# 2021-2022 CMA Romans James Reference Materials

## Romans 1

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| ¶ | Romans | 1 | : | 1 | - | ***Paul***, a servant of Christ Jesus, called to be *an* *apostle* and *set* *apart* for the gospel of God-- |
|  | Romans | 1 | : | 2 | - | the gospel *he* *promised* *beforehand* through his *prophets* in the Holy *Scriptures* |
|  | Romans | 1 | : | 3 | - | *regarding* his Son, who as to his *earthly* *life* was a descendant of *David*, |
|  | Romans | 1 | : | 4 | - | and who through the Spirit of *holiness* was *appointed* the Son of God in power by his *resurrection* from the *dead*: Jesus Christ our Lord. |
|  | Romans | 1 | : | 5 | - | Through him *we* received grace and ***apostleship*** to *call* all the Gentiles to the obedience that comes from faith for his ***name's*** *sake*. |
|  | Romans | 1 | : | 6 | - | And you also are among those Gentiles who are called to *belong* to Jesus Christ. |
| ¶ | Romans | 1 | : | 7 | - | To all in Rome who are *loved* by God and called to be his holy people: Grace and *peace* to you from God our Father and from the Lord Jesus Christ. |

### Paul's Longing to Visit Rome

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| ¶ | Romans | 1 | : | 8 | - | First, I ***thank*** my God through Jesus Christ for all of you, because *your* faith is being ***reported*** all over the world. |
|  | Romans | 1 | : | 9 | - | God, *whom* I *serve* in my spirit in *preaching* the gospel of his Son, is my *witness* *how* ***constantly*** I *remember* you |
|  | Romans | 1 | : | 10 | - | in my ***prayers*** at all times; and I *pray* that now at last by God's will the way may be ***opened*** for me to come to you. |
| ¶ | Romans | 1 | : | 11 | - | I *long* to see you so that I may ***impart*** to you *some* *spiritual* *gift* to make you *strong*-- |
|  | Romans | 1 | : | 12 | - | that is, that you and I may be ***mutually*** ***encouraged*** by *each* ***other's*** faith. |
|  | Romans | 1 | : | 13 | - | I do not want you to be ***unaware***, *brothers* and sisters, that I ***planned*** *many* times to come to you (but have been ***prevented*** from doing so *until* now) in order that I might have a *harvest* among you, just as I have *had* among the other Gentiles. |
| ¶ | Romans | 1 | : | 14 | - | I am ***obligated*** both to ***Greeks*** and ***non-Greeks***, both to the wise and the foolish. |
|  | Romans | 1 | : | 15 | - | That is why I am so *eager* to preach the gospel also to you who are in Rome. |
| ¶ | Romans | 1 | : | 16 | - | For I am not *ashamed* of the gospel, because it is the power of God that *brings* *salvation* to everyone who *believes*: first to the Jew, then to the Gentile. |
|  | Romans | 1 | : | 17 | - | For in the gospel the righteousness of God is revealed--a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith." |

### God's Wrath Against Sinful Humanity

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| ¶ | Romans | 1 | : | 18 | - | The *wrath* of God is being revealed from *heaven* *against* all the *godlessness* and wickedness of people, who ***suppress*** the truth by their wickedness, |
|  | Romans | 1 | : | 19 | - | since what may be *known* about God is *plain* to them, because God has made it *plain* to them. |
|  | Romans | 1 | : | 20 | - | For since the *creation* of the world God's ***invisible*** ***qualities***--his *eternal* power and *divine* *nature*--have been *clearly* *seen*, being ***understood*** from what has been made, so that people are *without* *excuse*. |
| ¶ | Romans | 1 | : | 21 | - | For although they ***knew*** God, they *neither* *glorified* him as God *nor* gave *thanks* to him, but their ***thinking*** became ***futile*** and their foolish hearts were *darkened*. |
|  | Romans | 1 | : | 22 | - | Although they *claimed* to be wise, they became ***fools*** |
|  | Romans | 1 | : | 23 | - | and exchanged the glory of the ***immortal*** God for ***images*** made to *look* *like* a *mortal* *human* being and *birds* and *animals* and *reptiles*. |
| ¶ | Romans | 1 | : | 24 | - | Therefore God gave them over in the *sinful* *desires* of their hearts to sexual *impurity* for the ***degrading*** of their *bodies* with one another. |
|  | Romans | 1 | : | 25 | - | They exchanged the truth about God for a ***lie***, and ***worshiped*** and ***served*** *created* things *rather* *than* the ***Creator***--who is *forever* praised. Amen. |
| ¶ | Romans | 1 | : | 26 | - | Because of *this*, God gave them over to shameful ***lusts***. *Even* their women exchanged natural sexual relations for ***unnatural*** *ones*. |
|  | Romans | 1 | : | 27 | - | In the same way the *men* also ***abandoned*** natural relations with women and were ***inflamed*** with ***lust*** for one another. *Men* *committed* shameful ***acts*** with other *men*, and received in *themselves* the ***due*** ***penalty*** for their *error*. |
| ¶ | Romans | 1 | : | 28 | - | ***Furthermore***, just as they did not *think* it ***worthwhile*** to ***retain*** the *knowledge* of God, so God gave them over to a ***depraved*** *mind*, so that they do what *ought* not to be done. |
|  | Romans | 1 | : | 29 | - | They have *become* *filled* with *every* kind of wickedness, evil, ***greed*** and ***depravity***. They are full of *envy*, *murder*, ***strife***, *deceit* and ***malice***. They are ***gossips***, |
|  | Romans | 1 | : | 30 | - | ***slanderers***, ***God-haters***, ***insolent***, *arrogant* and ***boastful***; they ***invent*** *ways* of doing evil; they ***disobey*** their ***parents***; |
|  | Romans | 1 | : | 31 | - | they have no *understanding*, no *fidelity*, no *love*, no *mercy*. |
|  | Romans | 1 | : | 32 | - | Although they *know* God's righteous ***decree*** that those who do such things ***deserve*** *death*, they not *only* *continue* to do *these* *very* things but also *approve* of those who *practice* them. |

## Romans 2

### God's Righteous Judgment

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| ¶ | Romans | 2 | : | 1 | - | You, *therefore*, have no *excuse*, you who pass judgment on someone *else*, for at *whatever* *point* you *judge* *another*, you are ***condemning*** yourself, because you who pass judgment do the same things. |
|  | Romans | 2 | : | 2 | - | Now we know that God's judgment against those who do such things is *based* on truth. |
|  | Romans | 2 | : | 3 | - | So when you, a ***mere*** human being, pass judgment on them and yet do the same things, do you *think* you will ***escape*** God's judgment? |
|  | Romans | 2 | : | 4 | - | Or do you show *contempt* for the riches of his kindness, *forbearance* and *patience*, not ***realizing*** that God's kindness is *intended* to *lead* you to ***repentance***? |
| ¶ | Romans | 2 | : | 5 | - | But because of your ***stubbornness*** and your ***unrepentant*** heart, you are ***storing*** *up* wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. |
|  | Romans | 2 | : | 6 | - | God "will *repay* *each* person *according* to what they have *done*." |
|  | Romans | 2 | : | 7 | - | To those who by ***persistence*** in *doing* good *seek* glory, honor and ***immortality***, *he* will *give* *eternal* life. |
|  | Romans | 2 | : | 8 | - | But for those who are ***self-seeking*** and who *reject* the truth and *follow* evil, there will be wrath and *anger*. |
|  | Romans | 2 | : | 9 | - | There will be *trouble* and *distress* for *every* human being who does evil: first for the Jew, then for the Gentile; |
|  | Romans | 2 | : | 10 | - | but glory, honor and *peace* for everyone who does good: first for the Jew, then for the Gentile. |
|  | Romans | 2 | : | 11 | - | For God does not show favoritism. |
| ¶ | Romans | 2 | : | 12 | - | All who sin apart from the law will also ***perish*** apart from the law, and all who sin *under* the law will be judged by the law. |
|  | Romans | 2 | : | 13 | - | For it is not those who *hear* the law who are righteous in God's *sight*, but it is those who *obey* the law who will be declared righteous. |
|  | Romans | 2 | : | 14 | - | (*Indeed*, when Gentiles, who do not have the law, do by *nature* things ***required*** by the law, they are a law for *themselves*, even though they do not have the law. |
|  | Romans | 2 | : | 15 | - | They show that the requirements of the law are written on their *hearts*, their ***consciences*** also ***bearing*** *witness*, and their *thoughts* ***sometimes*** ***accusing*** them and at other *times* even ***defending*** them.) |
|  | Romans | 2 | : | 16 | - | *This* will *take* *place* on the day when God *judges* ***people's*** ***secrets*** *through* Jesus Christ, as *my* *gospel* ***declares***. |

### The Jews and the Law

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| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 2 | : | 17 | - | Now you, if you *call* yourself a Jew; if you ***rely*** on the law and boast in God; |
|  | Romans | 2 | : | 18 | - | if you know his will and approve of what is *superior* because you are ***instructed*** by the law; |
|  | Romans | 2 | : | 19 | - | if you are *convinced* that you are a ***guide*** for the ***blind***, a *light* for those who are in the ***dark***, |
|  | Romans | 2 | : | 20 | - | *an* ***instructor*** of the *foolish*, a ***teacher*** of *little* *children*, because you have in the law the ***embodiment*** of *knowledge* and truth-- |
|  | Romans | 2 | : | 21 | - | you, then, who teach *others*, do you not teach yourself? You who *preach* against ***stealing***, do you *steal*? |
|  | Romans | 2 | : | 22 | - | You who say that people *should* not commit adultery, do you commit adultery? You who ***abhor*** ***idols***, do you ***rob*** ***temples***? |
|  | Romans | 2 | : | 23 | - | You who boast in the law, do you ***dishonor*** God by *breaking* the law? |
|  | Romans | 2 | : | 24 | - | As it is written: "God's *name* is ***blasphemed*** *among* the Gentiles because of you." |
| ¶ | Romans | 2 | : | 25 | - | Circumcision *has* *value* if you ***observe*** the law, but if you ***break*** the law, you have *become* as though you *had* not been circumcised. |
|  | Romans | 2 | : | 26 | - | So then, if those who are not circumcised *keep* the ***law's*** requirements, will they not be *regarded* as though they *were* circumcised? |
|  | Romans | 2 | : | 27 | - | The one who is not circumcised ***physically*** and yet ***obeys*** the law will *condemn* you who, even though you have the written code and circumcision, are a lawbreaker. |
| ¶ | Romans | 2 | : | 28 | - | A person is not a Jew who is one *only* ***outwardly***, *nor* is circumcision *merely* ***outward*** and *physical*. |
|  | Romans | 2 | : | 29 | - | No, a person is a Jew who is one *inwardly*; and circumcision is circumcision of the heart, by the *Spirit*, not by the written code. Such a *person's* *praise* is not from other people, but from God. |

## Romans 3

### God's Faithfulness

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| ¶ | Romans | 3 | : | 1 | - | What advantage, then, is there in being a Jew, or what *value* is there in *circumcision*? |
|  | Romans | 3 | : | 2 | - | *Much* in every way! *First* of all, the Jews have been ***entrusted*** *with* the *very* *words* of God. |
| ¶ | Romans | 3 | : | 3 | - | What if some were ***unfaithful***? Will their ***unfaithfulness*** nullify God's ***faithfulness***? |
|  | Romans | 3 | : | 4 | - | Not at all! Let God be *true*, and every human being a ***liar***. As it is written: "So that you may be ***proved*** *right* when you *speak* and ***prevail*** when you judge." |
| ¶ | Romans | 3 | : | 5 | - | But if our ***unrighteousness*** *brings* *out* God's righteousness *more* *clearly*, what shall we say? That God is *unjust* in ***bringing*** his *wrath* on us? (I am *using* a human ***argument***.) |
|  | Romans | 3 | : | 6 | - | Certainly not! If that were so, *how* *could* God judge the world? |
|  | Romans | 3 | : | 7 | - | Someone *might* ***argue***, "If *my* ***falsehood*** ***enhances*** God's ***truthfulness*** and so ***increases*** his glory, why am I *still* *condemned* as a sinner?" |
|  | Romans | 3 | : | 8 | - | Why not say--as some ***slanderously*** ***claim*** that we say--"Let us do *evil* that good may *result*"? Their *condemnation* is just! |

