

The Spanish Composite Bible

By

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The Spanish Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Spanish, two English versions are progressively compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all 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. 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.

Spanish RV 1909

The World English Bible

Young's Literal Translation

Romans

**1 PABLO, siervo de Jesucristo, llamado á ser apóstol, apartado para el evangelio de Dios,
Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news
of God --**

**1 LA EPÍSTOLA DEL APÓSTOL SAN PABLO Á LOS ROMANOS
Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news
of God --**

- 2** Que Él había antes prometido por sus profetas en las santas Escrituras,
which he promised before through his prophets in the holy scriptures,
which He announced before through His prophets in holy writings --
- 3** Acerca de su Hijo, (que fué hecho de la simiente de David según la carne;
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** El cual fué declarado Hijo de Dios con potencia, según el espíritu de santidad, por la
resurrección de los muertos), de Jesucristo Señor nuestro,
who was declared to be the Son of God with power, according to the spirit of holiness, by
the resurrection from the dead, 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** Por el cual recibimos la gracia y el apostolado, para la obediencia de la fe en todas las
naciones en su nombre,
through whom we received grace and apostleship, to 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** Entre las cuales sois también vosotros, llamados de Jesucristo:
Among whom you are also called to be Jesus Christ`s.
among whom are also ye, the called of Jesus Christ;

7 A todos los que estáis en Roma, amados de Dios, llamados santos: Gracia y paz tengáis de Dios nuestro Padre, y del Señor Jesucristo.

To all who 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 Primeramente, doy gracias á mi Dios por Jesucristo acerca de todos vosotros, de que vuestra fe es predicada en todo el mundo.

First, I thank my God through Jesus Christ for all of you, 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 Porque testigo me es Dios, al cual sirvo en mi espíritu en el evangelio de su Hijo, que sin cesar me acuerdo de vosotros siempre en mis oraciones,

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 Rogando, si al fin algún tiempo haya de tener, por la voluntad de Dios, próspero viaje para ir á vosotros.

requesting, if by any means now at length I may be prospered by the will of God to come to 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** Porque os deseo ver, para repartir con vosotros algún don espiritual, para confirmaros;
For I long to see you, that I may impart to you some spiritual gift, to the end you may be established;
for I long to see you, that I may impart to you some spiritual gift, that ye may be established;
- 12** Es á saber, para ser juntamente consolado con vosotros por la común fe vuestra y juntamente mía.
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** Mas no quiero, hermanos, que ignoréis que muchas veces me he propuesto ir á vosotros (empero hasta ahora he sido estorbado), para tener también entre vosotros algún fruto, como entre los demás Gentiles.
Now I don`t desire to have you unaware, brothers, that often I planned to come to you, and was hindered so far, 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** A Griegos y á bárbaros, á sabios y á no sabios soy deudor.
I am debtor both to Greeks and to foreigners, 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** Así que, cuanto á mí, presto estoy á anunciar el evangelio también á vosotros que estáis en Roma.
So, as much as in me is, I am ready to preach the gospel to you also who 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** Porque no me avergüenzo del evangelio: porque es potencia de Dios para salud á todo aquel que cree; al Judío primeramente y también al Griego.
For I am not ashamed of the gospel of Christ, for it is the power of God to salvation to everyone who believes; 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** Porque en Él la justicia de Dios se descubre de fe en fe; como está escrito: Mas el justo vivirá por la fe.
For therein is revealed a righteousness of God from faith to 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** Porque manifiesta es la ira de Dios del cielo contra toda impiedad é injusticia de los hombres, que detienen la verdad con injusticia:
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** Porque lo que de Dios se conoce, á ellos es manifiesto; porque Dios se lo manifestó.
because that which is known by God is revealed in them, for God revealed it to them.
Because that which is known of God is manifest among them, for God did manifest [it] to them,
- 20** Porque las cosas invisibles de Él, su eterna potencia y divinidad, se echan de ver desde la creación del mundo, siendo entendidas por las cosas que son hechas; de modo que son inexcusables:
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** Porque habiendo conocido á Dios, no le glorificaron como á Dios, ni dieron gracias; antes se desvanecieron en sus discursos, y el necio corazón de ellos fué entenebrecido.
Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, 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** Diciéndose ser sabios, se hicieron fatuos,
Professing themselves to be wise, they became fools,
professing to be wise, they were made fools,

- 23 Y trocaron la gloria del Dios incorruptible en semejanza de imagen de hombre corruptible, y de aves, y de animales de cuatro pies, y de serpientes.**
and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, 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 Por lo cual también Dios los entregó á inmundicia, en las concupiscencias de sus corazones, de suerte que contaminaron sus cuerpos entre sí mismos:**
Therefore God also gave them up in the lusts of their hearts to 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 Los cuales mudaron la verdad de Dios en mentira, honrando y sirviendo á las criaturas antes que al Criador, el cual es bendito por los siglos. Amén.**
who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. 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 Por esto Dios los entregó á afectos vergonzosos; pues aun sus mujeres mudaron el natural uso en el uso que es contra naturaleza:**
For this reason, God gave them up to vile passions. For their women changed the natural function 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 Y del mismo modo también los hombres, dejando el uso natural de las mujeres, se encendieron en sus concupiscencias los unos con los otros, cometiendo cosas nefandas hombres con hombres, y recibiendo en sí mismos la recompensa que convino á su extravío.**
- Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.**
- 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 Y como á ellos no les pareció tener á Dios en su noticia, Dios los entregó á una mente depravada, para hacer lo que no conviene,**
- Even as they refused to have God in their knowledge, God gave them up to 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 Estando atestados de toda iniquidad, de fornicación, de malicia, de avaricia, de maldad; llenos de envidia, de homicidios, de contiendas, de engaños, de malignidades;**
- being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers, having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,**
- 30 Murmuradores, detractores, aborrecedores de Dios, injuriosos, soberbios, altivos, inventores de males, desobedientes á los padres,**
- 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 Necios, desleales, sin afecto natural, implacables, sin misericordia:
without understanding, covenant-breakers, without natural affection, unforgiving,
unmerciful;
unintelligent, faithless, without natural affection, implacable, unmerciful;**
- 32 Que habiendo entendido el juicio de Dios que los que hacen tales cosas son dignos de
muerte, no sólo las hacen, más aún consienten á los que las hacen.
who, knowing the ordinance of God, that those who practice such things are worthy of
death, not only do the same, but also consent with those who practice 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 POR lo cual eres inexcusable, oh hombre, cualquiera que juzgas: porque en lo que juzgas
á otro, te condenas á ti mismo; porque lo mismo haces, tú que juzgas.
Therefore you are without excuse, man, whoever you are who judge. For in that which you
judge another, you condemn yourself. For you who judge practice 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 Mas sabemos que el juicio de Dios es según verdad contra los que hacen tales cosas.
We know that the judgment of God is according to truth against those who practice such
things.
and we have known that the judgment of God is according to truth, upon those practising
such things.**

3 ¿Y piensas esto, oh hombre, que juzgas á los que hacen tales cosas, y haces las mismas, que tú escaparás del juicio de Dios.?

Do you know this, O man who judges those who practice such things, and do the same, that you will 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 ¿O menosprecias las riquezas de su benignidad, y paciencia, y longanimidad, ignorando que su benignidad te guía á arrepentimiento?

Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you 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 Mas por tu dureza, y por tu corazón no arrepentido, atesoras para ti mismo ira para el día de la ira y de la manifestación del justo juicio de Dios;

But according to your hardness and impenitent heart you are treasuring up for yourself 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 El cual pagará á cada uno conforme á sus obras:

who "will render to every man according to his works:"

who shall render to each according to his works;

- 7 A los que perseverando en bien hacer, buscan gloria y honra e inmortalidad, la vida
to those who by patience in well-doing seek for glory and honor and incorruptibility,
eternal life;
to those, indeed, who in continuance of a good work, do seek glory, and honour, and
incorruptibility -- life age-during;**
- 8 Mas á los que son contenciosos, y no obedecen á la verdad, antes obedecen á la
injusticia, enojo é ira;
but to those who are self-seeking, and don` t obey the truth, but obey unrighteousness, will
be wrath and indignation,
and to those contentious, and disobedient, indeed, to the truth, and obeying the
unrighteousness -- indignation and wrath,**
- 9 Tribulación y angustia sobre toda persona humana que obra lo malo, el Judío
primeramente, y también el Griego.
oppression and anguish, on every soul of man who works evil, on the Jew first, and also
on the Greek.
tribulation and distress, upon every soul of man that is working the evil, both of Jew first,
and of Greek;**
- 10 Mas gloria y honra y paz á cualquiera que obra el bien, al Judío primeramente, y también
al Griego.
But glory and honor and peace to every man who works 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 Porque no hay acepción de personas para con Dios.**For there is no partiality with God.****For there is no acceptance of faces with God,****12 Porque todos lo que sin ley pecaron, sin ley también perecerán; y todos los que en la ley pecaron, por la ley serán juzgados:****For as many as have sinned without law will also perish without the law. As many as have sinned under the law will 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 Porque no los oidores de la ley son justos para con Dios, mas los hacedores de la ley serán justificados.****For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified****for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --****14 Porque los Gentiles que no tienen ley, naturalmente haciendo lo que es de la ley, los tales, aunque no tengan ley, ellos son ley á sí mismos:****(for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to 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** **Mostrando la obra de la ley escrita en sus corazones, dando testimonio juntamente sus conciencias, y acusándose y también excusándose sus pensamientos unos con otros;**
in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves 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** **En el día que juzgará el Señor lo encubierto de los hombres, conforme á mi evangelio, por Jesucristo.**
in the day when God will 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** **He aquí, tú tienes el sobrenombre de Judío, y estás reposado en la ley, y te glorías en**
Indeed you bear the name of a Jew, and rest on the law, and glory in God,
Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,
- 18** **Y sabes su voluntad, y apruebas lo mejor, instruído por la ley;**
and know his will, and approve 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** **Y confías que eres guía de los ciegos, luz de los que están en tinieblas,**
and are confident that you yourself are a guide of the blind, a light to those who are in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,

- 20** Enseñador de los que no saben, maestro de niños, que tienes la forma de la ciencia y de la verdad en la ley:
a corrector of the foolish, a teacher of babies, 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** Tú pues, que enseñas á otro, ¿no te enseñas á ti mismo? ¿Tú, que predicas que no se ha de hurtar, hurtas?
You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?
Thou, then, who art teaching another, thyself dost thou not teach?
- 22** ¿Tú, que dices que no se ha de adulterar, adulteras? ¿Tú, que abominas los ídolos, cometes sacrilegio?
You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you 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** ¿Tú, que te jactas de la ley, con infracción de la ley deshonras á Dios?
You who glory in the law, through your disobedience of the law do you dishonor God?
thou who in the law dost boast, through the transgression of the law God dost thou dishonour?

