

**Romans**  
**and**  
**James**

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# BSB

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# Romans

## Paul Greets the Saints in Rome

**1** Paul, a servant of Christ Jesus, called to be an apostle, and set apart for the gospel of God— **2**the gospel He promised beforehand through His prophets in the Holy Scriptures, **3**regarding His Son, who was a descendant of David according to the flesh, **4**and who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord.

**5**Through Him and on behalf of His name, we received grace and **apostleship** to call all those among the Gentiles to the obedience that comes from faith. **6**And you also are among those who are called to belong to Jesus Christ.

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

## Unashamed of the Gospel

**8**First, I **thank** my God through Jesus Christ for all of you, because your faith is being proclaimed all over the world. **9**God, whom I serve with my spirit<sup>a</sup> in **preaching** the gospel of His Son, is my witness how **constantly** I remember you **10**in my **prayers** at all **times**, **asking** that now at last by God's will I may **succeed** in coming to you. **11**For I long to see you

<sup>a</sup> **9** Or *in my spirit*

## 4 | Romans 1:12

so that I may **impart** to you some spiritual gift to strengthen you, <sup>12</sup>that is, that you and I may be **mutually encouraged** by each **other's** faith.

<sup>13</sup>I do not want you to be **unaware**, brothers, how often I **planned** to come to you (but have been **prevented** from **visiting**<sup>a</sup> until now), in order that I might have a **harvest** among you, just as I have had among the other Gentiles. <sup>14</sup>I am obliged both to Greeks and **non-Greeks**,<sup>b</sup> both to the wise and the foolish. <sup>15</sup>That is why I am so eager to preach the gospel also to you who are in Rome.

<sup>16</sup>I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greek. <sup>17</sup>For the gospel **reveals** the righteousness of God that comes by faith from **start** to finish,<sup>c</sup> just as it is written: "The righteous will live by faith."<sup>d</sup>

### God's Wrath against Sin

<sup>18</sup>The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who **suppress** the truth by their wickedness. <sup>19</sup>For what may be known about God is plain to them, because God has made it plain to them. <sup>20</sup>For since the creation of the world God's **invisible qualities**, His eternal power and divine nature, have been **clearly** seen, being **understood** from His **workmanship**, so that men are without excuse. <sup>21</sup>For although they **knew** God, they neither glorified Him as God nor gave thanks to Him, but they became **futile** in their **thinking** and darkened in their foolish hearts. <sup>22</sup>Although they **claimed** to be wise, they became

<sup>a</sup> 13 Literally *but have been prevented*   <sup>b</sup> 14 Literally *to Greeks and barbarians*

<sup>c</sup> 17 Literally *For in it is revealed the righteousness of God from faith to faith*

<sup>d</sup> 17 Habakkuk 2:4

**fools,**<sup>23</sup> and exchanged the glory of the **immortal** God for **images** of mortal man and birds and animals and reptiles.

**24** Therefore God gave them over in the desires of their hearts to impurity for the **dishonoring** of their bodies with one another. **25** They exchanged the truth of God for a lie, and **worshiped** and **served** the **creature** rather than the **Creator**, who is forever worthy of praise!<sup>a</sup> Amen.

**26** For this reason God gave them over to **dishonorable** passions. Even their women exchanged natural relations for **unnatural** ones. **27** Likewise, the men **abandoned** natural relations with women and **burned** with **lust** for one another. Men committed **indecent** acts with other men, and received in themselves the due **penalty** for their error.

**28** **Furthermore**, since they did not see **fit** to **acknowledge** God, He gave them up to a **depraved** mind, to do what ought not to be done. **29** They have become **filled** with every kind of wickedness, evil, **greed**, and **depravity**. They are full of envy, murder, **strife**, deceit, and **malice**. They are **gossips**,<sup>30</sup> **slanderers**, **God-haters**, **insolent**, arrogant, and **boastful**. They **invent** new **forms** of evil; they **disobey** their **parents**. **31** They are **senseless**, **faithless**, **heartless**, **merciless**.

**32** Although they know God's righteous decree that those who do such things are worthy of death, they not only continue to do these things, but also approve of those who practice them.

## God's Righteous Judgment

**2** You, therefore, have no excuse, you who pass judgment on another. For on whatever **grounds** you judge the other, you are **condemning** yourself, because you who pass

<sup>a</sup> 25 Or *forever blessed*

## 6 | Romans 2:2

judgment do the same things. <sup>2</sup>And we know that God's judgment against those who do such things is **based** on truth. <sup>3</sup>So when you, O man, pass judgment on others, yet do the same things, do you think you will **escape** God's judgment? <sup>4</sup>Or do you **disregard** the riches of His kindness, **tolerance**, and patience, not **realizing** that God's kindness leads you to **repentance**?

<sup>5</sup>But because of your hard and **unrepentant** heart, you are **storing** up wrath against yourself for the day of wrath, when God's righteous judgment will be revealed. <sup>6</sup>God "will repay each one according to his deeds."<sup>a</sup> <sup>7</sup>To those who by perseverance in doing good seek glory, honor, and **immortality**, He will give eternal life. <sup>8</sup>But for those who are **self-seeking** and who reject the truth and **follow** wickedness, there will be wrath and anger.

<sup>9</sup>There will be trouble and distress for every human being who does evil, first for the Jew, then for the Greek; <sup>10</sup>but glory, honor, and peace for everyone who does good, first for the Jew, then for the Greek. <sup>11</sup>For God does not show favoritism.

<sup>12</sup>All who sin apart from the law will also **perish** apart from the law, and all who sin under the law will be judged by the law. <sup>13</sup>For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be declared righteous.

<sup>14</sup>Indeed, when Gentiles, who do not have the law, do by nature what the law **requires**, they are a law to themselves, even though they do not have the law. <sup>15</sup>So they show that the work of the law is written on their hearts, their **consciences**

<sup>a</sup> 6 Psalm 62:12

also bearing witness, and their thoughts either **accusing** or **defending** them <sup>16</sup>on the day when God will judge **men's secrets** through Christ Jesus,<sup>a</sup> as proclaimed by my gospel.

### The Jews and the Law

<sup>17</sup>Now you, if you call yourself a Jew; if you **rely** on the law and boast in God; <sup>18</sup>if you know His will and approve of what is **superior** because you are **instructed** by the law; <sup>19</sup>if you are convinced that you are a guide for the **blind**, a light for those in darkness, <sup>20</sup>an **instructor** of the foolish, a **teacher of infants**, because you have in the law the **embodiment** of knowledge and truth— <sup>21</sup>you, then, who teach others, do you not teach yourself? You who preach against **stealing**, do you steal? <sup>22</sup>You who **forbid** adultery, do you commit adultery? You who **abhor idols**, do you **rob temples**? <sup>23</sup>You who boast in the law, do you **dishonor** God by breaking the law? <sup>24</sup>As it is written: “God’s name is **blasphemed** among the Gentiles because of you.”<sup>b</sup>

<sup>25</sup>Circumcision has value if you **observe** the law, but if you **break** the law, your circumcision has become uncircumcision. <sup>26</sup>If a man who is not circumcised keeps the **requirements** of the law, will not his uncircumcision be regarded as circumcision? <sup>27</sup>The one who is **physically** uncircumcised yet keeps the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

<sup>28</sup>A man is not a Jew because he is one **outwardly**, nor is circumcision only **outward** and physical. <sup>29</sup>No, a man is a Jew because he is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the written code. Such a man’s praise does not come from men, but from God.

<sup>a</sup> 16 BYZ and TR through Jesus Christ

<sup>b</sup> 24 Isaiah 52:5 (see also LXX)

## God Remains Faithful

**3** What, then, is the **advantage** of being a Jew? Or what is the value of circumcision? **2** Much in every way. First of all, they have been **entrusted** with the very words<sup>a</sup> of God.

**3** What if some did not have faith? Will their **lack** of faith nullify God's **faithfulness**? **4** Certainly not! Let God be **true** and every man a **liar**. As it is written:

“So that You may be **proved** right when You speak  
and **victorious** when You judge.”<sup>b</sup>

**5** But if our **unrighteousness highlights** the righteousness of God, what shall we say? That God is unjust to **inflict** His wrath on us? I am speaking in human terms. **6** Certainly not! In that case, how could God judge the world? **7** However, if my falsehood **accentuates** God's **truthfulness**, to the increase of His glory, why am I still condemned as a sinner? **8** Why not say, as some **slanderously claim** that we say, “Let us do evil that good may result”? Their condemnation is **deserved**!

## There Is No One Righteous

**9** What then? Are we any better? Not at all. For we have already made the charge that Jews and Greeks alike are all under sin. **10** As it is written:

“There is no one righteous,  
not even one.

