

A. V.

to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, *Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

* Is. 6. 9.
Matt. 13.
14.
Mark 4.
12.
Luko 8.
10.
John 12.
40.
Rom. 11.
8.

to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 ing. And some believed the things which were

25 spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost ¹ by Isaiah the prophet

26 unto your fathers, saying,
Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

27 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.²

30 And he abode two whole years in his own hired dwelling, and received all that went in

31 unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

E. V.

¹ Or, through

² Some ancient authorities insert ver 29 And when he had said these words, the Jews departed, having much disputing among themselves.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

* Acts 13. 2.

1 PAUL, a servant of Jesus Christ, called to be an apostle, *separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures.)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And †declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, †for obedience to the faith among all nations, for his name:

6 Among whom are ye also called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve †with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together †with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit †among you also, even as among other Gentiles.

† Gr. determined.

† Or, to the obedience of faith.

† Or, in my spirit.

† Or, in you.

† Or, in you.

1 PAUL, a ¹servant of Jesus Christ, called to be an apostle, separated unto the gospel of

2 God, which he promised afore ² by his prophets in the holy scriptures, concerning his

3 Son, who was born of the seed of David according to the flesh, who was ³ declared to be

4 the Son of God ⁴ with power, according to the spirit of holiness, by the resurrection of the

5 dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto

6 obedience ⁵ of faith among all the nations, for his name's sake: among whom are ye also,

7 called to be Jesus Christ's: to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, ⁶ that your faith is proclaimed

9 throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention

10 of you, always in my prayers making request, if by any means now at length I may be prepared ⁷ by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be

12 established; that is, that I with you may be comforted in you, each of us by the other's

13 faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

¹ Gr. bond-servant

² Or, through

³ Gr. determined.

⁴ Or, in

⁵ Or, to the faith

⁶ Or, because

⁷ Gr. in

A. V.
 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
 17 For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.
 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
 19 Because that which may be known of God is manifest ⁱⁿ in them; for God hath shewed it unto them.
 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; ^{so} so that they are without excuse:
 21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
 22 Professing themselves to be wise, they became fools,
 23 And changed the glory of the uncorruptible *God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
 28 And even as they did not like ^{to} to retain God in their knowledge, God gave them over to ^a a reprobate mind, to do those things which are not convenient;
 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
 31 Without understanding, covenantbreakers, ^{without} without natural affection, implacable, unmerciful:
 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but ^{have} have pleasure in them that do them.
 2 Therefore thou art inexcusable, O man, who-soever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
 2 But we are sure that the judgment of God is according to truth against them which commit such things.
 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
 5 But after thy hardness and impenitent heart *treasurest up unto thyself wrath against the day

14 I am debtor both to Greeks and to Barbarians, 15 both to the wise and to the foolish. So, as much as in me is, I am ready to preach the 16 gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the 17 Greek. For therein is revealed a righteousness of God ¹ by faith unto faith: as it is written, But the righteous shall live ¹ by faith.
 18 For ² the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ³ hold down the truth in 19 unrighteousness; because that which may be known of God is manifest in them; for God 20 manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even his everlasting power and divinity*; ⁴ that they may be with- 21 out excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and 22 their senseless heart was darkened. Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among them- 25 selves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed ⁵ for ever. Amen.
 26 For this cause God gave them up unto ⁶ vile passions: for their women changed the natural 27 use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
 28 And even as they ⁷ refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are 29 not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; 30 whisperers, backbiters, ⁸ hateful to God, insolent, haughty, boastful, inventors of evil things, 31 disobedient to parents, without understanding, covenant-breakers, without natural affection, 32 unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.
 2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest ⁹ another, thou condemnest thyself; for thou that judgest dost practise the 2 same things. ¹⁰ And we know that the judgment of God is according to truth against them 3 that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou 4 shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repent- 5 ance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day

B. V.
 1 Gr. from.
 2 Or. a wrath
 3 Or. hold the truth
 4 Or. so that they are
 5 Gr. into the ages.
 6 Gr. passions of dishonour.
 7 Gr. did not approve.
 8 Or. haters of God
 9 Gr. the other.
 10 Many ancient authorities read For.

* Hab. 2.

Or. to them.

Or. that they may be.

* Ps. 106.

Or. to acknowledge.

Or. a mind void of judgment.

Or. unsociable.

Or. consent with them.

* Jam. 5.

A. V.

* Ps. 62.
12.
Matt. 16.
27.
Rev. 22.
12.

† Gr.
Greek.

† Gr.
Greek.

|| Or,
the con-
science
witness-
ing with
them.

|| Or,
between
them-
selves.

|| Or,
triest the
things
that
differ.

* Ia. 52. 5.
Ezek. 86.
20, 23.

* Pa. 51.4.

of wrath and revelation of the righteous judgment of God;

6 * Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the † Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.)

