

Romans **and** **James**

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Romans

Paul Greet the Saints in Rome

1 Paul, a servant of Christ Jesus, called to be an apostle, and set apart for the gospel of God— ²the gospel He promised beforehand through His prophets in the Holy Scriptures, ³regarding His Son, who was a descendant of David according to the flesh, ⁴and who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord.

⁵Through Him and on behalf of His name, we received grace and apostleship to call all those among the Gentiles to the obedience that comes from faith. ⁶And you also are among those who are called to belong to Jesus Christ.

⁷To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and the Lord Jesus Christ.

Unashamed of the Gospel

⁸First, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed all over the world. ⁹God, whom I serve with my spirit^a in preaching the gospel of His Son, is my witness how constantly I remember you ¹⁰in my prayers at all times, asking that now at last by God's will I may succeed in coming to you. ¹¹For I long to see you so that

^a ⁹ Or in my spirit

4 | Romans 1:12

I may impart to you some spiritual gift to strengthen you, ¹²that is, that you and I may be mutually encouraged by each other's faith.

¹³I do not want you to be unaware, brothers, how often I planned to come to you (but have been prevented from visiting^a until now), in order that I might have a harvest among you, just as I have had among the other Gentiles. ¹⁴I am obligated both to Greeks and non-Greeks,^b both to the wise and the foolish. ¹⁵That is why I am so eager to preach the gospel also to you who are in Rome.

¹⁶I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greek. ¹⁷For the gospel reveals the righteousness of God that comes by faith from start to finish,^c just as it is written: "The righteous will live by faith."^d

God's Wrath against Sin

¹⁸The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness. ¹⁹For what may be known about God is plain to them, because God has made it plain to them. ²⁰For since the creation of the world God's invisible qualities, His eternal power and divine nature, have been clearly seen, being understood from His workmanship, so that men are without excuse. ²¹For although they knew God, they neither glorified Him as God nor gave thanks to Him, but they became futile in their thinking and darkened in their foolish hearts. ²²Although they claimed to be wise, they became fools, ²³and

a 13 Literally *but have been prevented* **b 14** Literally *to Greeks and barbarians*

c 17 Literally *For in it is revealed the righteousness of God from faith to faith*

d 17 Habakkuk 2:4

exchanged the glory of the immortal God for images of mortal man and birds and animals and reptiles.

²⁴Therefore God gave them over in the desires of their hearts to impurity for the dishonoring of their bodies with one another. ²⁵They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is forever worthy of praise!^a Amen.

²⁶For this reason God gave them over to dishonorable passions. Even their women exchanged natural relations for unnatural ones. ²⁷Likewise, the men abandoned natural relations with women and burned with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their error.

²⁸Furthermore, since they did not see fit to acknowledge God, He gave them up to a depraved mind, to do what ought not to be done. ²⁹They 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, ³⁰slandersers, God-haters, insolent, arrogant, and boastful. They invent new forms of evil; they disobey their parents. ³¹They are senseless, faithless, heartless, merciless.

³²Although they know God's righteous decree that those who do such things are worthy of death, they not only continue to do these things, but also approve of those who practice them.

God's Righteous Judgment

2 You, therefore, have no excuse, you who pass judgment on another. For on whatever grounds you judge the other, you are condemning yourself, because you who pass

^a ²⁵ Or *forever blessed*

6 | Romans 2:2

judgment do the same things. ²And we know that God's judgment against those who do such things is based on truth. ³So when you, O man, pass judgment on others, yet do the same things, do you think you will escape God's judgment? ⁴Or do you disregard the riches of His kindness, tolerance, and patience, not realizing that God's kindness leads you to repentance?

⁵But because of your hard and unrepentant heart, you are storing up wrath against yourself for the day of wrath, when God's righteous judgment will be revealed. ⁶God "will repay each one according to his deeds."^a ⁷To those who by perseverance in doing good seek glory, honor, and immortality, He will give eternal life. ⁸But for those who are self-seeking and who reject the truth and follow wickedness, there will be wrath and anger.

⁹There will be trouble and distress for every human being who does evil, first for the Jew, then for the Greek; ¹⁰but glory, honor, and peace for everyone who does good, first for the Jew, then for the Greek. ¹¹For God does not show favoritism.

¹²All 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. ¹³For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be declared righteous.

¹⁴Indeed, when Gentiles, who do not have the law, do by nature what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵So they show that the work of the law is written on their hearts, their consciences

also bearing witness, and their thoughts either accusing or defending them ¹⁶on the day when God will judge men's secrets through Christ Jesus,^a as proclaimed by my gospel.

The Jews and the Law

¹⁷Now you, if you call yourself a Jew; if you rely on the law and boast in God; ¹⁸if you know His will and approve of what is superior because you are instructed by the law; ¹⁹if you are convinced that you are a guide for the blind, a light for those in darkness, ²⁰an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth— ²¹you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? ²²You who forbid adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³You who boast in the law, do you dishonor God by breaking the law? ²⁴As it is written: "God's name is blasphemed among the Gentiles because of you."^b

²⁵Circumcision has value if you observe the law, but if you break the law, your circumcision has become uncircumcision. ²⁶If a man who is not circumcised keeps the requirements of the law, will not his uncircumcision be regarded as circumcision? ²⁷The one who is physically uncircumcised yet keeps the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

²⁸A man is not a Jew because he is one outwardly, nor is circumcision only outward and physical. ²⁹No, a man is a Jew because he is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the written code. Such a man's praise does not come from men, but from God.

God Remains Faithful

3 What, then, is the advantage of being a Jew? Or what is the value of circumcision? ²Much in every way. First of all, they have been entrusted with the very words^a of God.

³What if some did not have faith? Will their lack of faith nullify God's faithfulness? ⁴Certainly not! Let God be true and every man a liar. As it is written:

“So that You may be proved right when You speak
and victorious when You judge.”^b

⁵But if our unrighteousness highlights the righteousness of God, what shall we say? That God is unjust to inflict His wrath on us? I am speaking in human terms. ⁶Certainly not! In that case, how could God judge the world? ⁷However, if my falsehood accentuates God's truthfulness, to the increase of His glory, why am I still condemned as a sinner? ⁸Why not say, as some slanderously claim that we say, “Let us do evil that good may result”? Their condemnation is deserved!

There Is No One Righteous

⁹What then? Are we any better? Not at all. For we have already made the charge that Jews and Greeks alike are all under sin. ¹⁰As it is written:

“There is no one righteous,
not even one.

¹¹There is no one who understands,
no one who seeks God.

