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<p><b>Chapter 1</b> (1) Paul, a servant of Jesus Christ, called <i>to be</i> 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 <i>to be</i> 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 <i>to be</i> saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. (8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. (9) 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;</p>	<p><b>Chapter 1</b> (1) From Paul, a servant of Jesus Christ, who was called <i>to be</i> an apostle, separated for the gospel of God, (2) (Which He had promised beforehand by His prophets in the Holy Scriptures,) (3) Concerning His Son Jesus Christ our Lord, Who was born of the descent of David according to the flesh; (4) And declared <i>to be</i> 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's sake; (6) Among whom you are also the called of Jesus Christ: (7) To all who are in Rome, beloved of God, called <i>to be</i> saints:<sup>a</sup> Grace to you and peace<sup>b</sup> from God our Father, and the Lord Jesus Christ. (8) First, I thank my God through Jesus Christ for you all, because your faith is spoken of throughout the whole world. (9) God is my witness, Whom I serve with my spirit in the gospel of His Son, that I make mention of you always in my prayers without ceasing;</p>
<p>1:7a – saints – holy ones – righteous – living in a “right” relationship with God – doing the things God wants us to do – Mat. 6:33; Rom. 1:18; Rom. 6:13 – the opposite of Rom. 1:21-32 1:7b – Grace and Peace – grace always precedes peace – I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3; Rev. 1:4 – grace means receiving something as a free gift that is totally undeserved</p>	

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<p>(10) Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.</p> <p>(11) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;</p> <p>(12) That is, that I may be comforted together with you by the mutual faith both of you and me.</p> <p>(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.</p> <p>(14) I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.</p> <p>(15) So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.</p> <p>(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.</p> <p>(17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.</p> <p>(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;</p>	<p>(10) Making request, that if by any means now at last I might have a prosperous journey by the will of God to come to you.</p> <p>(11) Because I long to see you, that I may impart to you some spiritual gift, in order that you may be established;</p> <p>(12) That is, that I may be comforted together with you by the mutual faith both of you and myself.</p> <p>(13) Now I do not want you to be ignorant, brothers, that often I planned to come to you, (but was prevented even until now,) that I might have some fruit among you also, even as among other Gentiles {non-Jews}.</p> <p>(14) I am indebted both to the Greeks, and to the Barbarians {uncivilized}; both to the wise, and to the unwise.</p> <p>(15) So, as much as in me is, I am ready to preach the gospel to you who are at Rome also.</p> <p>(16) Because I am not ashamed of the gospel of Christ: because it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Greek.</p> <p>(17) Because in it the righteousness of God is revealed from faith to faith: as it is written.</p> <p style="text-align: center;"><b>“The just shall live by faith.”<sup>c</sup></b></p> <p>(18) Because the wrath {anger; judgment} of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;</p>
1:17c - Hab. 2:4; Gal. 3:11; Heb. 10:38	

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<p>(19) Because that which may be known of God is manifest in them; for God hath shewed <i>it</i> unto them.</p> <p>(20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, <i>even</i> his eternal power and Godhead; so that they are without excuse:</p> <p>(21) Because that, when they knew God, they glorified <i>him</i> not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.</p> <p>(22) Professing themselves to be wise, they became fools,</p> <p>(23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.</p> <p>(24) Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:</p> <p>(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.</p> <p>(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:</p>	<p>(19) Because that which may be known about God is revealed in them; because God has revealed <i>it</i> to them.</p> <p>(20) Because from the creation of the world His invisible attributes have been clearly seen, being understood by the things that are made, <i>even</i> His eternal power and Godhead; so that they are without excuse:</p> <p>(21) Because of this, while they knew God, they did not glorify <i>Him</i> as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.</p> <p>(22) Professing themselves to be wise, they became fools,</p> <p>(23) And <i>they</i> exchanged the glory of the incorruptible God for an image made in the form of corruptible man, and birds, and four footed beasts, and crawling things.<sup>d</sup></p> <p>(24) Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies among themselves:</p> <p>(25) Who exchanged the truth of God for a lie, and worshiped and served the creature more than the Creator, Who is blessed forever. Amen. {Let it be.}</p> <p>(26) For this reason God gave them up to evil affections: because even their women exchanged their natural use into that which is against nature:</p>

1:23d - note the descending order

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<p>(27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.</p> <p>(28) And even as they did not like to retain God in <i>their</i> knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;</p> <p>(29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,</p> <p>(30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,</p> <p>(31) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:</p> <p>(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.</p> <p><b>Chapter 2</b></p> <p>(1) Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.</p> <p>(2) But we are sure that the judgment of God is according to truth against them which commit such things.</p>	<p>(27) And likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; men with men doing that which is unseemly, and receiving in themselves just punishment for their error.</p> <p>(28) And even as they did not like to retain God in <i>their</i> knowledge, God gave them over to a reprobate mind, to do those things which are not beneficial;</p> <p>(29) Being filled with all unrighteousness, fornication,<sup>e</sup> wickedness, covetousness, maliciousness; full of envy, murder, arguments, deceit, slanders; gossips,</p> <p>(30) Vengeful, haters of God, spiteful, arrogant, boasters, inventors of evil things, disobedient to parents,</p> <p>(31) Without understanding, contract breakers, without natural affection, unsatisfiable, unmerciful:</p> <p>(32) Who knowing the judgment of God, that those who commit such things are worthy of death, not only do them, but have pleasure in those who practice them.</p> <p><b>Chapter 2</b></p> <p>(1) Therefore you are without excuse, O man, whoever you are who judges <i>another</i>: because in the way you judge another, you condemn yourself; because you who judge do the same things <i>yourself</i>.</p> <p>(2) But we are sure that the judgment of God is according to truth against those who commit such things.</p>

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<p>(3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?</p> <p>(4) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?</p> <p>(5) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;</p> <p>(6) Who will render to every man according to his deeds:</p> <p>(7) To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:</p> <p>(8) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,</p> <p>(9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;</p> <p>(10) But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:</p> <p>(11) For there is no respect of persons with God.</p>	<p>(3) And do you think this, O man, who judges those who do such things, and do the same, that you will escape the judgment of God?</p> <p>(4) Or do you despise the riches of His goodness and forbearance and patience; not knowing that the goodness of God leads you to repentance?</p> <p>(5) But after your hardness and unrepentant heart you store up for yourself wrath {anger; judgment} against the day of wrath {anger; judgment} and the revelation of the righteous judgment of God;</p> <p>(6) Who will <b>“render to every man according to his deeds:”<sup>a</sup></b></p> <p>(7) To those who patiently continue doing good deeds and seek for glory and honor and immortality-- eternal life:</p> <p>(8) But to those who are contentious, and do not obey the truth, but obey unrighteousness-- indignation and wrath {anger; judgment},</p> <p>(9) Tribulation and anguish, upon every soul of man who does evil, of the Jew first, and also of the Gentile {non-Jews};</p> <p>(10) But glory, honor, and peace, to every man who does good deeds, to the Jew first, and also to the Gentile {non-Jews}:</p> <p>(11) Because there is no preferential treatment of persons with God.</p>
<p>2:6a -Ps. 62:12</p>	