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, || their conscience also bearing witness, and their thoughts || the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest his will, and || approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is * written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar: as it is written, * That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the right-

of wrath and revelation of the righteous judgment of God; who will render to every man

7 according to his works: to them that by patience in well-doing seek for glory and honour

8 and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and in-

9 dignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first,

10 and also of the Greek; but glory and honour and peace to every man that worketh good,

11 to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also

12 perish without law: and as many as have

13 sinned under law shall be judged by law; for not the hearers of a law are ¹just before God,

14 but the doers of a law shall be ²justified: for when Gentiles which have no law do by nature

the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith,

and their ³thoughts one with another accusing or else excusing them; in the day when God ⁴shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and retest upon ⁵the law, and gloriest in God,

18 and knowest ⁶his will, and ⁷approvest the things that are excellent, being instructed out

19 of the law, and art confident that thou thyself art a guide of the blind, a light of them that

20 are in darkness, ⁸a corrector of the foolish, a teacher of babes, having in the law the form

21 of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not

22 steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit

23 adultery? thou that abhorrest idols, dost thou ⁹rob temples? thou who gloriest in ⁵the law, through thy transgression of the law dis-

24 honourst thou God? For the name of God is blasphemed among the Gentiles because of

25 you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law:

but if thou be a transgressor of the law, thy

26 circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision

27 be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter

and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly;

neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were in-

3 trusted with the oracles of God. For what if some were without faith? shall their want of

faith make of none effect the faithfulness of 4 God? ¹⁰God forbid: yea, let God be found

true, but every man a liar; as it is written,

That thou mightest be justified in thy words, And mightest prevail when thou comest into

judgement.

5 But if our unrighteousness commendeth the right-

R. V.

¹ Or,
right-
eous

² Or, ac-
counted
right-
eous

³ Or,
reason-
ings

⁴ Or,
judgeth

⁵ Or,
a law

⁶ Or,
the Will

⁷ Or,
provest
the
things
that
differ

⁸ Or,
an in-
structor

⁹ Or,
commit
sacri-
lege

¹⁰ Gr. Be
it not
so: and
so else-
where.

A. V.

eousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law. that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

+ Gr. charged.

|| Or, subject to the judgment of God.

† [1611 Jesus Christ] || Or, fore-ordained. || Or, passing over.

eousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? ¹But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

9 What then? ²are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they

10 are all under sin; as it is written, There is none righteous, no, not one;

11 There is none that understandeth, There is none that seeketh after God;

12 They have all turned aside, they are together become unprofitable;

13 Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the

20 judgement of God: because ³by ⁴the works of the law shall no flesh be ⁵justified in his sight: for ⁶through the law cometh the know-

21 ledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets;

22 even the righteousness of God through faith ⁷in Jesus Christ unto all ⁸them that believe;

23 for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemp-

24 tion that is in Christ Jesus: whom God ⁹set forth ¹⁰to be a propitiation, through ¹¹faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime,

25 in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be ¹²just, and the ¹³justifier of him that ¹⁴hath faith ⁷in Jesus. Where then is the glorying? It is excluded. By what manner of law ⁹of works?

26 Nay: but by a law of faith. ¹⁵We reckon therefore that a man is justified by faith apart

27 from ⁴the works of the law. Or is God the God of Jews only? is he not the God of

28 Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the

29 circumcision ³by faith, and the uncircumcision

30 ¹⁵through faith. Do we then make ¹⁶the law of none effect ¹⁶through faith? God forbid: nay, we establish ¹⁶the law.

4 What then shall we say ¹⁷that Abraham, our forefather according to the flesh, hath found?

2 For if Abraham was justified ³by works, he hath whereof to glory; but not toward God.

3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him

4 for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but

5 as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly,

6 his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness

7 apart from works, saying, Blessed are they whose iniquities are forgiven, And whose sins are covered.

B. V.

¹ Many ancient authorities read For.

² Or, do we excusae ourselves?

³ Gr. out of. ⁴ Or, works of law

⁵ Or, accounted righteous

⁶ Or, through law

⁷ Or, of ⁸ Some ancient authorities add and upon all.

⁹ Or, proposed

¹⁰ Or, to be propitiatory

¹¹ Or, faith in his blood

¹² See ch. II 13, margin.

¹³ Gr. is of faith.

¹⁴ Many ancient authorities read For we reckon. ¹⁵ Or, through the faith ¹⁶ Or, law ¹⁷ Some ancient authorities read of Abraham, our forefather according to the flesh.

A. V.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but † who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, "I have made thee a father of many nations,") † before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, "So shall thy seed be."

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

5 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, † in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

† [1611 omits who]

* Gen. 17. 5.

† Or, like unto him.

* Gen. 15. 5.

† Or, according to the time.

8 Blessed is the man to whom the Lord will not reckon sin.

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.

10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but

11 in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father

of all them that believe, though they be in uncircumcision, that righteousness might be

12 reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps

of that faith of our father Abraham which 13 he had in uncircumcision. For not † through

the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise is made

15 of none effect: for the law worketh wrath; but where there is no law, neither is there

16 transgression. For this cause it is of faith, that it may be according to grace; to the end

that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of

17 Abraham, who is the father of us all (as it is written, A father of many nations have I made

thee) before him whom he believed, even God, who quickeneth the dead, and calleth the things

18 that are not, as though they were. Who in hope believed against hope, to the end that

he might become a father of many nations, according to that which had been spoken, So

19 shall thy seed be. And without being weakened in faith he considered his own body

20 now as good as dead (he being about a hundred years old), and the deadness of Sarah's

21 womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed

22 strong through faith, giving glory to God, and being fully assured that, what he had

23 promised, he was able also to perform. Wherefore also it was reckoned unto him for right-

24 eousness. Now it was not written for his sake alone, that it was reckoned unto him; but

25 for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus

26 our Lord from the dead, who was delivered up for our trespasses, and was raised for our

27 justification. 5 Being therefore justified ³ by faith, ⁴ let us have peace with God through our Lord Jesus

