

## Romans Translation

- **Author [1:1]**  
Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,
- **The Gospel Concerning the Son [1:2-6]**  
which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who became a descendant of David according to the flesh, who was powerfully declared the Son of God as a result of the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the people for His name's sake, among whom you also are the called of Jesus Christ;
- **Audience [1:7]**  
to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
- **In Thanksgiving [1:8]**  
To begin with, I give thanks to my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.
- **In Prayer [1:9-10]**  
For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you, always in my prayers pleading with God, if perhaps now, by the will of God, I will finally succeed in coming to you.
- **Longing for Encouragement [1:11-12]**  
For I yearn to visit you so that I may share a certain spiritual gift with you, to the end that you may be established; that is, that I may be encouraged together with you *while* among you, through each other's faith, both yours and mine.

- **Obstacles and Obligations [1:13-14]**

I do not want you to be unaware, brethren, that often I have intended to come to you, (but have been hindered until now) so that I may obtain some fruit among you also, even as among the rest of the people. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

- **Eager to Preach the Gospel [1:15]**

So, as far as it depends on me, I am eager to preach the gospel to you also who are in Rome.

- **The Power of God for Salvation [1:16]**

For I am not ashamed of the gospel, for it is the power of God to bring about salvation for everyone who believes, to the Jew first and also to the Gentile.

- **Faith and the Righteousness of God [1:17]**

For in the gospel the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”

- **Immoral Depravity [1:18-32]**

1:18-20

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth by means of their unrighteousness, because what can be known about God is evident among them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

1:21-23

For even though they knew God, they did not honor Him as God or give thanks to Him, but they were given over to futility in their thinking, and their foolish hearts were darkened. Arrogantly claiming to be wise, they were made to be fools, and exchanged the glory of the incorruptible God for an image in the likeness of corruptible man and of birds and four-footed animals and crawling creatures.

### 1:24-25

Therefore God gave them over in the lusts of their hearts to *sexual* impurity, so that their bodies would be degraded among them. For they exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is praised throughout the ages. Amen.

### 1:26-27

For this reason God gave them over to degrading sinful passions; for their women exchanged the natural sexual function for that which is opposed to nature, and in the same way also the men gave up on the natural sexual function of the woman and were intensely aroused in their lust toward one another, men with men committing disgraceful acts and receiving within themselves the recompense due because of their perversion.

### 1:28-32

And just as they did not think it worthwhile to acknowledge God any longer, God gave them over to a degenerate mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, decadence; full of envy, murder, strife, deceit, malice; *they are* incessant gossips, slanderers, haters of God, violent aggressors, arrogant, boastful, inventors of evil, disobedient to parents, foolishly ignorant, untrustworthy, hardhearted, unmerciful; and having known full well the requirement of God, that those who take part in such things are deserving of *eternal* death, they not only do the same, but also join in approval with those who take part in them.

- **Moral Depravity [2:1-16]**

### 2:1-3

Therefore you are without excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge take part in the *exact* same things. And we know that the judgment of God against those who take part in such things is based upon *absolute* truth. But are you of the opinion, O man, when you pass judgment on those who take part in such things and do the *exact* same things yourself, that you will escape the judgment of God?

2:4-8

Or do you consider the riches of His kindness and tolerance and patience to be worthless, unaware that the kindness of God leads you to repentance? But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the Day of Wrath when the righteous judgment of God is revealed, who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: eternal life to those who in the continuance of a good work are looking for glory and honor and immortality; but wrath and indignation to those who are consumed by selfish interests and disobey the truth, but follow after unrighteousness.

2:9-11

*There will be* affliction and distress for the soul of every man who does evil, of the Jew first and also of the Gentile, but glory and honor and peace to everyone who does good, to the Jew first and also to the Gentile. For there is no partiality with God.

2:12-16

For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; for *it is* not the hearers of the Law *who* are righteous in the sight of God, but instead the doers of the Law will be justified. For when Gentiles who do not have the Law do intuitively the things required by the Law, these people, not having the Law, are a law to themselves, in that they demonstrate the work required by the Law written within their hearts, their conscience testifying together with their thoughts one or the other accusing or else defending them, on the day when, according to my gospel, God will judge the hidden things of men through Christ Jesus.

- **Religious Depravity [2:17-3:20]**

2:17-24

But if you bear the name “Jew” and find security in the Law and boast in God, and know *His* will and approve the things that are of value, being instructed out of the Law, and are certain that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of the immature having in the Law the full articulation of knowledge and of the truth, you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the Law, you dishonor God through your transgressing of the Law. For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written.

