

DASV [Digital American Standard Version]**DASV: Romans 1**

¹ Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
² which he promised beforehand through his prophets in the holy Scriptures,
³ concerning his Son, who was born a descendant of David according to the flesh,
⁴ who was declared to be the Son of God with power, according to the spirit of holiness,
by the resurrection from the dead, Jesus Christ our Lord.

⁵ Through him we have received grace and apostleship, to bring about the obedience of faith among all the Gentiles, for his name's sake.

⁶ You also are among those who are called to be Jesus Christ's.

⁷ To all those in Rome, loved by God, called to be holy:

Grace to you and peace from God our Father and the Lord Jesus Christ.

⁸ First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world.

⁹ For God is my witness, whom I serve in my spirit by announcing the good news of his Son, how unceasingly I make mention of you in my prayers,

¹⁰ requesting if there is any way now at last, by the will of God, I may be successful in coming to you.

¹¹ For I long to see you, that I may impart to you some spiritual gift, so that you may be strengthened,

¹² that is, so that we may be mutually encouraged by each other's faith, both yours and mine.

¹³ I do not want you to be unaware, brothers, that often I intended to come to you (but was prevented until now), that I might have some fruit among you also, just as among the rest of the Gentiles.

¹⁴ I am debtor both to the Greeks and to the barbarians, both to the wise and to the foolish.

¹⁵ So, I am eager to preach the gospel to you also who are in Rome.

¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

¹⁷ For in it a righteousness of God is revealed from faith to faith, as it is written, "The righteous will live by faith."

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth by their unrighteousness,

¹⁹ because what can be known about God is clear to them; for God has shown it to them.

²⁰ For since the creation of the world, his invisible attributes are clearly seen, even his everlasting power and divinity, being seen through the things that are made. So they are without excuse.

²¹ For even though they knew God, they did not glorify him as God, or give thanks to him; but became futile in their thinking, and their foolish hearts were darkened.

²² Claiming to be wise, they became fools,

²³ and exchanged the glory of the incorruptible God for images resembling corruptible man, birds, four-footed animals and creeping things.

²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to dishonor their own bodies among themselves.

²⁵ They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God gave them up to shameful passions. For even their women exchanged the natural sexual relations for that which unnatural.

²⁷ Similarly, the men also leaving the natural relations with women, burned in their lust toward each other, men with men committing shameless acts, and receiving in themselves the appropriate penalty for their error.

²⁸ Since they refused to acknowledge God, God gave them up to a debased mind, to do those things that should never be done.

²⁹ They are filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, maliciousness. They are gossips,

³⁰ slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,

³¹ foolish, untrustworthy, heartless, having no mercy.

³² Although they know the righteous decree of God, that those who practice such things deserve to die, they not only do them but also give approval to those who practice them.

DASV: Romans 2

¹ Therefore you are without excuse, whoever you are who judges others. For in your judgment of someone else, you condemn yourself; for you who judge do the very same things.

² Now we know that the judgment of God is according to truth against those who practice such things.

³ Do you think, whoever you are, who judges those who practice such things, and do the same yourself, that you will escape the judgment of God?

⁴ Or do you despise the riches of his goodness, tolerance and patience, not realizing that the goodness of God is meant to lead you to repentance?

⁵ But because of your hard and unrepentant heart you are storing up for yourself wrath in the day of wrath when God's righteous judgment will be revealed.

⁶ He will render to everyone according to their works:

⁷ eternal life on those who by patience in doing good seek for glory, honor and immortality,

⁸ but wrath and fury on those who are selfishly self-serving, and do not obey the truth, but obey unrighteousness.

⁹ There will be tribulation and anguish on everyone who does evil, for the Jew first, and also for the Greek,

¹⁰ but glory, honor and peace on everyone who does good, for the Jew first, and also for the Greek.

¹¹ For there is no favoritism with God.

¹² For as many as have sinned apart from the law will also perish apart from the law, and as many as have sinned under the law will be judged by the law.

¹³ For it is not the hearers of the law who are just before God, but the doers of the law will be justified.

¹⁴ For when the Gentiles who do not have the law do by nature the requirements of the law, these who do not have the law, are a law to themselves.

¹⁵ They show the work of the law is written in their hearts, for their conscience bears witness to this, and their conflicting thoughts accusing or else excusing them,

¹⁶ on the day when God will judge the secrets of everyone, according to my gospel, through Jesus Christ.

¹⁷ But if you call yourself a Jew, and rely on the law, and boast of a special relationship to God,

¹⁸ and know his will, and know the things that are excellent, being instructed out of the law,

¹⁹ and are confident that you yourself are a guide to the blind, a light for those who are in darkness,

²⁰ a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth,

²¹ you who teach others, do you not teach yourself? You who preaches against stealing, do you steal?

²² You who say it is wrong to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

²³ You who boast in the law, do you through your breaking the law dishonor God?

²⁴ Just as it is written, "The name of God is blasphemed among the Gentiles because of you."

²⁵ For circumcision is beneficial, if you obey the law, but if you break the law, your circumcision has become uncircumcision.

