

The King James Version Composite Bible

By

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The KJV Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an overall meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. This composite understanding will lead to true meaning for your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

The King James Version

The American Standard Version of 1901

Young's Literal Translation

Romans

- 1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God --**

- 2 (Which he had promised afore by his prophets in the holy scriptures,) which he promised afore through his prophets in the holy scriptures, which He announced before through His prophets in holy writings --**

- 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**
concerning his Son, who was born of the seed of David according to the flesh,
concerning His Son, (who is come 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:**
who was declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; [even] Jesus Christ our Lord,
who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus Christ our Lord;
- 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:**
through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name`s sake;
through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name;
- 6 Among whom are ye also the called of Jesus Christ:**
among whom are ye also called [to be] Jesus Christ`s:
among whom are also ye, the 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.**
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.
to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] 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.**
First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.
first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in 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;**
For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers
for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,
- 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.**
making request, if by any means now at length I may be prospered by the will of God to come unto you.
always in my prayers beseeching, if by any means now at length I shall 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;**
For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
for I long to see you, that I may impart to you some spiritual gift, that ye may be established;

- 12 That is, that I may be comforted together with you by the mutual faith both of you and me. that is, that I with you may be comforted in you, each of us by the other`s faith, both yours and mine.
and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.**
- 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.
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.
And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations.**
- 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,**
- 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,**
- 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.
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 Greek.
for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.**

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

For the righteousness of God in it is revealed from faith to faith, according as it hath been written, `And the righteous one by faith shall live,`

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;

for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

19 Because that which may be known of God is manifest in them; for God hath shewed [it] unto them.

because that which is known of God is manifest in them; for God manifested it unto them.

Because that which is known of God is manifest among them, for God did manifest [it] to 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 that they are without excuse:

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; that they may be without excuse:

for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable;

- 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.
because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,
- 22** Professing themselves to be wise, they became fools,
Professing themselves to be wise, they became fools,
professing to be wise, they were made 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.
and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.
and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.
- 24** Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:
Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among 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.
for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.
who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. 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:

For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature:

Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that 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.

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.

and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.

28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

And even as they refused to have God in [their] knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;

And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,

having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,

- 30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,**
- 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
without understanding, covenant-breakers, without natural affection, unmerciful:
unintelligent, faithless, 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 pleasure in them that do them.
who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.
who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them.**
- 1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judges another, thou condemnest thyself; for thou that judgest dost practise the same things.
Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,**

2 But we are sure that the judgment of God is according to truth against them which commit such things.

And we know that the judgment of God is according to truth against them that practise such things.

and we have known that the judgment of God is according to truth, upon those practising 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?

And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?

And dost thou think this, O man, who art judging those who such things are practising, and art doing them, 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?

Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation!

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God;

but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,

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

who will render to every man according to his works:

who shall render to each according to his works;

- 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
to them that by patience in well-doing seek for glory and honor and incorruption, eternal life:
to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -- life age-during;**
- 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
but unto them that are factious, and obey not the truth, but obey unrighteousness, [shall be] wrath and indignation,
and to those contentious, and disobedient, indeed, to the truth, and obeying the 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;
tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek;
tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;**
- 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek:
and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.**
- 11 For there is no respect of persons with God.
for there is no respect of persons with God.
For there is no acceptance of faces 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;
For as many as have sinned without law shall also perish without the law: and as many as have sinned under the law shall be judged by the law;
for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,**
- 13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.
for not the hearers of the law are just before God, but the doers of the law shall be justified:
for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --**
- 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:
(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves;
For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law;**
- 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;) in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing [them]); who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,**

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

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

in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.

**17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God,
Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,**

**18 And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law;
and knowest his will, and approvest the things that are excellent, being instructed out of the law,
and dost know the will, and dost approve the distinctions, 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,
and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those 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.
a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth;
an instructor of foolish ones, a teacher of babes, having the form of the 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?
thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
Thou, then, who art teaching another, thyself dost thou not teach?
- 22** Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?
thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art abhorring the idols, dost thou rob temples?
- 23** Thou that makest thy boast of the law, through breaking the law dishonourest thou God? thou who gloriest in the law, through thy transgression of the law dishonourest thou God? thou who in the law dost boast, through the transgression of the law God dost thou dishonour?
- 24** For the name of God is blasphemed among the Gentiles through you, as it is written.
For the name of God is blasphemed among the Gentiles because of you, even as it is written.
for the name of God because of you is evil spoken of among the nations, according as it hath been 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.
For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.
For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision.

- 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?
If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?**
- 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?
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?
and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.**
- 28 For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh:
For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh:
For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in 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.
but he is a Jew who 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.
but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.**
- 1 What advantage then hath the Jew? or what profit [is there] of circumcision?
What advantage then hath the Jew? or what is the profit of circumcision?
What, then, [is] the superiority of the Jew? or what the profit of the circumcision?**

- 2 Much every way: chiefly, because that unto them were committed the oracles of God. Much every way: first of all, that they were intrusted with the oracles of God. much in every way; for first, indeed, that they were intrusted with the oracles of God;**
- 3 For what if some did not believe? shall their unbelief make the faith of God without effect? For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?**
- 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. God 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 judgment. let it not be! and let God become true, and every man false, according as it hath been written, `That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.`**
- 5 But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as a man) But if our righteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) And, if our unrighteousness God's righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)**
- 6 God forbid: for then how shall God judge the world? God forbid: for then how shall God judge the world? let it not be! since 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?

