

Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, Chap. 1, Verse 1, [ROM].

(Which he had promised afore by his prophets in the holy scriptures,) Chap. 1, Verse 2, [ROM].

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Chap. 1, Verse 3, [ROM].

And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: Chap. 1, Verse 4, [ROM].

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Chap. 1, Verse 5, [ROM].

Among whom are ye also the called of Jesus Christ: Chap. 1, Verse 6, [ROM].

To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. Chap. 1, Verse 7, [ROM].

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. Chap. 1, Verse 8, [ROM].

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Chap. 1, Verse 9, [ROM].

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. Chap. 1, Verse 10, [ROM].

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; Chap. 1, Verse 11, [ROM].

That is, that I may be comforted together with you by the mutual faith both of you and me. Chap. 1, Verse 12, [ROM].

Now I would not have you ignorant, brethren, that

oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. Chap. 1, Verse 13, [ROM].

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. Chap. 1, Verse 14, [ROM].

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. Chap. 1, Verse 15, [ROM].

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Chap. 1, Verse 16, [ROM].

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Chap. 1, Verse 17, [ROM].

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Chap. 1, Verse 18, [ROM].

Because that which may be known of God is manifest in them; for God hath shewed [it] unto them. Chap. 1, Verse 19, [ROM].

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: Chap. 1, Verse 20, [ROM].

Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Chap. 1, Verse 21, [ROM].

Professing themselves to be wise, they became fools, Chap. 1, Verse 22, [ROM].

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Chap. 1, Verse 23, [ROM].

Wherefore God also gave them up to uncleanness through the

lusts of their own hearts, to dishonour their own bodies between themselves: Chap. 1, Verse 24, [ROM].

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Chap. 1, Verse 25, [ROM].

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: Chap. 1, Verse 26, [ROM].

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. Chap. 1, Verse 27, [ROM].

And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Chap. 1, Verse 28, [ROM].

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Chap. 1, Verse 29, [ROM].

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Chap. 1, Verse 30, [ROM].

Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Chap. 1, Verse 31, [ROM].

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Chap. 1, Verse 32, [ROM].

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Chap. 2, Verse 1, [ROM].

But we are sure that the judgment of God is according to truth against them which commit such things. Chap. 2,

Verse 2, [ROM].

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Chap. 2, Verse 3, [ROM].

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Chap. 2, Verse 4, [ROM].

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Chap. 2, Verse 5, [ROM].

Who will render to every man according to his deeds: Chap. 2, Verse 6, [ROM].

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: Chap. 2, Verse 7, [ROM].

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Chap. 2, Verse 8, [ROM].

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; Chap. 2, Verse 9, [ROM].

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: Chap. 2, Verse 10, [ROM].

For there is no respect of persons with God. Chap. 2, Verse 11, [ROM].

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; Chap. 2, Verse 12, [ROM].

(For not the hearers of the law [are] just before God, but the doers of the law shall be justified. Chap. 2, Verse 13, [ROM].

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not

the law, are a law unto themselves: Chap. 2, Verse 14, [ROM].

Which shew the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;) Chap. 2, Verse 15, [ROM].

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Chap. 2, Verse 16, [ROM].

Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Chap. 2, Verse 17, [ROM].

And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law; Chap. 2, Verse 18, [ROM].

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Chap. 2, Verse 19, [ROM].

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Chap. 2, Verse 20, [ROM].

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Chap. 2, Verse 21, [ROM].

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Chap. 2, Verse 22, [ROM].

Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Chap. 2, Verse 23, [ROM].

For the name of God is blasphemed among the Gentiles through you, as it is written. Chap. 2, Verse 24, [ROM].

For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Chap. 2, Verse 25, [ROM].

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for

circumcision? Chap. 2, Verse 26, [ROM].

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? Chap. 2, Verse 27, [ROM].

For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: Chap. 2, Verse 28, [ROM].

But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God. Chap. 2, Verse 29, [ROM].

