Romans Chapter 1:1-17

1Paul, a servant of Christ Jesus, called to be an apostle, set	
apart for the gospel of God, 2which he promised beforehand	
through his prophets in the holy Scriptures, 3concerning his	
Son, who was descended from David according to the flesh	
4and was declared to be the Son of God in power according	
to the Spirit of holiness by his resurrection from the dead,	
Jesus Christ our Lord, 5through whom we have received	
grace and apostleship to bring about the obedience of faith	
for the sake of his name among all the nations, 6including	
you who are called to belong to Jesus Christ,	
7To all those in Rome who are loved by God and called to	
be saints:	
Grace to you and peace from God our Father and the Lord	
Jesus Christ.	
8First, I thank my God through Jesus Christ for all of you,	
because your faith is proclaimed in all the world. 9For God	
is my witness, whom I serve with my spirit in the gospel of	
his Son, that without ceasing I mention you 10always in my	
prayers, asking that somehow by God's will I may now at	
last succeed in coming to you. 11For I long to see you, that I	
may impart to you some spiritual gift to strengthen you—	
12that is, that we may be mutually encouraged by each	
other's faith, both yours and mine. 13I want you to know,	
brothers, that I have often intended to come to you (but thus	
far have been prevented), in order that I may reap some	
harvest among you as well as among the rest of the	
Gentiles. 14I am under obligation both to Greeks and to	
barbarians, both to the wise and to the foolish. 15So I am	
eager to preach the gospel to you also who are in Rome.	
16For I am not ashamed of the gospel, for it is the power of	
God for salvation to everyone who believes, to the Jew first	
and also to the Greek. 17For in it the righteousness of God	
is revealed from faith for faith, as it is written, "The righteous	
shall live by faith."	

Romans Chapter 1:18-32	
18For the wrath of God is revealed from heaven against all	
ungodliness and unrighteousness of men, who by their	
unrighteousness suppress the truth. 19For what can be	
known about God is plain to them, because God has shown	
it to them. 20For his invisible attributes, namely, his eternal	
power and divine nature, have been clearly perceived, ever	
since the creation of the world, in the things that have been	
made. So they are without excuse. 21For although they	
knew God, they did not honor him as God or give thanks to	
him, but they became futile in their thinking, and their foolish	
hearts were darkened. 22Claiming to be wise, they became	
fools, 23and exchanged the glory of the immortal God for	
images resembling mortal man and birds and animals and	
reptiles.	
24Therefore God gave them up in the lusts of their hearts to	
impurity, to the dishonoring of their bodies among	-
themselves, 25because they exchanged the truth about God	
for a lie and worshiped and served the creature rather than	
the Creator, who is blessed forever! Amen.	
26For this reason God gave them up to dishonorable	
passions. For their women exchanged natural relations for	
those that are contrary to nature; 27and the men likewise	
gave up natural relations with women and were consumed	
with passion for one another, men committing shameless	
acts with men and receiving in themselves the due penalty	
for their error.	
28And since they did not see fit to acknowledge God, God	-
gave them up to a debased mind to do what ought not to be	
done. 29They were filled with all manner of	
unrighteousness, evil, covetousness, malice. They are full of	
envy, murder, strife, deceit, maliciousness. They are	
gossips, 30slanderers, haters of God, insolent, haughty,	
boastful, inventors of evil, disobedient to parents, 31foolish,	
faithless, heartless, ruthless. 32Though they know God's	
decree that those who practice such things deserve to die,	
they not only do them but give approval to those who	
practice them.	

Romans Chapter 2:1-11

1Therefore you have no excuse, O man, every one	
of you who judges. For in passing judgment on	
another you condemn yourself, because you, the	
judge, practice the very same things. 2We know	
that the judgment of God rightly falls on those who	
do such things. 3Do you suppose, O man—you	
who judge those who do such things and yet do	
them yourself—that you will escape the judgment of	
God? 4Or do you presume on the riches of his	
kindness and forbearance and patience, not	
knowing that God's kindness is meant to lead you to	
repentance? 5But because of your hard and	
impenitent heart you are storing up wrath for	
yourself on the day of wrath when God's righteous	
judgment will be revealed.	
6He will render to each one according to his works:	
7to those who by patience in well-doing seek for	
glory and honor and immortality, he will give eternal	
life; 8but for those who are self-seeking and do not	
obey the truth, but obey unrighteousness, there will	
be wrath and fury. 9There will be tribulation and	
distress for every human being who does evil, the	
Jew first and also the Greek, 10but glory and honor	
and peace for everyone who does good, the Jew	
first and also the Greek. 11For God shows no	
partiality.	

Romans Chapter 2:12-29

12For all who have sinned without the law will also perish	
without the law, and all who have sinned under the law will	
be judged by the law. 13For it is not the hearers of the law	
who are righteous before God, but the doers of the law who	
will be justified. 14For when Gentiles, who do not have the	
law, by nature do what the law requires, they are a law to	
themselves, even though they do not have the law. 15They	-
show that the work of the law is written on their hearts, while	
their conscience also bears witness, and their conflicting	
thoughts accuse or even excuse them 16on that day when,	
according to my gospel, God judges the secrets of men by	
Christ Jesus.	
17But if you call yourself a Jew and rely on the law and	
boast in God 18and know his will and approve what is	
excellent, because you are instructed from the law; 19and if	
you are sure that you yourself are a guide to the blind, a	
light to those who are in darkness, 20an instructor of the	
foolish, a teacher of children, having in the law the	
embodiment of knowledge and truth— 21you then who	
teach others, do you not teach yourself? While you preach	
against stealing, do you steal? 22You who say that one	
must not commit adultery, do you commit adultery? You who	
abhor idols, do you rob temples? 23You who boast in the	
law dishonor God by breaking the law. 24For, as it is written,	
"The name of God is blasphemed among the Gentiles	
because of you."	
25For circumcision indeed is of value if you obey the law,	
but if you break the law, your circumcision becomes	
uncircumcision. 26So, if a man who is uncircumcised keeps	-
the precepts of the law, will not his uncircumcision be	
regarded as circumcision? 27Then he who is physically	
uncircumcised but keeps the law will condemn you who	
have the written code and circumcision but break the law.	
28For no one is a Jew who is merely one outwardly, nor is	
circumcision outward and physical. 29But a Jew is one	
inwardly, and circumcision is a matter of the heart, by the	
Spirit, not by the letter. His praise is not from man but from	
God.	

