

# Romans

Epistle of Paul to the Church at Rome

## Chapter 1 ([top](#))

Paul declares the gospel to the Romans--The power of God unto salvation

Rom 1:1 Paul, an apostle, a servant of God, called of Jesus Christ, and separated to preach the gospel,

Rom 1:2 Which he had promised before by his prophets in the holy scriptures,

Rom 1:3 Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh,

Rom 1:4 And declared the Son of God with power by the Spirit, according to the truth, through the resurrection from the dead;

Rom 1:5 By whom we have received grace and apostleship, through obedience and faith in his name, to preach the gospel among all nations,

Rom 1:6 Among whom ye also are called of Jesus Christ.

Rom 1:7 Wherefore, I write to all who are in Rome, beloved of God, called saints: Grace to you and peace from God, our Father, and the Lord Jesus Christ.

Rom 1:8 First, I thank my God through Jesus Christ, that you all are steadfast and your faith is spoken of throughout the whole world.

Rom 1:9 For God is my witness, whom I serve, that without ceasing I make mention of you always in my prayers, that you may be kept through the Spirit in the gospel of his Son,

Rom 1:10 Making request of you to remember me in your prayers, I now write unto you, that you will ask him in faith, that if by any means, at length, I may serve you with my labors and may have a prosperous journey by the will of God to come unto you.

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, that it may be established in you to the end,

Rom 1:12 That I may be comforted together with you by the mutual faith, both of you and me.

Rom 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was hindered hitherto) that I might have some fruit among you also, even as among other Gentiles.

Rom 1:14 I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

Rom 1:15 And, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Rom 1:16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth--to the Jew first and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed through faith on his name; as it is written, The just shall live by faith.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who love not the truth but remain in unrighteousness,

Rom 1:19 After that which may be known of God is manifest to them.

Rom 1:20 For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen: things which are not seen being understood by the things that are made through his eternal power and Godhead, so that they are without excuse,

Rom 1:21 Because that, when they knew God, they glorified him not as God; neither were they thankful, but became vain in their imaginations; and their foolish hearts were darkened.

Rom 1:22 Professing themselves to be wise, they became fools,

Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Rom 1:24 Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves,

Rom 1:25 Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.

Rom 1:26 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;

Rom 1:27 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 recompense of their error which was meet.

Rom 1:28 And even as they did not like to retain God, according to some knowledge, God gave them over to a reprobate mind, to do those things which are not convenient,

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Rom 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful;

Rom 1:32 And some, knowing the judgment of God, that they which commit such things are worthy of death, are inexcusable, not only do the same, but have pleasure in them that do them.

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Chapter 2 ([top](#))

### They that sin cannot escape the judgment of God

Rom 2:1 Therefore, thou art inexcusable, O man, whosoever thou art that thus judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

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

Rom 2:3 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?

Rom 2:4 Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance?

Rom 2:5 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,

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life;

Rom 2:8 But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath,

Rom 2:9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Rom 2:10 But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

Rom 2:11 For there is no respect of persons with God.

Rom 2:12 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;

Rom 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

Rom 2:14 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,

Rom 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another,

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to the gospel.

Rom 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

Rom 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law,

Rom 2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

Rom 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Rom 2:21 Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?

Rom 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?

Rom 2:23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

Rom 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Rom 2:25 For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Rom 2:26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Rom 2:27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?

Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh;

Rom 2:29 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.

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Chapter 3 ([top](#))

### The Jews' advantage--No flesh is justified by the law

Rom 3:1 What advantage then hath the Jew over the Gentile? Or what profit of circumcision, who is not a Jew from the heart?

Rom 3:2 But he who is a Jew from the heart, I say, hath much every way, chiefly because that unto them were committed the oracles of God.

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

Rom 3:4 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.

Rom 3:5 But if we remain in our unrighteousness and commend the righteousness of God, how dare we say God is unrighteous who taketh vengeance? (I speak as a man who fears God.)

Rom 3:6 God forbid. For then how shall God judge the world?

Rom 3:7 For if the truth of God hath more abounded through my lie (as it is called of the Jews) unto his glory; why yet am I also judged as a sinner and not received? Because we are slanderously reported;

Rom 3:8 And some affirm that we say (whose damnation is just), Let us do evil that good may come. But this is false.

Rom 3:9 If not so, what then? Are we better than they? No, in no wise; for we have proved before that Jews and Gentiles are all under sin.

Rom 3:10 As it is written, There is none righteous, no, not one.

Rom 3:11 There is none that understandeth; there is none that seeketh after God.