### No One Is Righteous

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| ¶ | Romans | 3 | : | 9 | - | What shall we ***conclude*** then? Do we have *any* advantage? Not at all! For we have *already* made the *charge* that Jews and Gentiles *alike* are all under the power of sin. |
|  | Romans | 3 | : | 10 | - | As it is written: "There is no one righteous, not even one; |
|  | Romans | 3 | : | 11 | - | there is no one who ***understands***; there is no one who ***seeks*** God. |
|  | Romans | 3 | : | 12 | - | All have ***turned*** *away*, they have *together* become *worthless*; there is no one who does good, not even one." |
|  | Romans | 3 | : | 13 | - | "Their ***throats*** are ***open*** ***graves***; their *tongues* *practice* *deceit*." "The *poison* of ***vipers*** is on their ***lips***." |
|  | Romans | 3 | : | 14 | - | "Their *mouths* are full of *cursing* and ***bitterness***." |
|  | Romans | 3 | : | 15 | - | "Their *feet* are ***swift*** to ***shed*** blood; |
|  | Romans | 3 | : | 16 | - | ***ruin*** and *misery* ***mark*** their *ways*, |
|  | Romans | 3 | : | 17 | - | and the way of *peace* they do not know." |
|  | Romans | 3 | : | 18 | - | "There is no *fear* of God *before* their eyes." |
| ¶ | Romans | 3 | : | 19 | - | Now we know that *whatever* the law says, it says to those who are under the law, so that every *mouth* may be ***silenced*** and the *whole* world *held* ***accountable*** to God. |
|  | Romans | 3 | : | 20 | - | *Therefore* no one will be declared righteous in God's *sight* by the works of the law; rather, through the law we become ***conscious*** of our sin. |

### Righteousness Through Faith

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| ¶ | Romans | 3 | : | 21 | - | But now apart from the law the righteousness of God has been made known, to *which* the Law and the *Prophets* *testify*. |
|  | Romans | 3 | : | 22 | - | This righteousness is *given* through faith in Jesus Christ to all who *believe*. There is no difference between Jew and Gentile, |
|  | Romans | 3 | : | 23 | - | for all have *sinned* and *fall* ***short*** of the glory of God, |
|  | Romans | 3 | : | 24 | - | and all are justified ***freely*** by his *grace* through the *redemption* that came by Christ Jesus. |
|  | Romans | 3 | : | 25 | - | God ***presented*** Christ as a *sacrifice* of ***atonement***, through the ***shedding*** of his blood--to be *received* by faith. He did this to demonstrate his righteousness, because in his *forbearance* he had *left* the *sins* *committed* *beforehand* ***unpunished***-- |
|  | Romans | 3 | : | 26 | - | he did it to demonstrate his righteousness at the present *time*, so as to be just and the one who *justifies* those who have faith in Jesus. |
| ¶ | Romans | 3 | : | 27 | - | *Where*, then, is *boasting*? It is ***excluded***. Because of what law? The law that *requires* works? No, because of the law that *requires* faith. |
|  | Romans | 3 | : | 28 | - | For we ***maintain*** that a person is justified by faith apart from the works of the law. |
|  | Romans | 3 | : | 29 | - | Or is God the God of Jews only? Is he not the God of Gentiles too? *Yes*, of Gentiles too, |
|  | Romans | 3 | : | 30 | - | *since* there is only one God, who will ***justify*** the *circumcised* by faith and the *uncircumcised* through that *same* faith. |
|  | Romans | 3 | : | 31 | - | Do we, then, nullify the law by this faith? Not at all! Rather, we ***uphold*** the law. |

## Romans 4

### Abraham Justified by Faith

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| ¶ | Romans | 4 | : | 1 | - | What then shall we say that Abraham, our ***forefather*** *according* to the *flesh*, ***discovered*** in this *matter*? |
|  | Romans | 4 | : | 2 | - | If, in fact, Abraham was *justified* by works, he had *something* to *boast* about--but not before God. |
|  | Romans | 4 | : | 3 | - | What does *Scripture* say? "Abraham believed God, and it was credited to him as righteousness." |
| ¶ | Romans | 4 | : | 4 | - | Now to the one who works, *wages* are not credited as a *gift* but as an obligation. |
|  | Romans | 4 | : | 5 | - | *However*, to the one who does not *work* but ***trusts*** God who *justifies* the *ungodly*, *their* faith is credited as righteousness. |
|  | Romans | 4 | : | 6 | - | David says the *same* ***thing*** *when* he *speaks* of the blessedness of the one to whom God ***credits*** righteousness *apart* from works: |
| ¶ | Romans | 4 | : | 7 | - | "Blessed are those whose ***transgressions*** are *forgiven*, whose sins are ***covered***. |
|  | Romans | 4 | : | 8 | - | Blessed is the one whose *sin* the Lord will *never* *count* against them." |
| ¶ | Romans | 4 | : | 9 | - | Is this blessedness only for the circumcised, or also for the uncircumcised? We have been ***saying*** that Abraham's faith was credited to him as righteousness. |
|  | Romans | 4 | : | 10 | - | *Under* what *circumstances* was it credited? Was it after he was circumcised, or before? It was not after, but before! |
|  | Romans | 4 | : | 11 | - | And he received *circumcision* as a ***sign***, a ***seal*** of the righteousness that he had by faith *while* he was *still* uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness *might* be credited to them. |
|  | Romans | 4 | : | 12 | - | And he is then also the father of the circumcised who not only are circumcised but who also *follow* in the ***footsteps*** of the faith that our father Abraham had before he was circumcised. |
| ¶ | Romans | 4 | : | 13 | - | It was not through the law that Abraham and his offspring received the promise that he *would* be ***heir*** of the world, but through the righteousness that comes by faith. |
|  | Romans | 4 | : | 14 | - | For if those who *depend* on the law are *heirs*, faith *means* *nothing* and the promise is worthless, |
|  | Romans | 4 | : | 15 | - | because the law *brings* *wrath*. And *where* there is no law there is no *transgression*. |
| ¶ | Romans | 4 | : | 16 | - | Therefore, the promise comes by faith, so that it may be by grace and may be ***guaranteed*** to all Abraham's offspring--not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. |
|  | Romans | 4 | : | 17 | - | As it is written: "*I* have *made* *you* a father of many nations." He is our father in the *sight* of God, in whom he believed--the God who gives life to the dead and *calls* *into* being *things* that were not. |
| ¶ | Romans | 4 | : | 18 | - | Against all hope, Abraham in hope believed and so *became* the father of many nations, *just* as it had been *said* to him, "So shall *your* offspring be." |
|  | Romans | 4 | : | 19 | - | *Without* ***weakening*** in his faith, he ***faced*** the fact that his *body* was as *good* as dead--*since* he was about a ***hundred*** *years* *old*--and that ***Sarah's*** ***womb*** was also dead. |
|  | Romans | 4 | : | 20 | - | *Yet* he did not ***waver*** through *unbelief* *regarding* the promise of God, but was ***strengthened*** in his faith and *gave* *glory* to God, |
|  | Romans | 4 | : | 21 | - | being fully *persuaded* that God had *power* to do what he had *promised*. |
|  | Romans | 4 | : | 22 | - | This is *why* "it was credited to him as righteousness." |
|  | Romans | 4 | : | 23 | - | The *words* "it was credited to him" were written not for him *alone*, |
|  | Romans | 4 | : | 24 | - | but also for us, to whom God will ***credit*** righteousness--for us who believe in him who raised Jesus our Lord from the dead. |
|  | Romans | 4 | : | 25 | - | He was ***delivered*** *over* to *death* for our sins and was raised to life for our *justification*. |

## Romans 5

### Peace and Hope

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| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 5 | : | 1 | - | Therefore, since we have been justified through faith, we have *peace* with God through our Lord Jesus Christ, |
|  | Romans | 5 | : | 2 | - | through whom we have ***gained*** ***access*** by faith into this grace in *which* we now *stand*. And we boast in the hope of the glory of God. |
|  | Romans | 5 | : | 3 | - | Not only so, but we also glory in our *sufferings*, because we know that *suffering* *produces* perseverance; |
|  | Romans | 5 | : | 4 | - | perseverance, *character*; and *character*, hope. |
|  | Romans | 5 | : | 5 | - | And hope *does* not *put* us to *shame*, because God's love has been ***poured*** *out* into our *hearts* through the Holy Spirit, who has been given to us. |
| ¶ | Romans | 5 | : | 6 | - | You *see*, *at* just the *right* time, *when* we were still *powerless*, Christ died for the ungodly. |
|  | Romans | 5 | : | 7 | - | *Very* ***rarely*** will *anyone* die for a righteous person, *though* for a *good* person *someone* might ***possibly*** ***dare*** to die. |
|  | Romans | 5 | : | 8 | - | But God ***demonstrates*** his *own* love for us in this: While we were still sinners, Christ died for us. |
| ¶ | Romans | 5 | : | 9 | - | Since we have now been justified by his *blood*, how much more shall we be saved from God's *wrath* through him! |
|  | Romans | 5 | : | 10 | - | For if, while we were God's *enemies*, we were *reconciled* to him through the death of his *Son*, how much more, *having* been *reconciled*, shall we be saved through his life! |
|  | Romans | 5 | : | 11 | - | Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now *received* *reconciliation*. |

### Death Through Adam, Life Through Christ

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| ¶ | Romans | 5 | : | 12 | - | Therefore, just as sin ***entered*** the world through one man, and death through sin, and in this *way* death came to all people, because all *sinned*-- |
| ¶ | Romans | 5 | : | 13 | - | To be *sure*, sin was in the world *before* the law was given, but sin is not ***charged*** *against* ***anyone's*** *account* where there is no law. |
|  | Romans | 5 | : | 14 | - | *Nevertheless*, death reigned from the time of *Adam* to the time of *Moses*, *even* *over* those who did not sin by *breaking* a *command*, as did *Adam*, who is a *pattern* of the one to come. |
| ¶ | Romans | 5 | : | 15 | - | But the gift is not *like* the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, *overflow* to the many! |
|  | Romans | 5 | : | 16 | - | Nor *can* the gift of God be ***compared*** with the result of one ***man's*** sin: The *judgment* *followed* one sin and brought condemnation, but the gift *followed* many ***trespasses*** and brought justification. |
|  | Romans | 5 | : | 17 | - | For if, by the trespass of the one man, death reigned through that one man, how much more will those who *receive* God's ***abundant*** ***provision*** of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! |
| ¶ | Romans | 5 | : | 18 | - | *Consequently*, just as one trespass *resulted* in condemnation for all people, so also one righteous *act* *resulted* in justification and life for all people. |
|  | Romans | 5 | : | 19 | - | For just as through the *disobedience* of the one man the many were made sinners, so also through the *obedience* of the one man the many will be made righteous. |
| ¶ | Romans | 5 | : | 20 | - | The law was brought in so that the trespass might *increase*. But where sin *increased*, grace *increased* all the more, |
|  | Romans | 5 | : | 21 | - | so that, just as sin reigned in death, so also grace might reign through righteousness to *bring* *eternal* life through Jesus Christ our Lord. |