Romans	Chapter3:1-20

Nomans chapters.1 20	
1Then what advantage has the Jew? Or what is the value of	
circumcision? 2Much in every way. To begin with, the Jews	
were entrusted with the oracles of God. 3What if some were	
unfaithful? Does their faithlessness nullify the faithfulness of	
God? 4By no means! Let God be true though every one	
were a liar, as it is written,	
"That you may be justified in your words,	
and prevail when you are judged."	
5But if our unrighteousness serves to show the	
righteousness of God, what shall we say? That God is	
unrighteous to inflict wrath on us? (I speak in a human way.)	_
6By no means! For then how could God judge the world?	
7But if through my lie God's truth abounds to his glory, why	
am I still being condemned as a sinner? 8And why not do	
evil that good may come?—as some people slanderously	
charge us with saying. Their condemnation is just.	
No One Is Righteous	
9What then? Are we Jews any better off? No, not at all. For	
we have already charged that all, both Jews and Greeks,	
are under sin, 10as it is written:	
"None is righteous, no, not one;	
11 no one understands;	
no one seeks for God.	
12 All have turned aside; together they have become	
worthless;	
no one does good,	
not even one."	
13 "Their throat is an open grave;	-
they use their tongues to deceive."	
"The venom of asps is under their lips."	
14 "Their mouth is full of curses and bitterness."	
15 "Their feet are swift to shed blood;	
16 in their paths are ruin and misery,	
17 and the way of peace they have not known."	
18 "There is no fear of God before their eyes."	
19Now we know that whatever the law says it speaks to	
those who are under the law, so that every mouth may be	
stopped, and the whole world may be held accountable to	
God. 20For by works of the law no human being will be	
justified in his sight, since through the law comes knowledge	
of sin.	

Romans Chapter 3:21-31

21But now the righteousness of God has been	
manifested apart from the law, although the Law	
and the Prophets bear witness to it— 22the	
righteousness of God through faith in Jesus Christ	
for all who believe. For there is no distinction: 23for	
all have sinned and fall short of the glory of God,	
24and are justified by his grace as a gift, through	
the redemption that is in Christ Jesus, 25whom God	
put forward as a propitiation by his blood, to be	
received by faith. This was to show God's	
righteousness, because in his divine forbearance	
he had passed over former sins. 26lt was to show	
his righteousness at the present time, so that he	
might be just and the justifier of the one who has	
faith in Jesus.	
27Then what becomes of our boasting? It is	
excluded. By what kind of law? By a law of works?	
No, but by the law of faith. 28For we hold that one	
is justified by faith 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 God is	
one. He will justify the circumcised by faith and the	
uncircumcised through faith. 31Do we then	
overthrow the law by this faith? By no means! On	
the contrary, we uphold the law.	

Romans Chapter 4:1-12

Komans Chapter 4:1-12	
1What then shall we say was gained by Abraham,	
our forefather according to the flesh? 2For if	
Abraham was justified by works, he has something	
to boast about, but not before God. 3For what does	
the Scripture say? "Abraham believed God, and it	
was counted to him as righteousness." 4Now to the	
one who works, his wages are not counted as a gift	
but as his due. 5And to the one who does not work	
but trusts him who justifies the ungodly, his faith is	
counted as righteousness, 6just as David also	
speaks of the blessing of the one to whom God	
counts righteousness apart from works:	
7 "Blessed are those whose lawless deeds are	
forgiven,	-
and whose sins are covered;	
8 blessed is the man against whom the Lord will	
not count his sin."	
9Is this blessing then only for the circumcised, or	
also for the uncircumcised? We say that faith was	
counted to Abraham as righteousness. 10How then	
was it counted to him? Was it before or after he had	
been circumcised? It was not after, but before he	
was circumcised. 11He received the sign of	
circumcision as a seal of the righteousness that he	
had by faith while he was still uncircumcised. The	
purpose was to make him the father of all who	
believe without being circumcised, so that	
righteousness would be counted to them as well,	
12and to make him the father of the circumcised	
who are not merely circumcised but who also walk	
in the footsteps of the faith that our father Abraham	
had before he was circumcised.	

Romans Chapter 4:13-25

13For the promise to Abraham and his offspring that he	
would be heir of the world did not come through the law	
but through the righteousness of faith. 14For if it is the	
adherents of the law who are to be the heirs, faith is null	
and the promise is void. 15For the law brings wrath, but	
where there is no law there is no transgression.	
16That is why it depends on faith, in order that the	
promise may rest on grace and be guaranteed to all his	
offspring—not only to the adherent of the law but also to	
the one who shares the faith of Abraham, who is the	
father of us all, 17as it is written, "I have made you the	
father of many nations"—in the presence of the God in	
whom he believed, who gives life to the dead and calls	-
into existence the things that do not exist. 18In hope he	
believed against hope, that he should become the	
father of many nations, as he had been told, "So shall	
your offspring be." 19He did not weaken in faith when	
he considered his own body, which was as good as	-
dead (since he was about a hundred years old), or	
when he considered the barrenness of Sarah's womb.	
20No distrust made him waver concerning the promise	
of God, but he grew strong in his faith as he gave glory	
to God, 21fully convinced that God was able to do what	
he had promised. 22That is why his faith was "counted	
to him as righteousness." 23But the words "it was	
counted to him" were not written for his sake alone,	
24but for ours also. It will be counted to us who believe	
in him who raised from the dead Jesus our Lord, 25who	
was delivered up for our trespasses and raised for our	
justification.	