Rom 3:12 They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips,

Rom 3:14 Whose mouth is full of cursing and bitterness.

Rom 3:15 Their feet are swift to shed blood;

Rom 3:16 Destruction and misery are in their ways;

Rom 3:17 And the way of peace have they not known;

Rom 3:18 There is no fear of God before their eyes.

Rom 3:19 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.

Rom 3:20 For by the law is the knowledge of sin; therefore, by the deeds of the law shall no flesh be justified in his sight.

Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets,

Rom 3:22 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;

Rom 3:23 For all have sinned and come short of the glory of God.

Rom 3:24 Therefore, being justified only by his grace through the redemption that is in Christ Jesus,

Rom 3:25 Whom God has 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,

Rom 3:26 To declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus.

Rom 3:27 Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

Rom 3:28 Therefore, we conclude that a man is justified by faith alone without the deeds of the law.

Rom 3:29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also,

Rom 3:30 Seeing that God will justify the circumcision by faith and uncircumcision through faith.

Rom 3:31 Do we then make void the law through faith? God forbid. Yea, we establish the law.

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Chapter 4 ([top](#))

**Abraham's faith--Abraham is the father of all that believe--The righteousness of faith**

Rom 4:1 What shall we say then that Abraham, our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by the law of works, he hath to glory in himself, but not of God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him who is justified by the law of works is the reward reckoned, not of grace, but of debt.

Rom 4:5 But to him that seeketh not to be justified by the law of works, but believeth on him who justifieth not the ungodly, his faith is counted for righteousness,

Rom 4:6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without the law of works,

Rom 4:7 Saying, Blessed are they, through faith, whose iniquities are forgiven and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

Rom 4:10 How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

Rom 4:11 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,

Rom 4:12 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.

Rom 4:13 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.

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect,

Rom 4:15 Because the law worketh wrath; for where no law is, there is no transgression.

Rom 4:16 Therefore, ye are justified of faith and works, through grace, to the end the promise might be sure to all the seed--not to them only who are of the law, but to them also who are of the faith of Abraham; who is the father of us all,

Rom 4:17 (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,

Rom 4:18 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.

Rom 4:19 And being not weak in faith, he considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb.

Rom 4:20 He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God,

Rom 4:21 And being fully persuaded that what he had promised he was able also to perform.

Rom 4:22 And, therefore, it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him,

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

Rom 4:25 Who was delivered for our offenses and was raised again for our justification.

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Chapter 5 ([top](#))

Christ died to reconcile man to God--As sin and death came by Adam, so righteousness and life came by Jesus Christ

Rom 5:1 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ,

Rom 5:2 By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

Rom 5:3 And not only this, but we glory in tribulations also, knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope;

Rom 5:5 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.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 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.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Rom 5:12 Wherefore, as by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned.

Rom 5:13 For, before the law, sin was in the world; yet sin is not imputed to those who have no law.

Rom 5:14 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. For I say that through the offense, death reigned over all.

Rom 5:15 But the offense is not as the free gift, for the gift aboundeth. For, if through the offense of one, many be dead, much more the grace of God and the gift by grace hath abounded by one man, Jesus Christ, unto many.

Rom 5:16 And not as by one that sinned is the gift; for the judgment is by one to condemnation; but the free gift is of many offenses unto justification.

Rom 5:17 For if by one man's offense 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.

Rom 5:18 Therefore, as by the offense 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.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 5:20 Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound,

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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Chapter 6 ([top](#))

**Dead unto sin--Baptism--Yielding unto God--The wages of sin is death**

Rom 6:1 What shall we say then? Shall we continue in sin that grace may abound?

Rom 6:2 God forbid. How shall we that are dead to sin live any longer therein?

Rom 6:3 Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 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.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,

Rom 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.

Rom 6:7 For he that is dead to sin is freed from sin.

Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him,

Rom 6:9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

Rom 6:10 For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 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.

Rom 6:14 For in so doing, sin shall not have dominion over you; for ye are not under the law, but under grace.

Rom 6:15 What then? Shall we sin because we are not under the law, but under grace? God forbid.

Rom 6:16 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?

Rom 6:17 But God be thanked that ye are not the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh; for as ye have in times past yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

Rom 6:22 But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end, everlasting life.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

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## Chapter 7 ([top](#))

### The object and operation of the law

Rom 7:1 Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man only as long as he liveth?

Rom 7:2 For the woman which hath a husband is bound by the law to her husband only as long as he liveth; for if the husband be dead, she is loosed from the law of her husband.

Rom 7:3 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.

Rom 7:4 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.