28 Christ; through whom also we have had our access ⁵ by faith into this grace wherein we stand; and ⁶ let us ⁷ rejoice in hope of the

29 glory of God. And not only so, but ⁸ let us also ⁷ rejoice in our tribulations: knowing that

30 4 tribulation worketh patience; and patience, 5 probation; and probation, hope: and hope putteth not to shame; because the love of

31 God hath been shed abroad in our hearts through the ⁹ Holy Ghost which was given 6 unto us. For while we were yet weak, in

32 7 due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for ¹⁰ the good man some

33 8 one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for

34 9 us. Much more then, being now justified ¹¹ by his blood, shall we be saved from the

35 10 wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being

36 11 reconciled, shall we be saved ¹¹ by his life;

E. V.

1 Or, through law

2 Many ancient authorities omit now.

3 Gr. out of.

4 Some authorities read we have.

5 Some ancient authorities omit by faith.

6 Or, we rejoice.

7 Gr. glory.

8 Or, we also rejoice.

9 Or, Holy Spirit: and so through-out this book.

10 Or, that which is good.

11 Gr. 11

A. V.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, ¹¹ for that all have sinned:

13 (For until the law sin was in the world. but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if ¹¹ by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as ¹¹ by the offence of one judgment came upon all men to condemnation; even so ¹¹ by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as ¹¹ were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is [†]freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin [‡]therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as [†]instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

¹¹ Or, in whom.

¹¹ Or, by one offence.

¹¹ Or, by one offence.

¹¹ Or, by one righteousness.

¹¹ Or, are.

[†] Gr. justified.

[‡] [1611 reign therefore] [†] Gr. arms, or. weapons.

11 and not only so, ¹ but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there

13 is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to

14 come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

15 And not as through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many

16 trespasses unto ² justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and ³ of the gift of righteousness reign in life through the one,

17 even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men

18 to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And

19 ⁴ the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through

20 Jesus Christ our Lord.

6 What shall we say then? Shall we continue

2 in sin, that grace may abound? God forbid.

We who died to sin, how shall we any longer

3 live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were bap-

4 tized into his death? We were buried therefore with him through baptism into death: that like

5 as Christ was raised from the dead through the glory of the Father, so we also might walk

6 in newness of life. For if we have become ⁵ united with him by the likeness of his death,

7 we shall be also by the likeness of his resurrection; knowing this, that our old man was

8 crucified with him, that the body of sin might be done away, that so we should no longer

9 be in bondage to sin; for he that hath died

10 is justified from sin. But if we died with Christ, we believe that we shall also live

11 with him; knowing that Christ being raised from the dead dieth no more; death no more

12 hath dominion over him. For ⁶ the death that he died, he died unto sin ⁷ once: but

13 ⁶ the life that he liveth, he liveth unto God.

14 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ

15 Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

13 neither present your members unto sin as ⁸ instruments of unrighteousness; but present yourselves unto God, as alive from the dead,

14 and your members as ⁸ instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law,

15 but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid.

16 Know ye not, that to whom ye present yourselves as ⁹ servants unto obedience, his ⁹ servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

R. V.

¹ Gr. but also glorying.

² Gr. an act of righteousness.

³ Some ancient authorities omit of the gift.

⁴ Or, law

⁵ Or, united with the likeness, with the likeness

⁶ Or, in that ⁷ Gr. once for all.

⁸ Or, weapons

⁹ Gr. bondservants.

A. V.

† Gr. *whereto ye were delivered.*

† Gr. *to righteousness.*

‡ [1611 the husband]

† Gr. *passions.*

¶ Or, *being dead to that.*

¶ Or, *concupiscence.*

† [1611 that then]

† Gr. *know.*

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine † which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free † from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of ‡ her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the † motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, † that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known † lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was † then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I do † allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

17 But thanks be to God, † that, whereas ye were

2 servants of sin, ye became obedient from the heart to that 3 form of teaching whereunto ye

18 were delivered; and being made free from sin,

19 ye became 2 servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness

20 unto sanctification. For when ye were 2 servants of sin, ye were free in regard of right-

21 ceousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for

22 the end of those things is death. But now being made free from sin, and become serv-

23 ants to God, ye have your fruit unto sanc-

24 tification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know 4 the law), how that the law

hath dominion over a man for so long time as

2 he liveth? For the woman that hath a husband is bound by law to the husband while he liveth;

3 but if the husband die, she is discharged from

4 the law of the husband. So then if, while the husband liveth, she be joined to another man,

she shall be called an adulteress: but if the husband die, she is free from the law, so that

she is no adulteress, though she be joined to

4 another man. Wherefore, my brethren, ye also were made dead to the law through the

body of Christ; that ye should be joined to another, even to him who was raised from the

dead, that we might bring forth fruit unto God.

5 For when we were in the flesh, the 5 sinful passions, which were through the law, wrought

6 in our members to bring forth fruit unto death.

6 But now we have been discharged from the law, having died to that wherein we were hold-

en; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin,

except through 4 the law: for I had not known

6 coveting, except the law had said, Thou shalt

8 not 6 covet: but sin, finding occasion, wrought

in me through the commandment all manner of

6 coveting: for apart from 4 the law sin is dead.