But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?

for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?

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.

and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

and not, as we are evil spoken of, and as certain affirm us to say -- `We may do the evil things, that the good ones may come?` whose judgment is righteous.

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;

What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;

What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,

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

as it is written, There is none righteous, no, not one;

according as it hath been written -- `There is none righteous, not even one;

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

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

There is none who is understanding, there is none who is seeking 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.

They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one:

All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.

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

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

A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.

14 Whose mouth [is] full of cursing and bitterness:

Whose mouth is full of cursing and bitterness:

Whose mouth is full of cursing and bitterness.

15 Their feet [are] swift to shed blood:

Their feet are swift to shed blood;

Swift [are] their feet to shed blood.

16 Destruction and misery [are] in their ways:

Destruction and misery are in their ways;

Ruin and misery [are] in their ways.

17 And the way of peace have they not known:

And the way of peace have they not known:

And a way of peace they did not know.

**18 There is no fear of God before their eyes.
There is no fear of God before their eyes.
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.
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 judgment of God:
And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to 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.
because by the works of the law shall no flesh be justified in his sight; for through the law [cometh] the knowledge of sin.
wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.**

**21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets, being witnessed by the law and the prophets;
And now apart from law hath the righteousness of God been manifested, testified to 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:
even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;
and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,**
- 23 For all have sinned, and come short of the glory of God;
for all have sinned, and fall short of the glory of God;
for all did sin, and are come short of the glory of God --**
- 24 Being justified freely by his grace through the redemption that is in Christ Jesus:
being justified freely by his grace through the redemption that is in Christ Jesus:
being declared righteous 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;
whom God set forth [to be] a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;
whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in 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.
for the showing, [I say], of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.
for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus.**

- 27 Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.**
Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.
Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:
- 28 Therefore we conclude that a man is justified by faith without the deeds of the law. We reckon therefore that a man is justified by faith apart from the works of the law. therefore do we reckon a man to be declared righteous by faith, apart from works of law.**
- 29 [Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also: Or is God [the God] of Jews only? is he not [the God] of Gentiles also? Yea, of Gentiles also: The God of Jews only [is He], and not also of nations?**
- 30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.**
if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.
yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.
- 31 Do we then make void the law through faith? God forbid: yea, we establish the law. Do we then make the law of none effect through faith? God forbid: nay, we establish the law.**
Law then do we make useless through the faith? let it not be! yea, we do establish law.

- 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? What then shall we say that Abraham, our forefather, hath found according to the flesh? What, then, shall we say Abraham our father, to have found, according to flesh?**

- 2 For if Abraham were justified by works, he hath [whereof] to glory; but not before God. For if Abraham was justified by works, he hath whereof to glory; but not toward God. for if Abraham by works was declared righteous, he hath to boast -- but not before god;**

- 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.
for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -- to righteousness;`**

- 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
Now to him that worketh, the reward is not reckoned as of grace, but as of debt.
and to him who is working, the reward is 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.
But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness:**

- 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,
even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:**
- 7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.
[saying], Blessed are they whose iniquities are forgiven, And whose sins are covered.
`Happy they whose lawless acts were forgiven, and whose sins were covered;**
- 8 Blessed [is] the man to whom the Lord will not impute sin.
Blessed is the man to whom, the Lord will not reckon sin.
happy the man to whom the Lord may not reckon 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.
Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.
[Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness?**
- 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision:
how then was it reckoned? he being 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: 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 reckoned unto them; and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,**
- 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.**
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 he had in uncircumcision.
and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.
- 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.**
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.
For not through law [is] the promise to Abraham, or to his seed, of his being 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 made of none effect:**
For if they that are of the law are heirs, faith is made void, and the promise is made of none effect:
for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;

- 15** Because the law worketh wrath: for where no law is, [there is] no transgression.
 for the law worketh wrath; but where there is no law, neither is there transgression.
 for the law doth work wrath; for where law is not, neither [is] 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,
 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 Abraham, who is the father of us all
 Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,
- 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.
 (as it is written, A father of many nations have I made thee) before him whom he believed, [even] God, who giveth life to the dead, and calleth the things that are not, as though they were.
 who is father of us all (according as it hath been written -- `A father of many nations I have set thee,`) before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being.
- 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.
 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 shall thy seed be.
 Who, against hope in hope did believe, for his becoming father of many nations according to that 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 Sara's womb:
And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah`s womb;
and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and 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;
yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,
and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,**
- 21 And being fully persuaded that, what he had promised, he was able also to perform.
and being fully assured that what he had promised, he was able also to perform.
and having been fully persuaded that what He hath promised He is able also to do:**
- 22 And therefore it was imputed to him for righteousness.
Wherefore also it was reckoned unto him for righteousness.
wherefore also it was reckoned to him to righteousness.**
- 23 Now it was not written for his sake alone, that it was imputed to him;
Now it was not written for his sake alone, that it was reckoned unto him;
And it was not written on his account alone, that it was reckoned 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;
but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,
but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,**
- 25 Who was delivered for our offences, and was raised again for our justification.
who was delivered up for our trespasses, and was raised for our justification.
who was delivered up because of our offences, and was raised up because of our being declared righteous.**
- 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
Having been declared righteous, then, by faith, we have peace toward 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.
through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.
through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.**
- 3 And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;
And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness;
And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;**

