

The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, Fl.

The World English Bible
American Standard Version of 1901
Young's Literal Translation

Romans

- 1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,
Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God --**
- 2 which he promised before through his prophets in the holy scriptures,
which he promised afore through his prophets in the holy scriptures,
which He announced before through His prophets in holy writings --**
- 3 concerning his Son, who was born of the seed of David according to the flesh,
concerning his Son, who was born of the seed of David according to the flesh,
concerning His Son, (who is come of the seed of David according to the flesh,**

LiteralSpiritualPracticalMeaning

- 4** who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord,
who was declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; [even] Jesus Christ our Lord,
who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus Christ our Lord;
- 5** through whom we received grace and apostleship, to obedience of faith among all the nations, for his name`s sake.
through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name`s sake;
through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name;
- 6** Among whom you are also called to be Jesus Christ`s.
among whom are ye also called [to be] Jesus Christ`s:
among whom are also ye, the called of Jesus Christ;
- 7** To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
To all that are in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ!
- 8** First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.
First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.
first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;

LiteralSpiritualPracticalMeaning

- 9** For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you always in my prayers,
 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers
 for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,
- 10** requesting, if by any means now at length I may be prospered by the will of God to come to you.
 making request, if by any means now at length I may be prospered by the will of God to come unto you.
 always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you,
- 11** For I long to see you, that I may impart to you some spiritual gift, to the end you may be established;
 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
 for I long to see you, that I may impart to you some spiritual gift, that ye may be established;
- 12** that is, that I with you may be comforted in you, each of us by the other`s faith, both yours and mine.
 that is, that I with you may be comforted in you, each of us by the other`s faith, both yours and mine.
 and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.
- 13** Now I don`t desire to have you unaware, brothers, that often I planned to come to you, and was hindered so far, that I might have some fruit in you also, even as in the rest of the Gentiles.
 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.
 And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations.

LiteralSpiritualPracticalMeaning

- 14** I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.
I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.
Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,
- 15** So, as much as in me is, I am ready to preach the gospel to you also who are in Rome.
So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.
so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,
- 16** For I am not ashamed of the gospel of Christ, for it is the power of God to salvation to everyone who believes; to the Jew first, and also to the Greek.
For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.
- 17** For therein is revealed a righteousness of God from faith to faith. As it is written, "But the righteous shall live by faith."
For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.
For the righteousness of God in it is revealed from faith to faith, according as it hath been written, `And the righteous one by faith shall live,`
- 18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness,
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;
for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

LiteralSpiritualPracticalMeaning

- 19** because that which is known by God is revealed in them, for God revealed it to them.
because that which is known of God is manifest in them; for God manifested it unto them.
Because that which is known of God is manifest among them, for God did manifest [it] to them,
- 20** For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.
For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, [even] his everlasting power and divinity; that they may be without excuse:
for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable;
- 21** Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.
because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,
- 22** Professing themselves to be wise, they became fools,
Professing themselves to be wise, they became fools,
professing to be wise, they were made fools,
- 23** and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.
and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.
and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.

LiteralSpiritualPracticalMeaning

- 24** Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,
Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:
Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;
- 25** who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.
for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.
who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen.
- 26** For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature.
For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature:
Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;
- 27** Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.
and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.

LiteralSpiritualPracticalMeaning

- 28** Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;
 And even as they refused to have God in [their] knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;
 And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;
- 29** being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers,
 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,
 having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,
- 30** backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
 evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,
- 31** without understanding, covenant-breakers, without natural affection, unforgiving, unmerciful;
 without understanding, covenant-breakers, without natural affection, unmerciful:
 unintelligent, faithless, without natural affection, implacable, unmerciful;
- 32** who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also consent with those who practice them.
 who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.
 who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them.

LiteralSpiritualPracticalMeaning

- 1** Therefore you are without excuse, man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.
Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judges another, thou condemnest thyself; for thou that judgest dost practise the same things.
Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,

- 2** We know that the judgment of God is according to truth against those who practice such things.
And we know that the judgment of God is according to truth against them that practise such things.
and we have known that the judgment of God is according to truth, upon those practising such things.

- 3** Do you know this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God?
And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?
And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God?

- 4** Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?
Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?
or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation!

- 5** But according to your hardness and impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God;
but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God;
but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,

LiteralSpiritualPracticalMeaning

- 6** who "will render to every man according to his works:"
 who will render to every man according to his works:
 who shall render to each according to his works;
- 7** to those who by patience in well-doing seek for glory and honor and incorruptibility, eternal life;
 to them that by patience in well-doing seek for glory and honor and incorruption, eternal life:
 to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -
 - life age-during;
- 8** but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath
 and indignation,
 but unto them that are factious, and obey not the truth, but obey unrighteousness, [shall be] wrath
 and indignation,
 and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness --
 indignation and wrath,
- 9** oppression and anguish, on every soul of man who works evil, on the Jew first, and also on the Greek.
 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the
 Greek;
 tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of
 Greek;
- 10** But glory and honor and peace to every man who works good, to the Jew first, and also to the Greek.
 but glory and honor and peace to every man that worketh good, to the Jew first, and also to the
 Greek:
 and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to
 Greek.

LiteralSpiritualPracticalMeaning

- 11** For there is no partiality with God.
for there is no respect of persons with God.
For there is no acceptance of faces with God,
- 12** For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law.
For as many as have sinned without law shall also perish without the law: and as many as have sinned under the law shall be judged by the law;
for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,
- 13** For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified
for not the hearers of the law are just before God, but the doers of the law shall be justified:
for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --
- 14** (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves,
(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves;
For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law;
- 15** in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)
in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing [them]);
who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,

LiteralSpiritualPracticalMeaning

- 16** in the day when God will judge the secrets of men, according to my gospel, by Jesus Christ.
in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.
in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.
- 17** Indeed you bear the name of a Jew, and rest on the law, and glory in God,
But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God,
Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,
- 18** and know his will, and approve the things that are excellent, being instructed out of the law,
and knowest his will, and approvest the things that are excellent, being instructed out of the law,
and dost know the will, and dost approve the distinctions, being instructed out of the law,
- 19** and are confident that you yourself are a guide of the blind, a light to those who are in darkness,
and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,
- 20** a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.
a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth;
an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.
- 21** You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?
thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
Thou, then, who art teaching another, thyself dost thou not teach?

LiteralSpiritualPracticalMeaning

22 You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?

thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art abhorring the idols, dost thou rob temples?

23 You who glory in the law, through your disobedience of the law do you dishonor God?

thou who gloriest in the law, through thy transgression of the law dishonorest thou God?

thou who in the law dost boast, through the transgression of the law God dost thou dishonour?

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

For the name of God is blasphemed among the Gentiles because of you, even as it is written.

for the name of God because of you is evil spoken of among the nations, according as it hath been written.

25 For circumcision indeed profits, if you be a doer of the law, but if you be a transgressor of the law, your circumcision has become uncircumcision.

For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.

For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision.

26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?

If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?

If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?