What advantage then hath the Jew? or what profit [is there] of circumcision? Chap. 3, Verse 1, [ROM].

Much every way: chiefly, because that unto them were committed the oracles of God. Chap. 3, Verse 2, [ROM].

For what if some did not believe? shall their unbelief make the faith of God without effect? Chap. 3, Verse 3, [ROM].

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Chap. 3, Verse 4, [ROM].

But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as a man) Chap. 3, Verse 5, [ROM].

God forbid: for then how shall God judge the world? Chap. 3, Verse 6, [ROM].

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? Chap. 3, Verse 7, [ROM].

And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Chap. 3, Verse 8, [ROM].

What then? are we better [than they]? No, in no wise: for

we have before proved both Jews and Gentiles, that they are all under sin; Chap. 3, Verse 9, [ROM].

As it is written, There is none righteous, no, not one: Chap. 3, Verse 10, [ROM].

There is none that understandeth, there is none that seeketh after God. Chap. 3, Verse 11, [ROM].

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Chap. 3, Verse 12, [ROM].

Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips: Chap. 3, Verse 13, [ROM].

Whose mouth [is] full of cursing and bitterness: Chap. 3, Verse 14, [ROM].

Their feet [are] swift to shed blood: Chap. 3, Verse 15, [ROM].

Destruction and misery [are] in their ways: Chap. 3, Verse 16, [ROM].

And the way of peace have they not known: Chap. 3, Verse 17, [ROM].

There is no fear of God before their eyes. Chap. 3, Verse 18, [ROM].

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Chap. 3, Verse 19, [ROM].

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin. Chap. 3, Verse 20, [ROM].

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Chap. 3, Verse 21, [ROM].

Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there

is no difference: Chap. 3, Verse 22, [ROM].

For all have sinned, and come short of the glory of God; Chap. 3, Verse 23, [ROM].

Being justified freely by his grace through the redemption that is in Christ Jesus: Chap. 3, Verse 24, [ROM].

Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Chap. 3, Verse 25, [ROM].

To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Chap. 3, Verse 26, [ROM].

Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Chap. 3, Verse 27, [ROM].

Therefore we conclude that a man is justified by faith without the deeds of the law. Chap. 3, Verse 28, [ROM].

[Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also: Chap. 3, Verse 29, [ROM].

Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith. Chap. 3, Verse 30, [ROM].

Do we then make void the law through faith? God forbid: yea, we establish the law. Chap. 3, Verse 31, [ROM].

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? Chap. 4, Verse 1, [ROM].

For if Abraham were justified by works, he hath [whereof] to glory; but not before God. Chap. 4, Verse 2, [ROM].

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Chap. 4, Verse 3, [ROM].

Now to him that worketh is the reward not reckoned of



grace, but of debt. Chap. 4, Verse 4, [ROM].

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Chap. 4, Verse 5, [ROM].

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Chap. 4, Verse 6, [ROM].

[Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. Chap. 4, Verse 7, [ROM].

Blessed [is] the man to whom the Lord will not impute sin. Chap. 4, Verse 8, [ROM].

[Cometh] this blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. Chap. 4, Verse 9, [ROM].

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. Chap. 4, Verse 10, [ROM].

And he received the sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Chap. 4, Verse 11, [ROM].

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which [he had] being [yet] uncircumcised. Chap. 4, Verse 12, [ROM].

For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith. Chap. 4, Verse 13, [ROM].

For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect: Chap. 4, Verse 14, [ROM].

Because the law worketh wrath: for where no law is, [there

is] no transgression. Chap. 4, Verse 15, [ROM].

Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Chap. 4, Verse 16, [ROM].

(As it is written, I have made thee a father of many nations,) before him whom he believed, [even] God, who quickeneth the dead, and calleth those things which be not as though they were. Chap. 4, Verse 17, [ROM].

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Chap. 4, Verse 18, [ROM].

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: Chap. 4, Verse 19, [ROM].