- 4 And patience, experience; and experience, hope:
and steadfastness, approvedness; and approvedness, hope:
and the endurance, experience; and the 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.
and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.
and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.**
- 6 For when we were yet without strength, in due time Christ died for the ungodly.
For while we were yet weak, in due season Christ died for the ungodly.
For in our being still ailing, Christ in due time did die for the impious;**
- 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.
for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;**
- 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;**

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

Much more then, being now justified by his blood, shall we be saved from the wrath [of God] through him.

much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;

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.

For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;

for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.

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

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

And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;

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

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:--

because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;

13 (For until the law sin was in the world: but sin is not imputed when there is no law. for until the law sin was in the world; but sin is not imputed when there is no law. for till law sin was in the world: and sin is not reckoned when there is not 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.
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 come.
but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam`s transgression, who is a type of him who is coming.**
- 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.
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.
But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the 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.
And not as through one that sinned, [so] is the gift: for the judgment [came] of one unto condemnation, but the free gift [came] of many trespasses unto justification.
and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of `Righteous,`**
- 17 For if 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
For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, [even] Jesus Christ.
for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ.**

18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. So then as through one trespass [the judgment came] unto all men to condemnation; even so through one act of righteousness [the free gift came] unto all men to justification of life. So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of `Righteous` [it is] to all men to 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.

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.

for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

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

And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly:

And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,

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

that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.

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

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

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

- 2 God forbid. How shall we, that are dead to sin, live any longer therein?
God forbid. We who died to sin, how shall we any longer live therein?
let it not be! we who died to the sin -- how shall we still live in it?**
- 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?
are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?**
- 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.
We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.
we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.**
- 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:
For if we have become united with [him] in the likeness of his death, we shall be also [in the likeness] of his resurrection;
For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;**

- 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.
knowing this, that our old man was crucified with [him], that the body of sin might be done away, that so we should no longer be in bondage to sin;
this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;
- 7** For he that is dead is freed from sin.
for he that hath died is justified from sin.
for he who hath died hath been set free from the sin.
- 8** Now if we be dead with Christ, we believe that we shall also live with him:
But if we died with Christ, we believe that we shall also live with him;
And if we died with Christ, we believe that we also shall live with him,
- 9** Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.
knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;
- 10** For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.
for in that he died, to the sin he died once, and in that he liveth, he liveth to God;

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

Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: Let not then the sin reign in your mortal body, to obey it in its desires;

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.

neither present your members unto sin [as] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members [as] instruments of righteousness unto God.

neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;

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

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

- 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?
Know ye not, that to whom ye present yourselves [as] servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?
have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?**
- 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.
But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered;
and thanks to God, that ye were servants of the sin, and -- were obedient from the heart to the form of teaching to which ye were delivered up;**
- 18 Being then made free from sin, ye became the servants of righteousness.
and being made free from sin, ye became servants of righteousness.
and having been freed from the sin, ye became servants to the 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.
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 unto sanctification.
In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -- to sanctification,**

- 20 For when ye were the servants of sin, ye were free from righteousness.
For when ye were servants of sin, ye were free in regard of righteousness.
for when ye were servants of the sin, ye were free from the righteousness,**
- 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death.
What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.
what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [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.
But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.
And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during;**
- 23 For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.
For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.
for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.**
- 1 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?
Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth?
Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the 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.

For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband.

for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the 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.

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 another man.

so, then, the husband being alive, an adulteress she shall be called if she may become another man`s; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man`s.

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.

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.

So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another`s, who out of the dead was raised up, that we might bear fruit to 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.

For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.

for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the 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.
But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.
and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of 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.
What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:
What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said:**
- 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead.
but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin [is] dead.
`Thou shalt not covet;` and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead.**
- 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
And I was alive apart from the law once: but when the commandment came, sin revived, and I died;
And I was alive apart from law once, and the command having come, the sin revived, and I died;**
- 10 And the commandment, which [was ordained] to life, I found [to be] unto death.
and the commandment, which [was] unto life, this I found [to be] unto death:
and the command that [is] for life, this was found by me for death;**

- 11 For sin, taking occasion by the commandment, deceived me, and by it slew [me].
for sin, finding occasion, through the commandment beguiled me, and through it slew me.
for the sin, having received an opportunity, through the command, did deceive me, and
through it did slay [me];**
- 12 Wherefore the law [is] holy, and the commandment holy, and just, and good.
So that the law is holy, and the commandment holy, and righteous, and good.
so that the law, indeed, [is] holy, and the command holy, and righteous, 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.
Did then that which is good become death unto me? God forbid. But sin, that it might be
shown to be sin, by working death to me through that which is good; --that through the
commandment sin might become exceeding sinful.
That which is good then, to me hath it become death? let it not be! but the sin, that it
might appear sin, through the good, working death to me, that the sin might become
exceeding sinful through the command,**
- 14 For we know that the law is spiritual: but I am carnal, sold under sin.
For we know that the law is spiritual: but I am carnal, sold under sin.
for we have known that the law is spiritual, and I am fleshly, sold by the sin;**
- 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
For that which I do I know not: for not what I would, that do I practise; but what I hate, that
I do.
for that which I work, I do not acknowledge; for not what I will, this I practise, but what I
hate, this I do.**