**11** There is no one who **understands**,  
no one who **seeks** God.

**12** All have **turned** away,  
they have together become worthless;  
there is no one who does good,  
not even one.”<sup>c</sup>

<sup>a</sup> **2** Or the *oracles*    <sup>b</sup> **4** Or when You are judged; Psalm 51:4 (see also LXX)

<sup>c</sup> **12** Psalm 14:1–3 and Psalm 53:1–3 (see also LXX)

13 "Their throats are **open graves**;  
 their **tongues** practice deceit."<sup>a</sup>  
 "The **venom of vipers** is on their **lips**."<sup>b</sup>

14 "Their mouths are full  
 of cursing and **bitterness**."<sup>c</sup>

15 "Their feet are **swift** to **shed** blood;

16     **ruin** and misery lie in their wake,

17     and the way of peace they have not known."<sup>d</sup>

18 "There is no fear of God  
 before their eyes."<sup>e</sup>

19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be **silenced** and the whole world held **accountable** to God. 20 Therefore no one will be justified in His **sight** by works of the law. For the law **merely** brings **awareness** of sin.

### **Righteousness through Faith in Christ**

21 But now, apart from the law, the righteousness of God has been revealed, as **attested** by the Law and the Prophets. 22 And this righteousness from God comes through faith in Jesus Christ to all who believe. There is no **distinction**, 23 for all have sinned and fall **short** of the glory of God, 24 and are justified freely by His grace through the redemption that is in Christ Jesus.

25 God **presented** Him as the **atoning sacrifice**<sup>f</sup> through faith in His blood, in order to demonstrate His righteousness, because in His **forbearance** He had passed over the sins committed beforehand. 26 He did this to demonstrate His

<sup>a</sup> 13 Psalm 5:9    <sup>b</sup> 13 Psalm 140:3    <sup>c</sup> 14 Psalm 10:7 (see also LXX)

<sup>d</sup> 17 Isaiah 59:7-8 (see also LXX)    <sup>e</sup> 18 Psalm 36:1    <sup>f</sup> 25 Or as a *propitiation*

## 10 | Romans 3:27

righteousness at the present time, so as to be just and to justify the one who has faith in Jesus.

**27** Where, then, is boasting? It is **excluded**. On what principle? On that of works? No, but on that of faith. **28** For we **maintain** that a man is justified by faith apart from works of the law.

**29** Is God the God of Jews only? Is He not the God of Gentiles too? Yes, of Gentiles too, **30** since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

**31** Do we, then, nullify the law by this faith? Certainly not! Instead, we **uphold** the law.

### Abraham Justified by Faith

**4** What then shall we say that Abraham, our **forefather**, has discovered? **2** If Abraham was indeed justified by works, he had something to boast about, but not before God. **3** For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”<sup>a</sup>

**4** Now the wages of the worker are not credited as a gift, but as an obligation. **5** However, to the one who does not work, but believes in Him who justifies the **wicked**, his faith is credited as righteousness. **6** And David speaks likewise of the **blessedness** of the man to whom God **credits** righteousness apart from works:

**7** “Blessed are they whose **lawless** acts are forgiven,  
whose sins are **covered**.

**8** Blessed is the man  
whose sin the Lord will never count against him.”<sup>b</sup>

<sup>a</sup> 3 Genesis 15:6    <sup>b</sup> 8 Psalm 32:1-2 (see also LXX)

<sup>9</sup>Is this blessing only on the circumcised, or also on the uncircumcised? We have been **saying** that Abraham's faith was credited to him as righteousness. <sup>10</sup>In what **context** was it credited? Was it after his circumcision, or before? It was not after, but before.<sup>a</sup>

<sup>11</sup>And he received the **sign** of circumcision as a **seal** of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but are not circumcised, in order that righteousness might be credited to them. <sup>12</sup>And he is also the father of the circumcised who not only are circumcised, but who also walk in the **footsteps** of the faith that our father Abraham had before he was circumcised.

### Abraham Receives the Promise

<sup>13</sup>For the promise to Abraham and his offspring that he would be **heir** of the world was not given through the law, but through the righteousness that comes by faith. <sup>14</sup>For if those who live by the law are heirs, faith is **useless** and the promise is worthless, <sup>15</sup>because the law brings wrath. And where there is no law, there is no **transgression**.

<sup>16</sup>Therefore, the promise comes by faith, so that it may **rest** on grace and may be **guaranteed** to all Abraham's offspring—not only to those who are of the law, but also to those who are of the faith of Abraham. He is the father of us all. <sup>17</sup>As it is written: "I have made you a father of many nations."<sup>b</sup> He is our father in the **presence** of God, in whom he believed, the God who gives life to the dead and calls into being what does not yet exist.

<sup>a</sup> **10** Literally *How then was it reckoned—being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*    <sup>b</sup> **17** Genesis 17:5

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as he had been told, “So shall your offspring be.”<sup>a</sup> 19 Without **weakening** in his faith, he **acknowledged** the **decrepitness** of his body (since he was about a **hundred** years old) and the **lifelessness** of **Sarah’s womb**. 20 Yet he did not **waver** through **disbelief** in the promise of God, but was **strengthened** in his faith and gave glory to God, 21 being fully persuaded that God was able to do what He had promised. 22 This is why “it was credited to him as righteousness.”<sup>b</sup>

23 Now the words “it was credited to him” were written not only for Abraham, 24 but also for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our trespasses and was raised to life for our justification.

### The Triumph of Faith

**5** Therefore, since we have been justified through faith, we have<sup>c</sup> peace with God through our Lord Jesus Christ, 2 through whom we have **gained access** by faith into this grace in which we stand. And we rejoice<sup>d</sup> in the hope of the glory of God.

3 Not only that, but we also rejoice in our sufferings, because we know that suffering **produces** perseverance; 4 perseverance, character; and character, hope. 5 And hope does not **disappoint** us, because God has **poured** out His love into our hearts through the Holy Spirit, whom He has given us.

**a** 18 Genesis 15:5   **b** 22 Genesis 15:6   **c** 1 Or *let us have*   **d** 2 Or *exult*; also in verses 3 and 11

## Christ's Sacrifice for the Ungodly

**6**For at just the right time, while we were still powerless, Christ died for the **ungodly**. **7**Very **rarely** will anyone die for a righteous man, though for a good man someone might **possibly dare** to die. **8**But God **proves** His love for us in this: While we were still sinners, Christ died for us.

**9**Therefore, since we have now been justified by His blood, how much more shall we be saved from wrath through Him! **10**For if, when we were enemies of God, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life! **11**Not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

## Death in Adam, Life in Christ

**12**Therefore, just as sin **entered** the world through one man, and death through sin, so also death was passed on to all men, because all sinned. **13**For sin was in the world before the law was given; but sin is not **taken** into account when there is no law. **14****Nevertheless**, death reigned from Adam until Moses, even over those who did not sin in the way that Adam **transgressed**. He is a **pattern** of the One to come.

**15**But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, **abound** to the many! **16**Again, the gift is not like the result of the one man's sin: The judgment that followed one sin brought condemnation, but the gift that followed many trespasses brought justification. **17**For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive an **abundance** of grace and of

## 14 | Romans 5:18

the gift of righteousness reign in life through the one man, Jesus Christ!

**18** So then, just as one trespass brought condemnation for all men, so also one act of righteousness brought justification and life for all men. **19** For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

**20** The law came in so that the trespass would increase; but where sin increased, grace increased all the more, **21** so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

### **Dead to Sin, Alive to God**

**6** What then shall we say? Shall we continue in sin so that grace may increase? **2** Certainly not! How can we who died to sin live in it any longer? **3** Or **aren't** you aware that all of us who were baptized into Christ Jesus were baptized into His death? **4** We were therefore **buried** with Him through **baptism** into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may walk in **newness** of life.

**5** For if we have been united with Him like this in His death, we will certainly also be united with Him in His resurrection. **6** We know that our old **self** was **crucified** with Him so that the body of sin might be **rendered** powerless, that we should no longer be slaves to sin. **7** For anyone who has died has been **freed** from sin.

**8** Now if we died with Christ, we believe that we will also live with Him. **9** For we know that since Christ was raised from the

dead, He cannot die again; death no longer has **dominion** over Him. **10**The death He died, He died to sin once for all; but the life He lives, He lives to God. **11**So you too must count yourselves dead to sin, but alive to God in Christ Jesus.

**12**Therefore do not let sin reign in your mortal body so that you obey its desires. **13**Do not present the parts of your body to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life; and present the parts of your body to Him as instruments of righteousness. **14**For sin shall not be your master, because you are not under law, but under grace.