LiteralSpiritualPracticalMeaning

- 27** Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?
 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?
 and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.
- 28** For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;
 For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh:
 For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh;
- 29** but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.
 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.
 but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.
- 1** Then what advantage does the Jew have? Or what is the profit of circumcision?
 What advantage then hath the Jew? or what is the profit of circumcision?
 What, then, [is] the superiority of the Jew? or what the profit of the circumcision?
- 2** Much in every way! Because first of all, that they were entrusted with the oracles of God.
 Much every way: first of all, that they were intrusted with the oracles of God.
 much in every way; for first, indeed, that they were intrusted with the oracles of God;
- 3** For what if some were without faith? Will their lack of faith make of no effect the faithfulness of God?
 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?
 for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?

LiteralSpiritualPracticalMeaning

- 4** Certainly not! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, And might prevail when you come into judgment."
God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.
let it not be! and let God become true, and every man false, according as it hath been written, `That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.`
- 5** But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.
But if our righteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)
And, if our unrighteousness God`s righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)
- 6** Certainly not! For then how will God judge the world?
God forbid: for then how shall God judge the world?
let it not be! since how shall God judge the world?
- 7** For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?
But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?
for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?
- 8** Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.
and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
and not, as we are evil spoken of, and as certain affirm us to say -- `We may do the evil things, that the good ones may come?` whose judgment is righteous.

LiteralSpiritualPracticalMeaning

- 9** What then? Are we better than they? No, in no way. For we previously charged both Jews and Greeks, that they are all under sin.
What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;
What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,
- 10** As it is written, "There is no one righteous. No, not one.
as it is written, There is none righteous, no, not one;
according as it hath been written -- `There is none righteous, not even one;
- 11** There is no one who understands. There is no one who seeks after God.
There is none that understandeth, There is none that seeketh after God;
There is none who is understanding, there is none who is seeking after God.
- 12** They have all turned aside. They have together become unprofitable. There is no one who does good, no, not, so much as one."
They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one:
All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.
- 13** "Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips;"
Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips:
A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.

LiteralSpiritualPracticalMeaning

14 "Whose mouth is full of cursing and bitterness."

Whose mouth is full of cursing and bitterness:

Whose mouth is full of cursing and bitterness.

15 "Their feet are swift to shed blood.

Their feet are swift to shed blood;

Swift [are] their feet to shed blood.

16 Destruction and misery are in their ways.

Destruction and misery are in their ways;

Ruin and misery [are] in their ways.

17 The way of peace, they haven't known."

And the way of peace have they not known:

And a way of peace they did not know.

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

There is no fear of God before their eyes.

There is no fear of God before their eyes.

19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God:

And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God;

LiteralSpiritualPracticalMeaning

- 20** Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.
because by the works of the law shall no flesh be justified in his sight; for through the law [cometh] the knowledge of sin.
wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.
- 21** But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets;
But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets, being witnessed by the law and the prophets;
And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets,
- 22** even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,
even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;
and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,
- 23** for all have sinned, and fall short of the glory of God;
for all have sinned, and fall short of the glory of God;
for all did sin, and are come short of the glory of God --
- 24** being justified freely by his grace through the redemption that is in Christ Jesus;
being justified freely by his grace through the redemption that is in Christ Jesus:
being declared righteous freely by His grace through the redemption that [is] in Christ Jesus,

LiteralSpiritualPracticalMeaning

- 25** whom God set forth to be an atoning sacrifice, through faith, in his blood, to show his righteousness because of the passing over of the sins done before, in the forbearance of God;
 whom God set forth [to be] a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;
 whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God --
- 26** for the showing of his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.
 for the showing, [I say], of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.
 for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus.
- 27** Where then is the boasting? It is excluded. By what manner of law? Of works? No, but by a law of faith.
 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.
 Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:
- 28** We maintain therefore that a man is justified by faith apart from the works of the law.
 We reckon therefore that a man is justified by faith apart from the works of the law.
 therefore do we reckon a man to be declared righteous by faith, apart from works of law.
- 29** Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,
 Or is God [the God] of Jews only? is he not [the God] of Gentiles also? Yea, of Gentiles also:
 The God of Jews only [is He], and not also of nations?

LiteralSpiritualPracticalMeaning

30 if it is so that God is one. He will justify the circumcised by faith, and the uncircumcised through faith.

if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.

31 Do we then make the law of no effect through faith? Certainly not! No, we establish the law.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

Law then do we make useless through the faith? let it not be! yea, we do establish law.

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

What then shall we say that Abraham, our forefather, hath found according to the flesh?

What, then, shall we say Abraham our father, to have found, according to flesh?

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

For if Abraham was justified by works, he hath whereof to glory; but not toward God.

for if Abraham by works was declared righteous, he hath to boast -- but not before god;

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

For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.

for what doth the writing say? `And Abraham did believe God, and it was reckoned to him -- to righteousness;`

4 Now to him who works, the reward is not accounted as of grace, but as of debt.

Now to him that worketh, the reward is not reckoned as of grace, but as of debt.

and to him who is working, the reward is not reckoned of grace, but of debt;

LiteralSpiritualPracticalMeaning

- 5** But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.
But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness:
- 6** Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,
Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,
even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:
- 7** "Blessed are they whose iniquities are forgiven, Whose sins are covered.
[saying], Blessed are they whose iniquities are forgiven, And whose sins are covered.
`Happy they whose lawless acts were forgiven, and whose sins were covered;
- 8** Blessed is the man to whom the Lord will not charge with sin."
Blessed is the man to whom, the Lord will not reckon sin.
happy the man to whom the Lord may not reckon sin.`
- 9** Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.
[Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness?

LiteralSpiritualPracticalMeaning

- 10** How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision:
 how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision;
- 11** He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them.
 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;
 and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,
- 12** The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father, Abraham, which he had in uncircumcision.
 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.
 and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.
- 13** For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.
 For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.
 For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith;
- 14** For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.
 For if they that are of the law are heirs, faith is made void, and the promise is made of none effect:
 for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;

LiteralSpiritualPracticalMeaning

- 15** For the law works wrath, for where there is no law, neither is there disobedience.
 for the law worketh wrath; but where there is no law, neither is there transgression.
 for the law doth work wrath; for where law is not, neither [is] transgression.
- 16** For this cause it is of faith, that it may be according to grace, to the end that the promise may 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.
 For this cause [it is] of faith, that [it may be] according to grace; to the end that the promise may 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
 Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,
- 17** As it is written, "I have made you a father of many nations." This is before him whom he believed, God, who gives life to the dead, and calls the things that are not, as though they were.
 (as it is written, A father of many nations have I made thee) before him whom he believed, [even] God, who giveth life to the dead, and calleth the things that are not, as though they were.
 who is father of us all (according as it hath been written -- `A father of many nations I have set thee,') before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being.
- 18** Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be."
 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be.
 Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: `So shall thy seed be;`
- 19** Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.
 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb;
 and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb,

LiteralSpiritualPracticalMeaning

- 20** Yet, looking to the promise of God, he wavered not through unbelief, but grew strong through faith, giving glory to God,
yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,
and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,
- 21** and being fully assured that what he had promised, he was able also to perform.
and being fully assured that what he had promised, he was able also to perform.
and having been fully persuaded that what He hath promised He is able also to do:
- 22** Therefore also it was "reckoned to him for righteousness."
Wherefore also it was reckoned unto him for righteousness.
wherefore also it was reckoned to him to righteousness.
- 23** Now it was not written that it was accounted to him for his sake alone,
Now it was not written for his sake alone, that it was reckoned unto him;
And it was not written on his account alone, that it was reckoned to him,
- 24** but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,
but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,
but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,
- 25** who was delivered up for our trespasses, and was raised for our justification.
who was delivered up for our trespasses, and was raised for our justification.
who was delivered up because of our offences, and was raised up because of our being declared righteous.