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<p>(12) 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;</p> <p>(13) (For not the hearers of the law <i>are</i> just before God, but the doers of the law shall be justified.</p> <p>(14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:</p> <p>(15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and <i>their</i> thoughts the mean while accusing or else excusing one another;)</p> <p>(16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.</p> <p>(17) Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,</p> <p>(18) And knowest <i>his</i> will, and approvest the things that are more excellent, being instructed out of the law;</p> <p>(19) And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,</p> <p>(20) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.</p> <p>(21) Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?</p>	<p>(12) As many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law;</p> <p>(13) (Because it is not the hearers of the law who <i>are</i> justified before God, but the doers of the law who will be justified.</p> <p>(14) Because when the Gentiles {non-Jews}, who do not have the law, do by nature the things contained in the law, these, not having the law, are a law to themselves:</p> <p>(15) Who show the work of the law written in their hearts, their conscience also bearing witness, and <i>their</i> thoughts in the meantime accusing or else excusing one another;)</p> <p>(16) In the day when God will judge the secrets of men by Jesus Christ according to my gospel.</p> <p>(17) Listen, you <i>who</i> are called a Jew, and rest in the law, and make your boast of God,</p> <p>(18) And know <i>His</i> will, and approve the things that are more excellent, being instructed out of the law;</p> <p>(19) And are confident that you yourself are a guide to the blind, a light of those who are in darkness,</p> <p>(20) An instructor of the foolish, a teacher of babes, who have the form of knowledge and of the truth in the law.</p> <p>(21) You therefore who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?</p>

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<p>(22) Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?</p> <p>(23) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?</p> <p>(24) For the name of God is blasphemed among the Gentiles through you, as it is written.</p> <p>(25) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.</p> <p>(26) Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?</p> <p>(27) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?</p> <p>(28) For he is not a Jew, which is one outwardly; neither <i>is that</i> circumcision, which is outward in the flesh:</p> <p>(29) But he <i>is</i> a Jew, which is one inwardly; and circumcision <i>is that</i> of the heart, in the spirit, <i>and</i> not in the letter; whose praise <i>is</i> not of men, but of God.</p>	<p>(22) You who say a man should not commit adultery, do you commit adultery? You who hate idols, do you commit sacrilege {put worldly things ahead of God}?<sup>b</sup></p> <p>(23) You who make your boast in the law, through breaking the law do you dishonor God?</p> <p>(24) Because  <b>“the Name of God is blasphemed among the Gentiles {non-Jews} because of you,”</b><sup>c</sup>  as it is written.</p> <p>(25) Because circumcision truly profits, if you keep the law: but if you are a breaker of the law, your circumcision has become uncircumcision.</p> <p>(26) Therefore if the uncircumcised keep the righteousness of the law, will not his uncircumcision be counted for circumcision?</p> <p>(27) And will not <i>the</i> uncircumcised who by nature, if he fulfills the law, judge you, who by the letter and circumcision transgress the law?</p> <p>(28) Because he is not a Jew, who is one outwardly; neither <i>is</i> circumcision, that which is outward in the flesh:</p> <p>(29) But he <i>is</i> a Jew, who is one inwardly; and circumcision <i>is</i> of the heart, in the spirit, <i>and</i> not in the letter; whose praise <i>is</i> not from men, but from God.</p>
<p>2:22b – sacrilege – treat the things of God with disrespect; take things that are devoted to God and use them for ungodly purposes – idolize material things - rob what belongs to God– Mat. 6:33; Mal. 3:8-10</p> <p>2:24c -Is .52:5</p>	

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<p><b>Chapter 3</b></p> <p>(1) What advantage then hath the Jew? or what profit <i>is there</i> of circumcision?</p> <p>(2) Much every way: chiefly, because that unto them were committed the oracles of God.</p> <p>(3) For what if some did not believe? shall their unbelief make the faith of God without effect?</p> <p>(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.</p> <p>(5) But if our unrighteousness commend the righteousness of God, what shall we say? <i>Is</i> God unrighteous who taketh vengeance? (I speak as a man)</p> <p>(6) God forbid: for then how shall God judge the world?</p> <p>(7) For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?</p> <p>(8) And not <i>rather</i>, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.</p>	<p><b>Chapter 3</b></p> <p>(1) What advantage then does the Jew have? or what profit <i>is there</i> of circumcision?</p> <p>(2) Much in every way: chiefly, because to them were committed the oracles {scriptures} of God.<sup>a</sup></p> <p>(3) So what if some did not believe? Will their unbelief cause the faith of God to be without effect?</p> <p>(4) God forbid: yes, let God be true, but every man a liar; as it is written, <b>“That You might be justified in Your sayings, and might overcome when You are judged.”<sup>b</sup></b></p> <p>(5) But if our unrighteousness commends the righteousness of God, what shall we say? <i>Is</i> God unrighteous Who takes vengeance? (I speak as a man)</p> <p>(6) God forbid: how then could God judge the world?</p> <p>(7) Because if the truth of God has abounded more through my lie to His glory; why am I still judged as a sinner?</p> <p>(8) And not <i>rather</i>, (as we are slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Their damnation is just.</p>
<p>3:2a – the oracles of God {Scriptures} – were committed to the Jews – some falsely claim that Mark and Luke were Gentiles – this passage proves that is wrong – see note on Luke 1 and Acts 21:29</p> <p>3:4b – Ps. 51:4</p>	



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<p>(9) What then? are we better <i>than they</i>? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;</p> <p>(10) As it is written, There is none righteous, no, not one:</p> <p>(11) There is none that understandeth, there is none that seeketh after God.</p> <p>(12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.</p> <p>(13) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:</p> <p>(14) Whose mouth is full of cursing and bitterness:</p> <p>(15) Their feet <i>are</i> swift to shed blood:</p> <p>(16) Destruction and misery <i>are</i> in their ways:</p> <p>(17) And the way of peace have they not known:</p> <p>(18) There is no fear of God before their eyes.</p> <p>(19) Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.</p> <p>(20) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.</p>	<p>(9) What then? are we better <i>than they</i>? No, not in any way: because we have proven already that both Jews and Gentiles {non-Jews}, are all under sin;</p> <p>(10) As it is written,  <b>“There is no one who is righteous, no, not one:</b></p> <p>(11) <b>There is no one who understands, there is no one who seeks after God.</b></p> <p>(12) <b>They have all gone out of the way, they have all together become unprofitable; there is no one who does good, no, not one.”<sup>c</sup></b></p> <p>(13) <b>“Their throat is an open tomb; with their tongues they have used deceit;”<sup>d</sup></b>  <b>“the poison of snakes is under their lips:”<sup>e</sup></b></p> <p>(14) <b>“Whose mouth is full of cursing and bitterness:”<sup>f</sup></b></p> <p>(15) <b>“Their feet <i>are</i> swift to shed blood:</b></p> <p>(16) <b>Destruction and misery <i>are</i> in their ways:</b></p> <p>(17) <b>And they have not known the way of peace:”<sup>g</sup></b></p> <p>(18) <b>“There is no fear of God within them.”<sup>h</sup></b></p> <p>(19) Now we know that whatever the law says, it says to those who are under the law: that every mouth may be silenced, and all the world may become guilty before God.</p> <p>(20) Therefore by the deeds of the law no flesh will be justified in His sight: because by the law <i>comes</i> the knowledge of sin.</p>	
<p>3:12c - Ps. 14:1-3; 53:1-4  3:14f - Ps. 10:7</p>	<p>3:13d - Ps. 5:9  3:17g - Is. 59:7f</p>	<p>3:13e - Ps. 140:3  3:18h - Ps. 36:1</p>