### **The Wages of Sin**

**15**What then? Shall we sin because we are not under law, but under grace? Certainly not! **16**Do you not know that when you offer yourselves as **obedient** slaves, you are slaves to the one you obey, whether you are slaves to sin leading to death, or to obedience leading to righteousness? **17**But thanks be to God that, though you once were slaves to sin, you **wholeheartedly obeyed** the **form** of teaching to which you were committed. **18**You have been set free from sin and have become slaves to righteousness.

**19**I am speaking in human terms because of the weakness of your flesh. Just as you **used** to offer the parts of your body in slavery to impurity and to **escalating** wickedness, so now offer them in slavery to righteousness leading to holiness.

**20**For when you were slaves to sin, you were free of obligation to righteousness. **21**What fruit did you reap at that time from the things of which you are now ashamed? The outcome of those things is death. **22**But now that you have been set free from sin and have become slaves to God, the fruit you reap

leads to holiness, and the outcome is eternal life. <sup>23</sup>For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

### Release from the Law

**7** Do you not know, brothers (for I am speaking to those who know the law), that the law has authority over a man only as long as he lives? <sup>2</sup>For **instance**, a **married woman** is bound by law to her husband as long as he lives. But if her husband dies, she is released from the law of **marriage**. <sup>3</sup>So then, if she is **joined** to another man while her husband is still alive, she is called an adulteress; but if her husband dies, she is free from that law and is not an adulteress, even if she **marries** another man.

<sup>4</sup>Therefore, my brothers, you also died to the law through the body of Christ, that you might belong to another, to Him who was raised from the dead, in order that we might bear fruit to God. <sup>5</sup>For when we lived according to the flesh, the sinful passions **aroused** by the law were at work in our bodies, bearing fruit for death. <sup>6</sup>But now, having died to what bound us, we have been released from the law, so that we serve in the new way of the Spirit, and not in the old way of the written code.

### God's Law Is Holy

<sup>7</sup>What then shall we say? Is the law sin? Certainly not! Indeed, I would not have been **mindful** of sin if not for the law. For I would not have been aware of **coveting** if the law had not said, "Do not covet."<sup>a</sup> <sup>8</sup>But sin, seizing its opportunity through the commandment, produced in me every kind of **covetous** desire. For apart from the law, sin is dead.

<sup>a</sup> <sup>7</sup> Exodus 20:17; Deuteronomy 5:21

**9**Once I was alive apart from the law; but when the commandment came, sin **sprang** to life and I died. **10**So I discovered that the very commandment that was **meant** to bring life **actually** brought death. **11**For sin, seizing its opportunity through the commandment, deceived me and through the commandment put me to death.

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

### Struggling with Sin

**13**Did that which is good, then, become death to me? Certainly not! But in order that sin might be **exposed** as sin, it produced death in me through what was good, so that through the commandment sin might become **utterly** sinful.

**14**We know that the law is spiritual; but I am unspiritual, **sold** as a **slave** to sin. **15**I do not understand what I do. For what I want to do, I do not do. But what I **hate**, I do. **16**And if I do what I do not want to do, I **admit** that the law is good. **17**In that case, it is no longer I who do it, but it is sin living in me that does it.

**18**I know that nothing good lives in me, that is, in my flesh; for I have the desire to do what is good, but I cannot carry it out. **19**For I do not do the good I want to do. Instead, I keep on doing the evil I do not want to do. **20**And if I do what I do not want, it is no longer I who do it, but it is sin living in me that does it.

**21**So this is the principle I have discovered: When I want to do good, evil is right there with me. **22**For in my **inner** being

## 18 | Romans 7:23

I **delight** in God's law. <sup>23</sup>But I see another law at work in my body, **warring** against the law of my mind and **holding** me **captive** to the law of sin that **dwells** within me.<sup>a</sup>

<sup>24</sup>What a **wretched** man I am! Who will **rescue** me from this body of death? <sup>25</sup>Thanks be to God, through Jesus Christ our Lord!

So then, with my mind I serve the law of God, but with my flesh I serve the law of sin.

### Walking by the Spirit

**8** Therefore, there is now no condemnation for those who are in Christ Jesus.<sup>b</sup> <sup>2</sup>For in Christ Jesus the law of the Spirit of life set you<sup>c</sup> free from the law of sin and death. <sup>3</sup>For what the law was powerless to do in that it was **weakened** by the flesh, God did by **sending** His own Son in the likeness of sinful man, as an offering for sin.<sup>d</sup> He **thus** condemned sin in the flesh, <sup>4</sup>so that the righteous **standard** of the law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

<sup>5</sup>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. <sup>6</sup>The mind of the flesh is death, but the mind of the Spirit is life and peace, <sup>7</sup>because the mind of the flesh is **hostile** to God: It does not submit to God's law, nor can it do so. <sup>8</sup>Those controlled by the flesh<sup>e</sup> cannot please God.

<sup>a</sup> 23 Literally *captive to the law of sin being in my members*. <sup>b</sup> 1 BYZ and TR in Christ Jesus, who do not walk according to the flesh but according to the Spirit.

<sup>c</sup> 2 BYZ and TR me <sup>d</sup> 3 Literally *in the likeness of sinful flesh and for sin*

<sup>e</sup> 8 Literally *Those being in the flesh*; similarly in verse 9

<sup>9</sup>You, however, are controlled not by the flesh, but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. <sup>10</sup>But if Christ is in you, your body is dead because of sin, yet your spirit is alive<sup>a</sup> because of righteousness. <sup>11</sup>And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ Jesus from the dead<sup>b</sup> will also give life to your mortal bodies through His Spirit, who lives in you.

### Heirs with Christ

<sup>12</sup>Therefore, brothers, we have an obligation, but it is not to the flesh, to live according to it. <sup>13</sup>For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For all who are **led** by the Spirit of God are sons of God.

<sup>15</sup>For you did not receive a spirit of slavery that **returns** you to fear, but you received the Spirit of **sonship**, by whom we **cry**, “**Abba!** Father!” <sup>16</sup>The Spirit Himself **testifies** with our spirit that we are God’s children. <sup>17</sup>And if we are children, then we are heirs: heirs of God and **co-heirs** with Christ—if indeed we **suffer** with Him, so that we may also be glorified with Him.

### Future Glory

<sup>18</sup>I consider that our present sufferings are not **comparable** to the glory that will be revealed in us. <sup>19</sup>The creation **waits** in eager **expectation** for the revelation of the sons of God. <sup>20</sup>For the creation was subjected to **futility**, not by its own will, but because of the One who subjected it, in hope <sup>21</sup>that the creation itself will be set free from its **bondage** to **decay** and brought into the glorious freedom of the children of God.

<sup>a</sup> **10** Or yet the Spirit is life    <sup>b</sup> **11** NA, BYZ, and TR *raised Christ from the dead*

## 20 | Romans 8:22

**22**We know that the whole creation has been **groaning** together in the **pains** of **childbirth** until the present time. **23**Not only that, but we ourselves, who have the firstfruits of the Spirit, **groan** inwardly as we wait **eagerly** for our adoption as sons, the redemption of our bodies. **24**For in this hope we were saved; but hope that is seen is no hope at all. Who **hopes** for what he can already see? **25**But if we hope for what we do not yet see, we wait for it **patiently**.

**26**In the same way, the Spirit **helps** us in our weakness. For we do not know how we ought to pray, but the Spirit Himself intercedes for us with **groans** too deep for words. **27**And He who **searches** our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

### God Works in All Things

**28**And we know that God works all things together for the good of those who love Him, who are called according to His purpose. **29**For those God foreknew, He also predestined to be conformed to the **image** of His Son, so that He would be the **firstborn** among many brothers. **30**And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.

**31**What then shall we say in **response** to these things? If God is for us, who can be against us? **32**He who did not spare His own Son but gave Him up for us all, how will He not also, **along** with Him, freely give us all things? **33**Who will bring any charge against God's elect? It is God who justifies. **34**Who is there to condemn us? For Christ Jesus, who died, and more than that was raised to life, is at the right **hand** of God—and He is **interceding** for us.

## More than Conquerors

**35** Who shall separate us from the love of Christ? Shall trouble or distress or **persecution** or **famine** or **nakedness** or **danger** or sword? **36** As it is written:

“For Your sake we face death all day long;  
we are **considered** as **sheep** to be slaughtered.”<sup>a</sup>

**37** No, in all these things we are more than **conquerors** through Him who loved us. **38** For I am convinced that neither death nor life, neither **angels** nor **principalities**, neither the present nor the **future**, nor any **powers**, **39** neither **height** nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

## Paul's Concern for the Jews

**9** I speak the truth in Christ; I am not **lying**, as **confirmed** by my conscience in the Holy Spirit. **2** I have deep **sorrow** and **unceasing anguish** in my heart. **3** For I could **wish** that I myself were **cursed** and cut off from Christ for the sake of my brothers, my own flesh and blood, **4** the people of Israel. Theirs is the adoption as sons; theirs the divine glory and the **covenants**; theirs the giving of the law, the **temple** worship, and the promises. **5** Theirs are the patriarchs, and from them **proceeds** the human **descent** of Christ, who is God over all, forever worthy of praise!<sup>b</sup> Amen.