- 16** If then I do that which I would not, I consent unto the law that [it is] good.
But if what I would not, that I do, I consent unto the law that it is good.
And if what I do not will, this I do, I consent to the law that [it is] good,
- 17** Now then it is no more I that do it, but sin that dwelleth in me.
So now it is no more I that do it, but sin which dwelleth in me.
and now it is no longer I that work it, but the sin dwelling 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.
For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good [is] not.
for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,
- 19** For the good that I would I do not: but the evil which I would not, that I do.
For the good which I would I do not: but the evil which I would not, that I practise.
for the good that I will, I do not; but the evil that I do not will, this I practise.
- 20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.
And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.
- 21** I find then a law, that, when I would do good, evil is present with me.
I find then the law, that, to me who would do good, evil is present.
I find, then, the law, that when I desire to do what is right, with me the evil is present,

- 22 For I delight in the law of God after the inward man:
For I delight in the law of God after the inward man:
for I delight in the law of God according to 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.
but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.
and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members.**
- 24 O wretched man that I am! who shall deliver me from the body of this death?
Wretched man that I am! who shall deliver me out of the body of this death?
A wretched man I [am]! who shall deliver me out of 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.
I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.
I thank God -- through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin.**
- 1 [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
There is therefore now no condemnation to them that are in Christ Jesus.
There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to 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.**
For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the 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 for sin, condemned sin in the flesh:**
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 for sin, condemned sin in the flesh:
for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the
- 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to 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.**
For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;
- 6 For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.**
For the mind of the flesh is death; but the mind of the Spirit is life and peace:
for the mind of the flesh [is] death, and the mind of the Spirit -- 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.**
because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:
because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself,
- 8 So then they that are in the flesh cannot please God.**
and they that are in the flesh cannot please God.
for neither is it able; and those who are in the flesh are not able to 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.**
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 not the Spirit of Christ, he is none of his.
And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this one is not His;
- 10 And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.**
And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.
and if Christ [is] in you, the body, indeed, [is] dead because of sin, and 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 by his Spirit that dwelleth in you.**
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 give life also to your mortal bodies through his Spirit that dwelleth in you.
and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.
- 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**
So then, brethren, we are debtors, not to the flesh, to live after the flesh:
So, then, brethren, we are debtors, not to the flesh, to live according to 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.**
for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.
for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;
- 14 For as many as are led by the Spirit of God, they are the sons of God.**
For as many as are led by the Spirit of God, these are sons of God.
for as many as are led by the Spirit of God, these 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.**
For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.
for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, `Abba -- Father.`

- 16 The Spirit itself beareth witness with our spirit, that we are the children of God:
The Spirit himself beareth witness with our spirit, that we are children of God:
The Spirit himself doth testify with our spirit, that we are 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.
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].
and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be 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.
For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.
For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us;**
- 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
For the earnest expectation of the creation waiteth for the revealing of the sons of God.
for the earnest looking out of the creation doth expect the revelation 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,
For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -- 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.
that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.
that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;**
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
For we know that the whole creation groaneth and travaileth in pain together until now.
for we have known that all the creation doth groan together, and doth travail in pain together till now.**
- 23 And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.
And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit], the redemption of our body.
And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- 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?
For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth?
for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?**
- 25 But if we hope for that we see not, [then] do we with patience wait for [it].
But if we hope for that which we see not, [then] do we with patience wait for it.
and if what we do not behold we hope for, through continuance we expect [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.

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 uttered;

And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,

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.

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.

and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.

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.

And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose.

And we have known that to those loving God all things do work together for good, to those who are called according to 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.

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:

because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born 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.
and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.**
- 31 What shall we then say to these things? If God [be] for us, who [can be] against us?
What then shall we say to these things? If God [is] for us, who [is] against us?
What, then, shall we say unto these things? if God [is] for us, who [is] 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?
He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?**
- 33 Who shall lay any thing to the charge of God's elect? [It is] God that justifieth.
Who shall lay anything to the charge of God's elect? It is God that justifieth;
Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,**
- 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.
who is he that condemneth? It 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 for us.
who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede 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?**
Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.**
Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.
(according as it hath been written -- `For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,`)
- 37 Nay, in all these things we are more than conquerors through him that loved us.**
Nay, in all these things we are more than conquerors through him that loved us.
but in all these we more than conquer, through him who 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,**
For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,
- 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.**
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.
nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord.

