**The Epistle of Paul to the Romans**

**Romans Chapter 1**

OPENING GREETING (1:1-17)  
Salutation

1Paul, a servant of Jesus Christ,[[1]](#footnote-11124) called to be an apostle, appointed for the good news of God, 2which he promised beforehand through his prophets in the holy scriptures 3concerning his Son, who was born from the seed of David according to the flesh, 4*and* who was appointed[[2]](#footnote-12831) as the Son-of-God-with-power by *his* resurrection from among the dead according to the Spirit of Holiness—Jesus Christ our Lord— 5through whom we have received grace and apostleship in order to bring about obedience *that is* based on trust among all the nations for the sake of his name, 6which includes you, who are also called to belong to Jesus Christ.

7To all who are in Rome, loved by God *and* called *to be* holy ones: Grace to you and peace from God our Father and the Lord Jesus Christ.

Prayer and Paul’s Desire to Visit Rome

8First, I thank my God through Jesus Christ for you all because your trust is being talked about throughout the whole world. 9For God is my witness, whom I serve with *all* my spirit *in spreading* the good news of his Son, that I constantly remember you 10in my prayers, always praying earnestly that somehow by the will of God I will now at last succeed in coming to you. 11For I long to see you so that I can impart to you some spiritual gift to strengthen you, 12in other words, so that *while I am* with you, we can be mutually encouraged by each other’s trust, both yours and mine.”

13Now, brothers and sisters, I do not want you to be ignorant *of the fact* that I often planned to come to you (but thus far have been prevented), so that I would have some fruit among you also, just as *I have had* among the rest of the Gentiles. 14I have an obligation to both Greeks and non-Greeks, to both the wise and the foolish. 15So, as for me, I am eager to proclaim the good news to you also who are in Rome.

The Good News: Righteousness Revealed

16For I am not ashamed of the good news, because it is the power of God that brings salvation to everyone who believes, to the Jew first, and also to the Greek. 17For in it a righteousness from God is being revealed from trust to trust,[[3]](#footnote-28396) as it is written: But the righteous person will live by trust.[[4]](#footnote-28400)

THE UNIVERSAL REIGN OF SIN (1:18-3:20)  
Condemnation of the Gentiles

18For the wrath of God is being revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness, 19because what can be known about God is visible to them, for God has made it visible to them. 20For since the creation of the world his invisible attributes—his eternal power and divine nature—are clearly seen, because they are understood through what *he has* made, so they are without excuse. 21For although they knew God, they did not glorify him as God or give thanks *to him*, but their thoughts became worthless, and their hearts, which lacked understanding, became darkened. 22While claiming to be wise, they became fools, 23and exchanged the glory of the incorruptible God for an image resembling corruptible humans and birds and four-footed animals and reptiles.

24Therefore, God gave them over in the lusts of their hearts to impurity with the result that they dishonored their bodies with each other. 25They exchanged the truth of God for a lie and showed devotion to and served created things rather than the Creator, who is blessed forever. Amen.

26For this reason God gave them over to dishonorable passions. For their females exchanged natural sexual relations for ones that are against nature, 27and in the same way the males also abandoned natural sexual relations with females and burned with intense desire for one another, males committing shameful acts with *other* males, and receiving in themselves the due penalty of their error. 28And since they did not regard God worthy to know, God gave them over to a worthless mind to do things that should never be done. 29They are filled with all unrighteousness, evil, greed, wickedness, full of envy, murder, strife, deceit, malice, gossips, 30slanderers, haters of God, insolent,[[5]](#footnote-27902) arrogant, boastful, inventors of evil, disobedient to parents, 31without understanding, covenant-breakers, without natural affection, unmerciful. 32Although they know God’s righteous requirement that those who practice such things are worthy of death, they not only do the same, but also approve of those who practice *them*.

**Romans Chapter 2**

The Unrighteousness of the Jews

1Therefore you have no excuse, O you, every one of you who judges, for in whatever *things* you judge others, you condemn yourself, because you who judge are practicing the same things. 2Now we know that God’s judgment against those who practice such things is according to the truth. 3Now do you suppose, O you who judge those who practice such things and yet do the same, that you will escape God’s judgment? 4Or do you show contempt for the riches of his kindness and restraint and patience, not knowing that God’s kindness is *intended* to lead you to repentance? 5But corresponding to your stubborn and unrepentant heart, you are storing up wrath for yourself on the day of wrath, when God’s righteous judgment is revealed, 6who will repay each person according to his works:[[6]](#footnote-15760) 7life in the age *to come* to those who by perseverance in doing good seek for glory and honor and incorruptibility; 8but wrath and fury to those who are selfishly ambitious and do not obey the truth but obey unrighteousness. 9Affliction and distress will come upon every human soul who does what is evil, *this applies* to the Jew first and also to the Greek, 10but glory and honor and peace *will come* upon everyone who does what is good, *this applies* to the Jew first and also to the Greek, 11for there is no favoritism with God.

12For all those who have sinned apart from the law will also perish apart from the law, and all those who have sinned under the law will be judged by the law, 13for it is not the hearers of the law who are righteous before God, but those who do the law will be declared righteous— 14for whenever Gentiles who do not have the law do by nature the things required by the law, they are a law to themselves even though they do not have the law, 15*since* they demonstrate that the work[[7]](#footnote-17046) of the law is written on their hearts, their conscience also bearing witness, while their conflicting thoughts either accuse or else excuse them— 16on the day when God, through Jesus Christ,[[8]](#footnote-24571) will judge what people have kept secret, just as *I proclaim in* my good news.

The Law and God’s Judgment

17But if you call yourself a Jew, and rely on the law, and boast in God, 18and know his will, and determine what is best because you are being instructed by the law, 19and *if you* are convinced that you yourself are a guide for the blind, a light to those who are in darkness, 20an instructor of the senseless, a teacher of the *spiritually* immature, because you have in the law the embodiment of knowledge and truth…. 21Therefore, you who teach others, do you not teach yourself? You who preach not to steal, do you steal? 22You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23You who boast in the law dishonor God by transgressing the law. 24For as it is written: the name of God is blasphemed among the Gentiles because of you.[[9]](#footnote-21682)

25For indeed, circumcision benefits *you* if you keep the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. 26So, if an uncircumcised *man* keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? 27And the one who is physically uncircumcised but who accomplishes *the requirements of* the law will judge you who in spite of having the written *law* and circumcision are a transgressor of the law. 28For a person is not a *true* Jew *who is one* outwardly, nor is *true* circumcision outwardly in the flesh. 29On the contrary, a person is a *true* Jew *who is one* inwardly, and *true* circumcision is of the heart by the spirit, not by the written *law*. This person’s praise is not from people but from God.

**Romans Chapter 3**

The Law and God’s Judgment (cont.)

1Then what advantage does the Jew have, or what is the benefit of circumcision? 2Much in every way. First of all, because they were entrusted with the words of God. 3What then? If some did not believe, will their unbelief nullify God’s faithfulness? 4Absolutely not! Let God be true, even though every person is a liar, as it is written: so that you will be declared righteous in your words and will prevail when you are judged.[[10]](#footnote-30397)

5But if our unrighteousness serves to show the righteousness of God, what are we to say? Is God unrighteous when he inflicts *his* wrath? (I am speaking from a human perspective.) 6Absolutely not! For otherwise, how will God judge the world? 7But if by my lie the truth of God is amplified to his glory, why am I also still being judged as a sinner? 8And *why* not *say*, just as some slanderously claim that we say, “Let’s do evil so that good will come”? Their condemnation is deserved.