## God's Sovereign Choice

**6** It is not as though God's word has failed. For not all who are **descended** from Israel are Israel. **7** Nor because they are Abraham's descendants are they all his children. On the contrary, “Through Isaac your offspring will be **reckoned**.”<sup>c</sup> **8** So

<sup>a</sup> 36 Psalm 44:22   <sup>b</sup> 5 Or *forever blessed*   <sup>c</sup> 7 Genesis 21:12

## 22 | Romans 9:9

it is not the children of the flesh who are God's children, but it is the children of the promise who are regarded as offspring. <sup>9</sup>For this is what the promise stated: "At the appointed time I will **return**, and **Sarah** will have a son."<sup>a</sup>

**10** Not only that, but **Rebecca's** children were conceived by one man, our father Isaac. **11** Yet before the **twins** were **born** or had done anything good or bad, in order that God's **plan** of election might stand, **12** not by works but by Him who calls, she was told, "The **older** will serve the **younger**."<sup>b</sup> **13** So it is written: "Jacob I loved, but **Esau I hated**."<sup>c</sup>

**14** What then shall we say? Is God unjust? Certainly not! **15** For He says to Moses:

"I will have mercy on whom I have mercy,  
and I will have compassion on whom  
I have compassion."<sup>d</sup>

**16** So then, it does not **depend** on man's desire or **effort**, but on God's mercy. **17** For the Scripture says to **Pharaoh**: "I raised you up for this very purpose, that I might **display** My power in you, and that My name might be proclaimed in all the earth."<sup>e</sup> **18** Therefore God has mercy on whom He wants to have mercy, and He **hardens** whom He wants to **harden**.

**19** One of you will say to me, "Then why does God still **find** fault? For who can resist His will?" **20** But who are you, O man, to talk back to God? Shall what is formed say to Him who formed it, "Why did You make me like this?"<sup>f</sup> **21** Does not the **potter** have the right to make from the same **lump of clay** one **vessel** for special **occasions** and another for **common** use?

**a** <sup>9</sup> Genesis 18:14    **b** <sup>12</sup> Genesis 25:23    **c** <sup>13</sup> Malachi 1:2-3    **d** <sup>15</sup> Exodus 33:19    **e** <sup>17</sup> Exodus 9:16 (see also LXX)    **f** <sup>20</sup> Isaiah 29:16; Isaiah 45:9

22 What if God, **intending** to show His wrath and make His power known, **bore** with great patience the vessels of His wrath, prepared for **destruction**? 23 What if He did this to make the riches of His glory known to the vessels of His mercy, whom He prepared in **advance** for glory— 24 including us, whom He has called not only from the Jews, but also from the Gentiles? 25 As He says in **Hosea**:

“I will call them ‘My People’ who are not My people,  
and I will call her ‘My Beloved’ who is not My  
beloved,”<sup>a</sup>

26 and,

“It will happen that in the very place where it was said  
to them,  
‘You are not My people,’  
they will be called  
‘sons of the living God.’”<sup>b</sup>

27 Isaiah cries out concerning Israel:

“Though the number of the Israelites is like the **sand** of  
the sea,  
only the remnant will be saved.

28 For the Lord will carry out His **sentence**  
on the earth  
**thoroughly** and **decisively**.”<sup>c</sup>

29 It is just as Isaiah **foretold**:

“Unless the Lord of Hosts had left us descendants,  
we would have become like **Sodom**,  
we would have **resembled Gomorrah**.”<sup>d</sup>

*a* 25 Hosea 2:23   *b* 26 Hosea 1:10   *c* 28 Isaiah 10:22–23 (see also LXX)

*d* 29 Isaiah 1:9 (see also LXX)

## Israel's Unbelief

30 What then will we say? That the Gentiles, who did not pursue righteousness, have **obtained** it, a righteousness that is by faith; 31 but Israel, who **pursued** a law of righteousness, has not **attained** it. 32 Why not? Because their **pursuit** was not by faith, but as if it were by works. They **stumbled** over the stumbling stone, 33 as it is written:

“See, I lay in Zion a stone of stumbling  
and a **rock of offense**;<sup>a</sup>  
and the one who believes in Him  
will never be put to shame.”<sup>b</sup>

## The Word Brings Salvation

**10** Brothers, my **heart's** desire and prayer to God for the Israelites is for their salvation. 2 For I testify about them that they are **zealous** for God, but not on the **basis** of knowledge. 3 Because they were ignorant of God's righteousness and **sought** to **establish** their own, they did not submit to God's righteousness. 4 For Christ is the **end** of the law, to bring righteousness to everyone who believes.

5 For concerning the righteousness that is by the law, Moses **writes**: “The man who does these things will live by them.”<sup>c</sup> 6 But the righteousness that is by faith says: “Do not say in your heart, ‘Who will **ascend** into heaven?’<sup>d</sup> (that is, to bring Christ down) 7 or, ‘Who will **descend** into the **Abyss**?’<sup>e</sup> (that is, to bring Christ up from the dead).”

8 But what does it say? “The word is near you; it is in your mouth and in your heart,”<sup>f</sup> that is, the word of faith we are **proclaiming**: 9 that if you confess with your mouth, “Jesus is

<sup>a</sup> 33 Isaiah 8:14   <sup>b</sup> 33 Isaiah 28:16 (see also LXX)   <sup>c</sup> 5 Leviticus 18:5; see also

Ezekiel 20:11, 13, and 21.   <sup>d</sup> 6 Deuteronomy 30:12   <sup>e</sup> 7 See Deuteronomy

30:13.   <sup>f</sup> 8 Deuteronomy 30:14

Lord," and believe in your heart that God raised Him from the dead, you will be saved. **10**For with your heart you believe and are justified, and with your mouth you confess and are saved.

**11**It is just as the Scripture says: "Anyone who believes in Him will never be put to shame."<sup>a</sup> **12**For there is no **difference** between Jew and Greek: The same Lord is Lord of all, and gives **richly** to all who call on Him, **13**for, "Everyone who calls on the name of the Lord will be saved."<sup>b</sup>

**14**How then can they call on the One in whom they have not believed? And how can they believe in the One of whom they have not heard? And how can they hear without someone to preach? **15**And how can they preach unless they are sent? As it is written: "How **beautiful** are the feet of those who bring good news!"<sup>c</sup>

**16**But not all of them welcomed the good news. For Isaiah says, "Lord, who has believed our **message**?"<sup>d</sup> **17**Consequently, faith comes by hearing, and hearing by the word of Christ.

**18**But I ask, did they not hear? Indeed they did:

"Their voice has **gone** out into all the earth,  
their words to the **ends** of the world."<sup>e</sup>

**19**I ask instead, did Israel not understand? First, Moses says:

"I will make you jealous by those who are not a nation;  
I will make you **angry** by a nation  
without understanding."<sup>f</sup>

<sup>a</sup> **11** Isaiah 28:16 (see also LXX)   <sup>b</sup> **13** Joel 2:32   <sup>c</sup> **15** Literally *good news of good things*; BYZ and TR *How beautiful are the feet of those who bring good news of peace, who bring good news of good things*; Isaiah 52:7

<sup>d</sup> **16** Isaiah 53:1

<sup>e</sup> **18** Psalm 19:4 (see also LXX)   <sup>f</sup> **19** Deuteronomy 32:21 (see also LXX)

## 26 | Romans 10:20

20 And Isaiah **boldly** says:

“I was **found** by those who did not seek Me;  
I revealed Myself to those who did not ask for Me.”<sup>a</sup>

21 But as for Israel he says:

“All day long I have held out My hands  
to a **disobedient** and **obstinate** people.”<sup>b</sup>

### A Remnant Chosen by Grace

**11** I ask then, did God reject His people? Certainly not! I am an **Israelite** myself, a descendant of Abraham, from the **tribe of Benjamin**. 2 God did not reject His people, whom He foreknew. Do you not know what the Scripture says about Elijah, how he **appealed** to God against Israel: 3 “Lord, they have **killed** Your prophets and **torn** down Your **altars**. I am the only one left, and they are seeking my life as well”<sup>c</sup>?