9 And I was alive apart from 4 the law once: but when the commandment came, sin revived, and

10 I died; and the commandment, which was unto

11 life, this I found to be unto death: for sin, find-

ing occasion, through the commandment be-

12 guiled me, and through it slew me. So that the law is holy, and the commandment holy,

13 and righteous, and good. Did then that which is good become death unto me? God forbid.

But sin, that it might be shewn to be sin, by working death to me through that which is

good;—that through the commandment sin

14 might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold

15 under sin. For that which I 7 do I know not: for not what I would, that do I practise; but

16 what I hate, that I do. But if what I would not, that I do, I consent unto the law that

17 it is good. So now it is no more I that

18 do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwell-

R. V.

1 Or, *that ye were.*

2 Gr. *but ye became*

3 Gr. *bondservants.*

4 Or, *pattern*

4 Or, *law*

5 Gr. *passions of sins.*

6 Or, *lust*

7 Gr. *work.*

A. V.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from ¹¹ the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and ¹¹ for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For [†] to be carnally minded is death; but [†] to be spiritually minded is life and peace

7 Because [†] the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ¹¹ by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with ^{him}, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that ¹¹ the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves

¹¹ Or, this body of death.

¹¹ Or, by a sacrifice for sin.

[†] Gr. the minding of the flesh.

[†] Gr. the minding of the Spirit.

[†] Gr. the minding of the flesh.

¹¹ Or, because of his Spirit.

¹¹ Or, every creature.

19 For the good which I would I do not: but the evil which I would not, that I practise.

20 But if what I would not, that I do, it is no more I that ¹ do it, but sin which dwelleth in

21 me. I find then ² the law, that, to me who

22 would do good, evil is present. For I delight

23 ³ in the law of God after the inward man: but

I see a different law in my members, warring against the law of my mind, and bringing me into captivity ⁴ under the law of sin which

24 is in my members. O wretched man that I am! who shall deliver me out of ⁵ the body

25 of this death? ⁶ I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to 2 them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free

3 from the law of sin and of death. For what the law could not do, ⁷ in that it was weak through the flesh, God, sending his own Son

in the likeness of ⁸ sinful flesh ⁹ and as an offering for sin, condemned sin in the flesh: that

the ¹⁰ ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the

5 spirit. For they that are after the flesh do mind the things of the flesh; but they that are

6 after the spirit the things of the spirit. For the mind of the flesh is death; but the mind

7 of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither

8 indeed can it be: and they that are in the 9 flesh cannot please God. But ye are not in the

flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath

10 not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because

of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up

Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall

11 quicken also your mortal bodies ¹¹ through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to

13 the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit

ye ¹² mortify the ¹³ deeds of the body, ye shall

14 live. For as many as are led by the Spirit of 15 God, these are sons of God. For ye received

not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we

16 cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of

17 God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we

suffer with ^{him}, that we may be also glorified with ^{him}.

18 For I reckon that the sufferings of this present

time are not worthy to be compared with the 19 glory which shall be revealed to us-ward. For

the earnest expectation of the creature waiteth 20 for the revealing of the sons of God. For the

creation was subjected to vanity, not of its own 21 will, but by reason of him who subjected it, ¹⁴ in

hope that the creation itself also shall be delivered from the bondage of corruption into the

22 liberty of the glory of the children of God. For we know that the whole creation groaneth and

23 travaileth in pain ¹⁵ together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves

R. V.

¹ Gr. work.

² Or, in regard of the law

³ Gr. with.

⁴ Gr. in.

Many ancient authorities read to.

⁵ Or, this body of death

⁶ Many ancient authorities read

But thanks be to God.

⁷ Or, whieten

⁸ Gr. flesh of sin.

⁹ Or, and for sin

¹⁰ Or, requirement

¹¹ Many ancient authorities read because of.

¹² Gr. make to die.

¹³ Gr. doings.

¹⁴ Or, in hope; because the creation ac.

¹⁵ Or, with us

A. V.

* Luke 21. 23.

groan within ourselves, waiting for the adoption, *to wit*, the *redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

|| Or, that.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, ^{||}because he maketh intercession for the saints according to *the will* of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who can *be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

* Ps. 41. 22.

36 As it is written, *For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¶ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

|| Or, separated.

3 For I could wish that myself were ^{||}accursed from Christ for my brethren, my kinsmen according to the flesh:

|| Or, testaments.

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the ^{||}covenants, and the giving of the law, and the service of *God*, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

* Gen. 21. 12.

7 Neither, because they are the seed of Abraham, *are* they all children: but, *In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

* Gen. 18. 10.

9 For *this is* the word of promise, *At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of

R. V.

groan within ourselves, waiting for our adoption, *to wit*, the redemption of our body. For by hope we were saved: but hope that is seen is not hope: ¹for who ²hoped for that which

25 he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be

27 uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, ³because he maketh intercession for the saints according to

28 *the will* of God. And we know that to them that love God ⁴all things work together for good, *even* to them that are called according

29 to *his* purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If

32 God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him

33 freely give us all things? Who shall lay anything to the charge of God's elect? ⁵It is God

34 that justifieth; who *is* he that shall condemn? ⁶It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession

35 for us. Who shall separate us from the love ⁷of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril,

36 or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than

38 conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other ⁸creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¶ I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy

2 Ghost, that I have great sorrow and unceasing

3 pain in my heart. For I could ⁹wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh:

4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, ¹⁰who is over

6 all, God blessed ¹¹for ever. Amen. But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are

7 of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall

8 thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For this is a word of promise, According to this season will I come,

10 and Sarah shall have a son. And not only so; but Rebecca also having conceived by one, *even* by our father Isaac—for the children being not yet born, neither having done

any good or bad, that the purpose of

1 Many ancient authorities read for what a man seeth, why doth he yet hope for?

2 Some ancient authorities read awaiting.

3 Or, that

4 Some ancient authorities read God worketh all things with them for good.

5 Or, Shall God that justifieth?

6 Or, Shall Christ Jesus that died,...

7 Some ancient authorities read of God.

8 Or, creation

9 Or, pray

10 Some modern interpreters place a full stop after flesh, and translate, He who is God over all (is) blessed for ever.

or, He who is over all is God, blessed for ever.