Rom 7:5 For when we were in the flesh, the motions of sin, which were not according to the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law wherein we were held, being dead to the law, that we should serve in newness of spirit and not in the oldness of the letter.

Rom 7:7 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.

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.

Rom 7:9 For once I was alive without transgression of the law; but when the commandment of Christ came, sin revived, and I died.

Rom 7:10 And when I believed not the commandment of Christ which came, which was ordained to life, I found it condemned me unto death.

Rom 7:11 For sin, taking occasion, denied the commandment and deceived me; and by it I was slain.

Rom 7:12 Nevertheless, I found the law to be holy and the commandment to be holy, and just, and good.

Rom 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin by that which is good working death in me, that sin, by the commandment, might become exceeding sinful.

Rom 7:14 For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin.

Rom 7:15 But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not.

Rom 7:16 For what I know is not right, I would not do; for that which is sin, I hate.

Rom 7:17 If then I do not that which I would not allow, I consent unto the law that it is good; and I am not condemned.

Rom 7:18 Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me.

Rom 7:19 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ.

Rom 7:20 For the good that I would have done when under the law, I find not to be good; therefore, I do it not.

Rom 7:21 But the evil which I would not do under the law, I find to be good; that, I do.

Rom 7:22 Now if I do that, through the assistance of Christ, I would not do under the law, I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me.

Rom 7:23 I find then that under the law, that when I would do good, evil was present with me; for I delight in the law of God after the inward man.

Rom 7:24 And now I see another law, even the commandment of Christ, and it is imprinted in my mind.

Rom 7:25 But my members are warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.

Rom 7:26 And if I subdue not the sin which is in me, but with the flesh serve the law of sin, O wretched man that I am! Who shall deliver me from the body of this death?

Rom 7:27 I thank God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God.

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## Chapter 8 ([top](#))

### Spirit of life in Christ Jesus--Becoming sons of God--All things work together for good

Rom 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.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom 8:3 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,

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom 8:5 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.

Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace,

Rom 8:7 Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Rom 8:8 So then they that are after the flesh cannot please God.

Rom 8:9 But ye are not after the flesh, but after 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.

Rom 8:10 And if Christ be in you, though the body shall die because of sin, yet the Spirit is life because of righteousness.

Rom 8:11 And 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.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Rom 8:13 For if ye live after the flesh, unto sin, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live unto Christ.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:15 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.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God,

Rom 8:17 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.

Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be named with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to tribulation not willingly, but by reason of him who hath subjected it in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 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.

Rom 8:24 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?

Rom 8:25 But if we hope for that we see not, then with patience we do wait for it.

Rom 8:26 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.

Rom 8:27 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.

Rom 8:28 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.

Rom 8:29 For him whom he did foreknow, he also did predestinate to be conformed to his own image, that he might be the firstborn among many brethren.

Rom 8:30 Moreover, him whom he did predestinate, him he also called; and him whom he called, him he also sanctified; and him whom he sanctified, him he also glorified.

Rom 8:31 What shall we then say to these things? If God be for us, who can prevail against us?

Rom 8:32 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?

Rom 8:33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

Rom 8:34 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.

Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 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.

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Chapter 9 ([top](#))

**Paul's sorrow for the Jews--The calling of the Gentiles--Rejection of Jews foretold**

Rom 9:1 I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom 9:2 That I have great heaviness and continual sorrow in my heart,

Rom 9:3 (For once I could have wished that myself were accursed from Christ) for my brethren, my kinsmen according to the flesh,

Rom 9:4 Who are Israelites; of whom are the adoption, and the glory, and the covenants, and the giving of the law, and the service of God,

Rom 9:5 And the promises which are made unto the fathers, and of whom, as concerning the flesh, Christ was, who is God over all, blessed forever. Amen.

Rom 9:6 Not as though the word of God hath taken none effect--for they are not all Israel, which are of Israel.

Rom 9:7 Neither, because they are all children of Abraham, are they the seed; but, In Isaac shall thy seed be called.

Rom 9:8 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.

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

Rom 9:10 And not only Sarah; but when Rebecca also had conceived by one, our father Isaac,

Rom 9:11 (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),

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

Rom 9:15 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.

Rom 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee and that my name might be declared throughout all the earth.

Rom 9:18 Therefore, hath he mercy on whom he will have mercy; and whom he will, he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 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?

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?

Rom 9:22 What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction,

Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 9:25 As he saith also in Hosea, I will call them my people, which were not my people, and her beloved, which was not beloved.

Rom 9:26 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.

Rom 9:27 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;

Rom 9:28 For he will finish the work and cut it short in righteousness because a short work will the Lord make upon the earth.

