first convert in Asia for Christ. Greet Mary, who has worked
hard among you. Greet Androni'cus and Ju'nias, my kinsmen and my fellow
10 prisoners; they are men of note among the apostles, and they were in Christ
before me. Greet Amplia'tus, my beloved in the Lord. Greet Urba'nus, our
fellow worker in Christ, and my beloved Stachys. Greet Apel'les, who is
approved in Christ. Greet those who belong to the family of Aristobu'lus.
Greet my kinsman Hero'dion. Greet those in the Lord who belong to the
15 family of Narcis'sus. Greet those workers in the Lord, Tryphae'na and
Trypho'sa. Greet the beloved Persis, who has worked hard in the Lord. Greet
Rufus, eminent in the Lord, also his mother and mine. Greet Asyn'critus,
Phlegon, Hermes, Pat'robas, Hermas, and the brethren who are with them.
Greet Philol'ogus, Julia, Nereus and his sister, and Olym'pas, and all the
20 saints who are with them. Greet one another with a holy kiss. All the

churches of Christ greet you. I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive

5 the hearts of the simple-minded. For while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good and guileless as to what is evil; then the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosip'ater, my

10 kinsmen. I Tertius, the writer of this letter, greet you in the Lord. Ga'ius, who is host to me and to the whole church, greets you. Eras'tus, the city treasurer, and our brother Quartus, greet you. Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long

15 ages but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about the obedience of faith-- to the only wise God be glory for evermore through Jesus Christ! Amen. *

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