

Spirit of Prophecy Version™

“The testimony of Jesus is the spirit of prophecy.” Revelation 19:10

Translator:
Jeffrey Ho

Translation Principle:
Syntactic and Semantic Precision

English Style:
Translation English

King James Version:
Pure Cambridge Edition
<http://www.bibleprotector.com/>

Website:
<http://www.spvbible.org/>

Twitter:
<http://twitter.com/spvbible/>

E-mail:
spvbible@gmail.com

Last Updated:
January 2019

This work of translation is
DEDICATED TO

- 1) God, the Eternal Father, the Creator and Sustainer of all existence
- 2) The Holy Spirit, the seven Spirits of God who are before his throne,
who continually convict us of sin, righteousness, and the coming Judgment
- 3) Jesus Christ, the Eternal Son of God, the Lord and Savior of all mankind

Without these Three, this work would never have been possible.

CHAPTER 1

CHAPTER 1

CHAPTER 1

1 Paul, [the] slave of Jesus Christ, called [to be] an apostle, set apart for [the] gospel of God,
 2 which he promised beforehand through his prophets in [the] holy scriptures,
 3 concerning his Son, who was born from [the] seed of David according to [the] flesh,
 4 who was declared [to be the] Son of God with power according to [the] spirit¹ of holiness by [the] resurrection from among [the] dead, Jesus Christ our Lord,
 5 through whom we received grace and apostleship for [the] obedience of faith² among all the gentiles on behalf of his name,
 6 among whom you also are called [to belong to]³ Jesus Christ,
 7 to all the beloved by God who are in Rome, called [to be] saints⁴: Grace and peace to you from God our Father and [the] Lord Jesus Christ.
 8 First, I give thanks to my God through Jesus Christ for you all, because your faith is proclaimed in the whole world.
 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that I unceasingly make mention of you by always asking in my prayers⁵
 10 if somehow I will now at last succeed by the will of God in coming to you.
 11 For I long to see you, in order that I may impart some spiritual gift to you in order that you may be strengthened,
 12 that is, in order that [I] may be encouraged together with you through faith in one another, both yours and mine.
 13 Now I do not want you to be unaware, brothers, that I often planned to come to you (but have been prevented until now), in order that I might have some fruit among you also, just as among the rest of [the] gentiles also.
 14 I am one who is obligated both to [the] Greeks and to [the] barbarians, both to [the] wise and to [the] foolish;
 15 hence my eagerness⁶ to proclaim the gospel also to you who [are] in Rome.
 16 For I am not ashamed of the gospel of Christ, for it is [the] power of God to salvation to every man who believes, both to [the] Jew first and to [the] Greek.
 17 For in it [the] righteousness of God is revealed from faith to faith, just as it is written, "But the righteous [man] will live by faith."
 18 For [the] wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth through⁷ unrighteousness,
 19 for that which can be known about God is evident to⁸ them, for God made [it] known to them.
 20 For his invisible [attributes], both his eternal power and divinity, have been clearly seen from [the] creation of [the] world because [they] are perceived on the basis of the created works, with the result that they are inexcusable,
 21 for although [they] knew God, they did not glorify or give thanks to [him] as God, but they were made worthless in⁹ their reasonings and their foolish heart was darkened.
 22 Although [they] were claiming to be wise, they became foolish
 23 and exchanged the glory of the incorruptible God for [the] likeness of [the] image of corruptible man and of birds and four-footed [animals] and reptiles.
 24 Therefore also God handed them over to uncleanness because of the lusts of their hearts, with the result that their bodies were being¹⁰ dishonored among themselves,
 25 who exchanged the truth of God for a lie and worshipped and served the creation rather than the Creator, who is blessed to the ages. Amen.
 26 Because of this God handed them over to passions of dishonor, for indeed their females exchanged the natural relations for the [relations which are] contrary to nature,
 27 and likewise also the males abandoned the natural relations with the female [and] were inflamed with their lust for one another, with the result that males would commit shameless acts with males and would receive in themselves the recompense of their error which was necessary [to receive]¹¹.

1) or, "Spirit"

2) or, "[the] faith"
 3) or, "by"

4) or, "saints who are called"

5) or, "always in my prayers by asking"

6) lit, "the eagerness according to me"

7) or, "in"

8) or, "in"

9) or, "by"

10) or, "in order that their bodies might be"

11) lit, "[to receive] which was necessary"

1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,
 2 (Which he had promised afore by his prophets in the holy scriptures,)
 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
 4 And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
 6 Among whom are ye also the called of Jesus Christ:
 7 To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
 12 That is, that I may be comforted together with you by the mutual faith both of you and me.
 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
 19 Because that which may be known of God is manifest in them; for God hath shewed [it] unto them.
 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:
 21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
 22 Professing themselves to be wise, they became fools,
 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

ROMANS 1, 2

SPV

KJV

28 And because they did not see fit to have God in knowledge, God handed them over to a depraved mind with the result that [they] would¹² do those things which are not proper,
29 because [they] were filled with all unrighteousness, sexual immorality, wickedness, greed, malice; [because they were] full of envy, murder, rivalry, deceit, mean-spiritedness; gossipers,
30 speakers of evil, haters of God, insolent men, arrogant, boasters, contrivers of evil [things], disobedient to parents,
31 without understanding, covenant-breakers, without affection for others, irreconcilable, unmerciful;
32 who not only do them but also approve of those who do [them], although [they] fully know the requirement of God, namely, that those who do such [things] are worthy of death.

CHAPTER 1
 12) or, "in order that [they] might"

28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,
31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER 2

1 Therefore you are inexcusable, O man, every man who judges, for in [the thing] in which you judge the other [man] you condemn yourself, for you who judge do the same [things].
2 And we know that the judgment of God is according to truth upon those who do such [things].
3 And do you think this, O man, who judges those who do such [things] and yet do them, namely, that you will escape the judgment of God?
4 Or do you despise the wealth of his kindness and forbearance and patience, not knowing that the kindness of God is trying to lead you to repentance?
5 But because of your hardness and unrepentant heart you continually store up wrath for yourself on [the] day of wrath and of [the] revelation of [the] righteous judgment of God,
6 who will recompense each [man] according to his deeds:
7 [he will recompense] eternal life to those who seek glory and honor and incorruptibility according to perseverance in good work,
8 but fury and wrath [will be] for those who [are] of selfish ambition and disobey the truth and obey unrighteousness.
9 Tribulation and distress [will be] upon every soul of man who does that which is evil, both of [the] Jew first and of [the] Greek,
10 but glory and honor and peace [will be] to every man who does that which is good, both to [the] Jew first and to [the] Greek,
11 for there is no partiality with God.
12 For as many as sinned apart from the law will also perish apart from the law, and as many as sinned under [the] law will be judged through [the] law
13 (for not the hearers of the law [are] righteous in the sight of God, but the doers of the law will be justified.
14 (For whenever gentiles, who do not have [the] law, do by nature the [things] of the law, these [gentiles] are a law for themselves, although [they] do not have [the] law,
15 (who show the work of the law [to be] written on their hearts, while their conscience bears witness and [their] thoughts accuse or also speak in their own defense between themselves)¹⁾
16 on [the] day when God will judge the secret [things] of men according to my gospel through Jesus Christ.
17 Behold, you are called a Jew and rest in [the] law and boast in God
18 and know [his] will and approve the things which are important², because [you] are instructed out of the law,
19 and are convinced that [you] yourself are [the] guide of [the] blind, [the] light of those [who are] in darkness,
20 [the] instructor³ of [the] foolish, [the] teacher of infants, because [you] have the embodiment of knowledge and truth in the law.
21 Therefore [you] who teach another [man], you teach yourself, do you not? [You] who proclaim that [a man] should not steal, do you steal?
22 [You] who say that [a man] should not commit adultery, do you commit adultery? [You] who abhor idols, do you rob temples?
23 You who boast in [the] law dishonor God through the transgression of the law⁴,
24 for the name of God is blasphemed among the gentiles because of you, just as it is written.
25 For indeed circumcision has value if you keep [the] law; but if you should be [the] transgressor of [the] law, your circumcision has become uncircumcision.