24 Porque el nombre de Dios es blasfemado por causa de vosotros entre los Gentiles, como está escrito.

For "the name of God is blasphemed among the Gentiles because of you," just 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 Porque la circuncisión en verdad aprovecha, si guardares la ley; mas si eres rebelde á la ley, tu circuncisión es hecha incircuncisión.

For circumcision indeed profits, if you be a doer of the law, but if you be a transgressor of the law, your circumcision has 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 De manera que, si el incircunciso guardare las justicias de la ley, ¿no será tenida su incircuncisión por circuncisión?

If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?

If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?

27 Y lo que de su natural es incircunciso, guardando perfectamente la ley, te juzgará á ti, que con la letra y con la circuncisión eres rebelde á la ley.

Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are 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 Porque no es Judío el que lo es en manifiesto; ni la circuncisión es la que es en manifiesto en la carne:

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 Mas es Judío el que lo es en lo interior; y la circuncisión es la del corazón, en espíritu, no en letra; la alabanza del cual no es de los hombres, sino de Dios.

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 from men, but from 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 ¿QUÉ, pues, tiene más el Judío? ¿ó qué aprovecha la circuncisión?,

Then what advantage does the Jew have? Or what is the profit of circumcision?

What, then, [is] the superiority of the Jew? or what the profit of the circumcision?

2 Mucho en todas maneras. Lo primero ciertamente, que la palabra de Dios les ha sido confiada.

Much in every way! Because first of all, that they were entrusted with the oracles of God.

much in every way; for first, indeed, that they were intrusted with the oracles of God;

3 ¿Pues qué si algunos de ellos han sido incrédulos? ¿la incredulidad de ellos habrá hecho vana la verdad de Dios?

For what if some were without faith? Will their lack of faith make of no effect the faithfulness of God?

for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?

- 4 En ninguna manera; antes bien sea Dios verdadero, mas todo hombre mentiroso; como está escrito: Para que seas justificado en tus dichos, Y venzas cuando de ti se juzgare. Certainly not! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, And might prevail when you come 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 Y si nuestra iniquidad encarece la justicia de Dios, ¿qué diremos? ¿Será injusto Dios que da castigo? (hablo como hombre.) But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. 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 En ninguna manera: de otra suerte ¿cómo juzgaría Dios el mundo? Certainly not! For then how will God judge the world? let it not be! since how shall God judge the world?**
- 7 Empero si la verdad de Dios por mi mentira creció á gloria suya, ¿por qué aun así yo soy juzgado como pecador? For if the truth of God through my lie abounded to 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 ¿Y por qué no decir (como somos blasfemados, y como algunos dicen que nosotros decimos): Hagamos males para que vengan bienes? la condenación de los cuales es Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned. 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 ¿Qué pues? ¿Somos mejores que ellos? En ninguna manera: porque ya hemos acusado á Judíos y á Gentiles, que todos están debajo de pecado. What then? Are we better than they? No, in no way. For we previously charged both 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 Como está escrito: No hay justo, ni aun uno; As it is written, "There is no one righteous. No, not one. according as it hath been written -- `There is none righteous, not even one;**
- 11 No hay quien entienda, No hay quien busque á Dios; There is no one who understands. There is no one who seeks after God. There is none who is understanding, there is none who is seeking after God.**
- 12 Todos se apartaron, á una fueron hechos inútiles; No hay quien haga lo bueno, no hay ni aun uno: They have all turned aside. They have together become unprofitable. There is no one who does 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 Sepulcro abierto es su garganta; Con sus lenguas tratan engañosamente; Veneno de áspides está debajo de sus labios;**
"Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips;"
A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.
- 14 Cuya boca está llena de maledicencia y de amargura;**
"Whose mouth is full of cursing and bitterness."
Whose mouth is full of cursing and bitterness.
- 15 Sus pies son ligeros á derramar sangre;**
"Their feet are swift to shed blood.
Swift [are] their feet to shed blood.
- 16 Quebrantamiento y desventura hay en sus caminos;**
Destruction and misery are in their ways.
Ruin and misery [are] in their ways.
- 17 Y camino de paz no conocieron:**
The way of peace, they haven` t known."
And a way of peace they did not know.
- 18 No hay temor de Dios delante de sus ojos.**
"There is no fear of God before their eyes."
There is no fear of God before their eyes.`

19 Empero sabemos que todo lo que la ley dice, á los que están en la ley lo dice, para que toda boca se tape, y que todo el mundo se sujete á Dios:

Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, 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 Porque por las obras de la ley ninguna carne se justificará delante de Él; porque por la ley es el conocimiento del pecado.

Because by the works of the law, no flesh will be justified in his sight. For through the law comes 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 Mas ahora, sin la ley, la justicia de Dios se ha manifestado, testificada por la ley y por los profetas:

But now apart from the law, a righteousness of God has been revealed, being testified 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 La justicia de Dios por la fe de Jesucristo, para todos los que creen en Él: porque no hay diferencia;

even the righteousness of God through faith in Jesus Christ to all and on all those who 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 Por cuanto todos pecaron, y están destituídos de la gloria de Dios;
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 Siendo justificados gratuitamente por su gracia por la redención que es en Cristo Jesús;
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 Al cual Dios ha propuesto en propiciación por la fe en su sangre, para manifestación de su justicia, atento á haber pasado por alto, en su paciencia, los pecados pasados,
whom God set forth to be an atoning sacrifice, through faith, in his blood, to show his righteousness because of the passing over of the sins done before, 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 Con la mira de manifestar su justicia en este tiempo: para que Él sea el justo, y el que justifica al que es de la fe de Jesús.
for the showing of his righteousness at this present time; that he might himself be just, and the justifier of him who has 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 ¿Dónde pues está la jactancia? Es excluída. ¿Por cuál ley? ¿de las obras? No; mas por la ley de la fe.**
Where then is the boasting? It is excluded. By what manner of law? Of works? No, 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 Así que, concluimos ser el hombre justificado por fe sin las obras de la ley.**
We maintain 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 ¿Es Dios solamente Dios de los Judíos? ¿No es también Dios de los Gentiles? Cierto, también de los Gentiles.**
Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also, The God of Jews only [is He], and not also of nations?
- 30 Porque uno es Dios, el cual justificará por la fe la circuncisión, y por medio de la fe la incircuncisión.**
if it is so that God is one. He will justify the circumcised by faith, and the uncircumcised 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 ¿Luego deshacemos la ley por la fe? En ninguna manera; antes establecemos la ley.**
Do we then make the law of no effect through faith? Certainly not! No, we establish the law.
Law then do we make useless through the faith? let it not be! yea, we do establish law.

- 1 ¿QUÉ, pues, diremos que halló Abraham nuestro padre según la carne?
What then will we say that Abraham, our forefather, has found according to the flesh?
What, then, shall we say Abraham our father, to have found, according to flesh?**
- 2 Que si Abraham fué justificado por la obras, tiene de qué gloriarse; mas no para con Dios.
For if Abraham was justified by works, he has something to boast about, but not toward God.
for if Abraham by works was declared righteous, he hath to boast -- but not before god;**
- 3 Porque ¿qué dice la Escritura? Y creyó Abraham á Dios, y le fué atribuído á justicia.
For what does the scripture say? "Abraham believed God, and it was accounted to him for righteousness."
for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -
- to righteousness;`**
- 4 Empero al que obra, no se le cuenta el salario por merced, sino por deuda.
Now to him who works, the reward is not accounted as of grace, but as of debt.
and to him who is working, the reward is not reckoned of grace, but of debt;**
- 5 Mas al que no obra, pero cree en aquél que justifica al impío, la fe le es contada por justicia.
But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted 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 Como también David dice ser bienaventurado el hombre al cual Dios atribuye justicia sin obras,

Even as David also pronounces blessing on the man to whom God counts 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 Diciendo: Bienaventurados aquellos cuyas iniquidades son perdonadas, Y cuyos pecados son cubiertos.

"Blessed are they whose iniquities are forgiven, Whose sins are covered.

`Happy they whose lawless acts were forgiven, and whose sins were covered;

8 Bienaventurado el varón al cual el Señor no imputó pecado.

Blessed is the man to whom the Lord will not charge with sin."

happy the man to whom the Lord may not reckon sin.`

9 ¿Es pues esta bienaventuranza solamente en la circuncisión ó también en la incircuncisión? porque decimos que á Abraham fué contada la fe por justicia.

Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham 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 ¿Cómo pues le fué contada? ¿en la circuncisión, ó en la incircuncisión? No en la circuncisión, sino en la incircuncisión.

How then was it counted? 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 Y recibió la circuncisión por señal, por sello de la justicia de la fe que tuvo en la incircuncisión: para que fuese padre de todos los creyentes no circuncidados, para que también á ellos les sea contado por justicia;

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 those who believe, though they be in uncircumcision, that righteousness might also be accounted to 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 Y padre de la circuncisión, no solamente á los que son de la circuncisión, más también á los que siguen las pisadas de la fe que fué en nuestro padre Abraham antes de ser circuncidado.

The father of circumcision to those 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 Porque no por la ley fué dada la promesa á Abraham ó á su simiente, que sería heredero del mundo, sino por la justicia de la fe.