Others punctuate, flesh, who is over all God be (is) blessed for ever.

11 Gr. unto the ages.

A. V.

God according to election might stand, not of works, but of him that calleth;)
 12 It was said unto her, *The "elder shall serve the "younger.
 13 As it is written, *Jacob have I loved, but Esau have I hated.
 14 What shall we say then? *Is there unrighteousness with God?* God forbid.
 15 For he saith to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
 16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
 17 For the scripture saith unto Pharaoh, *Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth
 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
 20 Nay but, O man, who art thou that "repest against God? *Shall the thing formed say to him that formed it, Why hast thou made me thus?
 21 Hath not the *potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
 22 *What* if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath "fitted to destruction:
 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
 25 As he saith also in Osee, *I will call them my people, which were not my people; and her beloved, which was not beloved.
 26 *And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people; there shall they be called the children of the living God.*
 27 *Esaias* also crieth concerning Israel, *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
 28 For he will finish "the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.
 29 And as *Esaias* said before, *Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
 32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
 33 As it is written, *Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be "ashamed.
 10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved
 2 For I bear them record that they have a zeal of God, but not according to knowledge.
 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
 4 For Christ is the end of the law for righteousness to every one that believeth.
 5 For Moses describeth the righteousness which is of the law, *That the man which doeth those things shall live by them.

God according to election might stand, not of 12 works, but of him that calleth, it was said unto 13 her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.
 14 What shall we say then? Is there unright- 15 ceousness with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I 16 have compassion. So then it is not of him that willeth, nor of him that runneth, but of God 17 that hath mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all 18 the earth. So then he hath mercy on whom he will, and whom he will he hardeneth.
 19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?
 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me 21 thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto disho- 22 nour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto 23 destruction: ¹ and that he might make known the riches of his glory upon vessels of mercy, 24 which he afore prepared unto glory, *even* us, whom he also called, not from the Jews only, 25 but also from the Gentiles? As he saith also in Hosea,
 I will call that my people, which was not my people;
 And her beloved, which was not beloved.
 26 And it shall be, *that* in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.
 27 And *Isaias* crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:
 28 for the Lord will execute *his* word upon the 29 earth, finishing it and cutting it short. And, as *Isaias* hath said before,
 Except the Lord of Sabaoth had left us a seed,
 We had become as Sodom, and had been made like unto Gomorrha.
 30 What shall we say then? That the Gentiles, which followed not after righteousness, attain- 31 ed to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at *that* law.
 32 Wherefore? ² Because *they sought it* not by faith, but as it were by works. They stumbled 33 at the stone of stumbling; even as it is written,
 Behold, I lay in Zion a stone of stumbling and a rock of offence:
 And he that believeth on ³ him shall not be put to shame.
 10 Brethren, my heart's ⁴ desire and my suppli- cation to God is for them, that they may be 2 saved. For I bear them witness that they have a zeal for God, but not according to knowledge.
 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not sub- ject themselves to the righteousness of God.
 4 For Christ is the end of the law unto righteous- 5 ness to every one that believeth. For Moses writeth that the man that doeth the righteous- ness which is of the law shall live thereby.

R. V.

1 Some ancient authorities omit and.

2 Or, Because, doing it not by faith, but as it were by works, they stumbled
 3 Or, it
 4 Gr. good pleasure.

* Gen. 25. 23.
 # Or, greater.
 # Or, lesser.
 * Mal. 1. 2, 3.
 * Ex. 33. 19.
 * Ex. 9. 16.
 # Or, answerest again, or, disputest with God?
 * Is. 45. 9.
 * Jer. 18. 6
 Wis. 15. 7.
 # Or, made up
 * Hos. 2. 23
 1 Pet. 2. 10.
 * Hos. 1. 10.
 * Is. 10. 22, 23.
 # Or, the account.
 * Is. 1. 9.
 * Is. 8. 14.
 & 28. 16
 1 Pet. 2. 6.
 # Or, con- founded.

* Lev. 18. 5.
 Ezek. 20. 11.
 Gal. 3. 12.