## Romans 6

### Dead to Sin, Alive in Christ

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| ¶ | Romans | 6 | : | 1 | - | What shall we say, then? Shall we *go* *on* ***sinning*** so that grace may *increase*? |
|  | Romans | 6 | : | 2 | - | By no means! We are those who have died to sin; *how* *can* we live in *it* any longer? |
|  | Romans | 6 | : | 3 | - | Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? |
|  | Romans | 6 | : | 4 | - | We were therefore ***buried*** with him through ***baptism*** into death in order that, just as Christ was raised from the dead through the glory of the *Father*, we *too* may live a *new* life. |
| ¶ | Romans | 6 | : | 5 | - | For if we have been *united* with him in a death like his, we will *certainly* also be *united* with him in a *resurrection* like his. |
|  | Romans | 6 | : | 6 | - | For we know that our *old* ***self*** was ***crucified*** with him so that the body ***ruled*** by sin might be *done* *away* with, that we *should* no longer be slaves to sin-- |
|  | Romans | 6 | : | 7 | - | because anyone who has died has been set free from sin. |
| ¶ | Romans | 6 | : | 8 | - | Now if we died with Christ, we *believe* that we will also live with him. |
|  | Romans | 6 | : | 9 | - | For we know that *since* Christ was raised from the dead, he *cannot* *die* *again*; death no longer has ***mastery*** *over* him. |
|  | Romans | 6 | : | 10 | - | The death he died, he died to sin *once* for all; but the life he lives, he lives to God. |
| ¶ | Romans | 6 | : | 11 | - | In the same *way*, *count* yourselves dead to sin but *alive* to God in Christ Jesus. |
|  | Romans | 6 | : | 12 | - | Therefore do not *let* sin *reign* in your *mortal* body so that you obey *its* *evil* *desires*. |
|  | Romans | 6 | : | 13 | - | Do not offer any part of yourself to sin as an instrument of wickedness, but *rather* offer yourselves to God as those who have been *brought* from death to life; and offer *every* part of yourself to him as an instrument of righteousness. |
|  | Romans | 6 | : | 14 | - | For sin shall no longer be your *master*, because you are not under the law, but under grace. |

### Slaves to Righteousness

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 6 | : | 15 | - | What then? Shall we sin because we are not under the law but under grace? By no means! |
|  | Romans | 6 | : | 16 | - | Don't you know that when you offer yourselves to *someone* as ***obedient*** slaves, you are slaves of the *one* you obey--*whether* you are slaves to sin, which leads to death, or to *obedience*, which leads to righteousness? |
|  | Romans | 6 | : | 17 | - | But *thanks* be to God that, *though* you used to be slaves to sin, you have *come* to obey from your *heart* the pattern of *teaching* that has now *claimed* your ***allegiance***. |
|  | Romans | 6 | : | 18 | - | You have been set free from sin and have become slaves to righteousness. |
| ¶ | Romans | 6 | : | 19 | - | I am *using* an *example* from ***everyday*** life because of your *human* ***limitations***. Just as you used to offer yourselves as slaves to *impurity* and to ***ever-increasing*** wickedness, so now offer yourselves as slaves to righteousness *leading* to holiness. |
|  | Romans | 6 | : | 20 | - | When you were slaves to sin, you were free from the ***control*** of righteousness. |
|  | Romans | 6 | : | 21 | - | What benefit *did* you reap *at* that *time* from the things you are now *ashamed* of? Those things result in death! |
|  | Romans | 6 | : | 22 | - | But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. |
|  | Romans | 6 | : | 23 | - | For the *wages* of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. |

## Romans 7

### Released From the Law, Bound to Christ

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 7 | : | 1 | - | Do you not know, brothers and sisters--for I am ***speaking*** to those who know the law--that the law has *authority* *over* *someone* *only* as long as that *person* *lives*? |
|  | Romans | 7 | : | 2 | - | For *example*, by law a ***married*** *woman* is bound to her husband as long as he is alive, but if her husband dies, she is released from the law that ***binds*** her to him. |
|  | Romans | 7 | : | 3 | - | So then, if she has *sexual* relations with another man *while* her husband is *still* alive, she is *called* an *adulteress*. But if her husband dies, she is released from that law and is not an *adulteress* if she ***marries*** another man. |
| ¶ | Romans | 7 | : | 4 | - | So, my brothers and sisters, you *also* died to the law through the body of Christ, that you might *belong* to another, to him who was raised from the dead, in order that we might *bear* fruit for God. |
|  | Romans | 7 | : | 5 | - | For when we were in the realm of the *flesh*, the sinful ***passions*** ***aroused*** by the law were at work in us, so that we *bore* fruit for death. |
|  | Romans | 7 | : | 6 | - | But now, by ***dying*** to what once bound us, we have been released from the law so that we *serve* in the *new* way of the *Spirit*, and not in the *old* way of the written code. |

### The Law and Sin

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 7 | : | 7 | - | What shall we say, then? Is the law sinful? *Certainly* not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting *really* was if the law had not *said*, "You shall not covet." |
|  | Romans | 7 | : | 8 | - | But sin, seizing the opportunity afforded by the commandment, *produced* in me every kind of coveting. For apart from the law, sin was dead. |
|  | Romans | 7 | : | 9 | - | Once I was alive apart from the law; but when the commandment *came*, sin ***sprang*** to life and I died. |
|  | Romans | 7 | : | 10 | - | I *found* that the *very* commandment that was *intended* to bring life ***actually*** *brought* death. |
|  | Romans | 7 | : | 11 | - | For sin, seizing the opportunity afforded by the commandment, *deceived* me, and through the commandment *put* me to death. |
|  | Romans | 7 | : | 12 | - | So then, the law is holy, and the commandment is holy, *righteous* and good. |
| ¶ | Romans | 7 | : | 13 | - | *Did* that *which* is good, then, become death to me? By no *means*! Nevertheless, in order that sin might be ***recognized*** as sin, it *used* what is good to bring *about* my death, so that through the commandment sin might become ***utterly*** sinful. |
| ¶ | Romans | 7 | : | 14 | - | We know that the law is *spiritual*; but I am *unspiritual*, ***sold*** as a slave to sin. |
|  | Romans | 7 | : | 15 | - | I do not *understand* what I do. For what I want to do I do not do, but what I *hate* I do. |
|  | Romans | 7 | : | 16 | - | And if I do what I do not want to do, I ***agree*** that the law is good. |
|  | Romans | 7 | : | 17 | - | As it is, it is no longer I myself who do it, but it is sin living in me. |
|  | Romans | 7 | : | 18 | - | For I know that good *itself* does not *dwell* in me, that is, in my sinful nature. For I have the *desire* to do what is good, but I *cannot* *carry* it *out*. |
|  | Romans | 7 | : | 19 | - | For I do not do the good I want to do, but the evil I do not want to do--this I *keep* *on* *doing*. |
|  | Romans | 7 | : | 20 | - | Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. |
| ¶ | Romans | 7 | : | 21 | - | So I *find* this law at work: *Although* I want to do good, evil is *right* *there* with me. |
|  | Romans | 7 | : | 22 | - | For in my ***inner*** *being* I ***delight*** in God's law; |
|  | Romans | 7 | : | 23 | - | but I *see* another law at work in me, ***waging*** ***war*** *against* the law of my mind and ***making*** me a ***prisoner*** of the law of sin at work *within* me. |
|  | Romans | 7 | : | 24 | - | What a ***wretched*** man I am! Who *will* ***rescue*** me from this body that is subject to death? |
|  | Romans | 7 | : | 25 | - | Thanks be to God, who ***delivers*** me through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin. |

## Romans 8

### Life Through the Spirit

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 8 | : | 1 | - | Therefore, *there* is now no *condemnation* for those who are in Christ Jesus, |
|  | Romans | 8 | : | 2 | - | because through Christ Jesus the law of the Spirit who gives life has set you *free* from the law of sin and death. |
|  | Romans | 8 | : | 3 | - | For what the law was *powerless* to do because it was ***weakened*** by the flesh, God did by ***sending*** his own Son in the *likeness* of *sinful* flesh to be *a* sin *offering*. And so he *condemned* sin in the flesh, |
|  | Romans | 8 | : | 4 | - | in order that the *righteous* ***requirement*** of the law might be *fully* ***met*** in us, who do not live according to the flesh but according to the Spirit. |
| ¶ | Romans | 8 | : | 5 | - | Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. |
|  | Romans | 8 | : | 6 | - | The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. |
|  | Romans | 8 | : | 7 | - | The mind governed by the flesh is ***hostile*** to God; it does not submit to God's law, nor can it do so. |
|  | Romans | 8 | : | 8 | - | Those who are in the realm of the flesh *cannot* *please* God. |
| ¶ | Romans | 8 | : | 9 | - | You, *however*, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if *anyone* does not have the Spirit of Christ, they do not *belong* to Christ. |
|  | Romans | 8 | : | 10 | - | But if Christ is in you, then *even* *though* your body is subject to death because of sin, the Spirit gives life because of righteousness. |
|  | Romans | 8 | : | 11 | - | And if the Spirit of him who raised Jesus from the dead is *living* in you, he who raised Christ from the dead will also give life to your *mortal* bodies because of his Spirit who lives in you. |
| ¶ | Romans | 8 | : | 12 | - | Therefore, brothers and sisters, we have *an* *obligation*--but it is not to the flesh, to live according to it. |
|  | Romans | 8 | : | 13 | - | For if you live according to the flesh, you will *die*; but if by the Spirit you *put* to death the ***misdeeds*** of the body, you will live. |
| ¶ | Romans | 8 | : | 14 | - | For those who are ***led*** by the Spirit of God are the children of God. |
|  | Romans | 8 | : | 15 | - | The Spirit you received does not *make* you *slaves*, so that you live in *fear* *again*; *rather*, the Spirit you received brought about your adoption to sonship. And by him we ***cry***, "***Abba***, *Father*." |
|  | Romans | 8 | : | 16 | - | The Spirit himself ***testifies*** with our spirit that we are God's children. |
|  | Romans | 8 | : | 17 | - | Now if we are children, then we are heirs--heirs of God and ***co-heirs*** with Christ, if indeed we share in his sufferings in order that we *may* also share in his glory. |

### Present Suffering and Future Glory

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 8 | : | 18 | - | I *consider* that our present sufferings are not ***worth*** ***comparing*** with the glory that will be revealed in us. |
|  | Romans | 8 | : | 19 | - | For the creation *waits* in *eager* ***expectation*** for the children of God to be revealed. |
|  | Romans | 8 | : | 20 | - | For the creation was *subjected* to ***frustration***, not by its own ***choice***, but by the will of the one who *subjected* it, in hope |
|  | Romans | 8 | : | 21 | - | that the creation *itself* will be ***liberated*** from its ***bondage*** to ***decay*** and brought *into* the *freedom* and glory of the children of God. |
| ¶ | Romans | 8 | : | 22 | - | We know that the *whole* creation has been ***groaning*** as in the ***pains*** of ***childbirth*** right up to the present time. |
|  | Romans | 8 | : | 23 | - | Not only so, but we *ourselves*, who have the *firstfruits* of the Spirit, ***groan*** *inwardly* as we wait ***eagerly*** for our adoption to sonship, the *redemption* of our bodies. |
|  | Romans | 8 | : | 24 | - | For in *this* hope we *were* *saved*. But hope that is *seen* is no hope at all. Who ***hopes*** for what they *already* have? |
|  | Romans | 8 | : | 25 | - | But if we hope for what we do not *yet* have, we wait for it *patiently*. |
| ¶ | Romans | 8 | : | 26 | - | In the same way, the Spirit ***helps*** us in our ***weakness***. We do not know what we *ought* to pray for, but the Spirit himself intercedes for us through ***wordless*** ***groans***. |
|  | Romans | 8 | : | 27 | - | And he who ***searches*** our *hearts* *knows* the mind of the Spirit, because the Spirit intercedes for God's *people* in accordance with the will of God. |
| ¶ | Romans | 8 | : | 28 | - | And we know that in all things God *works* for the *good* of those who love him, who have been called according to his *purpose*. |
|  | Romans | 8 | : | 29 | - | For those God *foreknew* he also predestined to be ***conformed*** to the ***image*** of his Son, that he might be the ***firstborn*** *among* *many* brothers and sisters. |
|  | Romans | 8 | : | 30 | - | And those he predestined, he also called; those he called, he also justified; those he justified, he also *glorified*. |