The Whole World Guilty of Sin

9What then? Are we *Jews* any better off? Certainly not! For we have already brought the charge that both Jews and Greeks are all under *the power of* sin, 10as it is written: There is no one righteous, not even one. 11There is no one who understands, there is no one who seeks God. 12They have all turned away; together they have become worthless. There is no one who shows kindness; there is not even one.[[11]](#footnote-28369) 13Their throat is an open tomb. They deceive with their tongues.[[12]](#footnote-22356) The venom of asps is under their lips.[[13]](#footnote-29214) 14Their mouth is full of cursing and bitterness.[[14]](#footnote-27201) 15Their feet are swift to shed blood. 16Ruin and misery are in their paths, 17and the path of peace they have not known.[[15]](#footnote-12520) 18There is no fear of God before their eyes.[[16]](#footnote-23534)

19Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth is silenced and the whole world is held accountable to God, 20because by the works of the law no flesh will be declared righteous in his sight, for through the law comes the knowledge of sin.

JUSTIFICATION AND THE RIGHTEOUSNESS OF GOD (3:21-5:21)  
God’s Righteousness Revealed and the Law of Trust

21But now a righteousness from God has been revealed apart from the law, although the Law and the Prophets testify to it, 22namely, the righteousness from God that comes through trust in Jesus Christ[[17]](#footnote-30750) to all those who believe, since there is no distinction *between Jews and Gentiles*, 23because all have sinned and fall short of the glory of God. 24*But* *they* are declared righteous freely by his grace through the redemption that is *accomplished* by Christ Jesus,[[18]](#footnote-28697) 25whom God set forth as an atoning sacrifice through trust in his blood. *God did this* to demonstrate his righteousness, because in God’s restraint he passed over the sins previously committed, 26*planning* to demonstrate his righteousness at the present time, so that he can be righteous and declare righteous the one who trusts in Jesus.

27Where, then, is *there room for* boasting? It is excluded. By what kind of law? *By one* of works? No, but by a law of trust. 28For we maintain that a person is declared righteous by trust apart from works of the law. 29Or is God *the God* of Jews only? Is he not *the God* of Gentiles also? Yes, of Gentiles also, 30since *there is only* one God, who will declare righteous the Circumcised by trust and the Uncircumcised through the *same* trust. 31Do we then nullify the law through trust? Absolutely not! On the contrary, we uphold the law.

**Romans Chapter 4**

God’s Faithfulness to the Covenant

1What, then, are we to say? Have we found Abraham to be our forefather according to the flesh?[[19]](#footnote-19242) 2For if Abraham was declared righteous by works, he has something to boast about, but not before God. 3For what does the Scripture say? And Abraham believed God, and it was credited to him as righteousness.[[20]](#footnote-18159) 4Now to one who works, his payment is not credited *to him* as a gift, but as something owed. 5But to the one who does not work, but believes in him who declares the ungodly person righteous, his trust is credited *to him* as righteousness. 6So also David speaks of the blessing on the one to whom God credits righteousness apart from works, 7*saying,* Blessed are those whose lawless acts have been forgiven, and whose sins have been covered. 8Blessed is the person whose sin the Lord will absolutely not count *against him*.[[21]](#footnote-16339)

9Is this blessing then for the Circumcised *only*, or for the Uncircumcised also? For we say, “Trust was credited to Abraham as righteousness.” 10So under what circumstances was it credited? When he was circumcised, or uncircumcised? It was not *when he was* circumcised, but uncircumcised. 11And he received the sign of circumcision *as* a seal of the righteousness that he had by trust while *still* uncircumcised, so that he would become the father of all those who believe but are not circumcised, so that righteousness would be credited to them also, 12and *so that he would become* the father of those who are circumcised, who are not only circumcised but who are also following in the footsteps of the trust of our father Abraham, which he had while *still* uncircumcised.

13For the promise to Abraham and to his seed that he would inherit the world did not come through the law, but through the righteousness that comes by trust. 14For if they become heirs by the law, trust has been made void, and the promise has been nullified. 15For the law produces wrath, but where there is no law, there is no transgression. 16That is why *righteousness* is by trust, so that it is based on grace, so that the promise is valid for all his seed, not only to those who are under the law, but also to those who share the trust of Abraham, who is the father of us all, 17as it is written: I have made you a father of many nations.[[22]](#footnote-20546) *He is our father* in the sight of the God in whom he believed, the one who gives life to the dead and calls into existence things that do not exist.

18*Abraham*, without *any reason for* hope, believed in the hope *of God’s promise*, so that he became a father of many nations, according to what had been spoken: So will your seed be.[[23]](#footnote-10116) 19And he did not become weak in his trust *even though* he considered his own body as already dead (because he was about 100 years old), and the deadness of Sarah’s womb, 20yet, in *looking toward* the promise of God, he did not doubt in unbelief, but he grew strong in his trust, giving glory to God, 21because he was fully convinced that what he had promised, he was also able to do. 22And therefore, it was credited to him as righteousness.[[24]](#footnote-23192)

23Now *the words*, “it was credited to him,”[[25]](#footnote-10791) were not written for his sake alone, 24but for our sake also, *since* it will be credited *as righteousness* to us who believe in him who raised Jesus our Lord from among the dead, 25who was handed over for our transgressions and was raised for our righteousness.

**Romans Chapter 5**

Justification Through Peace, Hope, and Reconciliation

1Therefore, since we have been declared righteous by trust, we have peace with God through our Lord Jesus Christ,[[26]](#footnote-15608) 2through whom we have also obtained access by trust[[27]](#footnote-21577) into this grace in which we stand, and *so* we boast in the hope of the glory of God. 3And not only that, but we also boast in our hardships, knowing that hardship produces endurance; 4and endurance, character; and character, hope; 5and hope does not disappoint *us*, because the love of God has been poured out into our hearts through the holy spirit that was given to us.

6For while we were still helpless, at the proper time Christ died in place of[[28]](#footnote-12896) the ungodly. 7For rarely will someone die in place of a righteous person; though in place of a good person perhaps someone would even be brave enough to die. 8But God demonstrates his own love toward us in that while we were still sinners, Christ died in our place.[[29]](#footnote-21834) 9Therefore, since we have now been declared righteous by his blood, *we* *can be* much more *certain* *that* we will be saved from the wrath through him. 10For if, while we were enemies, we were reconciled to God through the death of his Son, *we can be* much more *certain that*, since we have been reconciled, we will be saved by his life. 11And not only that, but we also continue to boast in God through our Lord Jesus Christ, through whom we have now received *this* reconciliation.

Death in Adam, But Life in Christ

12*And it is needed* for this reason; just as through one man sin entered the world and death through sin, and so death spread to all humankind for all sinned— 13for sin was in the world before the law, but sin is not charged to one’s account when there is no law. 14Nevertheless, death reigned from Adam to Moses, even over those who did not sin in a similar way to the transgression of Adam, who is a type of the Coming One. 15But the *free* gift is not like the transgression. For if many died through the transgression of one *man*, *we can be* much more *certain* *that* the grace of God and the gift *that came* by the grace of the one man, Jesus Christ, overflowed to the many. 16And the gift is not like *what came* through the one who sinned. For on the one hand, judgment came from one *transgression* resulting in condemnation, but on the other hand, the *free* gift came after[[30]](#footnote-29379) many transgressions resulting in righteousness. 17For if by the transgression of the one *man*, death reigned through that one *man*, *we can be* much more *certain that* those who receive the overflow of grace and the gift of righteousness will reign in life through the one *man*—Jesus Christ.