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<p>(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;</p> <p>(22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:</p> <p>(23) For all have sinned, and come short of the glory of God;</p> <p>(24) Being justified freely by his grace through the redemption that is in Christ Jesus:</p> <p>(25) Whom God hath set forth <i>to be</i> a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;</p> <p>(26) To declare, <i>I say</i>, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.</p> <p>(27) Where <i>is</i> boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.</p> <p>(28) Therefore we conclude that a man is justified by faith without the deeds of the law.</p> <p>(29) <i>Is he</i> the God of the Jews only? <i>is he</i> not also of the Gentiles? Yes, of the Gentiles also:</p> <p>(30) Seeing <i>it is</i> one God, which shall justify the circumcision by faith, and uncircumcision through faith.</p>	<p>(21) But now the righteousness of God without the law is revealed, being witnessed <i>to</i> by the law and the prophets;</p> <p>(22) Even the righteousness of God <i>which is</i> by faith of<sup>f</sup> Jesus Christ to all and upon all those who believe: because there is no difference:</p> <p>(23) Because all have sinned, and come short of the glory of God;</p> <p>(24) Being justified freely by His grace through the redemption that is in Christ Jesus:</p> <p>(25) Whom God has set forth <i>to be</i> a debt-paying sacrifice through faith in His blood, to declare His righteousness for the forgiveness of sins that are past, through the patient-restraint of God;</p> <p>(26) To declare, <i>I say</i>, at this time His righteousness: that He might be just, and the justifier of the one who believes in Jesus.</p> <p>(27) Where <i>is</i> boasting then? It is excluded. By what law? of works? No: but by the law of faith.</p> <p>(28) Therefore we conclude that a man is justified by faith without the deeds of the law.</p> <p>(29) <i>Is He</i> the God of the Jews only? <i>is He</i> not also <i>God</i> of the Gentiles {non-Jews}? Yes, of the Gentiles {non-Jews} also:</p> <p>(30) Since <i>it is</i> one God, Who will justify the circumcised by faith, and the uncircumcised through faith.</p>
<p>3:22i - faith of Jesus Christ – {δία} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 10:9; Gal. 3:22; Eph. 3:12; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles and Faith “of” Christ or Faith “in” Christ?</u> at <u>www.TheWordNotes.com</u></p>	

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<p>(31) Do we then make void the law through faith? God forbid: yea, we establish the law.</p> <p><b>Chapter 4</b></p> <p>(1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?</p> <p>(2) For if Abraham were justified by works, he hath <i>whereof</i> to glory; but not before God.</p> <p>(3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.</p> <p>(4) Now to him that worketh is the reward not reckoned of grace, but of debt.</p> <p>(5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.</p> <p>(6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,</p> <p>(7) <i>Saying</i>, Blessed <i>are</i> they whose iniquities are forgiven, and whose sins are covered.</p> <p>(8) Blessed <i>is</i> the man to whom the Lord will not impute sin.</p> <p>(9) <i>Cometh</i> this blessedness then upon the circumcision <i>only</i>, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.</p> <p>(10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.</p>	<p>(31) Do we then make void the law through faith? God forbid: indeed, we establish the law.</p> <p><b>Chapter 4</b></p> <p>(1) What shall we say then that Abraham our forefather, according to the flesh, has found?</p> <p>(2) If Abraham was justified by works, he had <i>reason</i> to boast; but not before God.</p> <p>(3) Because what does the Scripture say?</p> <p><b>“Abraham believed God, and it was credited to him as righteousness.”<sup>a</sup></b></p> <p>(4) Now to the one who works the reward is not considered as a gift, but payment due.</p> <p>(5) But to the one who does not work, but believes in Him Who justifies the ungodly, his faith is credited as righteousness.</p> <p>(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works,</p> <p>(7) <i>Saying</i>,</p> <p><b>“Blessed <i>are</i> those whose sins are forgiven, and whose sins are covered.”<sup>b</sup></b></p> <p>(8) <b>“Blessed <i>is</i> the man to whom the Lord will not count sin.”<sup>c</sup></b></p> <p>(9) Does this blessedness <i>come</i> then upon the circumcised <i>only</i>, or upon the uncircumcised also? We say that</p> <p><b>“faith was credited to Abraham for righteousness.”<sup>d</sup></b></p> <p>(10) How was it credited? when he was circumcised, or uncircumcised? Not when he was circumcised, but when he was <i>still</i> uncircumcised.<sup>e</sup></p>
4:3a - Gen. 15:6 4:9d - Gen. 15:6	4:7b - Ps. 32:1 4:10e - Gen. 15:1f; 17:10f 4:8c - Ps. 32:2

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<p>(11) And he received the sign of circumcision, a seal of the righteousness of the faith which <i>he had yet</i> 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:</p> <p>(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 <i>he had</i> being <i>yet</i> uncircumcised.</p> <p>(13) For the promise, that he should be the heir of the world, <i>was</i> not to Abraham, or to his seed, through the law, but through the righteousness of faith.</p> <p>(14) For if they which are of the law <i>be</i> heirs, faith is made void, and the promise made of none effect:</p> <p>(15) Because the law worketh wrath: for where no law is, <i>there is</i> no transgression.</p> <p>(16) Therefore <i>it is</i> of faith, that <i>it might be</i> by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,</p> <p>(17) (As it is written, I have made thee a father of many nations,) before him whom he believed, <i>even</i> God, who quickeneth the dead, and calleth those things which be not as though they were.</p>	<p>(11) And he received the sign of circumcision, as a seal of the righteousness of the faith which <i>he had while still</i> being uncircumcised: that he might be the father of all those who believe, though they are not circumcised; that righteousness might be credited to them also:</p> <p>(12) And the father of the circumcised to those who are not only of the circumcised, but who also walk in the steps of that faith of our forefather Abraham, which <i>he had while still</i> being uncircumcised.</p> <p>(13) Because the promise, that he should be the heir of the world, <i>was</i> not to Abraham, or to his descendants, through the law, but through the righteousness of faith.</p> <p>(14) Because if those who are of the law <i>are</i> heirs, faith is made void, and the promise is made of no effect:</p> <p>(15) Because the law works wrath {anger; judgment}: because where there is no law, <i>there is</i> no sin.</p> <p>(16) Therefore <i>it is</i> of faith, that <i>it might be</i> by grace; to the end that the promise might be sure to all the descendants; not to those only who are of the law, but to those also who are of the faith of Abraham; who is the father of us all,</p> <p>(17) (As it is written, <b>“I have made you a father of many nations,”</b>)<sup>f</sup> before Him <i>in</i> Whom he believed, <i>even</i> God, Who gives life to the dead, and speaks of those things which are not yet as though they already are.</p>
4:17f - Gen. 17:5	

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<p>(18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.</p> <p>(19) And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:</p> <p>(20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;</p> <p>(21) And being fully persuaded that, what he had promised, he was able also to perform.</p> <p>(22) And therefore it was imputed to him for righteousness.</p> <p>(23) Now it was not written for his sake alone, that it was imputed to him;</p> <p>(24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;</p> <p>(25) Who was delivered for our offenses, and was raised again for our justification.</p> <p><b>Chapter 5</b></p> <p>(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:</p> <p>(2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.</p> <p>(3) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;</p>	<p>(18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken,</p> <p style="text-align: center;"><b>“So shall your descendants be.”<sup>g</sup></b></p> <p>(19) And not being weak in faith, he did not consider his own body dead, when he was about one hundred years old, nor even the deadness of Sarah's womb:</p> <p>(20) He did not waver at the promise of God through unbelief; but was strong in faith, giving glory to God;</p> <p>(21) And being fully persuaded that, what He had promised, He was able also to perform.</p> <p>(22) And therefore</p> <p style="text-align: center;"><b>“it was credited to him as righteousness.”<sup>h</sup></b></p> <p>(23) Now it was not written for his sake alone, that it was credited to him;</p> <p>(24) But for us also, to whom it shall be credited, if we believe on Him Who raised up Jesus our Lord from the dead;</p> <p>(25) Who was delivered for our offenses, and was raised again for our justification.</p> <p><b>Chapter 5</b></p> <p>(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:</p> <p>(2) By Whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.</p> <p>(3) And not only so, but we rejoice in tribulations also: knowing that tribulation works patience;</p>
4:18g - Gen. 15:5	4:22h - Gen. 15:6