¹²All have turned away,
they have together become worthless;
there is no one who does good,
not even one.”^c

a **2** Or *the oracles* *b* **4** Or *when You are judged*; Psalm 51:4 (see also LXX)

c **12** Psalm 14:1–3 and Psalm 53:1–3 (see also LXX)

- 13 “Their throats are open graves;
 their tongues practice deceit.”^a
 “The venom of vipers is on their lips.”^b
- 14 “Their mouths are full
 of cursing and bitterness.”^c
- 15 “Their feet are swift to shed blood;
 16 ruin and misery lie in their wake,
 17 and the way of peace they have not known.”^d
- 18 “There is no fear of God
 before their eyes.”^e

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. 20 Therefore no one will be justified in His sight by works of the law. For the law merely brings awareness of sin.

Righteousness through Faith in Christ

21 But now, apart from the law, the righteousness of God has been revealed, as attested by the Law and the Prophets. 22 And this righteousness from God comes through faith in Jesus Christ to all who believe. 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 God presented Him as the atoning sacrifice^f through faith in His blood, in order to demonstrate His righteousness, because in His forbearance He had passed over the sins committed beforehand. 26 He did this to demonstrate His

a 13 Psalm 5:9 **b** 13 Psalm 140:3 **c** 14 Psalm 10:7 (see also LXX)

d 17 Isaiah 59:7–8 (see also LXX) **e** 18 Psalm 36:1 **f** 25 Or as a propitiation

10 | Romans 3:27

righteousness at the present time, so as to be just and to justify the one who has faith in Jesus.

27Where, then, is boasting? It is excluded. On what principle? On that of works? No, but on that of faith. 28For we maintain that a man is justified by faith apart from works of the law.

29Is God the God of Jews only? Is He not the God of Gentiles too? Yes, of Gentiles too, 30since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

31Do we, then, nullify the law by this faith? Certainly not! Instead, we uphold the law.

Abraham Justified by Faith

4 What then shall we say that Abraham, our forefather, has discovered? 2If Abraham was indeed justified by works, he had something to boast about, but not before God. 3For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."^a

4Now the wages of the worker are not credited as a gift, but as an obligation. 5However, to the one who does not work, but believes in Him who justifies the wicked, his faith is credited as righteousness. 6And David speaks likewise of the blessedness of the man to whom God credits righteousness apart from works:

7"Blessed are they whose lawless acts are forgiven,
whose sins are covered.

8Blessed is the man
whose sin the Lord will never count against him."^b

⁹Is this blessing only on the circumcised, or also on the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. ¹⁰In what context was it credited? Was it after his circumcision, or before? It was not after, but before.^a

¹¹And he received the sign of circumcision as 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 are not circumcised, in order that righteousness might be credited to them. ¹²And he is also the father of the circumcised who not only are circumcised, but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

Abraham Receives the Promise

¹³For the promise to Abraham and his offspring that he would be heir of the world was not given through the law, but through the righteousness that comes by faith. ¹⁴For if those who live by the law are heirs, faith is useless and the promise is worthless, ¹⁵because the law brings wrath. And where there is no law, there is no transgression.

¹⁶Therefore, the promise comes by faith, so that it may rest on grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law, but also to those who are of the faith of Abraham. He is the father of us all. ¹⁷As it is written: "I have made you a father of many nations."^b He is our father in the presence of God, in whom he believed, the God who gives life to the dead and calls into being what does not yet exist.

^a **10** Literally *How then was it reckoned—being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.* ^b **17** Genesis 17:5

12 | Romans 4:18

18Against all hope, Abraham in hope believed and so became the father of many nations, just as he had been told, “So shall your offspring be.”^a **19**Without weakening in his faith, he acknowledged the decrepitness of his body (since he was about a hundred years old) and the lifelessness of Sarah’s womb. **20**Yet he did not waver through disbelief in the promise of God, but was strengthened in his faith and gave glory to God, **21**being fully persuaded that God was able to do what He had promised. **22**This is why “it was credited to him as righteousness.”^b

23Now the words “it was credited to him” were written not only for Abraham, **24**but also for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead. **25**He was delivered over to death for our trespasses and was raised to life for our justification.

The Triumph of Faith

5 Therefore, since we have been justified through faith, we have^c peace with God through our Lord Jesus Christ, **2**through whom we have gained access by faith into this grace in which we stand. And we rejoice^d in the hope of the glory of God.

3Not only that, but we also rejoice in our sufferings, because we know that suffering produces perseverance; **4**perseverance, character; and character, hope. **5**And hope does not disappoint us, because God has poured out His love into our hearts through the Holy Spirit, whom He has given us.

a 18 Genesis 15:5 **b 22** Genesis 15:6 **c 1** Or *let us have* **d 2** Or *exult*; also in verses 3 and 11

Christ's Sacrifice for the Ungodly

⁶For at just the right time, while we were still powerless, Christ died for the ungodly. ⁷Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ⁸But God proves His love for us in this: While we were still sinners, Christ died for us.

⁹Therefore, since we have now been justified by His blood, how much more shall we be saved from wrath through Him! ¹⁰For if, when we were enemies of God, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life! ¹¹Not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

¹²Therefore, just as sin entered the world through one man, and death through sin, so also death was passed on to all men, because all sinned. ¹³For sin was in the world before the law was given; but sin is not taken into account when there is no law. ¹⁴Nevertheless, death reigned from Adam until Moses, even over those who did not sin in the way that Adam transgressed. He is a pattern of the One to come.

¹⁵But 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, abound to the many! ¹⁶Again, the gift is not like the result of the one man's sin: The judgment that followed one sin brought condemnation, but the gift that followed many trespasses brought justification. ¹⁷For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive an abundance of grace and of the

14 | Romans 5:18

gift of righteousness reign in life through the one man, Jesus Christ!

¹⁸So then, just as one trespass brought condemnation for all men, so also one act of righteousness brought justification and life for all men. ¹⁹For 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.

²⁰The law came in so that the trespass would increase; but where sin increased, grace increased all the more, ²¹so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

6 What then shall we say? Shall we continue in sin so that grace may increase? ²Certainly not! How can we who died to sin live in it any longer? ³Or aren't you aware that all of us who were baptized into Christ Jesus were baptized into His death? ⁴We 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 walk in newness of life.

⁵For if we have been united with Him like this in His death, we will certainly also be united with Him in His resurrection.

⁶We know that our old self was crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin. ⁷For anyone who has died has been freed from sin.

⁸Now if we died with Christ, we believe that we will also live with Him. ⁹For we know that since Christ was raised from the

dead, He cannot die again; death no longer has dominion over Him. ¹⁰The death He died, He died to sin once for all; but the life He lives, He lives to God. ¹¹So you too must count yourselves dead to sin, but alive to God in Christ Jesus.

¹²Therefore do not let sin reign in your mortal body so that you obey its desires. ¹³Do not present the parts of your body to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life; and present the parts of your body to Him as instruments of righteousness. ¹⁴For sin shall not be your master, because you are not under law, but under grace.