- 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,**
- 2 That I have great heaviness and continual sorrow in my heart.
that I have great sorrow and unceasing pain in my heart.
that I have great grief and unceasing pain in my heart --**
- 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
For I could wish that I myself were anathema from Christ for my brethren`s sake, my kinsmen according to the flesh:
for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh,**
- 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;
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;
who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, 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.
whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.
whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.**

- 6 Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:
But [it is] not as though the word of God hath come to nought. For they are not all Israel, that are of Israel:
And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;**
- 7 Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called.
neither, because they are Abraham`s seed, are they all children: but, In Isaac shall thy seed be called.
nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`**
- 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.
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.
that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed;**
- 9 For this [is] the word of promise, At this time will I come, and Sara shall have a son.
For this is a word of promise, According to this season will I come, and Sarah shall have a son.
for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.`**
- 10 And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac;
And not only so; but Rebecca also having conceived by one, [even] by our father Isaac--
And not only [so], but also Rebecca, having conceived by one -- Isaac our father --**

- 11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works, but of Him who is calling,) it was said to her --**
- 12 It was said unto her, The elder shall serve the younger.
it was said unto her, The elder shall serve the younger.
`The greater shall serve the less;`**
- 13 As it is written, Jacob have I loved, but Esau have I hated.
Even as it is written, Jacob I loved, but Esau I hated.
according as it hath been written, `Jacob I did love, and Esau I did hate.`**
- 14 What shall we say then? [Is there] unrighteousness with God? God forbid.
What shall we say then? Is there unrighteousness with God? God forbid.
What, then, shall we say? unrighteousness [is] with God? let it not be!**
- 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.
For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.
for to Moses He saith, `I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;`**

- 16 So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**
So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:
- 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.**
For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.
for the Writing saith to Pharaoh -- `For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;`
- 18 Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth. So then he hath mercy on whom he will, and whom he will be hardeneth.**
so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.
- 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?`**
- 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus?**
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 thus?
nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?

- 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?
hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to 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:
What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction:
And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for 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,
and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory,
and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --**
- 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
[even] us, whom he also called, not from the Jews only, but also from the Gentiles?
not only out of Jews, but also out of nations,**
- 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.
As he saith also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved.
as also in Hosea He saith, `I will call what [is] not My people -- My people; and her not beloved -- 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.
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.
and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons 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:
And Isaiah 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:
And Isaiah doth cry concerning Israel, `If the number of the sons of Israel may be as the sand of the sea, the 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.
for the Lord will execute [his] word upon the earth, finishing it and cutting it short.
for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.**
- 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 Gomorrhah.
And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.
and according as Isaiah saith before, `Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.`**

- 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.
 What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:
 What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,
- 31** But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
 but Israel, following after a law of righteousness, did not arrive at [that] law.
 and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;
- 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;
 Wherefore? Because [they sought it] not by faith, but as it were by works. They stumbled at the stone of stumbling;
 wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,
- 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.
 even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.
 according as it hath been written, `Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.`
- 1** Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
 Brethren, my heart's desire and my supplication to God is for them, that they may be saved.
 Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;

- 2 For I bear them record that they have a zeal of God, but not according to knowledge.
For I bear them witness that they have a zeal for God, but not according to knowledge.
for I bear them testimony 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.
For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.**
- 4 For Christ [is] the end of the law for righteousness to every one that believeth.
For Christ is the end of the law unto righteousness to every one that believeth.
For Christ is an end of law for righteousness to every one who is believing,**
- 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.
for Moses doth describe the righteousness that [is] of the law, that, `The man who did them shall live in them,`**
- 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)
But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)
and the righteousness of faith doth thus speak: `Thou mayest not say in thine heart, Who shall go up to the heaven,` that is, Christ to bring down?**

- 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.)
or, `Who shall go down to the abyss,` that is, Christ out of the dead to bring up.**
- 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;
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:
But what doth it say? `Nigh thee is the saying -- in thy mouth, and in thy heart:` that is, the saying of the faith, that we preach;**
- 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.
because if thou shalt confess with thy mouth Jesus [as] Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:
that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,**
- 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;**
- 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
For the scripture saith, Whosoever believeth on him shall not be put to shame.
for the Writing saith, `Every one who is believing on him shall not be ashamed,`**

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.

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 there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,

13 For whosoever shall call upon the name of the Lord shall be saved.

for, Whosoever shall call upon the name of the Lord shall be saved.

for every one -- whoever shall call upon the name of the Lord, he 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?

How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?

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!

and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

and how shall they preach, if they may not be sent? according as it hath been written, `How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!`

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?

But they were not all obedient to the good tidings, for Isaiah saith, `Lord, who did give credence to our report?`

17 So then faith [cometh] by hearing, and hearing by the word of God.

So belief [cometh] of hearing, and hearing by the word of Christ.

so then the faith [is] by a report, and the report through a saying of God,

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

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.

but I say, Did they not hear? yes, indeed -- `to all the earth their voice went forth, and to the ends of the habitable world their sayings.`

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.

But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.

But I say, Did not Israel know? first Moses saith, `I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,`

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.