18So then, just as through one transgression the result was condemnation for all people, so also through one righteous act the result was righteousness that brings life for all people. 19For just as through the one man’s disobedience the many were made sinners, so also through the obedience of the one *man* the many will be made righteous.

20Now, the law was brought in so that[[31]](#footnote-19174) the transgression would increase, but where sin increased, grace increased even more, 21so that, just as sin reigned by means of death, so also grace will reign through righteousness resulting in life in the age *to come* through Jesus Christ our Lord.

**Romans Chapter 6**

NEW LIFE IN CHRIST AND THE PROMISE OF GLORY (6:1-8:39)  
Dead to Sin, But Alive to God

1What, then, are we to say? Should we continue in sin so that grace will increase? 2Absolutely not! How can we who died to sin still live in it? 3Or do you not know that all of us who were baptized into *union with* Christ[[32]](#footnote-14146) Jesus were baptized into *union with* his death? 4Therefore, we were buried with him by baptism into *union with his* death, in order that just as Christ was raised from among the dead by the glory of the Father, so we also can walk in a new way of life.

5For if we have become united with *him* in a death like his, we will certainly also be *united with him* in a resurrection like his. 6For we know that our old self was crucified with *him* so that our body of sin would be rendered powerless, so that we would no longer be slaves to sin, 7because anyone who has died has been set free from sin. 8Now since we have died with Christ, we believe that we will also live with him, 9because we know that Christ, having been raised from among the dead, will never die *again*; death no longer has dominion over him. 10For *the death* that he died, he died once and for all with respect to *the power of* sin, but *the life* that he lives, he lives *in relation* to God. 11So you also must consider yourselves to be dead with respect to *the power of* sin, but in *union with* Christ Jesus, alive *in relation* to God.

12Therefore, do not let sin reign in your mortal body, so that you *then* obey its desires, 13and do not offer *any* parts of your *body* to sin as instruments of unrighteousness, but offer yourselves to God as those who are alive from among the dead, and *offer* the parts of your *body* to God as instruments of righteousness. 14For sin must not have dominion over you, because you are not under the law, but under grace.

From Slaves of Sin to Slaves of Righteousness

15What then? Should we sin because we are not under the law but under grace? Absolutely not! 16Do you not know that if you offer yourselves as obedient slaves, you are slaves of the one you obey, whether *slaves* of sin resulting in death or *slaves* of obedience resulting in righteousness? 17But thanks be to God that although you were *formerly* slaves of sin, you obeyed from the heart the pattern of teaching you were entrusted with, 18and *so* having been set free from sin, you became enslaved to righteousness. 19I am speaking in human terms because of the weakness of your flesh, for just as you *formerly* offered the parts of your body as slaves to impurity and to lawlessness, resulting in *more* lawlessness, so now offer the parts of your body as slaves to righteousness, resulting in holiness.

20For when you were slaves of sin, you were free from *obedience to* righteousness. 21So what fruit did you reap at that time from the things that you are now ashamed of? For the end of those things is death. 22But now that you have been set free from sin and have become slaves to God, the fruit you reap results in holiness, the end *of which* is life in the age *to come*. 23For the wages of sin is death, but in *union with* Christ Jesus our Lord, the free gift of God is life in the age *to come*.

**Romans Chapter 7**

Dead to the Law Through Christ

1Or do you not know, brothers and sisters (for I am speaking to those who know the law), that the law has dominion over a person for as long as he lives? 2For a woman who has a husband is bound by law to her husband as long as he is alive, but if her husband dies, she is released from that law in regard to her husband. 3So then, if she becomes another man’s *wife* while her husband is living, she will be called an adulteress. But if her husband dies, she is free from that law, and she is not an adulteress if she becomes another man’s *wife*.

4In the same way, my brothers and sisters, you also became dead in regard to the law through the body[[33]](#footnote-26329) of Christ,[[34]](#footnote-24676) so that you could belong to another—to him who was raised from among the dead. As a result, we are able to produce fruit for God. 5For when we were in the flesh, the sinful passions that were *aroused* through the law were at work in *every* part of our *body* to produce fruit for death. 6But now we have been released from the law (because we have died to that which we were bound) so that we can serve in the new way of the spirit and not in the old way of the written code.

The Law and Sin

7What, then, are we to say? Is the law sin? Absolutely not! On the contrary, I would not have known sin if it were not for the law. For indeed, I would not have known what it is to covet if the law had not said, Do not covet.[[35]](#footnote-27764) 8But sin, seizing an opportunity *that came* through the commandment, produced in me all kinds of coveting. For apart from the law sin is dead. 9And I was alive apart from the law once, but when the commandment came, sin came alive, 10and I died. And *so* I discovered that the commandment that *was meant to* result in life *actually* resulted in death. 11For sin, seizing an opportunity *that came* through the commandment, thoroughly deceived me, and through it, killed me. 12So then, the law is holy, and the commandment is holy and righteous and good.

13Therefore, did what is good, then, become *a cause of* death for me? Absolutely not! On the contrary, it was the sin that was producing death in me through what is good, with the result that *through the law* it was shown to be sin—that is, with the result that through the commandment sin became recognized as utterly sinful. 14For we know that the law is spiritual, but I am of the flesh, having been sold *into slavery* under *the power of* sin. 15For I do not understand my own actions, for I am not practicing what I *truly* want, but I am doing the very thing I hate. 16Now if I do what I *do* not *truly* want *to do*, I agree with the law, that it is good. 17So now I am no longer the one who is doing it, but it is the sin that lives in me. 18For I know that nothing good lives in me, that is, in my flesh. For the desire *to do what is* good is present in me, but the ability *to do it* is not. 19For I do not do the good that I *truly* want *to do*, but I practice the *very* evil that I do not want. 20Now if I do what I do not *truly* want *to do*, it is no longer I *myself* who acts *this way*, but it is the sin that lives in me.

21So I discover this law: although I want to do *what is* good, evil is present in me. 22For I delight in the law of God so far as my inner self is concerned, 23but I see a different law *at work* in the parts of my *body*, waging war against the law of my mind and taking me captive to the law of sin that is in the parts of my *body*. 24What a wretched man I am! Who will rescue me from this body of death? 25Thanks be to God through Jesus Christ our Lord!

So then, with my mind I myself am serving the law of God, but with my flesh *I am serving* the law of sin.

**Romans Chapter 8**

Life in the Spirit: Children and Heirs of God

1Therefore, there is now no condemnation for those who are in *union with* Christ[[36]](#footnote-25436) Jesus, 2because in Christ Jesus the law of the spirit of life has set you free from the law of sin and death. 3For what the Law was not able to do since it was weakened by the flesh, God *did when* he condemned sin in the flesh by sending his own Son in the likeness of sinful flesh and *as an offering* for sin, 4so that the righteous requirement of the law would be fulfilled in us, who do not walk according to the flesh but according to the spirit. 5For those who are living according to the flesh set their minds on the things of the flesh, but those *who are living* according to the spirit, *set their minds* *on* the things of the spirit. 6For the mind set on the flesh is death, but the mind set on the spirit is life and peace, 7because the mind set on the flesh is hostile toward God since it does not submit to the law of God; indeed, it cannot *do so*. 8Those who are in the flesh cannot please God.