CHAPTER 2
 1) lit, "one another"
 2) or, "test the things which differ"
 3) or, "discipliner"
 4) or, ", do you dishonor God through the transgression of the law?"

CHAPTER 2

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
2 But we are sure that the judgment of God is according to truth against them which commit such things.
3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:
7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11 For there is no respect of persons with God.
12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;)
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
18 And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
24 For the name of God is blasphemed among the Gentiles through you, as it is written.
25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

ROMANS 2, 3

SPV

KJV

26 Therefore if the uncircumcision should observe the requirements of the law, his uncircumcision will be considered as circumcision, will it not so?
 27 And the uncircumcision from nature, if [he] carries out the law, will judge you [to be] the transgressor of [the] law despite [the] letter and circumcision.
 28 For he [who is] one outwardly⁵ is not a Jew, and circumcision [is] not outwardly⁶ in [the] flesh;
 29 but he [who is] one inwardly⁷ [is] a Jew, and circumcision [comes] from [the] heart, in [the] spirit, not in [the] letter⁸, whose praise [comes] not from men but from God.

CHAPTER 2
 5) lit, "in the open"
 6) lit, "in the open"
 7) lit, "in the hidden"
 8) or, "by [the] Spirit, not by [the] letter"

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
 28 For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh:
 29 But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.

CHAPTER 3

1 What, then, [is] the advantage of the Jew, or what [is] the value of circumcision?
 2 Much in every way. For in the first place, that they were entrusted with the sayings of God.
 3 What then? If some were unfaithful¹, their unfaithfulness will not nullify the faithfulness of God, will it?
 4 May it never be! But let God be truthful and [let] every man [be] a liar, just as it is written, "In order that you may be justified in your words and may be victorious when you are judged."
 5 But if our unrighteousness demonstrates [the] righteousness of God, what shall we say? God who inflicts wrath [is] not unjust, is he? (I speak in the manner of man)
 6 May it never be! For otherwise how shall God judge the world?
 7 For if by my falsehood the truthfulness of God abounded² to his glory, why am I in particular still judged as a sinner?
 8 And [why should we] not [say], "Let us do the [things] which are evil in order that the [things] which are good may come," just as we are slandered and just as certain [men] affirm that we say, whose condemnation is just?
 9 What then? Are we excelled? Not at all, for we charged previously that both Jews and Greeks are all under sin,
 10 just as it is written, "There is no righteous [man], not even one;
 11 "there is no man who understands; there is no man who seeks out God.
 12 "All turned away, together they became worthless; there is no man who shows kindness³, there is not even one."
 13 "Their throat [is] an open grave; they would deceive with their tongues; [the] venom of asps [is] under their lips,
 14 "whose mouth is full of cursing and bitterness."
 15 "Their feet [are] swift to shed blood;
 16 "destruction and misery [are] in their ways,
 17 "but [the] way of peace they do⁴ not know."
 18 "There is no fear of God before their eyes."
 19 Now we know that as many [things] as the law says, it speaks to those [who are] under the law, in order that every mouth may be closed and the whole world may be accountable to God,
 20 for no flesh will be justified in his sight by [the] works of [the] law, for [the] knowledge of sin [comes] through [the] law.
 21 But now [the] righteousness of God is revealed apart from [the] law, although [it] is testified to by the law and the prophets,
 22 that is, [the] righteousness of God through [the] faith in Jesus Christ to all and upon all those who believe. For there is no distinction,
 23 for all sinned and fall⁵ short of the glory of God,
 24 although [they] are freely justified by his grace through the redemption which [is] in Christ Jesus,
 25 whom God set forth publicly [as] a means of expiation⁶ by his blood through faith, for a demonstration of his righteousness, because of the passing over, in the forbearance of God, of the sins⁷ which were previously committed,
 26 for a demonstration of his righteousness in the present time, with the result that he is just even when [he] justifies⁸ him [who is] of [the] faith in Jesus.
 27 Where, then, [is] boasting? It is excluded. By what kind of law? Of works? Not at all, but by [the] law of faith.
 28 Therefore we believe that a man is justified by faith apart from [the] works of [the] law.

CHAPTER 3
 1) or, "For what if some were unfaithful?"
 2) or, "abounds"
 3) or, "uprightness"
 4) or, "did"
 5) or, "continually fall"
 6) or, "mercy seat"
 7) or, "sins"
 8) or, "and one who justifies"

CHAPTER 3

1 What advantage then hath the Jew? or what profit [is there] of circumcision?
 2 Much every way: chiefly, because that unto them were committed the oracles of God.
 3 For what if some did not believe? shall their unbelief make the faith of God without effect?
 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
 5 But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as a man)
 6 God forbid: for then how shall God judge the world?
 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
 8 And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
 9 What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
 10 As it is written, There is none righteous, no, not one:
 11 There is none that understandeth, there is none that seeketh after God.
 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
 13 Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips:
 14 Whose mouth [is] full of cursing and bitterness:
 15 Their feet [are] swift to shed blood:
 16 Destruction and misery [are] in their ways:
 17 And the way of peace have they not known:
 18 There is no fear of God before their eyes.
 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.
 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
 22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
 23 For all have sinned, and come short of the glory of God;
 24 Being justified freely by his grace through the redemption that is in Christ Jesus:
 25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
 26 To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
 27 Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

ROMANS 3, 4

SPV

KJV

29 Or [is] God [the God] of [the] Jews only? But [he is the God] of [the] gentiles also, is he not so? Yes, of [the] gentiles also,
 30 because indeed God [is] one, who will justify [the] circumcision by faith and [the] uncircumcision through faith.
 31 Do we, then, nullify [the] law through faith? May it never be! Rather, we uphold [the] law.

CHAPTER 3

29 [Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:
 30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.
 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER 4

CHAPTER 4

CHAPTER 4

1 What, then, shall we say that Abraham our father has found according to [the] flesh¹?
 2 For if Abraham was justified by works, he has something to boast about, but not with God.
 3 For what does the scripture say? "And Abraham believed God, and it was credited to him as righteousness."
 4 Now to him who works, the wages are not credited as a favor, but as that which is owed;
 5 and to him who does not work but believes in him who justifies the ungodly [man], his faith is credited as righteousness,
 6 just as David also speaks of the blessing of the man to whom God credits righteousness apart from works:
 7 "Blessed [are those] whose lawless deeds are forgiven and whose sins are covered up;
 8 "blessed [is] a man against whom [the] Lord will certainly not count sin."
 9 [Is] this blessing, then, for the circumcision, or also for the uncircumcision? For we say that faith was credited to Abraham as righteousness.
 10 How, then, was it credited? While [he] was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision;
 11 and he received [the] sign of circumcision [as] a seal of the righteousness by faith which [was] in uncircumcision, in order that he might be [the] father of all those who, in the state of uncircumcision, believe in order that righteousness might be credited to them also,
 12 and [the] father of [the] circumcision to those [who are] not only of [the] circumcision, but to those who also conform to the footsteps of the faith of our father Abraham [which was] in uncircumcision.
 13 For the promise to Abraham or to his seed, namely, that he should be the heir of the world, [did] not [come] through [the] law but through [the] righteousness by faith.
 14 For if those of [the] law [are] heirs, faith is made void and the promise is nullified,
 15 for the law brings about wrath, for where there is no law, [there is] no transgression either.
 16 Because of this [it is] of faith, in order that [it may be] according to grace, in order that the promise may be² in force to all the seed, not only to those [who are] of the law, but also to those [who are] of [the] faith of Abraham, who is [the] father of us all
 17 (just as it is written, "I have made you [to be the] father of many nations") before God whom he believed, who makes alive the dead and calls those things which do not exist as if [they] existed;
 18 who contrary to hope believed on the basis of hope, with the result that he became [the] father of many nations according to that which was spoken, "In this manner your seed will be";
 19 and because [he] was not weak with respect to³ faith did not consider his own body [as] already deadened, although [he] was about a hundred years [old], and the deadness of the womb of Sarah;
 20 and did not waver at the promise of God because of unbelief, but was strengthened with respect to⁴ faith because [he] gave glory to God
 21 and was fully convinced that what he had promised he was also able to do.
 22 Therefore it was also credited to him as righteousness.
 23 Now that it was credited to him was not written only for his sake,
 24 but also for our sake, to whom it is to be credited, those who believe in him who raised up Jesus our Lord from among [the] dead,
 25 who was handed over because of our transgressions and was raised up for the sake of our justification.

