

The
H O L Y

B I B L E

E N G L I S H
S T A N D A R D
V E R S I O N



CONTAINING THE
OLD AND NEW TESTAMENTS

ROMANS

Introduction

Romans is the longest and most systematically reasoned of Paul's letters. Paul announces its theme in 1:16–17: the gospel is God's power for salvation, for both Jew and Gentile, because it shows us how our righteousness comes from God. Paul explains the need for justification through faith because of sin (1:16–4:25). He then spells out the results of justification by faith in terms of both present experience and future hope (5:1–8:39). In the next three chapters, he expresses his sorrow that many of his fellow Israelites have not embraced the gospel, and he wrestles with the theological implications of this (chs. 9–11). He concludes by describing how the gospel should affect one's everyday life (chs. 12–16). Paul wrote his letter to Rome in about A.D. 57.

Greeting

1 Paul, ^a“a servant”¹ of Christ Jesus, ^bcalled to be an apostle, ^cset apart for the gospel of God, ² which ^dhe promised beforehand ^ethrough his prophets in the holy Scriptures, ³ concerning his Son, ^fwho was descended from David ^gaccording to the flesh ⁴ and ^hwas declared to be the Son of God ⁱin power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, ⁵ through whom ^jwe have received grace and ^kapostleship ^lto bring about the obedience of faith for the sake of his name ^mamong all the nations, ⁶ including you who are ⁿcalled to belong to Jesus Christ,

⁷ To all those in Rome who are loved by God and called to be saints:

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

Longing to Go to Rome

⁸ First, ^pI thank my God through Jesus Christ for all of you, ^qbecause your faith is proclaimed in all the world. ⁹ ^rFor God is my witness, ^swhom I serve with my spirit in the gospel of his Son, ^tthat without ceasing I mention you ¹⁰always in my prayers, asking that somehow ^u“by God’s will I may now at last succeed in coming to you. ¹¹ For ^vI

long to see you, that I may impart to you some spiritual gift to strengthen you— ¹² that is, that we may be mutually encouraged ¹³ "by each other's faith, both yours and mine. ¹⁴ I want you to know, brothers, ² that ^xI have often intended to come to you (but ^ythus far have been prevented), in order that I may reap some ^zharvest among you as well as among the rest of the Gentiles. ¹⁴ ^aI am under obligation both to Greeks and to ^bbarbarians, ³ both to the wise and to the foolish. ¹⁵ So ^cI am eager to preach the gospel to you also who are in Rome.

The Righteous Shall Live by Faith

¹⁶ For ^dI am not ashamed of the gospel, for it is ^ethe power of God for salvation to everyone who believes, to the Jew ^ffirst and also to ^gthe Greek. ¹⁷ For in it ^hthe righteousness of God is revealed ⁱfrom faith for faith, ⁴ ^jas it is written, "The righteous shall live by faith."⁵

God's Wrath on Unrighteousness

¹⁸ For ^kthe wrath of God ^lis revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹ For what can be ^mknown about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, ⁿhave been clearly

perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. ²¹ For although they knew God, they did not honor him as God or give thanks to him, but they ^obecame futile in their thinking, and their foolish hearts were darkened. ²² ^pClaiming to be wise, they became fools, ²³ and ^qexchanged the glory of ^rthe immortal God for images resembling mortal man and birds and animals and reptiles.

²⁴ Therefore ^sGod gave them up in the lusts of their hearts to impurity, to ^tthe dishonoring of their bodies among themselves, ²⁵ because they exchanged the truth about God for ^ua lie and worshiped and served the creature rather than the Creator, ^vwho is blessed forever! Amen.

²⁶ For this reason ^wGod gave them up to ^xdishonorable passions. For their women exchanged natural relations for those that are contrary to nature; ²⁷ and the men likewise gave up natural relations with women and were consumed with passion for one another, ^ymen committing shameless acts with men and receiving in themselves the due penalty for their error.

²⁸ And since they did not see fit to acknowledge God, ^zGod gave them up to ^aa debased mind to do ^bwhat ought not to be done. ²⁹ They were filled with all manner of unrighteousness, evil, covetousness, malice. They are 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, faithless, heartless, ruthless. ³² Though they know ^cGod's decree that those who practice such things ^ddeserve to die, they not only do them but ^egive approval to those who practice them.