²⁶ If therefore one who is uncircumcised keeps the requirements of the law, will not his uncircumcision be regarded as circumcision?

²⁷ Will not those who are physically uncircumcised if they keep the law, judge you who have the written code and circumcision but break the law?

²⁸ For a person is not a Jew who is one outwardly; neither is circumcision only that which is merely external in the flesh.

²⁹ But someone is a Jew who is one inwardly; and circumcision is of the heart, in the spirit not in the written code. Such a person does not receive praise from humans, but from God.

DASV: Romans 3

¹ What advantage then has the Jew? Or what is the benefit of circumcision?

² Much, in every way. First of all, the Jews were entrusted with the oracles of God.

³ What if some of them did not believe? Does their lack of faith nullify the faithfulness of God?

⁴ Certainly not! Let God be proven true and every human a liar. As it is written,
 "so that you might be justified in your words,
 and prevail when you are judged."

⁵ But if our unrighteousness proves the righteousness of God, what shall we say? Is God unrighteous when he inflicts punishment on us? (I am speaking from a human perspective.)

⁶ Certainly not! For how then could God judge the world?

⁷ But if by my lie the truth of God emphasizes his glory, why am I also still condemned as a sinner?

⁸ Why not say, as some slanderously claim that we are saying, "Let us do evil, that good may result?" Their condemnation is deserved.

⁹ What then? Are we better than they are? Not at all, for we have before demonstrated that both Jews and Greeks are all under sin,

¹⁰ just as it is written,

 "There is none righteous, not even one."

¹¹ "There is no one who understands,
 there is no one who seeks after God.

¹² All have turned away,
 together they have become worthless.

 There is no one who does good,
 not even one.

¹³ Their throat is an open grave,
 they use their tongues to deceive.

 The poison of asps is under their lips."

¹⁴ "Their mouths are full of cursing and bitterness."

¹⁵ "Their feet are swift to shed blood,
¹⁶ ruin and misery are in their paths,

¹⁷ the way of peace they have not known."

¹⁸ "There is no fear of God before their eyes."

¹⁹ Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and all the world may be accountable before God.

²⁰ For by the works of the law no one will be justified in his sight, for through the law comes the awareness of sin.

²¹ But now apart from the law, a righteousness from God has been revealed, which is attested by the law and the prophets,

²² the righteousness from God through faith in Jesus Christ to all those who believe. For there is no distinction.

²³ For all have sinned, and fall short of the glory of God,

²⁴ and are justified freely by his grace through the redemption that is in Christ Jesus,

²⁵ whom God set forth as an atoning sacrifice by his blood, through faith. He did this to show his righteousness because in the forbearance of God he passed over the sins previously committed,

²⁶ demonstrating his righteousness at this present time, so that he might himself be just and the justifier of the one that has faith in Jesus.

²⁷ Where then is boasting? It is excluded. By what kind of law? By works? No, but by the law of faith.

²⁸ For we maintain that a person is justified by faith apart from the works of the law.

²⁹ Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too.

³⁰ Since God is one, and he will justify those circumcised by faith, as well as those uncircumcised through faith,

³¹ do we then nullify the law through faith? Not a chance. Rather, we uphold the law.

DASV: Romans 4

¹ What then shall we say that Abraham, our forefather according to the flesh, has found regarding this?

² For if Abraham was justified by works, he has something to boast about, but not before God.

³ For what does the Scripture say? "Abraham believed God, and it was counted to him for righteousness."

⁴ Now to the one who works, the reward is not counted as a gift, but as something owed.

⁵ But to the one who does not work, but believes on him that justifies the ungodly, his faith is counted for righteousness.

⁶ Just as David also describes the blessing on the one, to whom God credits with righteousness apart from works:

⁷ "Blessed are those whose lawless deeds are forgiven,
and whose sins are covered.

⁸ Blessed is the man to whom
the Lord will not count his sin."

⁹ Is this blessing then pronounced only on the circumcision, or on the uncircumcision as well? For we say, "Faith was counted to Abraham for righteousness."

¹⁰ How then was it credited to him? When he was circumcised, or not? It was not when he was circumcised, but uncircumcised.

¹¹ He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was still uncircumcised; so that he might become the father of all those who believe, even though they had not been circumcised, so that righteousness might be counted to them as well.

¹² And he is also the father of the circumcised who not only are circumcised, but who also walk in the steps of the faith that our father Abraham had before he was circumcised.

¹³ For the promise to Abraham and to his descendants that he would inherit the world did not come through the law, but through the righteousness of faith.

¹⁴ For if they became heirs by means of the law, then faith is worthless, and the promise negated.

¹⁵ For the law brings wrath, but where there is no law, there is no violation.

¹⁶ For this reason it is based on faith, that it may be according to grace, resulting in the promise being guaranteed to all his descendants; not only to those who are under the law, but also to those who have the faith of Abraham, who is the father of us all.

¹⁷ As it is written, "I have made you a father of many nations." He is our father in the presence of God in whom he believed, who gives life to the dead, and calls things into existence that were not, as though they existed.

¹⁸ He believed hoping against hope that he would become "the father of many nations," according to what had been promised, "So will your descendants be."