2:25-29

For indeed circumcision has a benefit if you do the things required by the Law; but if you are a transgressor of the Law, your circumcision has effectively become uncircumcision. So if the uncircumcised man obeys the righteous requirements of the Law, will not his uncircumcision be thought of as circumcision? And he who is physically uncircumcised and fulfills the requirements of the Law, will he not judge you who, despite having the written code of the Law and circumcision, are a transgressor of the Law? For he is not a genuine Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But instead he is a genuine Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the written code; and his approval does not come from men, but rather from God.

3:1-4

Then what is the superiority of the Jew? Or what is the benefit of physical circumcision? Significant in every respect. First of all, that they were entrusted with the oracles of God. What then? Although some did not believe, their unbelief will not nullify the faithfulness of God, will it? Absolutely not! Rather, let God be shown to be true and every man be shown to be a liar, as it is written, “THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.”

### 3:5-8

But since our unrighteousness demonstrates the righteousness of God, what shall we say? God who imposes wrath is not unrighteous, is He? (I say this according to human viewpoint.) Absolutely not! For otherwise, how will God judge the world with fairness? But since through my lie the truth of God is shown to abound to His glory, why am I also still being judged as a sinner? And why not say (as we are maligned and as some falsely assert that we say), “Let us do evil in order that good may result”? Their condemnation is deserved.

### 3:9-18

What then? Are we better than they? By no means; for we have already charged that both Jews and Gentiles are all under sin; as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME WORTHLESS; THERE IS NONE WHO DOES GOOD TO OTHERS, THERE IS NOT EVEN ONE.” “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY DEAL TREACHEROUSLY,” “THE POISON OF ASPS IS UNDER THEIR LIPS”; “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS”; “THEIR FEET ARE SWIFT TO SHED BLOOD, DESTRUCTION AND MISERY ARE IN THEIR PATHS, AND THE PATH OF PEACE THEY HAVE NOT KNOWN.” “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”

### 3:19-20

Now we know that everything the Law says, it speaks to those who are subject to the Law, so that every mouth may be silenced and all the world may become accountable to God; because no flesh will be justified in His sight as a result of the works of the Law; for through the Law comes the full knowledge of sin.

- **The Righteousness of God Through Faith [3:21-26]**

3:21-24

But now independent of the Law *the* righteousness of God has been manifested, *this* being attested to by the Law and the Prophets, even *the* righteousness of God through faith in Jesus Christ to all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by means of His grace through the redemption which is in Christ Jesus;

3:25-26

whom God made available to everyone as a propitiation by His death through *His* faith. *This was* to result in the demonstration of His righteousness, because in the forbearance of God He passed over the sins previously committed; looking toward the demonstration of His righteousness in the present age, to the end that He would be just and the justifier of the one who has faith in Jesus.

- **Faith Apart from Works [3:27-31]**

Where then is bragging? There is no place for that. Through what kind of law? Of works? No, but through a law of faith. For we maintain that a man is justified by means of faith independent of *the* works of the Law. Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the Jews as a result of faith and the Gentiles through faith is one. Do we then nullify the Law through faith? Absolutely not! On the contrary, we reinforce the validity of the Law.

- **Faith Credited as Righteousness [4:1-5]**

What then shall we say that Abraham, our physical ancestor, has discovered? For if we assume that Abraham was justified as a result of works, he has a reason for bragging, but he cannot brag to God. For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” Now to the one who works, his compensation is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

- **David's Assertion [4:6-8]**

just as David also speaks of the proclamation of blessing on the man to whom God credits righteousness independent of works: “BLESSED ARE THOSE WHOSE TRANGRESSIONS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.” “BLESSED IS THE MAN WHOSE SIN THE LORD WILL ABSOLUTELY NOT TAKE INTO ACCOUNT.”

- **Faith, not Circumcision [4:9-12]**

Is this proclamation of blessing then on the circumcised, or on the uncircumcised also? For we say: Faith was credited to Abraham as righteousness. How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; and he received the sign of circumcision, an attestation of the righteousness credited on the basis of the faith which he had while uncircumcised, to the end that he might be the father of all who believe without being circumcised, to the end that righteousness might be credited to them also, and the father of the circumcised to those who not only are of the circumcision, but who also follow in the footsteps of the faith of our father Abraham which he had while uncircumcised.

