THE ACTS.

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to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well speak the Holy Ghost by Isaiah the prophet.

26 Unto their fathers, saying, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints:

8 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

9 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

10 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

11 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

12 That is, that I may be comforted together by you with the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

1 Or, to the faith.

2 Gr. through.

3 Or, determined.

4 Or, in my spirit.

5 Or, in you.

6 Or, because.

7 Gr. in.
14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

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

17 For therein is the righteousness of God revealed from faith to faith: as it is written, "The just shall live by faith."}

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest to them; for God hath shewed it unto them.

20 But even though they did not perceive things that are, even his eternal power and Godhead, so that they are without excuse:

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

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up unto uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

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

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working unseemly, and receiving in themselves that recompence of their error which was due.

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

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers,

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

2 Therefore thou art inexcusable, O man, whatsoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same.

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

4 And thinkest thou this, O man, that judgest those things which do such things, and dost the same, that thou shalt escape the judgment of God?

5 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

6 But after thy hardness and impenitent heart treasrest up unto thyself wrath against the day

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of wrath and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:
7 To him who by patient continuance in well-doing seek for glory and honour and immortality, eternal life:
8 But unto them that are contentions, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile:
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11 For to him that pleaseth the Lord shall be accepted, human will and human pleasure:
12 But O God, be merciful unto us who put our trust in thee:
13 For many there is no respect of persons with God:
14 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law:
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their inward mind, and their conscience bearing witness therewith, and their thoughts inward:
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
17 Behold, thou art called a Jew, and restest in the law, and trustest in the boast of God,
18 And knowest his will, and approvest the things that are more excellent, being instructed in the law:
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?
24 For the name of God is blasphemed among the Gentiles through you, as it is written.
25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thou art made uncircumcision.
26 Therefore if the uncircumcision keep the righteousness of the law, shall not his circumcision be counted for circumcision?
27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision break the law?
28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh;
29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
3 What advantage then hath the Jew? or what profit is there of circumcision?
2 Much every way: chiefly, because that unto them were committed the oracles of God.
3 For what if some did not believe? shall their unbelief make the faith of God without effect?
4 God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
5 But if our unrighteousness commend the right-
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TO THE ROMANS.

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AV.

1. Thine own me the sence of Grace, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
2. God forbid: for then how shall God judge the world?
3. And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
4. But I say, that they which walk after that which is not their own, shall reap destruction.
5. And that they which are wise according to the world, shall be foolish before God.
6. But it is written, There is none righteous, no, not one;
7. There is none that understandeth, there is none that seeketh after God.
8. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
9. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.
10. Whose mouth is full of cursing and bitterness;
11. Their feet swift to shed blood;
12. Destruction and misery are in their ways;
13. And vanity is in all that they do.
14. This is their portion forever; there is none that understandeth.

R. V.

1. Many ancients thus read. For.
2. Or, do we exalt ourselves?
3. Or, subject to the judge ment of God.
4. Or, foreordain ed.
5. Or, pertaining over.
6. [Or, Jesus Christ]
7. For, in Christ Jesus were the sins of all nations remitted.
8. Or, through the law.
9. Or, of some ancient authorities add and against.
10. Or, to be profan ed.
11. Or, faith in the blood.
12. See ch. 11, margin.
13. Or, is of faith.
14. Many ancient authorities read For we reckon.
15. Or, through the faith.
16. Some ancient authorities read of Abraham, our forefather according to the flesh, hath found.
17. For if Abraham was justified by works, he hath whereof to glory; but not before God.
18. For what shall the scripture say? Abraham believed God, and it was counted unto him for righteousness.
19. Now to him that worketh is the reward not reckoned of grace, but of debt.
20. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
21. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
22. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
23. The righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
24. God forbid: for then how shall God judge the world?
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22. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8 Blessed is the man to whom the Lord will not impute sin.
9 Come thou this blessedness then upon the circumcision only, or upon the uncircumcision also? for we be recompenced to Abraham for righteousness.
10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being uncircumcised.
13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
15 Because the law worketh wrath: where no law is, there is no transgression.
16 Therefore it is of faith, that it might be by grace; and the promise was sure of this thing, that he should be the father of them who believe, even of them that are not of the circumcision; for the promise in regard to the father's seed.
17 Of whom as concerning the flesh Christ was made; who as concerning the Spirit was reckoned to the seed of Abraham.
18 For the law, that it might be grace through faith, that the promise might be by grace; and not of works; lest a man should have ground of boasting.
19 For that which is wrought by law is done by the law.
20 But that which is wrought by grace is done by grace of righteousness; through faith, and not as a reward.
21 For as many as have sinned without the law shall not be excepted.
22 Neither, when righteousness is by the law, is grace: but grace is apart from the law.
11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law was sin in the world, but sin is not imputed when there is no law.)