¹⁹ Without weakening in faith, even when he considered his own body as good as dead (for he was about a hundred years old), and the deadness of Sarah's womb,

²⁰ yet he did not waver in unbelief concerning the promise of God, but grew strong through faith, giving glory to God.

²¹ He was fully convinced that what God had promised, he was able to do.

²² Therefore it was counted to him as righteousness.

²³ Now the statement that "it was counted to him" was not written for his sake alone,

²⁴ but also for our sake, to whom it will be counted, who believe in him who raised Jesus our Lord from the dead.

²⁵ He was handed over to death for our trespasses and was raised for our justification.

DASV: Romans 5

¹ Therefore since we have been justified by faith, we have peace with God through our Lord Jesus Christ,

² through whom we have obtained access by faith into this grace in which we stand; and we rejoice in hope of the glory of God.

³ Not only that, but we also rejoice in our sufferings, knowing that suffering produces endurance;

⁴ and endurance, character; and character, hope,

⁵ and hope does not disappoint; because the love of God has been poured out into our hearts through the Holy Spirit who was given to us.

⁶ For while we were still weak, at exactly the right time Christ died for the ungodly.

⁷ For rarely would anyone die for a righteous person, although someone might even die for a good person.

⁸ But God showed his own love for us, in that while we were still sinners, Christ died for us.

⁹ How much more then, being now justified by his blood, will we be saved through him from the wrath of God.

¹⁰ For if, while we were enemies, we were reconciled to God through the death of his Son, how much more, being reconciled, will we be saved by his life.

¹¹ Even more than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

¹² Therefore, just as through one man sin entered into the world, and death through sin; and so death spread to everyone, because all sinned--

¹³ for before the law was given sin was in the world; but sin is not counted as sin when there is no law.

¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the same way Adam transgressed, who is a paradigm of him who was to come.

¹⁵ But the gracious gift is not like the trespass. For if many died by the trespass of the one person, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, multiply to many.

¹⁶ The gift is not like the result of the one who sinned. For the judgment resulting from one sin brought condemnation, but the free gift after many trespasses resulted in justification.

¹⁷ For if, by the trespass of the one person, death reigned through that one; how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one man, Jesus Christ.

¹⁸ So then just as one trespass resulted in the condemnation of all, so one act of righteousness leads to justification and life for everyone.

¹⁹ For just as through the one man's disobedience many were made sinners, so by the obedience of the one man many will be made righteous.

²⁰ Now the law came in so that the trespass might increase; but where sin increased, grace multiplied even more,

²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

DASV: Romans 6

¹ What shall we say then? Shall we continue in sin, so that grace may abound?

² Certainly not! Since we have died to sin, how can we still live in it?

³ Or do you not know that as many of us who were baptized into Christ Jesus were baptized into his death?

⁴ Therefore we were buried with him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also may walk in newness of life.

⁵ For if we have become united with him in the likeness of his death, we will also be united in the likeness of his resurrection.

⁶ We know this, that our old self was crucified with him, so that the body of sin might be destroyed, so that we would no longer be slaves to sin.

⁷ For the one who has died is freed from sin.

⁸ But if we died with Christ, we believe that we will also live with him.

⁹ We know that since Christ has been raised from the dead, never to die again, death has no more mastery over him.

¹⁰ For the death he died, he died to sin once for all, but the life he lives, he lives to God.

¹¹ So you too consider yourselves to be dead to sin, but alive to God in Christ Jesus.

¹² Therefore do not let sin to reign in your mortal body, so that you obey its lusts,

¹³ and do not present the members of your body to sin as instruments of unrighteousness; but present yourselves to God, as those alive from the dead, and your members to God as instruments of righteousness.

¹⁴ For sin will not have mastery over you; since you are not under law, but under grace.

¹⁵ What then? Shall we sin, because we are not under law, but under grace? Certainly not!

¹⁶ Do you not realize that if you present yourselves to someone as slaves to obey, you are slaves to whomever you obey, either as a slave of sin to death, or as a slave of obedience which results in righteousness?

¹⁷ But thank God, that although you were slaves of sin, you became obedient from the heart to that form of teaching to which you were entrusted.

¹⁸ Then being set free from sin, you became slaves of righteousness.

¹⁹ I speak in human terms because of the limits of your flesh. For just as you presented your body members as slaves to impurity and to increasing lawlessness, even so now present your members as slaves to righteousness leading to holiness.

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

²¹ So what benefit did you get from those things of which you are now ashamed? For the end of those things is death.

²² But now you are free from sin and have become slaves of God, you have the benefit of holiness and the end result is eternal life.

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

DASV: Romans 7

¹ Or do you not realize, brothers (for I speak to those who know the law), that the law has jurisdiction over a person for as long as he lives?

² For a married woman who has a husband is bound by law to her husband as long as he lives; but if the husband dies, she is released from the law with respect to her husband.

³ So then, if she is joined to another man while the husband lives, she will be called an adulteress. But if her husband dies, she is free from that law, so that she is not an adulteress even though she is joined to another man.