9But you are not in the flesh but in the spirit, if in fact the spirit of God lives in you. But if anyone does not have the spirit of Christ, this person is not his. 10But, if Christ is in you, *although* the body is dead because of sin, the spirit is life because of righteousness. 11Moreover, if the spirit of him who raised Jesus from among the dead dwells in you, he who raised Christ from among the dead will also bring your mortal bodies to life through his spirit that dwells in you.

12So then, brothers and sisters, we do not have an obligation to the flesh,[[37]](#footnote-21163) *that is,* to live according to the flesh. 13For if you live according to the flesh, you will certainly die, but if by the spirit you put to death the practices of the body, you will live. 14For all who are led by the spirit of God are sons *and daughters* of God. 15For you did not receive a spirit of slavery *making you live* in fear again, but you received a spirit of adoption, by which we cry out, “Abba! Father!” 16The spirit itself bears witness to our spirit that we are children of God, 17and if children, then heirs—heirs of God and co-heirs with Christ—if in fact we suffer with him in order that we will also be glorified with him.

The Spirit and the Promise of Glory

18For I consider that the sufferings of this present time are not worthy *to be* compared with the glory that is going to be revealed to us. 19For creation waits with eager anticipation for the children[[38]](#footnote-18127) of God to be revealed, 20for the creation was subjected to frustration (not willingly, but because of the one who subjected it) in the hope 21that the creation itself will also be freed from its slavery to corruption *and delivered* into the glorious freedom of the children of God. 22For we know that the whole creation has been groaning together and suffering birth pains up to the present time. 23And not only *that*, but we ourselves also, who have the firstfruits of the spirit—we are also groaning within ourselves, eagerly waiting for *our* adoption, the redemption of our bodies. 24For in hope *of this* we were saved. But hope that is seen is not hope, because who hopes for what he *already* sees? 25But if we hope for what we do not *yet* see, *then* with endurance we eagerly wait *for it*.

26In the same way, the spirit also helps *us* with our weakness, because we do not know what we should pray for, but the spirit itself intercedes *for us* with groaning that cannot be expressed in words. 27And He who searches our hearts knows what is the mind of the spirit, because it makes intercession for the holy ones according to *the will of* God. 28Now we know that in all things God works for the good of those who love him—for those who are the called ones in accordance with *his* purpose— 29because those whom he foreknew, he also decided in advance *would be* conformed to the image of his Son, so that he would be the firstborn among many brothers and sisters, 30and those whom he decided in advance *would be conformed to the image of his Son*, he also called, and those whom he called, he also declared righteous, and those whom he declared righteous, he also glorified.

31What, then, are we to say in response to these things? If God is for us, who can be against us? 32Indeed, he who did not spare his own Son, but gave him up for us all, how will he not also freely give us everything *else* along with *giving us* him? 33Who can bring a charge against God’s chosen ones? God is the one who declares us righteous. 34Who is the one who condemns us? Christ Jesus is the one who died, but more than that, who was raised *from among the dead*, who is at the right hand of God, and who also is interceding for us. 35What can separate us from the love of Christ? Can affliction, or distress, or persecution, or hunger, or nakedness, or danger, or sword? 36As it is written, For your sake we are being put to death all day long, we are considered as sheep to be slaughtered.[[39]](#footnote-30589) 37No, in all these things we are more than conquerors through him who loved us. 38For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.

**Romans Chapter 9**

GOD’S FAITHFULNESS AND ISRAEL (9:1-11:36)  
God’s Faithfulness and His Choice of Israel

1I am speaking the truth in *connection with* Christ[[40]](#footnote-30831)—I am not lying; my conscience is testifying to me in *connection with* the holy spirit— 2that I have great sorrow and unceasing grief in my heart. 3Indeed, I could wish that I myself were accursed—*separated* from Christ—in place of my brothers and sisters, my kinsmen according to the flesh, 4who are Israelites. To them belong the adoption, and the glory, and the covenants, and the receiving of the law, and the *Temple* service *to God*, and the promises. 5To them belong the Fathers,[[41]](#footnote-21990) and from them, according to the flesh, is the Christ. (God, who is over all, be blessed forever. Amen.)

6But it is not as though the word of God has failed. For not all *who have descended* from Israel are *truly* Israel, 7nor are they all *truly* *his* children because they are Abraham’s seed; rather, through Isaac your seed will be called.[[42]](#footnote-18229) 8This means, it is not the children of *Abraham’s* flesh who are children of God; rather, the children according to *God’s* promise are counted as the seed. 9For this word *of God* contained a promise: About this time *next year* I will come, and Sarah will have a son.[[43]](#footnote-22112) 10And not only *her*, but Rebekah also, when she conceived *twins* by one *man*, our father Isaac— 11for though they were not yet born and had not made a practice of doing anything good or evil, so that God’s purpose according to *his* choice would stand, not because of works but because of him who calls— 12it was said to her, The older will serve the younger.[[44]](#footnote-24156) 13As it is written: Jacob I loved, but Esau I hated.[[45]](#footnote-18610)

14What, then, are we to say? Is there unrighteousness with God? Absolutely not! 15For he says to Moses, I will show mercy to whom I show mercy, and I will have compassion on whom I have compassion.[[46]](#footnote-27367) 16So then, *God’s choice* *does* not *depend* on the one who desires or the one who exerts effort,[[47]](#footnote-15509) but on God who shows mercy. 17For the Scripture says to Pharaoh, I raised you up for this very reason, so that I could show my power in *front of* you,[[48]](#footnote-31162) and so that my name would be proclaimed in all the earth.[[49]](#footnote-17228) 18So then, he shows mercy to whom he wants *to show mercy*, and he hardens whom he wants *to harden*.

19You will then say to me, “Why does he still find fault? For who has *ever* been able to stand against his purposes?” 20On the contrary, who are you, O human, to argue with God? Should what is molded say to the one who molded it, “Why did you make me like this?” 21Or does the potter not have authority over the clay, to make from the same lump one vessel for honor and another for ordinary use?[[50]](#footnote-28629) 22But what if God, desiring to show his wrath and to make known his power, endured with much patience the vessels of wrath, who have prepared themselves for destruction? 23And *what if he did this* in order to make known the riches of his glory on the vessels of mercy, which he prepared beforehand for glory— 24including us also, whom he called, not only from the Jews but also from the Gentiles? 25As it also says in Hosea, I will call those who were not my people, “My People,” and she who was not loved, “Beloved.”[[51]](#footnote-15282) 26And it will be *that* in the place where it was said to them, “You are not my people,” there they will be called “Sons of the Living God.”[[52]](#footnote-30670)

27But Isaiah cries out concerning Israel, Though the number of the children of Israel is like the sand of the sea, *only* the remnant will be saved, 28for the Lord will carry out *his* decree[[53]](#footnote-30849) upon the earth completely and decisively.[[54]](#footnote-17509) 29And just as Isaiah has foretold, If the Lord of Armies had not left us a seed, we would have become like Sodom and would have been like Gomorrah.[[55]](#footnote-18637)

God’s Choice of Israel and Israel’s Unbelief

30What, then, are we to say? That Gentiles, who did not pursue righteousness, obtained righteousness, that is, a righteousness that is by trust, 31but Israel, pursuing the law as a way of *obtaining* righteousness, did not succeed in attaining *the righteousness of* *that* law. 32Why is that? Because *they did* not *pursue righteousness* by trust, but as *if* *they could obtain it* by works. They stumbled over the stumbling stone, 33as it is written: Look, I am placing in Zion a stone that will cause people to stumble—a rock that will cause people to fall—but the one who believes in him will not be put to shame.[[56]](#footnote-16382)

**Romans Chapter 10**

1Brothers and sisters, my heart’s desire and request to God concerning them is for their salvation. 2For I can testify about them that they have a zeal for God, but not based on the knowledge *of the truth*. 3Since they are disregarding the righteousness *that comes* from God and are seeking to establish their own *righteousness*, they have not submitted to the righteousness of God. 4For Christ[[57]](#footnote-28934) is the fulfillment[[58]](#footnote-21548) of the law, with the result that *now* there is righteousness for everyone who believes.