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

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

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

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

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon many unto justification.

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

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound;

21 That as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ had baptized into his death?

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

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

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

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead died no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

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

14 For as ye yielded yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
17 But thanks be to God, that ye were the servants of sin, but ye have obeyed from the heart that form of teaching which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

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

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

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

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

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

2 For a woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 And if she [were] married to another, she shall be called an adulteress: but if the husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

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

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

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

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known sin, but by the law: I knew sin, because the commandment said, Thou shalt not covet.

8 And beside this, when I shall have all knowledge, and all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

9 And now there remaineth faith, hope, charity, these three; but the greatest of these is charity.

10 Wherefore the law is holy, and the commandment holy, and just, and good.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

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

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that I do I.

16 If then I do that which I would not, that sin which I hate, I do.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
19 For the good which I would do: I do not; but the evil which I would not, that do I.
20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
21 I find then a law, that, when I would do good, evil is present with me.
22 For I delight in the law of God after the inward man:
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in members.
24 O wretched man that I am! Who shall deliver me from the body of death?
25 But I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
9 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
10 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;
11 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
12 For as many as are led by the Spirit of God, they are the sons of God.
13 For ye are not the flesh, but the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
14 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
15 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you.
16 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
17 For as ye yield yourselves to sin, to die indeed; but if ye through the Spirit do mortify the deeds of the body, ye shall live.
18 For as many as are led by the Spirit of God, they are the sons of God.
19 For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
20 The Spirit itself beareth witness with our spirit, that we are the children of God:
21 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him.
22 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
23 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:
24 For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
25 For we know that the whole creation groaneth and travaileth in pain together until now.
26 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves...
grace within ourselves, waiting for the adoption, to which we also expect a certain redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

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

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, 4 because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to whom the elect purpose. For whom he foreknew, he also preordained to be conformed to the image of his Son, that he might be the firstborn among many brethren.

29 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

30 What shall we then say to these things? If God be for us, who can be against us?

31 He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?

32 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

33 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

34 Who shall separate us from the love of Christ? shall tribulation, or persecution, or famine, or nakedness, or peril, or sword?

35 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

36 Nay, in all these things we are more than conquerors through him that loved us.

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

38 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.

II Or, creation. Or, pray. In some modern interlinear translations place a small slip after flesh, and trans. He who is God over the flesh (is) blessed for ever.

9 I say the truth in Christ, I lie not, my conscience also bearing witness with me in the Holy Ghost,

24 men, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: 1 for who 2 hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

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49 I say the truth in Christ, I lie not, my conscience also bearing witness with me in the Holy Ghost,

2 They are the children of the flesh, are they all children: but, *In Isaac shall thy seed be called.*

7 Neither, because they are the seed of Abraham, are they all children: but, *In Isaac shall thy seed be called."

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 Of the word of promise. *At this time will I come, and Sarah shall have a son.*

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of
God according to election might stand, not of works, but of him that calleth:"

13 It was said unto her, "The elder shall serve the younger.

14 As it is written, "Jacob have I loved, but Esau have I hated.

15 What shall we say then? Is there unrighteousness with God? God forbid.

16 For he saith to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I will have compassion.

17 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

18 For the scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

19 Therefore hath he mercy on whom he will have mercy, and whom he will harden.

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel honourable, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory upon vessels of mercy, which he had afore prepared unto glory.