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 Porque si los que son de la ley son los herederos, vana es la fe, y anulada es la promesa.

For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.

for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;

- 15 Porque la ley obra ira; porque donde no hay ley, tampoco hay transgresión.
For the law works wrath, for where there is no law, neither is there disobedience.
for the law doth work wrath; for where law is not, neither [is] transgression.**
- 16 Por tanto es por la fe, para que sea por gracia; para que la promesa sea firme á toda simiente, no solamente al que es de la ley, mas también al que es de la fe de Abraham, el cual es padre de todos nosotros.
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 (Como está escrito: Que por padre de muchas gentes te he puesto) delante de Dios, al cual creyó; el cual da vida á los muertos, y llama las cosas que no son, como las que son.
As it is written, "I have made you a father of many nations." This is before him whom he believed, God, who gives life to the dead, and calls 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 El creyó en esperanza contra esperanza, para venir á ser padre de muchas gentes, conforme á lo que le había sido dicho: Así será tu simiente.
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 will your 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 Y no se enflaqueció en la fe, ni consideró su cuerpo ya muerto (siendo ya de casi cien años,) ni la matriz muerta de Sara;

Without being weakened in faith, he didn't consider his own body, already having been worn out, (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 Tampoco en la promesa de Dios dudó con desconfianza: antes fué esforzado en fe, dando gloria á Dios,

Yet, looking to the promise of God, he wavered not through unbelief, but grew 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 Plenamente convencido de que todo lo que había prometido, era también poderoso para hacerlo.

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 Por lo cual también le fué atribuído á justicia.

Therefore also it was "reckoned to him for righteousness."

wherefore also it was reckoned to him to righteousness.

23 Y no solamente por Él fué escrito que le haya sido imputado;

Now it was not written that it was accounted to him for his sake alone,

And it was not written on his account alone, that it was reckoned to him,

24 Sino también por nosotros, á quienes será imputado, esto es, á los que creemos en el que levantó de los muertos á Jesús Señor nuestro,

but for our sake also, to whom it will be accounted, who believe in him who 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 El cual fué entregado por nuestros delitos, y resucitado para nuestra justificación

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 JUSTIFICADOS pues por la fe, tenemos paz para con Dios por medio de nuestro Señor Jesucristo:

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 Por el cual también tenemos entrada por la fe á esta gracia en la cual estamos firmes, y nos gloriamos en la esperanza de la gloria de Dios.

through whom we also have our access by faith into this grace in which we stand. 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 Y no sólo esto, mas aun nos gloriamos en las tribulaciones, sabiendo que la tribulación produce paciencia;**
Not only so, but we also rejoice in our sufferings, knowing that suffering works perseverance;
And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;
- 4 Y la paciencia, prueba; y la prueba, esperanza;**
and perseverance, proven character; and proven character, hope:
and the endurance, experience; and the experience, hope;
- 5 Y la esperanza no avergüenza; porque el amor de Dios está derramado en nuestros corazones por el Espíritu Santo que nos es dado.**
and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit which was given to 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 Porque Cristo, cuando aún éramos flacos, á su tiempo murió por los impíos.**
For while we were yet weak, at the right time Christ died for the ungodly.
For in our being still ailing, Christ in due time did die for the impious;
- 7 Ciertamente apenas muere alguno por un justo: con todo podrá ser que alguno osara morir por el bueno.**
For one will hardly die for a righteous man. For perhaps for a righteous person someone 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 Mas Dios encarece su caridad para con nosotros, porque siendo aún pecadores, Cristo murió por nosotros.

But God commends 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 Luego mucho más ahora, justificados en su sangre, por Él seremos salvos de la ira.

Much more then, being now justified by his blood, we will be saved from God`s wrath through him.

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

10 Porque si siendo enemigos, fuimos reconciliado con Dios por la muerte de su Hijo, mucho más, estando reconciliados, seremos salvos por su vida.

For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will 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 Y no sólo esto, mas aun nos gloriamos en Dios por el Señor nuestro Jesucristo, por el cual hemos ahora recibido la reconciliación.

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 De consiguiente, vino la reconciliación por uno, así como el pecado entró en el mundo por un hombre, y por el pecado la muerte, y la muerte así pasó á todos los hombres, pues que todos pecaron.**

Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because 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 Porque hasta la ley, el pecado estaba en el mundo; pero no se imputa pecado no habiendo ley.**

For until the law, sin was in the world; but sin is not charged when there is no law.

for till law sin was in the world: and sin is not reckoned when there is not law;

- 14 No obstante, reinó la muerte desde Adam hasta Moisés, aun en los que no pecaron á la manera de la rebelión de Adam; el cual es figura del que había de venir.**

Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who 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 Mas no como el delito, tal fué el don: porque si por el delito de aquel uno murieron los muchos, mucho más abundó la gracia de Dios á los muchos, y el don por la gracia de un hombre, Jesucristo.**

But the free gift isn't like the trespass. 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 to 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 Ni tampoco de la manera que por un pecado, así también el don: porque el juicio á la verdad vino de un pecado para condenación, mas la gracia vino de muchos delitos para justificación.

The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to 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 Porque, si por un delito reinó la muerte por uno, mucho más reinarán en vida por un Jesucristo los que reciben la abundancia de gracia, y del don de la justicia.

For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, 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 Así que, de la manera que por un delito vino la culpa á todos los hombres para condenación, así por una justicia vino la gracia á todos los hombres para justificación de vida.

So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to 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 Porque como por la desobediencia de un hombre los muchos fueron constituidos pecadores, así por la obediencia de uno los muchos serán constituidos justos.

For as through the one man`s disobedience many were made sinners, even so through the obedience of the one will 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 La ley empero entró para que el pecado creciese; mas cuando el pecado creció, sobrepujo la gracia;

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 Para que, de la manera que el pecado reinó para muerte, así también la gracia reine por la justicia para vida eterna por Jesucristo Señor nuestro.

that as sin reigned in death, even so might grace reign through righteousness to 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 ¿PUES qué diremos? Perseveraremos en pecado para que la gracia crezca?

What will we say then? Will 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 En ninguna manera. Porque los que somos muertos al pecado, ¿cómo viviremos aún en
Certainly not! We who died to sin, how could we live in it any longer?

let it not be! we who died to the sin -- how shall we still live in it?

3 ¿O no sabéis que todos los que somos bautizados en Cristo Jesús, somos bautizados en su muerte?

Or don't you know 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 Porque somos sepultados juntamente con Él á muerte por el bautismo; para que como Cristo resucitó de los muertos por la gloria del Padre, así también nosotros andemos en novedad de vida.**

We were buried therefore with him through baptism to death, that just like 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 Porque si fuimos plantados juntamente en Él á la semejanza de su muerte, así también lo seremos á la de su resurrección:**

For if we have become united with him in the likeness of his death, we will also be part 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 Sabiendo esto, que nuestro viejo hombre juntamente fué crucificado con Él, para que el cuerpo del pecado sea deshecho, á fin de que no sirvamos más al pecado.**

knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would 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 Porque el que es muerto, justificado es del pecado.**

For he who has died has been freed from sin.

for he who hath died hath been set free from the sin.

- 8 Y si morimos con Cristo, creemos que también viviremos con Él;
But if we died with Christ, we believe that we will also live with him;
And if we died with Christ, we believe that we also shall live with him,**
- 9 Sabiendo que Cristo, habiendo resucitado de entre los muertos, ya no muere: la muerte no se enseñoreará más de Él.
knowing that Christ, being raised from the dead, dies no more. Death no more has 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 Porque el haber muerto, al pecado murió una vez; mas el vivir, á Dios vive.
For the death that he died, he died to sin once; but the life that he lives, he lives to God.
for in that he died, to the sin he died once, and in that he liveth, he liveth to God;**
- 11 Así también vosotros, pensad que de cierto estáis muertos al pecado, mas vivos á Dios en Cristo Jesús Señor nuestro.
Thus also consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.
so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.**
- 12 No reine, pues, el pecado en vuestro cuerpo mortal, para que le obedezcáis en sus concupiscencias;
Therefore don` t let sin reign in your mortal body, that you should obey it in its lusts.
Let not then the sin reign in your mortal body, to obey it in its desires;**

13 Ni tampoco presentéis vuestros miembros al pecado por instrumento de iniquidad; antes presentaos á Dios como vivos de los muertos, y vuestros miembros á Dios por instrumentos de justicia.

Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to 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 Porque el pecado no se enseñoreará de vosotros; pues no estáis bajo la ley, sino bajo la gracia.

**For sin will not have dominion over you. For you 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 ¿Pues qué? ¿Pecaremos, porque no estamos bajo de la ley, sino bajo de la gracia? En ninguna manera.

**What then? Will we sin, because we are not under law, but under grace? Certainly not!
What then? shall we sin because we are not under law but under grace? let it not be!**

16 ¿No sabéis que á quien os prestáis vosotros mismos por siervos para obedecer le, sois siervos de aquel á quien obedecéis, ó del pecado para muerte, ó de la obediencia para justicia?

Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to 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 Empero gracias á Dios, que aunque fuisteis siervos del pecado, habéis obedecido de corazón á aquella forma de doctrina á la cual sois entregados;

But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you 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 Y libertados del pecado, sois hechos siervos de la justicia.

Being made free from sin, you became servants of righteousness.

and having been freed from the sin, ye became servants to the righteousness.

19 Humana cosa digo, por la flaqueza de vuestra carne: que como para iniquidad presentasteis vuestros miembros á servir á la inmundicia y á la iniquidad, así ahora para santidad presentéis vuestros miembros á servir á la justicia.

I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for 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 Porque cuando fuisteis siervos del pecado, erais libres acerca de la justicia.