4 And what was the divine **reply** to him? “I have **reserved** for Myself **seven thousand** men who have not **bowed** the knee to **Baal**.”<sup>d</sup>

5 In the same way, at the present time there is a remnant chosen by grace. 6 And if it is by grace, then it is no longer by works. Otherwise, grace would no longer be grace.<sup>e</sup>

7 What then? What Israel was seeking, it failed to obtain, but the elect did. The others were **hardened**, 8 as it is written:

“God gave them a spirit of **stupor**,  
eyes that could not see,  
and ears that could not hear,  
to this very day.”<sup>f</sup>

<sup>a</sup> 20 Isaiah 65:1 <sup>b</sup> 21 Isaiah 65:2 (see also LXX) <sup>c</sup> 3 1 Kings 19:10, 14 <sup>d</sup> 4 1 Kings 19:18 <sup>e</sup> 6 BYZ and TR include *But if it is by works, then it is no longer grace; otherwise work is no longer work.* <sup>f</sup> 8 See Deuteronomy 29:4 and Isaiah 29:10.

9 And David says:

“May their **table** become a **snare** and a **trap**,  
a stumbling block and a retribution to them.

10 May their eyes be darkened so they cannot see,  
and their **backs** be **bent** forever.”<sup>a</sup>

### The Ingrafting of the Gentiles

11 I ask then, did they stumble so as to fall **beyond recovery**?<sup>b</sup> Certainly not! However, because of their trespass, salvation has come to the Gentiles to make Israel jealous. 12 But if their trespass means riches for the world, and their **failure** means riches for the Gentiles, how much **greater** riches will their fullness bring!

13 I am speaking to you Gentiles. **Inasmuch** as I am the apostle to the Gentiles, I **magnify** my **ministry** 14 in the hope that I may **provoke** my own people to jealousy and save some of them. 15 For if their **rejection** is the reconciliation of the world, what will their **acceptance** be but life from the dead? 16 If the first part of the **dough** is holy, so is the whole **batch**; if the root is holy, so are the branches.

17 Now if some branches have been broken off, and you, a wild olive **shoot**, have been grafted in among the others to share in the **nourishment** of the olive root, 18 do not boast over those branches. If you do, remember this: You do not **support** the root, but the root **supports** you.

19 You will say then, “Branches were broken off so that I could be grafted in.” 20 That is **correct**: They were broken off because of unbelief, but you stand by faith. Do not be arrogant, but be afraid. 21 For if God did not spare the natural branches, He will certainly not<sup>c</sup> spare you either.

<sup>a</sup> 10 Psalm 69:22-23 (see also LXX)   <sup>b</sup> 11 Or *did they stumble so as to lose their share?* Literally *did they stumble that they might fall?*   <sup>c</sup> 21 Or *He will perhaps not*

## 28 | Romans 11:22

22Take **notice**, therefore, of the kindness and severity of God: severity to those who **fell**, but kindness to you, if you continue in His kindness. Otherwise you also will be cut off. 23And if they do not **persist** in unbelief, they will be grafted in, for God is able to **graft** them in again. 24For if you were cut from a wild olive tree, and contrary to nature were grafted into one that is **cultivated**, how much more **readily** will these, the natural branches, be grafted into their own olive tree!

### All Israel Will Be Saved

25I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A **hardening** in part has come to Israel, until the full number of the Gentiles has come in. 26And so all Israel will be saved, as it is written:

“The **Deliverer** will come from Zion;  
He will **remove** godlessness from Jacob.

27And this is My **covenant** with them  
when I take away their sins.”<sup>a</sup>

28Regarding the gospel, they are enemies on your account; but regarding election, they are loved on account of the patriarchs. 29For God’s gifts and His call are **irrevocable**.

30Just as you who **formerly** disobeyed God have now received mercy through their disobedience, 31so they too have now disobeyed, in order that they too may now receive mercy through the mercy shown to you.<sup>b</sup> 32For God has **consigned** everyone to disobedience so that He may have mercy on everyone.

<sup>a</sup> 27 Isaiah 27:9 and Isaiah 59:20–21; see also LXX   <sup>b</sup> 31 Literally *may now receive mercy through your mercy*; BYZ and TR *may receive mercy through your mercy*

## A Hymn of Praise

33 O, the depth of the riches  
of the wisdom and knowledge of God!  
How **unsearchable** are His **judgments**,  
and **untraceable** His ways!

34 "Who has known the mind of the Lord?  
Or who has been His **counselor**?"<sup>a</sup>

35 "Who has first given to God,  
that God should repay him?"<sup>b</sup>

36 For from Him and through Him and to Him are all things.  
To Him be the glory forever! Amen.

## Living Sacrifices

**12** Therefore I urge you, brothers, on account of God's mercy, to offer your bodies as living **sacrifices**, holy and pleasing to God, which is your spiritual service of worship.<sup>c</sup> 2 Do not be conformed to this world, but be **transformed** by the **renewing** of your mind. Then you will be able to test and approve what is the good, pleasing, and perfect will of God.

3 For by the grace given me I say to every one of you: Do not think of yourself more **highly** than you ought, but think of yourself with **sober** judgment, according to the **measure** of faith God has given you. 4 Just as each of us has one body with many members, and not all members have the same **function**, 5 so in Christ we who are many are one body, and each **member belongs** to one another.

6 We have **different** gifts according to the grace given us. If **one's** gift is **prophecy**, let him use it in **proportion** to his faith; 7 if it is serving, let him serve; if it is teaching, let him teach; 8 if it is **encouraging**, let him **encourage**; if it is giving,

<sup>a</sup> 34 Isaiah 40:13 (see also LXX)   <sup>b</sup> 35 Job 41:11   <sup>c</sup> 1 Or *your reasonable service*

## 30 | Romans 12:9

let him give generously; if it is leading, let him lead with **diligence**; if it is **showing** mercy, let him do it **cheerfully**.

### Love, Zeal, Hope, Hospitality

**9** Love must be sincere. **Detest** what is evil; **cling** to what is good. **10** Be **devoted** to one another in **brotherly** love. **Outdo** yourselves in **honoring** one another.

**11** Do not let your **zeal subside**; keep your spiritual **fervor**, serving the Lord.

**12** Be **joyful** in hope, patient in affliction, **persistent** in prayer.

**13** Share with the saints who are in need. Practice **hospitality**.

### Forgiveness

**14** Bless those who **persecute** you. Bless and do not curse.

**15** Rejoice with those who rejoice; weep with those who weep.

**16** Live in harmony with one another. Do not be proud, but **enjoy** the company of the **lowly**. Do not be conceited.

**17** Do not repay anyone evil for evil. **Carefully** consider what is right in the eyes of **everybody**. **18** If it is **possible** on your part, live at peace with everyone.

**19** Do not **avenge** yourselves, beloved, but **leave room** for God's wrath. For it is written: "Vengeance is Mine; I will repay, says the Lord."<sup>a</sup>

**20** On the contrary,

"If your enemy is **hungry**, **feed** him;  
if he is **thirsty**, give him a drink.

For in so doing,  
you will **heap burning coals** on his **head**."<sup>b</sup>

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

<sup>a</sup> **19** Deuteronomy 32:35 (see also LXX)   <sup>b</sup> **20** Proverbs 25:21–22 (see also LXX)

## Submission to Authorities

**13** Everyone must submit himself to the **governing** authorities, for there is no authority except that which is from God. The authorities that exist have been appointed by God. <sup>2</sup>Consequently, whoever **resists** authority is **opposing** what God has set in place, and those who do so will bring judgment on themselves.

<sup>3</sup>For **rulers** are not a **terror** to good conduct, but to bad. Do you want to be **unafraid** of the one in authority? Then do what is right, and you will have his **approval**. <sup>4</sup>For he is God's servant for your good. But if you do wrong, be afraid, for he does not carry the sword in **vain**. He is God's servant, an **agent** of retribution to the **wrongdoer**.

<sup>5</sup>Therefore it is **necessary** to submit to authority, not only to **avoid punishment**, but also as a matter of conscience. <sup>6</sup>This is also why you pay taxes. For the authorities are God's **servants**, who **devote** themselves to their work. <sup>7</sup>Pay everyone what you owe him: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

## Love Fulfills the Law

<sup>8</sup>Be **indebted** to no one, except to one another in love. For he who **loves** his neighbor has fulfilled the law. <sup>9</sup>The commandments "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet,"<sup>a</sup> and any other commandments, are **summed** up in this one decree: "Love your neighbor as yourself."<sup>b</sup> <sup>10</sup>Love does no wrong to its neighbor. Therefore love is the **fulfillment** of the law.

<sup>a</sup> 9 Exodus 20:13–17; Deuteronomy 5:17–21   <sup>b</sup> 9 Leviticus 19:18

## The Day Is Near

**11** And do this, understanding the **occasion**. The **hour** has come for you to wake up from your **slumber**, for our salvation is **nearer** now than when we first believed. **12** The **night** is **nearly** over; the day has **drawn** near. So let us lay **aside** the deeds of darkness and put on the **armor** of light. **13** Let us **behave decently**, as in the **daytime**, not in **carousing** and **drunkenness**, not in **sexual immorality** and **debauchery**, not in **dissension** and jealousy. **14** Instead, **clothe** yourselves with<sup>a</sup> the Lord Jesus Christ, and make no **provision** for the desires of the flesh.