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; Chap. 4, Verse 20, [ROM].

And being fully persuaded that, what he had promised, he was able also to perform. Chap. 4, Verse 21, [ROM].

And therefore it was imputed to him for righteousness. Chap. 4, Verse 22, [ROM].

Now it was not written for his sake alone, that it was imputed to him; Chap. 4, Verse 23, [ROM].

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Chap. 4, Verse 24, [ROM].

Who was delivered for our offences, and was raised again for our justification. Chap. 4, Verse 25, [ROM].

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Chap. 5, Verse 1, [ROM].

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Chap. 5, Verse 2, [ROM].

And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience; Chap. 5, Verse 3, [ROM].

And patience, experience; and experience, hope: Chap. 5, Verse 4, [ROM].

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Chap. 5, Verse 5, [ROM].

For when we were yet without strength, in due time Christ died for the ungodly. Chap. 5, Verse 6, [ROM].

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. Chap. 5, Verse 7, [ROM].

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Chap. 5, Verse 8, [ROM].

Much more then, being now justified by his blood, we shall be saved from wrath through him. Chap. 5, Verse 9, [ROM].

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Chap. 5, Verse 10, [ROM].

And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Chap. 5, Verse 11, [ROM].

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Chap. 5, Verse 12, [ROM].

(For until the law sin was in the world: but sin is not imputed when there is no law. Chap. 5, Verse 13, [ROM].

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Chap. 5, Verse 14, [ROM].

But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many. Chap. 5, Verse 15, [ROM].

And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification. Chap. 5, Verse 16, [ROM].

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Chap. 5, Verse 17, [ROM].

Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. Chap. 5, Verse 18, [ROM].

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Chap. 5, Verse 19, [ROM].

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: Chap. 5, Verse 20, [ROM].

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Chap. 5, Verse 21, [ROM].

What shall we say then? Shall we continue in sin, that grace may abound? Chap. 6, Verse 1, [ROM].

God forbid. How shall we, that are dead to sin, live any longer therein? Chap. 6, Verse 2, [ROM].

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Chap. 6, Verse 3, [ROM].

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Chap. 6, Verse 4, [ROM].

For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: Chap. 6, Verse 5, [ROM].

Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. Chap. 6, Verse 6, [ROM].

For he that is dead is freed from sin. Chap. 6, Verse 7, [ROM].

Now if we be dead with Christ, we believe that we shall also live with him: Chap. 6, Verse 8, [ROM].

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Chap. 6, Verse 9, [ROM].

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Chap. 6, Verse 10, [ROM].

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Chap. 6, Verse 11, [ROM].

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Chap. 6, Verse 12, [ROM].

Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God. Chap. 6, Verse 13, [ROM].

For sin shall not have dominion over you: for ye are not under the law, but under grace. Chap. 6, Verse 14, [ROM].

What then? shall we sin, because we are not under the law, but under grace? God forbid. Chap. 6, Verse 15, [ROM].

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Chap. 6, Verse 16, [ROM].

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Chap. 6, Verse 17, [ROM].

Being then made free from sin, ye became the servants of righteousness. Chap. 6, Verse 18, [ROM].

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Chap. 6, Verse 19, [ROM].

For when ye were the servants of sin, ye were free from righteousness. Chap. 6, Verse 20, [ROM].

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death. Chap. 6, Verse 21, [ROM].

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Chap. 6, Verse 22, [ROM].

For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord. Chap. 6, Verse 23, [ROM].

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? Chap. 7, Verse 1, [ROM].

For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband. Chap. 7, Verse 2, [ROM].

So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Chap. 7, Verse 3, [ROM].

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God. Chap. 7, Verse 4,

[ROM].

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. Chap. 7, Verse 5, [ROM].

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter. Chap. 7, Verse 6, [ROM].

What shall we say then? [is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Chap. 7, Verse 7, [ROM].

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead. Chap. 7, Verse 8, [ROM].