- **Faith in God's Promise [4:13-22]**

4:13-16

For the promise to Abraham or to his descendants that he would be heir of the world was not fulfilled through the Law, but, on the contrary, it is fulfilled through the righteousness credited on the basis of faith. For if we assume that those who are of the Law are heirs, faith has been made worthless and the promise has been nullified; for the Law brings about wrath, but where there is no law, there also is no violation. For this reason it is fulfilled as a result of faith, in order that it may be fulfilled in accordance with grace, to the end that the promise will be guaranteed to all the descendants, not limited to those who are of the Law, but, on the contrary, the promise is indeed guaranteed to those who have the faith of Abraham, who is the father of all of us who believe,

4:17-22

(as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”),



He is our father in the sight of Him whom he believed: God, who gives life to the dead and calls into existence things which do not exist. Against all hope, in hope he believed, to the end that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” Without lacking in faith he contemplated his own body, by this time as good as dead given that he was roughly a hundred years old, and the deadness of Sarah’s womb; yet, with respect to the promise of God, he did not doubt in unbelief but became strong in faith, giving glory to God, and being fully confident that what God had promised, He was able also to accomplish. For this reason IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.

- **Faith Credited Today [4:23-25]**

Now not for his benefit only was it written IT WAS CREDITED TO HIM, but, on the contrary, for our benefit also, to whom it will certainly be credited, as those who believe upon Him who raised Jesus our Lord from the dead, Jesus, who was delivered over because our transgressions were counted against us, and was raised because our justification had been accomplished.

- **Justification Results in Hope [5:1-5]**

Therefore, having been justified as a result of faith, we have peace with God through our Lord Jesus Christ, through whom we have also obtained access to this grace in which we stand; and we rejoice in hope of the glory of God. And not only this, but we also rejoice in our tribulations, knowing well that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because God’s love has been poured out generously within our hearts through the Holy Spirit who was given to us.

- **Christ Died for the Ungodly [5:6-8]**

For while in the position of being powerless, at the perfect time Christ died in place of the ungodly. For one will hardly ever die for a righteous man; though perhaps in place of the good man someone would dare even to die. But God demonstrates His own love toward us, in that while in the position of being sinners, Christ died in our place.

- **Justified and Reconciled [5:9-11]**

Much more then, having now been justified by means of His blood, we shall be saved from the wrath *of God* through Him. For since while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by means of His life. And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- **In Adam vs. In Christ [5:12-19]**

5:12-14

Therefore, just as through one man sin entered into the world, and death through sin, and in this manner death encompassed all of mankind, because all sinned — for before the Law came sin was in the world, but personal sin is not taken into account when there is no law. Nevertheless death reigned from the time when Adam fell until Moses delivered the Law to Israel, even over those who had not sinned in the same way Adam transgressed, who is a type of Him who was to come.

5:15-17

But the free gift is not like the transgression. For since by means of the transgression of the one man many people died, much more did the grace of God and the free gift by means of the grace of the one Man, Jesus Christ, overflow to many people. The free gift is not like what came through the one who sinned; for on the one hand judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For since by means of the transgression of the one man, death reigned through the one man, much more those who receive the abundance of grace and of the free gift of righteousness will reign in life through the One Man, Jesus Christ.

5:18-19

So then as through one transgression there resulted condemnation to all people, even so through one act of righteousness there resulted justification of life to all people. For as through the one man's disobedience many people were rendered

sinners, even so through the obedience of the One many *people* will be rendered righteous.

- **Grace Overcomes Sin [5:20-21]**

The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

- **Dead to Sin, Alive to God [6:1-11]**

6:1-4

What shall we say then? Are we to continue in sin so that grace may increase? Absolutely not! In what way should we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Accordingly, we have been buried together with Him through baptism into His death, so that, as Christ was raised from the dead through the glory of the Father, so we too would have the potential to walk in newness of life.

6:5-7

For since we have become identified with the likeness of His death, certainly we shall also be identified with the likeness of His resurrection, knowing this, that our old self was crucified together with Him, in order that our body of sin might be rendered powerless, so that we would no longer be slaves to sin; given that he who has died has been set free from sin.

6:8-11

Now since we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer has mastery over Him. For the death that He died, He died for sin once for all time; but the life that He lives, He lives for God. And, as follows, consider yourselves to be dead to sin, but alive to God in Christ Jesus.

- **Present Yourselves to God [6:12-13]**

Therefore do not let sin reign in your mortal body to the end that you obey its lusts, and do not go on presenting the members of your body to sin as weapons

of unrighteousness; but present yourselves to God as those who are alive from the dead, and the members of your body to God as weapons of righteousness.