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.

and Isaiah is very bold, and saith, `I was found by those not seeking Me; I became manifest to those not inquiring after Me;`

- 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.
But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.
and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.`**
- 1 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.
I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:**
- 2 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,
God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel:
God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying,**
- 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life.
`Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;`**

- 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.
But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.
but what saith the divine answer to him? `I left to Myself seven thousand men, who did not bow a knee to Baal.`**
- 5 Even so then at this present time also there is a remnant according to the election of grace.
Even so then at this present time also there is a remnant according to the election of grace.
So then also in the present time a remnant according to the choice of grace there hath been;**
- 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.
But if it is by grace, it is no more of works: otherwise grace is no more grace.
and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.**
- 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:
What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,**

- 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.
 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.
 according as it hath been written, `God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,` -- unto this very day,
- 9** And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:
 And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:
 and David saith, `Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;
- 10** Let their eyes be darkened, that they may not see, and bow down their back alway.
 Let their eyes be darkened, that they may not see, And bow thou down their back always.
 let their eyes be darkened -- not to behold, and their back do Thou always bow down.`
- 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.
 I say then, Did they stumble that they might fall? God forbid: but by their fall salvation [is come] unto the Gentiles, to provoke them to jealousy.
 I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse 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?
 Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
 and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them?

- 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;
For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify;**
- 14 If by any means I may provoke to emulation [them which are] my flesh, and might save some of them.
if by any means I may provoke to jealousy [them that are] my flesh, and may save some of them.
if by any means I shall arouse to jealousy mine own flesh, and shall 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?
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?
for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead?**
- 16 For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.
And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.
and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.**

- 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;
 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 of the olive tree;
 And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become --
- 18** Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.
 do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!
- 19** Thou wilt say then, The branches were broken off, that I might be grafted in.
 Thou wilt say then, Branches were broken off, that I might be grafted in.
 Thou wilt say, then, `The branches were broken off, that I might be grafted in;` right!
- 20** Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:
 by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;
- 21** For if God spared not the natural branches, [take heed] lest he also spare not thee.
 for if God spared not the natural branches, neither will he spare thee.
 for if God the natural branches did not spare -- lest perhaps He also shall not spare 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.

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 thou also shalt be cut off. Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the 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 graff them in again.

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

And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graff them in;

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?

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?

for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how much rather shall they, who [are] according to nature, 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.

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 be come in;

For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness in part to Israel hath happened till the fulness of the nations may come in;

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

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:

and so all Israel shall be saved, according as it hath been written, `There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob,

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

And this is my covenant unto them, When I shall take away their sins.

and this to them [is] the covenant from Me, when I may 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.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.

As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account of the fathers;

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

For the gifts and the calling of God are not repented of.

for unrepented of [are] the gifts and the calling of God;

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

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

for as ye also once did not believe in God, and now did find kindness by the unbelief of these:

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

even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.

so also these now did not believe, that in your kindness they also may find kindness;

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

For God hath shut up all unto disobedience, that he might have mercy upon all.

for God did shut up together the whole to unbelief, that to the whole He might do

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

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!

O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!

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

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

for who did know the mind of the Lord? or who did become His counsellor?

- 35 Or who hath first given to him, and it shall be recompensed unto him again?
or who hath first given to him, and it shall be recompensed unto him again?
or who did first give to Him, and it shall be given back to him again?**
- 36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.
For of him, and through him, and unto him, are all things. To him [be] the glory for ever.
Amen.
because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to
the ages. Amen.**
- 1 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.
I beseech you therefore, brethren, by the mercies of God, to present your bodies a living
sacrifice, holy, acceptable to God, [which is] your spiritual service.
I call upon you, therefore, brethren, through the compassions of God, to present your
bodies a sacrifice -- living, sanctified, acceptable to God -- your intelligent service;**
- 2 And be not conformed to this world: but be ye transformed by the renewing of your mind,
that ye may prove what [is] that good, and acceptable, and perfect, will of God.
And be not fashioned according to this world: but be ye transformed by the renewing of
your mind, and ye may prove what is the good and acceptable and perfect will of God.
and be not conformed to this age, but be transformed by the renewing of your mind, for
your proving what [is] the will of God -- the good, and acceptable, and perfect.**

- 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.**
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 to think as to think soberly, according as God hath dealt to each man a measure of faith.
For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith,
- 4 For as we have many members in one body, and all members have not the same office: For even as we have many members in one body, and all the members have not the same office:**
for as in one body we have many members, and all the members have not the same office,
- 5 So we, [being] many, are one body in Christ, and every one members one of another. so we, who are many, are one body in Christ, and severally members one of another. so we, the many, one body are in Christ, and members each one of one 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;
 And having gifts differing according to the grace that was given to us, whether prophecy, [let us prophesy] according to the proportion of our faith;
 And having gifts, different according to the grace that was given to us; whether prophecy -
 - `According to the proportion of faith!`**
- 7 Or ministry, [let us wait] on [our] ministering: or he that teacheth, on teaching; or ministry, [let us give ourselves] to our ministry; or he that teacheth, to his teaching; or ministration -- `In the ministration!` or he who is teaching -- `In the 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.
or he that exhorteth, to his exhorting: he that giveth, [let him do it] with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.
or he who is exhorting -- `In the exhortation!` he who is sharing -- `In simplicity!` he who is leading -- `In diligence?` he who is doing kindness -- `In cheerfulness.`**
- 9 [Let] love be without dissimulation. Abhor that which is evil; cleave to that which is good. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. The love unfeigned: abhorring the evil; cleaving to the good;**
- 10 [Be] kindly affectioned one to another with brotherly love; in honour preferring one In love of the brethren be tenderly affectioned one to another; in honor preferring one another;
in the love of brethren, to one another kindly affectioned: in the honour going before one another;**
- 11 Not slothful in business; fervent in spirit; serving the Lord; in diligence not slothful; fervent in spirit; serving the Lord; in the diligence not slothful; in the spirit fervent; the Lord serving;**
- 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; in the hope rejoicing; in the tribulation enduring; in the prayer persevering;**
- 13 Distributing to the necessity of saints; given to hospitality. communicating to the necessities of the saints; given to hospitality. to the necessities of the saints communicating; the hospitality pursuing.**