For I was alive without the law once: but when the commandment came, sin revived, and I died. Chap. 7, Verse 9, [ROM].

And the commandment, which [was ordained] to life, I found [to be] unto death. Chap. 7, Verse 10, [ROM].

For sin, taking occasion by the commandment, deceived me, and by it slew [me]. Chap. 7, Verse 11, [ROM].

Wherefore the law [is] holy, and the commandment holy, and just, and good. Chap. 7, Verse 12, [ROM].

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. Chap. 7, Verse 13, [ROM].

For we know that the law is spiritual: but I am carnal, sold under sin. Chap. 7, Verse 14, [ROM].

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Chap. 7, Verse 15, [ROM].

If then I do that which I would not, I consent unto the law that [it is] good. Chap. 7, Verse 16, [ROM].

Now then it is no more I that do it, but sin that dwelleth in me. Chap. 7, Verse 17, [ROM].

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. Chap. 7, Verse 18, [ROM].

For the good that I would I do not: but the evil which I would not, that I do. Chap. 7, Verse 19, [ROM].

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. Chap. 7, Verse 20, [ROM].

I find then a law, that, when I would do good, evil is present with me. Chap. 7, Verse 21, [ROM].

For I delight in the law of God after the inward man: Chap. 7, Verse 22, [ROM].

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Chap. 7, Verse 23, [ROM].

O wretched man that I am! who shall deliver me from the body of this death? Chap. 7, Verse 24, [ROM].

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Chap. 7, Verse 25, [ROM].

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Chap. 8, Verse 1, [ROM].

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Chap. 8, Verse 2, [ROM].

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Chap. 8, Verse 3, [ROM].

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.



Chap. 8, Verse 4, [ROM].

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. Chap. 8, Verse 5, [ROM].

For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Chap. 8, Verse 6, [ROM].

Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. Chap. 8, Verse 7, [ROM].

So then they that are in the flesh cannot please God. Chap. 8, Verse 8, [ROM].

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Chap. 8, Verse 9, [ROM].

And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness. Chap. 8, Verse 10, [ROM].

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Chap. 8, Verse 11, [ROM].

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Chap. 8, Verse 12, [ROM].

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Chap. 8, Verse 13, [ROM].

For as many as are led by the Spirit of God, they are the sons of God. Chap. 8, Verse 14, [ROM].

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Chap. 8, Verse 15, [ROM].

The Spirit itself beareth witness with our spirit, that we are the children of God: Chap. 8, Verse 16, [ROM].

And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with [him], that we may be also glorified together. Chap. 8, Verse 17, [ROM].

For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us. Chap. 8, Verse 18, [ROM].

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Chap. 8, Verse 19, [ROM].

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope, Chap. 8, Verse 20, [ROM].

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Chap. 8, Verse 21, [ROM].

For we know that the whole creation groaneth and travaileth in pain together until now. Chap. 8, Verse 22, [ROM].

And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body. Chap. 8, Verse 23, [ROM].

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Chap. 8, Verse 24, [ROM].

But if we hope for that we see not, [then] do we with patience wait for [it]. Chap. 8, Verse 25, [ROM].

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Chap. 8, Verse 26, [ROM].

And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God. Chap. 8, Verse 27, [ROM].

And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose. Chap. 8, Verse 28, [ROM].

For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. Chap. 8, Verse 29, [ROM].

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Chap. 8, Verse 30, [ROM].

What shall we then say to these things? If God [be] for us, who [can be] against us? Chap. 8, Verse 31, [ROM].

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Chap. 8, Verse 32, [ROM].

Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. Chap. 8, Verse 33, [ROM].

Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Chap. 8, Verse 34, [ROM].

Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Chap. 8, Verse 35, [ROM].

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Chap. 8, Verse 36, [ROM].

Nay, in all these things we are more than conquerors through him that loved us. Chap. 8, Verse 37, [ROM].

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Chap. 8, Verse 38, [ROM].

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Chap. 8, Verse 39, [ROM].