LiteralSpiritualPracticalMeaning

- 1 **Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;**
Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;
Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ,

- 2 **through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.**
through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.
through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.

- 3 **Not only so, but we also rejoice in our sufferings, knowing that suffering works perseverance;**
And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;

And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;

- 4 **and perseverance, proven character; and proven character, hope:**
and stedfastness, approvedness; and approvedness, hope:
and the endurance, experience; and the experience, hope;

- 5 **and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit which was given to us.**
and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.
and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.

LiteralSpiritualPracticalMeaning

- 6** For while we were yet weak, at the right time Christ died for the ungodly.
For while we were yet weak, in due season Christ died for the ungodly.
For in our being still ailing, Christ in due time did die for the impious;
- 7** For one will hardly die for a righteous man. For perhaps for a righteous person someone would even dare to die.
For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.
for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;
- 8** But God commends his own love toward us, in that while we were yet sinners, Christ died for us.
But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;
- 9** Much more then, being now justified by his blood, we will be saved from God's wrath through him.
Much more then, being now justified by his blood, shall we be saved from the wrath [of God] through him.
much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;
- 10** For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.
For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;
for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.

LiteralSpiritualPracticalMeaning

- 11** Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;
- 12** Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.
Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:--
because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;
- 13** For until the law, sin was in the world; but sin is not charged when there is no law.
for until the law sin was in the world; but sin is not imputed when there is no law.
for till law sin was in the world: and sin is not reckoned when there is not law;
- 14** Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.
Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.
but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.
- 15** But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.
But not as the trespass, so also [is] the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.
But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;

LiteralSpiritualPracticalMeaning

- 16** The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.
And not as through one that sinned, [so] is the gift: for the judgment [came] of one unto condemnation, but the free gift [came] of many trespasses unto justification.
and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of `Righteous,`
- 17** For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.
For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, [even] Jesus Christ.
for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ.
- 18** So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.
So then as through one trespass [the judgment came] unto all men to condemnation; even so through one act of righteousness [the free gift came] unto all men to justification of life.
So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of `Righteous` [it is] to all men to justification of life;
- 19** For as through the one man`s disobedience many were made sinners, even so through the obedience of the one will many be made righteous.
For as through the one man`s disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.
for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

LiteralSpiritualPracticalMeaning

- 20** The law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly;
And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly:
And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,
- 21** that as sin reigned in death, even so might grace reign through righteousness to eternal life through Jesus Christ our Lord.
that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.
that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.
- 1** What will we say then? Will we continue in sin, that grace may abound?
What shall we say then? Shall we continue in sin, that grace may abound?
What, then, shall we say? shall we continue in the sin that the grace may abound?
- 2** Certainly not! We who died to sin, how could we live in it any longer?
God forbid. We who died to sin, how shall we any longer live therein?
let it not be! we who died to the sin -- how shall we still live in it?
- 3** Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?
Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?
are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?

LiteralSpiritualPracticalMeaning

- 4** We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.
We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.
we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.
- 5** For if we have become united with him in the likeness of his death, we will also be part of his resurrection;
For if we have become united with [him] in the likeness of his death, we shall be also [in the likeness] of his resurrection;
For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;
- 6** knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.
knowing this, that our old man was crucified with [him], that the body of sin might be done away, that so we should no longer be in bondage to sin;
this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;
- 7** For he who has died has been freed from sin.
for he that hath died is justified from sin.
for he who hath died hath been set free from the sin.
- 8** But if we died with Christ, we believe that we will also live with him;
But if we died with Christ, we believe that we shall also live with him;
And if we died with Christ, we believe that we also shall live with him,

LiteralSpiritualPracticalMeaning

9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!

knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.

knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;

10 For the death that he died, he died to sin once; but the life that he lives, he lives to God.
For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.
for in that he died, to the sin he died once, and in that he liveth, he liveth to God;

11 Thus also consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.
Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.
so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.

12 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.
Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:
Let not then the sin reign in your mortal body, to obey it in its desires;

13 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.
neither present your members unto sin [as] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members [as] instruments of righteousness unto God.
neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;

14 For sin will not have dominion over you. For you are not under law, but under grace.
For sin shall not have dominion over you: for ye are not under law, but under grace.
for sin over you shall not have lordship, for ye are not under law, but under grace.

LiteralSpiritualPracticalMeaning

- 15** What then? Will we sin, because we are not under law, but under grace? Certainly not!
What then? shall we sin, because we are not under law, but under grace? God forbid.
What then? shall we sin because we are not under law but under grace? let it not be!
- 16** Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?
Know ye not, that to whom ye present yourselves [as] servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?
have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?
- 17** But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered.
But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered;
and thanks to God, that ye were servants of the sin, and -- were obedient from the heart to the form of teaching to which ye were delivered up;
- 18** Being made free from sin, you became servants of righteousness.
and being made free from sin, ye became servants of righteousness.
and having been freed from the sin, ye became servants to the righteousness.
- 19** I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.
I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members [as] servants to uncleanness and to iniquity unto iniquity, even so now present your members [as] servants to righteousness unto sanctification.
In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -- to sanctification,

LiteralSpiritualPracticalMeaning

- 20** For when you were servants of sin, you were free in regard to righteousness.
For when ye were servants of sin, ye were free in regard of righteousness.
for when ye were servants of the sin, ye were free from the righteousness,
- 21** What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death.
What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.
what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death.
- 22** But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life.
But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.
And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during;
- 23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.
for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.
- 1** Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives?
Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth?
Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the man as long as he liveth?