A. V.			R. V.
* Deut. 30. 12.	6 But the righteousness which is of faith speaketh on this wise, * Say not in thine heart, Who shall ascend unto heaven? (that is, to bring Christ down from above):	6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ 7 down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)	
	7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)	8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach;	
* Deut. 30. 14.	8 But what saith it? * The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;	9 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: ¹ because if thou shalt ² confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:	1 Or, that
	9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.	10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.	2 Some ancient authorities read confess the word unto thy mouth, that Jesus is Lord.
* Is. 28. 16.	10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.	11 made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.	
* Is. 28. 16.	11 For the scripture saith, * Whosoever believeth on him shall not be ashamed.	12 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.	
* Joël 2. 32 Acts 2. 21.	12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.	13 * For whosoever shall call upon the name of the Lord shall be saved.	
* Joël 2. 32 Acts 2. 21.	13 * For whosoever shall call upon the name of the Lord shall be saved.	14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?	
* Is. 52. 7. Nah. 1. 15.	14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?	15 And how shall they preach, except they be sent? as it is written, * How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!	
* Is. 52. 7. Nah. 1. 15.	15 And how shall they preach, except they be sent? as it is written, * How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!	16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the ends of the world.	3 Or, a gospel
* Is. 53. 1. John 12. 38.	16 But they have not all obeyed the gospel. For Esaias saith, * Lord, who hath believed † our report?	17 And hearing by the word of Christ. But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the ends of the world.	4 Or, gospel
* Is. 53. 1. John 12. 38.	17 So then faith cometh by hearing, and hearing by the word of God.	18 But I say, Did not Israel know? First Moses saith, * I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.	5 Gr. the inhabited earth.
† Gr. the hearing of us.	† Gr. the hearing of us.	19 But I say, Did not Israel know? First Moses saith, * I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.	
* Ps. 19. 4.	19 But I say, Did not Israel know? First Moses saith, * I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.	20 And Isaiah is very bold, and saith, * I was found of them that sought me not; I became manifest unto them that asked not of me.	
* Deut. 32. 21.	20 But Esaias is very bold, and saith, * I was found of them that sought me not; I was made manifest unto them that asked not after me.	21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.	
* Is. 65. 1.	21 But to Israel he saith, * All day long I have stretched forth my hands unto a disobedient and gainsaying people.	22 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.	
* Is. 65. 2.	22 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.	23 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,	
* 1 KIn. 19. 10, 14.	23 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,	24 * Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.	
* 1 KIn. 19. 18.	24 * Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.	25 4 But what saith the answer of God unto him? * I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.	6 Or, in
* 1 KIn. 19. 18.	25 4 But what saith the answer of God unto him? * I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.	26 5 Even so then at this present time also there is a remnant according to the election of grace.	
* Or, hardened.	* Or, hardened.	27 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.	
* Is. 29. 10.	27 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.	28 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.	
* Or, remorse.	* Or, remorse.	29 8 (According as it is written, * God hath given them the spirit of slumber, * eyes that they should not see, and ears that they should not hear;) unto this day.	
* Is. 6. 9.	29 8 (According as it is written, * God hath given them the spirit of slumber, * eyes that they should not see, and ears that they should not hear;) unto this day.	30 9 And David saith, * Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:	
* Ps. 69. 22.	30 9 And David saith, * Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:	31 11 I say then, What if some should enquire, How shall we obtain mercy, if we have not obeyed? I will tell them, They shall obtain mercy, if they believe in the word which is preached, and do the will of God.	
* Or, hardened.	* Or, hardened.	32 12 For the word which is preached, and do the will of God.	
* Is. 6. 9.	32 12 For the word which is preached, and do the will of God.	33 13 For the word which is preached, and do the will of God.	
* Ps. 69. 22.	33 13 For the word which is preached, and do the will of God.	34 14 For the word which is preached, and do the will of God.	
* Or, hardened.	* Or, hardened.	35 15 For the word which is preached, and do the will of God.	
* Is. 6. 9.	35 15 For the word which is preached, and do the will of God.	36 16 For the word which is preached, and do the will of God.	
* Ps. 69. 22.	36 16 For the word which is preached, and do the will of God.	37 17 For the word which is preached, and do the will of God.	
* Or, hardened.	* Or, hardened.	38 18 For the word which is preached, and do the will of God.	
* Is. 6. 9.	38 18 For the word which is preached, and do the will of God.	39 19 For the word which is preached, and do the will of God.	
* Ps. 69. 22.	39 19 For the word which is preached, and do the will of God.	40 20 For the word which is preached, and do the will of God.	

A. V.

* Ps. 69. 23.

Or, decay, or, loss.

Or, for them.

Or, hardness.

* Ia. 59. 20.

Or, obeyed.

Or, obeyed. Or, shut them all up together.

* Ia. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

10 *Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the ^{diminishing} of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of *them be*, but life from the dead?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in ^{among them}, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that ^{blindness} in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are enemies* for your sakes: but as touching the election, *they are beloved* for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not ^{believed} God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not ^{believed}, that through your mercy they also may obtain mercy.

32 For God hath ^{concluded} them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!

34 * For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and unto him, are all things: to whom be glory for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service*.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that

10 Let their eyes be darkened, that they may not see,

And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid. but by their ^{fall} salvation is come unto the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I

14 glorify my ministry: if by any means I may provoke to jealousy *them that are my flesh*, and

15 may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of *them be*, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so

17 are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them ^{of the root of the fatness}

18 of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might

20 be grafted in. Well; by their unbelief they were broken off, and thou standest by thy

21 faith. Be not highminded, but fear: for if God spared not the natural branches, neither

22 will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise

23 thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them

24 in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles

26 be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer; He shall turn away ^{ungodliness} from Jacob:

27 And this is ^{my} covenant unto them,

When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are ^{without} repentance.

30 For as ye in time past were disobedient to God, but now have obtained mercy by their

31 disobedience, even so have these also now been disobedient, that by the mercy shewn

32 to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

33 O the depth ^{of the riches} ^{of the wisdom} and the knowledge of God! how unsearchable are his judgements, and his ways

34 past tracing out! For who hath known the mind of the Lord? or who hath been his

35 counsellor? or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and unto him, are all things. To him be the glory ^{for ever}. Amen.