⁴ Therefore, my brothers, you also died to the law through the body of Christ, so that you may be joined to another, to him who was raised from the dead, so that we might produce fruit to God.

⁵ For when we were in the flesh, the sinful passions, which were aroused by the law, worked in our members to produce fruit to death.

⁶ But now we have been released from the law, having died to what held us captive, so that we may serve in new life of the spirit, and not in oldness of the written code.

⁷ What shall we say then? Is the law sin? Certainly not. Yet if it had not been for the law I would not have known what it is to covet, except the law had said, "You shall not covet."

⁸ But sin, taking the opportunity, produced in me through the commandment all kinds of coveting. For apart from the law sin is dead.

⁹ And I was once alive apart from the law, but when the commandment came, sin came to life, and I died.

¹⁰ So I found that the commandment, which was to bring life, in fact brought death.

¹¹ For sin, taking opportunity through the commandment deceived me, and through it killed me,

¹² so that the law is holy, and the commandment holy, righteous, and good.

¹³ Did that which is good then become death to me? Certainly not. But sin, so that it might be exposed to be sin, worked death in me through that which was good, so that through the commandment sin might become absolutely sinful.

¹⁴ For we know that the law is spiritual; but I am of the flesh, sold into slavery to sin.

¹⁵ For I do not really know what I am doing. For what I want to do, is what I do not do; but what I hate, is the very thing that I do.

¹⁶ But if what I do not want to do, is what I do, then I agree that the law is good.

¹⁷ So now it is no more I who do it, but sin that lives in me.

¹⁸ For I know that in me lives no good thing, that is, in my flesh, for the desire to do what is good is in me, but I cannot actually do it.

¹⁹ For the good that I want to do I do not do; but the evil that I do not want to do, is what I actually practice.

²⁰ But if what I do not want to do is what I do, it is no more I who do it, but sin that lives in me.

²¹ I find then this principle: that when I want to do good, evil is present with me.

²² For I delight in the law of God in my inner being.

²³ But I see a different law in my body members, making war against the law of my mind, and bringing me into captivity to the law of sin that is in my members.

²⁴ O wretched man that I am! Who will deliver me from this body of death?

²⁵ Thanks be to God through Jesus Christ our Lord. So then with my mind, I myself serve the law of God; but with my flesh I serve the law of sin.

DASV: Romans 8

¹ There is therefore now no condemnation to those who are in Christ Jesus.

² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

³ For what the law could not do, in that it was weak through the flesh, God did by sending his own Son in the likeness of sinful flesh on account of sin; he condemned sin in the flesh,

⁴ so that the just requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

⁵ For those who live according to the flesh fix their minds on the things of the flesh; but those who live according to the Spirit fix their minds on the things of the Spirit.

⁶ For to fix one's mind on the flesh is death; but to fix one's mind on the Spirit is life and peace,

⁷ because the mind fixed on the flesh is enmity against God; for it does not submit to the law of God, nor indeed is it able to.

⁸ Those who are in the flesh cannot please God.

⁹ But you are not in the flesh but in the Spirit, if in fact the Spirit of God lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him.

¹⁰ If Christ is in you, although the body is dead because of sin; the spirit is life because of righteousness.

¹¹ If the Spirit of him who raised up Jesus from the dead lives in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit that lives in you.

¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

¹³ For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

¹⁴ For as many as are led by the Spirit of God, these are the children of God.

¹⁵ For you did not receive the spirit of slavery resulting again in fear; but you received the spirit of adoption, by whom we cry, "Abba, Father."

¹⁶ The Spirit himself bears witness with our spirit, that we are children of God.

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, so that we may also be glorified with him.

¹⁸ For I consider the sufferings of this present time are not worth comparing with the glory that will be revealed in us.

¹⁹ For the creation eagerly awaits the revealing of the children of God.

²⁰ For the creation was subjected to futility, not by its own will, but by the will of him who subjected it, in hope

²¹ that the creation itself also will be delivered from the bondage of corruption into the glorious freedom of the children of God.

²² For we know that the whole creation groans with labor pains until now.

²³ Not only this, but we ourselves, who have the firstfruits of the Spirit, also groan within ourselves, eagerly awaiting our adoption, the redemption of our bodies.

²⁴ For in this hope we were saved, but hope that is seen is not hope. For who hopes for what he already sees?

²⁵ But if we hope for what we do not see, then we patiently wait for it.

²⁶ In the same way the Spirit also helps in our weakness, for we do not know how to pray as we should; but the Spirit himself intercedes for us with groanings which are ineffable.

²⁷ The one who searches the hearts knows what the mind of the Spirit is, because he intercedes for the saints according to the will of God.

²⁸ We know that all things work together for good to those who love God, to those who are called according to his purpose.

²⁹ For those he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

³⁰ And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified.

³¹ What then shall we say about these things? If God is for us, who can be against us?

³² He who did not spare his own Son, but delivered him up for us all, how will he not also, along with him, freely give us all things?

³³ Who will bring any charge against God's elect? It is God who justifies.

³⁴ Who is he who condemns? It is Christ Jesus who died, yes and beyond that was raised from the dead, who is at the right hand of God, who also intercedes for us.