The Wages of Sin

¹⁵What then? Shall we sin because we are not under law, but under grace? Certainly not! ¹⁶Do you not know that when you offer yourselves as obedient slaves, you are slaves to the one you obey, whether you are slaves to sin leading to death, or to obedience leading to righteousness? ¹⁷But thanks be to God that, though you once were slaves to sin, you wholeheartedly obeyed the form of teaching to which you were committed. ¹⁸You have been set free from sin and have become slaves to righteousness.

¹⁹I am speaking in human terms because of the weakness of your flesh. Just as you used to offer the parts of your body in slavery to impurity and to escalating wickedness, so now offer them in slavery to righteousness leading to holiness.

²⁰For when you were slaves to sin, you were free of obligation to righteousness. ²¹What fruit did you reap at that time from the things of which you are now ashamed? The outcome of those things is death. ²²But now that you have been set free from sin and have become slaves to God, the fruit you reap

16 | Romans 6:23

leads to holiness, and the outcome is eternal life. ²³For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Release from the Law

7 Do you not know, brothers (for I am speaking to those who know the law), that the law has authority over a man only as long as he lives? ²For instance, a married woman is bound by law to her husband as long as he lives. But if her husband dies, she is released from the law of marriage. ³So then, if she is joined to another man while her husband is still alive, she is called an adulteress; but if her husband dies, she is free from that law and is not an adulteress, even if she marries another man.

⁴Therefore, my brothers, 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 to God. ⁵For when we lived according to the flesh, the sinful passions aroused by the law were at work in our bodies, bearing fruit for death. ⁶But now, having died to what 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.

God's Law Is Holy

⁷What then shall we say? Is the law sin? Certainly not! Indeed, I would not have been mindful of sin if not for the law. For I would not have been aware of coveting if the law had not said, "Do not covet."^a ⁸But sin, seizing its opportunity through the commandment, produced in me every kind of covetous desire. For apart from the law, sin is dead.

^a ⁷ Exodus 20:17; Deuteronomy 5:21

⁹Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died. ¹⁰So I discovered that the very commandment that was meant to bring life actually brought death. ¹¹For sin, seizing its opportunity through the commandment, deceived me and through the commandment put me to death.

¹²So then, the law is holy, and the commandment is holy, righteous, and good.

Struggling with Sin

¹³Did that which is good, then, become death to me? Certainly not! But in order that sin might be exposed as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.

¹⁴We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. ¹⁵I do not understand what I do. For what I want to do, I do not do. But what I hate, I do. ¹⁶And if I do what I do not want to do, I admit that the law is good. ¹⁷In that case, it is no longer I who do it, but it is sin living in me that does it.

¹⁸I know that nothing good lives in me, that is, in my flesh; for I have the desire to do what is good, but I cannot carry it out. ¹⁹For I do not do the good I want to do. Instead, I keep on doing the evil I do not want to do. ²⁰And if I do what I do not want, it is no longer I who do it, but it is sin living in me that does it.

²¹So this is the principle I have discovered: When I want to do good, evil is right there with me. ²²For in my inner being I

18 | Romans 7:23

delight in God's law. ²³But I see another law at work in my body, warring against the law of my mind and holding me captive to the law of sin that dwells within me.^a

²⁴What a wretched man I am! Who will rescue me from this body of death? ²⁵Thanks be to God, through Jesus Christ our Lord!

So then, with my mind I serve the law of God, but with my flesh I serve the law of sin.

Walking by the Spirit

8 Therefore, there is now no condemnation for those who are in Christ Jesus.^b ²For in Christ Jesus the law of the Spirit of life set you^c free from the law of sin and death. ³For what the law was powerless to do in that it was weakened by the flesh, God did by sending His own Son in the likeness of sinful man, as an offering for sin.^d He thus condemned sin in the flesh, ⁴so that the righteous standard of the law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

⁵Those who live according to the flesh set their minds on the things of the flesh; but those who live according to the Spirit set their minds on the things of the Spirit. ⁶The mind of the flesh is death, but the mind of the Spirit is life and peace, ⁷because the mind of the flesh is hostile to God: It does not submit to God's law, nor can it do so. ⁸Those controlled by the flesh^e cannot please God.

a 23 Literally *captive to the law of sin being in my members*. **b 1** BYZ and TR *in Christ Jesus, who do not walk according to the flesh but according to the Spirit*.

c 2 BYZ and TR *me* **d 3** Literally *in the likeness of sinful flesh and for sin*

e 8 Literally *Those being in the flesh*; similarly in verse 9

⁹You, however, are controlled not by the flesh, but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. ¹⁰But if Christ is in you, your body is dead because of sin, yet your spirit is alive^a because of righteousness. ¹¹And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ Jesus from the dead^b will also give life to your mortal bodies through His Spirit, who lives in you.

Heirs with Christ

¹²Therefore, brothers, we have an obligation, but it is not to the flesh, to live according to it. ¹³For 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. ¹⁴For all who are led by the Spirit of God are sons of God.

¹⁵For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of sonship, by whom we cry, “Abba! Father!” ¹⁶The Spirit Himself testifies with our spirit that we are God’s children. ¹⁷And if we are children, then we are heirs: heirs of God and co-heirs with Christ—if indeed we suffer with Him, so that we may also be glorified with Him.

Future Glory

¹⁸I consider that our present sufferings are not comparable to the glory that will be revealed in us. ¹⁹The creation waits in eager expectation for the revelation of the sons of God. ²⁰For the creation was subjected to futility, not by its own will, but because of the One who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and brought into the glorious freedom of the children of God.

a ¹⁰ Or yet the Spirit is life **b** ¹¹ NA, BYZ, and TR raised Christ from the dead

20 | Romans 8:22

²²We know that the whole creation has been groaning together in the pains of childbirth until the present time. ²³Not only that, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. ²⁴For in this hope we were saved; but hope that is seen is no hope at all. Who hopes for what he can already see? ²⁵But if we hope for what we do not yet see, we wait for it patiently.

²⁶In the same way, the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit Himself intercedes for us with groans too deep for words. ²⁷And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

God Works in All Things

²⁸And we know that God works all things together for the good of those who love Him, who are called according to His purpose. ²⁹For those God foreknew, He also predestined to be conformed to the image of His Son, so that He would be the firstborn among many brothers. ³⁰And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.

³¹What then shall we say in response to these things? If God is for us, who can be against us? ³²He who did not spare His own Son but gave Him up for us all, how will He not also, along with Him, freely give us all things? ³³Who will bring any charge against God's elect? It is God who justifies. ³⁴Who is there to condemn us? For Christ Jesus, who died, and more than that was raised to life, is at the right hand of God—and He is interceding for us.

More than Conquerors

³⁵Who shall separate us from the love of Christ? Shall trouble or distress or persecution or famine or nakedness or danger or sword? ³⁶As it is written:

“For Your sake we face death all day long;
we are considered as sheep to be slaughtered.”^a

³⁷No, in all these things we are more than conquerors through Him who loved us. ³⁸For I am convinced that neither death nor life, neither angels nor principalities, neither the present nor the future, nor any powers, ³⁹neither 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.