12 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, ^{acceptable} to God, *which is your ^{reasonable} service*. And be not fashioned according to this ^{world}: but be ye transformed by the renewing of your mind, that

B. V.

1 Or, trespass

2 Many ancient authorities read of the root and of the fatness.

3 Gr. ungodliness.

4 Gr. the covenant from me.

5 Gr. not repented of.

6 Or, of the riches and the wisdom &c.

7 Or, both of wisdom &c.

8 Gr. unto the ages.

9 Gr. well-pleasing.

10 Or, spiritual.

11 Or, worship

12 Or, age

A. V.

† [1611 that acceptable] † Gr to sobriety.

¶ Or, imparteth. ¶ Or, liberally.

¶ Or, in the love of the brethren.

¶ Or, be contented with mean things.

* Deut. 32. 35. * Prov. 25. 21.

¶ Or, ordered.

ye may prove what is that good, † and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think † soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it ¶ with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another ¶ with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but ¶ condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written,

* Vengeance is mine; I will repay, saith the Lord.

20 * Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

13 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ¶ ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the 7 proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with ¶ liberality; he that ruleth, with diligence; he that sheweth mercy, with 9 cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to 10 that which is good. In love of the brethren be tenderly affectioned one to another; in 11 honour preferring one another; in diligence not slothful; fervent in spirit; serving the 12 Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; 14 given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but ¶ condescend to things that are lowly. Be not 17 wise in your own conceits. Render to no man evil for evil. Take thought for things 18 honourable in the sight of all men. If it be possible, as much as in you lieth, be at 19 peace with all men. Avenge not yourselves, beloved, but give place unto ¶ wrath: for it is written, Vengeance belongeth unto me; 20 I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou 21 shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise from the 4 same: for ¶ he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for ¶ he beareth not the sword in vain: for ¶ he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for 6 conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very 7 thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, save to love one another: for he that loveth ¶ his neighbour 9 hath fulfilled ¶ the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.

ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to every man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the 7 proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with ¶ liberality; he that ruleth, with diligence; he that sheweth mercy, with 9 cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to 10 that which is good. In love of the brethren be tenderly affectioned one to another; in 11 honour preferring one another; in diligence not slothful; fervent in spirit; serving the 12 Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; 14 given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but ¶ condescend to things that are lowly. Be not 17 wise in your own conceits. Render to no man evil for evil. Take thought for things 18 honourable in the sight of all men. If it be possible, as much as in you lieth, be at 19 peace with all men. Avenge not yourselves, beloved, but give place unto ¶ wrath: for it is written, Vengeance belongeth unto me; 20 I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou 21 shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

B. V.

1 Or, the will of God, even the thing which is good and acceptable and perfect

2 Gr. well-pleasing.

3 Or, the faith

4 Gr. singleness.

5 Some ancient authorities read the opportunity.

6 Gr. pursuing

7 Gr. be carried away with.

8 Or, them

9 Or, the wrath of God

10 Or, it

11 Gr. the other.

12 Or, law

A. V.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 Him that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

10 Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 But him that is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ died, and lived again, that he might be Lord both of the dead and the living.

10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or 14 an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself. save that to him who accounteth anything to be unclean, to him it is 15 unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom 16 Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and 18 peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to 19 God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself. save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21 It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

B. V.

1 Or, law

2 Or, our salvation nearer than when &c.

3 Or, for decisions of doubts

4 Gr. house-hold-servant.

5 Or, give praise

6 Many ancient authorities read we follow.

7 Many ancient authorities add or is of-fended, or is weak.

8 Or, put-teth to the test

Or, decently.

Or, not to judge his doubtful thoughts.

Or, fully assured.

Or, observeth.

[1611 a day]

[1611 omits for]

*2 Cor. 5. 10.

* 1a. 45. 23.

Gr. common.

Gr. common.

Gr. according to charity.

* 1 Cor. 8. 11.

* Tit. 1. 15.

* 1 Cor. 8. 13.

A. V.

Or, discerneth and putteth a difference between meats.

* Pa. 69. 9.

* 1 Cor. 1. 10.

Or, after the example of.

* Ps. 18. 49.

* Deut. 32 43.

* Pa. 117. 1.

* Is. 11. 10.

Or, sacrificing.

* Is. 52. 15.

Or, many ways, or, oftentimes.

Gr. with you, ver. 32.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

15 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, *The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, *For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, *Rejoice, ye Gentiles, with his people.

11 And again, *Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, *There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, *To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and

23 But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.¹

15 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let each one of us please his neighbour for that which is good, unto edifying.

3 For Christ also pleased not himself; but, as it is written, The reproaches of them that

4 reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience

and through comfort of the scriptures we might

5 have hope. Now the God of patience and of comfort grant you to be of the same mind

one with another according to Christ Jesus:

6 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus

7 Christ. Wherefore receive ye one another, even as Christ also received you, to the glory

8 of God. For I say that Christ hath been made a minister of the circumcision for the truth

of God, that he might confirm the promises

9 given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is

written, Therefore will I give praise unto thee among the Gentiles,

And sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles;

And let all the peoples praise him.

12 And again, Isaiah saith, There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles;

On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to

15 admonish one another. But I write the more boldly unto you in some measure, as putting

you again in remembrance, because of the

16 grace that was given me of God, that I should be a minister of Christ Jesus unto the Gen-

tiles, ministering the gospel of God, that the offering up of the Gentiles might be made ac-

ceptable, being sanctified by the Holy Ghost.