For when you were servants of sin, you were free in regard to righteousness.

for when ye were servants of the sin, ye were free from the righteousness,

- 21 ¿Qué fruto, pues, teníais de aquellas cosas de las cuales ahora os avergonzáis? porque el fin de ellas es muerte.**
What fruit then did you have at that time in the things of which you 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 Mas ahora, librados del pecado, y hechos siervos á Dios, tenéis por vuestro fruto la santificación, y por fin la vida eterna.**
But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of 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 Porque la paga del pecado es muerte: mas la dádiva de Dios es vida eterna en Cristo Jesús Señor nuestro.**
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 ¿IGNORÁIS, hermanos, (porque hablo con los que saben la ley) que la ley se enseñorea del hombre entre tanto que vive?**
Or don`t you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives?
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** Porque la mujer que está sujeta á marido, mientras el marido vive está obligada á la ley; mas muerto el marido, libre es de la ley del marido.

For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, 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** Así que, viviendo el marido, se llamará adúltera si fuere de otro varón; mas si su marido muriere, es libre de la ley; de tal manera que no será adúltera si fuere de otro marido.

So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is 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** Así también vosotros, hermanos míos, estáis muertos á la ley por el cuerpo de Cristo, para que seáis de otro, á saber, del que resucitó de los muertos, á fin de que fructifiquemos á Dios.

Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to 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** Porque mientras estábamos en la carne, los afectos de los pecados que eran por la ley, obraban en nuestros miembros fructificando para muerte.

For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to 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 Mas ahora estamos libres de la ley, habiendo muerto á aquella en la cual estábamos detenidos, para que sirvamos en novedad de espíritu, y no en vejez de letra.

But now we have been discharged from the law, having died to that in which 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 ¿Qué pues diremos? ¿La ley es pecado? En ninguna manera. Empero yo no conocí el pecado sino por la ley: porque tampoco conociera la concupiscencia, si la ley no dijera: No codiciarás.

What will we say then? Is the law sin? Certainly not! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall 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 Mas el pecado, tomando ocasión, obró en mí por el mandamiento toda concupiscencia: porque sin la ley el pecado está muerto.

But sin, finding occasion through the commandment, produced in me all kinds 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 Así que, yo sin la ley vivía por algún tiempo: mas venido el mandamiento, el pecado revivió, y yo morí.

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 Y hallé que el mandamiento, á intimado para vida, para mí era mortal:

**The commandment, which was to life, this I found to be to death;
and the command that [is] for life, this was found by me for death;**

11 Porque el pecado, tomando ocasión, me engañó por el mandamiento, y por Él me mató.

**for sin, finding occasion through the commandment, deceived me, and through it killed
for the sin, having received an opportunity, through the command, did deceive me, and
through it did slay [me];**

12 De manera que la ley á la verdad es santa, y el mandamiento santo, y justo, y bueno.

**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 ¿Luego lo que es bueno, á mí me es hecho muerte? No; sino que el pecado, para mostrarse pecado, por lo bueno me obró la muerte, haciéndose pecado sobremanera pecante por el mandamiento.

Did then that which is good become death to me? Certainly not! 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 Porque sabemos que la ley es espiritual; mas yo soy carnal, vendido á sujeción del

**For we know that the law is spiritual, but I am fleshly, sold under sin.
for we have known that the law is spiritual, and I am fleshly, sold by the sin;**

15 Porque lo que hago, no lo entiendo; ni lo que quiero, hago; antes lo que aborrezco, aquello hago.

For I don` t know what I am doing. For I don` t practice what I desire to do; 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 Y si lo que no quiero, esto hago, apruebo que la ley es buena.

But if what I don` t desire, that I do, I consent to 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 De manera que ya no obro aquello, sino el pecado que mora en mí.

So now it is no more I that do it, but sin which dwells in me.

and now it is no longer I that work it, but the sin dwelling in me,

18 Y yo sé que en mí (es á saber, en mi carne) no mora el bien: porque tengo el querer, mas efectuar el bien no lo alcanzo.

For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don` t find it doing that which is good.

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 Porque no hago el bien que quiero; mas el mal que no quiero, éste hago.

For the good which I desire, I don` t do; but the evil which I don` t desire, that I practice.

for the good that I will, I do not; but the evil that I do not will, this I practise.

- 20** Y si hago lo que no quiero, ya no obro yo, sino el mal que mora en mí.
But if what I don't desire, that I do, it is no more I that do it, but sin which dwells 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** Así que, queriendo yo hacer el bien, hallo esta ley: Que el mal está en mí.
I find then the law, that, to me, while I desire to 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** Porque según el hombre interior, me deleito en la ley de Dios:
For I delight in God's law after the inward man,
for I delight in the law of God according to the inward man,
- 23** Mas veo otra ley en mis miembros, que se rebela contra la ley de mi espíritu, y que me lleva cautivo á la ley del pecado que está en mis miembros.
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** ¡Miserable hombre de mí! ¿quién me libraré del cuerpo de esta muerte?
What a wretched man I am! Who will 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 Gracias doy á Dios, por Jesucristo Señor nuestro. Así que, yo mismo con la mente sirvo á la ley de Dios, mas con la carne á la ley del pecado.

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 AHORA pues, ninguna condenación hay para los que están en Cristo Jesús, los que no andan conforme á la carne, mas conforme al espíritu.

There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.

There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;

2 Porque la ley del Espíritu de vida en Cristo Jesús me ha librado de la ley del pecado y de la muerte.

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 Porque lo que era imposible á la ley, por cuanto era débil por la carne, Dios enviando á su Hijo en semejanza de carne de pecado, y á causa del pecado, condenó al pecado en la carne;

For what the law couldn't 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 flesh,

- 4 Para que la justicia de la ley fuese cumplida en nosotros, que no andamos conforme á la carne, mas conforme al espíritu.**
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 Porque los que viven conforme á la carne, de las cosas que son de la carne se ocupan; mas los que conforme al espíritu, de las cosas del espíritu.**
For those who are after the flesh set their minds on the things of the flesh, but those who 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 Porque la intención de la carne es muerte; mas la intención del espíritu, vida y paz:**
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 Por cuanto la intención de la carne es enemistad contra Dios; porque no se sujeta á la ley de Dios, ni tampoco puede.**
because the mind of the flesh is hostile towards God; for it is not subject to God`s law, 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 Así que, los que están en la carne no pueden agradar á Dios.**
Those who are in the flesh can`t please God.
for neither is it able; and those who are in the flesh are not able to please God.

- 9 Mas vosotros no estáis en la carne, sino en el espíritu, si es que el Espíritu de Dios mora en vosotros. Y si alguno no tiene el Espíritu de Cristo, el tal no es de Él.**
But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not 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 Empero si Cristo está en vosotros, el cuerpo á la verdad está muerto á causa del pecado; mas el espíritu vive á causa de la justicia.**
If Christ is in you, the body is dead because of sin, but the spirit is alive 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 Y si el Espíritu de aquel que levantó de los muertos á Jesús mora en vosotros, el que levantó á Cristo Jesús de los muertos, vivificará también vuestros cuerpos mortales por su Espíritu que mora en vosotros.**
But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells 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 Así que, hermanos, deudores somos, no á la carne, para que vivamos conforme á la**
So then, brothers, 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 Porque si viviereis conforme á la carne, moriréis; mas si por el espíritu mortificáis las obras de la carne, viviréis.

For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will 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 Porque todos los que son guiados por el Espíritu de Dios, los tales son hijos de Dios.

For as many as are led by the Spirit of God, these are children of God.

for as many as are led by the Spirit of God, these are the sons of God;

15 Porque no habéis recibido el espíritu de servidumbre para estar otra vez en temor; mas habéis recibido el espíritu de adopción, por el cual clamamos, Abba, Padre.

For you didn't receive the spirit of bondage again to fear, but you 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 Porque el mismo Espíritu da testimonio á nuestro espíritu que somos hijos de Dios.

The Spirit himself testifies with our spirit that we are children of God;

The Spirit himself doth testify with our spirit, that we are children of God;

17 Y si hijos, también herederos; herederos de Dios, y coherederos de Cristo; si empero padecemos juntamente con Él, para que juntamente con Él seamos glorificados.

and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be 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** Porque tengo por cierto que lo que en este tiempo se padece, no es de comparar con la gloria venidera que en nosotros ha de ser manifestada.
For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.
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** Porque el continuo anhelar de las criaturas espera la manifestación de los hijos de Dios.
For the creation waits with eager expectation for the sons of God to be revealed.
for the earnest looking out of the creation doth expect the revelation of the sons of God;
- 20** Porque las criaturas sujetas fueron á vanidad, no de grado, mas por causa del que las sujetó con esperanza,
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** Que también las mismas criaturas serán libradas de la servidumbre de corrupción en la libertad gloriosa de los hijos de Dios.
that the creation itself also will be delivered from the bondage of decay 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** Porque sabemos que todas las criaturas gimen á una, y á una están de parto hasta ahora.
For we know that the whole creation groans and travails 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 Y no sólo ellas, mas también nosotros mismos, que tenemos las primicias del Espíritu, nosotros también gemimos dentro de nosotros mismos, esperando la adopción, es á saber, la redención de nuestro cuerpo.

Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, 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 Porque en esperanza somos salvos; mas la esperanza que se ve, no es esperanza; porque lo que alguno ve, ¿á qué esperarlo?

For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?

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 Empero si lo que no vemos esperamos, por paciencia esperamos.

But if we hope for that which we don't see, we wait for it with patience.

and if what we do not behold we hope for, through continuance we expect [it].

26 Y asimismo también el Espíritu ayuda nuestra flaqueza: porque qué hemos de pedir como conviene, no lo sabemos; sino que el mismo Espíritu pide por nosotros con gemidos indecibles.

In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't 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 Mas el que escudriña los corazones, sabe cuál es el intento del Espíritu, porque conforme á la voluntad de Dios, demanda por los santos.

He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to 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 Y sabemos que á los que á Dios aman, todas las cosas les ayudan á bien, es á saber, á los que conforme al propósito son llamados.

We know that all things work together for good for those who love God, to those who 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 Porque á los que antes conoció, también predestinó para que fuesen hechos conformes á la imagen de su Hijo, para que Él sea el primogénito entre muchos hermanos;

For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

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 Y á los que predestinó, á éstos también llamó; y á los que llamó, á éstos también justificó; y á los que justificó, á éstos también glorificó.