LiteralSpiritualPracticalMeaning

- 2** For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband.
For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband.
for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband;
- 3** So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.
So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.
so, then, the husband being alive, an adulteress she shall be called if she may become another man`s; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man`s.
- 4** Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God.
Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, [even] to him who was raised from the dead, that we might bring forth fruit unto God.
So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another`s, who out of the dead was raised up, that we might bear fruit to God;
- 5** For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death.
For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.
for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death;

LiteralSpiritualPracticalMeaning

- 6** But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.
But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.
and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter.
- 7** What will we say then? Is the law sin? Certainly not! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."
What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:
What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said:
- 8** But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead.
but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin [is] dead.
`Thou shalt not covet;` and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead.
- 9** I was alive apart from the law once, but when the commandment came, sin revived, and I died.
And I was alive apart from the law once: but when the commandment came, sin revived, and I died;
And I was alive apart from law once, and the command having come, the sin revived, and I died;
- 10** The commandment, which was to life, this I found to be to death;
and the commandment, which [was] unto life, this I found [to be] unto death:
and the command that [is] for life, this was found by me for death;

LiteralSpiritualPracticalMeaning

- 11** for sin, finding occasion through the commandment, deceived me, and through it killed me.
 for sin, finding occasion, through the commandment beguiled me, and through it slew me.
 for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me];
- 12** So that the law is holy, and the commandment holy, and righteous, and good.
 So that the law is holy, and the commandment holy, and righteous, and good.
 so that the law, indeed, [is] holy, and the command holy, and righteous, and good.
- 13** Did then that which is good become death to me? Certainly not! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful.
 Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; --that through the commandment sin might become exceeding sinful.
 That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me, that the sin might become exceeding sinful through the command,
- 14** For we know that the law is spiritual, but I am fleshly, sold under sin.
 For we know that the law is spiritual: but I am carnal, sold under sin.
 for we have known that the law is spiritual, and I am fleshly, sold by the sin;
- 15** For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.
 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do.
 for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do.
- 16** But if what I don't desire, that I do, I consent to the law that it is good.
 But if what I would not, that I do, I consent unto the law that it is good.
 And if what I do not will, this I do, I consent to the law that [it is] good,

LiteralSpiritualPracticalMeaning

- 17** So now it is no more I that do it, but sin which dwells in me.
So now it is no more I that do it, but sin which dwelleth in me.
and now it is no longer I that work it, but the sin dwelling in me,
- 18** For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.
For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good [is] not.
for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,
- 19** For the good which I desire, I don't do; but the evil which I don't desire, that I practice.
For the good which I would I do not: but the evil which I would not, that I practise.
for the good that I will, I do not; but the evil that I do not will, this I practise.
- 20** But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.
But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.
And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.
- 21** I find then the law, that, to me, while I desire to do good, evil is present.
I find then the law, that, to me who would do good, evil is present.
I find, then, the law, that when I desire to do what is right, with me the evil is present,
- 22** For I delight in God's law after the inward man,
For I delight in the law of God after the inward man:
for I delight in the law of God according to the inward man,

LiteralSpiritualPracticalMeaning

- 23** but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.
but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.
and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members.
- 24** What a wretched man I am! Who will deliver me out of the body of this death?
Wretched man that I am! who shall deliver me out of the body of this death?
A wretched man I [am]! who shall deliver me out of the body of this death?
- 25** I thank God through Jesus Christ, our Lord. So then I of myself with the mind, indeed serve the law of God, but with the flesh the law of sin.
I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.
I thank God -- through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin.
- 1** There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.
There is therefore now no condemnation to them that are in Christ Jesus.
There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;
- 2** For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;

LiteralSpiritualPracticalMeaning

- 3** For what the law couldn't 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;
 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:
 for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,
- 4** that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
- 5** For those who are after the flesh set their minds on the things of the flesh, but those who are after the Spirit the things of the Spirit.
 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;
- 6** For the mind of the flesh is death, but the mind of the Spirit is life and peace;
 For the mind of the flesh is death; but the mind of the Spirit is life and peace:
 for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace;
- 7** because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.
 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:
 because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself,

LiteralSpiritualPracticalMeaning

- 8** Those who are in the flesh can't please God.
and they that are in the flesh cannot please God.
for neither is it able; and those who are in the flesh are not able to please God.
- 9** But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.
But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.
And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this one is not His;
- 10** If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.
And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.
and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness,
- 11** But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.
and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.
- 12** So then, brothers, we are debtors, not to the flesh, to live after the flesh.
So then, brethren, we are debtors, not to the flesh, to live after the flesh:
So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;

LiteralSpiritualPracticalMeaning

- 13** For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.
for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.
for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;
- 14** For as many as are led by the Spirit of God, these are children of God.
For as many as are led by the Spirit of God, these are sons of God.
for as many as are led by the Spirit of God, these are the sons of God;
- 15** For you didn't receive the spirit of bondage again to fear, but you received the spirit of adoption, whereby we cry, "Abba! Father!"
For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.
for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, `Abba -- Father.`
- 16** The Spirit himself testifies with our spirit that we are children of God;
The Spirit himself beareth witness with our spirit, that we are children of God:
The Spirit himself doth testify with our spirit, that we are children of God;
- 17** and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.
and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified with [him].
and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be glorified together.

LiteralSpiritualPracticalMeaning

- 18** For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.
For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.
For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us;
- 19** For the creation waits with eager expectation for the sons of God to be revealed.
For the earnest expectation of the creation waiteth for the revealing of the sons of God.
for the earnest looking out of the creation doth expect the revelation of the sons of God;
- 20** For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope
for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -
- in hope,
- 21** that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.
that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.
that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;
- 22** For we know that the whole creation groans and travailes in pain together until now.
For we know that the whole creation groaneth and travaileth in pain together until now.
for we have known that all the creation doth groan together, and doth travail in pain together till now.

LiteralSpiritualPracticalMeaning

- 23** Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.
 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit], the redemption of our body.
 And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- the redemption of our body;
- 24** For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth?
 for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?
- 25** But if we hope for that which we don't see, we wait for it with patience.
 But if we hope for that which we see not, [then] do we with patience wait for it.
 and if what we do not behold we hope for, through continuance we expect [it].
- 26** In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.
 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for [us] with groanings which cannot be uttered;
 And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,
- 27** He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.
 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.
 and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.

LiteralSpiritualPracticalMeaning

- 28** We know that all things work together for good for those who love God, to those who are called according to his purpose.
And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose.
And we have known that to those loving God all things do work together for good, to those who are called according to purpose;
- 29** For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.
For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren:
because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren;
- 30** Whom he foreordained, them he also called. Whom he called, them he also justified. Whom he justified, them he also glorified.
and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.
- 31** What then will we say about these things? If God is for us, who can be against us?
What then shall we say to these things? If God [is] for us, who [is] against us?
What, then, shall we say unto these things? if God [is] for us, who [is] against us?
- 32** He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?
He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?