Paul’s Concern for the Jews

9 I speak the truth in Christ; I am not lying, as confirmed by my conscience in the Holy Spirit. ²I have deep sorrow and unceasing anguish in my heart. ³For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, my own flesh and blood, ⁴the people of Israel. Theirs is the adoption as sons; theirs the divine glory and the covenants; theirs the giving of the law, the temple worship, and the promises. ⁵Theirs are the patriarchs, and from them proceeds the human descent of Christ, who is God over all, forever worthy of praise!^b Amen.

God’s Sovereign Choice

⁶It is not as though God’s word has failed. For not all who are descended from Israel are Israel. ⁷Nor because they are Abraham’s descendants are they all his children. On the contrary, “Through Isaac your offspring will be reckoned.”^c ⁸So it is not

^a ³⁶ Psalm 44:22 ^b ⁵ Or *forever blessed* ^c ⁷ Genesis 21:12

22 | Romans 9:9

the children of the flesh who are God's children, but it is the children of the promise who are regarded as offspring. ⁹For this is what the promise stated: "At the appointed time I will return, and Sarah will have a son."^a

¹⁰Not only that, but Rebecca's children were conceived by one man, our father Isaac. ¹¹Yet before the twins were born or had done anything good or bad, in order that God's plan of election might stand, ¹²not by works but by Him who calls, she was told, "The older will serve the younger."^b ¹³So it is written: "Jacob I loved, but Esau I hated."^c

¹⁴What then shall we say? Is God unjust? Certainly not! ¹⁵For He says to Moses:

"I will have mercy on whom I have mercy,
and I will have compassion on whom
I have compassion."^d

¹⁶So then, it does not depend on man's desire or effort, but on God's mercy. ¹⁷For the 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."^e ¹⁸Therefore God has mercy on whom He wants to have mercy, and He hardens whom He wants to harden.

¹⁹One of you will say to me, "Then why does God still find fault? For who can resist His will?" ²⁰But who are you, O man, to talk back to God? Shall what is formed say to Him who formed it, "Why did You make me like this?"^f ²¹Does not the potter have the right to make from the same lump of clay one vessel for special occasions and another for common use?

a ⁹ Genesis 18:14 **b** ¹² Genesis 25:23 **c** ¹³ Malachi 1:2-3 **d** ¹⁵ Exodus 33:19 **e** ¹⁷ Exodus 9:16 (see also LXX) **f** ²⁰ Isaiah 29:16; Isaiah 45:9

²²What if God, intending to show His wrath and make His power known, bore with great patience the vessels of His wrath, prepared for destruction? ²³What if He did this to make the riches of His glory known to the vessels of His mercy, whom He prepared in advance for glory— ²⁴including us, whom He has called not only from the Jews, but also from the Gentiles? ²⁵As He says in Hosea:

“I will call them ‘My People’ who are not My people,
and I will call her ‘My Beloved’ who is not My
beloved.”^a

²⁶and,

“It will happen that in the very place where it was said
to them,
‘You are not My people,’
they will be called
‘sons of the living God.’”^b

²⁷Isaiah cries out concerning Israel:

“Though the number of the Israelites is like the sand of
the sea,
only the remnant will be saved.

²⁸For the Lord will carry out His sentence
on the earth
thoroughly and decisively.”^c

²⁹It is just as Isaiah foretold:

“Unless the Lord of Hosts had left us descendants,
we would have become like Sodom,
we would have resembled Gomorrah.”^d

a 25 Hosea 2:23 **b 26** Hosea 1:10 **c 28** Isaiah 10:22–23 (see also LXX)

d 29 Isaiah 1:9 (see also LXX)

Israel's Unbelief

³⁰What then will we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; ³¹but Israel, who pursued a law of righteousness, has not attained it. ³²Why not? Because their pursuit was not by faith, but as if it were by works. They stumbled over the stumbling stone, ³³as it is written:

“See, I lay in Zion a stone of stumbling
and a rock of offense;^a
and the one who believes in Him
will never be put to shame.”^b

The Word Brings Salvation

10 Brothers, my heart's desire and prayer to God for the Israelites is for their salvation. ²For I testify about them that they are zealous for God, but not on the basis of knowledge. ³Because they were ignorant of God's righteousness and sought to establish their own, they did not submit to God's righteousness. ⁴For Christ is the end of the law, to bring righteousness to everyone who believes.

⁵For concerning the righteousness that is by the law, Moses writes: “The man who does these things will live by them.”^c

⁶But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’^d (that is, to bring Christ down) ⁷or, ‘Who will descend into the Abyss?’^e (that is, to bring Christ up from the dead).”

⁸But what does it say? “The word is near you; it is in your mouth and in your heart,”^f that is, the word of faith we are proclaiming: ⁹that if you confess with your mouth, “Jesus is

a ³³ Isaiah 8:14 **b** ³³ Isaiah 28:16 (see also LXX) **c** ⁵ Leviticus 18:5; see also Ezekiel 20:11, 13, and 21. **d** ⁶ Deuteronomy 30:12 **e** ⁷ See Deuteronomy 30:13. **f** ⁸ Deuteronomy 30:14

Lord,” and believe in your heart that God raised Him from the dead, you will be saved. ¹⁰For with your heart you believe and are justified, and with your mouth you confess and are saved.

¹¹It is just as the Scripture says: “Anyone who believes in Him will never be put to shame.”^a ¹²For there is no difference between Jew and Greek: The same Lord is Lord of all, and gives richly to all who call on Him, ¹³for, “Everyone who calls on the name of the Lord will be saved.”^b

¹⁴How then can they call on the One in whom they have not believed? And how can they believe in the One of whom they have not heard? And how can they hear without someone to preach? ¹⁵And how can they preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”^c

¹⁶But not all of them welcomed the good news. For Isaiah says, “Lord, who has believed our message?”^d ¹⁷Consequently, faith comes by hearing, and hearing by the word of Christ.

¹⁸But I ask, did they not hear? Indeed they did:

“Their voice has gone out into all the earth,
their words to the ends of the world.”^e

¹⁹I ask instead, did Israel not understand? First, Moses says:

“I will make you jealous by those who are not a nation;
I will make you angry by a nation
without understanding.”^f

a 11 Isaiah 28:16 (see also LXX) **b 13** Joel 2:32 **c 15** Literally *good news of good things*; BYZ and TR *How beautiful are the feet of those who bring good news of peace, who bring good news of good things*; Isaiah 52:7 **d 16** Isaiah 53:1
e 18 Psalm 19:4 (see also LXX) **f 19** Deuteronomy 32:21 (see also LXX)

26 | Romans 10:20

²⁰And Isaiah boldly says:

“I was found by those who did not seek Me;
I revealed Myself to those who did not ask for Me.”^a

²¹But as for Israel he says:

“All day long I have held out My hands
to a disobedient and obstinate people.”^b

A Remnant Chosen by Grace

11 I ask then, did God reject His people? Certainly not! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. ²God did not reject His people, whom He foreknew. Do you not know what the Scripture says about Elijah, how he appealed to God against Israel: ³“Lord, they have killed Your prophets and torn down Your altars. I am the only one left, and they are seeking my life as well”^c?