³⁵ Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword?

³⁶ Just as it is written,

"For your sake we are killed all the day long;
we are regarded as sheep for the slaughter."

³⁷ No, in all these things we are more than conquerors through him who loved us.

³⁸ For I am convinced, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

³⁹ nor height, nor depth, nor anything else in creation, will be able to separate us from the love of God in Christ Jesus our Lord.

DASV: Romans 9

¹ I am telling the truth in Christ, I am not lying; my conscience confirms it in the Holy Spirit,

² that I have great sorrow and unceasing grief in my heart.

³ For I could wish that I myself were accursed from Christ for the sake of my people, my kindred according to the flesh,

⁴ who are Israelites. To them belong the adoption, the glory, the covenants, the giving of the law, the temple worship, and the promises.

⁵ To them belong the patriarchs, and from whom Christ came according to the flesh, who is God over all, blessed forever. Amen.

⁶ But it is not as though the word of God has failed. For not all descended from Israel truly belong to Israel,

⁷ and not all of Abraham's descendants are his true descendants. Rather "in Isaac your descendants will be called."

⁸ That means that it is not the children of the flesh that are children of God; but the children of the promise are counted as descendants.

⁹ For this is the word of promise, "In about a year I will return and Sarah will have a son."

¹⁰ And not only that, but Rebecca also having conceived by one man, our forefather Isaac

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¹¹ for even before they were born and had done anything good or bad, so that the purpose of God in election might stand, not by works, but by him who calls,

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

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

¹⁴ What shall we say then? Is there injustice with God? Certainly not.

¹⁵ For he said to Moses,

"I will have mercy on whom I have mercy,

and I will have compassion on whom I have compassion."

¹⁶ So then it does not depend on human will or exertion, but on God who has mercy.

¹⁷ For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."

¹⁸ So then he has mercy on whomever he wants to, and he hardens whomever he wants to.

¹⁹ You will say then to me, "Why does he still find fault? For who is able to resist his will?"

²⁰ But who do you think you are, O man, who talks back to God? Does the thing that is molded say to him who shaped it, "Why did you make me like this?"

²¹ Or does the potter not have a right over the clay, from the same lump to make one object for a special use, and another for dishonorable use?

²² What if God, wanting to show his wrath, and to make his power known, has endured with much patience objects of wrath made for destruction?

²³ What if he did it to make known the riches of his glory on the objects of mercy, which he has prepared beforehand for glory--

²⁴ even us, whom he also called, not only from the Jews, but also from the Gentiles?

²⁵ As he also says in Hosea,

"I will call those who were not my people, 'my people,'
and her who was not loved, 'beloved.'"

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

²⁷ Isaiah also cries out concerning Israel,

"If the number of the children of Israel are as the sand of the sea,
only a remnant will be saved,

²⁸ for the Lord will execute his sentence upon the earth,
totally and quickly."

²⁹ Just as Isaiah predicted,

"Unless the Lord of hosts had left us descendants,
we would have become like Sodom,
and been made like Gomorrah."

³⁰ What shall we say then? Gentiles, who did not pursue righteousness, attained it, that is,
the righteousness that comes by faith.

³¹ but Israel, pursuing a righteousness based on law, did not achieve it.

³² Why not? Because they did not pursue it by faith, but as if it were based on works.
They stumbled over the stumbling stone,

³³ just as it is written,

"See, I lay in Zion a stone that will make people stumble
and a rock that makes them fall,
and the one who believes in him will not be put to shame."

DASV: Romans 10

¹ Brothers, my heart's desire and my prayer to God for Israel is that they may be saved.

² For I can testify that they have a zeal for God, but not according to true knowledge.

³ For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not submit themselves to the righteousness of God.

⁴ For Christ is the end of the law so that there may be righteousness to everyone who believes.

⁵ For Moses writes about the righteousness that comes from the law, "the one who does these things will live by them."

⁶ But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down)

⁷ or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead.)

⁸ But what does it say? "The word is near you, in your mouth, and in your heart" (that is, the word of faith, that we proclaim),

⁹ because if you confess with your mouth that Jesus is Lord, and will believe in your heart that God raised him from the dead, you will be saved.

¹⁰ For with the heart one believes and so has righteousness; and with the mouth one confesses and so is saved.

¹¹ For the Scripture says, "Whoever believes in him will not be put to shame."

¹² For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and generously blesses all who call on him.

¹³ For, "Whoever calls on the name of the Lord will be saved."

¹⁴ How then will they call on him in whom they have not believed? And how will they believe in him whom they have not heard? And how will they hear without someone preaching to them?

¹⁵ And how will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who proclaim the good news!"

¹⁶ But not all have obeyed the good news. For Isaiah asked, "Lord, who has believed our message?"

¹⁷ So faith comes from what is heard, and what is heard comes by the word of Christ.

¹⁸ But I ask, did they not hear? Yes, of course,

"Their voice has gone out into all the earth,
and their words to the ends of the world."

¹⁹ But I ask, did Israel not know? First, Moses says,

"I will provoke you to jealousy with those who are not a nation,
with a nation lacking understanding I will make you angry."