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles;

25 As saith also the psalmist, "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works in the assembly.

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

27 Esaias also crieth concerning Israel, "Though the number of the children of Israel be as the sand of the sea, remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gozeria.

30 What shall we say then? That the Gentiles, which followed not after righteousness, hath attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone:

33 As it is written, "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, not according to knowledge.

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

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

God according to election might stand, not of works, but of him that calleth, it is said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will harden.

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel honourable, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory upon vessels of mercy, which he had afore prepared unto glory. Even us, whom he hath called, not of the Jews only, but also of the Gentiles;

As saith also the psalmist, I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works in the assembly.

And it shall be, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

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

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.
6 But the righteousness which is of faith speaketh this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) 2 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 3 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 4 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved: 5 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

*Romans 10:6-10*
Let their eyes be darkened, that they may not see,
and bow down their back alway.

11 I say then, Have they stumbled that they should fall?
No: but they are fallen; whereas they were not obeyed,
they have fallen.

12 Now if the fall of them be the riches of the world,
and the height of men, what shall we say of them?
Blessed be God for his unspeakable gift.

13 For I speak to you Gentiles, as much as I am the
apostle of the Gentiles, I magnify mine office:

14 For this is the covenant that I made with them,
unto me out of the Gentiles, saying, and thou shalt
be my people, and I will be thy God:

15 Know therefore that they which are of faith,
being children of Abraham, are blessed with spiritual
blessings in eternal things.

16 For as many as have lived by faith, are the sons of
Abraham.

17 Therefore they that are of faith, which include
them, and are taking of the root and fruitiness of
the olive tree;

18 Boast not against the branches. But if thou wilt,
say, The branches are not pruned, but thou art pruned,
and hast become as a肢体: He ha\n
19 Thou wilt say then, Branches are broken off.
And they which are of faith, being grafted in, are
so now, right? Moreover if they which are of
faith were cast out, being unbelief, and thou thinkest
unto thyself, the branches are fair in their fruit,
and are broken off, they are grafted in me instead of
them:

20 Well then, because of unbelief they are broken
off, and thou standest by faith. Be not highminded,
but fear:

21 For if God spared not the natural branches, but
also spares thee, be thou wise, because of unbelief:

22 Behold therefore the mercy and severity of God:
On them which fell, severity; but toward thee,
goodness; if thou continue in his goodness: otherwise
thou also shalt be cut off.

23 And they also, if they abide not still in unbelief,
shall be grafted in: for God is able to graft them
in again.

24 For if thou wert cut out of the olive and wild
to it which by nature, and grafted contrary to
nature into a good olive tree: how much more
shall these, which are the natural branches, be grafter
into their own olive tree?

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

26 And so all Israel shall be saved: as it is written,
There shall come out of Sion the Deliverer, and shall
be the comfort of Jacob.

27 For this is my covenant unto them, when I shall
take away their sins.

28 As concerning the gospel, they are enemies for
unto me: but the election, they are beloved for the
fathers' sakes.

29 For the gifts and calling of God are without
repentance.

30 For as ye in times past have not so believed
God, yet have now obtained mercy through their
unbelief:

31 Even so have these also now not so believed,
through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief,
that he might have mercy upon all.

33 O the depth of the riches both of the wisdom
and knowledge of God! how unsearchable are his
judgements, and his ways past finding out!