Whom he foreordained, them he also called. Whom he called, them he also justified. 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 ¿Pues qué diremos á esto? Si Dios por nosotros, ¿quién contra nosotros?
What then will we say about these things? If God is for us, who can be against us?
What, then, shall we say unto these things? if God [is] for us, who [is] against us?**
- 32 El que aun á su propio Hijo no perdonó, antes le entregó por todos nosotros, ¿cómo no nos dará también con Él todas las cosas?
He who didn't spare his own Son, but delivered him up for us all, how would 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 ¿Quién acusará á los escogidos de Dios? Dios es el que justifica.
Who could bring a charge against God's elect? It is God who justifies.
Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,**
- 34 ¿Quién es el que condenará? Cristo es el que murió; más aún, el que también resucitó, quien además está á la diestra de Dios, el que también intercede por nosotros.
Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes 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 ¿Quién nos apartará del amor de Cristo? tribulación? ó angustia? ó persecución? ó hambre? ó desnudez? ó peligro? ó cuchillo?
Who shall separate us from the love of Christ? Could oppression, 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 Como está escrito: Por causa de ti somos muertos todo el tiempo: Somos estimados como ovejas de matadero.

Even as it is written, "For your sake we are killed all 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 Antes, en todas estas cosas hacemos más que vencer por medio de aquel que nos amó. No, in all these things, we are more than conquerors through him who loved us. but in all these we more than conquer, through him who loved us;

38 Por lo cual estoy cierto que ni la muerte, ni la vida, ni ángeles, ni principados, ni potestades, ni lo presente, ni lo por venir, 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 Ni lo alto, ni lo bajo, ni ninguna criatura nos podrá apartar del amor de Dios, que es en Cristo Jesús Señor nuestro. nor height, nor depth, nor any other creature, will 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 VERDAD digo en Cristo, no miento, dándome testimonio mi conciencia en el Espíritu I tell the truth in Christ. I am not lying, my conscience testifying 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** Que tengo gran tristeza y continuo dolor en mi corazón.
that I have great sorrow and unceasing pain in my heart.
that I have great grief and unceasing pain in my heart --
- 3** Porque deseara yo mismo ser apartado de Cristo por mis hermanos, los que son mis parientes según la carne;
For I could wish that I myself were accursed from Christ for my brothers` sake, my relatives 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** Que son israelitas, de los cuales es la adopción, y la gloria, y el pacto, y la data de la ley, y el culto, y las promesas;
who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, 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** Cuyos son los padres, y de los cuales es Cristo según la carne, el cual es Dios sobre todas las cosas, bendito por los siglos. Amén.
whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God, blessed forever. 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 No empero que la palabra de Dios haya faltado: porque no todos los que son de Israel son Israelitas;

But it is not as though the word of God has come to nothing. 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 Ni por ser simiente de Abraham, son todos hijos; mas: En Isaac te será llamada simiente. Neither, because they are Abraham`s seed, are they all children. But, "In Isaac will your seed be called."

nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`

8 Quiere decir: No los que son hijos de la carne, éstos son los hijos de Dios; mas los que son hijos de la promesa, son contados en la generación.

That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as 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 Porque la palabra de la promesa es esta: Como en este tiempo vendré, y tendrá Sara un hijo.

For this is a word of promise, "At the appointed time I will come, and Sarah will 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 Y no sólo esto; mas también Rebeca concibiendo de uno, de Isaac nuestro padre,
Not only so, but Rebecca also conceived by one, by our father Isaac.
And not only [so], but also Rebecca, having conceived by one -- Isaac our father --**
- 11 (Porque no siendo aún nacidos, ni habiendo hecho aún ni bien ni mal, para que el propósito de Dios conforme á la elección, no por las obras sino por el que llama,
For 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 who calls,
(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 Le fué dicho que el mayor serviría al menor.
it was said to her, "The elder will serve the younger."
`The greater shall serve the less;`**
- 13 Como está escrito: A Jacob amé, mas á Esaú aborrecí.
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 ¿Pues qué diremos? ¿Que hay injusticia en Dios? En ninguna manera.
What will we say then? Is there unrighteousness with God? Certainly not!
What, then, shall we say? unrighteousness [is] with God? let it not be!**

15 Mas á Moisés dice: Tendré misericordia del que tendré misericordia, y me compadeceré del que me compadeceré.

For he said 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 Así que no es del que quiere, ni del que corre, sino de Dios que tiene misericordia.

So then it is not of him who wills, nor of him who runs, but of God who has mercy.

so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:

17 Porque la Escritura dice de Faraón: Que para esto mismo te he levantado, para mostrar en ti mi potencia, y que mi nombre sea anunciado por toda la tierra.

For the scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you 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 De manera que del que quiere tiene misericordia; y al que quiere, endurece.

So then, he has mercy on whom he desires, and he hardens whom he desires.

so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.

19 Me dirás pues: ¿Por qué, pues, se enoja? porque ¿quién resistirá á su voluntad?

You will say then to me, "Why does he still find fault? For who withstands his will?"

Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?`

20 Mas antes, oh hombre, ¿quién eres tú, para que alterques con Dios? Dirá el vaso de barro al que le labró: ¿Por qué me has hecho tal?

But no, man, who are you who replies against God? Will the thing formed ask him who formed it, "Why did you make me like this?"

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 ¿O no tiene potestad el alfarero para hacer de la misma masa un vaso para honra, y otro para vergüenza?

Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for 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 ¿Y qué, si Dios, queriendo mostrar la ira y hacer notoria su potencia, soportó con mucha mansedumbre los vasos de ira preparados para muerte,

What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for 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 Y para hacer notorias las riquezas de su gloria, mostrólas para con los vasos de misericordia que Él ha preparado para gloria;

and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for 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 Los cuales también ha llamado, es á saber, á nosotros, no sólo de los Judíos, mas también de los Gentiles?

**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 Como también en Oseas dice: Llamaré al que no era mi pueblo, pueblo mío; Y á la no amada, amada.

As he says also in Hosea, "I will call them `my people,` which were not my people; And her `beloved,` who 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 Y será, que en el lugar donde les fué dicho: Vosotros no sois pueblo mío: Allí serán llamados hijos del Dios viviente.

"It will be that in the place where it was said to them, `You are not my people,` There will 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 También Isaías clama tocante á Israel: Si fuere el número de los hijos de Israel como la arena de la mar, las reliquias serán salvas:

Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, It is the remnant who will 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 Porque palabra consumadora y abreviadora en justicia, porque palabra abreviada, hará el Señor sobre la tierra.

For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."

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 Y como antes dijo Isaías: Si el Señor de los ejércitos no nos hubiera dejado simiente, Como Sodoma habríamos venido á ser, y á Gomorra fuéramos semejantes.

As Isaiah has said before, "Unless the Lord of Hosts had left us a seed, We would have become like Sodom, And would have been made like 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 ¿Pues qué diremos? Que los Gentiles que no seguían justicia, han alcanzado la justicia, es á saber, la justicia que es por la fe;

What will we say then? That the Gentiles, who didn` t follow 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 Mas Israel que seguía la ley de justicia, no ha llegado á la ley de justicia.

but Israel, following after a law of righteousness, didn` t arrive at the law of righteousness. and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;

32 ¿Por qué? Porque la seguían no por fe, mas como por las obras de la ley: por lo cual tropezaron en la piedra de tropiezo,

Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;

wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,

33 Como está escrito: He aquí pongo en Sión piedra de tropiezo, y piedra de caída; Y aquel que creyere en ella, no será avergonzado.

even as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense. And no one who believes in him will 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 HERMANOS, ciertamente la voluntad de mi corazón y mi oración á Dios sobre Israel, es para salud.

Brothers, my heart's desire and my prayer to God is for Israel, 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 Porque yo les doy testimonio que tienen celo de Dios, mas no conforme á ciencia.

For I testify about them 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** Porque ignorando la justicia de Dios, y procurando establecer la suya propia, no se han sujetado á la justicia de Dios.

For being ignorant of God`s righteousness, and seeking to establish their own righteousness, they didn`t 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** Porque el fin de la ley es Cristo, para justicia á todo aquel que cree.

For Christ is the end of the law for righteousness to everyone who believes.

For Christ is an end of law for righteousness to every one who is believing,

- 5** Porque Moisés describe la justicia que es por la ley: Que el hombre que hiciere estas cosas, vivirá por ellas.

For Moses writes about the righteousness of the law, "The one who does them will live by them."

for Moses doth describe the righteousness that [is] of the law, that, `The man who did them shall live in them,`

- 6** Mas la justicia que es por la fe dice así: No digas en tu corazón: ¿Quién subirá al cielo? (esto es, para traer abajo á Cristo:)

But the righteousness which is of faith says this, "Don`t say in your heart, `Who will 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** O, ¿quién descenderá al abismo? (esto es, para volver á traer á Cristo de los muertos.)

or, `Who will 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 Mas ¿qué dice? Cercana está la palabra, en tu boca y en tu corazón. Esta es la palabra de fe, la cual predicamos:**
But what does it say? "The word is near you, in your mouth, and in your 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 Que si confesares con tu boca al Señor Jesús, y creyeres en tu corazón que Dios le levantó de los muertos, serás salvo.**
that if you will confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will 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 Porque con el corazón se cree para justicia; mas con la boca se hace confesión para**
For with the heart, one believes 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 Porque la Escritura dice: Todo aquel que en Él creyere, no será avergonzado.**
For the scripture says, "Whoever believes in him will not be put to shame."
for the Writing saith, `Every one who is believing on him shall not be ashamed,`

- 12 Porque no hay diferencia de Judío y de Griego: porque el mismo que es Señor de todos, rico es para con todos los que le invocan:**

For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on 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 Porque todo aquel que invocare el nombre del Señor, será salvo.**

For, "Whoever will call on the name of the Lord will be saved."

for every one -- whoever shall call upon the name of the Lord, he shall be saved.`

- 14 ¿Cómo, pues invocarán á aquel en el cual no han creído? ¿y cómo creerán á aquel de quien no han oído? ¿y cómo oirán sin haber quien les predique?**

How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will 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 ¿Y cómo predicarán si no fueren enviados? Como está escrito: ¡Cuán hermosos son los pies de los que anuncian el evangelio de la paz, de los que anuncian el evangelio de los bienes!**

And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who 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 Mas no todos obedecen al evangelio; pues Isaías dice: Señor, ¿quién ha creído á nuestro anuncio?