### More Than Conquerors

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 8 | : | 31 | - | What, then, shall we say in ***response*** to these things? If God is for us, who can be against us? |
|  | Romans | 8 | : | 32 | - | He who did not *spare* his own Son, but *gave* him up for us all--*how* will he not also, ***along*** with him, ***graciously*** give us all things? |
|  | Romans | 8 | : | 33 | - | Who will *bring* any *charge* against those *whom* God has *chosen*? It is God who justifies. |
|  | Romans | 8 | : | 34 | - | Who then is the one who ***condemns***? No one. Christ Jesus who *died*--more than that, who was raised to life--is at the right ***hand*** of God and is also ***interceding*** for us. |
|  | Romans | 8 | : | 35 | - | Who shall separate us from the love of Christ? Shall *trouble* or ***hardship*** or ***persecution*** or ***famine*** or ***nakedness*** or ***danger*** or *sword*? |
|  | Romans | 8 | : | 36 | - | As it is *written*: "For your *sake* we *face* death all day *long*; we are *considered* as ***sheep*** to be ***slaughtered***." |
| ¶ | Romans | 8 | : | 37 | - | No, in all these things we are more than ***conquerors*** through him who *loved* us. |
|  | Romans | 8 | : | 38 | - | For I am convinced that neither death nor life, neither ***angels*** nor *demons*, neither the present nor the ***future***, nor any ***powers***, |
|  | Romans | 8 | : | 39 | - | neither ***height*** nor *depth*, nor *anything* *else* in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. |

## Romans 9

### Paul's Anguish Over Israel

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 9 | : | 1 | - | I *speak* the *truth* in Christ--I am not ***lying***, my *conscience* ***confirms*** it through the Holy Spirit-- |
|  | Romans | 9 | : | 2 | - | I have great ***sorrow*** and ***unceasing*** ***anguish*** in my *heart*. |
|  | Romans | 9 | : | 3 | - | For I *could* ***wish*** that I *myself* were ***cursed*** and *cut* *off* from Christ for the sake of my people, *those* of my *own* ***race***, |
|  | Romans | 9 | : | 4 | - | the people of Israel. Theirs is the *adoption* to *sonship*; theirs the *divine* glory, the ***covenants***, the ***receiving*** of the law, the ***temple*** *worship* and the promises. |
|  | Romans | 9 | : | 5 | - | Theirs are the *patriarchs*, and from them is ***traced*** the human ***ancestry*** of the ***Messiah***, who is God over all, *forever* praised! Amen. |

### God's Sovereign Choice

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 9 | : | 6 | - | It is not as though God's *word* had *failed*. For not all who are ***descended*** from Israel are Israel. |
|  | Romans | 9 | : | 7 | - | *Nor* because they are his descendants are they all Abraham's children. On the *contrary*, "It is through Isaac that *your* offspring will be ***reckoned***." |
|  | Romans | 9 | : | 8 | - | In *other* *words*, it is not the children by *physical* ***descent*** who are God's children, but it is the children of the promise who are *regarded* as Abraham's offspring. |
|  | Romans | 9 | : | 9 | - | For this was *how* the promise was ***stated***: "At the *appointed* time I will ***return***, and ***Sarah*** will have a *son*." |
| ¶ | Romans | 9 | : | 10 | - | Not only that, but ***Rebekah's*** children were *conceived* at the same time by our *father* Isaac. |
|  | Romans | 9 | : | 11 | - | *Yet*, *before* the ***twins*** were ***born*** or had *done* *anything* *good* or ***bad***--in order that God's purpose in *election* might *stand*: |
|  | Romans | 9 | : | 12 | - | not by works but by him who *calls*--*she* was *told*, "The ***older*** will *serve* the ***younger***." |
|  | Romans | 9 | : | 13 | - | Just as it is written: "*Jacob* I loved, but ***Esau*** I ***hated***." |
| ¶ | Romans | 9 | : | 14 | - | What then shall we say? Is God *unjust*? Not at all! |
|  | Romans | 9 | : | 15 | - | For he says to *Moses*, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." |
| ¶ | Romans | 9 | : | 16 | - | It does not, therefore, *depend* on human *desire* or *effort*, but on God's mercy. |
|  | Romans | 9 | : | 17 | - | For *Scripture* says to ***Pharaoh***: "I *raised* you up for this very purpose, that I might ***display*** my power in you and that my *name* might be *proclaimed* in all the earth." |
|  | Romans | 9 | : | 18 | - | Therefore God *has* mercy on whom he wants to have mercy, and he ***hardens*** whom he wants to ***harden***. |
| ¶ | Romans | 9 | : | 19 | - | One of you will say to me: "Then why does God *still* ***blame*** us? For who is able to *resist* his will?" |
|  | Romans | 9 | : | 20 | - | But who are you, a human *being*, to *talk* *back* to God? "Shall what is *formed* say to the one who *formed* it, 'Why did you make me like this?'" |
|  | Romans | 9 | : | 21 | - | Does not the ***potter*** have the *right* to make out of the same ***lump*** of ***clay*** some ***pottery*** for *special* ***purposes*** and some for ***common*** ***use***? |
| ¶ | Romans | 9 | : | 22 | - | What if God, *although* ***choosing*** to *show* his wrath and make his power known, *bore* with great *patience* the objects of his wrath--prepared for ***destruction***? |
|  | Romans | 9 | : | 23 | - | What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in ***advance*** for glory-- |
|  | Romans | 9 | : | 24 | - | *even* us, whom he also called, not only from the *Jews* but also from the Gentiles? |
|  | Romans | 9 | : | 25 | - | As he says in ***Hosea***: "I will call them 'my people' who are not my people; and I will call *her* 'my loved one' who is not my loved one," |
| ¶ | Romans | 9 | : | 26 | - | and, "In the very *place* *where* it was said to them, 'You are not my people,' *there* they will be called 'children of the *living* God.'" |
| ¶ | Romans | 9 | : | 27 | - | Isaiah *cries* out *concerning* Israel: "Though the *number* of the *Israelites* be like the ***sand*** by the *sea*, only the *remnant* will be saved. |
|  | Romans | 9 | : | 28 | - | For the Lord will *carry* out his ***sentence*** on earth with ***speed*** and ***finality***." |
| ¶ | Romans | 9 | : | 29 | - | It is just as Isaiah said ***previously***: "*Unless* the Lord *Almighty* had *left* us descendants, we would have *become* like ***Sodom***, we would have *been* like ***Gomorrah***." |

### Israel's Unbelief

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 9 | : | 30 | - | What then shall we say? That the Gentiles, who did not ***pursue*** righteousness, have ***obtained*** it, a righteousness that is by faith; |
|  | Romans | 9 | : | 31 | - | but the people of Israel, who pursued the law as the way of righteousness, have not ***attained*** *their* ***goal***. |
|  | Romans | 9 | : | 32 | - | Why not? Because they pursued it not by faith but as if it were by works. They ***stumbled*** over the *stumbling* stone. |
|  | Romans | 9 | : | 33 | - | As it is written: "*See*, I ***lay*** in *Zion* a stone that *causes* people to *stumble* and a ***rock*** that *makes* them *fall*, and the one who believes in him will never be put to shame." |

## Romans 10

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 10 | : | 1 | - | Brothers and *sisters*, my ***heart's*** *desire* and *prayer* to God for the Israelites is that they may be saved. |
|  | Romans | 10 | : | 2 | - | For I can *testify* about them that they are ***zealous*** for God, but their *zeal* is not *based* on *knowledge*. |
|  | Romans | 10 | : | 3 | - | Since they did not know the righteousness of God and *sought* to *establish* their *own*, they did not submit to God's righteousness. |
|  | Romans | 10 | : | 4 | - | Christ is the ***culmination*** of the law so that there may be righteousness for everyone who believes. |
| ¶ | Romans | 10 | : | 5 | - | Moses ***writes*** *this* about the righteousness that is by the law: "The *person* who does *these* *things* will live by them." |
|  | Romans | 10 | : | 6 | - | But the righteousness that is by faith says: "*Do* not say in your heart, 'Who will ***ascend*** into *heaven*?'" (that is, to bring Christ *down*) |
|  | Romans | 10 | : | 7 | - | "or 'Who will ***descend*** into the ***deep***?'" (that is, to bring Christ *up* from the dead). |
|  | Romans | 10 | : | 8 | - | But what does it say? "The word is *near* you; it is in your mouth and in your heart," that is, the message concerning faith that *we* *proclaim*: |
|  | Romans | 10 | : | 9 | - | If you ***declare*** with your mouth, "*Jesus* is Lord," and believe in your heart that God *raised* him from the dead, you will be saved. |
|  | Romans | 10 | : | 10 | - | For it is with your heart that you believe and are *justified*, and it is with your mouth that you ***profess*** your faith and are saved. |
|  | Romans | 10 | : | 11 | - | As *Scripture* says, "Anyone who believes in him will never be put to shame." |
|  | Romans | 10 | : | 12 | - | For there is no difference between Jew and *Gentile*--the *same* Lord is Lord of all and ***richly*** ***blesses*** all who call on him, |
|  | Romans | 10 | : | 13 | - | for, "Everyone who *calls* on the name of the Lord will be saved." |
| ¶ | Romans | 10 | : | 14 | - | How, *then*, can they call on the one they have not believed in? And how can they believe in the one of *whom* they have not heard? And how can they hear *without* *someone* *preaching* to them? |
|  | Romans | 10 | : | 15 | - | And how can anyone *preach* *unless* they are *sent*? As it is *written*: "How ***beautiful*** are the *feet* of those who bring good news!" |
| ¶ | Romans | 10 | : | 16 | - | But not all the Israelites *accepted* the good news. For Isaiah says, "Lord, who has believed *our* message?" |
|  | Romans | 10 | : | 17 | - | *Consequently*, faith *comes* from ***hearing*** the message, and the message is heard *through* the word about Christ. |
|  | Romans | 10 | : | 18 | - | But I ask: Did they not hear? Of *course* they did: "Their *voice* has ***gone*** out into all the *earth*, their *words* to the ***ends*** of the world." |
| ¶ | Romans | 10 | : | 19 | - | Again I ask: Did Israel not *understand*? *First*, Moses says, "I will make you *envious* by those who are not a *nation*; I will make you *angry* by a *nation* that has no understanding." |
| ¶ | Romans | 10 | : | 20 | - | And Isaiah *boldly* says, "I *was* *found* by those who did not *seek* me; I *revealed* *myself* to those who did not ask for me." |
| ¶ | Romans | 10 | : | 21 | - | But concerning Israel *he* says, "All day *long* I have *held* out my *hands* to a *disobedient* and ***obstinate*** *people*." |