God's Righteous Judgment

2 Therefore you have ^fno excuse, O man, every one of you who judges. For ^gin passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ² We know that the judgment of God rightly falls on those who do such things. ³ Do you suppose, O man—you who judge those who do such things and yet do them yourself—that you will escape the judgment of God? ⁴ Or do you presume on ^hthe riches of his kindness and ⁱforbearance and ^jpatience, ^knot knowing ⁵that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart you are ^lstoring up ^mwrath for yourself on the day of wrath when God's righteous judgment will be revealed.

⁶ ⁿHe will render to each one according to his works: ⁷ to those who ^oby patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸ but for those who are self-seeking ⁱand ^pdo not obey the truth, but

obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress ^q for every human being who does evil, the Jew ^r first and also the Greek, ¹⁰ but glory and honor and ^s peace for everyone who does good, ^t the Jew first and also the Greek. ¹¹ For ^u God shows no partiality.

God's Judgment and the Law

¹² For all who have sinned ^v without the law will also perish without the law, and all who have sinned under the law will be judged by the law. ¹³ For ^w it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. ¹⁴ For when Gentiles, who do not have the law, ^x by nature do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is ^y written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them ¹⁶ ^z on that day when, ^a according to my gospel, God judges ^b the secrets of men ^c by Christ Jesus.

¹⁷ But if you call yourself a Jew and ^d rely on the law and boast in God ¹⁸ and know his will and approve what is excellent, because you are instructed from the law; ¹⁹ and if you are sure that you yourself are ^e a guide to the blind, a light to those who are in darkness, ²⁰ an instructor of the foolish, a teacher of children, having in the law ^f the

embodiment of ^sknowledge and truth— ²¹ ^hyou then who teach others, do you not teach yourself? While you preach against stealing, do you steal? ²² You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you ⁱrob temples? ²³ You who ^jboast in the law ^kdishonor God by breaking the law. ²⁴ For, ^las it is written, “The name of God is blasphemed ^mamong the Gentiles because of you.”

²⁵ For circumcision indeed is of value ⁿif you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if ^oa man who is uncircumcised keeps ^pthe precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law ^qwill condemn you who have ^rthe written code and circumcision but break the law. ²⁸ For ^sno one is a Jew ^twho is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one ^uinwardly, and ^vcircumcision is a matter of the heart, by the Spirit, not by the letter. ^wHis praise is not from man but from God.

Footnotes

^a [Gal. 1:10]

^l Or *slave*; Greek *bondservant*

^b 1 Cor. 1:1; [1 Cor. 9:1; Heb. 5:4]; See 2 Cor. 1:1

^c See Acts 13:2

^d Tit. 1:2

^e ch. 3:21; 16:26; Luke 1:70

^f See Matt. 1:1

^g Gal. 4:4

^h [Acts 13:33]

ⁱ 2Cor. 13:4; Eph. 1:19, 20; Phil. 3:10; [Acts 10:38; 26:23]

^j ch. 12:3; 15:15

^k See Acts 1:25

^l ch. 6:16; 16:26; 1 Pet. 1:2; [ch. 15:18; Acts 6:7]

^m See Acts 9:15

ⁿ Rev. 17:14; [ch. 8:28, 30]

^o 1 Cor. 1:3

^p 1 Cor. 1:4; Eph. 1:15, 16; Phil. 1:3; Col. 1:3, 4; [ch. 6:17; Phil. 4:6; 2 Tim. 1:3]

^q ch. 16:19; [1Thess. 1:8]

^r Phil. 1:8; 1 Thess. 2:5, 10; [ch. 9:1; 2 Cor. 1:23; 11:10, 31]

^s See Acts 24:14

^t 2Tim. 1:3

^u ch. 15:32; [1Thess. 3:10]

^v ch. 15:22, 23; [Acts 19:21]

^w See 2 Pet. 1:1

² Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both

men and women who are siblings (brothers and sisters) in God's family, the church

^x ch. 15:22, 23; [Acts 19:21]

^y ch. 15:22; [1 Thess. 2:18]

^z Phil. 4:17; [John 4:36]

^a 1 Cor. 9:16

^b See Acts 28:2

³ That is, non-Greeks

^c [ch. 12:18]