## The Law of Liberty

**14** Accept him whose faith is weak, without **passing** judgment on his **opinions**.<sup>b</sup> **2** For one person has faith to eat all things, while another, who is weak, eats only **vegetables**. **3** The one who eats everything must not belittle the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted him. **4** Who are you to judge someone else's servant? To his own master he **stands** or falls. And he will stand, for the Lord is able to make him stand.

**5** One person regards a **certain** day above the others, while someone else considers every day alike. Each one should be fully convinced in his own mind. **6** He who **observes** a special day does so to the Lord;<sup>c</sup> he who eats does so to the Lord, for he gives thanks to God; and he who **abstains** does so to the Lord and gives thanks to God.

<sup>a</sup> **14** Or *put on*; see verse 12. <sup>b</sup> **1** Or *without quarreling over disputable matters*

<sup>c</sup> **6** BYZ and TR include *he who does not regard the day, to the Lord he does not regard it;*

7 For none of us lives to himself alone, and none of us dies to himself alone. 8 If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord. 9 For this reason Christ died and **returned** to life, that He might be the Lord of both the dead and the living.

10 Why, then, do you judge your brother? Or why do you belittle your brother? For we will all stand before God's judgment seat. 11 It is written:

"As **surely** as I live,  
says the Lord,  
every knee will **bow** before Me;  
every tongue will confess to God."<sup>a</sup>

12 So then, each of us will give an account of himself to God.

### The Law of Love

13 Therefore let us **stop judging** one another. Instead, make up your mind not to put any stumbling block or **obstacle** in your **brother's** way.

14 I am convinced and fully persuaded in the Lord Jesus that nothing is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. 15 If your brother is **distressed** by what you eat, you are no longer **acting** in love. Do not by your eating destroy your brother, for whom Christ died.

16 Do not allow what you consider good, then, to be **spoken** of as evil. 17 For the kingdom of God is not a matter of eating and **drinking**, but of righteousness, peace, and joy in the Holy Spirit. 18 For whoever **serves** Christ in this way is pleasing to God and approved by men.

<sup>a</sup> 11 Or *will give praise to God or will acknowledge God*; Isaiah 45:23 (see also LXX)

**19** So then, let us pursue what leads to peace and to **mutual edification**. **20** Do not destroy the work of God for the sake of food. All food is **clean**, but it is wrong for a man to let his eating be a stumbling block. **21** It is better not to eat **meat** or drink wine or to do anything to **cause** your brother to stumble.<sup>a</sup>

**22** Keep your **belief** about such **matters** between yourself and God.<sup>b</sup> Blessed is the one who does not condemn himself by what he **approves**. **23** But the one who has doubts is condemned if he eats, because his eating is not from faith; and everything that is not from faith is sin.<sup>c</sup>

### Accept One Another

**15** We who are strong ought to bear with the **shortcomings** of the weak and not to please ourselves. **2** Each of us should please his neighbor for his good, to **build** him up. **3** For even Christ did not please Himself, but as it is written: "The **insults** of those who **insult** You have **fallen** on Me."<sup>d</sup> **4** For everything that was written in the past was written for our **instruction**, so that through endurance and the encouragement of the Scriptures, we might have hope.

**5** Now may the God who gives endurance and encouragement **grant** you harmony with one another in Christ Jesus, **6** so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

### Christ the Servant of Jews and Gentiles

**7** Accept one another, then, just as Christ accepted you, in order to bring glory to God. **8** For I **tell** you that Christ has become a servant of the circumcised on behalf of God's truth,

<sup>a</sup> **21** SBL, BYZ, and TR include *or to be hindered or weakened*. <sup>b</sup> **22** Literally *Keep the faith that you have to yourself before God* <sup>c</sup> **23** Some manuscripts place the text of Romans 16:25–27 here. <sup>d</sup> **3** Psalm 69:9

to **confirm** the promises made to the patriarchs,<sup>9</sup> so that the Gentiles may glorify God for His mercy. As it is written:

“Therefore I will praise You among the Gentiles;  
I will sing **hymns** to Your name.”<sup>a</sup>

**10** Again, it says:

“Rejoice, O Gentiles, with His people.”<sup>b</sup>

**11** And again:

“Praise the Lord, all you Gentiles,  
and **extol** Him, all you **peoples**.”<sup>c</sup>

**12** And once more, Isaiah says:

“The Root of **Jesse** will **appear**,  
One who will **arise** to **rule** over the Gentiles;  
in Him the Gentiles will put their hope.”<sup>d</sup>

**13** Now may the God of hope **fill** you with all joy and peace as you believe in Him, so that you may **overflow** with hope by the power of the Holy Spirit.

### Paul the Minister to the Gentiles

**14** I myself am convinced, my brothers, that you yourselves are full of **goodness**, **brimming** with knowledge, and able to **instruct** one another. **15** However, I have written you a **bold reminder** on some **points**, because of the grace God has given me **16** to be a minister of Christ Jesus to the Gentiles in the **priestly** service of the gospel of God, so that the Gentiles might become an offering acceptable to God, **sanctified** by the Holy Spirit.

**a** 9 2 Samuel 22:50; Psalm 18:49   **b** 10 Deuteronomy 32:43   **c** 11 Psalm 117:1

**d** 12 Isaiah 11:10 (see also LXX)

## 36 | Romans 15:17

**17**Therefore I exult in Christ Jesus in my service to God. **18**I will not **presume** to speak of anything except what Christ has **accomplished** through me in leading the Gentiles to obedience by word and **deed**, **19**by the power of **signs** and **wonders**, and by the power of the Spirit of God.<sup>a</sup> So from Jerusalem all the way **around** to **Illyricum**, I have fully proclaimed the gospel of Christ.

**20**In this way I have **aspired** to preach the gospel where Christ was not known, so that I would not be **building** on someone else's **foundation**. **21**Rather, as it is written:

"Those who were not told about Him will see,  
and those who have not heard will  
understand."<sup>b</sup>

**22**That is why I have often been **hindered** from coming to you.

### Paul's Travel Plans

**23**But now that there are no **further opportunities** for me in these **regions**, and since I have **longed** for many years to **visit** you, **24**I hope to see you on my way to Spain. And after I have **enjoyed** your company for a while, you can **equip** me for my **journey**.

**25**Now, however, I am on my way to Jerusalem to serve the saints there. **26**For **Macedonia** and **Achaia** were pleased to make a **contribution** for the poor among the saints in Jerusalem. **27**They were pleased to do it, and indeed they owe it to them. For if the Gentiles have **shared** in their spiritual blessings, they are obligated to minister to them with **material** blessings.

<sup>a</sup> **19** SBL *the power of the Spirit*; NE and WH *the power of the Holy Spirit*

<sup>b</sup> **21** Isaiah 52:15 (see also LXX)

28 So after I have **completed** this service and have **safely** delivered this **bounty** to them, I will set off to Spain by way of you. 29 I know that when I come to you, I will come in the fullness of the blessing<sup>a</sup> of Christ.

30 Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to **join** me in my **struggle** by **praying** to God for me. 31 Pray that I may be delivered from the **unbelievers** in **Judea**, and that my service in Jerusalem may be acceptable to the saints there, 32 so that by God's will I may come to you with joy and together with you be **refreshed**.

33 The God of peace be with all of you. Amen.<sup>b</sup>

### Personal Greetings and Love

**16** I **commend** to you our sister **Phoebe**, a servant<sup>c</sup> of the church in **Cenchrea**. 2 **Welcome** her in the Lord in a **manner** worthy of the saints, and **assist** her with anything she may need from you. For she has been a great **help** to many people, including me.

3 Greet **Prisca**<sup>d</sup> and **Aquila**, my fellow **workers** in Christ Jesus, 4 who have **risked** their lives for me. Not only I but all the churches of the Gentiles are **grateful** to them. 5 Greet also the church that **meets** at their **house**.

Greet my beloved **Epenetus**, who was the first **convert** to Christ in the **province of Asia**.<sup>e</sup>

6 Greet **Mary**, who has worked very hard for you.

<sup>a</sup> 29 TR and BYZ include *of the gospel*. <sup>b</sup> 33 Some manuscripts do not include *Amen*. One early manuscript places the text of Romans 16:25–27 here. <sup>c</sup> 1 Or *deaconess* <sup>d</sup> 3 *Prisca* is a variant of *Priscilla*; see Acts 18:2. <sup>e</sup> 5 Literally *in Asia*; Asia was a Roman province in what is now western Turkey.