## Romans 11

### The Remnant of Israel

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 11 | : | 1 | - | I ask then: Did God reject his people? By no means! I am an ***Israelite*** myself, a descendant of *Abraham*, from the ***tribe*** of ***Benjamin***. |
|  | Romans | 11 | : | 2 | - | God did not reject his people, *whom* he *foreknew*. *Don't* you know what *Scripture* says in the ***passage*** *about* *Elijah*--how he ***appealed*** to God *against* Israel: |
|  | Romans | 11 | : | 3 | - | "Lord, they have ***killed*** your *prophets* and ***torn*** *down* your ***altars***; I am the only one *left*, and they are ***trying*** to *kill* *me*"? |
|  | Romans | 11 | : | 4 | - | And what *was* God's ***answer*** to him? "I have ***reserved*** for myself ***seven*** ***thousand*** who have not ***bowed*** the *knee* to ***Baal***." |
|  | Romans | 11 | : | 5 | - | So too, at the present time *there* is a *remnant* *chosen* by grace. |
|  | Romans | 11 | : | 6 | - | And if by grace, then it cannot be *based* on *works*; if it were, grace *would* no longer be grace. |
| ¶ | Romans | 11 | : | 7 | - | What then? What the people of Israel *sought* so *earnestly* they did not ***obtain***. The ***elect*** among them did, but the others were ***hardened***, |
|  | Romans | 11 | : | 8 | - | as it is written: "God gave them a *spirit* of ***stupor***, eyes that could not see and *ears* that could not *hear*, to this *very* *day*." |
| ¶ | Romans | 11 | : | 9 | - | And *David* says: "May their ***table*** become a ***snare*** and a ***trap***, a *stumbling* *block* and a ***retribution*** for them. |
|  | Romans | 11 | : | 10 | - | May their eyes be *darkened* so they cannot see, and their ***backs*** be ***bent*** forever." |

### Ingrafted Branches

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 11 | : | 11 | - | Again I ask: Did they *stumble* so as to *fall* beyond ***recovery***? Not at all! *Rather*, because of their transgression, *salvation* has come to the Gentiles to *make* Israel *envious*. |
|  | Romans | 11 | : | 12 | - | But if their transgression means riches for the world, and their ***loss*** means riches for the Gentiles, how much ***greater*** riches will their full ***inclusion*** *bring*! |
| ¶ | Romans | 11 | : | 13 | - | I am ***talking*** to you Gentiles. ***Inasmuch*** as I am the *apostle* to the Gentiles, I take pride in my ***ministry*** |
|  | Romans | 11 | : | 14 | - | in the hope that I may ***somehow*** ***arouse*** my own people to *envy* and *save* some of them. |
|  | Romans | 11 | : | 15 | - | For if their ***rejection*** *brought* *reconciliation* to the world, what will their ***acceptance*** be but *life* from the dead? |
|  | Romans | 11 | : | 16 | - | If the part of the ***dough*** *offered* as *firstfruits* is holy, then the *whole* ***batch*** is holy; if the root is holy, so are the branches. |
| ¶ | Romans | 11 | : | 17 | - | If some of the branches have been broken off, and you, *though* a wild olive ***shoot***, have been grafted in among the others and now *share* in the ***nourishing*** ***sap*** from the olive root, |
|  | Romans | 11 | : | 18 | - | do not consider *yourself* to be *superior* to those *other* branches. If you do, consider this: You do not ***support*** the root, but the root ***supports*** you. |
|  | Romans | 11 | : | 19 | - | You will say then, "Branches were broken off so that I could be grafted in." |
|  | Romans | 11 | : | 20 | - | ***Granted***. But they were broken off because of unbelief, and you *stand* by *faith*. Do not be *arrogant*, but ***tremble***. |
|  | Romans | 11 | : | 21 | - | For if God did not spare the natural branches, he will not spare you ***either***. |
| ¶ | Romans | 11 | : | 22 | - | Consider *therefore* the kindness and *sternness* of God: *sternness* to those who ***fell***, but kindness to you, ***provided*** that you *continue* in his kindness. *Otherwise*, you *also* will be cut off. |
|  | Romans | 11 | : | 23 | - | And if they do not ***persist*** in unbelief, they will be grafted in, for God is able to ***graft*** them in again. |
|  | Romans | 11 | : | 24 | - | *After* all, if you were cut out of an olive tree that is wild by nature, and *contrary* to nature were grafted into a ***cultivated*** olive tree, how much *more* ***readily*** will *these*, the natural branches, be grafted into their own olive tree! |

### All Israel Will Be Saved

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 11 | : | 25 | - | I do not want you to be ***ignorant*** of this *mystery*, *brothers* and *sisters*, so that you may not be *conceited*: Israel has ***experienced*** a ***hardening*** in part *until* the full *number* of the Gentiles has come in, |
|  | Romans | 11 | : | 26 | - | and in this *way* all Israel will be *saved*. As it is written: "The ***deliverer*** will come from *Zion*; he will *turn* *godlessness* away from *Jacob*. |
|  | Romans | 11 | : | 27 | - | And this is my ***covenant*** *with* them *when* I take away their *sins*." |
| ¶ | Romans | 11 | : | 28 | - | As far as the *gospel* is concerned, they are *enemies* for your *sake*; but as far as *election* is concerned, they are *loved* on *account* of the patriarchs, |
|  | Romans | 11 | : | 29 | - | for God's *gifts* and his *call* are ***irrevocable***. |
|  | Romans | 11 | : | 30 | - | Just as you who were at one time disobedient to God have now *received* mercy as a result of their disobedience, |
|  | Romans | 11 | : | 31 | - | so they too have now become disobedient in order that they too may now *receive* mercy as a result of God's mercy to you. |
|  | Romans | 11 | : | 32 | - | For God has *bound* *everyone* *over* to disobedience so that he may have mercy on them all. |

### Doxology

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 11 | : | 33 | - | ***Oh***, the *depth* of the riches of the *wisdom* and *knowledge* of God! How ***unsearchable*** his ***judgments***, and his ***paths*** beyond ***tracing*** out! |
|  | Romans | 11 | : | 34 | - | "Who has *known* the mind of the Lord? *Or* who has been his ***counselor***?" |
|  | Romans | 11 | : | 35 | - | "Who has ***ever*** *given* to God, that God *should* *repay* them?" |
|  | Romans | 11 | : | 36 | - | For from him and through him and for him are all *things*. To him be the glory forever! *Amen*. |

## Romans 12

### A Living Sacrifice

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 12 | : | 1 | - | Therefore, I urge you, brothers and *sisters*, in ***view*** of God's mercy, to *offer* your *bodies* as *a* *living* *sacrifice*, *holy* and pleasing to God--this is your *true* and ***proper*** *worship*. |
|  | Romans | 12 | : | 2 | - | Do not ***conform*** to the pattern of this *world*, but be ***transformed*** by the ***renewing*** of your *mind*. Then you will be able to *test* and *approve* what God's will is--his good, pleasing and *perfect* will. |

### Humble Service in the Body of Christ

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 12 | : | 3 | - | For by the grace given *me* I *say* to *every* one of you: Do not think of yourself *more* ***highly*** *than* you *ought*, but *rather* think of yourself with ***sober*** *judgment*, in accordance with the faith God has ***distributed*** to each of you. |
|  | Romans | 12 | : | 4 | - | For just as each of us has one body with many *members*, and *these* *members* do not all have the *same* ***function***, |
|  | Romans | 12 | : | 5 | - | *so* in Christ we, *though* many, ***form*** one body, and each ***member*** ***belongs*** to all the others. |
|  | Romans | 12 | : | 6 | - | We have *different* *gifts*, *according* to the grace given to each of us. If your *gift* is ***prophesying***, then ***prophesy*** in accordance with your faith; |
|  | Romans | 12 | : | 7 | - | if it is serving, then *serve*; if it is *teaching*, then *teach*; |
|  | Romans | 12 | : | 8 | - | if it is to ***encourage***, then give *encouragement*; if it is ***giving***, then give *generously*; if it is to *lead*, do it ***diligently***; if it is to *show* mercy, do it ***cheerfully***. |

### Love in Action

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 12 | : | 9 | - | Love *must* be *sincere*. *Hate* what is evil; ***cling*** to what is good. |
|  | Romans | 12 | : | 10 | - | Be ***devoted*** to one another in love. *Honor* one another *above* *yourselves*. |
|  | Romans | 12 | : | 11 | - | Never be *lacking* in *zeal*, but *keep* your *spiritual* ***fervor***, serving the Lord. |
|  | Romans | 12 | : | 12 | - | Be ***joyful*** in *hope*, *patient* in ***affliction***, ***faithful*** in *prayer*. |
|  | Romans | 12 | : | 13 | - | Share with the Lord's people who are in *need*. *Practice* *hospitality*. |
| ¶ | Romans | 12 | : | 14 | - | *Bless* those who ***persecute*** you; *bless* and do not *curse*. |
|  | Romans | 12 | : | 15 | - | Rejoice with those who rejoice; mourn with those who mourn. |
|  | Romans | 12 | : | 16 | - | Live in ***harmony*** with one another. Do not be *proud*, but be ***willing*** to ***associate*** with people of ***low*** *position*. Do not be conceited. |
| ¶ | Romans | 12 | : | 17 | - | Do not repay *anyone* evil for evil. Be ***careful*** to do what is *right* in the eyes of everyone. |
|  | Romans | 12 | : | 18 | - | If it is *possible*, as far as it ***depends*** on you, live *at* *peace* with everyone. |
|  | Romans | 12 | : | 19 | - | Do not *take* ***revenge***, *my* *dear* ***friends***, but ***leave*** ***room*** for God's *wrath*, for it is *written*: "It is ***mine*** to ***avenge***; I will repay," *says* the Lord. |
|  | Romans | 12 | : | 20 | - | On the *contrary*: "If your *enemy* is ***hungry***, ***feed*** him; if he is ***thirsty***, give him *something* to *drink*. In *doing* this, you will ***heap*** ***burning*** ***coals*** on his ***head***." |
| ¶ | Romans | 12 | : | 21 | - | Do not be *overcome* by evil, but *overcome* evil with good. |

## Romans 13

### Submission to Governing Authorities

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 13 | : | 1 | - | Let everyone be *subject* to the governing authorities, for there is no authority except that *which* God has *established*. The authorities that ***exist*** *have* *been* *established* *by* God. |
|  | Romans | 13 | : | 2 | - | *Consequently*, whoever ***rebels*** against the authority is ***rebelling*** against what God has ***instituted***, and those who do so will bring *judgment* on *themselves*. |
|  | Romans | 13 | : | 3 | - | For rulers ***hold*** no ***terror*** for those who do right, but for those who do wrong. Do you want to be *free* from *fear* of the one in authority? Then do what is right and you will be ***commended***. |
|  | Romans | 13 | : | 4 | - | For the one in authority is God's *servant* for your *good*. But if you do wrong, be ***afraid***, for rulers do not *bear* the *sword* for no *reason*. *They* are God's servants, ***agents*** of *wrath* to bring punishment on the ***wrongdoer***. |
|  | Romans | 13 | : | 5 | - | Therefore, *it* is ***necessary*** to *submit* to the authorities, not *only* because of *possible* punishment but also as a matter of *conscience*. |
| ¶ | Romans | 13 | : | 6 | - | This is also *why* you pay taxes, for the authorities are God's servants, who give *their* *full* time to governing. |
|  | Romans | 13 | : | 7 | - | Give to everyone what you owe *them*: If you owe taxes, pay taxes; if *revenue*, then *revenue*; if *respect*, then *respect*; if honor, then honor. |

### Love Fulfills the Law

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 13 | : | 8 | - | Let no *debt* ***remain*** *outstanding*, except the ***continuing*** *debt* to love one *another*, for whoever ***loves*** *others* has *fulfilled* the law. |
|  | Romans | 13 | : | 9 | - | The ***commandments***, "You shall not commit adultery," "You shall not murder," "You shall not *steal*," "You shall not *covet*," and *whatever* *other* command there may be, are ***summed*** up in this one command: "Love your neighbor as yourself." |
|  | Romans | 13 | : | 10 | - | Love *does* no ***harm*** to a neighbor. Therefore love is the ***fulfillment*** of the law. |