^d [Ps. 40:9, 10]; See Mark 8:38

^e 1 Cor. 1:18, 24

^f ch. 2:9; See Acts 3:26

^g [Mark 7:26]; See John 7:35

^h ch. 3:21; [2 Cor. 5:21; Phil. 3:9]

ⁱ See ch. 9:30

⁴ Or *beginning and ending in faith*

^j Gal. 3:11; Heb. 10:38; Cited from Hab. 2:4

⁵ Or *The one who by faith is righteous shall live*

^k Eph. 5:6; Col. 3:6; [ch. 5:9]

^l [ch. 2:5]

^m ch. 2:14, 15; Acts 14:17; 17:24-27

ⁿ [Ps. 19:1-6; Jer. 5:21, 22]

^o 2 Kin. 17:15; Jer. 2:5; Eph. 4:17, 18

^p Jer. 10:14; 1 Cor. 1:20

^q Ps. 106:20; Jer. 2:11; [Deut. 4:16-18; Acts 17:29]

^r 1 Tim. 1:17

^s ver. 26, 28; [Eph. 4:19]

^t [1 Thess. 4:4]

^u Isai. 28:15; 44:19, 20; Jer. 10:14; Amos 2:4; [2 Thess. 2:11]

^v ch. 9:5

^w ver. 24, 28

- ^x [Col. 3:5; 1 Thess. 4:5]
^y Lev. 18:22; 20:13
^z ver. 24, 26
^a [Jer. 6:30]
^b [Eph. 5:4]
^c ch. 2:26; 8:4
^d ch. 6:21
^e Luke 11:48; Acts 8:1; 22:20; [1 Cor. 13:6; 2 Thess. 2:12]
^f ch. 1:20
^g 2 Sam. 12:5-7; [John 8:7]; See Matt. 7:2
^h ch. 9:23; 10:12
ⁱ ch. 3:25
^j ch. 9:22; [Ex. 34:6]
^k Isai. 30:18; 2 Pet. 3:9, 15; Rev. 2:21
^l [Deut. 32:34]; See James 5:3
^m Ps. 110:5
ⁿ Job 34:11; Ps. 62:12; Prov. 24:12; Jer. 17:10; 32:19; See Matt. 16:27
^o See Luke 8:15
^l Or *contentious*
^p 2 Thess. 2:12
^q Ezek. 18:20
^r See 1 Pet. 4:17
^s Isai. 57:19
^t See ch. 1:16
^u See Acts 10:34
^v 1 Cor. 9:21
^w See James 1:22, 23
^x See ch. 1:19
^y Jer. 31:33
^z [ch. 3:6; 14:10; 1 Cor. 4:5]; See Acts 10:42; 17:31
^a ch. 16:25; 2 Tim. 2:8; [Gal. 1:11; 1 Tim. 1:11]

- ^b Eccles. 12:14
- ^c ch. 16:25; [1 Tim. 1:11; 2 Tim. 2:8]
- ^d ver. 23; Mic. 3:11; [ch. 9:4; John 5:45]
- ^e [Job 29:15; Matt. 15:14; 23:16; John 9:39-41]
- ^f 2 Tim. 3:5; [Gal. 4:19; 2 Tim. 1:13]
- ^g Luke 11:52
- ^h Matt. 23:3-28; [Ps. 50:16-21; Matt. 15:1-9]
- ⁱ Acts 19:37; [Mal. 3:8]
- ^j See ver. 17; ch. 3:27
- ^k [Mal. 1:6]
- ^l Cited from Isai. 52:5
- ^m [2 Sam. 12:14; Ezek. 36:20, 23; 2 Pet. 2:2]
- ⁿ Gal. 5:3
- ^o Eph. 2:11; [ch. 3:30]
- ^p ch. 1:32; 8:4
- ^q See Matt. 12:41
- ^r ver. 29; ch. 7:6; 2 Cor. 3:6
- ^s ch. 9:6-8; [Gal. 6:15]
- ^t [ver. 17]
- ^u See 1 Pet. 3:4
- ^v [Deut. 10:16; 30:6; Jer. 4:4; Acts 7:51; Phil. 3:3; Col. 2:11]
- ^w 2 Cor. 10:18; 1 Thess. 2:4; [Gal. 1:10]