## 38 | Romans 16:7

**7** Greet **Andronicus** and **Junia**,<sup>a</sup> my fellow countrymen and fellow **prisoners**. They are **outstanding** among the **apostles**, and they were in Christ before I was.

**8** Greet **Ampliatus**, my beloved in the Lord.

**9** Greet **Urbanus**, our fellow worker in Christ, and my beloved **Stachys**.

**10** Greet **Apelles**, who is approved in Christ.

Greet those who belong to the household of **Aristobulus**.

**11** Greet **Herodion**, my fellow **countryman**.

Greet those from the household of **Narcissus** who are in the Lord.

**12** Greet **Tryphena** and **Tryphosa**, women who have worked hard in the Lord.

Greet my beloved **Persis**, who has worked very hard in the Lord.

**13** Greet **Rufus**, chosen in the Lord, and his mother, who has been a mother to me as well.

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

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

**16** Greet one another with a holy **kiss**.

All the churches of Christ **send** you greetings.

### Avoid Divisions

**17** Now I urge you, brothers, to **watch** out for those who **create divisions** and **obstacles** that are contrary to the teaching

<sup>a</sup> **7** Some translators *Junias*

you have **learned**. Turn away from them. **18** For such people are not serving our Lord Christ, but their own **appetites**. By **smooth** talk and **flattery** they **deceive** the hearts of the **naive**.

**19** Everyone has heard about your obedience, so I rejoice over you. But I want you to be wise about what is good and **innocent** about what is evil.

**20** The God of peace will **soon crush Satan** under your feet. The grace of our Lord Jesus Christ<sup>a</sup> be with you.

### Greetings from Paul's Fellow Workers

**21** **Timothy**, my fellow worker, sends you greetings, as do **Lucius, Jason, and Sosipater**, my fellow countrymen.

**22** I, **Tertius**, who **wrote** down this **letter**, greet you in the Lord.

**23** **Gaius**, who has **hosted** me and all the church, sends you greetings.

**Erastus**, the city **treasurer**, sends you greetings, as does our brother **Quartus**.<sup>b</sup>

### Doxology

**25** Now to Him who is able to strengthen you by my gospel and by the **proclamation** of Jesus Christ, according to the revelation of the mystery **concealed** for **ages** past **26** but now revealed and made known through the **writings** of the prophets by the **command** of the eternal God, in order to lead all nations to the obedience that comes from faith<sup>c</sup>— **27** to the only wise God be glory forever through Jesus Christ! Amen.<sup>d</sup>

<sup>a</sup> **20** NA, NE, and WH *Lord Jesus*   <sup>b</sup> **23** SBL, BYZ, and TR include *24May the grace of our Lord Jesus Christ be with you all. Amen.*   <sup>c</sup> **26** Literally *the obedience of faith*   <sup>d</sup> **27** Some manuscripts place the text of verses 25–27 after Romans 14:23 or after Romans 15:33.

# James

## A Greeting from James

**1** James, a servant of God and of the Lord Jesus Christ,  
To the **twelve tribes** of the **Dispersion**:<sup>a</sup>

Greetings.

## Rejoicing in Trials

**2** Consider it pure joy, my brothers, when you **encounter trials** of many kinds, **3** because you know that the **testing** of your faith **develops** perseverance. **4** Allow perseverance to finish its work, so that you may be **mature** and **complete**, not **lacking** anything.

**5** Now if any of you **lacks** wisdom, he should ask God, who gives generously to all without **finding** fault, and it will be given to him. **6** But he must ask in faith, without **doubting**, because he who doubts is like a **wave** of the sea, **blown** and **tossed** by the **wind**. **7** That man should not **expect** to receive anything from the Lord. **8** He is a double-minded man, **unstable** in all his ways.

**9** The brother in humble **circumstances** should exult in his **high** position. **10** But the one who is rich should exult in his **low** position, because he will pass away like a flower of the field. **11** For the **sun rises** with **scorching heat** and **withers**

**a 1** Literally *To the twelve tribes in the Diaspora*. Originally referring to the Jewish people living outside the land of Israel, *the Diaspora* is applied here to the Jewish believers scattered abroad.

the **plant**; its flower falls and its **beauty** is **lost**. So too, the rich man will **fade** away in the **midst** of his **pursuits**.

**12**Blessed is the man who **perseveres** under **trial**, because when he has **stood** the test, he will receive the **crown** of life that God has promised to those who love Him.

### Good and Perfect Gifts

**13**When tempted, no one should say, “God is **tempting** me.” For God cannot be tempted by evil, nor does He **tempt** anyone. **14**But each one is tempted when by his own evil desires he is **lured** away and **enticed**. **15**Then after desire has conceived, it gives birth to sin; and sin, when it is **full-grown**, gives birth to death.

**16**Do not be deceived, my beloved brothers. **17**Every good and perfect gift is from above, coming down from the Father of the **heavenly lights**, with whom there is no **change** or **shift-ing shadow**.<sup>a</sup> **18**He **chose** to give us birth through the word of truth, that we would be a kind of firstfruits of His creation.<sup>b</sup>

### Hearing and Doing

**19**My beloved brothers, understand this: Everyone should be **quick** to listen, slow to speak, and slow to anger, **20**for man’s anger does not bring about the righteousness that God desires. **21**Therefore, **get rid** of all **moral filth** and every **expression** of evil, and **humbly** accept the word **planted** in you, which can save your **souls**.

**22**Be doers of the word, and not hearers only. Otherwise, you are **deceiving** yourselves. **23**For anyone who **hears** the word but does not carry it out is like a man who looks at his face in a **mirror**, **24**and after **observing** himself **goes** away and

<sup>a</sup> **17** Or *no change or shadow of turning*.    <sup>b</sup> **18** Or *of His creatures*.

**immediately forgets** what he looks like. <sup>25</sup>But the one who looks **intently** into the perfect law of freedom, and **continues** to do so—not being a **forgetful hearer**, but an **effective doer**—he will be blessed in what he does.

<sup>26</sup>If anyone considers himself **religious** and yet does not **bridle** his tongue, he **deceives** his heart and his religion is worthless. <sup>27</sup>Pure and **undefiled** religion before our God and Father is this: to **care** for **orphans** and **widows** in their distress, and to keep **oneself** from being **polluted** by the world.

### A Warning against Favoritism

**2** My brothers, as you **hold** out your faith in our glorious Lord Jesus Christ, do not show favoritism.

<sup>2</sup>Suppose a man comes into your **meeting**<sup>a</sup> **wearing** a gold **ring** and fine clothes, and a poor man in **shabby** clothes also comes in. <sup>3</sup>If you **lavish attention** on the man in fine clothes and say, “**Here** is a seat of honor,” but say to the poor man, “You must stand” or “**Sit** at my feet,” <sup>4</sup>have you not **discriminated** among yourselves and become judges with evil thoughts?

<sup>5</sup>Listen, my beloved brothers: Has not God chosen the poor of this world to be rich in faith and to **inherit** the kingdom He promised those who love Him? <sup>6</sup>But you have **dishonored** the poor. Is it not the rich who **oppress** you and **drag** you into **court**? <sup>7</sup>Are they not the ones who **blaspheme** the **noble** name by which you have been called?<sup>b</sup>

<sup>8</sup>If you **really fulfill** the **royal** law stated in Scripture, “Love your neighbor as yourself,”<sup>c</sup> you are doing well. <sup>9</sup>But if you

<sup>a</sup> 2 Greek *your synagogue*   <sup>b</sup> 7 Or *the noble name invoked upon you or the noble name of Him to whom you belong*   <sup>c</sup> 8 Leviticus 19:18

show favoritism, you sin and are **convicted** by the law as **transgressors**.

**10**Whoever keeps the whole law but **stumbles** at just one **point** is guilty of breaking all of it. **11**For He who said, “Do not commit adultery,”<sup>a</sup> also said, “Do not murder.”<sup>b</sup> If you do not commit adultery, but do commit murder, you have become a lawbreaker.

**12**Speak and act as those who are **going** to be judged by the law that gives freedom. **13**For judgment without mercy will be shown to anyone who has not been **merciful**. Mercy **triumphs** over judgment.

## Faith and Works

**14**What good is it, my brothers, if someone **claims** to have faith, but has no deeds? Can such faith save him? **15**Suppose a brother or sister is without clothes and **daily** food. **16**If one of you **tells** him, “Go in peace; **stay warm** and well **fed**,” but does not **provide** for his physical **needs**, what good is that? **17**So too, faith by itself, if it does not result in **action**,<sup>c</sup> is dead.