Rom 9:29 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 Gomorrah.

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore, they stumbled at that stumbling stone, not by faith, but as it were by the works of the law,

Rom 9:33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offense; and whosoever believeth on him shall not be ashamed.

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## Chapter 10 ([top](#))

### Righteousness of the law--Salvation through faith

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 10:3 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.

Rom 10:4 For Christ is the end of the law for righteousness to everyone that believeth.

Rom 10:5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

Rom 10:6 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.)

Rom 10:7 Or, Who shall descend into the deep? (That is, to bring up Christ again from the dead.)

Rom 10:8 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,

Rom 10:9 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.

Rom 10:10 For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 10:12 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.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Rom 10:14 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?

Rom 10:15 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!

Rom 10:16 So then, faith cometh by hearing, and hearing by the word of God.

Rom 10:17 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.

Rom 10:18 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Rom 10:19 But I say, Did not Israel know? Now Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Rom 10:20 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.

Rom 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

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Chapter 11 ([top](#))

**God has not cast off all Israel--He reserves a remnant--Grafting of the olive tree**

Rom 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.

Rom 11:2 God hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elias? how he maketh complaint to God against Israel, saying,

Rom 11:3 Lord, they have killed thy prophets and digged down thine altars; and I am left alone, and they seek my life.

Rom 11:4 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.

Rom 11:5 Even so, then, at this present time also, there is a remnant according to the election of grace.

Rom 11:6 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.

Rom 11:7 What then? Israel hath not obtained that which they seek for; but the election hath obtained it, and the rest were blinded,

Rom 11:8 (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.

Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them;

Rom 11:10 Let their eyes be darkened, that they may not see, and bow down their back always.

Rom 11:11 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.

Rom 11:12 Now if the fall of them is the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?

Rom 11:13 For I speak to you Gentiles: Inasmuch as I am the apostle of the Gentiles, I magnify mine office,

Rom 11:14 If by any means I may provoke to emulation them which are my flesh and might save some of them.

Rom 11:15 For if the casting away of them is the reconciling of the world, what shall the restoring of them be, but life from the dead?

Rom 11:16 For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.

Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wast grafted in among them, and with them partakest of the root and fatness of the olive tree,

Rom 11:18 Boast not against the branches; for thou bearest not the root, but the root thee.

Rom 11:19 For if thou boast, thou wilt say, The branches were broken off, that we might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear;

Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

Rom 11:22 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.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

Rom 11:24 For if thou wast cut out of the olive tree, which is wild by nature, and wast 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?

Rom 11:25 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 fullness of the Gentiles be come in.

Rom 11:26 And then all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob;

Rom 11:27 For this is my covenant unto them when I shall take away their sins.

Rom 11:28 As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God are without repentance.

Rom 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Rom 11:33 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!

Rom 11:34 For who hath known the mind of the Lord? Or who hath been his counselor?

Rom 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

Rom 11:36 For of him, and through him, and to him are all things, to whom be glory forever. Amen.

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## Chapter 12 ([top](#))

### A living sacrifice--Unity of the church--Christian duties enjoined

Rom 12:1 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.

Rom 12:2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect will of God is.

Rom 12:3 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.

Rom 12:4 For as we have many members in one body, and all members have not the same office,

Rom 12:5 So we, being many, are one body in Christ, and everyone members one of another,

Rom 12:6 Having then gifts differing according to the grace that is given to us--whether prophecy, let us prophesy according to the proportion of faith;

Rom 12:7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

Rom 12:8 Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Rom 12:9 Let love be without dissimulation. Abhor that which is evil, and cleave to that which is good.

Rom 12:10 Be kindly affectioned one to another with brotherly love, in honor preferring one another;

Rom 12:11 Not slothful in business; fervent in spirit; serving the Lord;

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

Rom 12:13 Distributing to the necessity of saints; given to hospitality.

Rom 12:14 Bless them which persecute you; bless, and curse not.

Rom 12:15 Rejoice with them that do rejoice, and weep with them that weep.

Rom 12:16 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.

Rom 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

Rom 12:20 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.

Rom 12:21 Be not overcome of evil, but overcome evil with good.

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Chapter 13 ([top](#))

**Subjection to rulers--Love is the fulfilling of the law--Put on Jesus Christ**

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God.

Rom 13:2 Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves punishment.

Rom 13:3 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,

Rom 13:4 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 rod in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom 13:5 Wherefore, ye must needs be subject, not only for wrath, but also for conscience' sake.

Rom 13:6 For, for this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing.