### The Day Is Near

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 13 | : | 11 | - | And do this, *understanding* the present time: The ***hour*** has *already* *come* for you to ***wake*** up from your ***slumber***, because *our* *salvation* is ***nearer*** *now* *than* *when* *we* *first* *believed*. |
|  | Romans | 13 | : | 12 | - | The ***night*** is ***nearly*** *over*; the *day* is ***almost*** *here*. So let us put ***aside*** the *deeds* of ***darkness*** and put on the ***armor*** of *light*. |
|  | Romans | 13 | : | 13 | - | Let us ***behave*** ***decently***, as in the ***daytime***, not in ***carousing*** and ***drunkenness***, not in *sexual* ***immorality*** and ***debauchery***, not in ***dissension*** and ***jealousy***. |
|  | Romans | 13 | : | 14 | - | *Rather*, ***clothe*** *yourselves* *with* the Lord Jesus Christ, and do not *think* *about* *how* to ***gratify*** the *desires* of the flesh. |

## Romans 14

### The Weak and the Strong

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 14 | : | 1 | - | Accept the one whose faith is weak, *without* ***quarreling*** *over* ***disputable*** ***matters***. |
|  | Romans | 14 | : | 2 | - | One *person's* faith ***allows*** them to eat anything, but another, whose faith is weak, eats *only* ***vegetables***. |
|  | Romans | 14 | : | 3 | - | The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has *accepted* them. |
|  | Romans | 14 | : | 4 | - | Who are you to judge someone *else's* *servant*? To their own *master*, *servants* stand or fall. And they will stand, for the Lord is able to make them stand. |
| ¶ | Romans | 14 | : | 5 | - | One person *considers* one day *more* ***sacred*** *than* another; another *considers* every day *alike*. Each of them *should* be fully convinced in their own mind. |
|  | Romans | 14 | : | 6 | - | Whoever regards one day as *special* does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever ***abstains*** does so to the Lord and *gives* thanks to God. |
|  | Romans | 14 | : | 7 | - | For *none* of us *lives* for ourselves alone, and *none* of us *dies* for ourselves alone. |
|  | Romans | 14 | : | 8 | - | If we live, we live for the Lord; and if we die, we die for the Lord. So, *whether* we live or die, we *belong* to the Lord. |
|  | Romans | 14 | : | 9 | - | For this *very* *reason*, Christ died and ***returned*** to *life* so that he might be the Lord of *both* the dead and the living. |
| ¶ | Romans | 14 | : | 10 | - | You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before *God's* judgment *seat*. |
|  | Romans | 14 | : | 11 | - | It is *written*: "'As ***surely*** as I live,' *says* the Lord, 'every *knee* will ***bow*** before *me*; every *tongue* will ***acknowledge*** God.'" |
| ¶ | Romans | 14 | : | 12 | - | So then, each of us will give *an* *account* of ourselves to God. |
| ¶ | Romans | 14 | : | 13 | - | Therefore let us ***stop*** *passing* judgment *on* one another. *Instead*, make *up* your mind not to *put* *any* *stumbling* *block* or ***obstacle*** in the way of a brother or sister. |
|  | Romans | 14 | : | 14 | - | I am convinced, *being* fully *persuaded* in the Lord *Jesus*, that *nothing* is *unclean* in *itself*. But if anyone regards *something* as *unclean*, then for that person it is unclean. |
|  | Romans | 14 | : | 15 | - | If your brother or sister is ***distressed*** because of what you eat, you are *no* *longer* ***acting*** in *love*. Do not by your eating destroy someone for *whom* Christ died. |
|  | Romans | 14 | : | 16 | - | Therefore do not let what you *know* is *good* be ***spoken*** of as *evil*. |
|  | Romans | 14 | : | 17 | - | For the *kingdom* of God is not a matter of eating and ***drinking***, but of *righteousness*, peace and *joy* in the Holy Spirit, |
|  | Romans | 14 | : | 18 | - | because anyone who ***serves*** Christ in this way is *pleasing* to God and ***receives*** *human* ***approval***. |
| ¶ | Romans | 14 | : | 19 | - | Let us therefore make every *effort* to do what *leads* to peace and to ***mutual*** ***edification***. |
|  | Romans | 14 | : | 20 | - | Do not destroy the *work* of God for the sake of food. All food is ***clean***, but it is *wrong* for a person to eat anything that *causes* someone else to stumble. |
|  | Romans | 14 | : | 21 | - | It is ***better*** not to eat meat or *drink* ***wine*** or to do anything else that will *cause* your brother or sister to fall. |
| ¶ | Romans | 14 | : | 22 | - | So *whatever* you *believe* *about* *these* *things* *keep* *between* *yourself* and God. *Blessed* is the one who does not *condemn* *himself* by what he ***approves***. |
|  | Romans | 14 | : | 23 | - | But whoever has *doubts* is *condemned* if they eat, because their eating is not from faith; and everything that does not come from faith is sin. |

## Romans 15

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 15 | : | 1 | - | We who are *strong* *ought* to *bear* with the ***failings*** of the *weak* and not to please *ourselves*. |
|  | Romans | 15 | : | 2 | - | Each of us *should* please our ***neighbors*** for their good, to ***build*** them up. |
|  | Romans | 15 | : | 3 | - | For *even* Christ *did* not please *himself* but, as it is written: "The ***insults*** of those who ***insult*** you have ***fallen*** on me." |
|  | Romans | 15 | : | 4 | - | For *everything* that was written in the *past* was written to *teach* us, so that through the endurance ***taught*** in the *Scriptures* and the encouragement they ***provide*** we might have hope. |
| ¶ | Romans | 15 | : | 5 | - | May the God who *gives* endurance and encouragement *give* you the *same* ***attitude*** of mind ***toward*** each *other* that Christ Jesus *had*, |
|  | Romans | 15 | : | 6 | - | so that with one mind and one *voice* you may glorify the God and Father of our Lord Jesus Christ. |
| ¶ | Romans | 15 | : | 7 | - | *Accept* one another, *then*, *just* as Christ *accepted* you, in *order* to *bring* praise to God. |
|  | Romans | 15 | : | 8 | - | For I ***tell*** you that Christ has become a servant of the Jews on ***behalf*** of God's *truth*, so that the *promises* made to the *patriarchs* might be ***confirmed*** |
|  | Romans | 15 | : | 9 | - | and, ***moreover***, that the Gentiles might glorify God for his mercy. As it is written: "Therefore I will praise you among the Gentiles; I will *sing* the ***praises*** of your *name*." |
| ¶ | Romans | 15 | : | 10 | - | Again, it says, "*Rejoice*, you Gentiles, with his people." |
| ¶ | Romans | 15 | : | 11 | - | And again, "Praise the Lord, all you Gentiles; *let* all the ***peoples*** ***extol*** him." |
| ¶ | Romans | 15 | : | 12 | - | And again, *Isaiah* says, "The *Root* of ***Jesse*** will *spring* up, one who will ***arise*** to ***rule*** *over* the *nations*; in him the Gentiles will hope." |
| ¶ | Romans | 15 | : | 13 | - | May the God of hope ***fill*** you with all joy and peace as you ***trust*** in him, so that you may *overflow* with hope by the power of the Holy Spirit. |

### Paul the Minister to the Gentiles

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 15 | : | 14 | - | I *myself* am *convinced*, my brothers and sisters, that you *yourselves* are full of ***goodness***, *filled* with *knowledge* and ***competent*** to ***instruct*** one another. |
|  | Romans | 15 | : | 15 | - | *Yet* I have written you ***quite*** *boldly* on *some* ***points*** to ***remind*** you of them again, *because* of the *grace* God gave me |
|  | Romans | 15 | : | 16 | - | to be a ***minister*** of Christ Jesus to the Gentiles. *He* gave me the ***priestly*** ***duty*** of ***proclaiming*** the gospel of God, so that the Gentiles might become *an* *offering* ***acceptable*** to God, ***sanctified*** by the Holy Spirit. |
| ¶ | Romans | 15 | : | 17 | - | Therefore I *glory* in Christ Jesus in my service to God. |
|  | Romans | 15 | : | 18 | - | I will not ***venture*** to *speak* of *anything* *except* what Christ has ***accomplished*** through me in *leading* the Gentiles to *obey* God by what I have *said* and *done*-- |
|  | Romans | 15 | : | 19 | - | by the power of ***signs*** and ***wonders***, through the power of the Spirit of God. So from Jerusalem all the way ***around*** to ***Illyricum***, I have *fully* *proclaimed* the gospel of Christ. |
|  | Romans | 15 | : | 20 | - | It has ***always*** been my *ambition* to preach the gospel *where* Christ was not *known*, so that I would not be ***building*** on someone *else's* ***foundation***. |
|  | Romans | 15 | : | 21 | - | *Rather*, as it is written: "Those who were not *told* *about* him will see, and those who have not *heard* will *understand*." |
| ¶ | Romans | 15 | : | 22 | - | This is why I have ***often*** been ***hindered*** from *coming* to you. |

### Paul's Plan to Visit Rome

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 15 | : | 23 | - | But now that there is *no* *more* *place* for me to *work* in *these* ***regions***, and *since* I have been ***longing*** for *many* *years* to visit you, |
|  | Romans | 15 | : | 24 | - | I ***plan*** to do so when I go to Spain. I hope to see you while *passing* through and to have you ***assist*** me on my ***journey*** there, after I have ***enjoyed*** your company for a while. |
|  | Romans | 15 | : | 25 | - | Now, *however*, I am on my way to Jerusalem in the service of the Lord's people there. |
|  | Romans | 15 | : | 26 | - | For ***Macedonia*** and ***Achaia*** were pleased to *make* a contribution for the *poor* among the Lord's people in Jerusalem. |
|  | Romans | 15 | : | 27 | - | They were pleased to do it, and *indeed* they owe it to them. For if the Gentiles have ***shared*** in the Jews' *spiritual* *blessings*, they owe it to the Jews to *share* with them their ***material*** *blessings*. |
|  | Romans | 15 | : | 28 | - | So after I have ***completed*** this ***task*** and have made *sure* that they have received this contribution, I will go to Spain and visit you on the way. |
|  | Romans | 15 | : | 29 | - | I know that when I come to you, I will come in the full ***measure*** of the ***blessing*** of Christ. |
| ¶ | Romans | 15 | : | 30 | - | I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to ***join*** me in my ***struggle*** by ***praying*** to God for me. |
|  | Romans | 15 | : | 31 | - | Pray that I may be ***kept*** ***safe*** from the ***unbelievers*** in ***Judea*** and that the contribution I *take* to Jerusalem may be ***favorably*** received by the Lord's people there, |
|  | Romans | 15 | : | 32 | - | so that I may come to you with joy, by God's will, and in your company be ***refreshed***. |
|  | Romans | 15 | : | 33 | - | The God of peace be with you all. *Amen*. |