34 For who hath known the mind of the Lord?
or who hath been his counsellor?

35 But for whom he wrought it, it shall be recompensed
unto him again?

36 For of him, and through him, and to him, are
all things; to whom be glory for ever. Amen.

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

3 And be not conformed to this world: but be ye
transformed by the renewing of your mind, that
190 TO THE ROMANS.

A.V.

[1611 that acceptable]
9 ye may prove what is that good, and acceptable, and perfect will of God.
3 For I say, through the grace given unto me, to every man a measure of faith.
5 So we, being many, are one body, and every one members of one another.
6 Or he that teacheth, on teaching; he that worketh, in working,
8 Or, in the love of the brethren.
9 Or, be contented with mean things.
* Deut. 32. 35. * Prov. 25. 21.

R.V.

1 Or, the will of God, even the thing which is good and acceptable and perfect;
2 Or, well-pleasing.
3 Or, the faith
4 Some ancient authorities read the opportunity:
5 Gr. pneuma.
6 Or, it be carried away with.
7 Or, then
8 Or, the wrath of God

13 Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God.
2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
3 For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.
9 Hath any man a debt? let him not be over anxious to pay it; for he that is over anxious to pay it is to the hurt of his own heart. Thou shalt not kill.

10 For I say, through the grace given unto me, to every man a measure of faith.
11 So we, being many, are one body, and every one members of one another.
12 Or he that teacheth, on teaching; he that worketh, in working,
13 Or, be contented with mean things.

10 That which is good is love;
11 For the sinners also: for they are God's ministers, attending continually upon this very thing.
10 Love worketh no ill to his neighbour: therefore is love the fulfilling of the law.

11 And that, knowing the time, that now it is high time for us to awake out of sleep: for now is our salvation nearer than when we believed.

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

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

14 But put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

15 Him that is weak in the faith receive ye, but not to doubtful disputations.

2 For abelieveth that he may eat all things, another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

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

5 One mast esteemeth another man's day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth it the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doeth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and none dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ died, and rose again, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

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

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

15 But if thy brother be grieved with thy meat, now walketh thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

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

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man that eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Wilt thou faith? have thou it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 But he that esteemeth every thing to be lawful, is not so restrained in his heart.

24 Love worketh no ill to his neighbour: therefore is love the fulfilling of the law.

25 And this, knowing the season, that now it is high time for us to awake out of sleep: for now is our salvation nearer than when we believed.

26 For the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

27 Let us walk honestly, as in the day: not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

28 But him that is weak in faith receive ye, but not to doubtful disputations.

29 For one man esteemeth a day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

30 For he that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doeth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

31 For none of us liveth to himself, and none dieth to himself.

32 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

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46 Wilt thou faith? have thou it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

47 But he that esteemeth every thing to be lawful, is not so restrained in his heart.
23 And be ye sure that he that is circumcised is not circumcised, unless it be for the Lord, not otherwise. 

15 We then, as strong in the spirit, 'put on the whole armour of God, that we may be able to withstand in the evil day, and having done all, to stand.' 

2 Let every one of us please his neighbour for his good to edification. 

3 For even Christ pleased not himself; but, as it is written, 'The reproaches of them that reproached thee fell on me.' 

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

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 

7 Wherefore receive ye one another, as Christ also received us to the glory of God. 

8 Now I say that Christ Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 

9 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.' 

10 And again he saith, 'Rejoice, ye Gentiles, with his people.' 

11 And again, 'Praise the Lord, all ye Gentiles; and laud him, all ye people.' 

12 And again, Esaias saith, 'There shall be a root of Jesse, and he that shall raise up the Gentiles; in him shall the Gentiles trust.' 

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

14 And I myself also am persuaded of you, my brethren, that ye also are full of good will, filled with all knowledge, able also to admonish one another. 

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God; 

16 That the Gentiles should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 

17 I have therefore hallowed myself, that I may preach the gospel of Christ Jesus in the regions pertaining to God. 

18 For I will not dare to speak of any of those things which Christ hath not wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost; 

19 That which is of Christ: and they shall hear, to whom no tidings of him came, 

20 And they which have not heard shall understand. 

21 But as it is written, 'To whom he was not spoken of, they shall not speak; and they that have not heard shall understand.' 