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, Chap. 9, Verse 1, [ROM].

That I have great heaviness and continual sorrow in my heart. Chap. 9, Verse 2, [ROM].

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Chap. 9, Verse 3, [ROM].

Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises; Chap. 9, Verse 4, [ROM].

Whose [are] the fathers, and of whom as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen. Chap. 9, Verse 5, [ROM].

Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel: Chap. 9, Verse 6, [ROM].

Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called. Chap. 9, Verse 7, [ROM].

That is, They which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed. Chap. 9, Verse 8, [ROM].

For this [is] the word of promise, At this time will I come, and Sarah shall have a son. Chap. 9, Verse 9, [ROM].

And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac; Chap. 9, Verse 10, [ROM].

(For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) Chap. 9, Verse 11, [ROM].

It was said unto her, The elder shall serve the younger. Chap. 9, Verse 12, [ROM].

As it is written, Jacob have I loved, but Esau have I hated. Chap. 9, Verse 13, [ROM].

What shall we say then? [Is there] unrighteousness with God? God forbid. Chap. 9, Verse 14, [ROM].

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Chap. 9, Verse 15, [ROM].

So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Chap. 9, Verse 16, [ROM].

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Chap. 9, Verse 17, [ROM].

Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth. Chap. 9, Verse 18, [ROM].

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Chap. 9, Verse 19, [ROM].

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus? Chap. 9, Verse 20, [ROM].

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Chap. 9, Verse 21, [ROM].

[What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Chap. 9, Verse 22, [ROM].

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Chap. 9, Verse 23, [ROM].

Even us, whom he hath called, not of the Jews only, but also of the Gentiles? Chap. 9, Verse 24, [ROM].

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not

beloved. Chap. 9, Verse 25, [ROM].

And it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people; there shall they be called the children of the living God. Chap. 9, Verse 26, [ROM].

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: Chap. 9, Verse 27, [ROM].

For he will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth. Chap. 9, Verse 28, [ROM].

And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah. Chap. 9, Verse 29, [ROM].

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. Chap. 9, Verse 30, [ROM].

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Chap. 9, Verse 31, [ROM].

Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; Chap. 9, Verse 32, [ROM].

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. Chap. 9, Verse 33, [ROM].

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Chap. 10, Verse 1, [ROM].

For I bear them record that they have a zeal of God, but not according to knowledge. Chap. 10, Verse 2, [ROM].

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Chap. 10, Verse 3, [ROM].

For Christ [is] the end of the law for righteousness to every one that believeth. Chap. 10, Verse 4, [ROM].

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Chap. 10, Verse 5, [ROM].

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:) Chap. 10, Verse 6, [ROM].

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) Chap. 10, Verse 7, [ROM].

But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach; Chap. 10, Verse 8, [ROM].

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Chap. 10, Verse 9, [ROM].

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Chap. 10, Verse 10, [ROM].

For the scripture saith, Whosoever believeth on him shall not be ashamed. Chap. 10, Verse 11, [ROM].

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Chap. 10, Verse 12, [ROM].

For whosoever shall call upon the name of the Lord shall be saved. Chap. 10, Verse 13, [ROM].

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Chap. 10, Verse 14, [ROM].

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Chap. 10, Verse 15, [ROM].

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? Chap. 10, Verse 16, [ROM].

So then faith [cometh] by hearing, and hearing by the word of God. Chap. 10, Verse 17, [ROM].

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. Chap. 10, Verse 18, [ROM].

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you. Chap. 10, Verse 19, [ROM].

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. Chap. 10, Verse 20, [ROM].

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. Chap. 10, Verse 21, [ROM].

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin. Chap. 11, Verse 1, [ROM].

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Chap. 11, Verse 2, [ROM].

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. Chap. 11, Verse 3, [ROM].

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal. Chap. 11, Verse 4, [ROM].

Even so then at this present time also there is a remnant according to the election of grace. Chap. 11, Verse 5, [ROM].