**18**But someone will say, “You have faith and I have deeds.” Show me your faith without deeds, and I will show you my faith by my deeds. **19**You believe that God is one.<sup>d</sup> Good for you! Even the **demons** believe that—and **shudder**.

**20**O foolish man, do you want **evidence** that faith without deeds is worthless?<sup>e</sup> **21**Was not our father Abraham justified by what he did when he offered his son Isaac on the **altar**? **22**You see that his faith was **working** with his actions, and his faith was **perfected** by what he did. **23**And the Scripture was fulfilled that says, “Abraham believed God, and it was

<sup>a</sup> **11** Exodus 20:14; Deuteronomy 5:18   <sup>b</sup> **11** Exodus 20:13; Deuteronomy 5:17

<sup>c</sup> **17** Literally if it does not have works   <sup>d</sup> **19** Or that there is one God   <sup>e</sup> **20** BYZ and TR *dead*

## 44 | James 2:24

credited to him as righteousness,"<sup>a</sup> and he was called a friend of God.<sup>b</sup> 24 As you can see, a man is justified by his deeds and not by faith alone.

25 In the same way, was not even **Rahab** the **prostitute** justified by her actions when she welcomed the **spies**<sup>c</sup> and sent them off on another **route**? 26 As the body without the spirit is dead, so faith without deeds is dead.

### Taming the Tongue

**3** Not many of you should become **teachers**, my brothers, because you know that we who teach will be judged more **strictly**. 2 We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to **control** his whole body.

3 When we put **bits** into the mouths of **horses** to make them obey us, we can guide the whole **animal**. 4 Consider **ships** as well. Although they are so large and are **driven** by strong **winds**, they are **steered** by a very small **rudder** wherever the **pilot** is **inclined**.

5 In the same way, the tongue is a small part of the body, but it **boasts** of great things. Consider how small a **spark** sets a great **forest ablaze**. 6 The tongue also is a fire, a world of wickedness among the parts of the body. It **pollutes** the whole person, sets the **course** of his life on fire, and is itself set on fire by **hell**.<sup>d</sup>

7 All kinds of animals, birds, reptiles, and **creatures** of the sea are being tamed and have been tamed by man, 8 but no man can **tame** the tongue. It is a **restless** evil, full of **deadly poison**.

**a** 23 Genesis 15:6   **b** 23 See Isaiah 41:8.   **c** 25 Literally *messengers*

**d** 6 Greek *Gehenna*

<sup>9</sup>With the tongue we bless our Lord and Father, and with it we curse men, who have been made in God's likeness. <sup>10</sup>Out of the same mouth come blessing and cursing. My brothers, this should not be! <sup>11</sup>Can both fresh water and salt water<sup>a</sup> **flow** from the same spring? <sup>12</sup>My brothers, can a **fig** tree **grow olives**, or a **grapevine** bear **figs**? Neither can a salt spring<sup>b</sup> **produce** fresh water.

### The Wisdom from Above

<sup>13</sup>Who is wise and understanding among you? Let him show it by his good conduct, by deeds done in the **humility** that comes from wisdom. <sup>14</sup>But if you **harbor bitter** jealousy and selfish ambition in your hearts, do not boast in it or **deny** the truth. <sup>15</sup>Such wisdom does not come from above, but is **earthly**, unspiritual, **demonic**. <sup>16</sup>For where jealousy and selfish ambition exist, there will be **disorder** and every evil practice.

<sup>17</sup>But the wisdom from above is first of all pure, then **peace-loving, gentle, accommodating**, full of mercy and good fruit, **impartial**, and sincere. <sup>18</sup>**Peacemakers** who **sow** in peace reap the fruit of righteousness.<sup>c</sup>

### A Warning against Pride

**4** What **causes conflicts** and **quarrels** among you? **Don't** they come from the passions at **war** within you?<sup>d</sup> **2** You **crave** what you do not have; you **kill** and covet, but are **unable** to obtain it. You **quarrel** and **fight**. You do not have, because you do not ask. **3** And when you do ask, you do not receive, because you ask with wrong **motives**, that you may **squander** it on your **pleasures**.

<sup>a</sup> **11** Literally *Can both fresh and bitter*   <sup>b</sup> **12** Literally *Neither can salt*

<sup>c</sup> **18** Literally *But the fruit of righteousness is sown in peace by those making peace.*   <sup>d</sup> **1** Literally *passions warring among your members?*

## 46 | James 4:4

**4**You **adulteresses!**<sup>a</sup> Do you not know that **friendship** with the world is **hostility toward** God? Therefore, whoever **chooses** to be a friend of the world **renders** himself<sup>b</sup> an enemy of God. **5**Or do you think the Scripture says without reason that the Spirit<sup>c</sup> He **caused** to **dwell** in us **yearns** with envy? **6**But He gives us more grace. This is why it says:

“God **opposes** the proud,  
but gives grace to the humble.”<sup>d</sup>

### Drawing Near to God

**7**Submit yourselves, then, to God. Resist the **devil**, and he will **flee** from you. **8**Draw near to God, and He will draw near to you. **Cleanse** your hands, you sinners, and **purify** your hearts, you double-minded. **9****Grieve**, mourn, and weep. Turn your **laughter** to **mourning**, and your joy to **gloom**. **10**Humble yourselves before the Lord, and He will **exalt** you.

**11**Brothers, do not **slander** one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. And if you judge the law, you are not a **practitioner** of the law, but a judge of it. **12**There is only one **Lawgiver** and Judge, the One who is able to save and destroy. But who are you to judge your neighbor?

### Do Not Boast about Tomorrow

**13**Come now, you who say, “**Today** or tomorrow we will go to this or that city, **spend** a year there, carry on **business**, and make a **profit**.” **14**You do not even know what will happen tomorrow! What is your life? You are a **mist** that **appears** for a **little** while and then **vanishes**.

**a 4** See Hosea 3:1. **b 4** Or *is appointed*    **c 5** Or *the spirit*    **d 6** Proverbs 3:34 (see also LXX)

15 Instead, you ought to say, "If the Lord is **willing**, we will live and do this or that." 16 As it is, you boast in your proud **intentions**. All such boasting is evil. 17 Anyone, then, who knows the right **thing** to do, yet **fails** to do it, is guilty of sin.

### A Warning to the Rich

**5** Come now, you who are rich, weep and **wail** over the misery to come **upon** you. 2 Your riches have **rotted** and **moths** have **eaten** your clothes. 3 Your gold and **silver** are **corroded**. Their **corrosion** will testify against you and **consume** your flesh like fire.

You have **hoarded treasure** in the last **days**. 4 Look, the wages you **withheld** from the **workmen** who **mowed** your **fields** are **crying** out against you. The cries of the **harvesters** have **reached** the ears of the Lord of Hosts.

5 You have lived on earth in **luxury** and **self-indulgence**. You have **fattened** your hearts in the day of **slaughter**. 6 You have condemned and **murdered** the righteous, who did not resist you.

### Patience in Suffering

7 Be patient, then, brothers, until the Lord's coming. See how the **farmer awaits** the **precious** fruit of the **soil**—how patient he is for the fall and spring **rains**.<sup>a</sup> 8 You, too, be patient and strengthen your hearts, because the Lord's coming is near. 9 Do not **complain** about one another, brothers, so that you will not be judged. Look, the Judge is **standing** at the **door**!

10 Brothers, as an **example** of patience in affliction, take the prophets who **spoke** in the name of the Lord. 11 See how blessed we consider those who have **persevered**. You have

<sup>a</sup> 7 Literally for it until it receives the early and the late

heard of **Job's** perseverance and have seen the outcome from the Lord. The Lord is full of compassion and mercy.

**12**Above all, my brothers, do not **swear**, not by heaven or earth or by any other **oath**. **Simply** let your “Yes” be yes, and your “No,” no, so that you will not fall under judgment.

### **The Prayer of Faith**

**13**Is any one of you suffering? He should pray. Is anyone **cheerful**? He should sing **praises**. **14**Is any one of you sick? He should call the **elders** of the church to pray over him and **anoint** him with **oil** in the name of the Lord. **15**And the prayer offered in faith will **restore** the one who is sick. The Lord will **raise** him up. If he has sinned, he will be forgiven.

**16**Therefore confess your sins to each other and pray for each other so that you may be **healed**. The prayer of a righteous man has great power to **prevail**. **17**Elijah was a man just like us. He prayed **earnestly** that it would not rain, and it did not rain on the **land** for **three** and a **half** years. **18**Again he prayed, and the **heavens** gave rain, and the earth **yielded** its **crops**.

### **Restoring a Sinner**

**19**My brothers, if one of you should **wander** from the truth and someone should bring him back, **20**consider this: Whoever **turns** a sinner from the error of his way will save his **soul** from death and **cover** over a **multitude** of sins.