⁴And what was the divine reply to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”^d

⁵In the same way, at the present time there is a remnant chosen by grace. ⁶And if it is by grace, then it is no longer by works. Otherwise, grace would no longer be grace.^e

⁷What then? What Israel was seeking, it failed to obtain, but the elect did. The others were hardened, ⁸as 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.”^f

a ²⁰ Isaiah 65:1 **b** ²¹ Isaiah 65:2 (see also LXX) **c** ³ 1 Kings 19:10, 14 **d** ⁴ 1 Kings 19:18 **e** ⁶ BYZ and TR include *But if it is by works, then it is no longer grace; otherwise work is no longer work.* **f** ⁸ See Deuteronomy 29:4 and Isaiah 29:10.

⁹And David says:

“May their table become a snare and a trap,
a stumbling block and a retribution to them.

¹⁰May their eyes be darkened so they cannot see,
and their backs be bent forever.”^a

The Ingrafting of the Gentiles

¹¹I ask then, did they stumble so as to fall beyond recovery?^b Certainly not! However, because of their trespass, salvation has come to the Gentiles to make Israel jealous. ¹²But if their trespass means riches for the world, and their failure means riches for the Gentiles, how much greater riches will their fullness bring!

¹³I am speaking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I magnify my ministry ¹⁴in the hope that I may provoke my own people to jealousy and save some of them. ¹⁵For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? ¹⁶If the first part of the dough is holy, so is the whole batch; if the root is holy, so are the branches.

¹⁷Now if some branches have been broken off, and you, a wild olive shoot, have been grafted in among the others to share in the nourishment of the olive root, ¹⁸do not boast over those branches. If you do, remember this: You do not support the root, but the root supports you.

¹⁹You will say then, “Branches were broken off so that I could be grafted in.” ²⁰That is correct: They were broken off because of unbelief, but you stand by faith. Do not be arrogant, but be afraid. ²¹For if God did not spare the natural branches, He will certainly not^c spare you either.

a 10 Psalm 69:22–23 (see also LXX) **b 11** Or *did they stumble so as to lose their share? Literally did they stumble that they might fall?* **c 21** Or *He will perhaps not*

28 | Romans 11:22

²²Take notice, therefore, of the kindness and severity of God: severity to those who fell, but kindness to you, if you continue in His kindness. Otherwise you also will be cut off. ²³And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. ²⁴For if you were cut from a wild olive tree, and contrary to nature were grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into their own olive tree!

All Israel Will Be Saved

²⁵I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in. ²⁶And so all Israel will be saved, as it is written:

“The Deliverer will come from Zion;
He will remove godlessness from Jacob.

²⁷And this is My covenant with them
when I take away their sins.”^a

²⁸Regarding the gospel, they are enemies on your account; but regarding election, they are loved on account of the patriarchs. ²⁹For God’s gifts and His call are irrevocable.

³⁰Just as you who formerly disobeyed God have now received mercy through their disobedience, ³¹so they too have now disobeyed, in order that they too may now receive mercy through the mercy shown to you.^b ³²For God has consigned everyone to disobedience so that He may have mercy on everyone.

a ²⁷ Isaiah 27:9 and Isaiah 59:20–21; see also LXX **b** ³¹ Literally *may now receive mercy through your mercy*; BYZ and TR *may receive mercy through your mercy*

A Hymn of Praise

- 33 O, the depth of the riches
of the wisdom and knowledge of God!
How unsearchable are His judgments,
and untraceable His ways!
- 34 “Who has known the mind of the Lord?
Or who has been His counselor?”^a
- 35 “Who has first given to God,
that God should repay him?”^b
- 36 For from Him and through Him and to Him are all things.
To Him be the glory forever! Amen.

Living Sacrifices

12 Therefore I urge you, brothers, on account of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God, which is your spiritual service of worship.^c ²Do not be conformed to this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what is the good, pleasing, and perfect will of God.

³For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to the measure of faith God has given you. ⁴Just as each of us has one body with many members, and not all members have the same function, ⁵so in Christ we who are many are one body, and each member belongs to one another.

⁶We have different gifts according to the grace given us. If one’s gift is prophecy, let him use it in proportion to his faith; ⁷if it is serving, let him serve; if it is teaching, let him teach; ⁸if it is encouraging, let him encourage; if it is giving, let him

a 34 Isaiah 40:13 (see also LXX) **b** 35 Job 41:11 **c** 1 Or *your reasonable service*

30 | Romans 12:9

give generously; if it is leading, let him lead with diligence; if it is showing mercy, let him do it cheerfully.

Love, Zeal, Hope, Hospitality

⁹Love must be sincere. Detest what is evil; cling to what is good. ¹⁰Be devoted to one another in brotherly love. Outdo yourselves in honoring one another.

¹¹Do not let your zeal subside; keep your spiritual fervor, serving the Lord.

¹²Be joyful in hope, patient in affliction, persistent in prayer.

¹³Share with the saints who are in need. Practice hospitality.

Forgiveness

¹⁴Bless those who persecute you. Bless and do not curse.

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

¹⁶Live in harmony with one another. Do not be proud, but enjoy the company of the lowly. Do not be conceited.

¹⁷Do not repay anyone evil for evil. Carefully consider what is right in the eyes of everybody. ¹⁸If it is possible on your part, live at peace with everyone.

¹⁹Do not avenge yourselves, beloved, but leave room for God's wrath. For it is written: "Vengeance is Mine; I will repay, says the Lord."^a

²⁰On the contrary,

"If your enemy is hungry, feed him;
if he is thirsty, give him a drink.

For in so doing,
you will heap burning coals on his head."^b

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

^a ¹⁹ Deuteronomy 32:35 (see also LXX) ^b ²⁰ Proverbs 25:21–22 (see also LXX)

Submission to Authorities

13 Everyone must submit himself to the governing authorities, for there is no authority except that which is from God. The authorities that exist have been appointed by God. ²Consequently, whoever resists authority is opposing what God has set in place, and those who do so will bring judgment on themselves.

³For rulers are not a terror to good conduct, but to bad. Do you want to be unafraid of the one in authority? Then do what is right, and you will have his approval. ⁴For he is God's servant for your good. But if you do wrong, be afraid, for he does not carry the sword in vain. He is God's servant, an agent of retribution to the wrongdoer.