Romans Chapter 5:1-11

1Therefore, since we have been justified by faith, we	
have peace with God through our Lord Jesus Christ.	
2Through him we have also obtained access by faith	
into this grace in which we stand, and we rejoice in	
hope of the glory of God. 3More than that, we rejoice in	
our sufferings, knowing that suffering produces	
endurance, 4and endurance produces character, and	
character produces hope, 5and hope does not put us to	
shame, because God's love has been poured into our	
hearts through the Holy Spirit who has been given to	
us.	
6For while we were still weak, at the right time Christ	
died for the ungodly. 7For one will scarcely die for a	
righteous person—though perhaps for a good person	
one would dare even to die— 8but God shows his love	
for us in that while we were still sinners, Christ died for	
us. 9Since, therefore, we have now been justified by his	
blood, much more shall we be saved by him from the	
wrath of God. 10For if while we were enemies we were	
reconciled to God by the death of his Son, much more,	
now that we are reconciled, shall we be saved by his	
life. 11More than that, we also rejoice in God through	
our Lord Jesus Christ, through whom we have now	
received reconciliation.	

Romans Chapter 5:12-21

12Therefore, just as sin came into the world through	
one man, and death through sin, and so death spread	
to all men because all sinned— 13for sin indeed was in	
the world before the law was given, but sin is not	
counted where there is no law. 14Yet death reigned	
from Adam to Moses, even over those whose sinning	
was not like the transgression of Adam, who was a type	
of the one who was to come.	
15But the free gift is not like the trespass. For if many	
died through one man's trespass, much more have the	
grace of God and the free gift by the grace of that one	
man Jesus Christ abounded for many. 16And the free	
gift is not like the result of that one man's sin. For the	
judgment following one trespass brought	
condemnation, but the free gift following many	
trespasses brought justification. 17lf, because of one	
man's trespass, death reigned through that one man,	
much more will those who receive the abundance of	
grace and the free gift of righteousness reign in life	
through the one man Jesus Christ.	
18Therefore, as one trespass led to condemnation for	
all men, so one act of righteousness leads to	
justification and life for all men. 19For as by the one	
man's disobedience the many were made sinners, so	
by the one man's obedience the many will be made	
righteous. 20Now the law came in to increase the	
trespass, but where sin increased, grace abounded all	
the more, 21so that, as sin reigned in death, grace also	
might reign through righteousness leading to eternal life	
through Jesus Christ our Lord.	
	•

Romans Chapter 6:1-14

1What shall we say then? Are we to continue in sin that	
grace may abound? 2By no means! How can we who died	
to sin still live in it? 3Do you not know that all of us who	
have been baptized into Christ Jesus were baptized into his	
death? 4We were buried therefore with him by baptism into	
death, in order that, just as Christ was raised from the dead	
by the glory of the Father, we too might walk in newness of	
life.	
5For if we have been united with him in a death like his, we	
shall certainly be united with him in a resurrection like his.	
6We know that our old self was crucified with him in order	
that the body of sin might be brought to nothing, so that we	
would no longer be enslaved to sin. 7For one who has died	
has been set free from sin. 8Now if we have died with	
Christ, we believe that we will also live with him. 9We know	
that Christ being raised from the dead will never die again;	
death no longer has dominion over him. 10For the death he	
died he died to sin, once for all, but the life he lives he lives	
to God. 11So you also must consider yourselves dead to sin	
and alive to God in Christ Jesus.	
12Let not sin therefore reign in your mortal bodies, to make	
you obey their passions. 13Do not present your members to	
sin as instruments for unrighteousness, but present	
yourselves to God as those who have been brought from	
death to life, and your members to God as instruments for	
righteousness. 14For sin will have no dominion over you,	
since you are not under law but under grace.	

Romans Chapter 6:15-23

15What then? Are we to sin because we are not under law	I
but under grace? By no means! 16Do you not know that if	I
bat and grade. By he mound, rebe you not know that if	
you present yourselves to anyone as obedient slaves, you	
are slaves of the one whom you obey, either of sin, which	
leads to death, or of obedience, which leads to	
righteousness? 17But thanks be to God, that you who were	
once slaves of sin have become obedient from the heart to	
the standard of teaching to which you were committed,	
18and, having been set free from sin, have become slaves	
of righteousness. 19I am speaking in human terms, because	J.————
of your natural limitations. For just as you once presented	1
your members as slaves to impurity and to lawlessness	
leading to more lawlessness, so now present your members	
as slaves to righteousness leading to sanctification.	<u> </u>
20When you were slaves of sin, you were free in regard to	1
righteousness. 21But what fruit were you getting at that time	
from the things of which you are now ashamed? The end of	
those things is death. 22But now that you have been set	
free from sin and have become slaves of God, the fruit you	
get leads to sanctification and its end, eternal life. 23For the	
wages of sin is death, but the free gift of God is eternal life	
in Christ Jesus our Lord.	