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<p>(4) And patience, experience; and experience, hope:</p> <p>(5) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.</p> <p>(6) For when we were yet without strength, in due time Christ died for the ungodly.</p> <p>(7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.</p> <p>(8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.</p> <p>(9) Much more then, being now justified by his blood, we shall be saved from wrath through him.</p> <p>(10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.</p> <p>(11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.</p> <p>(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:</p> <p>(13) (For until the law sin was in the world: but sin is not imputed when there is no law.</p> <p>(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.</p>	<p>(4) And patience, experience; and experience, hope:</p> <p>(5) And hope does not make ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit Who is given to us.</p> <p>(6) Because while we were yet without strength, in due time Christ died for the ungodly.</p> <p>(7) Because hardly for a righteous man will one die: yet perhaps for a good man some would even dare to die.</p> <p>(8) But God commends His love towards us, in that, while we were still sinners, Christ died for us.</p> <p>(9) Much more then, being now justified by His blood, we shall be saved from wrath {anger; judgment} through Him.</p> <p>(10) Because if, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we will be saved by His life.</p> <p>(11) And not only so, but we also rejoice in God through our Lord Jesus Christ, by Whom we have now received our <i>sin</i> debt paid in full.</p> <p>(12) Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned:</p> <p>(13) (Because until the law sin was in the world: but sin is not counted when there is no law.</p> <p>(14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned after the likeness of Adam's sin, who is the image of Him Who was to come.</p>

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<p>(15) But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, <i>which is</i> by one man, Jesus Christ, hath abounded unto many.</p> <p>(16) And not as <i>it was</i> by one that sinned, <i>so is</i> the gift: for the judgment <i>was</i> by one to condemnation, but the free gift <i>is</i> of many offences unto justification.</p> <p>(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.)</p> <p>(18) Therefore as by the offence of one <i>judgment came</i> upon all men to condemnation; even so by the righteousness of one <i>the free gift came</i> upon all men unto justification of life.</p> <p>(19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.</p> <p>(20) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:</p> <p>(21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.</p>	<p>(15) But the free gift is not like the offense. Because if through the offense of one many became dead, much more the grace of God, and the gift by grace, <i>which is</i> by one Man, Jesus Christ, has abounded upon many.</p> <p>(16) And the gift is not like the offense, <i>it was</i> by one who sinned: because the judgment <i>was</i> by one for condemnation, but the free gift <i>is</i> for the justification of many offenses.</p> <p>(17) Because if by one man's offense death reigned by one; much more those who receive abundance of grace and of the gift of righteousness will reign in life by One, Jesus Christ.)</p> <p>(18) Therefore as by the offense of one <i>judgment came</i> upon all men to condemnation; even so by the righteousness of One <i>the free gift came</i> upon all men for justification for life.</p> <p>(19) Because as by one man's disobedience many were made sinners, so by the obedience of One will many be made righteous.</p> <p>(20) Furthermore the law entered, that the offense might abound. But where sin abounded, grace much more abounded:</p> <p>(21) That as sin has reigned leading to death, even so might grace reign through righteousness leading to eternal life by Jesus Christ our Lord.</p>

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<p><b>Chapter 6</b></p> <p>(1) What shall we say then? Shall we continue in sin, that grace may abound?</p> <p>(2) God forbid. How shall we, that are dead to sin, live any longer therein?</p> <p>(3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?</p> <p>(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>(5) For if we have been planted together in the likeness of his death, we shall be also <i>in the likeness of his</i> resurrection:</p> <p>(6) Knowing this, that our old man is crucified with <i>him</i>, that the body of sin might be destroyed, that henceforth we should not serve sin.</p> <p>(7) For he that is dead is freed from sin.</p> <p>(8) Now if we be dead with Christ, we believe that we shall also live with him:</p> <p>(9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.</p> <p>(10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.</p> <p>(11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.</p> <p>(12) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.</p>	<p><b>Chapter 6</b></p> <p>(1) What shall we say then? Shall we continue in sin, that grace may abound?</p> <p>(2) God forbid. How can we, who are dead to sin, live any longer in it?</p> <p>(3) Do you not know, that as many of us as were baptized into Jesus Christ were baptized into His death?</p> <p>(4) Therefore we are buried with Him by baptism into death: that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>(5) Because if we have been planted together in the likeness of His death, we will also be <i>in the likeness of His</i> resurrection:</p> <p>(6) Knowing this, that our old man is crucified with <i>Him</i>, that the body of sin might be destroyed, that from now on we should not serve sin.</p> <p>(7) Because he who is dead is freed from sin.</p> <p>(8) Now if we are dead with Christ, we believe that we will also live with Him:</p> <p>(9) Knowing that Christ being raised from the dead dies no more; death has no more rule over Him.</p> <p>(10) In that He died, He died to sin once: but in that He lives, He lives to God.</p> <p>(11) Likewise also consider yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord.</p> <p>(12) Therefore, do not let sin reign in your mortal body, that you should obey it in its lusts.</p>



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<p>(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.</p> <p>(14) For sin shall not have dominion over you: for ye are not under the law, but under grace.</p> <p>(15) What then? shall we sin, because we are not under the law, but under grace? God forbid.</p> <p>(16) Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?</p> <p>(17) But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.</p> <p>(18) Being then made free from sin, ye became the servants of righteousness.</p> <p>(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.</p> <p>(20) For when ye were the servants of sin, ye were free from righteousness.</p> <p>(21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.</p>	<p>(13) Neither yield your bodies as instruments of unrighteousness to sin: but yield yourselves to God, as those who are alive from the dead, and your bodies as instruments of righteousness to God.</p> <p>(14) Because sin cannot rule over you: because you are not under the law, but under grace.</p> <p>(15) What then? shall we sin, because we are not under the law, but under grace? God forbid.</p> <p>(16) Do you not know, that to whom you yield yourselves as servants to obey, his servants you are to whom you obey; whether for sin leading to death, or of obedience leading to righteousness?</p> <p>(17) But be thankful to God, that <i>though</i> you were the servants of sin, you have obeyed from the heart that form of teaching which was delivered to you.</p> <p>(18) Being then set free from sin, you became the servants of righteousness.</p> <p>(19) I speak after the manner of men because of the weakness of your flesh: you have <i>in the past</i> yielded your bodies as servants to uncleanness and to sin on top of sin; even so now yield your bodies as servants to righteousness for holiness.</p> <p>(20) Because when you were the servants of sin, you were free from righteousness.</p> <p>(21) What fruit did you have then in those things of which you are now ashamed? The end of those things is death.</p>

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<p>(22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.</p> <p>(23) For the wages of sin <i>is</i> death; but the gift of God <i>is</i> eternal life through Jesus Christ our Lord.</p> <p><b>Chapter 7</b></p> <p>(1) 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?</p> <p>(2) For the woman which hath an husband is bound by the law to <i>her</i> husband so long as he liveth; but if the husband be dead, she is loosed from the law of <i>her</i> husband.</p> <p>(3) So then if, while <i>her</i> husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.</p> <p>(4) Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, <i>even</i> to him who is raised from the dead, that we should bring forth fruit unto God.</p> <p>(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.</p>	<p>(22) But now being made free from sin, and being servants to God, you have your fruit for holiness, and the end is everlasting life.</p> <p>(23) Because the wages of sin <i>is</i> death; but the gift of God <i>is</i> eternal life through Jesus Christ our Lord.</p> <p><b>Chapter 7</b></p> <p>(1) Do you not know, brothers, (because I speak to those who know the law,) how the law rules over a man as long as he lives?</p> <p>(2) The woman who has a husband is bound by the law to <i>her</i> husband as long as he lives; but if the husband is dead, she is loosed from the law of <i>her</i> husband.</p> <p>(3) So then if, while <i>her</i> husband lives, she becomes married to another man, she will be called an adulteress: but if her husband is dead, she is free from that law; so that she is no adulteress, even though she becomes married to another man.</p> <p>(4) Therefore, my brothers, you also have become dead to the law by the body of Christ; that you should be married to another, <i>even</i> to Him Who is raised from the dead, that we should bring forth fruit for God.</p> <p>(5) Because when we were in the flesh, the deeds of sins, which were by the law, worked in our bodies to bring forth fruit leading to death.</p>