⁵Therefore it is necessary to submit to authority, not only to avoid punishment, but also as a matter of conscience. ⁶This is also why you pay taxes. For the authorities are God's servants, who devote themselves to their work. ⁷Pay everyone what you owe him: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Love Fulfills the Law

⁸Be indebted to no one, except to one another in love. For he who loves his neighbor has fulfilled the law. ⁹The commandments "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet,"^a and any other commandments, are summed up in this one decree: "Love your neighbor as yourself."^b ¹⁰Love does no wrong to its neighbor. Therefore love is the fulfillment of the law.

^a ⁹ Exodus 20:13–17; Deuteronomy 5:17–21 ^b ⁹ Leviticus 19:18

The Day Is Near

¹¹And do this, understanding the occasion. The hour has come for you to wake up from your slumber, for our salvation is nearer now than when we first believed. ¹²The night is nearly over; the day has drawn near. So let us lay aside the deeds of darkness and put on the armor of light. ¹³Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. ¹⁴Instead, clothe yourselves with^a the Lord Jesus Christ, and make no provision for the desires of the flesh.

The Law of Liberty

14 Accept him whose faith is weak, without passing judgment on his opinions.^b ²For one person has faith to eat all things, while another, who is weak, eats only vegetables. ³The one who eats everything must not belittle the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted him. ⁴Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

⁵One person regards a certain day above the others, while someone else considers every day alike. Each one should be fully convinced in his own mind. ⁶He who observes a special day does so to the Lord;^c he who eats does so to the Lord, for he gives thanks to God; and he who abstains does so to the Lord and gives thanks to God.

a 14 Or *put on*; see verse 12. **b 1** Or *without quarreling over disputable matters*

c 6 BYZ and TR include *he who does not regard the day, to the Lord he does not regard it*;

7 For none of us lives to himself alone, and none of us dies to himself alone. 8 If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord. 9 For this reason Christ died and returned to life, that He might be the Lord of both the dead and the living.

10 Why, then, do you judge your brother? Or why do you belittle your brother? For we will all stand before God's judgment seat. 11 It is written:

“As surely as I live,
says the Lord,
every knee will bow before Me;
every tongue will confess to God.”^a

12 So then, each of us will give an account of himself to God.

The Law of Love

13 Therefore let us stop judging one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

14 I am convinced and fully persuaded in the Lord Jesus that nothing is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. 15 If your brother is distressed by what you eat, you are no longer acting in love. Do not by your eating destroy your brother, for whom Christ died.

16 Do not allow what you consider good, then, to be spoken of as evil. 17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit. 18 For whoever serves Christ in this way is pleasing to God and approved by men.

^a 11 Or *will give praise to God or will acknowledge God*; Isaiah 45:23 (see also LXX)

34 | Romans 14:19

¹⁹So then, let us pursue what leads to peace and to mutual edification. ²⁰Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to let his eating be a stumbling block. ²¹It is better not to eat meat or drink wine or to do anything to cause your brother to stumble.^a

²²Keep your belief about such matters between yourself and God.^b Blessed is the one who does not condemn himself by what he approves. ²³But the one who has doubts is condemned if he eats, because his eating is not from faith; and everything that is not from faith is sin.^c

Accept One Another

15 We who are strong ought to bear with the shortcomings of the weak and not to please ourselves. ²Each of us should please his neighbor for his good, to build him up. ³For even Christ did not please Himself, but as it is written: “The insults of those who insult You have fallen on Me.”^d ⁴For everything that was written in the past was written for our instruction, so that through endurance and the encouragement of the Scriptures, we might have hope.

⁵Now may the God who gives endurance and encouragement grant you harmony with one another in Christ Jesus, ⁶so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

Christ the Servant of Jews and Gentiles

⁷Accept one another, then, just as Christ accepted you, in order to bring glory to God. ⁸For I tell you that Christ has become a servant of the circumcised on behalf of God’s truth,

a 21 SBL, BYZ, and TR include *or to be hindered or weakened*. **b 22** Literally *Keep the faith that you have to yourself before God* **c 23** Some manuscripts place the text of Romans 16:25–27 here. **d 3** Psalm 69:9

to confirm the promises made to the patriarchs,⁹ so that the Gentiles may glorify God for His mercy. As it is written:

“Therefore I will praise You among the Gentiles;
I will sing hymns to Your name.”^a

¹⁰Again, it says:

“Rejoice, O Gentiles, with His people.”^b

¹¹And again:

“Praise the Lord, all you Gentiles,
and extol Him, all you peoples.”^c

¹²And once more, Isaiah says:

“The Root of Jesse will appear,
One who will arise to rule over the Gentiles;
in Him the Gentiles will put their hope.”^d

¹³Now may the God of hope fill you with all joy and peace as you believe in Him, so that you may overflow with hope by the power of the Holy Spirit.

Paul the Minister to the Gentiles

¹⁴I myself am convinced, my brothers, that you yourselves are full of goodness, brimming with knowledge, and able to instruct one another. ¹⁵However, I have written you a bold reminder on some points, because of the grace God has given me ¹⁶to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

a ⁹ 2 Samuel 22:50; Psalm 18:49 **b** ¹⁰ Deuteronomy 32:43 **c** ¹¹ Psalm 117:1
d ¹² Isaiah 11:10 (see also LXX)

36 | Romans 15:17

¹⁷Therefore I exult in Christ Jesus in my service to God. ¹⁸I will not presume to speak of anything except what Christ has accomplished through me in leading the Gentiles to obedience by word and deed, ¹⁹by the power of signs and wonders, and by the power of the Spirit of God.^a So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

²⁰In this way I have aspired to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. ²¹Rather, as it is written:

“Those who were not told about Him will see,
and those who have not heard will
understand.”^b

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

Paul's Travel Plans

²³But now that there are no further opportunities for me in these regions, and since I have longed for many years to visit you, ²⁴I hope to see you on my way to Spain. And after I have enjoyed your company for a while, you can equip me for my journey.

²⁵Now, however, I am on my way to Jerusalem to serve the saints there. ²⁶For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. ²⁷They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in their spiritual blessings, they are obligated to minister to them with material blessings.

a ¹⁹ SBL *the power of the Spirit*; NE and WH *the power of the Holy Spirit*

b ²¹ Isaiah 52:15 (see also LXX)

²⁸So after I have completed this service and have safely delivered this bounty to them, I will set off to Spain by way of you. ²⁹I know that when I come to you, I will come in the fullness of the blessing^a of Christ.

³⁰Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. ³¹Pray that I may be delivered from the unbelievers in Judea, and that my service in Jerusalem may be acceptable to the saints there, ³²so that by God's will I may come to you with joy and together with you be refreshed.

³³The God of peace be with all of you. Amen.^b

Personal Greetings and Love

16 I commend to you our sister Phoebe, a servant^c of the church in Cenchrea. ²Welcome her in the Lord in a manner worthy of the saints, and assist her with anything she may need from you. For she has been a great help to many people, including me.

³Greet Prisca^d and Aquila, my fellow workers in Christ Jesus, ⁴who have risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. ⁵Greet also the church that meets at their house.