- **Under Grace, Not Law [6:14-15]**

For sin shall not have mastery over you, for you are not under Law but under grace. What then? Should we sin because we are not under Law but under grace? Absolutely not!

- **Become Slaves of Righteousness [6:16-20]**

Do you not know that when you present yourselves to something as slaves for obedience, you are slaves of the thing which you obey, either slaves of sin resulting in death, or slaves of obedience to God resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of sound teaching to which you were entrusted, and having been set free from sin, you became enslaved to righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented the members of your body as slaves to immorality and to lawlessness, leading to more lawlessness, so now present the members of your body as slaves to righteousness, leading to sanctification. For when you were slaves of sin, you were not bound by righteousness.

- **Death Versus Eternal Life [6:21-23]**

Therefore what fruit were you then producing from the things of which you are now ashamed? For the end result of those things is death. But now having been set free from sin and enslaved to God, you produce your fruit, leading to sanctification, and the end result, eternal life. For the recompense of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

- **Not Bound to the Law [7:1-6]**

Or do you not know, brethren (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives? For the married woman is bound by Law to her husband who is living; but if her husband dies, she is released from the Law regarding the husband. As a result then, if while her husband is alive she is joined to another man, she would be identified as an adulteress; but if her husband dies, she is set free from the Law, so that she is

not an adulteress though she is joined to another man. So then, my brethren, you also were made to die to the Law through the body of Christ, to the end that you would be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were working in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were confined, so that we serve the Lord in newness of the Spirit and not in obsolescence of the letter.

- **The Law and Sin [7:7-13]**

What shall we say then? Is the Law sin? Absolutely not! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.” But sin, taking opportunity through the commandment, produced in me all sorts of coveting; for apart from the Law sin has less power. I was once living carefree apart from the Law; but after the commandment came to my attention, sin became empowered and I no longer lived carefree; and this commandment, which was given to teach about life, proved to teach about death for me; for sin, taking an opportunity through the commandment, deceived me and through it effected my death. So then, the Law is holy, and the commandment is holy and just and good. Therefore did that which is good lead to death for me? Absolutely not! On the contrary it was sin, in order that it might be revealed as sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful to me.

- **Conflict of the Two Natures [7:14-25]**

For we know that the Law is spiritual, but I myself am of flesh, sold into bondage to sin. For what I am accomplishing, I do not comprehend; for I am not practicing what I like, but I am doing what I hate. But since I do what I do not like, I agree with the Law, attesting that the Law is good. So now, I am not the one accomplishing it, but sin which dwells in me. For I know very well that something not good dwells in me, that is, in my flesh; for the desire is present in me, but the accomplishing of the good is not. For the good that I like, I do not do, but I practice the evil that I do not like. But since I myself am doing the thing I do not like, I am not the one accomplishing it, but sin which dwells in

me. I discover then the law that evil is present in me, the one who desires to do good. For I delight in the law of God in my inner self, but I observe a different law in the members of my body, waging war against the law of my mind and making me a captive within the law of sin which is in the members of my body. Wretched man that I am! Who will set me free from this body of death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other hand, my flesh is serving the law of sin.

- **The Law Fulfilled in Us [8:1-4]**

In no way, then, is there condemnation now for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law was powerless to do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk in accordance with the flesh but in accordance with the Spirit.

- **The Mind Set on the Spirit [8:5-8]**

For those who are living in accordance with the flesh are focusing on the things of the flesh, but those who are living in accordance with the Spirit, are focusing on the things of the Spirit. For the mind focusing on the flesh is death, but the mind focusing on the Spirit is life and peace, because the mind focusing on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, and those who are in the flesh cannot please God.

- **Living by the Indwelling Spirit [8:9-14]**

However, you are not in the flesh but in the Spirit, since indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. Since Christ is in you, though on the one hand the body is dead because of sin, on the other hand the spirit is alive because of righteousness. But since the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. So then, brethren, we are under obligation, not to the flesh, to live in accordance with the flesh — for if you are living in accordance with the flesh, you will subsequently die; but if by means

of the Spirit you are causing the deeds of the body to cease, you will live. For all who are being led by the Spirit of God, these are sons of God.

- **Living as Children of God [8:15-17]**

For you have not received a spirit of slavery leading to more fear, instead you have received a Spirit of adoption as sons by whom we call out, “Abba! Father!” The Spirit Himself testifies together with our spirit that we are children of God, and since we are children, we are heirs also – on the one hand heirs of God and on the other hand co-heirs with Christ, since indeed we suffer together with *Him* so that we may also be glorified together with *Him*.