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<p>(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 <i>in</i> the oldness of the letter.</p> <p>(7) What shall we say then? <i>Is</i> the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.</p> <p>(8) But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin <i>was</i> dead.</p> <p>(9) For I was alive without the law once: but when the commandment came, sin revived, and I died.</p> <p>(10) And the commandment, which <i>was ordained</i> to life, I found <i>to be</i> unto death.</p> <p>(11) For sin, taking occasion by the commandment, deceived me, and by it slew <i>me</i>.</p> <p>(12) Wherefore the law <i>is</i> holy, and the commandment holy, and just, and good.</p> <p>(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.</p> <p>(14) For we know that the law is spiritual: but I am carnal, sold under sin.</p>	<p>(6) But now we are delivered from the law, that being dead in the bodies in which we were held; that we should serve in newness of spirit, and not <i>in</i> the oldness of the letter.</p> <p>(7) What shall we say then? <i>Is</i> the law sin? God forbid. No, I would not have known what sin was, except by the law: because I would not have known lust, except the law had said, You shall not covet.</p> <p>(8) But sin, taking occasion by the commandment, brought about in me all manner of evil desire. Because without the law sin <i>was</i> dead.</p> <p>(9) Because I was alive without the law once: but when the commandment came, sin revived, and I died.</p> <p>(10) And the commandment, which <i>was ordained</i> for life, I found <i>to be for</i> death.</p> <p>(11) Because sin, taking occasion by the commandment, deceived me, and by it killed <i>me</i>.</p> <p>(12) Therefore the law <i>is</i> holy, and the commandment holy, and just, and good.</p> <p>(13) Then was that which is good made death for 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.</p> <p>(14) Because we know that the law is spiritual: but I am carnal {worldly; full of lust}, sold under sin.</p>

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<p>(15) For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.</p> <p>(16) If then I do that which I would not, I consent unto the law that <i>it is</i> good.</p> <p>(17) Now then it is no more I that do it, but sin that dwelleth in me.</p> <p>(18) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but <i>how</i> to perform that which is good I find not.</p> <p>(19) For the good that I would I do not: but the evil which I would not, that I do.</p> <p>(20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.</p> <p>(21) I find then a law, that, when I would do good, evil is present with me.</p> <p>(22) For I delight in the law of God after the inward man:</p> <p>(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 my members.</p> <p>(24) O wretched man that I am! who shall deliver me from the body of this death?</p> <p>(25) 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.</p>	<p>(15) Because that which I do, is what I do not allow: because what I want to do, I do not do; but what I hate, that is what I do.</p> <p>(16) If then I do that which I do not want, I agree that the law is good.</p> <p>(17) Now then it is no longer I who do it, but sin that lives in me.</p> <p>(18) Because I know that in me (that is, in my flesh,) lives no good thing: because the will <i>to do good</i> is present with me; but <i>how</i> to perform that which is good I do not find.</p> <p>(19) Because the good that I want to do I do not do: but the evil which I do not want to do, that I do.</p> <p>(20) Now if I do that which I do not want, it is no more I who do it, but sin that lives in me.</p> <p>(21) I find then a law, that, when I want to do good, evil is present within me.</p> <p>(22) Because I delight in the law of God after the inward man:</p> <p>(23) But I see another law in my body, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my body.</p> <p>(24) O wretched man that I am! who will deliver me from this body of death?</p> <p>(25) 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.</p>

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<p><b>Chapter 8</b></p> <p>(1) <i>There is</i> therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.</p> <p>(2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.</p> <p>(3) 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:</p> <p>(4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.</p> <p>(5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.</p> <p>(6) For to be carnally minded <i>is</i> death; but to be spiritually minded <i>is</i> life and peace.</p> <p>(7) Because the carnal mind <i>is</i> enmity against God: for it is not subject to the law of God, neither indeed can be.</p> <p>(8) So then they that are in the flesh cannot please God.</p> <p>(9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.</p> <p>(10) And if Christ <i>be</i> in you, the body <i>is</i> dead because of sin; but the Spirit <i>is</i> life because of righteousness.</p>	<p><b>Chapter 8</b></p> <p>(1) Therefore <i>there is</i> now no condemnation for those who are in Christ Jesus, who do not live according to the flesh, but according to the Spirit.</p> <p>(2) Because the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.</p> <p>(3) Because what the law could not do, because 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:</p> <p>(4) That the righteousness of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.</p> <p>(5) Because those who live according to the flesh mind the things of the flesh; but those who live according to the Spirit the things of the Spirit.</p> <p>(6) Because to be carnally {worldly; lustful} minded <i>is</i> death; but to be spiritually minded <i>is</i> life and peace.</p> <p>(7) Because the carnal {worldly; lustful} mind <i>is</i> an enemy against God: because it is not subject to the law of God, neither indeed can it be.</p> <p>(8) So then those who live according to the flesh cannot please God.</p> <p>(9) But you are not in the flesh, but in the Spirit, if the Spirit of God lives in you. Now if any man does not have the Spirit of Christ, he does not belong to Him.</p> <p>(10) And if Christ <i>is</i> in you, though the body <i>is</i> dead because of sin; yet the spirit <i>is</i> alive because of righteousness.</p>

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<p>(11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.</p> <p>(12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.</p> <p>(13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.</p> <p>(14) For as many as are led by the Spirit of God, they are the sons of God.</p> <p>(15) 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.</p> <p>(16) The Spirit itself beareth witness with our spirit, that we are the children of God:</p> <p>(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with <i>him</i>, that we may be also glorified together.</p> <p>(18) For I reckon that the sufferings of this present time <i>are</i> not worthy <i>to be compared</i> with the glory which shall be revealed in us.</p> <p>(19) For the earnest expectation of the creature waiteth for the manifestation of the sons of God.</p> <p>(20) For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected <i>the same</i> in hope,</p>	<p>(11) But if the Spirit of Him Who raised up Jesus from the dead lives in you, He Who raised up Christ from the dead will also give life to your mortal bodies by His Spirit Who lives in you.</p> <p>(12) Therefore, brothers, we are debtors, not to the flesh, to live according to the flesh.</p> <p>(13) Because if you live according to the flesh, you will die: but if through the Spirit you mortify the deeds of the body, you will live.</p> <p>(14) As many as are led by the Spirit of God, are the sons of God.</p> <p>(15) Because you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba,<sup>a</sup> Father.</p> <p>(16) The Spirit itself bears witness with our spirit, that we are the children of God:</p> <p>(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with <i>Him</i>, that we may be also glorified together.</p> <p>(18) I consider the sufferings of this present time <i>are</i> not worthy <i>to be compared</i> with the glory which shall be revealed in us.</p> <p>(19) Because the earnest expectation of all creatures waits for the revealing of the sons of God.</p> <p>(20) Because the creatures were made subject to vanity, not willingly, but because of him who had subjected <i>him</i> in hope,</p>
<p>8:15a - abba - [αββα] Greek transliterated from Hebrew 'ab' [אב] for "father" see Mark 14:36; Gal. 4:6</p>	