1) or, "our father according to [the] flesh, has found"

2) or, "with the result that the promise is"

3) or, "in"

4) or, "in"

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
 2 For if Abraham were justified by works, he hath [whereof] to glory; but not before God.
 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
 7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.
 8 Blessed [is] the man to whom the Lord will not impute sin.
 9 [Cometh] this blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
 11 And he received the sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which [he had] being [yet] uncircumcised.
 13 For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith.
 14 For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect:
 15 Because the law worketh wrath: for where no law is, [there is] no transgression.
 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, [even] God, who quickeneth the dead, and calleth those things which be not as though they were.
 18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.
 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:
 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
 21 And being fully persuaded that, what he had promised, he was able also to perform.
 22 And therefore it was imputed to him for righteousness.
 23 Now it was not written for his sake alone, that it was imputed to him;
 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
 25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER 5

CHAPTER 5

CHAPTER 5

1 Therefore, because [we] were justified by faith, we have peace with God through our Lord Jesus Christ,
 2 through whom we also have access by faith to this grace in which we stand; and we boast in [the] hope of the glory of God.
 3 And not only [this], but also we boast in afflictions because [we] know that affliction brings about endurance,
 4 and endurance [brings about] proven character, and proven character [brings about] hope.
 5 And hope does not disappoint¹, because the love of God has been poured out within our hearts through [the] Holy Spirit who was given to us.
 6 For while we were still weak, at [the proper] time Christ died for [the] ungodly.
 7 For some [man] will rarely die for a righteous [man], but perhaps some [man] might even dare to die for the good [man];
 8 however, God demonstrates his own love to us [in] that while we were still sinners, Christ died for us.
 9 Much more², then, because [we] have now been justified by his blood, we will be saved through him from the wrath³.
 10 For if, while [we] were enemies, we were reconciled to God through the death of his Son, much more⁴, because [we] are reconciled, we will be saved by⁵ his life;
 11 and not only [this], but also [we] boast in God through our Lord Jesus Christ, through whom we have now received reconciliation⁶.
 12 Because of this, just as sin came into the world through one man, and death [came] through sin, and in this manner death came to all men because all sinned,
 13 for until [the] law sin was in [the] world, but sin is not charged if there is no law;
 14 nevertheless, death reigned from Adam until Moses, even over those who had not sinned on the basis of the likeness of the transgression of Adam, who is a type of him who was to come.
 15 But the gift [is] not like the transgression⁷, for if the many died because of⁸ the transgression of the one [man], much more⁹ the grace of God and the gift by¹⁰ grace which [is] of the one man, Jesus Christ, abounded to the many.
 16 And the gift [is] not like [that which came] through one [man] who sinned¹¹, for the judgment [came] from one [transgression] resulting in condemnation, but the gift [came] from many transgressions resulting in justification.
 17 For if death reigned through the one [man] because of¹² the transgression of the one [man], much more¹³ those who receive the abundance of grace and of the gift of righteousness will reign in life through the one [man], Jesus Christ.
 18 As a result, then, as [the judgment came] to all men through one transgression resulting in condemnation, in this manner also [the gift came] to all men through one righteous act resulting in [the] justification of life,
 19 for just as the many were made sinners through the disobedience of the one man, in this manner also the many will be made righteous through the obedience of the one [man].
 20 But [the] law slipped in in order that the transgression might increase; but where sin increased, grace abounded exceedingly
 21 in order that, just as sin reigned in death, in this manner also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

1) or, "put to shame"

2) lit, "more by much"
 3) or, "wrath"

4) lit, "more by much"
 5) or, "in"

6) or, "the reconciliation"

7) lit, "not as the transgression, in this manner also the gift"
 8) or, "by"
 9) lit, "more by much"
 10) or, "in"
 11) lit, "not as through one who sinned, the gift"

12) or, "by"

13) lit, "more by much"

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
 3 And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;
 4 And patience, experience; and experience, hope:
 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
 6 For when we were yet without strength, in due time Christ died for the ungodly.
 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
 11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
 13 (For until the law sin was in the world: but sin is not imputed when there is no law.
 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
 15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.
 16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.
 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
 18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.
 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER 6

CHAPTER 6

CHAPTER 6

1 What, then, shall we say? Shall we continue in sin in order that grace may increase?
 2 May it never be! We who died to sin, how shall we live any longer in it?
 3 Or are you unaware that as many of us as were baptized into Christ Jesus were baptized into his death?
 4 Therefore we were buried together with him through baptism¹ into death², in order that, just as Christ was raised up from among [the] dead through the glory of the Father, in this manner also we might walk in newness of life.
 5 For if we have become united with [him] in the likeness of his death, certainly we will also be [united with him in the likeness] of [his] resurrection,

1) or, "the baptism"
 2) or, "the death"

1 What shall we say then? Shall we continue in sin, that grace may abound?
 2 God forbid. How shall we, that are dead to sin, live any longer therein?
 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:

ROMANS 6, 7

SPV

KJV

6 because [we] know this, namely, that our old man was crucified with [him] in order that the body of sin might be done away with, in order that we might no longer be slaves to sin,
 7 for he who died is freed from sin.
 8 Now if we died with Christ, we believe that we will also live with him,
 9 because [we] know that Christ, because [he] was raised up from among [the] dead, is no longer going to die; death no longer has mastery over him.
 10 For [the death] which he died, he died to sin once and for all; but [the life] which he lives, he lives to God.
 11 Hence you also, consider yourselves to be dead to sin, but alive to God in Christ Jesus our Lord.
 12 Therefore let not sin reign in your mortal body, with the result that [you] obey it in its lusts,
 13 and do not present your members to sin [as] instruments³ for unrighteousness; but present yourselves to God as [those] who are alive from among [the] dead, and your members to God [as] instruments⁴ for righteousness.
 14 For sin will not have mastery over you, for you are not under [the] law but under grace.
 15 What then? Shall we sin because we are not under [the] law but under grace? May it never be!
 16 You know that, to whom⁵ you present yourselves [as] slaves for obedience, you are slaves [of him] whom⁶ you obey, either of sin resulting in death, or of obedience resulting in righteousness, do you not?
 17 But thanks [be] to God that you were slaves of sin, but obeyed from [the] heart [the] pattern⁷ of teaching to which you were given over,
 18 and, because [you] had been set free from sin, became enslaved to righteousness.
 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members [as] slaves to uncleanness and to lawlessness resulting in lawlessness, in this manner now present your members [as] slaves to righteousness resulting in sanctification.
 20 For while you were slaves of sin, you were free with respect to righteousness.
 21 What fruit, then, did you have at that time in [the things] of which you are now ashamed? For the outcome of those [things is] death.
 22 But now, because [you] were set free from sin and became enslaved to God, you have your fruit resulting in sanctification and the outcome, eternal life.
 23 For the wages of sin [is] death, but the gift of God [is] eternal life in Christ Jesus our Lord.

CHAPTER 6

6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.
 7 For he that is dead is freed from sin.
 8 Now if we be dead with Christ, we believe that we shall also live with him:
 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
 13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God.
 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
 18 Being then made free from sin, ye became the servants of righteousness.
 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
 20 For when ye were the servants of sin, ye were free from righteousness.
 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death.
 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
 23 For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.