- **Waiting for Glorification [8:18-25]**

For I consider that the sufferings of this present age are not worthy to be compared with the glory that is about to be revealed to us. For the creation eagerly and expectantly waits for the revealing of the sons of God. For the creation was subjected to futility – not voluntarily, but because of Him who subjected it – in expectation that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that, as one, the whole creation groans and suffers agony up until this day. And not only this, but also we ourselves, already having the first fruits of the Spirit, we also groan within ourselves, waiting eagerly for the fullness of our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for something he already sees? But since we hope for something we do not see, with steadfastness we wait eagerly for it.

- **Intercession of the Spirit [8:26-27]**

Likewise also, the Spirit works with our spiritual weakness; for, you see, we do not know how to pray properly, but, instead, the Spirit Himself intercedes on our behalf with groanings too deep for words; and He who searches the hearts knows what the Spirit is thinking, because He pleads for the saints according to the will of God the Father.

- **Certainty of Glorification [8:28-39]**

8:28-30

And we know that all things work together to produce good for those who love God, for those who are called according to *His* purpose. For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, to the end that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

8:31-34

What then shall we say to these things? Since God is for us, who can be against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also together with Him graciously give us all things? Who will make an accusation against God's chosen ones? God is the one who justifies; who is the one who will condemn? Christ Jesus; and it is He who died, yes, rather who was raised, who is also at the right hand of God, who also pleads on our behalf.

8:35-39

Who or what will separate us from the love of Christ? Will tribulation, or distress, or persecution, or hunger, or exposure, or peril, or death by sword? Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." But instead in all these things we overwhelmingly conquer through Him who loved us. For I have become convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

- **Sorrow for Israel [9:1-5]**

I am telling the truth in Christ, I am not lying, my conscience testifies together with me in the Holy Spirit, that my sorrow is great and the grief in my heart is unceasing. For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons, and the glory and the



covenants and the giving of the Law and the *temple* service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, who is God, who is blessed forever. Amen.

- **Israel: Children of the Promise [9:6-13]**

But *it is* not as though the word of God has failed. For not all who are *descended* from Israel are truly Israel; nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. For this is the word of promise: "AT THE APPROPRIATE TIME I WILL RETURN, AND SARAH SHALL HAVE A SON." And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls, it was said to her, "THE OLDER WILL SERVE THE YOUNGER." Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

- **God is Just in Choosing Israel [9:14-21]**

What shall we say then? There is no injustice with God, is there? Absolutely not! For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I HAVE MERCY," "AND I WILL HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION." So then it *does* not *depend* on human will or human effort, but on God who shows mercy. For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP," "TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH." So then He has mercy on whom He wills, and He hardens whom He wills. You will say to me then, "Why does He still find fault? For who has resisted His will?" On the contrary, who are you, O man, who talks back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have authority over the clay, to make from the same lump one vessel for honorable use and another for common use?

- **True Sons: The Remnant [9:22-29]**

What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath made ready for devastation? In order that He might also make known the abundance of His glory upon vessels of mercy, which He made ready beforehand for glory, *even* us, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’” “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.” Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY.” And just as Isaiah foretold, “UNLESS THE LORD OF SABAOTH HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.”

- **Israel Stumbled [9:30-10:4]**

What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, that is, the righteousness which is the result of faith; but Israel, pursuing a Law of righteousness, did not reach the standard of the Law. Why did they fall short? Because the outcome was not the result of faith, but they pursued it as if it were the result of works. They stumbled over the stumbling stone, just as it is written, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” Brethren, my heart’s desire and my prayer request to God for them is for *their* salvation. For I testify about them that they have a zeal for God, but not in accordance with true knowledge. For being ignorant of God’s righteousness and striving to establish their own, they did not humble themselves under subjection to the righteousness of God. For the end of the Law is Christ resulting in righteousness for everyone who believes.