Rom 13:7 But first, render to all their dues, according to custom, tribute to whom tribute, custom to whom custom, that your consecrations may be done in fear of him to whom fear belongs, and in honor of him to whom honor belongs.

Rom 13:8 Therefore, owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

Rom 13:9 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 neighbor as thyself.

Rom 13:10 Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law.

Rom 13:11 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.

Rom 13:12 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 armor of light.

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

Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to gratify the lusts thereof.

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Chapter 14 ([top](#))

**Self-righteousness forbidden--Every knee shall bow--The kingdom of God is not meat and drink**

Rom 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Rom 14:2 For one believeth that he may eat all things; another, who is weak, eateth herbs.

Rom 14:3 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.

Rom 14:4 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.

Rom 14:5 One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

Rom 14:6 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.

Rom 14:7 For none of us liveth to himself, and no man dieth to himself.

Rom 14:8 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.

Rom 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Rom 14:10 But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ.

Rom 14:11 For I live, saith the Lord, as it is written: And every knee shall bow to me, and every tongue shall swear to God.

Rom 14:12 So then every one of us shall give account of himself to God.

Rom 14:13 Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

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

Rom 14:15 But if thy brother be grieved with thy meat, thou walkest not charitably if thou eatest. Therefore, destroy not him with thy meat, for whom Christ died.

Rom 14:16 Let not then your good be evil spoken of;

Rom 14:17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

Rom 14:18 For he that in these things serveth Christ is acceptable to God and approved of men.

Rom 14:19 Let us, therefore, follow after the things which make for peace and things wherewith one may edify another.

Rom 14:20 For meat, destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

Rom 14:21 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

Rom 14:22 Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

Rom 14:23 And he that doubteth is condemned if he eat, because it is not of faith; for whatsoever is not of faith is sin.

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## Chapter 15 ([top](#))

### The strong must bear with the weak--Christ our example

Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Rom 15:2 Let every one of us please his neighbor for his good to edification.

Rom 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Rom 15:5 Now the God of patience and consolation grant you to be like-minded one toward another according as was Christ Jesus,

Rom 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Rom 15:7 Wherefore, receive ye one another, as Christ also received us, to the glory of God.

Rom 15:8 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,

Rom 15:9 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.

Rom 15:10 And again he saith, Rejoice, ye Gentiles, with his people.

Rom 15:11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

Rom 15:12 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.

Rom 15:13 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.

Rom 15:14 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.

Rom 15:15 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,

Rom 15:16 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.

Rom 15:17 I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God.

Rom 15:18 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,

Rom 15:19 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.

Rom 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,

Rom 15:21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand,

Rom 15:22 For which cause also I have been much hindered from coming to you,

Rom 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you,

Rom 15:24 When 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 through your prayers.

Rom 15:25 But now I go unto Jerusalem to minister unto the saints.

Rom 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Rom 15:27 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.

Rom 15:28 When, therefore, I have performed this and have sealed to them this fruit, I will come by you into Spain.

Rom 15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

Rom 15:30 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,

Rom 15:31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints,

Rom 15:32 That I may come unto you with joy by the will of God and may with you be refreshed.

Rom 15:33 Now the God of peace be with you all. Amen.

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Chapter 16 ([top](#))

**Avoid those who cause dissension--Glorify God through Jesus Christ**

Rom 16:1 I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea,

Rom 16:2 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 succorer of many and of myself also.

Rom 16:3 Greet Priscilla and Aquila, my helpers in Christ Jesus,

Rom 16:4 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.

Rom 16:5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ.

Rom 16:6 Greet Mary, who bestowed much labor on us.

Rom 16:7 Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

Rom 16:8 Greet Amplias, my beloved in the Lord.

Rom 16:9 Salute Urbane, our helper in Christ, and Stachys, my beloved.

Rom 16:10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus' church.

Rom 16:11 Salute Herodion, my kinsman. Greet them that be of the church of Narcissus, which are in the Lord.

Rom 16:12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.

Rom 16:13 Salute Rufus, chosen in the Lord, and his mother and mine.

Rom 16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

Rom 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

Rom 16:16 Salute one another with a holy salutation. The churches of Christ salute you.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them.

Rom 16:18 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.

Rom 16:19 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.

Rom 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Rom 16:21 Timotheus, my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Rom 16:22 I, Tertius, who wrote this epistle, salute you in the Lord.

Rom 16:23 Gaius, mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus, a brother.

Rom 16:24 The grace of our Lord Jesus Christ be with you all. Amen.

Rom 16:25 Now to him that is of power to stablish you according to the gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Rom 16:26 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,

Rom 16:27 To God, only wise, be glory through Jesus Christ forever. Amen.

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