Romans Chapter 7:1-6

TOr do you not know, protners—for I am speaking to those	
who know the law—that the law is binding on a person only	
as long as he lives? 2Thus a married woman is bound by	
law to her husband while he lives, but if her husband dies	
she is released from the law of marriage. 3Accordingly, she	
will be called an adulteress if she lives with another man	
while her husband is alive. But if her husband dies, she is	
free from that law, and if she marries another man she is not	
an adulteress.	
4Likewise, my brothers, you also have died to the law	
through the body of Christ, so that you may belong to	
amought and body of ormot, oo that you may bolong to	
another, to him who has been raised from the dead, in order	
that we may bear fruit for God. 5For while we were living in	
that we may bear man for eod. or or write we were living in	-
the flesh, our sinful passions, aroused by the law, were at	
work in our members to bear fruit for death. 6But now we	
work in our members to bear truit for death. Obdit flow we	
are released from the law, having died to that which held us	
captive, so that we serve not under the old written code but	
captive, so that we serve not under the old written code but	
in the new life of the Spirit.	

/ Vivilat then shall we say? That the law is sin? by to hearts: / Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet." 8But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. Apart from the law, sin lies dead. 9I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10The very commandment that promised life proved to be death to me. 11For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12So the law is holy, and the commandment is holy and righteous and good. 13Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14For we know that the law is spiritual, but I am of the flesh, sold under sin. 15I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16Now if I do what I do not want, I agree with the law, that it its good. 17So now it is no longer I who do it, but sin that dwells within me. 18For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19For I do not do the good I want, but the evil I do not want is what I keep on doing. 20Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. 21So I find it to be a law that when I want to do right, evil lies close at hand. 22For I delight in the law of God, in my inner being, 23but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24Wretched man that I am! Who will deliver me from this body of death? 25Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I	Romans Chapter 7:7-25 That the law is sin? By no means!	
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the law of sin that dwells in my members. 24Wretched man that I am! Who will deliver me from this body of death? 25Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with	inner being, 23but I see in my members another law waging	
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then, I myself serve the law of God with my mind, but with	that I am! Who will deliver me from this body of death?	
	25Thanks be to God through Jesus Christ our Lord! So	
my flesh I serve the law of sin.	then, I myself serve the law of God with my mind, but with	
	my flesh I serve the law of sin.	

Romans Chapter 8:1-11

There is therefore now no condemnation for those who are	
in Christ Jesus. 2For the law of the Spirit of life has set you	
free in Christ Jesus from the law of sin and death. 3For God	
has done what the law, weakened by the flesh, could not do.	
By sending his own Son in the likeness of sinful flesh and	
for sin, he condemned sin in the flesh, 4in order that the	
righteous requirement of the law might be fulfilled in us, who	
walk not according to the flesh but according to the Spirit.	
5For 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. 6To set the	
mind on the flesh is death, but to set the mind on the Spirit	
is life and peace. 7For the mind that is set on the flesh is	
hostile to God, for it does not submit to God's law; indeed, it	
cannot. 8Those who are in the flesh cannot please God.	
9You, however, are not in the flesh but in the Spirit, if in fact	
the Spirit of God dwells in you. Anyone who does not have	
the Spirit of Christ does not belong to him. 10But if Christ is	
in you, although the body is dead because of sin, the Spirit	
is life because of righteousness. 11lf the Spirit of him who	
raised Jesus from the dead dwells in you, he who raised	
Taised sesus from the dead dwells in you, he who faised	
Christ Jesus from the dead will also give life to your mortal	
bodies through his Spirit who dwells in you.	

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deeds of the body, you will live. 14For all who are led by the Spirit of God are sons of God. 15For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16The Spirit himself bears witness with our spirit that we are children of God, 17and if children, then	12So then, brothers, we are debtors, not to the flesh, to live	
flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14For all who are led by the Spirit of God are sons of God. 15For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16The Spirit himself bears witness with our spirit that we are children of God, 17and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with		
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Romans Chapter 8:18-30

18For I consider that the sufferings of this present time are	l -
not worth comparing with the glory that is to be revealed to	I
us. 19For the creation waits with eager longing for the	
revealing of the sons of God. 20For the creation was	
subjected to futility, not willingly, but because of him who	
subjected it, in hope 21that the creation itself will be set free	
from its bondage to decay and obtain the freedom of the	
glory of the children of God. 22For we know that the whole	
creation has been groaning together in the pains of	
childbirth until now. 23And not only the creation, but we	
ourselves, who have the firstfruits of the Spirit, groan	
inwardly as we wait eagerly for adoption as sons, the	
redemption of our bodies. 24For in this hope we were	
saved. Now hope that is seen is not hope. For who hopes	J.
for what he sees? 25But if we hope for what we do not see,	
we wait for it with patience.	
26Likewise the Spirit helps us in our weakness. For we do	I
not know what to pray for as we ought, but the Spirit himself	
intercedes for us with groanings too deep for words. 27And	
he who searches hearts knows what is the mind of the	
Spirit, because the Spirit intercedes for the saints according	
to the will of God. 28And we know that for those who love	
God all things work together for good, for those who are	
called according to his purpose. 29For those whom he	
foreknew he also predestined to be conformed to the image	
of his Son, in order that he might be the firstborn among	
many brothers. 30And those whom he predestined he also	1
called, and those whom he called he also justified, and	
those whom he justified he also glorified.	I

Romans Chapter 8:31-39

31What then shall we say to these things? If God is for us,	
who can be against us? 32He who did not spare his own	
Son but gave him up for us all, how will he not also with him	
graciously give us all things? 33Who shall bring any charge	
against God's elect? It is God who justifies. 34Who is to	
condemn? Christ Jesus is the one who died—more than	
that, who was raised—who is at the right hand of God, who	
indeed is interceding for us. 35Who shall separate us from	
the lave of Obeinto Obell tellering and distance of	
the love of Christ? Shall tribulation, or distress, or	
persecution, or famine, or nakedness, or danger, or sword?	
36As it is written,	
"For your sake we are being killed all the day long;	
we are regarded as sheep to be slaughtered."	
0711	
37No, in all these things we are more than conquerors	
through him who loved us. 38For I am sure that neither	
death nor life, nor angels nor rulers, nor things present nor	
things to come, nor powers, 39nor height nor depth, nor	
ago to come, not portoto, contentingin not deput, not	
anything else in all creation, will be able to separate us from	
the love of God in Christ Jesus our Lord.	