- **Salvation for Israel [10:5-13]**

For Moses writes about the righteousness which is based on the Law that “THE MAN WHO PRACTICES THESE THINGS SHALL LIVE BY THEM.” But the righteousness based on faith speaks as follows: “DO NOT SAY IN YOUR HEART, ‘WHO WILL ASCEND INTO HEAVEN?’ (that is, to bring Christ down), or ‘WHO WILL DESCEND INTO THE ABYSS?’ (that is, to bring Christ up from the dead).” 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 are proclaiming). Because if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses regarding that salvation. For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abundantly providing for all who call on Him; for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

- **Israel Heard, But Did Not Believe [10:14-21]**

How then will they call on Him in whom they have not believed? How will they believe in Him about whom they have not heard? And how will they hear without someone evangelizing? How will they evangelize unless they are sent out? Just as it is written, “HOW WONDERFUL IS THE ARRIVAL OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!” However, they did not all respond to hearing the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?” So, then, faith *comes* from hearing, and hearing through the message spoken about Christ. But I say, Israel has certainly not heard *this message, right?* On the contrary, they have; “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD.” But I say, Israel certainly did not know, right? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.” And Isaiah is very bold and says, “I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.” But as for Israel Isaiah says, “ALL THE DAY LONG I HAVE

STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE.”

- **Israel Hardened, Not Rejected [11:1-10]**

I say then, God has not rejected His people, has He? Absolutely not! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about* Elijah, how he pleads with God against Israel? “Lord, **THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.**” But what is the divine response to him? “**I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.**” In the same way then, there has also come to be in the present age a remnant according to *God’s* gracious choice. But since it is by grace, it cannot be on the basis of works, otherwise grace ceases to be grace. What then? What Israel is eagerly seeking, it has not obtained, but those who believed and are among the chosen obtained it, and the others who rejected Christ were hardened; just as it is written, “**GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.**” And David says, “**LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.**” “**LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.**”

- **Gentiles Grafted In [11:11-24]**

11:11-15

I say then, they did not stumble so as to fall beyond recovery, did they? Absolutely not! On the contrary, by means of their failure to believe salvation *has come* to the Gentiles, in order to make them jealous. Now since their failure to believe is spiritual abundance for the people of the world and their loss is spiritual gain for the Gentiles, how much more spiritual abundance will there be when they are fully restored! But I am speaking to you, the Gentiles. Given that I am indeed an apostle of Gentiles, I take my ministry very seriously, hopeful that I might move my kinsmen to jealousy and save some of them. For since their being set aside leads to the reconciliation of the people of the world, what will *their* acceptance be but life from the dead?

### 11:16-24

Since the first piece *of dough* is holy, the *whole* lump *of dough* is also; and since the root is holy, the branches are too. But since some of the branches were broken off, and you, being a wild olive *branch*, were grafted in among them and became partakers together with them of the rich root of the olive tree, stop being arrogant toward the *natural* branches; and given that you are arrogant, you ought to recognize that it is not you who provides support for the root, but the root provides support for you. You will say then, “Branches were broken off so that I might be grafted in.” Rightly so, but they were broken off for their unbelief, and you have standing by means of your faith. Stop being conceited, but instead show proper respect; for since God did not spare the natural branches, He will not spare you, either. Notice then the kindness and judicial strictness of God; to those who fell, judicial strictness, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. For since you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

- **All Israel Will Be Saved [11:25-32]**

### 11:25-27

For I do not want you, brethren, to be uninformed of this mystery — so that you might not continue to be wise in your own estimation — that a partial hardening *of their hearts* has happened to Israel until the fullness of the Gentiles has come about; and, in the end, all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

11:28-32

Regarding the gospel they are subjected to hostility for your sake, but regarding God's choice they are objects of His love for the sake of the patriarchs; for the things bestowed by grace and the calling of God are irrevocable. For just as you once were disobedient to God, but in the present time have been shown mercy by means of their disobedience, so they have been disobedient in the present time as well, in order that, by means of the mercy shown to you, they might be shown mercy as well. For God has locked up all in disobedience so that He might show mercy to all.

- **Glory Be to God [11:33-36]**

Oh, the depth of the abundance both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

- **Living and Holy Sacrifices [12:1-2]**

Therefore, I strongly urge you, brethren, by the tender mercies of God, to present your bodies a living and holy sacrifice, acceptable to God *which is the logical way of serving as a function* of your spiritual worship. And stop being conformed to this age, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

- **Function of Members [12:3-8]**

For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to use sound judgment, as God has allotted to each believer a measure of faith. For just as we have many members in one body and all the members do not have the same active function, in the same way we, who are many, are one body in Christ, and individually members one of another. Since we have spiritual gifts that differ according to the grace given to us, each gifted believer should actively function