²⁰ And Isaiah is very bold, and says,

"I was found by those who did not seek me;
I revealed myself to those who did not ask for me."

²¹ But about Israel he says,
"All the day long I spread out my hands
to a disobedient and rebellious people."

DASV: Romans 11

¹ I ask then, has God rejected his people? Certainly not! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

² God did not reject his people whom he foreknew. Do you not know what the Scripture says concerning Elijah, how he pleaded with God against Israel?

³ "Lord, they have killed your prophets, they have torn down your altars; and I am the only one left, and they are seeking my life."

⁴ But what was God's response to him? "I have preserved for myself seven thousand men, who have not bowed the knee to Baal."

⁵ So in that same way, at this present time, there is a remnant chosen by grace.

⁶ But if it is by grace, it is no more by works; otherwise grace would no more longer be grace.

⁷ What then? What Israel was seeking it failed to obtain. The elect obtained it but the rest were hardened,

⁸ just as it is written,

"God gave them a spirit of deep sleep,
eyes that they should not see,
and ears that they should not hear,
down to this very day."

⁹ And David said,

"Let their table be made a snare and a trap,
and a stumbling block, giving them what they deserve.

¹⁰ Let their eyes be darkened, so that they may not see,
and their backs be bent over forever."

¹¹ I ask then, Did they stumble into an unrecoverable fall? Certainly not. But by their fall salvation has come to the Gentiles, to provoke Israel to jealousy.

¹² Now if their transgression results in riches for the world, and their loss results in riches for the Gentiles; what more will their restoration result in?

¹³ But I speak to you who are Gentiles; inasmuch as I am an apostle to Gentiles, I glorify my ministry

¹⁴ if there is any way by which I may provoke to jealousy my own people, and so save some of them.

¹⁵ For if their rejection results in the reconciling of the world, what will their acceptance be but life from the dead?

¹⁶ If the first piece of dough offered is holy, then the whole batch is also holy, and if the root is holy, then so are the branches.

¹⁷ But if some of the branches were broken off, and you, being a wild olive shoot, were grafted in among them, and now share with them the rich root of the olive tree,

¹⁸ do not brag as being better than the branches. But if you do brag, remember it is not you that support the root, but the root supports you.

¹⁹ You will claim then, "The branches were broken off, so that I might be grafted in."

²⁰ Well said. But they were broken off because of their unbelief, and you stand by faith. So do not be arrogant, but fear.

²¹ For if God did not spare the natural branches, neither will he spare you.

²² Take note of the kindness and severity of God: severity toward those who fell, but God's kindness toward you, if you continue in his kindness; otherwise you also will be cut off.

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

²⁴ For if you were cut from what was by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are the natural branches, be grafted back into their own olive tree?

²⁵ For I do not want you to be ignorant of this mystery, brothers, so that you become conceited: a partial hardening has happened to Israel, until the fullness of the Gentiles has come in.

²⁶ And so all Israel will be saved, just as it is written,
"There will come out of Zion the Deliverer;
he will remove ungodliness from Jacob.

²⁷ And this is my covenant with them,
when I take away their sins."

²⁸ In regard to the gospel, they are enemies for your sake, but in regard to election, they are beloved for the forefathers' sake.

²⁹ For the gifts and the call of God are irrevocable.

³⁰ For just as you were once disobedient to God, but now have received mercy because of their disobedience,

³¹ so they also are now disobedient, in order that by the mercy shown to you they also may now receive mercy.

³² For God has consigned all to disobedience, in order that he might have mercy on all.

³³ O the depth of the riches both of the wisdom and the knowledge of God!

How unsearchable are his judgments,
and how unfathomable are his ways!

³⁴ For who has known the mind of the Lord?

Or who has been his counselor?

³⁵ Or who has first given to God,

so that he is obligated to repay him?

³⁶ For from him, and through him, and to him, are all things.

To him be the glory forever. Amen.

DASV: Romans 12

¹ Therefore I urge you, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy, acceptable to God, which is your spiritual worship.

² And do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the good and pleasing and perfect will of God.

³ For by the grace that was given me, I tell everyone among you, not to think more highly of himself than he ought to think; but so to think with sound judgment, each one as God has assigned a measure of faith.

⁴ For just as we have many members in one body, and not all the members have the same function,

⁵ so we who are many, are one body in Christ, and individually we are members one of another.

⁶ And we have different gifts according to the grace that was given to us, if prophecy, then use it in proportion to faith.

⁷ If it is service, then use it to serve; if it is teaching, then teach;

⁸ if it is exhortation, then exhort; if it is giving, do so generously; if it is ruling, then do it with diligence; if doing acts of mercy, do it with cheerfulness.

⁹ Let love be without hypocrisy. Abhor what is evil, cling to what is good.

¹⁰ Love each other with mutual devotion, showing honor to one another.

¹¹ Do not be lazy in zeal; be fervent in spirit, serving the Lord.

¹² Rejoice in hope; be patient in suffering; be persistent in prayer.

¹³ Contribute to the needs of the saints; practice hospitality.

¹⁴ Bless those who persecute you; bless, and do not curse.