God’s Righteousness to All Who Believe

5For Moses writes about the righteousness *that is* based on the law: The person who does these *commandments* will live by them.[[59]](#footnote-22989) 6But the righteousness *that is* based on trust speaks in this way: Do not say in your heart, who will ascend into heaven[[60]](#footnote-29013) (that is, in order to bring Christ down), 7or, Who will descend into the abyss[[61]](#footnote-16581) (that is, in order to bring Christ up from among the dead). 8On the contrary, what does it say? The message (that is, the message about trust that we are proclaiming) is near to you, in your mouth and in your heart,[[62]](#footnote-27940) 9because if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from among the dead, you will be saved. 10For a person believes with their heart, resulting in righteousness, and a person confesses with the mouth, resulting in salvation. 11For the Scripture says, Everyone who believes in him will not be put to shame,[[63]](#footnote-28538) 12since there is no distinction between Jew and Greek, for the same Lord is *Lord* of all, bestowing his riches on all who call on him; 13for everyone who calls on the name of the Lord will be saved.[[64]](#footnote-26629)

Israel’s Rejection of the Good News

14How then can they call on him *if* they have not believed *in him*? And how can they believe in him *if* they have not heard *of him*? And how can they hear without someone proclaiming it? 15And how are they to proclaim it unless they are sent? As it is written: How beautiful are the feet of those who proclaim good news about good things![[65]](#footnote-26372) 16(But they did not all obey the good news. For Isaiah says, Lord, who has believed our message?)[[66]](#footnote-11675) 17So then, trust comes from hearing, and hearing comes through the message about Christ.

18But I ask, “Did they not hear?” Indeed, *they have*: Their voice went out to all the earth, and their words to the ends of the inhabited world.[[67]](#footnote-14538) 19But I ask, “Did Israel not know?” First, Moses says, I will make you jealous by *those who are* not a nation; I will make you angry by a nation that lacks understanding.[[68]](#footnote-20577) 20And Isaiah is so bold as to say, I was found by those who were not seeking me. I have revealed myself to those who were not asking for me.[[69]](#footnote-29330) 21But about Israel he says, All day long I have held out my hands to a disobedient and argumentative people.[[70]](#footnote-24794)

**Romans Chapter 11**

All Israel is Not Rejected

1I ask then, has God rejected his people? Absolutely not! For I also am an Israelite, from the seed of Abraham, from the tribe of Benjamin. 2God did not reject his people whom he foreknew. Or do you not know what the Scripture says *in the passage* about Elijah, how he made an appeal to God against Israel? 3Lord, they have killed your prophets and have torn down your altars, and I am the only one left, and they seek *to take* my life.[[71]](#footnote-32402) 4But what was *God’s* response to him? I have preserved for myself 7,000 men, who have not bowed down[[72]](#footnote-30072) to Baal.[[73]](#footnote-17383) 5In the same way, then, at the present time there has also come to be a remnant, according to *God’s* choice on the basis of grace. 6But if it is on the basis of grace, *then* it is not on the basis of works; otherwise, grace would no longer be grace.

7What then? Israel did not obtain what it earnestly sought after, but those who were chosen did obtain it, and the rest were hardened, 8as it is written: God gave them a spirit of stupor, eyes that do not see and ears that do not hear, to this very day.[[74]](#footnote-24999) 9And David says, Let their *dining* table become a snare and a trap and a pitfall and a retribution to them. 10Let their eyes be darkened so they cannot see, and make their backs bent continually.[[75]](#footnote-18370)

Gentiles Grafted into Israel

11I ask then, did they stumble so as to fall *beyond recovery*? Absolutely not! But because of their transgression, salvation *has come* to the Gentiles in order to make *Israel* jealous. 12Now if their transgression *resulted in* riches for the world, and their failure *resulted in* riches for the Gentiles, how much more *riches* *will* their complete number *bring*!

13Now I am speaking to you Gentiles. Precisely because I am an apostle to the Gentiles, I magnify my ministry, 14if somehow I can make my own people[[76]](#footnote-16110) jealous and save some of them. 15For if their rejection *has* *resulted in* reconciliation for the world, what *will* their acceptance *result in* but life from among the dead? 16Now if the first portion *of dough offered* is holy, so is the *whole* batch, and if the root is holy, so are the branches.

17Now if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker with them of the rich root of the *cultivated* olive tree, 18do not boast *as if you are* better than those branches. But if you boast, *remember* that you do not support the root, but the root *supports* you.

19You will then say, “Branches were broken off so that I could be grafted in.” 20Quite so. They were broken off because of unbelief, and you stand by trust. Do not be arrogant but fear *God*, 21because if God did not spare the natural branches, he will not spare you. 22Therefore, consider the kindness and severity of God: severity toward those who fell, but God’s kindness toward you, if you continue in *his* kindness. Otherwise, you also will be cut off. 23And even they—if they do not continue in their unbelief—will be grafted in, because God is able to graft them in again. 24For if you were cut off from what is by nature a wild olive tree and contrary to nature were grafted into a cultivated olive tree, how much more certainly will these—the natural *branches*—be grafted *back* into their own olive tree?

Mercy on Israel and Gentiles Alike

25For I do not want you to be ignorant of this sacred secret, brothers and sisters—so that you will not become wise in your own estimation[[77]](#footnote-27439)—that a hardening has come on part of Israel until the complete number of the Gentiles has come in. 26And in that way all Israel will be saved, as it is written: The Deliverer will come from Zion; he will remove ungodliness from Jacob. 27And this will be my covenant with them, when I take away their sins.[[78]](#footnote-20904) 28In regard to the good news, they are enemies, which *turns out to* benefit you,[[79]](#footnote-18234) but in regard to *God’s* choice, they are beloved because of *the promises to* the Fathers,[[80]](#footnote-10536) 29since the gifts and the calling of God are irrevocable. 30Just as you were previously disobedient to God, but now have been shown mercy as a result of their disobedience, 31so also they now have become disobedient, *and as a result* mercy *has been shown* to you, so that they also may now be shown mercy. 32For God has imprisoned everyone in disobedience, so that he may show mercy to them all. 33O the depth of the riches of both the wisdom and knowledge of God! How unsearchable are his judgments and untraceable his ways! 34For who has known the mind of the Lord? Or who has been his counselor?[[81]](#footnote-26739) 35Or who has first given *a gift* to God,[[82]](#footnote-20785) that God must *then* repay him?”[[83]](#footnote-24265) 36For from him, and through him, and to him, are all things. To him be the glory forever. Amen.

**Romans Chapter 12**

GOD’S CALL TO WORSHIP, HOLINESS, AND UNITY (12:1-15:13)  
Living Sacrifices to God

1Therefore, I urge you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice—living, holy, *and* pleasing to God—which is your reasonable service. 2And do not be conformed to the pattern of this age, but be transformed by the renewing of your mind, so that you can test and approve what the will of God is—what is good and pleasing and perfect.