3) or, "weapons"

4) or, "weapons"

5) or, "which"

6) or, "that] which"

7) or, "form"

CHAPTER 7

1 Or are you unaware, brothers (for I am speaking to [those] who know [the] law), that the law has mastery over a man as long¹ as he lives?
 2 For the married² woman is bound by [the] law to [her] living husband; but if [her] husband dies, she is released from the law concerning the husband.
 3 As a result, then, while [her] husband is alive, she will be called an adulteress if she should be joined³ to another man; but if [her] husband dies, she is free from the law, with the result that she is not an adulteress if [she] is joined⁴ to another man.
 4 Therefore, my brothers, you also were put to death with respect to the law through the body of Christ, in order that you might be⁵ joined to another, him who was raised up from among [the] dead, in order that we might bear fruit to God.
 5 For while we were in the flesh, the passions of sins which [were] through the law would work in our members to bear fruit to death;
 6 but now we have been released from the law, because [we]⁶ died [to that] by which we were being confined, with the result that we are slaves in [the] newness of [the] spirit⁷ and not in [the] oldness of [the] letter.
 7 What, then, shall we say? [Is] the law sin? May it never be! Rather, I would not have known sin if [I had] not [known it] through [the] law, for indeed I would not have known about coveting if the law had not said, "You shall not covet."

CHAPTER 7

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
 2 For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband.
 3 So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.
 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.
 7 What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

1) lit, "for as long time"

2) lit, "subject to a man"

3) lit, "become"

4) lit, "becomes"

5) or, "with the result that you are"

6) lit, "it"

7) or, "Spirit"

ROMANS 7, 8

SPV

KJV

8 But sin, by taking an opportunity through the commandment, brought about in me every kind of covetousness; for apart from [the] law, sin [is] dead.

9 And I was alive at one time apart from [the] law; but when the commandment came, sin became alive and I died;

10 and the commandment, which [was to be] for life, this was found [to be] for death to me,

11 for sin, by taking an opportunity through the commandment, deceived and through it killed me.

12 Therefore the law [is] holy, and the commandment [is] holy and righteous and good.

13 Has, then, that which is good resulted in death for me? May it never be! Rather, sin [has resulted in death for me], in order that it may be revealed [as] sin by bringing about death for me through that which is good; in order that through the commandment sin may become sinful to an extraordinary degree.

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

15 For [that] which I accomplish, I do not know⁸; for [that] which I want [to do], this I do not do, but [that] which I hate, this I do.

16 Now if [that] which I do not want [to do], this I do, I agree with the law that [it is] good.

17 But as it is, I do not accomplish it, but sin which dwells in me.

18 For I know that no good [thing] dwells in me (that is, in my flesh), for to want [to do] is present with me, but to accomplish that which is good, I do not find,

19 for I do not do [the] good which I want [to do], but [the] evil which I do not want [to do], this I do.

20 Now if [that] which I do not want [to do], this I do, I do not accomplish it, but sin which dwells in me.

21 Therefore I find the law, for me who wants to do that which is good⁹, that that which is evil is present with me;

22 for I delight in the law of God with respect to the inner man,

23 but I see another law in my members making war against the law of my mind and making¹⁰ me captive to the law of sin which is in my members.

24 Wretched man [that] I [am]! Who will deliver me from this body of death?

25 I give thanks to God through Jesus Christ our Lord. As a result, then, I myself serve [the] law of God with [my] mind, but [the] law of sin with [my] flesh.

CHAPTER 8

1 Therefore [there is] no condemnation now for those in Christ Jesus who walk not according to [the] flesh but according to [the] Spirit.

2 For the law of the Spirit of life in Christ Jesus set me free¹ from the law of sin and of death.

3 For [God did] that which was impossible with respect to the law because it was weakened through the flesh: God, by sending his Son in [the] likeness of sinful flesh² and for sin, condemned sin in the flesh,

4 so that the requirement of the law should be fulfilled in us, who walk not according to [the] flesh but according to [the] Spirit.

5 For those who are according to [the] flesh set their minds on the [things] of the flesh, but those [who are] according to [the] Spirit [set their minds on] the [things] of [the] Spirit.

6 For the mindset on the flesh [is] death, but the mindset on the Spirit [is] life and peace,

7 for the mindset on the flesh [is] enmity toward God, for it does not subject itself to the law of God, for it is not able [to do so];

8 and those who are in [the] flesh are not able to please God.

9 However, you are not in [the] flesh but in [the] Spirit, if indeed [the] Spirit of God dwells in you. Now if any [man] does not have [the] Spirit of Christ, this [man] does not belong to him.

10 But if Christ [is] in you, the body [is] dead because of sin, but the Spirit [is] life because of righteousness.

11 And if the Spirit of him who raised up Jesus from among [the] dead dwells in you, he who raised up Christ from among [the] dead will also make your mortal bodies alive through his Spirit who dwells in you.

CHAPTER 7

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8) or, "understand"

9) or, "him who wants to do that which is good, for me"

10) or, "that another law in my members makes war against the law of my mind and makes"

CHAPTER 8

1) or, "set me free in Christ Jesus"

2) lit, "flesh of sin"

CHAPTER 8

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

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

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

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

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

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

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

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

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

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

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

ROMANS 8

SPV

KJV

CHAPTER 8

12 As a result, then, brothers, we are ones who are obligated, not to the flesh, to live according to [the] flesh;
 13 for if you live according to [the] flesh, you are to³ die; but if by [the] Spirit you put to death the deeds of the body, you will live.
 14 For as many as are led by [the] Spirit of God, these are [the] sons of God.
 15 For you did not receive [the] spirit of slavery again resulting in fear, but you received [the] Spirit of adoption as sons, by whom we cry out, "Abba, Father."
 16 The Spirit himself bears witness to⁴ our spirit that we are [the] children of God.
 17 And if [we are] children, [we are] also heirs: on the one hand, [the] heirs of God, on the other hand, [the] fellow heirs with Christ, if indeed we suffer with [him] in order that we may also be glorified with [him].
 18 For I believe that the sufferings of the present time [are] not worthy in comparison with the glory which is⁵ to be revealed to us.
 19 For the eager expectation of the creation eagerly waits for the revelation of the sons of God.
 20 For the creation was subjected to futility, not willingly but by him who subjected [it], on the basis of hope
 21 that even the creation itself will be set free from the slavery of decay⁶ to the glorious freedom⁷ of the children of God.
 22 For we know that the whole creation has been groaning together and has been having birth pains together until now;
 23 and not only [this], but also we ourselves, who⁸ have the firstfruits of the Spirit, even we ourselves⁹ groan within ourselves while [we] eagerly wait for adoption as sons, the redemption of our body.
 24 For we were saved in hope; but hope which is seen is not hope, for [that] which a [man] sees, why does he still hope for [it]?
 25 But if we hope for [that] which we do not see, we eagerly wait for [it] with perseverance.
 26 And likewise the Spirit also helps [us] in our weaknesses, for we do not know what we should pray for as is proper, but the Spirit himself intercedes on our behalf with unexpressed¹⁰ groanings,
 27 and he who examines the hearts knows what the mindset of the Spirit [is], because he intercedes on behalf of [the] saints according to [the will of] God.
 28 Now we know that all [things] work together for good for those who love God¹¹, those who are called according to [his] purpose¹².
 29 For [those] whom he chose beforehand, he also predetermined [to be] in likeness of form to the image of his Son, in order that he might be firstborn among many brothers;
 30 and [those] whom he predetermined, these he also called; and [those] whom he called, these he also justified; and [those] whom he justified, these he also glorified.
 31 What, then, shall we say with respect to these [things]? If God [is] for us, who [is] against us?
 32 [He] who did not spare even his own Son but handed him over on behalf of us all, how shall he not also graciously give us all [things] along with him?
 33 Who will bring charges against [the] chosen of God? God [is] the one who justifies.
 34 Who [is] he who condemns? Christ [is] the one who died, but rather was also raised up, who is also at [the] right [hand] of God, who also intercedes on our behalf.
 35 Who will separate us from the love of Christ? [Will] tribulation, or distress, or persecution, or famine¹³, or nakedness, or danger, or sword?
 36 Just as it is written, "For your sake we are being put to death for the whole day; we were considered as sheep for slaughter."
 37 But in all these [things] we are completely victorious through him who loved us.
 38 For I am convinced that neither death nor life, nor angels nor rulers nor powers, nor things which are present nor things which are to come,