*accordingly: if one has the spiritual gift of prophecy, he should actively use that gift according to the proportion of his faith; if one has the spiritual gift of service, he should actively use that gift in serving *others*; if one is a gifted teacher, he should actively use his gift in teaching *others*; if one is a gifted exhorter, he should actively use his gift in exhorting *others*; if one is a gifted giver, he should actively use his gift in generosity toward *others*; if one is a gifted leader, he should actively use his gift with diligence; if one is a gifted shower of mercy, he should actively use his gift with a heart of gladness.*

- **Overcome Evil with Good [12:9-21]**

Love *should be* without *any* hypocrisy. Abhor what is evil; cling *closely* to what is good. *Be* devoted to one another in brotherly love; *excel* in *showing* honor to one another; not *holding back* in *your* diligence, *enthusiastic* in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, *consistent in* prayer, contributing to the needs of the saints, *pursuing* hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but *instead* associate with the lowly. *Stop being* wise in your own estimation. Never pay back evil for evil to anyone. Respect what is right in the *judgment* of all *people*. If possible, so far as it depends on you, *live in* peace with all *people*. Never take *justice into* your own *hands*, beloved, but leave room for the wrath *of God*, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord. “BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK;” “FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.” *Stop being* overcome by evil, but *instead* overcome evil with *that which is* good.

- **Respect Authority [13:1-7]**

Every person is to be in subjection to the governing authorities. For there is no authority except *that which is given by* God, and *the governing authorities* which exist *have been* established by God. *So then*, whoever *rejects such* authority has opposed the ordinance of God; and they who have opposed will receive *governmental judgment* upon themselves. For *government officials* are not a cause of *intimidation* for good behavior, but for evil. Do you *think you should* have no fear of authority? Do what is good and you will have *approval*

from the same; for it is a servant of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword without a purpose; for it is a servant of God, an agent of punishment who brings retribution to the one who carries out evil. Therefore it is necessary to be in subjection to the governing authorities, not only because of retribution, but also for conscience' sake. For because of this you also pay taxes, for governing authorities are servants of God, consistently doing this very thing. Fulfill your obligations to everyone: give tax to whom tax *is due*; give custom to whom custom *is due*; give fear to whom fear *is due*; give honor to whom honor *is due*.

- **Love Fulfills the Law [13:8-10]**

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the Law*. For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER,” “YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this phrase, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” Love does no evil to a neighbor; therefore love is the fulfillment of the Law.

- **The Day is Near [13:11-13]**

*Do* this, being aware of the present age, that it is already the time for you to awaken from spiritual slumber; for now our salvation is nearer than the moment when we first believed. The nighttime is coming to a close, and the daytime is drawing near. Therefore let us lay aside the deeds of darkness and put on the armor of light. Let us conduct ourselves properly as in the daytime, not in carousing and drunkenness, nor in sexual promiscuity and sensuality, nor in strife and jealousy.

- **Put on Christ [13:14]**

But instead put on the Lord Jesus Christ, and do not fantasize about the sins of the flesh so as to arouse lusts.



- **Let the Lord Judge [14:1-12]**

Now accept the one who is weak in faith, *but* not for *the purpose of getting into quarrels about differing viewpoints*. On the one hand, one person believes that he may eat all things, but on the other hand, he who is weak in faith eats vegetables *only*. The one who eats meat is not to regard with contempt the one who does not eat meat, and the one who does not eat meat is not to judge the one who eats meat, for God has accepted him. Who are you who judges the house-servant of another? To his own Lord he stands or falls; and he will stand, for the Lord is able to make him stand. On the one hand, one person considers one day above another, but on the other hand, another person considers every day *alike*. Each person must be fully confident in his own opinion. He who focuses on the day, does so for the Lord, and he who eats meat, does so for the Lord, for he gives thanks to God; and he who does not eat meat, he does so for the Lord, and gives thanks to God. For no one among us lives for himself, and no one among us dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; consequently, whether we live or die, we are the Lord's. For Christ died and lived again for this purpose, that He might be Lord both of the dead and of the living. But you, why do you judge your brother? Or you also, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." So then each one of us will give a reckoning of himself to God.