¹⁵ Rejoice with those who rejoice; weep with those who weep.

¹⁶ Live in harmony with one another. Do not be arrogant, but associate with the lowly.

Do not be wise in your own estimation.

¹⁷ Do not repay anyone evil for evil. Be concerned about things honorable in the sight of all.

¹⁸ If it is possible, as much as it depends on you, be at peace with all.

¹⁹ Never take revenge, beloved, but leave room for the wrath of God. For it is written, "Vengeance is mine; I will repay, says the Lord."

²⁰ But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire on his head.

²¹ Do not be overcome by evil, but overcome evil with good.

DASV: Romans 13

¹ Let everyone submit to the governing authorities. For there is no authority except from God; and those that exist have been instituted by God.

² Therefore whoever resists authority, resists what God has arranged and those who resist will incur judgment on themselves.

³ For rulers are not a terror to good conduct, but to the bad. Do you want not to be afraid of authority? Do what is good, and you will receive its approval,

⁴ for it is God's servant to you for good. But if you do what is wrong, be afraid, for it does not bear the sword for nothing. It is a servant of God, an avenger who executes God's wrath on the one who does wrong.

⁵ Therefore you need to submit, not only because of the authority's ability to punish, but also for conscience' sake.

⁶ For this same reason pay your taxes, for the authorities are God's servants, busily attentive to their governing.

⁷ Pay everyone what you owe: taxes to whom taxes are due; revenue to whom revenue is due; respect to whom respect is due; and honor to whom honor is due.

⁸ Owe no one anything, except to love one another, for one who loves his neighbor has fulfilled the law.

⁹ For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and if there is any other commandment, it is summed up in this, namely, "You shall love your neighbor as yourself."

¹⁰ Love does no wrong to its neighbor. Therefore love is the fulfillment of the law.

¹¹ Do this, realizing what time it is that it is already the hour for you to wake up from sleep. For our salvation is now nearer than when we first believed.

¹² The night is almost over and the day is near. Let us then lay aside the works of darkness, and put on the armor of light.

¹³ Let us walk properly, as in the daytime; not in partying and drunkenness, not in sexual immorality and sensuality, not in strife and jealousy.

¹⁴ But put on the Lord Jesus Christ, and do not make provision for the flesh, to satisfy its desires.

DASV: Romans 14

- ¹ Accept those who are weak in faith, without arguing over questionable opinions.
- ² One person has faith to eat everything, but the weak eats only vegetables.
- ³ The one who eats everything should not despise the one who does not eat; and the one who does not eat should not judge the one who eats, for God has accepted him.
- ⁴ Who are you who judges the servant of another? To his own master he stands or falls, and will stand, for the Lord is able to make him stand.
- ⁵ One man regards one day above another, while another regards every day the same. Each person should be fully convinced in his own mind.
- ⁶ The one who observes the day, observes it to the Lord; and the one who eats, eats to the Lord, for he gives God thanks; and the one who does not eat, does not eat to the Lord, and gives God thanks.
- ⁷ For none of us lives to himself, and none dies to himself.
- ⁸ If we live, we live for the Lord; and if we die, we die for the Lord. Therefore whether we live or die, we are the Lord's.
- ⁹ For this reason Christ died and came to life again, that he might be Lord of both the dead and the living.
- ¹⁰ But you, why do you judge your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God.
- ¹¹ For it is written,
"As I live, says the Lord,
every knee will bow to me,
and every tongue will give praise to God."
- ¹² So then each one of us will give account of himself to God.
- ¹³ Therefore we must not pass judgment on each other anymore, but rather decide never to put a stumbling block or hindrance in a brother's way.
- ¹⁴ I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but to one who thinks it is unclean, then for that person it is unclean.
- ¹⁵ If your brother is upset by what you eat, you are no longer walking in love. Do not destroy by your food one for whom Christ died.
- ¹⁶ So do not let your good be spoken of as evil.
- ¹⁷ For the kingdom of God is not a matter of eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- ¹⁸ One who serves Christ in this way is pleasing to God and approved by people.
- ¹⁹ So then let us pursue things which make for peace and for building each other up.
- ²⁰ Do not destroy the work of God for the sake of food. For all things are clean, but it is wrong to make someone stumble because of what you eat.
- ²¹ It is good not to eat meat, or to drink wine, or to do anything that causes your brother to stumble.
- ²² The faith convictions you have, keep to yourself before God. Blessed is he who does not condemn himself by what he approves.

²³ But whoever doubts is condemned if he eats, because he is not eating from faith; for whatever is not from faith is sin.

DASV: Romans 15

¹ Now we who are strong ought to bear with the failings of the weak, and not please ourselves.

² Let each one of us please his neighbor for his good, to build him up.

³ For even Christ did not please himself; but, just as it is written, "The insults of those who insulted you fell on me."

⁴ For whatever things were written in former times were written for our instruction, so that through the endurance and encouragement of the Scriptures we might have hope.

⁵ Now the God of endurance and encouragement grant you unity with each other in accordance with Christ Jesus,

⁶ so that with one mind you may with a single voice glorify the God and Father of our Lord Jesus Christ.