## Romans 16

### Personal Greetings

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | Romans | 16 | : | 1 | - | I ***commend*** to you our sister ***Phoebe***, a ***deacon*** of the church in ***Cenchreae***. |
|  | Romans | 16 | : | 2 | - | I ask you to *receive* her in the Lord in a way ***worthy*** of his people and to *give* her *any* ***help*** she *may* *need* from you, for she has been the ***benefactor*** of *many* people, ***including*** me. |
| ¶ | Romans | 16 | : | 3 | - | Greet ***Priscilla*** and ***Aquila***, my ***co-workers*** in Christ Jesus. |
|  | Romans | 16 | : | 4 | - | They ***risked*** their *lives* for me. Not only I but all the churches of the Gentiles are ***grateful*** to them. |
| ¶ | Romans | 16 | : | 5 | - | Greet *also* the church that ***meets*** *at* their ***house***. Greet my dear friend ***Epenetus***, who was the *first* ***convert*** to Christ in the ***province*** of ***Asia***. |
| ¶ | Romans | 16 | : | 6 | - | Greet ***Mary***, who worked very hard for you. |
| ¶ | Romans | 16 | : | 7 | - | Greet ***Andronicus*** and ***Junia***, my fellow Jews who have been in ***prison*** with me. They are *outstanding* *among* the ***apostles***, and they were in Christ *before* I was. |
| ¶ | Romans | 16 | : | 8 | - | Greet ***Ampliatus***, my dear friend in the Lord. |
| ¶ | Romans | 16 | : | 9 | - | Greet ***Urbanus***, our co-worker in Christ, and my dear friend ***Stachys***. |
| ¶ | Romans | 16 | : | 10 | - | Greet ***Apelles***, whose *fidelity* to Christ has *stood* the *test*. Greet those who *belong* to the household of ***Aristobulus***. |
| ¶ | Romans | 16 | : | 11 | - | Greet ***Herodion***, my fellow *Jew*. Greet those in the household of ***Narcissus*** who are in the Lord. |
| ¶ | Romans | 16 | : | 12 | - | Greet ***Tryphena*** and ***Tryphosa***, those *women* who *work* hard in the Lord. Greet my dear friend ***Persis***, another *woman* who has worked very hard in the Lord. |
| ¶ | Romans | 16 | : | 13 | - | Greet ***Rufus***, *chosen* in the Lord, and his *mother*, who has been a *mother* to me, *too*. |
| ¶ | Romans | 16 | : | 14 | - | Greet ***Asyncritus***, ***Phlegon***, ***Hermes***, ***Patrobas***, ***Hermas*** and the *other* brothers and sisters with them. |
| ¶ | Romans | 16 | : | 15 | - | Greet ***Philologus***, ***Julia***, ***Nereus*** and his sister, and ***Olympas*** and all the Lord's people who are with them. |
| ¶ | Romans | 16 | : | 16 | - | Greet *one* another with a *holy* ***kiss***. All the churches of Christ send greetings. |
| ¶ | Romans | 16 | : | 17 | - | I urge you, brothers and sisters, to ***watch*** *out* for those who *cause* ***divisions*** and *put* ***obstacles*** in your way that are *contrary* to the *teaching* you have ***learned***. *Keep* *away* from them. |
|  | Romans | 16 | : | 18 | - | For *such* people are not *serving* our Lord Christ, but their *own* ***appetites***. By ***smooth*** *talk* and ***flattery*** they *deceive* the *minds* of ***naive*** people. |
|  | Romans | 16 | : | 19 | - | *Everyone* has *heard* about your obedience, so I *rejoice* *because* of you; but I want you to be wise about what is good, and *innocent* about what is evil. |
| ¶ | Romans | 16 | : | 20 | - | The God of *peace* *will* ***soon*** ***crush*** ***Satan*** *under* your *feet*. The grace of our Lord Jesus be with you. |
| ¶ | Romans | 16 | : | 21 | - | ***Timothy***, my co-worker, sends his greetings to you, *as* *do* ***Lucius***, ***Jason*** and ***Sosipater***, my fellow Jews. |
| ¶ | Romans | 16 | : | 22 | - | I, ***Tertius***, who ***wrote*** *down* *this* ***letter***, greet you in the Lord. |
| ¶ | Romans | 16 | : | 23 | - | ***Gaius***, whose *hospitality* I and the *whole* church *here* ***enjoy***, sends you his greetings. ***Erastus***, who is the ***city's*** ***director*** of ***public*** *works*, and our *brother* ***Quartus*** send you their greetings. |
| ¶ | Romans | 16 | : | 25 | - | Now to him who is able to *establish* you in accordance with my gospel, the *message* I *proclaim* about Jesus Christ, in *keeping* with the ***revelation*** of the *mystery* ***hidden*** for *long* ***ages*** *past*, |
|  | Romans | 16 | : | 26 | - | but now *revealed* and *made* *known* through the ***prophetic*** ***writings*** by the *command* of the *eternal* God, so that all the Gentiles *might* *come* to the obedience that comes from faith-- |
|  | Romans | 16 | : | 27 | - | to the only wise God be *glory* *forever* through Jesus Christ! *Amen*. |

## James 1

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 1 | : | 1 | - | ***James***, a servant of God and of the Lord Jesus Christ, To the ***twelve*** ***tribes*** ***scattered*** *among* the *nations*: *Greetings*. |

### Trials and Temptations

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 1 | : | 2 | - | Consider it pure *joy*, my brothers and sisters, ***whenever*** you face ***trials*** of *many* *kinds*, |
|  | James | 1 | : | 3 | - | because you know that the ***testing*** of your *faith* *produces* perseverance. |
|  | James | 1 | : | 4 | - | *Let* perseverance ***finish*** its *work* so that you may be ***mature*** and *complete*, not *lacking* anything. |
|  | James | 1 | : | 5 | - | *If* *any* of you ***lacks*** *wisdom*, you should ask God, who gives *generously* to all *without* ***finding*** *fault*, and it will be *given* to you. |
|  | James | 1 | : | 6 | - | But when you ask, you *must* *believe* and not ***doubt***, because the one who *doubts* is like a ***wave*** of the *sea*, ***blown*** and ***tossed*** by the ***wind***. |
|  | James | 1 | : | 7 | - | That person should not ***expect*** to receive anything from the Lord. |
|  | James | 1 | : | 8 | - | Such a person is *double-minded* and ***unstable*** in all they do. |
| ¶ | James | 1 | : | 9 | - | Believers in *humble* *circumstances* *ought* to take pride in their ***high*** *position*. |
|  | James | 1 | : | 10 | - | But the rich should take pride in their ***humiliation***--*since* they will *pass* away like a *wild* ***flower***. |
|  | James | 1 | : | 11 | - | For the ***sun*** ***rises*** *with* ***scorching*** ***heat*** and ***withers*** the ***plant***; its ***blossom*** ***falls*** and its ***beauty*** is ***destroyed***. In the same way, the rich will ***fade*** away *even* *while* they *go* *about* their *business*. |
| ¶ | James | 1 | : | 12 | - | Blessed is the one who ***perseveres*** *under* ***trial*** because, *having* *stood* the *test*, that person will receive the ***crown*** of *life* that the Lord has *promised* to those who love him. |
| ¶ | James | 1 | : | 13 | - | When tempted, *no* one should *say*, "God is ***tempting*** *me*." For God *cannot* be tempted by evil, *nor* does he ***tempt*** anyone; |
|  | James | 1 | : | 14 | - | but *each* person is tempted when they *are* ***dragged*** away by their *own* evil desire and ***enticed***. |
|  | James | 1 | : | 15 | - | *Then*, after desire has *conceived*, it gives birth to sin; and sin, when it is ***full-grown***, gives birth to death. |
| ¶ | James | 1 | : | 16 | - | *Don't* be *deceived*, my dear brothers and sisters. |
|  | James | 1 | : | 17 | - | *Every* *good* and perfect *gift* is from *above*, *coming* *down* from the Father of the ***heavenly*** ***lights***, who does not *change* like ***shifting*** ***shadows***. |
|  | James | 1 | : | 18 | - | He ***chose*** to give *us* birth *through* the word of *truth*, that we might be a *kind* of *firstfruits* of all he *created*. |

### Listening and Doing

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 1 | : | 19 | - | My dear brothers and sisters, take ***note*** of this: *Everyone* should be ***quick*** to listen, *slow* to speak and *slow* to *become* *angry*, |
|  | James | 1 | : | 20 | - | because *human* *anger* does not *produce* the righteousness that God *desires*. |
|  | James | 1 | : | 21 | - | *Therefore*, *get* ***rid*** of all ***moral*** ***filth*** and the evil that is so ***prevalent*** and ***humbly*** *accept* the word ***planted*** in you, *which* *can* *save* you. |
| ¶ | James | 1 | : | 22 | - | Do not *merely* listen to the word, and so deceive *yourselves*. Do what it says. |
|  | James | 1 | : | 23 | - | Anyone who ***listens*** to the word but does not do what it says is like *someone* who looks at *his* face in a ***mirror*** |
|  | James | 1 | : | 24 | - | and, after ***looking*** at *himself*, ***goes*** away and ***immediately*** ***forgets*** what he looks like. |
|  | James | 1 | : | 25 | - | But *whoever* looks ***intently*** *into* the perfect *law* that gives freedom, and ***continues*** in it--not ***forgetting*** what they have *heard*, but *doing* it--they will be blessed in what they do. |
| ¶ | James | 1 | : | 26 | - | Those who consider themselves ***religious*** and yet do not keep a ***tight*** ***rein*** *on* their *tongues* deceive themselves, and their religion is worthless. |
|  | James | 1 | : | 27 | - | Religion that God our Father ***accepts*** *as* pure and ***faultless*** is this: to *look* after ***orphans*** and ***widows*** in their *distress* and to keep ***oneself*** from *being* ***polluted*** by the world. |

## James 2

### Favoritism Forbidden

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 2 | : | 1 | - | My brothers and sisters, *believers* in our ***glorious*** *Lord* Jesus *Christ* *must* not show favoritism. |
|  | James | 2 | : | 2 | - | Suppose a man comes into your ***meeting*** wearing a *gold* ***ring*** and fine clothes, and a poor man in ***filthy*** *old* clothes also comes in. |
|  | James | 2 | : | 3 | - | If you show *special* ***attention*** to the man wearing fine clothes and say, "***Here's*** a good *seat* for you," but say to the poor man, "You *stand* there" or "***Sit*** on the ***floor*** by my *feet*," |
|  | James | 2 | : | 4 | - | have you not ***discriminated*** *among* *yourselves* and become *judges* *with* *evil* *thoughts*? |
| ¶ | James | 2 | : | 5 | - | *Listen*, my dear brothers and sisters: Has not God *chosen* those who are poor in the eyes of the *world* to be rich in faith and to ***inherit*** the *kingdom* he *promised* those who love him? |
|  | James | 2 | : | 6 | - | But you have ***dishonored*** the poor. Is it not the rich who are ***exploiting*** you? Are they not the ones who are ***dragging*** you into ***court***? |
|  | James | 2 | : | 7 | - | Are they not the ones who are ***blaspheming*** the ***noble*** *name* of him to *whom* you *belong*? |
| ¶ | James | 2 | : | 8 | - | If you *really* keep the ***royal*** law *found* in Scripture, "Love your neighbor as yourself," you are *doing* *right*. |
|  | James | 2 | : | 9 | - | But if you show favoritism, you *sin* and are ***convicted*** by the law as ***lawbreakers***. |
|  | James | 2 | : | 10 | - | For *whoever* ***keeps*** the *whole* law and *yet* ***stumbles*** *at* *just* one *point* is ***guilty*** of *breaking* *all* of it. |
|  | James | 2 | : | 11 | - | For he who said, "You shall not commit adultery," also said, "You shall not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker. |
| ¶ | James | 2 | : | 12 | - | Speak and *act* as those who are ***going*** to be judged by the law that gives freedom, |
|  | James | 2 | : | 13 | - | *because* judgment without mercy will be ***shown*** to *anyone* who has not *been* ***merciful***. Mercy ***triumphs*** *over* judgment. |