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<p>(21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.</p> <p>(22) For we know that the whole creation groaneth and travaileth in pain together until now.</p> <p>(23) And not only <i>they</i>, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, <i>to wit</i>, the redemption of our body.</p> <p>(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?</p> <p>(25) But if we hope for that we see not, <i>then</i> do we with patience wait for <i>it</i>.</p> <p>(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.</p> <p>(27) And he that searcheth the hearts knoweth what <i>is</i> the mind of the Spirit, because he maketh intercession for the saints according to <i>the will of</i> God.</p> <p>(28) And we know that all things work together for good to them that love God, to them who are the called according to <i>his</i> purpose.</p>	<p>(21) Because the creatures themselves also will be delivered from the bondage of corruption into the glorious liberty of the children of God.<sup>b</sup></p> <p>(22) Because we know that the whole of creation groans and labors in pain together even until now.</p> <p>(23) And not only <i>they</i>, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, <i>for</i>, the redemption of our bodies.</p> <p>(24) Because we are saved by hope: but hope that is seen is not hope: why does a man still hope for what he already sees?</p> <p>(25) But if we hope for what we do not see, <i>then</i> we wait for <i>it</i> with patience.</p> <p>(26) Likewise the Spirit also helps our weaknesses: because we do not know what we should pray for as we should: but the Spirit itself makes intercession for us with groanings which cannot be spoken.</p> <p>(27) And He Who searches the hearts knows what the mind of the Spirit <i>is</i>, because He makes intercession for the saints according to <i>the will of</i> God.</p> <p>(28) And we know that all things work together for good for those who love God, to those who are the called according to <i>His</i> purpose.</p>

8:21b – the violence and corruption in the animal kingdom is a result of Adam’s sin – the animals themselves will be liberated – see “[Do Animals Have Souls?](http://www.TheWordNotes.com)” at [www.TheWordNotes.com](http://www.TheWordNotes.com)

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<p>(29) For whom he did foreknow, he also did predestinate <i>to be</i> conformed to the image of his Son, that he might be the firstborn among many brethren.</p> <p>(30) 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.</p> <p>(31) What shall we then say to these things? If God <i>be</i> for us, who <i>can be</i> against us?</p> <p>(32) 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?</p> <p>(33) Who shall lay any thing to the charge of God's elect? <i>It is</i> God that justifieth.</p> <p>(34) Who <i>is</i> he that condemneth? <i>It is</i> Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.</p> <p>(35) Who shall separate us from the love of Christ? <i>shall</i> tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?</p> <p>(36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.</p> <p>(37) Nay, in all these things we are more than conquerors through him that loved us.</p>	<p>(29) Because those whom He foreknew, He also predestined <i>to be</i> conformed to the image of His Son, that He might be the firstborn among many brothers.</p> <p>(30) Furthermore those whom He predestined, He also called: and whom He called, He also justified: and whom He justified, He also glorified.</p> <p>(31) What shall we then say to these things? If God <i>is</i> for us, who <i>can be</i> against us?</p> <p>(32) He Who did not spare His own Son, but delivered Him up for us all, will He not with Him also freely give us all things?</p> <p>(33) Who will lay anything to the charge of God's chosen? <i>It is</i> God Who justifies.</p> <p>(34) Who <i>is</i> he who condemns? <i>It is</i> Christ Who died, yes rather, Who is risen again, Who is even at the right hand of God, Who also makes intercession for us.</p> <p>(35) Who shall separate us from the love of Christ? <i>shall</i> tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?</p> <p>(36) As it is written,  <b>“For Your sake we are being killed all the day long; we are considered as sheep for the slaughter.”<sup>c</sup></b></p> <p>(37) No, in all these things we are more than conquerors through Him Who loved us.</p>
8:36c - Ps. 44:22	



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<p>(38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,</p> <p>(39) 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.</p> <p><b>Chapter 9</b></p> <p>(1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,</p> <p>(2) That I have great heaviness and continual sorrow in my heart.</p> <p>(3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:</p> <p>(4) Who are Israelites; to whom <i>pertaineth</i> the adoption, and the glory, and the covenants, and the giving of the law, and the service of <i>God</i>, and the promises;</p> <p>(5) Whose <i>are</i> the fathers, and of whom as concerning the flesh Christ <i>came</i>, who is over all, God blessed for ever. Amen.</p> <p>(6) Not as though the word of God hath taken none effect. For they <i>are</i> not all Israel, which are of Israel:</p> <p>(7) Neither, because they are the seed of Abraham, <i>are they</i> all children: but, In Isaac shall thy seed be called.</p>	<p>(38) I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,</p> <p>(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.</p> <p><b>Chapter 9</b></p> <p>(1) I say the truth in Christ, I do not lie, my conscience also bears me witness in the Holy Spirit,</p> <p>(2) That I have great heaviness and continual sorrow in my heart.</p> <p>(3) Because I could wish that I myself were accursed from Christ for <i>the sake of</i> my brothers, my kinsmen according to the flesh:</p> <p>(4) Who are Israelites; to whom <i>belongs</i> the adoption, and the glory, and the covenants, and the giving of the law, and the service of <i>God</i>, and the promises;</p> <p>(5) Whose <i>are</i> the forefathers, and of whom according to the flesh Christ <i>came</i>, Who is over all, God is blessed forever. Amen {let it be}.</p> <p>(6) Not as though the word of God has taken no effect. Because not all who <i>are descended from</i> Israel, are of Israel:</p> <p>(7) Nor, because they are the descendants of Abraham, <i>are they</i> all children of Abraham: but,</p> <p style="text-align: center;"><b>“In Isaac shall your descent be named.”<sup>a</sup></b></p>
9:7a - Gen. 21:12	

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<p>(8) That is, They which are the children of the flesh, these <i>are</i> not the children of God: but the children of the promise are counted for the seed.</p> <p>(9) For this <i>is</i> the word of promise, At this time will I come, and Sara shall have a son.</p> <p>(10) And not only <i>this</i>; but when Rebecca also had conceived by one, <i>even</i> by our father Isaac;</p> <p>(11) (For <i>the children</i> 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;)</p> <p>(12) It was said unto her, The elder shall serve the younger.</p> <p>(13) As it is written, Jacob have I loved, but Esau have I hated.</p> <p>(14) What shall we say then? <i>Is there</i> unrighteousness with God? God forbid.</p> <p>(15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.</p> <p>(16) So then <i>it is</i> not of him that willeth, nor of him that runneth, but of God that sheweth mercy.</p>	<p>(8) That is, Those who are the children of the flesh, <i>are</i> not the children of God: but the children of the promise are counted for the descendants.</p> <p>(9) Because this <i>is</i> the word of promise,</p> <p style="text-align: center;"><b>“At this time I will come, and Sarah will have a son.”<sup>b</sup></b></p> <p>(10) And not only <i>this</i>; but when Rebecca also had conceived by one, <i>even</i> by our forefather Isaac;</p> <p>(11) (Because <i>while the children</i> were still unborn, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him Who calls;)</p> <p>(12) It was said to her,</p> <p style="text-align: center;"><b>“The elder shall serve the younger.”<sup>c</sup></b></p> <p>(13) As it is written,</p> <p style="text-align: center;"><b>“Jacob I have loved, but Esau I have hated.”<sup>d</sup></b></p> <p>(14) What shall we say then? <i>Is there</i> unrighteousness with God? God forbid.</p> <p>(15) Because He said to Moses,</p> <p style="text-align: center;"><b>“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”<sup>e</sup></b></p> <p>(16) So then <i>it is</i> not of him who wills, nor of him who runs, but of God Who shows mercy.</p>
<p>9:9b - Gen. 18:10</p> <p>9:15e - Ex. 33:19</p>	<p>9:12c - Gen. 25:23</p> <p>9:13d - Mal. 1:2</p>