Spiritual Gifts and the Unity of Christ’s Body

3For by the grace given to me, I say to everyone among you not to think *of himself* more highly than he should think, but to think sensibly, in accordance with the measure of trust that God has apportioned to each one. 4For just as we have many parts in one body, and all the parts do not have the same function, 5in the same way, we who are many are one body in Christ,[[84]](#footnote-20495) and individually members with one another. 6But since we have gifts that differ according to the grace that was given to us, *let us use them accordingly*. If *it is* prophecy, *let us prophesy* according to the proportion of our trust; 7if *it is* serving, *let us devote ourselves* to serving; if *it is* teaching, to teaching; 8if *it is* encouragement, to encouragement; the one who gives, *do it* with generosity; the one who leads,[[85]](#footnote-11712) *do it* with diligence; the one who shows mercy, *do it* with cheerfulness.

Practices of Christian Conduct

9Let your love be without hypocrisy. Utterly hate what is evil; cling to what is good. 10In regard to *showing* affection for *God’s* family, be lovingly devoted to one another. In regard to *showing* honor, seek to outdo one another.[[86]](#footnote-13038) 11In regard to diligence, do not procrastinate. In regard to the spirit, be enthusiastic.[[87]](#footnote-10700) In regard to the Lord, serve *him*. 12In regard to hope, rejoicing. In regard to hardships, persevere. In regard to prayer, continue steadfastly. 13In regard to the needs of the holy ones, share *with them*. In regard to hospitality, seek to show it.

14Bless those who persecute you, bless and do not curse *them*. 15Rejoice with those who are rejoicing, cry with those who are crying. 16Consider one another as being equal.[[88]](#footnote-19177) Do not be arrogant; instead associate with those of lowly circumstances. Do not be wise in your own estimation. 17Do not repay anyone evil for evil. Think ahead of time *how to do* what is honorable in the sight of everyone. 18If it is possible, as far as it depends on you, live at peace with all people. 19Do not avenge yourselves, beloved, but leave it[[89]](#footnote-26952) to the wrath *of God*, for it is written, Vengeance belongs to me, I will repay,[[90]](#footnote-26034) says the Lord. 20But, if your enemy is hungry, feed him. If he is thirsty, give him a drink. For by doing this you will heap coals of fire on his head.[[91]](#footnote-23869) 21Do not be overcome by evil, but overcome evil with good.

**Romans Chapter 13**

Submission to Authority

1Every person[[92]](#footnote-14491) is to submit to the governing authorities, for there is no authority except *the ones instituted* by God, and the ones that exist have been instituted by God. 2So then, the one who resists the authorities opposes what God has instituted, and those who oppose *them* will bring judgment on themselves. 3For rulers do not cause fear for *those with* good conduct, but for *those who do* wrong. Do you want to have no fear of the *one in* authority? Do what is good, and you will have their approval, 4because the authorities are God’s servants for your good. But if you do what is wrong, be afraid, for *the authorities* do not carry the sword for no reason. For *the authoritie*s are God’s servants—agents of punishment that bring wrath upon the one who does what is wrong. 5Therefore it is necessary to submit *to them*, not only because of the wrath *of the authorities*, but also because of your conscience. 6And for this reason you pay taxes, since *the authorities* are God’s servants, devoting themselves to these tasks. 7Pay to everyone what is owed *to them*: tax to whom tax *is due*, revenue to whom revenue *is due*, *rightful* fear to whom *rightful* fear *is due*, honor to whom honor *is due*.

Love Fulfills the Law

8Do not owe anyone anything, except *your debt* to love one another, for the one who loves another has fulfilled the law. 9For *it is written*: Do not commit adultery; do not murder; do not steal; do not covet;[[93]](#footnote-24138) and if there is any other commandment *to add*—it is summed up in this saying: Love your neighbor as yourself.[[94]](#footnote-10774) 10Love does no wrong to a neighbor; therefore, love is the fulfillment of the law.

11Besides this, since you know the time, it is already the hour for you to wake up from sleep, because now our salvation is nearer than when we *first* believed. 12The night is almost over and the day is near. Therefore let us put off the works of darkness and put on the armor of light. 13Let us walk with decency, as in the daytime, not in orgies and drunkenness, not in sexual impurity and unrestrained behavior, not in strife and jealousy. 14But put on the Lord Jesus Christ,[[95]](#footnote-17166) and do not think ahead about the flesh—how to *fulfill* *its* desires.

**Romans Chapter 14**

Walk in Freedom: Forbear With One Another

1As for the one who is weak in the faith, accept him, *but* do not quarrel over *his* opinions. 2One person believes he may eat anything, but the one who is weak eats *only* vegetables. 3The one who eats *everything* must not treat the one who does not with contempt, and the one who does not eat *everything* must not judge the one who does, because God has accepted him. 4Who are you to judge someone else’s household slave? *It is* before his own master[[96]](#footnote-28975) that he stands or falls. And he will stand, because the Lord is able to make him stand.

5One person judges one day as more important than *another* day, while another judges every day *to be the same*. Each person must[[97]](#footnote-28688) be fully convinced in his own mind. 6The one who regards the day *as special*, regards *the day* for the Lord, and the one who eats, eats for the Lord, since he gives thanks to God, and the one who does not eat, does not eat for the Lord, and he gives thanks to God. 7For none of us lives for himself, and none *of us* dies for himself. 8For if we live, we live for the Lord, or if we die, we die for the Lord. So then, whether we live or die, we belong to the Lord. 9Christ[[98]](#footnote-15451) died and was made alive *again* for this reason: so that he would be Lord over both the dead and the living. 10But you *who are weak*, why do you judge your brother or sister? Or you *who are strong*, why do you treat your brother or sister with contempt? For we will all stand before the judgment seat of God. 11For it is written, As I live, says the Lord, every knee will bow to me, and every tongue will confess to God.[[99]](#footnote-18798) 12So then each of us will give an account of himself to God.

Walk in Love: Do Not Judge One Another

13Therefore, we are not to judge one another anymore, but rather judge this: not to put a stumbling block or pitfall in a brother or sister’s way. 14(I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but to the one who considers something to be unclean, to that person it is unclean.) 15For if your brother or sister is distressed because of the food *you eat*, you are no longer walking according to love. Do not destroy, by your choice of food, the one for whom Christ died. 16Therefore, do not let the good *blessings* you *enjoy*[[100]](#footnote-15666) be slandered *by the weak*. 17For the Kingdom of God is not *a matter of* food and drink, but righteousness and peace and joy in *connection with* the holy spirit. 18For the one who serves Christ in this *way* is pleasing to God and approved by people.

19So then, let us continually pursue the things that produce peace and the things that build up one another. 20Do not tear down the work of God because of food! Indeed, all things are clean, but it is evil for a person to cause *another* to stumble by what he eats. 21It is good not to eat meat, nor to drink wine, nor *to do anything* over which your brother or sister would stumble. 22The conviction that you have *about such things*, apply[[101]](#footnote-18207) it to yourself in the sight of God. Blessed is the one who does not condemn himself by what he approves. 23But the one who doubts is condemned if he eats, because *his eating is* not based on trust, and whatever is not based on trust is sin.

**Romans Chapter 15**

Walk in Harmony: Build Up One Another

1Now we who are strong have an obligation to bear the weaknesses of those who are not strong, and not to please ourselves. 2Each one of us is to please his neighbor for their good, to build them up. 3For even Christ[[102]](#footnote-20376) did not please himself, but as it is written: The insults of those who insult you fell on me.[[103]](#footnote-28606) 4For whatever was written previously was written to teach us, so that through perseverance and through the encouragement of the scriptures we would have hope. 5Now may the God who gives perseverance and encouragement grant you to be like-minded with one another in accordance with Christ Jesus, 6so that in one accord *and* with one mouth you can glorify the God and Father of our Lord Jesus Christ.