And if by grace, then [is it] no more of works: otherwise



grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work. Chap. 11, Verse 6, [ROM].

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded Chap. 11, Verse 7, [ROM].

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. Chap. 11, Verse 8, [ROM].

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Chap. 11, Verse 9, [ROM].

Let their eyes be darkened, that they may not see, and bow down their back alway. Chap. 11, Verse 10, [ROM].

I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy. Chap. 11, Verse 11, [ROM].

Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? Chap. 11, Verse 12, [ROM].

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: Chap. 11, Verse 13, [ROM].

If by any means I may provoke to emulation [them which are] my flesh, and might save some of them. Chap. 11, Verse 14, [ROM].

For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead? Chap. 11, Verse 15, [ROM].

For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches. Chap. 11, Verse 16, [ROM].

And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with

them partakest of the root and fatness of the olive tree; Chap. 11, Verse 17, [ROM].

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Chap. 11, Verse 18, [ROM].

Thou wilt say then, The branches were broken off, that I might be grafted in. Chap. 11, Verse 19, [ROM].

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Chap. 11, Verse 20, [ROM].

For if God spared not the natural branches, [take heed] lest he also spare not thee. Chap. 11, Verse 21, [ROM].

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off. Chap. 11, Verse 22, [ROM].

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. Chap. 11, Verse 23, [ROM].

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree? Chap. 11, Verse 24, [ROM].

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Chap. 11, Verse 25, [ROM].

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: Chap. 11, Verse 26, [ROM].

For this [is] my covenant unto them, when I shall take away their sins. Chap. 11, Verse 27, [ROM].

As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for

the fathers' sakes. Chap. 11, Verse 28, [ROM].

For the gifts and calling of God [are] without repentance. Chap. 11, Verse 29, [ROM].

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Chap. 11, Verse 30, [ROM].

Even so have these also now not believed, that through your mercy they also may obtain mercy. Chap. 11, Verse 31, [ROM].

For God hath concluded them all in unbelief, that he might have mercy upon all. Chap. 11, Verse 32, [ROM].

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out! Chap. 11, Verse 33, [ROM].

For who hath known the mind of the Lord? or who hath been his counsellor? Chap. 11, Verse 34, [ROM].

Or who hath first given to him, and it shall be recompensed unto him again? Chap. 11, Verse 35, [ROM].

For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen. Chap. 11, Verse 36, [ROM].

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. Chap. 12, Verse 1, [ROM].

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God. Chap. 12, Verse 2, [ROM].

For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Chap. 12, Verse 3, [ROM].

For as we have many members in one body, and all members

have not the same office: Chap. 12, Verse 4, [ROM].

So we, [being] many, are one body in Christ, and every one members one of another. Chap. 12, Verse 5, [ROM].

Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith; Chap. 12, Verse 6, [ROM].

Or ministry, [let us wait] on [our] ministering: or he that teacheth, on teaching; Chap. 12, Verse 7, [ROM].

Or he that exhorteth, on exhortation: he that giveth, [let him do it] with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Chap. 12, Verse 8, [ROM].

[Let] love be without dissimulation. Abhor that which is evil; cleave to that which is good. Chap. 12, Verse 9, [ROM].

[Be] kindly affectioned one to another with brotherly love; in honour preferring one another; Chap. 12, Verse 10, [ROM].

Not slothful in business; fervent in spirit; serving the Lord; Chap. 12, Verse 11, [ROM].

Rejoicing in hope; patient in tribulation; continuing instant in prayer; Chap. 12, Verse 12, [ROM].

Distributing to the necessity of saints; given to hospitality. Chap. 12, Verse 13, [ROM].

Bless them which persecute you: bless, and curse not. Chap. 12, Verse 14, [ROM].

Rejoice with them that do rejoice, and weep with them that weep. Chap. 12, Verse 15, [ROM].

[Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Chap. 12, Verse 16, [ROM].