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<p>(17) 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.</p> <p>(18) Therefore hath he mercy on whom he will <i>have mercy</i>, and whom he will he hardeneth.</p> <p>(19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?</p> <p>(20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed <i>it</i>, Why hast thou made me thus?</p> <p>(21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?</p> <p>(22) <i>What</i> if God, willing to shew <i>his</i> wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:</p> <p>(23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,</p> <p>(24) Even us, whom he hath called, not of the Jews only, but also of the Gentiles?</p> <p>(25) As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.</p>	<p>(17) Because the Scripture say to Pharaoh,</p> <p style="text-align: center;"><b>“Even for this very purpose I have raised you up, that I might show My power in you, and that My Name might be declared throughout all the earth.”<sup>f</sup></b></p> <p>(18) Therefore He has mercy on whom He will <i>have mercy</i>, and whom He wills He hardens.</p> <p>(19) You will say then to me, Why does He yet find fault? Because who can resist His will?</p> <p>(20) No but who are you, O man, who replies against God? Will the thing that is formed say to him who formed <i>it</i>, Why have you made me this way?</p> <p>(21) Does not the potter have power over the clay, of the same lump to make one vessel for honor, and another for dishonor?</p> <p>(22) <i>What</i> if God, willing to show <i>His</i> wrath {anger; judgment}, and to make His power known, endured with great patience the vessels of wrath {anger; judgment} made for destruction:</p> <p>(23) That He might make known the riches of His glory upon the vessels of mercy, which He had beforehand prepared for glory,</p> <p>(24) Even us, whom He has called, not of the Jews only, but also of the Gentiles {non-Jews}?</p> <p>(25) As He said also in Hosea,</p> <p style="text-align: center;"><b>“I will call them My people, who were not My people; and her beloved, who was not beloved.”<sup>g</sup></b></p>
<p>9:17f - Ex. 9:16 9:25g - Hos. 2:23</p>	

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<p>(26) And it shall come to pass, <i>that</i> in the place where it was said unto them, Ye <i>are</i> not my people; there shall they be called the children of the living God.</p> <p>(27) Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:</p> <p>(28) For he will finish the work, and cut <i>it</i> short in righteousness: because a short work will the Lord make upon the earth.</p> <p>(29) And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.</p> <p>(30) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.</p> <p>(31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.</p> <p>(32) Wherefore? Because <i>they sought it</i> not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;</p> <p>(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.</p>	<p>(26) <b>“And it will come to pass, <i>that</i> in the place where it was said to them, You <i>are</i> not My people; there they will be called the children of the living God.”<sup>h</sup></b></p> <p>(27) Isaiah also cries concerning Israel, <b>“Though the number of the children of Israel are as the sand of the sea, only a remnant will be saved.”<sup>i</sup></b></p> <p>(28) <b>“Because He will finish the work, and cut it short in righteousness: because a short work the Lord will make upon the earth”<sup>j</sup></b></p> <p>(29) And as Isaiah said before, <b>Unless the Lord of Hosts {armies; multitudes}<sup>k</sup> had left us a seed, we would have been as Sodom, and been made like Gomorrah.”<sup>l</sup></b></p> <p>(30) What can we say then? That the Gentiles {non-Jews}, who did not follow after righteousness, have attained to righteousness, even the righteousness which is by faith.</p> <p>(31) But Israel, which followed after the law of righteousness, has not attained to the law of righteousness.</p> <p>(32) Why? Because <i>they did not seek it</i> by faith, but by the works of the law. Because they stumbled at that Stumbling-stone;</p> <p>(33) As it is written, <b>“Look, I lay in Zion a stumbling stone, a rock of offense: and whoever believes in Him will not be ashamed.”<sup>m</sup></b></p>	
9:26h - Hos. 1:10	9:27i - Is. 10:22	9:28j - Is. 10:23
9:29k - Sabaoth {σαβαωθ} from Hebrew {צבא} - hosts or armies		
9:29l - Is. 1:9	9:33m - Is. 28:16	

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<p><b>Chapter 10</b></p> <p>(1) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.</p> <p>(2) For I bear them record that they have a zeal of God, but not according to knowledge.</p> <p>(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.</p> <p>(4) For Christ is the end of the law for righteousness to every one that believeth.</p> <p>(5) For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.</p> <p>(6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down <i>from above</i>.)</p> <p>(7) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)</p> <p>(8) But what saith it? The word is nigh thee, <i>even</i> in thy mouth, and in thy heart: that is, the word of faith, which we preach;</p> <p>(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p>	<p><b>Chapter 10</b></p> <p>(1) Brothers, my heart's desire and prayer to God for Israel is, that they might be saved.</p> <p>(2) Because I bear them witness that they have a zeal for God, but not according to knowledge.</p> <p>(3) Because they are ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.</p> <p>(4) Because Christ is the end of the law for righteousness to everyone who believes.</p> <p>(5) Moses describes the righteousness which is of the law, That the man who does those things will live by them.</p> <p>(6) But the righteousness which is of faith speaks in this way, <b>“Do not say in your heart, Who will ascend into heaven?”<sup>a</sup></b> (that is, to bring Christ down <i>from above</i>.)</p> <p>(7) Or, <b>“Who will descend into the deep?”<sup>b</sup></b> (that is, to bring up Christ again from the dead.)</p> <p>(8) But what does it say? <b>“The word is near you, <i>even</i> in your mouth, and in your heart.”<sup>c</sup></b> that is, the word of faith, which we preach;</p> <p>(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved.</p>
10:6a - Deut. 30:12f	10:7b - Deut. 30:12f
	10:8c - Deut. 30:12f

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<p>(10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.</p> <p>(11) For the scripture saith, Whosoever believeth on him shall not be ashamed.</p> <p>(12) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.</p> <p>(13) For whosoever shall call upon the name of the Lord shall be saved.</p> <p>(14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?</p> <p>(15) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!</p> <p>(16) But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?</p> <p>(17) So then faith <i>cometh</i> by hearing, and hearing by the word of God.</p> <p>(18) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.</p>	<p>(10) Because with the heart a man believes unto righteousness; and with the mouth confession is made unto salvation.</p> <p>(11) Because the Scripture says, <b>“Whoever believes on Him will not be ashamed.”<sup>d</sup></b></p> <p>(12) Because there is no difference between the Jew and the Greek: because the same Lord over all is rich towards all who call upon Him.</p> <p>(13) Whoever will call upon the Name of the Lord will be saved.</p> <p>(14) How then can they call on Him in Whom they have not believed? and how can they believe in Him of Whom they have not heard? and how can they hear without a preacher?</p> <p>(15) And how can they preach, unless they are sent? as it is written, <b>“How beautiful are the feet of those who preach the gospel of peace, and bring glad news of good things!”<sup>e</sup></b></p> <p>(16) But they have not all obeyed the gospel. Because Isaiah says, <b>“Lord, who has believed our report?”<sup>f</sup></b></p> <p>(17) So then faith <i>comes</i> by hearing, and hearing by the word of God.</p> <p>(18) But I say, Have they not heard? Yes certainly, <b>“their sound went into all the earth, and their words to the ends of the world.”<sup>g</sup></b></p>
10:11d - Is. 28:16 10:18g - Ps. 19:4	10:15e - Is. 52:7 10:16f - Is. 53:1