7Therefore, accept one another, just as Christ also accepted you, to the glory of God. 8For I say that Christ has become a servant to the Circumcised for the sake of the truth of *what* God *spoke*, in order to confirm the promises *made* to the Fathers,[[104]](#footnote-22803) 9and so that the Gentiles glorify God for the sake of *his* mercy. As it is written: Therefore, I will acknowledge you among the Gentiles, and sing praises to your name.[[105]](#footnote-31503) 10And again it says, Rejoice, you Gentiles, along with his people.[[106]](#footnote-26571) 11And again, Praise the Lord, all you Gentiles! And let all the peoples praise him![[107]](#footnote-16352) 12And again, Isaiah says, The root from Jesse will come, the one who arises to rule the Gentiles; in him the Gentiles will hope.[[108]](#footnote-14811) 13Now may the God of hope fill you with all joy and peace as you continue to believe, so that you abound in hope by the power of holy spirit.

PAUL’S MISSION AND PLAN TO VISIT (15:14-33)  
Paul’s Motivation for Writing

14My brothers and sisters, I myself am convinced about you, that you yourselves are full of goodness, filled with all knowledge, and able to admonish[[109]](#footnote-21408) one another. 15Nevertheless, I have written quite boldly to you on some points, so as to remind you again because of the grace that was given to me by God 16to be a servant of Christ Jesus to the Gentiles, serving like a priest *in proclaiming* the good news of God, in order that *my* offering—the Gentiles—would be acceptable, having been made holy by the holy spirit.

17Therefore, I have a reason to boast in Christ Jesus about these things pertaining to God. 18For I will not dare to speak of anything except what Christ accomplished through me to bring about the obedience of the Gentiles by *my* words and deeds 19*that I did* by the power of signs and wonders *and* by the power of *God’s* spirit. As a result, I have fulfilled *my calling to proclaim* the good news of Christ from Jerusalem and all around as far as Illyricum. 20And so *now* I make it my aim to proclaim the good news where Christ has not *already* been named, so as to not build on someone else’s foundation, 21but as it is written: Those who were not told about him will see, and those who have not heard will understand.[[110]](#footnote-24602)

Paul’s Intention to Visit Rome

22That is the reason why I have so often been hindered from coming to you. 23But now I no longer have any place *to evangelize* in these regions, and I have had a longing to come to you for many years. 24Indeed, when I travel to Spain, I am hoping to see you while I am traveling through, and to be brought on my way there by you once I have first enjoyed your company for a while. 25But now I am traveling to Jerusalem to serve the holy ones. 26For Macedonia and Achaia have been pleased to make a contribution for the poor among the holy ones who are at Jerusalem. 27Indeed, they were pleased *to do this*, and they owe it to them. For if the Gentiles have been made partakers of their spiritual things, they also have an obligation to minister to them in material things. 28Therefore, when I have accomplished this and have myself made sure that they have received this fruit, I will go on to Spain by way of you. 29But I know that when I come to you, I will come with a full measure of the blessing of Christ.

30Now I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the spirit, that you struggle together with me by your prayers to God for me 31so that I will be rescued from those who are defiant in Judea, and *that* my service for Jerusalem is acceptable to the holy ones, 32so that by the will of God I can come to you with joy, and find *refreshing* rest together with you. 33Now may the God of peace be with you all. Amen.

**Romans Chapter 16**

FINAL REMARKS AND CONCLUSION (16:1-27)  
Commendation for Phoebe

1Now I am introducing *and commending* to you Phoebe our sister, who is a deacon of the church at Cenchreae, 2so that you will receive her in the Lord in a manner worthy of the holy ones and help her in whatever she might need from you, for she also has been a benefactor of many, and of myself as well.

Farewell Greetings and Final Exhortations

3Greet Prisca[[111]](#footnote-28561) and Aquila, my fellow workers in Christ[[112]](#footnote-15775) Jesus, 4who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles, 5and *greet* the church that is in their house. Greet my beloved Epaenetus, who is the firstfruit of *the province of* Asia to Christ. 6Greet Mary, who worked very hard for you. 7Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are outstanding among the apostles, and they were in Christ before me. 8Greet Ampliatus, my beloved in the Lord. 9Greet Urbanus our fellow worker in Christ, and my beloved Stachys. 10Greet Apelles, who is *tested and* approved in Christ. Greet those who are of the *household* of Aristobulus. 11Greet Herodion, my kinsman. Greet those of the *household* of Narcissus who are in the Lord. 12Greet Tryphaena and Tryphosa, who have worked very hard in the Lord. Greet the beloved Persis, who worked very hard in the Lord. 13Greet Rufus, who is chosen in the Lord; and his mother—and mine. 14Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters who are with them. 15Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones who are with them. 16Greet one another with a holy kiss. All the churches of Christ greet you.

17Now I urge you, brothers and sisters, keep on the lookout for those who cause divisions and temptations *to sin* that are contrary to the doctrine that you learned. Stay away from them! 18For such people do not serve our Lord Christ, but their own belly, and by their smooth talk and nice-*sounding* words they thoroughly deceive the hearts of the unsuspecting. 19For *news of* your obedience has reached everyone, so I am rejoicing over you. But I want you to be wise about what is good, and untainted with what is evil. 20And the God of peace will crush the Adversary[[113]](#footnote-26202) under your feet swiftly. The grace of our Lord Jesus be with you all.

21Timothy my fellow worker greets you, and *so do* Lucius, and Jason, and Sosipater, my kinsmen. 22I Tertius, who wrote this letter, greet you in the Lord. 23Gaius, who is my host and *the* *host* of the whole church, greets you. Erastus, the city treasurer, greets you, and *so does* our brother Quartus. 24[[The grace of our Lord Jesus Christ be with you all. Amen.]]

Conclusion

25Now to him who is able to establish you according to my good news and the preaching of Jesus Christ, according to the revelation of the sacred secret that was concealed for long ages *past*, 26but now has been revealed, and through the prophetic writings has been made known according to the command of the eternal God, to bring about obedience based on trust among all the nations— 27to the only wise God be the glory forever through Jesus Christ. Amen.