Greet my beloved Epenetus, who was the first convert to Christ in the province of Asia.^e

⁶Greet Mary, who has worked very hard for you.

a ²⁹ TR and BYZ include *of the gospel*. **b** ³³ Some manuscripts do not include *Amen*. One early manuscript places the text of Romans 16:25–27 here. **c** ¹ Or *deaconess* **d** ³ *Prisca* is a variant of *Priscilla*; see Acts 18:2. **e** ⁵ Literally *in Asia*; Asia was a Roman province in what is now western Turkey.

38 | Romans 16:7

⁷Greet Andronicus and Junia,^a my fellow countrymen and fellow prisoners. They are outstanding among the apostles, and they were in Christ before I was.

⁸Greet Ampliatus, my beloved in the Lord.

⁹Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

¹⁰Greet Apelles, who is approved in Christ.

Greet those who belong to the household of Aristobulus.

¹¹Greet Herodion, my fellow countryman.

Greet those from the household of Narcissus who are in the Lord.

¹²Greet Tryphena and Tryphosa, women who have worked hard in the Lord.

Greet my beloved Persis, who has worked very hard in the Lord.

¹³Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me as well.

¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.

¹⁶Greet one another with a holy kiss.

All the churches of Christ send you greetings.

Avoid Divisions

¹⁷Now I urge you, brothers, to watch out for those who create divisions and obstacles that are contrary to the teaching you

^a 7 Some translators *Junias*

have learned. Turn away from them. ¹⁸For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the hearts of the naive.

¹⁹Everyone has heard about your obedience, so I rejoice over you. But I want you to be wise about what is good and innocent about what is evil.

²⁰The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ^a be with you.

Greetings from Paul's Fellow Workers

²¹Timothy, my fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater, my fellow countrymen.

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

²³Gaius, who has hosted me and all the church, sends you greetings.

Erastus, the city treasurer, sends you greetings, as does our brother Quartus.^b

Doxology

²⁵Now to Him who is able to strengthen you by my gospel and by the proclamation of Jesus Christ, according to the revelation of the mystery concealed for ages past ²⁶but now revealed and made known through the writings of the prophets by the command of the eternal God, in order to lead all nations to the obedience that comes from faith^c— ²⁷to the only wise God be glory forever through Jesus Christ! Amen.^d

a 20 NA, NE, and WH *Lord Jesus* **b 23** SBL, BYZ, and TR include *May the grace of our Lord Jesus Christ be with you all. Amen.* **c 26** Literally *the obedience of faith* **d 27** Some manuscripts place the text of verses 25–27 after Romans 14:23 or after Romans 15:33.

James

A Greeting from James

1 James, a servant of God and of the Lord Jesus Christ,
To the twelve tribes of the Dispersion:^a

Greetings.

Rejoicing in Trials

²Consider it pure joy, my brothers, when you encounter trials of many kinds, ³because you know that the testing of your faith develops perseverance. ⁴Allow perseverance to finish its work, so that you may be mature and complete, not lacking anything.

⁵Now if any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. ⁶But he must ask in faith, without doubting, because he who doubts is like a wave of the sea, blown and tossed by the wind. ⁷That man should not expect to receive anything from the Lord. ⁸He is a double-minded man, unstable in all his ways.

⁹The brother in humble circumstances should exult in his high position. ¹⁰But the one who is rich should exult in his low position, because he will pass away like a flower of the field. ¹¹For the sun rises with scorching heat and withers the

a 1 Literally *To the twelve tribes in the Diaspora*. Originally referring to the Jewish people living outside the land of Israel, *the Diaspora* is applied here to the Jewish believers scattered abroad.

plant; its flower falls and its beauty is lost. So too, the rich man will fade away in the midst of his pursuits.

¹²Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him.

Good and Perfect Gifts

¹³When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does He tempt anyone. ¹⁴But each one is tempted when by his own evil desires he is lured away and enticed. ¹⁵Then after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

¹⁶Do not be deceived, my beloved brothers. ¹⁷Every good and perfect gift is from above, coming down from the Father of the heavenly lights, with whom there is no change or shifting shadow.^a ¹⁸He chose to give us birth through the word of truth, that we would be a kind of firstfruits of His creation.^b

Hearing and Doing

¹⁹My beloved brothers, understand this: Everyone should be quick to listen, slow to speak, and slow to anger, ²⁰for man’s anger does not bring about the righteousness that God desires. ²¹Therefore, get rid of all moral filth and every expression of evil, and humbly accept the word planted in you, which can save your souls.

²²Be doers of the word, and not hearers only. Otherwise, you are deceiving yourselves. ²³For anyone who hears the word but does not carry it out is like a man who looks at his face in a mirror, ²⁴and after observing himself goes away and

^a ¹⁷ Or *no change or shadow of turning.* ^b ¹⁸ Or *of His creatures.*

immediately forgets what he looks like. ²⁵But the one who looks intently into the perfect law of freedom, and continues to do so—not being a forgetful hearer, but an effective doer—he will be blessed in what he does.

²⁶If anyone considers himself religious and yet does not bridle his tongue, he deceives his heart and his religion is worthless. ²⁷Pure and undefiled religion before our God and Father is this: to care for orphans and widows in their distress, and to keep oneself from being polluted by the world.

A Warning against Favoritism

2 My brothers, as you hold out your faith in our glorious Lord Jesus Christ, do not show favoritism.

²Suppose a man comes into your meeting^a wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. ³If you lavish attention on the man in fine clothes and say, “Here is a seat of honor,” but say to the poor man, “You must stand” or “Sit at my feet,” ⁴have you not discriminated among yourselves and become judges with evil thoughts?

⁵Listen, my beloved brothers: Has not God chosen the poor of this world to be rich in faith and to inherit the kingdom He promised those who love Him? ⁶But you have dishonored the poor. Is it not the rich who oppress you and drag you into court? ⁷Are they not the ones who blaspheme the noble name by which you have been called?^b

⁸If you really fulfill the royal law stated in Scripture, “Love your neighbor as yourself,”^c you are doing well. ⁹But if you

a ² Greek *your synagogue* **b** ⁷ Or *the noble name invoked upon you or the noble name of Him to whom you belong* **c** ⁸ Leviticus 19:18

show favoritism, you sin and are convicted by the law as transgressors.

10Whoever keeps the whole law but stumbles at just one point is guilty of breaking all of it. **11**For He who said, “Do not commit adultery,”^a also said, “Do not murder.”^b If you do not commit adultery, but do commit murder, you have become a lawbreaker.

12Speak and act as those who are going to be judged by the law that gives freedom. **13**For judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment.

Faith and Works

14What good is it, my brothers, if someone claims to have faith, but has no deeds? Can such faith save him? **15**Suppose a brother or sister is without clothes and daily food. **16**If one of you tells him, “Go in peace; stay warm and well fed,” but does not provide for his physical needs, what good is that? **17**So too, faith by itself, if it does not result in action,^c is dead.