3) or, "about to"

4) or, "with"

5) or, "is about"

6) or, "corruption"
 7) lit, "freedom of glory"

8) or, "although [we]"
 9) or, "we ourselves also"

10) or, "inexpressible"

11) or, "for those who love God, he works all [things] for good"
 12) or, "a purpose"

13) or, "hunger"

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
 14 For as many as are led by the Spirit of God, they are the sons of God.
 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
 16 The Spirit itself beareth witness with our spirit, that we are the children of God:
 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.
 18 For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.
 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope,
 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
 22 For we know that the whole creation groaneth and travaileth in pain together until now.
 23 And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.
 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
 25 But if we hope for that we see not, [then] do we with patience wait for [it].
 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
 27 And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.
 28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.
 29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.
 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
 31 What shall we then say to these things? If God [be] for us, who [can be] against us?
 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
 33 Who shall lay any thing to the charge of God's elect? [It is] God that justifieth.
 34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
 35 Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
 37 Nay, in all these things we are more than conquerors through him that loved us.
 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 nor height nor depth, nor any other creature¹⁴, will be able to separate us from the love of God which [is] in Christ Jesus our Lord.

CHAPTER 8
14) or, "created thing"

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

CHAPTER 9

CHAPTER 9

CHAPTER 9

1 I am telling [the] truth in Christ, I am not lying, because my conscience bears witness to me in [the] Holy Spirit,

2 that I have great sorrow and my heart [has] unceasing pain¹.

3 For I myself could almost wish to be cursed from Christ in place² of my brothers, my kinsmen according to [the] flesh,

4 who are Israelites; to whom [belong] the adoption as sons and the glory and the covenants and the giving of the law and the service and the promises;

5 to whom [belong] the fathers, and from whom [is] Christ according to [the] flesh, who is God over all, blessed³ to the ages. Amen.

6 But [it is] not such that the word of God has failed. For not all who [are] of Israel [are]⁴ Israel,

7 and not all [are] children because they are [the] seed of Abraham, but, "Through Isaac seed will be called for you⁵."

8 That is, the children of the flesh, these [are] not [the] children of God; but the children of the promise are considered as seed.

9 For this [is] the word of promise: "At this time I will return and Sarah will have a son⁶."

10 And not only [this], but also Rebecca when [she] conceived children by⁷ one [man], Isaac our father,

11 for, although [they] were not yet born and had not done any good or evil [thing], in order that the purpose of God according to selection might continue, not on the basis of works but on the basis of him who calls,

12 it was said to her, "The older will serve the younger."

13 just as it is written, "Jacob I loved, but Esau I hated."

14 What, then, shall we say? [There is] no injustice with God, is there? May it never be!

15 For he says to Moses, "I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion."

16 As a result, then, [it is] not dependent on him who wants or on him who runs, but on God who has mercy.

17 For the scripture says to Pharaoh, "For this very [purpose] I raised you up, namely, that I should show my power in you and that my name should be proclaimed in all the earth."

18 As a result, then, he has mercy on whom he wants [to have mercy], and he hardens whom he wants [to harden].

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

20 On the contrary, O man, who are you who answer back to God? That which is molded will not say to him who molded [it], "Why did you make me in this manner?" will it?

21 Or the potter has a right over the clay to make from the same lump the one [into] a vessel for honor and the other [into] a vessel for dishonor, does he not?

22 Now if God, although [he] wanted to show [his] wrath and to make known his power, endured with much patience [the] vessels of wrath which were prepared for destruction,

23 and [he endured] in order that he might make known his wealth of glory toward [the] vessels of mercy which he prepared beforehand for glory,

24 whom he also called, us, not only from among [the] Jews but also from among [the] gentiles,

25 as he⁸ also says in Hosea, "I will call those [who are] not my people 'my people,' and her who is not loved 'beloved.'"

26 "And it will be, in the place where it was said to them, 'You [are] not my people,' there they will be called [the] sons of [the] living God."

27 And Isaiah cries out concerning Israel, "If⁹ the number of the sons of Israel should be as the sand of the sea, the remnant will be saved,

28 "for [he] will carry out and cut short [his] decree¹⁰ in righteousness, because [the] Lord will execute upon the earth a decree¹¹ which is cut short."

29 And just as Isaiah has said in advance, "If [the] Lord of Sabaoth had not left us a seed, we would have become like Sodom and we would have been made like Gomorrah."

1) lit. "great sorrow is belonging to me and unceasing pain [is] belonging to my heart"
2) or, "on behalf"

3) or, "over all, God blessed"

4) lit. ", these [are]"

5) or, "your seed will be called"

6) lit. "a son will belong to Sarah"

7) lit. "had seminal emission from"

8) or, "it"

9) or, "Although"

10) or, "word"

11) or, "word"

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

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

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

4 Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;

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

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

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

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

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

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

11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? [Is there] unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 [What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

ROMANS 9, 10, 11

SPV

KJV

30 What, then, shall we say? That [the] gentiles, who were not pursuing righteousness, obtained righteousness, that is, a righteousness which [is] by faith;
31 but Israel, although [they]¹² were pursuing [the] law of righteousness, did not attain to [the] law of righteousness.
32 Why? Because [they did] not [pursue it] by faith, but as [if it were] by [the] works of [the] law, for they stumbled over the stone of stumbling,
33 just as it is written, "Behold, I am laying in Zion [the] stone of stumbling and [the] rock of offense, and every man who believes in him will not be disappointed¹³."

CHAPTER 9

12) or, "who"

13) or, "put to shame"

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32 Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER 10

1 Brothers, the desire of my heart and the prayer which [is] to God on behalf of Israel is for salvation.
2 For I bear witness to them that they have [the] zeal for God, but not according to knowledge,
3 for, because [they] were ignorant of the righteousness of God and would seek to establish their own righteousness, they did not subject themselves to the righteousness of God.
4 For Christ [is the] goal² of [the] law for righteousness to every man who believes.
5 For Moses writes, with respect to the righteousness which [is] by the law, that the man who does them will live by them.
6 But the righteousness [which is] by faith says as follows: "Do not say in your heart, 'Who will go up to heaven?' (that is, to bring Christ down)
7 "or, 'Who will go down to the abyss?' (that is, to bring Christ up from among [the] dead)."
8 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 proclaim).
9 For if you should acknowledge with your mouth Jesus [as the]³ Lord and should believe in your heart that God raised him up from among [the] dead, you will be saved,
10 for with [the] heart belief is established resulting in righteousness, and with [the] mouth acknowledgement is made resulting in salvation.
11 For the scripture says, "Every man who believes in him will not be disappointed⁴."
12 For there is no distinction between a Jew and a Greek, for the same Lord [is] over all, with the result that [he] is rich toward all those who call upon him,
13 for every [man] who⁵ calls upon the name of [the] Lord will be saved.
14 But how⁶ shall they call upon [him] in whom they did not believe? And how shall they believe in [him] about whom they did not hear? And how shall they hear without a man who proclaims?
15 And how shall they proclaim if they should not be sent? Just as it is written, "How beautiful⁷ [are] the feet of those who proclaim the gospel of peace, those who proclaim the gospel of the [things] which are good!"
16 Nevertheless, not all obeyed the gospel. For Isaiah says, "Lord, who believed our message?"
17 As a result faith [comes] from a message, and the message [comes] through [the] word of God.
18 But I say, [it is] not [that] they did not hear, is it⁸? On the contrary, their voice went out to all the earth, and their words to the ends of the world.
19 But I say, [it is] not [that] Israel did not know, is it⁹? First Moses says, "I will make you jealous of [those who are] not a nation; I will make you angry at a nation without understanding."
20 And Isaiah is bold and says, "I was found by those who would not seek me; I became known to those who would not ask for me."
21 But with respect to Israel he says, "For the whole day I spread out my hands to a disobedient and opposing people."