But they didn't all listen to the glad news. For Isaiah says, "Lord, who has 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 Luego la fe es por el oír; y el oír por la palabra de Dios.

So faith comes by hearing, and hearing by the word of God.

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

18 Mas digo: ¿No han oído? Antes bien, Por toda la tierra ha salido la fama de ellos, Y hasta los cabos de la redondez de la tierra las palabras de ellos.

But I say, didn't they hear? Yes, most assuredly, "Their sound went out into all the earth, Their words to 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 Mas digo: ¿No ha conocido esto Israel? Primeramente Moisés dice: Yo os provocaré á celos con gente que no es mía; Con gente insensata os provocaré á ira.

But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, With a nation void of understanding I will make you angry."

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 E Isaías determinadamente dice: Fui hallado de los que no me buscaban; Manifestéme á los que no preguntaban por mí.

Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for 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 Mas acerca de Israel dice: Todo el día extendí mis manos á un pueblo rebelde y contradictor.

But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people.

and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.`

1 DIGO pues: ¿Ha desechado Dios á su pueblo? En ninguna manera. Porque también yo soy Israelita, de la simiente de Abraham, de la tribu de Benjamín.

I ask then, Did God reject his people? Certainly not! For I also am an Israelite, a descendant 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 No ha desechado Dios á su pueblo, al cual antes conoció. ¿O no sabéis qué dice de Elías la Escritura? cómo hablando con Dios contra Israel dice:

God didn't reject his people, which he foreknew. Or don't you know what the scripture says about Elijah? How he pleads 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 Señor, á tus profetas han muerto, y tus altares han derruído; y yo he quedado solo, y procuran matarme.**

"Lord, they have killed your prophets, they have broken down your 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 Mas ¿qué le dice la divina respuesta? He dejado para mí siete mil hombres, que no han doblado la rodilla delante de Baal.**

But how does God answer him? "I have reserved 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 Así también, aun en este tiempo han quedado reliquias por la elección de gracia.**

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 Y si por gracia, luego no por las obras; de otra manera la gracia ya no es gracia. Y si por las obras, ya no es gracia; de otra manera la obra ya no es obra.**

And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

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 ¿Qué pues? Lo que buscaba Israel aquello no ha alcanzado; mas la elección lo ha alcanzado: y los demás fueron endurecidos;

What then? That which Israel seeks for, that he didn't obtain, 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 Como está escrito: Dióles Dios espíritu de remordimiento, ojos con que no vean, y oídos con que no oigan, hasta el día de hoy.

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, to 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 Y David dice: Séales vuelta su mesa en lazo, y en red, Y en tropezadero, y en paga: David says, "Let their table be made a snare, and a trap, A stumbling block, and a retribution to 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 Sus ojos sean oscurecidos para que no vean, Y agóbiales siempre el espinazo.

Let their eyes be darkened, that they may not see. Bow down their back always."

let their eyes be darkened -- not to behold, and their back do Thou always bow down.`

11 Digo pues: ¿Han tropezado para que cayesen? En ninguna manera; mas por el tropiezo de ellos vino la salud á los Gentiles, para que fuesen provocados á celos.

I ask then, did they stumble that they might fall? Certainly not! But by their fall salvation has come to 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 Y si la falta de ellos es la riqueza del mundo, y el menoscabo de ellos la riqueza de los Gentiles, ¿cuánto más el henchimiento de ellos?

Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

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 Porque á vosotros hablo, Gentiles. Por cuanto pues, yo soy apóstol de los Gentiles, mi ministerio honro.

For I speak to you who are Gentiles. Since then as I am an apostle to 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 Por si en alguna manera provocase á celos á mi carne, e hiciese salvos á algunos de
if by any means I may provoke to jealousy those who 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 Porque si el extrañamiento de ellos es la reconciliación del mundo, ¿qué será el recibimiento de ellos, sino vida de los muertos?

For if the rejection of them [is] the reconciling of the world, what would 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 Y si el primer fruto es santo, también lo es el todo, y si la raíz es santa, también lo son las ramas.

If the first fruit is holy, so is the lump. 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 Que si algunas de las ramas fueron quebradas, y tú, siendo acebuche, has sido ingerido en lugar de ellas, y has sido hecho participante de la raíz y de la grosura de la oliva;

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root of the richness 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 No te jactes contra las ramas; y si te jactas, sabe que no sustentas tú a la raíz, sino la raíz a ti.

don't boast over the branches. But if you boast, it is not you who bear the root, but the root you.

do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!

- 19** Pues las ramas, dirás, fueron quebradas para que yo fuese ingerido.
You will 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** Bien: por su incredulidad fueron quebradas, mas tú por la fe estás en pie. No te ensoberbezcas, antes teme.
True; by their unbelief they were broken off, and you stand by your faith. Don` t be conceited, but fear;
by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;
- 21** Que si Dios no perdonó á las ramas naturales, á ti tampoco no perdone.
for if God didn` t spare the natural branches, neither will he spare you.
for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.
- 22** Mira, pues, la bondad y la severidad de Dios: la severidad ciertamente en los que cayeron; mas la bondad para contigo, si permanecieres en la bondad; pues de otra manera tú también serás cortado.
See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will 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 Y aun ellos, si no permanecieren en incredulidad, serán ingeridos; que poderoso es Dios para volverlos á ingerir.

They also, if they don`t continue in their unbelief, will 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 Porque si tú eres cortado del natural acebuche, y contra natura fuiste ingerido en la buena oliva, ¿cuánto más éstos, que son las ramas naturales, serán ingeridos en su oliva?

For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will 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 Porque no quiero, hermanos, que ignoréis este misterio, para que no seáis acerca de vosotros mismos arrogantes: que el endurecimiento en parte ha acontecido en Israel, hasta que haya entrado la plenitud de los Gentiles;

For I don`t desire, brothers, to have you ignorant of this mystery, so that you won`t be wise in your own conceits, that a hardening in part has happened to Israel, until the fullness of the Gentiles have 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 Y luego todo Israel será salvo; como está escrito: Vendrá de Sión el Libertador, Que quitará de Jacob la impiedad;

and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, And he will 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 Y este es mi pacto con ellos, Cuando quitare su pecados.

This is my covenant to them, When I will take away their sins."

and this to them [is] the covenant from Me, when I may take away their sins.`

28 Así que, cuanto al evangelio, son enemigos por causa de vosotros: mas cuanto á la elección, son muy amados por causa de los padres.

Concerning the gospel, they are enemies for your sake. But concerning 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 Porque sin arrepentimiento son las mercedes y la vocación de Dios.

For the gifts and the calling of God are irrevocable.

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

30 Porque como también vosotros en algún tiempo no creísteis á Dios, mas ahora habéis alcanzado misericordia por la incredulidad de ellos;

For as you 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 Así también éstos ahora no ha creído, para que, por la misericordia para con vosotros, ellos también alcancen misericordia.

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

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

- 32** Porque Dios encerró á todos en incredulidad, para tener misericordia de todos.
For God has shut up all to disobedience, that he might have mercy on all.
for God did shut up together the whole to unbelief, that to the whole He might do kindness.
- 33** ¡Oh profundidad de las riquezas de la sabiduría y de la ciencia de Dios! ¡Cuán incomprensibles son sus juicios, e inescrutables sus caminos!
Oh 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** Porque ¿quién entendió la mente del Señor? ¿ó quién fué su consejero?
"For who has known the mind of the Lord? Or who has been his counselor?"
for who did know the mind of the Lord? or who did become His counsellor?
- 35** ¿O quién le dió á Él primero, para que le sea pagado?
"Or who has first given to him, And it will be repaid to him again?"
or who did first give to Him, and it shall be given back to him again?
- 36** Porque de Él, y por Él, y en Él, son todas las cosas. A Él sea gloria por siglos. Amén.
For of him, and through him, and to 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 ASÍ que, hermanos, os ruego por las misericordias de Dios, que presentéis vuestros cuerpos en sacrificio vivo, santo, agradable á Dios, que es vuestro racional culto.

Therefore I beg you, brothers, 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 Y no os conforméis á este siglo; mas reformaos por la renovación de vuestro entendimiento, para que experimentéis cuál sea la buena voluntad de Dios, agradable y perfecta.

Don't be fashioned according to this world, but be transformed by the renewing of your mind, so that you 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 Digo pues por la gracia que me es dada, á cada cual que está entre vosotros, que no tenga más alto concepto de sí que el que debe tener, sino que piense de sí con templanza, conforme á la medida de la fe que Dios repartió á cada uno.