Recompense to no man evil for evil. Provide things honest in the sight of all men. Chap. 12, Verse 17, [ROM].

If it be possible, as much as lieth in you, live peaceably with all men. Chap. 12, Verse 18, [ROM].

Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord. Chap. 12, Verse 19, [ROM].

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Chap. 12, Verse 20, [ROM].

Be not overcome of evil, but overcome evil with good. Chap. 12, Verse 21, [ROM].

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Chap. 13, Verse 1, [ROM].

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Chap. 13, Verse 2, [ROM].

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Chap. 13, Verse 3, [ROM].

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil. Chap. 13, Verse 4, [ROM].

Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake. Chap. 13, Verse 5, [ROM].

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Chap. 13, Verse 6, [ROM].

Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour. Chap. 13, Verse 7, [ROM].

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Chap. 13, Verse 8, [ROM].

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Chap. 13, Verse 9, [ROM].

Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law. Chap. 13, Verse 10, [ROM].

And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed. Chap. 13, Verse 11, [ROM].

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Chap. 13, Verse 12, [ROM].

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Chap. 13, Verse 13, [ROM].

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof]. Chap. 13, Verse 14, [ROM].

Him that is weak in the faith receive ye, [but] not to doubtful disputations. Chap. 14, Verse 1, [ROM].

For one believeth that he may eat all things: another, who is weak, eateth herbs. Chap. 14, Verse 2, [ROM].

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Chap. 14, Verse 3, [ROM].

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. Chap. 14, Verse 4, [ROM].

One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully persuaded in his own mind. Chap. 14, Verse 5, [ROM].

He that regardeth the day, regardeth [it] unto the Lord;

and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Chap. 14, Verse 6, [ROM].

For none of us liveth to himself, and no man dieth to himself. Chap. 14, Verse 7, [ROM].

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Chap. 14, Verse 8, [ROM].

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Chap. 14, Verse 9, [ROM].

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Chap. 14, Verse 10, [ROM].

For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Chap. 14, Verse 11, [ROM].

So then every one of us shall give account of himself to God. Chap. 14, Verse 12, [ROM].

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way. Chap. 14, Verse 13, [ROM].

I know, and am persuaded by the Lord Jesus, that [there is] nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him [it is] unclean. Chap. 14, Verse 14, [ROM].

But if thy brother be grieved with [thy] meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Chap. 14, Verse 15, [ROM].

Let not then your good be evil spoken of: Chap. 14, Verse 16, [ROM].

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Chap.

14, Verse 17, [ROM].

For he that in these things serveth Christ [is] acceptable to God, and approved of men. Chap. 14, Verse 18, [ROM].

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Chap. 14, Verse 19, [ROM].

For meat destroy not the work of God. All things indeed [are] pure; but [it is] evil for that man who eateth with offence. Chap. 14, Verse 20, [ROM].

[It is] good neither to eat flesh, nor to drink wine, nor [any thing] whereby thy brother stumbleth, or is offended, or is made weak. Chap. 14, Verse 21, [ROM].

Hast thou faith? have [it] to thyself before God. Happy [is] he that condemneth not himself in that thing which he alloweth. Chap. 14, Verse 22, [ROM].

And he that doubteth is damned if he eat, because [he eateth] not of faith: for whatsoever [is] not of faith is sin. Chap. 14, Verse 23, [ROM].

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Chap. 15, Verse 1, [ROM].

Let every one of us please [his] neighbour for [his] good to edification. Chap. 15, Verse 2, [ROM].

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. Chap. 15, Verse 3, [ROM].

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Chap. 15, Verse 4, [ROM].

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: Chap. 15, Verse 5, [ROM].

That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ. Chap. 15, Verse 6, [ROM].



Wherefore receive ye one another, as Christ also received us to the glory of God. Chap. 15, Verse 7, [ROM].

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises [made] unto the fathers: Chap. 15, Verse 8, [ROM].