CHAPTER 10

1) or, "from"

2) or, "end"

3) or omit

4) or, "put to shame"

5) lit, "whoever"

6) or, "How, then,"

7) or, "timely"

8) lit, "They did not 'not hear,' did they"

9) lit, "Israel did not 'not know,' did they"

CHAPTER 10

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
2 For I bear them record that they have a zeal of God, but not according to knowledge.
3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
4 For Christ [is] the end of the law for righteousness to every one that believeth.
5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)
7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
13 For whosoever shall call upon the name of the Lord shall be saved.
14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
17 So then faith [cometh] by hearing, and hearing by the word of God.
18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you.
20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11

1 I say, then, God did not reject his people, did he? May it never be! For I also am an Israelite, from [the] seed of Abraham, from [the] tribe of Benjamin.
2 God did not reject his people whom he chose beforehand. Or you know what the scripture says in [the account of] Elijah, do you not? How he appeals to God against Israel, saying,

CHAPTER 11

CHAPTER 11

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 "Lord, they killed your prophets and tore down your altars, and I alone was left remaining, and they are seeking my life."

4 But what does the divine response say to him? "I left for myself seven thousand men who did not bow [the] knee to Baal."

5 In this manner, therefore, at the present time also there is a remnant according to [the] selection by grace;

6 and if [it is] by grace, [it is] not by works, for otherwise grace is no longer grace; but if [it is] by works, it is not grace, for otherwise work is no longer work.

7 What then? [That] which Israel seeks, this they did not obtain; but the chosen obtained [it], and the rest were hardened,

8 just as it is written, "God gave them a spirit of stupor, eyes which do not see¹ and ears which do not hear², until this very³ day."

9 And David says, "Let their table become a snare and a trap and a stumbling block and a recompense for them;

10 "let their eyes be darkened in order that [they] may not see, and bend their backs throughout all [times]."

11 I say, then, they did not stumble with the result that they fell, did they? May it never be! But because of their transgression salvation [has come] to the gentiles in order to make them jealous.

12 Now if their transgression [means] wealth for [the] world and their loss [means] wealth for [the] gentiles, how much more⁴ [will] their fullness [mean]?

13 For I am speaking to you the gentiles, to the degree that I am [the] apostle to [the] gentiles, I glorify my ministry

14 if somehow I will make those [who are] my flesh jealous and will save some of them.

15 For if their rejection [means the] reconciliation of [the] world, what [will their] acceptance [mean] if [it is] not life from among [the] dead?

16 Now if the firstfruits [are] holy, the dough also [is holy]; and if the root [is] holy, the branches also [are holy].

17 But if some of the branches were broken off, and you, although [you] were from a wild olive tree, were grafted in among them and became [the] fellow partaker of the root and of the fatness of the olive tree,

18 do not boast against the branches; but if you do boast, [remember that] you do not support the root, but the root [supports] you.

19 Then you will say, "The branches were broken off in order that I might be grafted in."

20 Correct! They were broken off because of unbelief, but you stand firm because of⁵ faith. Do not be haughty, but fear,

21 for if God did not spare the natural⁶ branches, [it is to be feared] that perhaps he may not spare you either.

22 Therefore behold [the] kindness and [the] severity of God: severity toward those who fell, but kindness toward you, if you should continue in [his] kindness, for otherwise you also will be cut off.

23 And they⁷ also, if they should not continue in unbelief, will be grafted in, for God is able to graft them in again.

24 For if you were cut off from the wild olive tree [which is] according to nature and were grafted, contrary to nature, into a cultivated olive tree, how much more⁸ will these, which [are] according to nature, be grafted into their own olive tree?

25 For I do not want you to be ignorant of this mystery, brothers, in order that you may not be wise in the sight of yourselves, namely, that a hardening in part has come⁹ to Israel until [the time] when the fullness of the gentiles has come in,

26 and all Israel will be saved in such a way as it is written, "The deliverer will come from Zion and will turn away ungodliness from Jacob;

27 "and this [is] my covenant¹⁰ with them when I take away their sins."

28 With respect to the gospel [they are] enemies¹¹ for your sake, but with respect to the selection [they are] beloved for the sake of the fathers;

29 for the gifts and the calling of God [are] irrevocable¹².

30 For just as you also were at one time disobedient to God but have now been shown mercy because of the disobedience of these,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1) lit, "of not to see"
2) lit, "of not to hear"
3) lit, "the today"

4) lit, "more by how much"

5) or, "by"

6) lit, "according to nature"

7) lit, "those [ones]"

8) lit, "more by how much"

9) or, "has come in part"

10) lit, "the covenant by me"

11) or, "hated"

12) or, "without regret"

ROMANS 11, 12, 13

SPV

KJV

31 in this manner these also have now become disobedient in order that, because of the mercy shown to you¹³, they also may be shown mercy.
32 For God confined all [of them] to disobedience so that he should have mercy on all [of them].
33 O [the] depth of [the] wealth and of [the] wisdom and of [the] knowledge of God! How unsearchable [are] his judgments and [how] untraceable [are] his ways!
34 For who knows [the] mind of [the] Lord? Or who was his counsellor?
35 Or who gave to him in advance and it will be paid back to him?
36 For from him and through him and for¹⁴ him [are] all [things]. To him [be] glory to the ages. Amen.

CHAPTER 11
 13) lit, "your mercy"

 14) or, "to"

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.
33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!
34 For who hath known the mind of the Lord? or who hath been his counsellor?
35 Or who hath first given to him, and it shall be recompensed unto him again?
36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.

CHAPTER 12

CHAPTER 12

CHAPTER 12

1 Therefore I exhort you, brothers, through the compassions of God, to present your bodies [as] a sacrifice—living, holy, pleasing to God¹—your thoughtful service;
2 and do not be conformed to this age, but be transformed by the renewal of your mind, in order that you may approve what [is] the good and pleasing and perfect will of God.
3 For through the grace which was given to me I say to every man who is among you not to think more highly of himself than [that] which he ought to think², but to think with the result of being prudent, as God apportioned a measure of faith to each [man].
4 For just as we have many members in one body, and all the members do not have the same function,
5 in this manner we the many are one body in Christ, and [we] individually³ [are] members of one another.
6 And [we]⁴ have different gifts according to the grace which was given to us. If [a man has] prophecy, [let him prophesy] according to the proportion of [his] faith;
7 if [a man has] service, [let him be] in service; if [a man is] a teacher, [let him be] in teaching;
8 if [a man is] an exhorter⁵, [let him be] in exhortation⁶; he who gives, [let him give] with simple goodness; he who presides, [let him preside] with diligence; he who does acts of mercy, [let him do acts of mercy] with cheerfulness.
9 [Let] love [be] without hypocrisy. Abhor that which is evil, cling to that which is good;
10 [be] affectionately loving to one another with brotherly love, esteem one another more highly⁷ with honor;
11 [do] not [be] lazy with respect to diligence, be fervent with respect to the spirit, serve the Lord;
12 rejoice in hope, endure in tribulation, devote yourselves to prayer;
13 participate in the needs of the saints, pursue hospitality.
14 Bless those who persecute you; bless, but do not curse.
15 Rejoice with [those] who rejoice, and weep with [those] who weep.
16 Think the same [thing] toward one another; do not set your mind on those [things] which are haughty, but accommodate yourselves to those [things] which are lowly⁸; do not be wise in the sight of yourselves.
17 Recompense evil for evil to no one; take thought for good [things] in the sight of all men;
18 if [it is] possible, as far as it⁹ depends on you, keep the peace with all men;
19 do not avenge yourselves, beloved, but give an opportunity to the wrath, for it is written, "Vengeance [belongs] to me, I will repay, says [the] Lord."
20 Therefore if your enemy is hungry, feed him; if he is thirsty, give him [something] to drink; for by doing this you will heap up coals of fire upon his head.
21 Do not be overcome by that which is evil, but overcome that which is evil by that which is good.