For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person 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 Porque de la manera que en un cuerpo tenemos muchos miembros, empero todos los miembros no tienen la misma operación;

For even as we have many members in one body, and all the members don't have the same function,

for as in one body we have many members, and all the members have not the same office,

- 5 Así muchos somos un cuerpo en Cristo, mas todos miembros los unos de los otros.
so we, who are many, are one body in Christ, and individually members one of another.
so we, the many, one body are in Christ, and members each one of one another.**
- 6 De manera que, teniendo diferentes dones según la gracia que nos es dada, si el de profecía, úsese conforme á la medida de la fe;
Having gifts differing according to the grace that was given to us, if 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 ó si ministerio, en servir; ó el que enseña, en doctrina;
or service, let us give ourselves to service; or he who teaches, to his teaching;
or ministration -- `In the ministration!` or he who is teaching -- `In the teaching!`**
- 8 El que exhorta, en exhortar; el que reparte, hágalo en simplicidad; el que preside, con solicitud; el que hace misericordia, con alegría.
or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows 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 El amor sea sin fingimiento: aborreciendo lo malo, llegándoos á lo bueno;
Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.
The love unfeigned: abhorring the evil; cleaving to the good;**

- 10 Amándoos los unos á los otros con caridad fraternal; previniéndoos con honra los unos á los otros;**
In love of the brothers be tenderly affectionate 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 En el cuidado no perezosos; ardientes en espíritu; sirviendo al Señor;**
not lagging in diligence; fervent in spirit; serving the Lord;
in the diligence not slothful; in the spirit fervent; the Lord serving;
- 12 Gozosos en la esperanza; sufridos en la tribulación; constantes en la oración;**
rejoicing in hope; enduring in oppression; continuing steadfastly in prayer;
in the hope rejoicing; in the tribulation enduring; in the prayer persevering;
- 13 Comunicando á las necesidades de los santos; siguiendo la hospitalidad.**
contributing to the needs of the saints; given to hospitality.
to the necessities of the saints communicating; the hospitality pursuing.
- 14 Bendecid á los que os persiguen: bendecid y no maldigáis.**
Bless those who persecute you; bless, and don't curse.
Bless those persecuting you; bless, and curse not;
- 15 Gozaos con los que se gozan: llorad con los que lloran.**
Rejoice with those who rejoice. Weep with those who weep.
to rejoice with the rejoicing, and to weep with the weeping,

16 Unánimes entre vosotros: no altivos, mas acomodándoos á los humildes. No seáis sabios en vuestra opinión.

Be of the same mind one toward another. Don`t set your mind on high things, but associate with the humble. Don`t be 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 No paguéis á nadie mal por mal; procurad lo bueno delante de todos los hombres.

Repay no one evil for evil. Respect what is honorable in the sight of all men.

giving back to no one evil for evil; providing right things before all men.

18 Si se puede hacer, cuanto está en vosotros, tened paz con todos los hombres.

If it is possible, as much as it is up to you, be at peace with all men.

If possible -- so far as in you -- with all men being in peace;

19 No os venguéis vosotros mismos, amados míos; antes dad lugar á la ira; porque escrito está: Mía es la venganza: yo pagaré, dice el Señor.

Don`t seek revenge yourselves, beloved, but give place to God`s wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."

not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,

20 Así que, si tu enemigo tuviere hambre, dale de comer; si tuviere sed, dale de beber: que haciendo esto, ascuas de fuego amontonas sobre su cabeza.

Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on 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 No seas vencido de lo malo; mas vence con el bien el mal.

Don't be overcome by evil, but overcome evil with good.

Be not overcome by the evil, but overcome, in the good, the evil.

1 TODA alma se someta á las potestades superiores; porque no hay potestad sino de Dios; y las que son, de Dios son ordenadas.

Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who be are ordained by 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 Así que, el que se opone á la potestad, á la ordenación de Dios resiste: y los que resisten, ellos mismos ganan condenación para sí.

Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will 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 Porque los magistrados no son para temor al que bien hace, sino al malo. ¿Quieres pues no temer la potestad? haz lo bueno, y tendrás alabanza de ella;

For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will 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 Porque es ministro de Dios para tu bien. Mas si hicieras lo malo, teme: porque no en vano lleva el cuchillo; porque es ministro de Dios, vengador para castigo al que hace lo malo.
for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a minister of God, an avenger for wrath to him who does 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 Por lo cual es necesario que le estéis sujetos, no solamente por la ira, mas aun por la conciencia.

Therefore you need to 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 Porque por esto pagáis también los tributos; porque son ministros de Dios que sirven á esto mismo.

For this reason you also pay taxes, for they are ministers of God`s service, attending continually on this very thing.

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

7 Pagad á todos lo que debéis: al que tributo, tributo; al que pecho, pecho; al que temor, temor; al que honra, honra.

Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; 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 No debáis á nadie nada, sino amaros unos á otros; porque el que ama al prójimo, cumplió la ley.

Owe no one anything, except to love one another; for he who loves his neighbor has 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 Porque: No adulterarás; no matarás; no hurtarás; no dirás falso testimonio; no codiciarás: y si hay algún otro mandamiento, en esta sentencia se comprende sumariamente: Amarás á tu prójimo como á ti mismo.

For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

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 La caridad no hace mal al prójimo: así que, el cumplimiento de la ley es la caridad.

Love doesn't harm his neighbor. Love therefore is the fulfillment of the law.

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

11 Y esto, conociendo el tiempo, que es ya hora de levantarnos del sueño; porque ahora nos está más cerca nuestra salud que cuando creímos.

This, knowing the time, that it is already time for you to awake out of sleep, for salvation is now 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 La noche ha pasado, y ha llegado el día: echemos, pues, las obras de las tinieblas, y vistámonos las armas de luz,

The night is far gone, and the day is near. Let`s therefore throw off the works of darkness, and let`s 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 Andemos como de día, honestamente: no en glotonerías y borracheras, no en lechos y disoluciones, no en pendencias y envidia:

Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and 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 Mas vestíos del Señor Jesucristo, y no hagáis caso de la carne en sus deseos.

But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.

1 RECIBID al flaco en la fe, pero no para contiendas de disputas.

But receive him who is weak in faith, not for judging thoughts.

And him who is weak in the faith receive ye -- not to determinations of reasonings;

2 Porque uno cree que se ha de comer de todas cosas: otro que es débil, come legumbres.

One man has faith to eat all things, but he who is weak eats herbs.

one doth believe that he may eat all things -- and he who is weak doth eat herbs;

- 3 El que come, no menosprecie al que no come: y el que no come, no juzgue al que come; porque Dios le ha levantado.**
Don`t let him who eats despise him who doesn`t eat. Don`t let him who doesn`t eat judge him who eats, for God has 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 ¿Tú quién eres que juzgas al siervo ajeno? para su señor está en pie, ó cae: mas se afirmará; que poderoso es el Señor para afirmarle.**
Who are you who judge the servant of another? To his own lord he stands or falls. Yes, he will be made to stand, for God has 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 Uno hace diferencia entre día y día; otro juzga iguales todos los días. Cada uno esté asegurado en su ánimo.**
One man esteems one day above another. Another esteems 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 El que hace caso del día, hácelo para el Señor: y el que no hace caso del día, no lo hace para el Señor. El que come, come para el Señor, porque da gracias á Dios; y el que no come, no come para el Señor, y da gracias á Dios.**
He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn`t eat, to the Lord he doesn`t eat, and gives 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** Porque ninguno de nosotros vive para sí, y ninguno muere para sí.
For none of us lives to himself, and none dies to himself.
For none of us to himself doth live, and none to himself doth die;
- 8** Que si vivimos, para el Señor vivimos; y si morimos, para el Señor morimos. Así que, ó que vivamos, ó que muramos, del Señor somos.
For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live 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** Porque Cristo para esto murió, y resucitó, y volvió á vivir, para ser Señor así de los muertos como de los que viven.
For to this end Christ died, rose, 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** Mas tú ¿por qué juzgas á tu hermano? ó tú también, ¿por qué menosprecias á tu hermano? porque todos hemos de estar ante el tribunal de Cristo.
But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.
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 Porque escrito está: Vivo yo, dice el Señor, que á mí se doblará toda rodilla, Y toda lengua confesará á Dios.

For it is written, "As I live,` says the Lord, `to me every knee will bow. Every tongue will 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 De manera que, cada uno de nosotros dará á Dios razón de sí.

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

so, then, each of us concerning himself shall give reckoning to God;

13 Así que, no juzguemos más los unos de los otros: antes bien juzgad de no poner tropiezo ó escándalo al hermano.

Therefore Let`s not judge one another any more, but judge this rather, that no man put a stumbling block 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 Yo sé, y confío en el Señor Jesús, que de suyo nada hay inmundo: mas á aquel que piensa alguna cosa ser inmunda, para Él es inmunda.

I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers 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 Empero si por causa de la comida tu hermano es contristado, ya no andas conforme á la caridad. No arruines con tu comida á aquél por el cual Cristo murió.

Yet if because of food your brother is grieved, you walk no longer in love. Don`t destroy with your food 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 No sea pues blasfemado vuestro bien:

Then don`t let your good be slandered,

Let not, then, your good be evil spoken of,

**17 Que el reino de Dios no es comida ni bebida, sino justicia y paz y gozo por el Espíritu
for the kingdom of God is not eating and drinking, but righteousness, 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 Porque el que en esto sirve á Cristo, agrada á Dios, y es acepto á los hombres.

For he who serves Christ in these things is acceptable to God and approved by men.

**for he who in these things is serving the Christ, [is] acceptable to God and approved of
men.**

19 Así que, sigamos lo que hace á la paz, y á la edificación de los unos á los otros.

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

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

20 No destruyas la obra de Dios por causa de la comida. Todas las cosas á la verdad son limpias: mas malo es al hombre que come con escándalo.

Don`t overthrow God`s work for food`s sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

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 Bueno es no comer carne, ni beber vino, ni nada en que tu hermano tropiece, ó se ofenda ó sea debilitado.

It is good not to eat meat, drink wine nor do anything by which your brother stumbles, is offended, or is made weak.

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 ¿Tienes tú fe? Tenla para contigo delante de Dios. Bienaventurado el que no se condena á sí mismo con lo que aprueba.

Do you have faith? Have it to yourself before God. Happy is he who doesn`t judge himself in that which he approves.