- **Do Not Cause Stumbling [14:13-23]**

Therefore let us not judge one another anymore, but rather determine this – not to put a cause for offense or a stumbling block in a brother's way. I know and have become convinced by the Lord Jesus that nothing is unclean in itself; but to him who reckons anything to be unclean, to him it is unclean. For since because of food your brother is hurt, you are no longer walking according to love. Stop ruining the walk of him for whom Christ died with your food. Therefore do not let what you reckon to be a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this *way* serves Christ is acceptable to God and approved by people. So then let us pursue the things which make for

peace and the building up of one another. Stop tearing down the work of God for the sake of food. All things indeed are pure, but it is wrong for someone to be a cause for offense by what he eats. It is right not to eat meat or to drink wine, or to do anything else by which your brother stumbles. The faith which you have, have as your own conviction before God. Happy is he who does not pass judgment on himself in what he has evaluated and approved. But he who doubts is guilty of sin if he eats meat, because his eating of meat is not from faith; and whatever is not from faith is sin.

- **Accept One Another [15:1-12]**

15:1-7

Now we who are strong in faith ought to bear the weaknesses of those who are weak in faith and not just please ourselves. Each of us is to please his neighbor for his good, to his edification. For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.” For whatever was written in earlier times was written for our instruction, so that through steadfastness and the encouragement of the Scriptures we might have hope. Now may the God who gives steadfastness and encouragement grant you to be of the same mind with one another in accordance with Christ Jesus, so that with one purpose you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted us to the glory of God.

15:8-12

For I state that Christ has become a minister to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, and that the Gentiles might glorify God for His mercy; as it is written, “THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.” And again the Scripture says, “REJOICE, O GENTILES, WITH HIS PEOPLE.” And again the Scripture says, “PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM.” And again Isaiah says, “THERE SHALL COME THE ROOT OF JESSE,” “AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE.”

- **Abound in Hope and Goodness [15:13-14]**

Now may the God who gives hope fill you with all joy and peace in believing, so that you will be enriched with hope by the power of the Holy Spirit. And concerning you, my brethren, I myself also have become convinced that you yourselves are full of goodness, having been filled with all knowledge and able also to admonish one another.

- **Minister to the Gentiles [15:15-21]**

But I have written somewhat boldly to you on some points so as to remind you again, by virtue of the grace that was given me from God, to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem and round about as far as Illyricum I have fulfilled my ministry in preaching the gospel of Christ. And in this manner I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation; but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."

- **Desire to Visit Rome [15:22-33]**

For this reason I have been hindered from coming to you many times; but now, with no further place for me in these regions, and since I have had for many years a longing to come to you when I am able to go to Spain — for I hope to visit you as I pass through, and that you might assist me on my journey there, after I have enjoyed your company for a while — but now, I am going to Jerusalem to serve the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were well pleased to do so, and they are under obligation to them. For since the Gentiles have received a share in their spiritual things, they are under obligation to minister to them also in material things. Therefore, after I have completed

this *journey*, and have safely delivered this fruit to them, I will go on by way of you to Spain. I know that when I come to you, I will come in the fullness of the blessing of Christ. Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, *praying* that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove well pleasing to the saints; so that I may come to you in joy by the will of God and find *refreshing* rest in your company. Now the God of peace be with you all. Amen.

- **Phoebe the Deaconess [16:1-2]**

I commend to you our sister Phoebe, who is a deaconess of the church which is at Cenchrea; so that you welcome her in the Lord in a manner worthy of the saints, and that you provide her with whatever type of assistance she may need from you; for she herself has also been a supporter of many, and of myself as well.

- **Greetings [16:3-16]**

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; also *greet* the church that is in their house. Greet Epaphroditus, my dear friend, who is the first convert to Christ from Asia. Greet Mary, who has worked hard for you. Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who had an outstanding *reputation* among the Apostles, who also were in Christ before me. Greet Ampliatus, my dear friend in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys my dear friend. Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus. Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord. Greet Tryphaena and Tryphosa, hard workers in the Lord. Greet Persis a dear friend *to many*, who has worked hard in the Lord. Greet Rufus, a choice man in the Lord, also his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. All the churches of Christ greet you.

- **Warning [16:17-18]**

Now I urge you, brethren, watch out for those who cause dissensions and create obstacles contrary to the teaching which you learned, and stay away from them! For such people are serving as slaves of their own *fleshly* appetites, not of our Lord Christ; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

- **Encouragement [16:19-20]**

For the report of your obedience has reached to all; therefore I am rejoicing over you, but I *deeply desire for* you to be wise in what is good and innocent in what is evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

- **Further Greetings [16:21-24]**

Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen. I, Tertius, who write this letter, greet you in the Lord. Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. [The grace of our Lord Jesus Christ be with you all. Amen.]

- **Doxology [16:25-27]**

Now to Him who is able to establish you in accordance with my gospel and the preaching of Jesus Christ, in accordance with the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been revealed to all the nations, *leading* to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.