CHAPTER 12
 1) or, "living, holy, pleasing to God sacrifice"

 2) lit, "for [him] to think ought to be"

 3) lit, "the each one"
 4) or, "because [we]"

 5) or, "comforter"
 6) or, "comfort"

 7) or, "outdo one another"

 8) or, "associate with the lowly"

 9) lit, "with respect to that [which]"

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.
2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.
3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
4 For as we have many members in one body, and all members have not the same office:
5 So we, [being] many, are one body in Christ, and every one members one of another.
6 Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;
7 Or ministry, [let us wait] on [our] ministering: or he that teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, [let him do it] with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
9 [Let] love be without dissimulation. Abhor that which is evil; cleave to that which is good.
10 [Be] kindly affectioned one to another with brotherly love; in honour preferring one another;
11 Not slothful in business; fervent in spirit; serving the Lord;
12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
13 Distributing to the necessity of saints; given to hospitality.
14 Bless them which persecute you: bless, and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 [Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

CHAPTER 13

CHAPTER 13

CHAPTER 13

1 Let every soul subject himself to governing authorities. For there is no authority if [it is] not from¹ God, and those which are authorities are arranged by God.
2 Therefore he who resists the authority opposes the ordinance of God, and those who oppose [it] will receive judgment to themselves.

CHAPTER 13
 1) or, "by"

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good deeds, but to evil [deeds]. Now do you desire not to fear the authority? Do that which is good and you will have praise from it,
 4 for it is [the] minister of God to you resulting in² that which is good. But if you should do that which is evil, be afraid, for it does not bear the sword without purpose, for it is [the] minister of God, an avenger³ resulting in⁴ wrath to him who does that which is evil.
 5 Therefore [it is] a necessity to be subjected, not only because of the wrath but also for the sake of the conscience.
 6 For because of this you also pay taxes, for they are [the] ministers of God for the purpose of devoting themselves to this very [thing].
 7 Therefore pay obligations to all: tax to him [who is owed] tax, revenue to him [who is owed] revenue, respect to him [who is owed] respect, honor to him [who is owed] honor.
 8 Owe nothing to anyone except to love one another, for he who loves the other has fulfilled [the] law.
 9 For the [commandments], "You shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet," and if [there is] any other commandment, are summed up in this saying, in the [commandment], "You shall love your neighbor as yourself."
 10 Love does no wrong to a neighbor; therefore love [is the] fulfillment of [the] law.
 11 And [do] this because [you] know the time, namely, that [it is] already time for us to wake up from sleep, for salvation [is] nearer to us⁵ now than [it was] when we became believers.
 12 The night has advanced, and the day has drawn near. Therefore let us put away the deeds of darkness and let us put on ourselves the weapons of light.
 13 Let us walk properly as in [the] day, not with excessive feasting and drunkenness, not with sexual excesses and licentiousness, not with rivalry and jealousy;
 14 but put on yourselves the Lord Jesus Christ, and do not make provision for the flesh resulting in lusts.

CHAPTER 13

2) or, "for"
 3) or, "avenging minister of God"
 4) or, "for"
 5) or, "our salvation [is] nearer"

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.
 5 Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake.
 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
 7 Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour.
 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
 10 Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.
 11 And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.
 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].

CHAPTER 14

1 Now receive him who is weak with respect to¹ faith, not for [the] quarrels about opinions.
 2 One believes in eating all [things], but he who is weak eats vegetables.
 3 Let him who eats not disdain him who does not eat, and let him who does not eat not judge him who eats, for God received him.
 4 Who are you who judge a slave² belonging to another? To his own master he stands or falls; and he will stand, for God is able to make him stand.
 5 One esteems [one] day more than [another] day, and another esteems every day; let each [man] be fully convinced in his own mind.
 6 He who regards the day regards [it] to [the] Lord, and he who does not regard the day does not regard [it] to [the] Lord; he who eats eats to [the] Lord, for he gives thanks to God, and he who does not eat does not eat to [the] Lord and gives thanks to God.
 7 For none of us lives for himself and no one dies for himself;
 8 for if we live, we live for the Lord, and if we die, we die for the Lord. Therefore if we live or if we die, we belong to the Lord.
 9 For Christ both died and rose up and was alive again for this [purpose], namely³, that he should be Lord both of [the] dead and of [the] living.
 10 But you, why do you judge your brother? Or you also, why do you disdain your brother? For we all will appear before the judgment seat of Christ,
 11 for it is written, "[As] I live, says [the] Lord, every knee will bow to me, and every tongue³ will acknowledge⁴ God."
 12 As a result, then, each [one] of us will give an account of himself to God.
 13 Therefore let us no longer judge one another, but rather decide this, namely, not to provide a stumbling block or an enticement to a brother.
 14 I know and am convinced in [the] Lord Jesus that nothing [is] common in itself; but to him who thinks that any[thing] is common, to that [man it is] common.

CHAPTER 14

1) or, "in"
 2) or, "house slave"
 3) or, "language"
 4) or, "praise"

CHAPTER 14

1 Him that is weak in the faith receive ye, [but] not to doubtful disputations.
 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
 5 One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully persuaded in his own mind.
 6 He that regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
 7 For none of us liveth to himself, and no man dieth to himself.
 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
 11 For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
 12 So then every one of us shall give account of himself to God.
 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way.
 14 I know, and am persuaded by the Lord Jesus, that [there is] nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him [it is] unclean.

ROMANS 14, 15

SPV

KJV

15 But if your brother is distressed because of food, you do not walk according to love; do not destroy by your food that [man] on behalf of whom Christ died.
 16 Therefore let your good [thing] not be slandered.
 17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in [the] Holy Spirit,
 18 for he who serves Christ in these [things is] pleasing to God and [is] approved by men.
 19 As a result, then, let us pursue the [things] of peace and the [things] of upbuilding which [is] for one another.
 20 Do not destroy the work of God for the sake of food. All [things are] clean, but [it is] wrong [to eat] with respect to the man who eats with offense⁵.
 21 [It is] good not to eat flesh or to drink wine or [to do anything] by which your brother stumbles or is offended or is weakened.
 22 Do you have faith? Have [it] by yourself in the sight of God. Blessed [is] he who does not judge himself in [the thing] which he approves;
 23 but he who doubts is condemned if he eats, because [he does] not [eat] from faith, and every[thing] which [is] not from faith is sin.

CHAPTER 14

15 But if thy brother be grieved with [thy] meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
 16 Let not then your good be evil spoken of:
 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
 18 For he that in these things serveth Christ [is] acceptable to God, and approved of men.
 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
 20 For meat destroy not the work of God. All things indeed [are] pure; but [it is] evil for that man who eateth with offence.
 21 [It is] good neither to eat flesh, nor to drink wine, nor [any thing] whereby thy brother stumbleth, or is offended, or is made weak.
 22 Hast thou faith? have [it] to thyself before God. Happy [is] he that condemneth not himself in that thing which he alloweth.
 23 And he that doubteth is damned if he eat, because [he eateth] not of faith: for whatsoever [is] not of faith is sin.