⁷ Therefore receive one another, just as Christ also received you, to the glory of God.

⁸ For I tell you that Christ has become a servant of the circumcision for the truth of God, that he might confirm the promises given to the forefathers,

⁹ in order that the Gentiles might praise God for his mercy; as it is written,

"Therefore will I confess you among the Gentiles,
and sing praises to your name."

¹⁰ And again it says,

"Rejoice, you Gentiles, with his people."

¹¹ And again,

"Praise the Lord, all you Gentiles;
and let all the peoples praise him."

¹² And again, Isaiah says,

"There will be the root of Jesse,
and he who rises to rule over the Gentiles,
in him will the Gentiles hope."

¹³ Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope, in the power of the Holy Spirit.

¹⁴ But I myself am convinced concerning you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and well able to correct one another.

¹⁵ But I have written boldly to you on some matters, so as to remind you, because of the grace that was given me by God,

¹⁶ that I should be a minister of Christ Jesus to the Gentiles, in the priestly service of the gospel of God, so that the Gentiles may be an acceptable offering, sanctified by the Holy Spirit.

¹⁷ I have, therefore, reason for being proud in Christ Jesus because of the things done for God.

¹⁸ For I will not dare to speak of anything except what Christ has accomplished through me, to lead the Gentiles to obedience, by word and deed,

¹⁹ by the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem, and all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

²⁰ I have made it my aim to preach the gospel where Christ has not already been named, so that I might not build on someone else's foundation,

²¹ but, as it is written,

"Those who were never told about him will see him,
and those who have never heard will understand."

²² This is why I have so often been hindered from coming to you.

²³ But now, I have nothing more to keep me in these regions. For many years I have desired to come to you,

²⁴ when I go to Spain. For I hope to see you on my journey and to be sent on my way there by you, after first enjoying your company for a while.

²⁵ But now, I am going to Jerusalem, to minister to the saints.

²⁶ For Macedonia and Achaia have been pleased to make a contribution for the poor saints who are in Jerusalem.

²⁷ They were pleased to do it because they realize they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to them to minister to them in material things.

²⁸ So when I have accomplished this, and have delivered this contribution to them, I will head to Spain by way of you.

²⁹ I know that when I come to you, I will come in the fullness of the blessing of Christ.

³⁰ Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you join in my struggle by your prayers to God on my behalf,

³¹ that I may be rescued from those who are disobedient in Judea, and that my ministry in Jerusalem may be acceptable to the saints,

³² so that I may come to you with joy by God's will, and be refreshed in your company.

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

DASV: Romans 16

- ¹ I commend to you Phoebe our sister, who is a servant of the church at Cenchreae,
² so that you may welcome her in the Lord, in a way worthy of the saints, and that you may assist her in whatever she needs from you, for she has been a benefactor of many, including me too.
- ³ Greet Prisca and Aquila my co-workers in Christ Jesus,
⁴ who risked their own necks for my life, for whom not only I give thanks, but also all the churches of the Gentiles.
- ⁵ Greet the church that is in their house. Greet my good friend Epaenetus, who is the first convert to Christ in the province in Asia.
- ⁶ Greet Mary, who worked hard for you.
- ⁷ Greet Andronicus and Junias, my Jewish compatriots and fellow prisoners, who are respected among the apostles, who also were in Christ before I was.
- ⁸ Greet Ampliatus my good friend in the Lord.
- ⁹ Greet Urbanus our co-worker in Christ, and good friend Stachys.
- ¹⁰ Greet Apelles who is approved in Christ. Greet those who are of the household of Aristobulus.
- ¹¹ Greet Herodion my Jewish compatriot. Greet those of the household of Narcissus, who are in the Lord.
- ¹² Greet Tryphena and Tryphosa, workers in the Lord. Greet beloved Persis, who labored hard in the Lord.
- ¹³ Greet Rufus the chosen in the Lord, and his mother who was also a mother to me.
- ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
- ¹⁵ Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
- ¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.
- ¹⁷ Now I urge you, brothers, watch out for those who are causing the divisions and create obstacles for stumbling contrary to the teaching which you learned; avoid them.
- ¹⁸ For these are the type who do not serve our Lord Christ, but their own belly; and by their smooth and flattering speech they deceive the hearts of the naive.
- ¹⁹ For your obedience is known to everyone which is why I rejoice over you. But I want you to be wise in what is good, and innocent about what is evil.
- ²⁰ The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.
- ²¹ Timothy my co-worker greets you; along with Lucius, Jason and Sosipater, my Jewish compatriot.
- ²² I Tertius, who write this letter, greet you in the Lord.
- ²³ Gaius who is my host and the whole church, greets you. Erastus the treasurer of the city greets you, along with our brother Quartus.

²⁴ [Some manuscripts have: May the grace of our Lord Jesus Christ be with you all. Amen.]

²⁵ Now to him who is able to establish you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that has been kept secret for long ages,

²⁶ but now is disclosed, and by the prophetic Scriptures has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith--

²⁷ to the only wise God, through Jesus Christ, to whom be the glory forever. Amen.