- 14 Bless them which persecute you: bless, and curse not.
Bless them that persecute you; bless, and curse not.
Bless those persecuting you; bless, and curse not;**
- 15 Rejoice with them that do rejoice, and weep with them that weep.
Rejoice with them that rejoice; weep with them that weep.
to rejoice with the rejoicing, and to weep with the weeping,**
- 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.
Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.
of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;**
- 17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
Render to no man evil for evil. Take thought for things honorable in the sight of all men.
giving back to no one evil for evil; providing right things before all men.**
- 18 If it be possible, as much as lieth in you, live peaceably with all men.
If it be possible, as much as in you lieth, be at peace with all men.
If possible -- so far as in you -- with all men being in peace;**
- 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.
Avenge not yourselves, beloved, but give place unto the wrath [of God]: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.
not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,**

- 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.**
But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.
I will recompense again, saith the Lord;` if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head;
- 21 Be not overcome of evil, but overcome evil with good.**
Be not overcome of evil, but overcome evil with good.
Be not overcome by the evil, but overcome, in the good, the evil.
- 1 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.**
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.
Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,
- 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.**
Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.
so that he who is setting himself against the authority, against God`s ordinance hath resisted; and those resisting, to themselves shall receive judgment.
- 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:**
For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:
For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,

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.

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.

for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.

5 Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake. Wherefore [ye] must needs be in subjection, not only because of the wrath, but also for conscience` sake.

Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,

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

For this cause ye pay tribute also; for they are ministers of God`s service, attending continually upon this very thing.

for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;

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.

Render to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.

render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.

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

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled,

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.

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 neighbor as thyself.

for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;` and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbor as thyself;`

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

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

the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of 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.

And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed.

And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe;

- 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.**
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 armor of light.
the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the 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.**
Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.
as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;
- 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].**
But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].
but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.
- 1 Him that is weak in the faith receive ye, [but] not to doubtful disputations.**
But him that is weak in faith receive ye, [yet] not for decision of scruples.
And him who is weak in the faith receive ye -- not to determinations of reasonings;
- 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.**
One man hath faith to eat all things: but he that is weak eateth herbs.
one doth believe that he may eat all things -- and he who is weak doth eat 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.**
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.
let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive 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.**
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.
Thou -- who art thou that art judging another's domestic? to his own master he doth stand or fall; and he shall be made to stand, 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.**
One man esteemeth one day above another: another esteemeth every day [alike]. Let each man be fully assured in his own mind.
One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.
- 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.**
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.
He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God.

- 7 For none of us liveth to himself, and no man dieth to himself.
For none of us liveth to himself, and none dieth to himself.
For none of us to himself doth live, and none to himself doth die;**
- 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.
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.
for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both
then if we may live, also if we may 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.
For to this end Christ died and lived [again], that he might be Lord of both the dead and the
living.
for because of this Christ both died and rose again, and lived again, that both of dead and
of living he may be Lord.**
- 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.
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.
And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy
brother? for we shall all stand at the tribunal of the 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.
For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue
shall confess to God.
for it hath been written, `I live! saith the Lord -- to Me bow shall every knee, and every
tongue shall confess to God;`**

- 12 So then every one of us shall give account of himself to God.
So then each one of us shall give account of himself to God.
so, then, each of us concerning himself shall give reckoning 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.
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 an occasion of falling.
no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.**
- 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.
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.
I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [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.
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.
and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.**
- 16 Let not then your good be evil spoken of:
Let not then your good be evil spoken of:
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.

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;

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

For he that herein serveth Christ is well-pleasing to God, and approved of men.

for he who in these things is serving the 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.

So then let us follow after things which make for peace, and things whereby we may edify one another.

So, then, the things of peace may we pursue, and the things of building up one 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.

Overthrow 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.

for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.

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.

It is good not to eat flesh, nor to drink wine, nor [to do anything] whereby thy brother stumbleth.

Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.

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

The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

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

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

and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.

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

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

And we ought -- we who are strong -- 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.

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

for let each one of us please the neighbor for good, unto edification,

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

For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

for even the Christ did not please himself, but, according as it hath been written, `The reproaches of those reproaching Thee fell upon 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.**
For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.
for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.
- 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:**
Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:
And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one 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.**
that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ;
- 7 Wherefore receive ye one another, as Christ also received us to the glory of God.**
Wherefore receive ye one another, even as Christ also received you, to the glory of God.
wherefore receive ye one another, according as also the Christ did receive 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:**
For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises [given] unto the fathers,
And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to 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.
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.
and the nations for kindness to glorify God, according as it hath been written, `Because of this I will confess to Thee among nations, and to Thy name I will sing praise,`**
- 10 And again he saith, Rejoice, ye Gentiles, with his people.
And again he saith, Rejoice, ye Gentiles, with his people.
and again it saith, `Rejoice ye nations, with His people;`**
- 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him.
and again, `Praise the Lord, all ye nations; and laud Him, all ye peoples;`**
- 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.
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.
and again, Isaiah saith, `There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;`**
- 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.
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 Spirit.
and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.**

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.