17 I have therefore my glorying in Christ Jesus

18 in things pertaining to God. For I will not dare to speak of any things save those which

Christ wrought through me, for the obedience

19 of the Gentiles, by word and deed, in the power of signs and wonders, in the power of

the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have

20 fully preached the gospel of Christ; yea,

21 making it my aim so to preach the gospel, not where Christ was already named, that I

might not build upon another man's founda-

22 tion; but, as it is written, They shall see, to whom no tidings of him

came, And they who have not heard shall understand.

23 Therefore also I was hindered these many

24 times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto

25 you, whosoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with

26 your company)—but now, I say, I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and

R. V.

1 Many authorities, some ancient, insert here ch. xvi. 25-27.

2 Some ancient authorities read us.

3 Or, confess

4 Gr. ministering in sacrifice.

5 Gr. of those things which Christ wrought not through me

6 Many ancient authorities read the Spirit of God One realsit the Spirit

7 Gr. full filled.

8 Gr. being ambitious.

A. V.

Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

16 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my wellbeloved Epenetus, who is the first-fruits of Achaia unto Christ,

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

¶ Or, are disobe-dient.

¶ Or, friends.
¶ Or, friends.

¶ Or, harm- less.
¶ Or, tread.

Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit,

29 I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem

32 may be acceptable to the saints; that I may come unto you in joy through the will of God,

33 and together with you find rest. Now the God of peace be with you all. Amen.

16 I commend unto you Phæbe our sister, who is a servant of the church that is at Cen-

2 chree: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks,

5 but also all the churches of the Gentiles and salute the church that is in their house. Salute Epenetus my beloved, who is the first-

6 fruits of Asia unto Christ. Salute Mary, who 7 bestowed much labour on you. Salute Andronicus and Junias, my kinsmen, and my fellow-

8 prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus my beloved in the Lord. Salute Urbanns our fellow-worker in Christ, and Sta-

9 chys my beloved. Salute Apelles the approved in Christ. Salute them which are of the house-

11 hold of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcis-

12 sus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in

13 the Lord. Salute Rufus the chosen in the

14 Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,

15 and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with

16 them. Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the

19 innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil.

20 And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen

R. V.

1 Or, deacon-ness

1 Or, Junia

2 Or, teaching

A. V.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.
 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
 24 The grace of our Lord Jesus Christ be with you all. Amen.
 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
 27 To God only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

22 I Tertius, ¹ who write the epistle, salute you 23 in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.²
 25 ³ Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence 26 through times eternal, but now is manifested, and ⁴ by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto 27 obedience ⁵ of faith; to the only wise God, through Jesus Christ, ⁶ to whom be the glory ⁷ for ever. Amen.

Jesus Christ be with you all. Amen, and omit the like ver. 20. ³ Some ancient authorities omit ver. 25-27. the end of ch. xiv. ⁴ Gr. through. ⁵ Or, to the faith ancient authorities omit to whom. ⁷ Gr. unto the ages.

B. V.

¹ Or, who write the epistle in the Lord, salute you
² Some ancient authorities insert here ver. 24 The grace of our Lord words in Compare
³ Some

THE FIRST EPISTLE OF PAUL THE APOSTLE
 TO THE
 CORINTHIANS.

* Acts 15. 9.
 * Rom. 1. 7.

1 PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
 2 Unto the church of God which is at Corinth, to them that ^{*} are sanctified in Christ Jesus, ^{*} called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;
 6 Even as the testimony of Christ was confirmed in you:
 7 So that ye come behind in no gift; waiting for the [†] coming of our Lord Jesus Christ:
 8 Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*
 9 ^{*} God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [†] divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.
 11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.
 12 Now this I say, that every one of you saith, I am of Paul; and I of ^{*} Apollos; and I of Cephas; and I of Christ.
 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
 14 I thank God that I baptized none of you, but ^{*} Crispus and Gaius;
 15 Lest any should say that I had baptized in mine own name.
 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
 17 For Christ sent me not to baptize, but to preach the gospel: ^{*} not with wisdom of ^{*} words, lest the cross of Christ should be made of none effect.
 18 For the preaching of the cross is to them that

† Gr. revelation.

* 1 Thes. 5. 24.

† Gr. schisms.

* Acts 18. 24.

* Acts 18. 8.

* 2 Pet. 1. 16.
 † Or, speech.

1 PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes ¹ our 2 brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in 3 every place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.
 4 I thank ² my God always concerning you, for the grace of God which was given you 5 in Christ Jesus; that in everything ye were enriched in him, in all ³ utterance and all 6 knowledge; even as the testimony of Christ 7 was confirmed in you: so that ye come behind in no gift; waiting for the revelation of 8 our Lord Jesus Christ; who shall also confirm you unto the end, *that ye be unrepensible in the day of our Lord Jesus Christ.*
 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
 10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the 11 same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household of Chloe*, that there 12 are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
 13 ⁴ Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?
 14 ⁵ I thank God that I baptized none of you, 15 save Crispus and Gaius; lest any man should 16 say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any 17 other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
 18 For the word of the cross is to them that

¹ Gr. the brother.

² Some ancient authorities omit my.
³ Gr. word.

⁴ Or, Christ is divided. Was Paul crucified for you?

⁵ Some ancient authorities read I give thanks that.