1. Lit. “the Anointed One” [↑](#footnote-ref-11124)
2. Or “designated” [↑](#footnote-ref-12831)
3. Or “from trust for trust” [↑](#footnote-ref-28396)
4. From Hab. 2:4 [↑](#footnote-ref-28400)
5. Or “violent” [↑](#footnote-ref-27902)
6. From Ps. 62:12; Prov. 24:12 [↑](#footnote-ref-15760)
7. Or “requirements” [↑](#footnote-ref-17046)
8. Lit. “the Anointed One” [↑](#footnote-ref-24571)
9. From Isa. 52:5; Ezek. 36:22 [↑](#footnote-ref-21682)
10. From Ps. 51:4 [↑](#footnote-ref-30397)
11. From Ps. 14:1-3; 53:1-3; Eccl. 7:20 [↑](#footnote-ref-28369)
12. From Ps. 5:9 [↑](#footnote-ref-22356)
13. From Ps. 140:3 [↑](#footnote-ref-29214)
14. From Ps. 10:7 [↑](#footnote-ref-27201)
15. From Isa. 59:7-8 [↑](#footnote-ref-12520)
16. From Ps. 36:1 [↑](#footnote-ref-23534)
17. Lit. “the Anointed One” [↑](#footnote-ref-30750)
18. Lit. “*provided* in Christ Jesus” [↑](#footnote-ref-28697)
19. Or “What, then, are we to say that Abraham, our forefather according to the flesh, has found *regarding this matter*?” [↑](#footnote-ref-19242)
20. From Gen. 15:6 [↑](#footnote-ref-18159)
21. From Ps. 32:1-2 [↑](#footnote-ref-16339)
22. From Gen. 17:5 [↑](#footnote-ref-20546)
23. From Gen. 15:5 [↑](#footnote-ref-10116)
24. From Gen. 15:6 [↑](#footnote-ref-23192)
25. From Gen. 15:6 [↑](#footnote-ref-10791)
26. Lit. “the Anointed One” [↑](#footnote-ref-15608)
27. “By trust” is omitted in some of the oldest Greek manuscripts. [↑](#footnote-ref-21577)
28. Or “for” [↑](#footnote-ref-12896)
29. Or “for us” [↑](#footnote-ref-21834)
30. Lit. “from” [↑](#footnote-ref-29379)
31. Or “with the result that” [↑](#footnote-ref-19174)
32. Lit. “the Anointed One” [↑](#footnote-ref-14146)
33. “body of Christ” refers to Christ’s death on the cross. [↑](#footnote-ref-26329)
34. Lit. “the Anointed One” [↑](#footnote-ref-24676)
35. From Exod. 20:17; Deut. 5:21 [↑](#footnote-ref-27764)
36. Lit. “the Anointed One” [↑](#footnote-ref-25436)
37. Or “we have an obligation, *but* not to the flesh” [↑](#footnote-ref-21163)
38. Lit. “sons” [↑](#footnote-ref-18127)
39. From Ps. 44:22 [↑](#footnote-ref-30589)
40. Lit. “the Anointed One” [↑](#footnote-ref-30831)
41. Referring to the founders of Israel. Abraham, Isaac, etc. [↑](#footnote-ref-21990)
42. From Gen. 21:12 [↑](#footnote-ref-18229)
43. From Gen. 18:10, 14 [↑](#footnote-ref-22112)
44. From Gen. 25:23 [↑](#footnote-ref-24156)
45. From Mal. 1:2-3 [↑](#footnote-ref-18610)
46. From Exod. 33:19 [↑](#footnote-ref-27367)
47. Lit. “runs” [↑](#footnote-ref-15509)
48. Or “in *connection with* you,” or “through you” [↑](#footnote-ref-31162)
49. From Exod. 9:16 [↑](#footnote-ref-17228)
50. Lit. “dishonor” [↑](#footnote-ref-28629)
51. From Hos. 2:23 [↑](#footnote-ref-15282)
52. From Hos. 1:10 [↑](#footnote-ref-30670)
53. Lit. “word of judgment” [↑](#footnote-ref-30849)
54. From Isa. 10:22-23 [↑](#footnote-ref-17509)
55. From Isa. 1:9 [↑](#footnote-ref-18637)
56. From Isa. 28:16 [↑](#footnote-ref-16382)
57. Lit. “the Anointed One” [↑](#footnote-ref-28934)
58. Or “end” [↑](#footnote-ref-21548)
59. From Lev. 18:5 [↑](#footnote-ref-22989)
60. From Deut. 30:12 [↑](#footnote-ref-29013)
61. From Deut. 30:13 [↑](#footnote-ref-16581)
62. From Deut. 30:14 [↑](#footnote-ref-27940)
63. From Isa. 28:16 [↑](#footnote-ref-28538)
64. From Joel 2:32 [↑](#footnote-ref-26629)
65. From Isa. 52:7 [↑](#footnote-ref-26372)
66. From Isa. 53:1 [↑](#footnote-ref-11675)
67. From Ps. 19:4 [↑](#footnote-ref-14538)
68. From Deut. 32:21 [↑](#footnote-ref-20577)
69. From Isa. 65:1 [↑](#footnote-ref-29330)
70. From Isa. 65:2 [↑](#footnote-ref-24794)
71. From 1 Kings 19:10, 14 [↑](#footnote-ref-32402)
72. Lit. “bent the knee” [↑](#footnote-ref-30072)
73. From 1 Kings 19:18 [↑](#footnote-ref-17383)
74. From Deut. 29:4; Isa. 29:10 [↑](#footnote-ref-24999)
75. From Ps. 69:22-23 [↑](#footnote-ref-18370)
76. Lit. “my flesh” [↑](#footnote-ref-16110)
77. Or “conceited” [↑](#footnote-ref-27439)
78. From Isa. 59:20-21; 27:9, Jer. 31:33-34 [↑](#footnote-ref-20904)
79. Lit. “for your sake” [↑](#footnote-ref-18234)
80. The “Fathers” refer to the founders of Israel: Abraham, Isaac, and Jacob. [↑](#footnote-ref-10536)
81. From Isa. 40:13 [↑](#footnote-ref-26739)
82. Lit. “him” [↑](#footnote-ref-20785)
83. Lit. “and it will be repaid to him.” The quote is from Job 41:11. [↑](#footnote-ref-24265)
84. Lit. “the Anointed One” [↑](#footnote-ref-20495)
85. Or “cares for *others*” [↑](#footnote-ref-11712)
86. Or “esteem one another more highly *than yourself*.” [↑](#footnote-ref-13038)
87. Lit. “glowing hot” [↑](#footnote-ref-10700)
88. Lit. “Have the same mindset toward one another.” [↑](#footnote-ref-19177)
89. Lit. “give place” [↑](#footnote-ref-26952)
90. From Deut. 32:35 [↑](#footnote-ref-26034)
91. From Prov. 25:21-22 [↑](#footnote-ref-23869)
92. Or “soul” [↑](#footnote-ref-14491)
93. From Exod. 20:13-15, 17; Deut. 5:17-19, 21 [↑](#footnote-ref-24138)
94. From Lev. 19:18 [↑](#footnote-ref-10774)
95. Lit. “the Anointed One” [↑](#footnote-ref-17166)
96. Or “lord” [↑](#footnote-ref-28975)
97. Or “Let each person” [↑](#footnote-ref-28688)
98. Lit. “the Anointed One” [↑](#footnote-ref-15451)
99. From Isa. 49:18; 45:23 [↑](#footnote-ref-18798)
100. Lit. “your good thing” [↑](#footnote-ref-15666)
101. Lit. “have” [↑](#footnote-ref-18207)
102. Lit. “the Anointed One” [↑](#footnote-ref-20376)
103. From Ps. 69:9 [↑](#footnote-ref-28606)
104. The Fathers are the founders of Israel. Abraham, Isaac, etc. [↑](#footnote-ref-22803)
105. From 2 Sam. 22:50 [↑](#footnote-ref-31503)
106. From Deut. 32:43 [↑](#footnote-ref-26571)
107. From Ps. 117:1 [↑](#footnote-ref-16352)
108. From Isa. 11:10 LXX [↑](#footnote-ref-14811)
109. Or “counsel” [↑](#footnote-ref-21408)
110. From Isa. 52:15 [↑](#footnote-ref-24602)
111. Or “Priscilla” [↑](#footnote-ref-28561)
112. Lit. “the Anointed One” [↑](#footnote-ref-15775)
113. “Adversary” is the translation of the Greek *satanas*. [↑](#footnote-ref-26202)