LiteralSpiritualPracticalMeaning

- 33** Who could bring a charge against God`s elect? It is God who justifies.
 Who shall lay anything to the charge of God`s elect? It is God that justifieth;
 Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,
- 34** Who is he who condemns? It is Christ who died, yea rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.
 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.
 who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede for us.
- 35** Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?
 Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36** Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."
 Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.
 (according as it hath been written -- `For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,`)
- 37** No, in all these things, we are more than conquerors through him who loved us.
 Nay, in all these things we are more than conquerors through him that loved us.
 but in all these we more than conquer, through him who loved us;

LiteralSpiritualPracticalMeaning

- 38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,
- 39** nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.
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.
nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord.
- 1** I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit,
I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit,
Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,
- 2** that I have great sorrow and unceasing pain in my heart.
that I have great sorrow and unceasing pain in my heart.
that I have great grief and unceasing pain in my heart --
- 3** For I could wish that I myself were accursed from Christ for my brothers` sake, my relatives according to the flesh,
For I could wish that I myself were anathema from Christ for my brethren`s sake, my kinsmen according to the flesh:
for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh,

LiteralSpiritualPracticalMeaning

- 4** who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises;
 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;
 who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises,
- 5** whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.
 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.
 whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.
- 6** But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel.
 But [it is] not as though the word of God hath come to nought. For they are not all Israel, that are of Israel:
 And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;
- 7** Neither, because they are Abraham`s seed, are they all children. But, "In Isaac will your seed be called."
 neither, because they are Abraham`s seed, are they all children: but, In Isaac shall thy seed be called.
 nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;`
- 8** That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed.
 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.
 that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed;

LiteralSpiritualPracticalMeaning

- 9** For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."
For this is a word of promise, According to this season will I come, and Sarah shall have a son.
for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.`
- 10** Not only so, but Rebecca also conceived by one, by our father Isaac.
And not only so; but Rebecca also having conceived by one, [even] by our father Isaac--
And not only [so], but also Rebecca, having conceived by one -- Isaac our father --
- 11** For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls,
for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth,
(for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works, but of Him who is calling,) it was said to her --
- 12** it was said to her, "The elder will serve the younger."
it was said unto her, The elder shall serve the younger.
`The greater shall serve the less;`
- 13** Even as it is written, "Jacob I loved, but Esau I hated."
Even as it is written, Jacob I loved, but Esau I hated.
according as it hath been written, `Jacob I did love, and Esau I did hate.`
- 14** What will we say then? Is there unrighteousness with God? Certainly not!
What shall we say then? Is there unrighteousness with God? God forbid.
What, then, shall we say? unrighteousness [is] with God? let it not be!

LiteralSpiritualPracticalMeaning

- 15** For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.
for to Moses He saith, `I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;`
- 16** So then it is not of him who wills, nor of him who runs, but of God who has mercy.
So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.
so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:
- 17** For the scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be published abroad in all the earth."
For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.
for the Writing saith to Pharaoh -- `For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;`
- 18** So then, he has mercy on whom he desires, and he hardens whom he desires.
So then he hath mercy on whom he will, and whom he will be hardeneth.
so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.
- 19** You will say then to me, "Why does he still find fault? For who withstands his will?"
Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?
Thou wilt say, then, to me, `Why yet doth He find fault? for His counsel who hath resisted?`

LiteralSpiritualPracticalMeaning

- 20** But no, man, who are you who replies against God? Will the thing formed ask him who formed it, "Why did you make me like this?"
Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?
nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?
- 21** Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?
Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?
hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour?
- 22** What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction,
What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction:
And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,
- 23** and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,
and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory,
and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --
- 24** us, whom he also called, not from the Jews only, but also from the Gentiles?
[even] us, whom he also called, not from the Jews only, but also from the Gentiles?
not only out of Jews, but also out of nations,

LiteralSpiritualPracticalMeaning

- 25** As he says also in Hosea, "I will call them `my people,` which were not my people; And her `beloved,` who was not beloved."
 As he saith also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved.
 as also in Hosea He saith, `I will call what [is] not My people -- My people; and her not beloved -- Beloved,
- 26** "It will be that in the place where it was said to them, `You are not my people,` There will they be called `sons of the living God.`"
 And it shall be, [that] in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.
 and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.`
- 27** Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, It is the remnant who will be saved;
 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:
 And Isaiah doth cry concerning Israel, `If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved;
- 28** For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."
 for the Lord will execute [his] word upon the earth, finishing it and cutting it short.
 for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.
- 29** As Isaiah has said before, "Unless the Lord of Hosts had left us a seed, We would have become like Sodom, And would have been made like Gomorrah."
 And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.
 and according as Isaiah saith before, `Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.`

LiteralSpiritualPracticalMeaning

- 30** What will we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;
What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:
What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,
- 31** but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.
but Israel, following after a law of righteousness, did not arrive at [that] law.
and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;
- 32** Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;
Wherefore? Because [they sought it] not by faith, but as it were by works. They stumbled at the stone of stumbling;
wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,
- 33** even as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense. And no one who believes in him will be put to shame."
even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.
according as it hath been written, `Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.`
- 1** Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.
Brethren, my heart's desire and my supplication to God is for them, that they may be saved.
Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;

LiteralSpiritualPracticalMeaning

- 2** For I testify about them that they have a zeal for God, but not according to knowledge.
 For I bear them witness that they have a zeal for God, but not according to knowledge.
 for I bear them testimony that they have a zeal of God, but not according to knowledge,
- 3** For being ignorant of God`s righteousness, and seeking to establish their own righteousness, they didn`t subject themselves to the righteousness of God.
 For being ignorant of God`s righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
 for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.
- 4** For Christ is the end of the law for righteousness to everyone who believes.
 For Christ is the end of the law unto righteousness to every one that believeth.
 For Christ is an end of law for righteousness to every one who is believing,
- 5** For Moses writes about the righteousness of the law, "The one who does them will live by them."
 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.
 for Moses doth describe the righteousness that [is] of the law, that, `The man who did them shall live in them,`
- 6** But the righteousness which is of faith says this, "Don`t say in your heart, `Who will ascend into heaven?` (that is, to bring Christ down);
 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)
 and the righteousness of faith doth thus speak: `Thou mayest not say in thine heart, Who shall go up to the heaven,` that is, Christ to bring down?
- 7** or, `Who will descend into the abyss?` (that is, to bring Christ up from the dead.)"
 or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.)
 or, `Who shall go down to the abyss,` that is, Christ out of the dead to bring up.

LiteralSpiritualPracticalMeaning

8 But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach:

But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:

But what doth it say? `Nigh thee is the saying -- in thy mouth, and in thy heart:` that is, the saying of the faith, that we preach;

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

because if thou shalt confess with thy mouth Jesus [as] Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:

that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,

10 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.

for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;

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

For the scripture saith, Whosoever believeth on him shall not be put to shame.

for the Writing saith, `Every one who is believing on him shall not be ashamed,`

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

For there is no distinction between Jew and Greek: for the same [Lord] is Lord of all, and is rich unto all that call upon him:

for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,

LiteralSpiritualPracticalMeaning

- 13** For, "Whoever will call on the name of the Lord will be saved."
for, Whosoever shall call upon the name of the Lord shall be saved.
for every one -- whoever shall call upon the name of the Lord, he shall be saved.`
- 14** How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?
How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?
How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?
- 15** And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"
and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!
and how shall they preach, if they may not be sent? according as it hath been written, `How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!`
- 16** But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"
But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?
But they were not all obedient to the good tidings, for Isaiah saith, `Lord, who did give credence to our report?`
- 17** So faith comes by hearing, and hearing by the word of God.
So belief [cometh] of hearing, and hearing by the word of Christ.
so then the faith [is] by a report, and the report through a saying of God,