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

23 Mas el que hace diferencia, si comiere, es condenado, porque no comió por fe: y todo lo que no es de fe, es pecado.

But he who doubts is condemned if he eats, because it isn`t of faith; and whatever 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** **ASÍ que, los que somos más firmes debemos sobrellevar las flaquezas de los flacos, y no agradarnos á nosotros mismos.**
Now we who are strong ought to bear the weaknesses 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** **Cada uno de nosotros agrade á su prójimo en bien, á edificación.**
Let each one of us please his neighbor for that which is good, to be building him up.
for let each one of us please the neighbor for good, unto edification,
- 3** **Porque Cristo no se agradó á sí mismo; antes bien, como está escrito: Los vituperios de los que te vituperan, cayeron sobre mí.**
For Christ also didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on 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** **Porque las cosas que antes fueron escritas, para nuestra enseñanza fueron escritas; para que por la paciencia, y por la consolación de las Escrituras, tengamos esperanza.**
For whatever things were written before 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 Mas el Dios de la paciencia y de la consolación os dé que entre vosotros seáis unánimes según Cristo Jesús;**
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 Para que concordes, á una boca glorifiquéis al Dios y Padre de nuestro Señor Jesucristo. that with one accord you 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 Por tanto, sobrellevaos los unos á los otros, como también Cristo nos sobrellevó, para gloria de Dios.**
Therefore receive 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 Digo, pues, que Cristo Jesús fué hecho ministro de la circuncisión por la verdad de Dios, para confirmar las promesas hechas á los padres,**
Now I say that Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises given to 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 Y para que los Gentiles glorifiquen á Dios por la misericordia; como está escrito: Por tanto yo te confesaré entre los Gentiles, Y cantaré á tu nombre.

and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, And sing to your 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 Y otra vez dice: Alegraos, Gentiles, con su pueblo.

Again he says, "Rejoice, you Gentiles, with his people."

and again it saith, `Rejoice ye nations, with His people;`

11 Y otra vez: Alabad al Señor todos los Gentiles, Y magnificadle, todos los pueblos.

Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."

and again, `Praise the Lord, all ye nations; and laud Him, all ye peoples;`

12 Y otra vez, dice Isaías: Estará la raíz de Jessé, Y el que se levantará á regir los Gentiles: Los Gentiles esperarán en Él.

Again, Isaiah says, "There will be the root of Jesse, He who arises to rule over the Gentiles; On him will 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 Y el Dios de esperanza os llene de todo gozo y paz creyendo, para que abundéis en esperanza por la virtud del Espíritu Santo.

Now may the God of hope fill you with all joy and peace in believing, that you 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 Empero cierto estoy yo de vosotros, hermanos míos, que aun vosotros mismos estáis llenos de bondad, llenos de todo conocimiento, de tal manera que podáis amonestaros los unos á los otros.

I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.

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 Mas os he escrito, hermanos, en parte resueltamente, como amonestándoos por la gracia que de Dios me es dada,

But I write the more boldly to you in some measure, as putting you again in memory, because of the grace that was given to me by 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 Para ser ministro de Jesucristo á los Gentiles, ministrando el evangelio de Dios, para que la ofrenda de los Gentiles sea agradable, santificada por el Espíritu Santo.

that I should be a servant of Christ Jesus to the Gentiles, serving 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 Tengo, pues, de qué gloriarme en Cristo Jesús en lo que mira á Dios.

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

I have, then, a boasting in Christ Jesus, in the things pertaining to God,

- 18** Porque no osaría hablar alguna cosa que Cristo no haya hecho por mí para la obediencia de los Gentiles, con la palabra y con las obras,
For I will not dare to speak of any things except those which Christ worked 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** Con potencia de milagros y prodigios, en virtud del Espíritu de Dios: de manera que desde Jerusalem, y por los alrededores hasta Ilírico, he llenado todo del evangelio de Cristo.
in the power of signs and wonders, in the power of God`s Spirit; so that from Jerusalem, and around as far as to 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** Y de esta manera me esforcé á predicar el evangelio, no donde antes Cristo fuese nombrado, por no edificar sobre ajeno fundamento:
yes, making it my aim so to preach the gospel, not where Christ was already named, that I might not build on 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** Sino, como esta escrito: A los que no fué anunciado de Él, verán: Y los que no oyeron, entenderán.
But, as it is written, "They will see, to whom no news of him came. They who haven`t heard will 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 Por lo cual aun he sido impedido muchas veces de venir á vosotros.
Therefore also I was hindered these many times from coming to you,
Wherefore, also, I was hindered many times from coming unto you,**
- 23 Mas ahora no teniendo más lugar en estas regiones, y deseando ir á vosotros muchos años há,
but now, no longer having any place in these regions, and having these many years a longing to come to you,
and now, no longer having place in these parts, and having a longing to come unto you for many years,**
- 24 Cuando partiere para España, iré á vosotros; porque espero que pasando os veré, y que seré llevado de vosotros allá, si empero antes hubiere gozado de vosotros.
whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.
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 Mas ahora parto para Jerusalem á ministrar á los santos.
But now, I say, I am going to Jerusalem, serving the saints.
And, now, I go on to Jerusalem, ministering to the saints;**
- 26 Porque Macedonia y Acaya tuvieron por bien hacer una colecta para los pobres de los santos que están en Jerusalem.
For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who 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 Porque les pareció bueno, y son deudores á ellos: porque si los Gentiles han sido hechos participantes de sus bienes espirituales, deben también ellos servirles en los carnales.

Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly 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 Así que, cuando hubiere concluído esto, y les hubiere consignado este fruto, pasaré por vosotros á España.

When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you to Spain.

This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;

29 Y sé que cuando llegue á vosotros, llegaré con abundancia de la bendición del evangelio de Cristo.

I know that, when I come to you, I will come in the fullness of the blessing of the gospel 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 Ruégoos empero, hermanos, por el Señor nuestro Jesucristo, y por la caridad del Espíritu, que me ayudéis con oraciones por mí á Dios,

Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you 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 Que sea librado de los rebeldes que están en Judea, y que la ofrenda de mi servicio á los santos en Jerusalem sea acepta;

that I may be delivered from those who are disobedient in Judea, and that my service 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 Para que con gozo llegue á vosotros por la voluntad de Dios, y que sea recreado juntamente con vosotros.

that I may come to 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 Y el Dios de paz sea con todos vosotros. Amén.

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

and the God of the peace [be] with you all. Amen.

1 ENCOMIÉNDOS empero á Febe nuestra hermana, la cual es diaconisa de la iglesia que está en Cenchreas:

I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,

And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

- 2** Que la recibáis en el Señor, como es digno á los santos, y que la ayudéis en cualquiera cosa en que os hubiere menester: porque ella ha ayudado á muchos, y á mí mismo.
that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my 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** Saludad á Priscila y Aquila, mis coadjutores en Cristo Jesús;
Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus --
- 4** (Que pusieron sus cuellos por mi vida: á los cuales no doy gracias yo sólo, mas aun todas las iglesias de los Gentiles;)
who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies 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** Asimismo á la iglesia de su casa. Saludad á Epeneto, amado mío, que es las primicias de Acaya en Cristo.
Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first-fruits of Achaia to Christ.
and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.

6 Saludad á María, la cual ha trabajado mucho con vosotros.

Greet Mary, who labored much for us.

Salute Mary, who did labour much for us;

7 Saludad á Andrónico y á Junia, mis parientes, y mis compañeros en la cautividad, los que son insignes entre los apóstoles; los cuales también fueron antes de mí en Cristo.

Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable 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 Saludad á Amplias, amado mío en el Señor.

Greet Amplias, my beloved in the Lord.

Salute Amplias, my beloved in the Lord;

9 Saludad á Urbano, nuestro ayudador en Cristo Jesús, y á Stachîs, amado mío.

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

salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;

10 Saludad á Apeles, probado en Cristo. Saludad á los que son de Aristóbulo.

Greet Apelles, the approved in Christ. Greet those who are of the household of

salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;

11 Saludad á Herodi3n, mi pariente. Saludad á los que son de la casa de Narciso, los que est3n en el Se3or.

Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.

salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;

12 Saludad á Trifena y á Trifosa, las cuales trabajan en el Se3or. Saludad á P3rsida amada, la cual ha trabajado mucho en el Se3or.

Greet Tryphaena and Tryphosa, who labor in the Lord. Greet 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 Saludad á Rufo, escogido en el Se3or, y á su madre y m3a.

Greet 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 Saludad á As3ncrito, y á Flegonte, á Hermas, á Patrobas, á Hermes, y á los hermanos que est3n con ellos.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;

15 Saludad á Filólogo y á Julia, á Nereo y á su hermana, y á Olimpas, y á todos los santos que están con ellos.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;

16 Saludaos los unos á los otros con ósculo santo. Os saludan todas las iglesias de Cristo.

Greet one another with a holy kiss. The assemblies of Christ greet you.

salute one another in a holy kiss; the assemblies of Christ do salute you.

17 Y os ruego hermanos, que miréis los que causan disensiones y escándalos contra la doctrina que vosotros habéis aprendido; y apartaos de ellos.

Now I beg you, brothers, mark those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you 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 Porque los tales no sirven al Señor nuestro Jesucristo, sino á sus vientres; y con suaves palabras y bendiciones engañan los corazones de los simples.

For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive 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** Porque vuestra obediencia ha venido á ser notoria á todos; así que me gozo de vosotros; mas quiero que seáis sabios en el bien, y simples en el mal.
For your obedience has reached all. I rejoice therefore over you. But I desire to have you wise to that which is good, but innocent to 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** Y el Dios de paz quebrantará presto á Satanás debajo de vuestros pies. la gracia del Señor nuestro Jesucristo sea con vosotros.
Now the God of peace will crush Satan under your feet swiftly. 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** Os saludan Timoteo, mi coadjutor, y Lucio y Jasón y Sosipater, mis parientes.
Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.
Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;
- 22** Yo Tertio, que escribí la epístola, os saludo en el Señor.
I, Tertius, who write the letter, greet you in the Lord.
I Tertius salute you (who wrote the letter) in the Lord;
- 23** Salúdaos Gayo, mi huésped, y de toda la iglesia. Salúdaos Erasto, tesorero de la ciudad, y el hermano Cuarto.
Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does 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 La gracia del Señor nuestro Jesucristo sea con todos vosotros. Amén.

The grace of our Lord Jesus Christ be with you all! Amen.

the grace of our Lord Jesus Christ [be] with you all. Amen.