Romans Chapter 9:1-18

conscience bears me witness in the Holy Spirit— 2that I	
have great sorrow and unceasing anguish in my heart. 3For	
I could wish that I myself were accursed and cut off from	
Christ for the sake of my brothers, my kinsmen according to	
the flesh. 4They are Israelites, and to them belong the	
adoption, the glory, the covenants, the giving of the law, the	
worship, and the promises. 5To them belong the patriarchs,	
and from their race, according to the flesh, is the Christ who	
is God over all, blessed forever. Amen.	
6But it is not as though the word of God has failed. For not	
all who are descended from Israel belong to Israel, 7and not	
all are children of Abraham because they are his offspring,	
but "Through Isaac shall your offspring be named." 8This	
means that it is not the children of the flesh who are the	
children of God, but the children of the promise are counted	
as offspring. 9For this is what the promise said: "About this	
time next year I will return and Sarah shall have a son."	
10And not only so, but also when Rebecca had conceived	
children by one man, our forefather Isaac, 11though they	
were not yet born and had done nothing either good or	
bad—in order that God's purpose of election might continue,	
not because of works but because of his call— 12she was	
told, "The older will serve the younger." 13As it is written,	
"Jacob I loved, but Esau I hated."	
14What shall we say then? Is there injustice on God's part?	
By no means! 15For he says to Moses, "I will have mercy on	
whom I have mercy, and I will have compassion on whom I	
have compassion." 16So then it depends not on human will	
or exertion, but on God, who has mercy. 17For the Scripture	
says to Pharaoh, "For this very purpose I have raised you	
up, that I might show my power in you, and that my name	
might be proclaimed in all the earth." 18So then he has	
mercy on whomever he wills, and he hardens whomever he	
wills.	

Romans Chapter 9:19-29

19You will say to me then, "Why does he still find fault? For	r
who can resist his will?" 20But who are you, O man, to	
answer back to God? Will what is molded say to its molder,	·
"Why have you made me like this?" 21Has the potter no	
right over the clay, to make out of the same lump one vessel	<u></u>
for honored use and another for dishonorable use? 22What	<u></u>
if God, desiring to show his wrath and to make known his	
power, has endured with much patience vessels of wrath	1
prepared for destruction, 23in order to make known the	
riches of his glory for vessels of mercy, which he has	
prepared beforehand for glory— 24even us whom he has	
called, not from the Jews only but also from the Gentiles?	
25As indeed he says in Hosea,	
"Those who were not my people I will call 'my people,'	
and her who was not beloved I will call 'beloved."	
26 "And in the very place where it was said to them, 'You	
are not my people,'	
there they will be called 'sons of the living God.'"	
27And Isaiah cries out concerning Israel: "Though the	
number of the sons of Israel be as the sand of the sea, only	
a remnant of them will be saved, 28for the Lord will carry out	
his sentence upon the earth fully and without delay." 29And	[
as Isaiah predicted,	l
"If the Lord of hosts had not left us offspring,	I ————————————————————————————————————
we would have been like Sodom	
and become like Gomorrah."	

pursue righteousness have attained it, that is, a righteousness that is by faith; 31but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33as it is written, Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."	Romans Chapter 9:30-33	
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Behold, I am laying in Zion a stone of stumbling, and a rock of offense;	and the same same same and the same same same same same same same sam	
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Behold, I am laying in Zion a stone of stumbling, and a rock of offense;	stumbled over the stumbling stone, 33as it is written,	
rock of offense;		
rock of offense;		
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and whoever believes in him will not be put to shame."	rock of offense;	
and whoever believes in him will not be put to shame."		
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	and whoever believes in him will not be put to shame."	

Romans Chapter 10:1-13

ibrothers, my neart's desire and prayer to God for them is	
that they may be saved. 2I bear them witness that they have	
a zeal for God, but not according to knowledge. 3For, being	
ignorant of the righteousness that comes from God, and	
seeking to establish their own, they did not submit to God's	
righteousness. 4For Christ is the end of the law for	
righteousness to everyone who believes.	
5For Moses writes about the righteousness that is based on	
the law, that the person who does the commandments shall	
live by them. 6But the righteousness based on faith says,	
"Do not say in your heart, 'Who will ascend into heaven?'"	
(that is, to bring Christ down) 7or "Who will descend into the	
abyss?'" (that is, to bring Christ up from the dead). 8But	
what does it say? "The word is near you, in your mouth and	
in your heart" (that is, the word of faith that we proclaim);	
9because, if you confess with your mouth that Jesus is Lord	
and believe in your heart that God raised him from the dead,	
you will be saved. 10For with the heart one believes and is	
justified, and with the mouth one confesses and is saved.	
11For the Scripture says, "Everyone who believes in him will	
not be put to shame." 12For there is no distinction between	
Jew and Greek; 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."	