LiteralSpiritualPracticalMeaning

- 18** But I say, didn't they hear? Yes, most assuredly, "Their sound went out into all the earth, Their words to the ends of the world."
But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world.
but I say, Did they not hear? yes, indeed -- `to all the earth their voice went forth, and to the ends of the habitable world their sayings.`
- 19** But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, With a nation void of understanding I will make you angry."
But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.
But I say, Did not Israel know? first Moses saith, `I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,`
- 20** Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me."
And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me.
and Isaiah is very bold, and saith, `I was found by those not seeking Me; I became manifest to those not inquiring after Me;`
- 21** But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."
But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.
and unto Israel He saith, `All the day I did stretch out My hands unto a people unbelieving and gainsaying.`
- 1** I ask then, Did God reject his people? Certainly not! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:

LiteralSpiritualPracticalMeaning

- 2** God didn't reject his people, which he foreknew. Or don't you know what the scripture says about Elijah? How he pleads with God against Israel:
God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel:
God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying,
- 3** "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."
Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life.
`Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;`
- 4** But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."
But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.
but what saith the divine answer to him? `I left to Myself seven thousand men, who did not bow a knee to Baal.`
- 5** Even so then at this present time also there is a remnant according to the election of grace.
Even so then at this present time also there is a remnant according to the election of grace.
So then also in the present time a remnant according to the choice of grace there hath been;
- 6** And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.
But if it is by grace, it is no more of works: otherwise grace is no more grace.
and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.

LiteralSpiritualPracticalMeaning

- 7** What then? That which Israel seeks for, that he didn't obtain, but the election obtained it, and the rest were hardened.
 What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:
 What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,
- 8** According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."
 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.
 according as it hath been written, `God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,` -- unto this very day,
- 9** David says, "Let their table be made a snare, and a trap, A stumbling block, and a retribution to them.
 And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:
 and David saith, `Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;
- 10** Let their eyes be darkened, that they may not see. Bow down their back always."
 Let their eyes be darkened, that they may not see, And bow thou down their back always.
 let their eyes be darkened -- not to behold, and their back do Thou always bow down.`
- 11** I ask then, did they stumble that they might fall? Certainly not! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.
 I say then, Did they stumble that they might fall? God forbid: but by their fall salvation [is come] unto the Gentiles, to provoke them to jealousy.
 I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy;

LiteralSpiritualPracticalMeaning

- 12** Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?
Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?
and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them?
- 13** For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry; But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;
For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify;
- 14** if by any means I may provoke to jealousy those who are my flesh, and may save some of them.
if by any means I may provoke to jealousy [them that are] my flesh, and may save some of them.
if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,
- 15** For if the rejection of them [is] the reconciling of the world, what would the receiving of them be, but life from the dead?
For if the casting away of them [is] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?
for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead?
- 16** If the first fruit is holy, so is the lump. If the root is holy, so are the branches.
And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.
and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.

LiteralSpiritualPracticalMeaning

- 17** But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root of the richness of the olive tree;
But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;
And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become --
- 18** don't boast over the branches. But if you boast, it is not you who bear the root, but the root you.
glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.
do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!
- 19** You will say then, "Branches were broken off, that I might be grafted in."
Thou wilt say then, Branches were broken off, that I might be grafted in.
Thou wilt say, then, `The branches were broken off, that I might be grafted in;` right!
- 20** True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear;
Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:
by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;
- 21** for if God didn't spare the natural branches, neither will he spare you.
for if God spared not the natural branches, neither will he spare thee.
for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.

LiteralSpiritualPracticalMeaning

- 22** See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.
Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the goodness, otherwise, thou also shalt be cut off.
- 23** They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again.
And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.
And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graft them in;
- 24** For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?
For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural [branches], be grafted into their own olive tree?
for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how much rather shall they, who [are] according to nature, be grafted into their own olive tree?
- 25** For I don't desire, brothers, to have you ignorant of this mystery, so that you won't be wise in your own conceits, that a hardening in part has happened to Israel, until the fullness of the Gentiles have come in,
For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;
For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness in part to Israel hath happened till the fulness of the nations may come in;

LiteralSpiritualPracticalMeaning

26 and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, And he will turn away ungodliness from Jacob.

and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob:

and so all Israel shall be saved, according as it hath been written, `There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob,

27 This is my covenant to them, When I will take away their sins."

And this is my covenant unto them, When I shall take away their sins.

and this to them [is] the covenant from Me, when I may take away their sins.`

28 Concerning the gospel, they are enemies for your sake. But concerning the election, they are beloved for the fathers` sake.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers` sake.

As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice - - beloved on account of the fathers;

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

For the gifts and the calling of God are not repented of.

for unrepented of [are] the gifts and the calling of God;

30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,

For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience,

for as ye also once did not believe in God, and now did find kindness by the unbelief of these:

LiteralSpiritualPracticalMeaning

- 31** even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.
even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.
so also these now did not believe, that in your kindness they also may find kindness;
- 32** For God has shut up all to disobedience, that he might have mercy on all.
For God hath shut up all unto disobedience, that he might have mercy upon all.
for God did shut up together the whole to unbelief, that to the whole He might do kindness.
- 33** Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!
O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!
O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!
- 34** "For who has known the mind of the Lord? Or who has been his counselor?"
For who hath known the mind of the Lord? or who hath been his counsellor?
for who did know the mind of the Lord? or who did become His counsellor?
- 35** "Or who has first given to him, And it will be repaid to him again?"
or who hath first given to him, and it shall be recompensed unto him again?
or who did first give to Him, and it shall be given back to him again?
- 36** For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.
For of him, and through him, and unto him, are all things. To him [be] the glory for ever. Amen.
because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to the ages. Amen.

LiteralSpiritualPracticalMeaning

- 1** Therefore I beg you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.
I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your spiritual service.
I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice -- living, sanctified, acceptable to God -- your intelligent service;

- 2** Don't be fashioned according to this world, but be transformed by the renewing of your mind, so that you may prove what is the good and acceptable and perfect will of God.
And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.
and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God -- the good, and acceptable, and perfect.

- 3** For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.
For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith.
For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith,

- 4** For even as we have many members in one body, and all the members don't have the same function,
For even as we have many members in one body, and all the members have not the same office:
for as in one body we have many members, and all the members have not the same office,

- 5** so we, who are many, are one body in Christ, and individually members one of another.
so we, who are many, are one body in Christ, and severally members one of another.
so we, the many, one body are in Christ, and members each one of one another.