22 For which cause also I have been much hindered from coming to you; 

23 But now I go unto Jerusalem to minister unto the saints. 

24 But that doublet is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.
A. V.

Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It pleased them verily; and their deutors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

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

30. Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31. That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints;

32. That I may come unto you with joy by the come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

16. I commend unto you Phœbe our sister, who is a 1 servant of the church that is at Cenchrea:

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

3. Greet Priscilla and Aquila my helpers in Christ Jesus:

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

5. Likewise greet the church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbanus, our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus’ household.

11. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12. Salute Tryphaena and Tryphosa, who labour in the Lord. Salute the beloved Perias, which laboured much in the Lord.

13. Salute Rufus chosen in the Lord, and his mother and mine.

14. Salute Asenithus, Philemon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Neræus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. The churches of Christ salute you.

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

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

19. For your obedience in come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and not simple concerning evil.

20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timothy my wellbeloved and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

R. V.

Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

2. Yea, it hath been their good pleasure; and their deutors 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. When therefore I have accomplished this, and have sealed to them this fruit,

29. And I know in that, when I come unto you, I shall come in the fullness of the blessing of Christ.

30. Now I beseech you, brethren, for our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to

31. God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministation which I have for Jerusalem

may be acceptable to the saints; that I may come unto you in joy through the will of God,

32. and together with you find rest. Now the God of peace be with you all. Amen.

16. I commend unto you Phœbe our sister, who is a 1 servant of the church that is at Cenchrea:

2. 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 succourer of many, and of mine own self.

3. Salute Priscia and Aquila my fellow-workers in Christ Jesus:

4. in Christ Jesus, who for his life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5. Likewise greet the church that is in their house. Salute my wellbeloved Epenetus, who is the first fruits of Achaia unto Christ.

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16. Salute one another with a holy kiss. All the churches of Christ salute you.

17. Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which

18. ye learned: and turn away from them. 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

19. innocent. For your obedience is come abroad unto all men. I rejoice therefore on your behalf: but I would have you wise unto that which is good, and simple unto that which is evil.

20. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.
THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE CORINTHIANS.

1 I Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours;
3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;
6 Even as the testimony of Christ was confirmed in you:
7 So that ye came behind in no gift; waiting for the coming of our Lord Jesus Christ.
8 Who shall also confirm you unto the end, that ye be blameless in the day of our Lord Jesus Christ.
9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.
11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you;
12 Now I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you, but Crispus and Gaius;
15 Lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
17 For Christ sent me not to baptize, but to preach the gospel: *not with wisdom of words, lest the cross of Christ should be made of none effect.
18 For the preaching of the cross is to them that

1 I Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours; Grace to you and peace from God our Father and the Lord Jesus Christ.
3 I thank my God always concerning you, for the grace of God which was given you in Christ Jesus;
4 In every thing ye were enriched by him, in all utterance, and all knowledge;
5 Even as the testimony of Christ was confirmed in you:
6 So that ye came behind in no gift; waiting for the coming of our Lord Jesus Christ.
7 Who shall also confirm you unto the end, that ye be unblamable in the day of our Lord Jesus Christ.
8 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
9 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.
10 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you:
11 Now I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
12 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
13 I thank God that I baptized none of you, but Crispus and Gaius;
14 Lest any should say that I had baptized in mine own name.
15 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
16 For Christ sent me not to baptize, but to preach the gospel: *not with wisdom of words, lest the cross of Christ should be made of none effect.
17 For the preaching of the cross is to them that

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1 Or, Gr. the brother.
2 Some ancient authorities omit us.
3 Or, Gr. word.
4 Or, the brother.
5 Or, the apostle.
6 Or, Gr. the name of Jesus Christ.