Romans Chapter 10:14-21

14But how are they to call on him in whom they have not	
haliayad? And hayyara thay to haliaya in him of whom thay	
believed? And how are they to believe in him of whom they	
have never heard? And how are they to hear without	
someone preaching? 15And how are they to preach unless	
they are sent? As it is written, "How beautiful are the feet of	
those who preach the good news!" 16But they have not all	_
obeyed the gospel. For Isaiah says, "Lord, who has believed	
what he has heard from us?" 17So faith comes from	
hearing, and hearing through the word of Christ.	
18But I ask, have they not heard? Indeed they have, for	
"Their voice has gone out to all the earth,	
and their words to the ends of the world."	
19But I ask, did Israel not understand? First Moses says,	
"I will make you jealous of those who are not a nation;	
with a foolish nation I will make you angry."	
20Then Isaiah is so bold as to say,	
"I have been found by those who did not seek me;	
I have shown myself to those who did not ask for me."	
21But of Israel he says, "All day long I have held out my	
hands to a disobedient and contrary people."	

Romans Chapter 11:1-10

11 ask, then, has God rejected his people? By	no means!	
For I myself am an Israelite, a descendant of A	braham. a	
•		
member of the tribe of Benjamin. 2God has no	t rejected his	
people whom he foreknew. Do you not know w	hat the	
Scripture says of Elijah, how he appeals to Go	d against	
Israel? 3"Lord, they have killed your prophets,	they have	
demolished your altars, and I alone am left, an	d they seek	
my life." 4But what is God's reply to him? "I ha	ve kept for	
myself seven thousand men who have not bov	ed the knee	
to Baal." 5So too at the present time there is a	remnant,	
chosen by grace. 6But if it is by grace, it is no	onger on the	
basis of works; otherwise grace would no long	er be grace.	
7What then? Israel failed to obtain what it was	seeking. The	
elect obtained it, but the rest were hardened, 8	as it is	
written,		
"God gave them a spirit of stupor,		
eyes that would not see		
and ears that would not hear,		
down to this very day."		
9And David says,		
"Let their table become a snare and a trap	,	
a stumbling block and a retribution for then	ı;	
10 let their eyes be darkened so that they c	annot see,	
and bend their backs forever."		

Romans Chapter 11:11-24

11So I ask, did they stumble in order that they might fall? By	l
no means! Rather through their trespass salvation has come	
to the Gentiles, so as to make Israel jealous. 12Now if their	
trespass means riches for the world, and if their failure	
means riches for the Gentiles, how much more will their full	
inclusion mean!	
13Now I am speaking to you Gentiles. Inasmuch then as I	
am an apostle to the Gentiles, I magnify my ministry 14in	
order somehow to make my fellow Jews jealous, and thus	
save some of them. 15For if their rejection means the	
reconciliation of the world, what will their acceptance mean	
but life from the dead? 16lf the dough offered as firstfruits is	
holy, so is the whole lump, and if the root is holy, so are the	I
branches.	
17But if some of the branches were broken off, and you,	
although a wild olive shoot, were grafted in among the	
others and now share in the nourishing root of the olive tree,	
18do not be arrogant toward the branches. If you are,	
remember it is not you who support the root, but the root	
that supports you. 19Then you will say, "Branches were	
broken off so that I might be grafted in." 20That is true. They	
were broken off because of their unbelief, but you stand fast	
through faith. So do not become proud, but stand in awe.	
21For if God did not spare the natural branches, neither will	
he spare you. 22Note then the kindness and the severity of	
God: severity toward those who have fallen, but God's	l -
kindness to you, provided you continue in his kindness.	
Otherwise you too will be cut off. 23And even they, if they do	
not continue in their unbelief, will be grafted in, for God has	
the power to graft them in again. 24For if you were cut from	l
what is by nature a wild olive tree, and grafted, contrary to	<u></u>
nature, into a cultivated olive tree, how much more will	
these, the natural branches, be grafted back into their own	
olive tree.	
	l

Romans Chapter 11:25-36

25Lest you be wise in your own conceits, I want you to	
understand this mystery, brothers: a partial hardening has	
come upon Israel, until the fullness of the Gentiles has come	
in. 26And in this way all Israel will be saved, as it is written,	
"The Deliverer will come from Zion,	
he will banish ungodliness from Jacob";	
27 "and this will be my covenant with them	
when I take away their sins."	
28As regards the gospel, they are enemies of God for your	
sake. But as regards election, they are beloved for the sake	
of their forefathers. 29For the gifts and the calling of God	
are irrevocable. 30Just as you were at one time disobedient	
to God but now have received mercy because of their	
disobedience, 31so they too have now been disobedient in	
order that by the mercy shown to you they also may now	
receive mercy. 32For God has consigned all to	
disobedience, that he may have mercy on all.	
33Oh, the depth of the riches and wisdom and knowledge of	
God! How unsearchable are his judgments and how	
inscrutable his ways!	
34 "For who has known the mind of the Lord,	
or who has been his counselor?"	
35 "Or who has given a gift to him	
that he might be repaid?"	
36For from him and through him and to him are all things. To	
him be glory forever. Amen.	