18But someone will say, “You have faith and I have deeds.” Show me your faith without deeds, and I will show you my faith by my deeds. **19**You believe that God is one.^d Good for you! Even the demons believe that—and shudder.

20O foolish man, do you want evidence that faith without deeds is worthless?^e **21**Was not our father Abraham justified by what he did when he offered his son Isaac on the altar? **22**You see that his faith was working with his actions, and his faith was perfected by what he did. **23**And the Scripture was fulfilled that says, “Abraham believed God, and it was

a 11 Exodus 20:14; Deuteronomy 5:18 **b 11** Exodus 20:13; Deuteronomy 5:17

c 17 Literally *if it does not have works* **d 19** Or *that there is one God* **e 20** BYZ and TR *dead*

44 | James 2:24

credited to him as righteousness,"^a and he was called a friend of God.^b ²⁴As you can see, a man is justified by his deeds and not by faith alone.

²⁵In the same way, was not even Rahab the prostitute justified by her actions when she welcomed the spies^c and sent them off on another route? ²⁶As the body without the spirit is dead, so faith without deeds is dead.

Taming the Tongue

3 Not many of you should become teachers, my brothers, because you know that we who teach will be judged more strictly. ²We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to control his whole body.

³When we put bits into the mouths of horses to make them obey us, we can guide the whole animal. ⁴Consider ships as well. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot is inclined.

⁵In the same way, the tongue is a small part of the body, but it boasts of great things. Consider how small a spark sets a great forest ablaze. ⁶The tongue also is a fire, a world of wickedness among the parts of the body. It pollutes the whole person, sets the course of his life on fire, and is itself set on fire by hell.^d

⁷All kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by man, ⁸but no man can tame the tongue. It is a restless evil, full of deadly poison.

a ²³ Genesis 15:6 **b** ²³ See Isaiah 41:8. **c** ²⁵ Literally *messengers*

d ⁶ Greek *Gehenna*

⁹With the tongue we bless our Lord and Father, and with it we curse men, who have been made in God's likeness. ¹⁰Out of the same mouth come blessing and cursing. My brothers, this should not be! ¹¹Can both fresh water and salt water^a flow from the same spring? ¹²My brothers, can a fig tree grow olives, or a grapevine bear figs? Neither can a salt spring^b produce fresh water.

The Wisdom from Above

¹³Who is wise and understanding among you? Let him show it by his good conduct, by deeds done in the humility that comes from wisdom. ¹⁴But if you harbor bitter jealousy and selfish ambition in your hearts, do not boast in it or deny the truth. ¹⁵Such wisdom does not come from above, but is earthly, unspiritual, demonic. ¹⁶For where jealousy and selfish ambition exist, there will be disorder and every evil practice.

¹⁷But the wisdom from above is first of all pure, then peace-loving, gentle, accommodating, full of mercy and good fruit, impartial, and sincere. ¹⁸Peacemakers who sow in peace reap the fruit of righteousness.^c

A Warning against Pride

4 What causes conflicts and quarrels among you? Don't they come from the passions at war within you?^d ²You crave what you do not have; you kill and covet, but are unable to obtain it. You quarrel and fight. You do not have, because you do not ask. ³And when you do ask, you do not receive, because you ask with wrong motives, that you may squander it on your pleasures.

a 11 Literally *Can both fresh and bitter* **b 12** Literally *Neither can salt*

c 18 Literally *But the fruit of righteousness is sown in peace by those making peace.* **d 1** Literally *passions warring among your members?*

46 | James 4:4

⁴You adulteresses!^a Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of the world renders himself^b an enemy of God. ⁵Or do you think the Scripture says without reason that the Spirit^c He caused to dwell in us yearns with envy? ⁶But He gives us more grace. This is why it says:

“God opposes the proud,
but gives grace to the humble.”^d

Drawing Near to God

⁷Submit yourselves, then, to God. Resist the devil, and he will flee from you. ⁸Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. ⁹Grieve, mourn, and weep. Turn your laughter to mourning, and your joy to gloom. ¹⁰Humble yourselves before the Lord, and He will exalt you.

¹¹Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. And if you judge the law, you are not a practitioner of the law, but a judge of it. ¹²There is only one Lawgiver and Judge, the One who is able to save and destroy. But who are you to judge your neighbor?

Do Not Boast about Tomorrow

¹³Come now, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business, and make a profit.” ¹⁴You 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.

a 4 See Hosea 3:1. **b 4** Or *is appointed* **c 5** Or *the spirit* **d 6** Proverbs 3:34
(see also LXX)

¹⁵Instead, you ought to say, “If the Lord is willing, we will live and do this or that.” ¹⁶As it is, you boast in your proud intentions. All such boasting is evil. ¹⁷Anyone, then, who knows the right thing to do, yet fails to do it, is guilty of sin.

A Warning to the Rich

5 Come now, you who are rich, weep and wail over the misery to come upon you. ²Your riches have rotted and moths have eaten your clothes. ³Your gold and silver are corroded. Their corrosion will testify against you and consume your flesh like fire.

You have hoarded treasure in the last days. ⁴Look, the wages you withheld from the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord of Hosts.

⁵You have lived on earth in luxury and self-indulgence. You have fattened your hearts in the day of slaughter. ⁶You have condemned and murdered the righteous, who did not resist you.

Patience in Suffering

⁷Be patient, then, brothers, until the Lord’s coming. See how the farmer awaits the precious fruit of the soil—how patient he is for the fall and spring rains.^a ⁸You, too, be patient and strengthen your hearts, because the Lord’s coming is near. ⁹Do not complain about one another, brothers, so that you will not be judged. Look, the Judge is standing at the door!

¹⁰Brothers, as an example of patience in affliction, take the prophets who spoke in the name of the Lord. ¹¹See how blessed we consider those who have persevered. You have

^a ⁷ Literally *for it until it receives the early and the late*

48 | James 5:12

heard of Job's perseverance and have seen the outcome from the Lord. The Lord is full of compassion and mercy.

¹²Above all, my brothers, do not swear, not by heaven or earth or by any other oath. Simply let your "Yes" be yes, and your "No," no, so that you will not fall under judgment.

The Prayer of Faith

¹³Is any one of you suffering? He should pray. Is anyone cheerful? He should sing praises. ¹⁴Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. ¹⁵And the prayer offered in faith will restore the one who is sick. The Lord will raise him up. If he has sinned, he will be forgiven.

¹⁶Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man has great power to prevail. ¹⁷Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. ¹⁸Again he prayed, and the heavens gave rain, and the earth yielded its crops.

Restoring a Sinner

¹⁹My brothers, if one of you should wander from the truth and someone should bring him back, ²⁰consider this: Whoever turns a sinner from the error of his way will save his soul from death and cover over a multitude of sins.