### Faith and Deeds

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 2 | : | 14 | - | What good is it, my brothers and sisters, if someone ***claims*** to have faith but has *no* deeds? *Can* *such* faith *save* them? |
|  | James | 2 | : | 15 | - | Suppose a brother or a *sister* is without clothes and ***daily*** *food*. |
|  | James | 2 | : | 16 | - | If one of you says to them, "*Go* in *peace*; keep ***warm*** and *well* ***fed***," but *does* *nothing* *about* *their* *physical* ***needs***, what good is it? |
|  | James | 2 | : | 17 | - | In the same way, faith by *itself*, if it is not ***accompanied*** by ***action***, is dead. |
| ¶ | James | 2 | : | 18 | - | But someone will say, "You have faith; I have deeds." Show *me* your faith without deeds, and I will show you my faith by my deeds. |
|  | James | 2 | : | 19 | - | You believe that there is one God. Good! Even the *demons* believe that--and ***shudder***. |
| ¶ | James | 2 | : | 20 | - | You *foolish* person, do you *want* ***evidence*** that faith without deeds is ***useless***? |
|  | James | 2 | : | 21 | - | Was not our father Abraham considered righteous for what he did when he *offered* his *son* *Isaac* on the ***altar***? |
|  | James | 2 | : | 22 | - | You see that his faith and his ***actions*** *were* ***working*** *together*, and his faith was *made* *complete* by what he did. |
|  | James | 2 | : | 23 | - | And the scripture was *fulfilled* that says, "Abraham believed God, and it was credited to him as *righteousness*," and he was *called* *God's* *friend*. |
|  | James | 2 | : | 24 | - | You see that a person is considered righteous by what they do and not by faith *alone*. |
| ¶ | James | 2 | : | 25 | - | In the same way, was not even ***Rahab*** the ***prostitute*** considered righteous for what she did when she *gave* ***lodging*** to the ***spies*** and *sent* them *off* in a *different* ***direction***? |
|  | James | 2 | : | 26 | - | As the *body* without the spirit is dead, *so* faith without deeds is dead. |

## James 3

### Taming the Tongue

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 3 | : | 1 | - | Not many of you should *become* ***teachers***, my *fellow* *believers*, *because* you know that we who *teach* *will* be *judged* *more* ***strictly***. |
|  | James | 3 | : | 2 | - | We all *stumble* in many *ways*. *Anyone* who is *never* *at* *fault* in what they *say* is *perfect*, *able* to *keep* their whole body in ***check***. |
| ¶ | James | 3 | : | 3 | - | When we *put* ***bits*** *into* the *mouths* of ***horses*** to make them *obey* *us*, we can *turn* the whole ***animal***. |
|  | James | 3 | : | 4 | - | Or *take* ***ships*** *as* an *example*. *Although* they are *so* ***large*** and are ***driven*** by *strong* ***winds***, they are ***steered*** by a *very* small ***rudder*** ***wherever*** the ***pilot*** *wants* to *go*. |
|  | James | 3 | : | 5 | - | ***Likewise***, the tongue is a small *part* of the body, but it *makes* great ***boasts***. *Consider* what a great ***forest*** is set on fire by a small ***spark***. |
|  | James | 3 | : | 6 | - | The tongue *also* is a fire, a *world* of evil among the ***parts*** of the body. It ***corrupts*** the whole body, ***sets*** the whole *course* of ***one's*** life on fire, and is *itself* set on fire by ***hell***. |
| ¶ | James | 3 | : | 7 | - | All *kinds* of *animals*, *birds*, *reptiles* and *sea* ***creatures*** are being *tamed* and have been *tamed* by ***mankind***, |
|  | James | 3 | : | 8 | - | but *no* human being can ***tame*** the tongue. It is a ***restless*** evil, full of ***deadly*** *poison*. |
| ¶ | James | 3 | : | 9 | - | With the tongue we praise *our* Lord and Father, and with it we *curse* human ***beings***, who have been *made* in *God's* *likeness*. |
|  | James | 3 | : | 10 | - | Out of the same *mouth* come praise and *cursing*. My brothers and sisters, *this* should not be. |
|  | James | 3 | : | 11 | - | Can *both* fresh water and salt water ***flow*** from the same spring? |
|  | James | 3 | : | 12 | - | My brothers and sisters, can a ***fig*** *tree* bear ***olives***, or a ***grapevine*** bear ***figs***? *Neither* can a salt spring *produce* fresh water. |

### Two Kinds of Wisdom

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 3 | : | 13 | - | Who is *wise* and *understanding* among you? *Let* them *show* it by their good life, by *deeds* *done* in the ***humility*** that comes from wisdom. |
|  | James | 3 | : | 14 | - | But if you ***harbor*** ***bitter*** envy and selfish ambition in your *hearts*, *do* not *boast* *about* it or ***deny*** the truth. |
|  | James | 3 | : | 15 | - | *Such* "wisdom" *does* not come *down* from heaven but is *earthly*, *unspiritual*, ***demonic***. |
|  | James | 3 | : | 16 | - | *For* *where* you have envy and selfish ambition, *there* you *find* ***disorder*** and *every* evil *practice*. |
| ¶ | James | 3 | : | 17 | - | But the wisdom that comes from heaven is *first* of all *pure*; *then* ***peace-loving***, ***considerate***, ***submissive***, full of *mercy* and good *fruit*, ***impartial*** and *sincere*. |
|  | James | 3 | : | 18 | - | ***Peacemakers*** who ***sow*** in *peace* *reap* a *harvest* of righteousness. |

## James 4

### Submit Yourselves to God

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 4 | : | 1 | - | What *causes* ***fights*** and ***quarrels*** *among* you? Don't they come from your *desires* that ***battle*** *within* you? |
|  | James | 4 | : | 2 | - | You *desire* but do not have, so you *kill*. You *covet* but you *cannot* get what you *want*, so you ***quarrel*** and ***fight***. You do not have because you do not ask God. |
|  | James | 4 | : | 3 | - | When you ask, you do not *receive*, because you ask with *wrong* ***motives***, that you *may* spend what you get on your ***pleasures***. |
| ¶ | James | 4 | : | 4 | - | You ***adulterous*** *people*, don't you know that ***friendship*** with the world *means* ***enmity*** against God? *Therefore*, anyone who ***chooses*** to be a *friend* of the world ***becomes*** *an* *enemy* of God. |
|  | James | 4 | : | 5 | - | Or do you *think* Scripture says *without* *reason* that he ***jealously*** ***longs*** for the *spirit* he *has* ***caused*** to *dwell* in us? |
|  | James | 4 | : | 6 | - | But he *gives* us *more* *grace*. That is why Scripture says: "God ***opposes*** the *proud* but ***shows*** ***favor*** to the humble." |
| ¶ | James | 4 | : | 7 | - | *Submit* yourselves, then, to God. *Resist* the ***devil***, and he will ***flee*** from you. |
|  | James | 4 | : | 8 | - | Come near to God and he will come near to you. ***Wash*** your *hands*, you *sinners*, and ***purify*** your *hearts*, you *double-minded*. |
|  | James | 4 | : | 9 | - | ***Grieve***, *mourn* and *wail*. *Change* your ***laughter*** to ***mourning*** and your *joy* to ***gloom***. |
|  | James | 4 | : | 10 | - | Humble yourselves *before* the Lord, and he will ***lift*** you up. |
| ¶ | James | 4 | : | 11 | - | Brothers and sisters, do not ***slander*** one *another*. Anyone who speaks against a brother or sister or judges them speaks against the law and judges it. When you judge the law, you are not *keeping* it, but ***sitting*** in *judgment* on it. |
|  | James | 4 | : | 12 | - | There is only one ***Lawgiver*** and Judge, the one who is able to *save* and *destroy*. But you--who are you to judge your neighbor? |

### Boasting About Tomorrow

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 4 | : | 13 | - | Now listen, you who say, "***Today*** or tomorrow we will go to this or that ***city***, spend a ***year*** there, *carry* on *business* and *make* ***money***." |
|  | James | 4 | : | 14 | - | Why, you do not *even* know what will ***happen*** tomorrow. What is your *life*? You are a ***mist*** that ***appears*** for a *little* *while* and then ***vanishes***. |
|  | James | 4 | : | 15 | - | *Instead*, you ought to say, "If it is the *Lord's* will, we will *live* and do this or that." |
|  | James | 4 | : | 16 | - | As it is, you *boast* in your *arrogant* ***schemes***. *All* *such* *boasting* is evil. |
|  | James | 4 | : | 17 | - | If anyone, then, *knows* the *good* they ought to do and ***doesn't*** do it, it is *sin* for them. |

## James 5

### Warning to Rich Oppressors

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 5 | : | 1 | - | Now listen, you *rich* *people*, ***weep*** and *wail* because of the *misery* that is coming on you. |
|  | James | 5 | : | 2 | - | Your wealth *has* ***rotted***, and ***moths*** have ***eaten*** your *clothes*. |
|  | James | 5 | : | 3 | - | Your *gold* and ***silver*** are ***corroded***. Their ***corrosion*** will *testify* against you and *eat* your *flesh* *like* *fire*. You have ***hoarded*** wealth in the *last* ***days***. |
|  | James | 5 | : | 4 | - | *Look*! The *wages* you *failed* to *pay* the ***workers*** who ***mowed*** your ***fields*** are ***crying*** *out* against you. The *cries* of the ***harvesters*** have ***reached*** the *ears* of the Lord Almighty. |
|  | James | 5 | : | 5 | - | You have ***lived*** on earth in ***luxury*** and ***self-indulgence***. You have ***fattened*** *yourselves* in the day of ***slaughter***. |
|  | James | 5 | : | 6 | - | You have condemned and ***murdered*** the *innocent* one, who was not ***opposing*** you. |

### Patience in Suffering

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 5 | : | 7 | - | Be patient, *then*, brothers and sisters, *until* the Lord's coming. *See* *how* the ***farmer*** *waits* for the land to ***yield*** its ***valuable*** ***crop***, *patiently* ***waiting*** for the ***autumn*** and *spring* ***rains***. |
|  | James | 5 | : | 8 | - | You *too*, be patient and *stand* ***firm***, because the Lord's coming is near. |
|  | James | 5 | : | 9 | - | *Don't* ***grumble*** against one *another*, brothers and sisters, or you will be *judged*. The *Judge* is ***standing*** *at* the ***door***! |
| ¶ | James | 5 | : | 10 | - | Brothers and sisters, as an *example* of *patience* in the *face* of *suffering*, *take* the *prophets* who ***spoke*** in the name of the Lord. |
|  | James | 5 | : | 11 | - | As you *know*, we *count* as *blessed* *those* who have ***persevered***. You have *heard* of ***Job's*** *perseverance* and have *seen* *what* the Lord ***finally*** *brought* about. The Lord is *full* of *compassion* and *mercy*. |
| ¶ | James | 5 | : | 12 | - | *Above* all, my brothers and sisters, do not ***swear***--not by *heaven* or by earth or by *anything* *else*. All you *need* to say is a ***simple*** "*Yes*" or "*No*." *Otherwise* you will be condemned. |

### The Prayer of Faith

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ¶ | James | 5 | : | 13 | - | Is anyone among you in *trouble*? Let them pray. Is anyone ***happy***? Let them *sing* ***songs*** of *praise*. |
|  | James | 5 | : | 14 | - | Is anyone among you sick? Let them *call* the ***elders*** of the *church* to pray over them and ***anoint*** them *with* ***oil*** in the name of the Lord. |
|  | James | 5 | : | 15 | - | And the prayer *offered* in *faith* will make the sick person *well*; the Lord will ***raise*** them *up*. If they have *sinned*, they will be *forgiven*. |
|  | James | 5 | : | 16 | - | *Therefore* ***confess*** your sins to each other and pray for each other *so* that you may be ***healed***. The prayer of a righteous person is ***powerful*** and ***effective***. |
| ¶ | James | 5 | : | 17 | - | *Elijah* was a human *being*, *even* as we are. He prayed *earnestly* that it *would* not rain, and it *did* not rain on the land for ***three*** and a ***half*** *years*. |
|  | James | 5 | : | 18 | - | *Again* he prayed, and the ***heavens*** *gave* rain, and the earth *produced* its ***crops***. |
| ¶ | James | 5 | : | 19 | - | My brothers and sisters, if one of you should ***wander*** from the truth and *someone* should *bring* that person *back*, |
|  | James | 5 | : | 20 | - | *remember* *this*: *Whoever* ***turns*** a *sinner* from the *error* of their *way* will *save* them from *death* and ***cover*** over a ***multitude*** of sins. |