Romans Chapter 12:1-8

11 appeal to you therefore, brothers, by the mercies of God,	
to present your bodies as a living sacrifice, holy and	
acceptable to God, which is your spiritual worship. 2Do not	
be conformed to this world, but be transformed by the	
renewal of your mind, that by testing you may discern what	
is the will of God, what is good and acceptable and perfect.	
3For by the grace given to me I say to everyone among you	
not to think of himself more highly than he ought to think, but	
to think with sober judgment, each according to the measure	
of faith that God has assigned. 4For as in one body we have	
many members, and the members do not all have the same	
function, 5so we, though many, are one body in Christ, and	
individually members one of another. 6Having gifts that differ	
according to the grace given to us, let us use them: if	
prophecy, in proportion to our faith; 7if ser-vice, in our	
serving; the one who teaches, in his teaching; 8the one who	
exhorts, in his exhortation; the one who contributes, in	
generosity; the one who leads, with zeal; the one who does	
acts of mercy, with cheerfulness.	
•	

Romans Chapter12:9-21

alet love be genuine. Abnor what is evil; hold fast to what is	
good. 10Love one another with brotherly affection. Outdo	
one another in showing honor. 11Do not be slothful in zeal,	
be fervent in spirit, serve the Lord. 12Rejoice in hope, be	
patient in tribulation, be constant in prayer. 13Contribute to	
the needs of the saints and seek to show hospitality.	
14Bless those who persecute you; bless and do not curse	
them. 15Rejoice with those who rejoice, weep with those	
who weep. 16Live in harmony with one another. Do not be	
haughty, but associate with the lowly. Never be conceited.	
17Repay no one evil for evil, but give thought to do what is	
honorable in the sight of all. 18If possible, so far as it	
depends on you, live peaceably with all. 19Beloved, never	
avenge yourselves, but leave it to the wrath of God, for it is	
written, "Vengeance is mine, I will repay, says the Lord."	
20To the contrary, "if your enemy is hungry, feed him; if he is	
thirsty, give him something to drink; for by so doing you will	
heap burning coals on his head." 21Do not be overcome by	
evil, but overcome evil with good.	

Romans Chapter 13:1-7

1Let every person be subject to the governing authorities.	
For there is no authority except from God, and those that	
exist have been instituted by God. 2Therefore whoever	
resists the authorities resists what God has appointed, and	
those who resist will incur judgment. 3For rulers are not a	
terror to good conduct, but to bad. Would you have no fear	
, ,	
of the one who is in authority? Then do what is good, and	
you will receive his approval, 4for he is God's servant for	
you will receive his approval, 4101 he is God's servant for	
your good. But if you do wrong, be afraid, for he does not	
bear the sword in vain. For he is the servant of God, an	
avenger who carries out God's wrath on the wrongdoer.	
5Therefore one must be in subjection, not only to avoid	
God's wrath but also for the sake of conscience. 6For the	
out o main but also for the same of composition of or the	
same reason you also pay taxes, for the authorities are	
reinisters of Cod attending to this year, things 7Doute all	
ministers of God, attending to this very thing. 7Pay to all	
what is owed to them: taxes to whom taxes are owed,	
revenue to whom revenue is owed, respect to whom respect	
and the second s	
s owed, honor to whom honor is owed.	

Romans Chapter 13:8-14

80we no one anything, except to love each other, for the	
one who loves another has fulfilled the law. 9The	
commandments "You shall not commit adultory You shall	
commandments, "You shall not commit adultery, You shall	
not murder, You shall not steal, You shall not covet," and any	
other commandment, are summed up in this word: "You	
shall love your neighbor as yourself." 10Love does no wrong	
to a neighbor; therefore love is the fulfilling of the law.	
11Besides this you know the time, that the hour has come	
for you to wake from sleep. For salvation is nearer to us now	
than when we first believed. 12The night is far gone; the day	
is at hand. So then let us cast off the works of darkness and	
put on the armor of light. 13Let us walk properly as in the	
daytime, not in orgies and drunkenness, not in sexual	
immorality and sensuality, not in quarreling and jealousy.	
14But put on the Lord Jesus Christ, and make no provision	
for the flesh, to gratify its desires.	

Romans Chapter 14:1-12

TAS for the one who is weak in faith, welcome him, but not	
to quarrel over opinions. 2One person believes he may eat	
anything, while the weak person eats only vegetables. 3Let	
not the one who eats despise the one who abstains, and let	
not the one who abstains pass judgment on the one who	
eats, for God has welcomed him. 4Who are you to pass	
judgment on the servant of another? It is before his own	
master that he stands or falls. And he will be upheld, for the	
Lord is able to make him stand.	
5One person esteems one day as better than another, while	
another esteems all days alike. Each one should be fully	
convinced in his own mind. 6The one who observes the day,	
observes it in honor of the Lord. The one who eats, eats in	
honor of the Lord, since he gives thanks to God, while the	
one who abstains, abstains in honor of the Lord and gives	
thanks to God. 7For none of us lives to himself, and none of	
us dies to himself. 8If we live, we live to the Lord, and if we	
die, we die to the Lord. So then, whether we live or whether	
we die, we are the Lord's. 9For to this end Christ died and	
lived again, that he might be Lord both of the dead and of	
the living.	
10Why do you pass judgment on your brother? Or you, why	
do you despise your brother? For we will all stand before the	
judgment seat of God; 11for it is written,	
"As I live, says the Lord, every knee shall bow to me,	
and every tongue shall confess to God."	
12So then each of us will give an account of himself to God.	

Romans Chapter 14:13-23	1
13Therefore let us not pass judgment on one another any	
longer, but rather decide never to put a stumbling block or	
hindrance in the way of a brother. 14I know and am	
persuaded in the Lord Jesus that nothing is unclean in itself,	
but it is unclean for anyone who thinks it unclean. 15For if	
your brother is grieved by what you eat, you are no longer	
walking in love. By what you eat, do not destroy the one for	
whom Christ died. 16So do not let what you regard as good	
be spoken of as evil. 17For the kingdom of God is not a	
matter of eating and drinking but of righteousness and	
peace and joy in the Holy Spirit. 18Whoever thus serves	
Christ is acceptable to God and approved by men. 19So	
then let us pursue what makes for peace and for mutual	
upbuilding.	
20Do not, for the sake of food, destroy the work of God.	
Everything is indeed clean, but it is wrong for anyone to	
make another stumble by what he eats. 21lt is good not to	
eat meat or drink wine or do anything that causes your	
brother to stumble. 22The faith that you have, keep between	
yourself and God. Blessed is the one who has no reason to	
pass judgment on himself for what he approves. 23But	
whoever has doubts is condemned if he eats, because the	
eating is not from faith. For whatever does not proceed from	
faith is sin.	