5) or, "stumbling"

CHAPTER 15

CHAPTER 15

CHAPTER 15

1 Now we who [are]¹ strong ought to bear the weaknesses of the weak and not to please ourselves.
 2 By all means let each [one] of us please [his] neighbor with respect to that which is good, for upbuilding,
 3 for even Christ did not please himself, but just as it is written, "The reproaches of those who reproach you fell upon me."
 4 For as many [things] as were written in earlier times were written in earlier times for our instruction, in order that through perseverance and the comfort of the scriptures we might have hope.
 5 Now may the God of perseverance and of comfort grant you to think the same [thing] among one another according to Christ Jesus,
 6 in order that with one mind you may with one mouth glorify the God and Father of our Lord Jesus Christ.
 7 Therefore receive one another, just as Christ also received us, for [the] glory of God.
 8 Now I say that Jesus Christ has become [the] minister of [the] circumcision for the sake of [the] truthfulness of God, in order to confirm the promises [made] to the fathers
 9 and in order that the gentiles may glorify God because of mercy, just as it is written, "Because of this I will acknowledge² you among [the] gentiles, and I will sing praise to your name."
 10 And again it says, "Be glad, [O] gentiles, with his people."
 11 And again, "Praise the Lord, all [you] gentiles; and praise him, all [you] peoples."
 12 And again Isaiah says, "The offshoot³ of Jesse and he who rises up to rule over [the] gentiles will come; in him [the] gentiles will put their confidence."
 13 Now may the God of hope fill you with all joy and peace while [you] believe, in order that you may abound in hope by [the] power of [the] Holy Spirit.
 14 And I am convinced, my brothers, I myself also, concerning you, that you yourselves also are full of goodness, filled with every kind of knowledge, able also to admonish one another.
 15 But I have written very⁴ boldly to you on some points, brothers, as one who reminds you, because of the grace which was given to me by God,
 16 in order that I might be [the] minister of Jesus Christ for the gentiles by performing holy service with respect to⁵ the gospel of God, in order that the offering of the gentiles might be acceptable, sanctified by [the] Holy Spirit.
 17 Therefore I have boasting in Christ Jesus with respect to the [things] pertaining to God,
 18 for I will not dare to say any [of the things] which Christ did not accomplish through me for [the] obedience of [the] gentiles, by word and deed,
 19 by [the] power of miracles and wonders, by [the] power of [the] Spirit of God, with the result that from Jerusalem and around as far as Illyricum I have completed the gospel of Christ,

1) or, "the"

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
 2 Let every one of us please [his] neighbour for [his] good to edification.
 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
 6 That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.
 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises [made] unto the fathers:
 9 And that the Gentiles might glorify God for [his] mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
 10 And again he saith, Rejoice, ye Gentiles, with his people.
 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

2) or, "praise"

3) or, "root"

4) or, "more"

5) or, "serving as a priest"

20 and in this manner aspiring to proclaim the gospel not where Christ was named, in order that I may not build upon a foundation belonging to another,
21 but just as it is written, "[Those] to whom it was not proclaimed concerning him will see; and [those] who have not heard will understand."
22 Therefore I was also being hindered for these many [times] from coming to you;
23 but now, because [I] no longer have an opportunity in these regions and because [I] have had a longing to come to you for many years,
24 as soon as I go to Spain I will come to you, for I hope to see you while [I] am passing through and to be sent on my way there by you, if first I should enjoy⁶ your [company]⁷ for a while.
25 But now I am going⁸ to Jerusalem for the purpose of ministering to the saints.
26 For Macedonia and Achaia were well pleased to make some contribution for the poor of the saints who [are] in Jerusalem.
27 By all means they were well pleased, and they are their debtors, for if the gentiles participated in their spiritual [things], they ought also to serve them in material [things].
28 Therefore after [I] finish this and seal this fruit to them, I will go through you to Spain;
29 and I know that when [I] come to you, I will come with [the] fullness of [the] blessing of the gospel of Christ.
30 Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to strive together with me in prayers⁹ to God on my behalf,
31 in order that I may be delivered from those who are disobedient in Judea and in order that my service which [is] for Jerusalem may be acceptable to the saints,
32 in order that I may come to you with joy through [the] will of God and rest with you.
33 Now the God of peace [be] with you all. Amen.

CHAPTER 15

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
22 For which cause also I have been much hindered from coming to you.
23 But now having no more place in these parts, and having a great desire these many years to come unto you;
24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your [company].
25 But now I go unto Jerusalem to minister unto the saints.
26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in [your] prayers to God for me;
31 That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints;
32 That I may come unto you with joy by the will of God, and may with you be refreshed.
33 Now the God of peace [be] with you all. Amen.

6) lit, "be filled with"
 7) lit, "you"
 8) or, "about to go"

9) or, "[your] prayers"

CHAPTER 16

1 Now I commend to you Phoebe our sister, who is a servant of the church which [is] in Cenchrea,
2 in order that you may welcome her in [the] Lord worthily of the saints and may stand by her in [the] matter in which¹ she needs you, for this [woman] also was [the] patroness of many and of myself as well².
3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,
4 who risked³ their necks for my life, to whom not only I give thanks, but also all the churches of the gentiles;
5 and the church in their house. Greet Epænetus my beloved, who is [the] firstfruits of Achaia to Christ.
6 Greet Mary, who labored hard for us.
7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who have also been in Christ before me.
8 Greet Amplias, my beloved in [the] Lord.
9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.
10 Greet Apelles, the approved [one] in Christ. Greet those [who are] from the [household] of Aristobulus.
11 Greet Herodion my kinsman. Greet those [who are] from the [household] of Narcissus, who are in [the] Lord.
12 Greet Tryphena and Tryphosa, the laborers⁴ in [the] Lord. Greet Persis the beloved [one], who labored hard in [the] Lord.
13 Greet Rufus, the chosen in [the] Lord, and his mother and mine.
14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
16 Greet one another with a holy kiss. The churches of Christ greet you.
17 Now I exhort you, brothers, to look out for those who cause dissensions and stumbling blocks contrary to the teaching which you learned, and turn away from them,
18 for such [men] do not serve our Lord Jesus Christ, but their own stomach, and through the smooth speech and flattery they deceive the hearts of the guileless.

CHAPTER 16

CHAPTER 16
1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
3 Greet Priscilla and Aquila my helpers in Christ Jesus:
4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
5 Likewise [greet] the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.
6 Greet Mary, who bestowed much labour on us.
7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
8 Greet Amplias my beloved in the Lord.
9 Salute Urbane, our helper in Christ, and Stachys my beloved.
10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' [household].
11 Salute Herodion my kinsman. Greet them that be of the [household] of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
16 Salute one another with an holy kiss. The churches of Christ salute you.
17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

1) lit, "whatever"
 2) lit, "me myself"
 3) lit, "lay down"

4) or, "who labored"

ROMANS 16

SPV

KJV

19 For your obedience reached all [men]. Therefore I rejoice as far as it⁵ concerns you, but I want you to be wise with respect to that which is good and innocent with respect to that which is evil.

20 And the God of peace will soon⁶ crush Satan under your feet. The grace of our Lord Jesus Christ [be] with you. Amen.

21 Timothy my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, greet you.

22 I, Tertius, who wrote this letter, greet you in [the] Lord.

23 Gaius, the host to me and to the whole church, greets you. Erastus, the treasurer of the city, and Quartus the brother, greet you.

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

25 Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to [the] revelation of [the] mystery which had been kept secret for eternal times,

26 but has now been revealed and through [the] prophetic scriptures has been made known to all the gentiles, according to [the] commandment of the eternal God, for [the] obedience of faith⁷,

27 to [the] only wise God [be] glory to the ages through Jesus Christ. Amen.

CHAPTER 16

5) lit, "with respect to that [which]"

6) lit, "in a short time"

7) or, "[the] faith"

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

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

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

22 I Tertius, who wrote [this] epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, [be] glory through Jesus Christ for ever. Amen. <<[Written to the Romans from Corinthus, [and sent] by Phebe servant of the church at Cencrea.]>>