LiteralSpiritualPracticalMeaning

- 6** Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;
 And having gifts differing according to the grace that was given to us, whether prophecy, [let us prophesy] according to the proportion of our faith;
 And having gifts, different according to the grace that was given to us; whether prophecy -- `According to the proportion of faith!`
- 7** or service, let us give ourselves to service; or he who teaches, to his teaching; or ministry, [let us give ourselves] to our ministry; or he that teacheth, to his teaching; or ministration -- `In the ministration!` or he who is teaching -- `In the teaching!`
- 8** or he who exhorts, to his exhorting; he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.
 or he that exhorteth, to his exhorting: he that giveth, [let him do it] with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.
 or he who is exhorting -- `In the exhortation!` he who is sharing -- `In simplicity!` he who is leading -- `In diligence?` he who is doing kindness -- `In cheerfulness.`
- 9** Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.
 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.
 The love unfeigned: abhorring the evil; cleaving to the good;
- 10** In love of the brothers be tenderly affectionate one to another; in honor preferring one another;
 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;
 in the love of brethren, to one another kindly affectioned: in the honour going before one another;
- 11** not lagging in diligence; fervent in spirit; serving the Lord;
 in diligence not slothful; fervent in spirit; serving the Lord;
 in the diligence not slothful; in the spirit fervent; the Lord serving;

LiteralSpiritualPracticalMeaning

- 12** rejoicing in hope; enduring in oppression; continuing steadfastly in prayer;
rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;
in the hope rejoicing; in the tribulation enduring; in the prayer persevering;
- 13** contributing to the needs of the saints; given to hospitality.
communicating to the necessities of the saints; given to hospitality.
to the necessities of the saints communicating; the hospitality pursuing.
- 14** Bless those who persecute you; bless, and don't curse.
Bless them that persecute you; bless, and curse not.
Bless those persecuting you; bless, and curse not;
- 15** Rejoice with those who rejoice. Weep with those who weep.
Rejoice with them that rejoice; weep with them that weep.
to rejoice with the rejoicing, and to weep with the weeping,
- 16** Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits.
Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.
of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;
- 17** Repay no one evil for evil. Respect what is honorable in the sight of all men.
Render to no man evil for evil. Take thought for things honorable in the sight of all men.
giving back to no one evil for evil; providing right things before all men.

LiteralSpiritualPracticalMeaning

- 18** If it is possible, as much as it is up to you, be at peace with all men.
If it be possible, as much as in you lieth, be at peace with all men.
If possible -- so far as in you -- with all men being in peace;
- 19** Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."
Avenge not yourselves, beloved, but give place unto the wrath [of God]: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.
not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine,
- 20** Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on his head."
But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.
I will recompense again, saith the Lord;` if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head;
- 21** Don't be overcome by evil, but overcome evil with good.
Be not overcome of evil, but overcome evil with good.
Be not overcome by the evil, but overcome, in the good, the evil.
- 1** Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who be are ordained by God.
Let every soul be in subjection to the higher powers: for there is no power but of God; and the [powers] that be are ordained of God.
Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,

LiteralSpiritualPracticalMeaning

2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.

Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

so that he who is setting himself against the authority, against God's ordinance hath resisted; and those resisting, to themselves shall receive judgment.

3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,

For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,

4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a minister of God, an avenger for wrath to him who does evil.

for he is a 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 a minister of God, an avenger for wrath to him that doeth evil.

for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.

5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake.

Wherefore [ye] must needs be in subjection, not only because of the wrath, but also for conscience' sake.

Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,

LiteralSpiritualPracticalMeaning

- 6** For this reason you also pay taxes, for they are ministers of God's service, attending continually on this very thing.
For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.
for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;
- 7** Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.
Render to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.
render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.
- 8** Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.
Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.
To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled,
- 9** For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."
For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.
for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;` and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbor as thyself;`
- 10** Love doesn't harm his neighbor. Love therefore is the fulfillment of the law.
Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.
the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law.

LiteralSpiritualPracticalMeaning

- 11** This, knowing the time, that it is already time for you to awake out of sleep, for salvation is now nearer to us than when we first believed.
And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed.
And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe;
- 12** The night is far gone, and the day is near. Let`s therefore throw off the works of darkness, and let`s put on the armor of light.
The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;
- 13** Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.
Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.
as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;
- 14** But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.
But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].
but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.
- 1** But receive him who is weak in faith, not for judging thoughts.
But him that is weak in faith receive ye, [yet] not for decision of scruples.
And him who is weak in the faith receive ye -- not to determinations of reasonings;

LiteralSpiritualPracticalMeaning

- 2** One man has faith to eat all things, but he who is weak eats herbs.
One man hath faith to eat all things: but he that is weak eateth herbs.
one doth believe that he may eat all things -- and he who is weak doth eat herbs;
- 3** Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has received him.
Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.
let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him.
- 4** Who are you who judge the servant of another? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.
Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.
Thou -- who art thou that art judging another's domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand.
- 5** One man esteems one day above another. Another esteems every day alike. Let each man be fully assured in his own mind.
One man esteemeth one day above another: another esteemeth every day [alike]. Let each man be fully assured in his own mind.
One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.
- 6** He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks.
He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.
He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God.

LiteralSpiritualPracticalMeaning

- 7** For none of us lives to himself, and none dies to himself.
For none of us liveth to himself, and none dieth to himself.
For none of us to himself doth live, and none to himself doth die;
- 8** For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord`s.
For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord`s.
for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord`s;
- 9** For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.
For to this end Christ died and lived [again], that he might be Lord of both the dead and the living.
for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.
- 10** But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.
But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.
And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;
- 11** For it is written, "As I live,` says the Lord, `to me every knee will bow. Every tongue will confess to God.`"
For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.
for it hath been written, `I live! saith the Lord -- to Me bow shall every knee, and every tongue shall confess to God;`

LiteralSpiritualPracticalMeaning

- 12** So then each one of us will give account of himself to God.
So then each one of us shall give account of himself to God.
so, then, each of us concerning himself shall give reckoning to God;
- 13** Therefore Let`s not judge one another any more, but judge this rather, that no man put a stumbling block in his brother`s way, or an occasion of falling.
Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother`s way, or an occasion of falling.
no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.
- 14** I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.
I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.
I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean;
- 15** Yet if because of food your brother is grieved, you walk no longer in love. Don`t destroy with your food him for whom Christ died.
For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.
and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.
- 16** Then don`t let your good be slandered,
Let not then your good be evil spoken of:
Let not, then, your good be evil spoken of,

LiteralSpiritualPracticalMeaning

17 for the kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;

18 For he who serves Christ in these things is acceptable to God and approved by men.

For he that herein serveth Christ is well-pleasing to God, and approved of men.

for he who in these things is serving the Christ, [is] acceptable to God and approved of men.

19 So then, let us follow after things which make for peace, and things whereby we may build one another up.

So then let us follow after things which make for peace, and things whereby we may edify one another.

So, then, the things of peace may we pursue, and the things of building up one another;

20 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.

21 It is good not to eat meat, drink wine nor do anything by which your brother stumbles, is offended, or is made weak.

It is good not to eat flesh, nor to drink wine, nor [to do anything] whereby thy brother stumbleth.

Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.

LiteralSpiritualPracticalMeaning

22 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.

The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

23 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

But he that doubteth is condemned if he eat, because [he eateth] not of faith; and whatsoever is not of faith is sin.

and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.