Romans Chapter 15:1-13

1We who are strong have an obligation to bear with the	
failings of the weak, and not to please ourselves. 2Let each	
of us please his neighbor for his good, to build him up. 3For	
Christ did not please himself, but as it is written, "The	
reproaches of those who reproached you fell on me." 4For	
whatever was written in former days was written for our	
instruction, that through endurance and through the	
encouragement of the Scriptures we might have hope. 5May	
the God of endurance and encouragement grant you to live	
in such harmony with one another, in accord with Christ	
Jesus, 6that together you may with one voice glorify the	
God and Father of our Lord Jesus Christ. 7Therefore	
welcome one another as Christ has welcomed you, for the	
glory of God.	
8For I tell you that Christ became a servant to the	
circumcised to show God's truthfulness, in order to confirm	
the promises given to the patriarchs, 9and in order that the	
Gentiles might glorify God for his mercy. As it is written,	
"Therefore I will praise you among the Gentiles,	
and sing to your name."	
10And again it is said,	
"Rejoice, O Gentiles, with his people."	
11And again,	
"Praise the Lord, all you Gentiles,	
and let all the peoples extol him."	
12And again Isaiah says,	
"The root of Jesse will come,	
even he who arises to rule the Gentiles;	
in him will the Gentiles hope."	
13May the God of hope fill you with all joy and peace in	
believing, so that by the power of the Holy Spirit you may	
abound in hope.	

Romans Chapter 15:14-21

14I myself am satisfied about you, my brothers, that you	
yourselves are full of goodness, filled with all knowledge and	
able to instruct one another. 15But on some points I have	
written to you very boldly by way of reminder, because of the	
grace given me by God 16to be a minister of Christ Jesus to	
the Gentiles in the priestly service of the gospel of God, so	
that the offering of the Gentiles may be acceptable,	
sanctified by the Holy Spirit. 17In Christ Jesus, then, I have	
reason to be proud of my work for God. 18For I will not	
venture to speak of anything except what Christ has	
accomplished through me to bring the Gentiles to	
obedience—by word and deed, 19by the power of signs and	
wonders, by the power of the Spirit of God—so that from	
Jerusalem and all the way around to Illyricum I have fulfilled	
the ministry of the gospel of Christ; 20and thus I make it my	
ambition to preach the gospel, not where Christ has already	
been named, lest I build on someone else's foundation,	
21but as it is written,	
"Those who have never been told of him will see,	
and those who have never heard will understand."	

Romans Chapter 15:22-33

Romans Chapter 16:1-16

1I commend to you our sister Phoebe, a servant of the	
church at Cenchreae, 2that you may welcome her in the	
Lord in a way worthy of the saints, and help her in whatever	
she may need from you, for she has been a patron of many	
and of myself as well.	
3Greet Prisca and Aquila, my fellow workers in Christ Jesus,	
4who risked their necks for my life, to whom not only I give	
thanks but all the churches of the Gentiles give thanks as	
well. 5Greet also the church in their house. Greet my	
beloved Epaenetus, who was the first convert to Christ in	
Asia. 6Greet Mary, who has worked hard for you. 7Greet	
Andronicus and Junia, my kinsmen and my fellow prisoners.	
They are well known to 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 approved in	
Christ. Greet those who belong to the family of Aristobulus.	
11Greet my kinsman Herodion. Greet those in the Lord who	
belong to the family of Narcissus. 12Greet those workers in	
the Lord, Tryphaena and Tryphosa. Greet the beloved	
Persis, who has worked hard in the Lord. 13Greet Rufus,	
chosen in the Lord; also his mother, who has been a mother	
to me as well. 14Greet Asyncritus, Phlegon, Hermes,	
Patrobas, Hermas, and the brothers who are with them.	
15Greet Philologus, Julia, Nereus and his sister, and	
Olympas, and all the saints who are with them. 16Greet one	
another with a holy kiss. All the churches of Christ greet you.	

Romans Chapter 16:17-27

17I appeal to you, brothers, to watch out for those who	[
cause divisions and create obstacles contrary to the	I
doctrine that you have been taught; avoid them. 18For such	
persons do not serve our Lord Christ, but their own	
appetites, and by smooth talk and flattery they deceive the	
hearts of the naive. 19For your obedience is known to all, so	
that I rejoice over you, but I want you to be wise as to what	
is good and innocent as to what is evil. 20The God of peace	
will soon crush Satan under your feet. The grace of our Lord	
Jesus Christ be with you.	
21Timothy, my fellow worker, greets you; so do Lucius and	
Jason and Sosipater, my kinsmen.	
22I Tertius, who wrote this letter, greet you in the Lord.	I
23Gaius, who is host to me and to the whole church, greets	J
you. Erastus, the city treasurer, and our brother Quartus,	
greet you.	1
25Now to him who is able to strengthen you according to my	
gospel and the preaching of Jesus Christ, according to the	
revelation of the mystery that was kept secret for long ages	
26but has now been disclosed and through the prophetic	
writings has been made known to all nations, according to	
the command of the eternal God, to bring about the	
obedience of faith— 27to the only wise God be glory	
forevermore through Jesus Christ! Amen.	l