And that the Gentiles might glorify God for [his] mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. Chap. 15, Verse 9, [ROM].

And again he saith, Rejoice, ye Gentiles, with his people. Chap. 15, Verse 10, [ROM].

And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. Chap. 15, Verse 11, [ROM].

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Chap. 15, Verse 12, [ROM].

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Chap. 15, Verse 13, [ROM].

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Chap. 15, Verse 14, [ROM].

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, Chap. 15, Verse 15, [ROM].

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Chap. 15, Verse 16, [ROM].

I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. Chap. 15, Verse 17, [ROM].

For I will not dare to speak of any of those things which

Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Chap. 15, Verse 18, [ROM].

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Chap. 15, Verse 19, [ROM].

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: Chap. 15, Verse 20, [ROM].

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. Chap. 15, Verse 21, [ROM].

For which cause also I have been much hindered from coming to you. Chap. 15, Verse 22, [ROM].

But now having no more place in these parts, and having a great desire these many years to come unto you; Chap. 15, Verse 23, [ROM].

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your [company]. Chap. 15, Verse 24, [ROM].

But now I go unto Jerusalem to minister unto the saints. Chap. 15, Verse 25, [ROM].

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Chap. 15, Verse 26, [ROM].

It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Chap. 15, Verse 27, [ROM].

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. Chap. 15, Verse 28, [ROM].

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Chap.

15, Verse 29, [ROM].

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in [your] prayers to God for me; Chap. 15, Verse 30, [ROM].

That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints; Chap. 15, Verse 31, [ROM].

That I may come unto you with joy by the will of God, and may with you be refreshed. Chap. 15, Verse 32, [ROM].

Now the God of peace [be] with you all. Amen. Chap. 15, Verse 33, [ROM].

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: Chap. 16, Verse 1, [ROM].

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Chap. 16, Verse 2, [ROM].

Greet Priscilla and Aquila my helpers in Christ Jesus: Chap. 16, Verse 3, [ROM].

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Chap. 16, Verse 4, [ROM].

Likewise [greet] the church that is in their house. Salute my well beloved Epaenetus, who is the firstfruits of Achaia unto Christ. Chap. 16, Verse 5, [ROM].

Greet Mary, who bestowed much labour on us. Chap. 16, Verse 6, [ROM].

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Chap. 16, Verse 7, [ROM].

Greet Amplias my beloved in the Lord. Chap. 16, Verse 8, [ROM].

Salute Urbane, our helper in Christ, and Stachys my

beloved. Chap. 16, Verse 9, [ROM].

Salute Apelles approved in Christ. Salute them which are of Aristobulus' [household]. Chap. 16, Verse 10, [ROM].

Salute Herodion my kinsman. Greet them that be of the [household] of Narcissus, which are in the Lord. Chap. 16, Verse 11, [ROM].

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Chap. 16, Verse 12, [ROM].

Salute Rufus chosen in the Lord, and his mother and mine. Chap. 16, Verse 13, [ROM].

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Chap. 16, Verse 14, [ROM].

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Chap. 16, Verse 15, [ROM].

Salute one another with an holy kiss. The churches of Christ salute you. Chap. 16, Verse 16, [ROM].

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Chap. 16, Verse 17, [ROM].

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. Chap. 16, Verse 18, [ROM].

For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. Chap. 16, Verse 19, [ROM].

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen. Chap. 16, Verse 20, [ROM].

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. Chap. 16, Verse 21,

[ROM].

I Tertius, who wrote [this] epistle, salute you in the Lord. Chap. 16, Verse 22, [ROM].

Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. Chap. 16, Verse 23, [ROM].

The grace of our Lord Jesus Christ [be] with you all. Amen. Chap. 16, Verse 24, [ROM].

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Chap. 16, Verse 25, [ROM].

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: Chap. 16, Verse 26, [ROM].

To God only wise, [be] glory through Jesus Christ for ever. Amen. Chap. 16, Verse 27, [ROM].