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

And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;

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,

But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God,

and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by 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 Spirit, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.

for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.

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

I have therefore my glorifying in Christ Jesus in things pertaining to God.

I have, then, a boasting in Christ Jesus, in the things pertaining 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,
For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,
for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, 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.
in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;
in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the 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:
yea, making it my aim so to preach the gospel, not where Christ was [already] named, that I might not build upon another man's foundation;
and so counting it honour to proclaim good news, not where Christ was named -- that upon another's foundation I might not build --**
- 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.
but according as it hath been written, `To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.`**
- 22 For which cause also I have been much hindered from coming to you.
Wherefore also I was hindered these many times from coming to you:
Wherefore, also, I was hindered many times from coming unto you,**

- 23 But now having no more place in these parts, and having a great desire these many years to come unto you;
but now, having no more any place in these regions, and having these many years a longing to come unto you,
and now, no longer having place in these parts, and having a longing to come unto you for many years,**
- 24 Whensoever 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].
whensoever 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 your company)–
when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.**
- 25 But now I go unto Jerusalem to minister unto the saints.
but now, I [say], I go unto Jerusalem, ministering unto the saints.
And, now, I go on to Jerusalem, ministering to the saints;**
- 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.
for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in 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. 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.**
for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.
- 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.**
When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.
This, then, having finished, and having sealed to them this fruit, I will return through you, to 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.**
And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ. and I have known that coming unto you -- in the fulness of the blessing of the good news of Christ I shall come.
- 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;**
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;
And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,

- 31 That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints;
that I may be delivered from them that are disobedient in Judaea, and [that] my ministration which [I have] for Jerusalem may be acceptable to the saints;
that I may be delivered from those not believing in Judea, and that my ministration, that [is] for Jerusalem, may become acceptable to the saints;**
- 32 That I may come unto you with joy by the will of God, and may with you be refreshed.
that I may come unto you in joy through the will of God, and together with you find rest.
that in joy I may come unto you, through the will of God, and may be refreshed with you,**
- 33 Now the God of peace [be] with you all. Amen.
Now the God of peace be with you all. Amen.
and the God of the peace [be] with you all. Amen.**
- 1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae:
And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in 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.
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 helper of many, and of mine own self.
that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a leader of many, and of myself.**

- 3 Greet Priscilla and Aquila my helpers in Christ Jesus:
Salute Prisca and Aquila my fellow-workers in Christ Jesus,
Salute Priscilla and Aquilas, my fellow-workmen 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.
who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:
who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations --**
- 5 Likewise [greet] the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.
and [salute] the church that is in their house. Salute Epaenetus my beloved, who is the first-fruits of Asia unto Christ.
and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.**
- 6 Greet Mary, who bestowed much labour on us.
Salute Mary, who bestowed much labor on you.
Salute Mary, who did labour much for us;**
- 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.
salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.**

- 8 Greet Amplias my beloved in the Lord.
Salute Ampliatus my beloved in the Lord.
Salute Amplias, my beloved in the Lord;**
- 9 Salute Urbane, our helper in Christ, and Stachys my beloved.
Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.
salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;**
- 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' [household].
Salute Apelles the approved in Christ. Salute them that are of the [household] of
Aristobulus.
salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;**
- 11 Salute Herodion my kinsman. Greet them that be of the [household] of Narcissus, which
are in the Lord.
Salute Herodion my kinsman. Salute them of the [household] of Narcissus, that are in the
Lord.
salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the
Lord;**
- 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which
laboured much in the Lord.
Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who
labored much in the Lord.
salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the
beloved, who did labour much in the Lord.**

- 13 Salute Rufus chosen in the Lord, and his mother and mine.
Salute Rufus the chosen in the Lord, and his mother and mine.
Salute Rufus, the choice one in the Lord, and his mother and mine,**
- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.
salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;**
- 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.
salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;**
- 16 Salute one another with an holy kiss. The churches of Christ salute you.
Salute one another with a holy kiss. All the churches of Christ salute you.
salute one another in a holy kiss; the assemblies of Christ do 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.
Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.
And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from 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.**
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 innocent.
for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,
- 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.**
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.
for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the 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.**
And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.
and the God of the peace shall bruise the Adversary under your feet quickly; 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. Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;**
- 22 I Tertius, who wrote [this] epistle, salute you in the Lord.**
I Tertius, who write the epistle, salute you in the Lord.
I Tertius salute you (who wrote the letter) 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.**
Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.
salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,
- 24 The grace of our Lord Jesus Christ [be] with you all. Amen.**
[The grace of our Lord Jesus Christ be with you all. Amen.]
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,**
Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal,
And to Him who is able to establish you, according to my good news, and the preaching of Jesus Christ, according to the revelation of the secret, in the times of the ages having been kept silent,
- 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 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith:**
and now having been made manifest, also, through prophetic writings, according to a command of the age-during God, having been made known to all the nations for 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.]>
to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.
to the only wise God, through Jesus Christ, to him [be] glory to the ages. Amen.**