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

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

And we ought -- we who are strong -- to bear the infirmities of the weak, and not to please ourselves;

2 Let each one of us please his neighbor for that which is good, to be building him up.

Let each one of us please his neighbor for that which is good, unto edifying.

for let each one of us please the neighbor for good, unto edification,

3 For Christ also didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."

For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

for even the Christ did not please himself, but, according as it hath been written, 'The reproaches of those reproaching Thee fell upon me;'

LiteralSpiritualPracticalMeaning

- 4** For whatever things were written before were written for our learning, that through patience and through comfort of the scriptures we might have hope.
For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.
for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.
- 5** Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus,
Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:
And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus;
- 6** that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.
that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ;
- 7** Therefore receive one another, even as Christ also received you, to the glory of God.
Wherefore receive ye one another, even as Christ also received you, to the glory of God.
wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.
- 8** Now I say that Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises given to the fathers,
For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises [given] unto the fathers,
And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers,

LiteralSpiritualPracticalMeaning

- 9** and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, And sing to your name."
and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And sing unto thy name.
and the nations for kindness to glorify God, according as it hath been written, `Because of this I will confess to Thee among nations, and to Thy name I will sing praise,`
- 10** Again he says, "Rejoice, you Gentiles, with his people."
And again he saith, Rejoice, ye Gentiles, with his people.
and again it saith, `Rejoice ye nations, with His people;`
- 11** Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."
And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him.
and again, `Praise the Lord, all ye nations; and laud Him, all ye peoples;`
- 12** Again, Isaiah says, "There will be the root of Jesse, He who arises to rule over the Gentiles; On him will the Gentiles hope."
And again, Isaiah saith, There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope.
and again, Isaiah saith, `There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;`
- 13** Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.
Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.
and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.

LiteralSpiritualPracticalMeaning

- 14** I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.
And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another.
And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;
- 15** But I write the more boldly to you in some measure, as putting you again in memory, because of the grace that was given to me by God,
But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God,
and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by God,
- 16** that I should be a servant of Christ Jesus to the Gentiles, serving the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.
that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.
for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.
- 17** I have therefore my boasting in Christ Jesus in things pertaining to God.
I have therefore my glorifying in Christ Jesus in things pertaining to God.
I have, then, a boasting in Christ Jesus, in the things pertaining to God,
- 18** For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed,
For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,
for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed,

LiteralSpiritualPracticalMeaning

- 19** in the power of signs and wonders, in the power of God`s Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the gospel of Christ;
in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;
in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the Christ;
- 20** yes, making it my aim so to preach the gospel, not where Christ was already named, that I might not build on another man`s foundation.
yea, making it my aim so to preach the gospel, not where Christ was [already] named, that I might not build upon another man`s foundation;
and so counting it honour to proclaim good news, not where Christ was named -- that upon another`s foundation I might not build --
- 21** But, as it is written, "They will see, to whom no news of him came. They who haven`t heard will understand."
but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.
but according as it hath been written, `To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.`
- 22** Therefore also I was hindered these many times from coming to you,
Wherefore also I was hindered these many times from coming to you:
Wherefore, also, I was hindered many times from coming unto you,
- 23** but now, no longer having any place in these regions, and having these many years a longing to come to you,
but now, having no more any place in these regions, and having these many years a longing to come unto you,
and now, no longer having place in these parts, and having a longing to come unto you for many years,

LiteralSpiritualPracticalMeaning

24 whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)--

when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.

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

but now, I [say], I go unto Jerusalem, ministering unto the saints.

And, now, I go on to Jerusalem, ministering to the saints;

26 For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.

For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;

27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.

Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it [to them] also to minister unto them in carnal things.

for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.

28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you to Spain.

When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.

This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;

LiteralSpiritualPracticalMeaning

- 29** I know that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.
And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
and I have known that coming unto you -- in the fulness of the blessing of the good news of Christ I shall come.
- 30** Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,
Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;
And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,
- 31** that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;
that I may be delivered from them that are disobedient in Judaea, and [that] my ministration which [I have] for Jerusalem may be acceptable to the saints;
that I may be delivered from those not believing in Judea, and that my ministration, that [is] for Jerusalem, may become acceptable to the saints;
- 32** that I may come to you in joy through the will of God, and together with you, find rest.
that I may come unto you in joy through the will of God, and together with you find rest.
that in joy I may come unto you, through the will of God, and may be refreshed with you,
- 33** Now the God of peace be with you all. Amen.
Now the God of peace be with you all. Amen.
and the God of the peace [be] with you all. Amen.
- 1** I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,
I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae:
And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

LiteralSpiritualPracticalMeaning

- 2** that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.
that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.
that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a leader of many, and of myself.
- 3** Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Salute Prisca and Aquila my fellow-workers in Christ Jesus,
Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus --
- 4** who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.
who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:
who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations --
- 5** Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first-fruits of Achaia to Christ.
and [salute] the church that is in their house. Salute Epaenetus my beloved, who is the first-fruits of Asia unto Christ.
and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.
- 6** Greet Mary, who labored much for us.
Salute Mary, who bestowed much labor on you.
Salute Mary, who did labour much for us;

LiteralSpiritualPracticalMeaning

- 7** Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also have been in Christ before me.
Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.
salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.
- 8** Greet Amplias, my beloved in the Lord.
Salute Ampliatus my beloved in the Lord.
Salute Amplias, my beloved in the Lord;
- 9** Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.
salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;
- 10** Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.
Salute Apelles the approved in Christ. Salute them that are of the [household] of Aristobulus.
salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;
- 11** Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.
Salute Herodion my kinsman. Salute them of the [household] of Narcissus, that are in the Lord.
salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;
- 12** Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.
Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord.
salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.

LiteralSpiritualPracticalMeaning

- 13** Greet Rufus, the chosen in the Lord, and his mother and mine.
Salute Rufus the chosen in the Lord, and his mother and mine.
Salute Rufus, the choice one in the Lord, and his mother and mine,
- 14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.
salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;
- 15** Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.
salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;
- 16** Greet one another with a holy kiss. The assemblies of Christ greet you.
Salute one another with a holy kiss. All the churches of Christ salute you.
salute one another in a holy kiss; the assemblies of Christ do salute you.
- 17** Now I beg you, brothers, mark those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.
Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.
And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them;
- 18** For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.
For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.
for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,

LiteralSpiritualPracticalMeaning

- 19** For your obedience has reached all. I rejoice therefore over you. But I desire to have you wise to that which is good, but innocent to that which is evil.
For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil.
for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;
- 20** Now the God of peace will crush Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.
And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.
and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!
- 21** Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.
Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;
- 22** I, Tertius, who write the letter, greet you in the Lord.
I Tertius, who write the epistle, salute you in the Lord.
I Tertius salute you (who wrote the letter) in the Lord;
- 23** Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.
Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.
salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,

LiteralSpiritualPracticalMeaning

- 24** The grace of our Lord Jesus Christ be with you all! Amen.
[The grace of our Lord Jesus Christ be with you all. Amen.]
the grace of our Lord Jesus Christ [be] with you all. Amen.