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<p>(19) But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by <i>them that are</i> no people, <i>and</i> by a foolish nation I will anger you.</p> <p>(20) But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.</p> <p>(21) But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.</p> <p><b>Chapter 11</b></p> <p>(1) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, <i>of</i> the tribe of Benjamin.</p> <p>(2) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,</p> <p>(3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.</p> <p>(4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to <i>the image of Baal</i>.</p>	<p>(19) But I say, Did Israel not know? First Moses said,</p> <p><b>“I will provoke you to jealousy by those who are no people, and by a foolish nation I will anger you.”<sup>h</sup></b></p> <p>(20) But Isaiah is very bold, and says,</p> <p><b>“I was found by those who did not seek Me; I was revealed to those who did not look for Me.”<sup>i</sup></b></p> <p>(21) But to Israel He said,</p> <p><b>“All day long I have stretched forth My hands towards a disobedient and arrogant people.”<sup>j</sup></b></p> <p><b>Chapter 11</b></p> <p>(1) I say then, Has God cast away His people? God forbid. I also am an Israelite, of the descent of Abraham, <i>of</i> the tribe of Benjamin.<sup>a</sup></p> <p>(2) God has not cast away His people whom He foreknew. Do you not know what the Scripture says about Elijah? how he made intercession to God against Israel, saying,</p> <p>(3) <b>“Lord, they have killed Your prophets, and torn down Your altars; and I am left alone, and they seek my life.”<sup>b</sup></b></p> <p>(4) But what was God's answer to him?</p> <p><b>“I have reserved to Myself seven thousand men, who have not bowed the knee to <i>the image of Baal</i>.”<sup>c</sup></b></p>
10:19h - Deut. 32:21 11:1a – tribe of Benjamin – I Ki. 11:31; 12:23; Phil. 3:5 11:3b - I Ki. 19:10	10:20i - Is. 65:1 10:21j - Is. 65:2 11:4c - I Ki. 19:18

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<p>(5) Even so then at this present time also there is a remnant according to the election of grace.</p> <p>(6) And if by grace, then <i>is it</i> no more of works: otherwise grace is no more grace. But if <i>it be</i> of works, then is it no more grace: otherwise work is no more work.</p> <p>(7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded</p> <p>(8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.</p> <p>(9) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:</p> <p>(10) Let their eyes be darkened, that they may not see, and bow down their back alway.</p> <p>(11) I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>is come</i> unto the Gentiles, for to provoke them to jealousy.</p> <p>(12) Now if the fall of them <i>be</i> the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?</p>	<p>(5) Even so then at this present time also there is a remnant according to the chosen by grace.</p> <p>(6) And if by grace, then <i>is it</i> no longer by works: otherwise grace is no longer grace. But if <i>it is</i> by works, then is it no longer grace: otherwise work is no longer work.</p> <p>(7) What then? Israel has not obtained that which he searches for; but the chosen have obtained it, and the rest were blinded.</p> <p>(8) (As it is written, <b>“God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this very day.”<sup>d</sup></b></p> <p>(9) And David said, <b>“Let their table be made a snare, and a trap, and a stumbling block, and a payment to them:</b></p> <p>(10) <b>Let their eyes be darkened, that they may not see, and bow down their back always <i>with burdens.</i>”<sup>e</sup></b></p> <p>(11) I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>has come</i> to the Gentiles {non-Jews}, to provoke them to jealousy.</p> <p>(12) Now if their fall <i>results in</i> the riches of the world, and their diminishing <i>results in</i> the riches of the Gentiles {non-Jews}; how much more their fullness?</p>
11:8d - Is. 29:10	11:10e - Ps. 69:22f



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<p>(13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:</p> <p>(14) If by any means I may provoke to emulation <i>them which are</i> my flesh, and might save some of them.</p> <p>(15) For if the casting away of them <i>be</i> the reconciling of the world, what <i>shall</i> the receiving <i>of them be</i>, but life from the dead?</p> <p>(16) For if the firstfruit <i>be</i> holy, the lump <i>is also holy</i>: and if the root <i>be</i> holy, so <i>are</i> the branches.</p> <p>(17) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;</p> <p>(18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.</p> <p>(19) Thou wilt say then, The branches were broken off, that I might be grafted in.</p> <p>(20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:</p> <p>(21) For if God spared not the natural branches, <i>take heed</i> lest he also spare not thee.</p> <p>(22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in <i>his</i> goodness: otherwise thou also shalt be cut off.</p>	<p>(13) I speak to you Gentiles {non-Jews}, since I am the apostle of the Gentiles {non-Jews}, I magnify my office:</p> <p>(14) If by any means I may provoke <i>those who are</i> my kinsmen to imitate me, and might save some of them.</p> <p>(15) Because if their casting away <i>results in</i> the reconciling of the world, what <i>will</i> their receiving <i>be</i>, but life from the dead?</p> <p>(16) If the first-fruit <i>is</i> holy, the lump <i>is also holy</i>: and if the root <i>is</i> holy, so <i>are</i> the branches.</p> <p>(17) And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;</p> <p>(18) Do not boast against the branches. But if you boast, <i>remember that</i> you do not bear the root, but the root bears you.</p> <p>(19) You will say then, The branches were broken off, that I might be grafted in.</p> <p>(20) Well; because of unbelief they were broken off, and you stand by faith. Do not be high-minded {arrogant}, but fear:</p> <p>(21) Because if God did not spare the natural branches, <i>take heed</i> lest He also not spare you.</p> <p>(22) Consider therefore the goodness and severity of God: on those who fell, severity; but towards you, goodness, if you continue in <i>His</i> goodness: otherwise you also shall be cut off.</p>

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<p>(23) And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.</p> <p>(24) For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural <i>branches</i>, be graffed into their own olive tree?</p> <p>(25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.</p> <p>(26) And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:</p> <p>(27) For this <i>is</i> my covenant unto them, when I shall take away their sins.</p> <p>(28) As concerning the gospel, <i>they are</i> enemies for your sakes: but as touching the election, <i>they are</i> beloved for the fathers' sakes.</p> <p>(29) For the gifts and calling of God <i>are</i> without repentance.</p> <p>(30) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:</p> <p>(31) Even so have these also now not believed, that through your mercy they also may obtain mercy.</p>	<p>(23) And they also, if they do not continue to live in unbelief, will be grafted in: because God is able to graft them in again.</p> <p>(24) If you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more will these, who are the natural <i>branches</i>, be grafted into their own olive tree?</p> <p>(25) Brothers I do not want you to be ignorant of this mystery, lest you should be wise in your own conceit; that blindness in part has come upon Israel, until the fullness of the Gentiles {non-Jews} has come in.<sup>f</sup></p> <p>(26) And so all Israel will be saved:<sup>g</sup> as it is written, <b>“There will come out of Zion the Deliverer, and He will turn away ungodliness from Jacob.”<sup>h</sup></b></p> <p>(27) <b>“Because this is My covenant to them, when I will take away their sins.”<sup>i</sup></b></p> <p>(28) As concerning the gospel, <i>they are</i> enemies for your sakes: but concerning the chosen, <i>they are</i> beloved for the forefathers' sakes.</p> <p>(29) Because the gifts and calling of God <i>are</i> without repentance.</p> <p>(30) Because as you in times past had not believed God, yet now have obtained mercy through their unbelief:</p> <p>(31) Even so these also have now not believed, that through your mercy they also may obtain mercy.</p>
<p>11:25<sup>f</sup> – until the fullness of the Gentiles has come in – Israel’s blindness towards Jesus will be removed when the last Gentile who will accept Him before the Rapture has accepted Him – Lk. 21:24</p> <p>11:26 <sup>g</sup> – See Rom. 9:6 and Rom. 11:23</p> <p>11:26<sup>h</sup> - Is. 59:20<sup>f</sup></p> <p>11:27<sup>i</sup> - Is. 27:9</p>	

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<p>(32) For God hath concluded them all in unbelief, that he might have mercy upon all.</p> <p>(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable <i>are</i> his judgments, and his ways past finding out!</p> <p>(34) For who hath known the mind of the Lord? or who hath been his counselor?</p> <p>(35) Or who hath first given to him, and it shall be recompensed unto him again?</p> <p>(36) For of him, and through him, and to him, <i>are</i> all things: to whom <i>be</i> glory forever. Amen.</p> <p><b>Chapter 12</b></p> <p>(1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which is</i> your reasonable service.</p> <p>(2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p> <p>(3) For I say, through the grace given unto me, to every man that is among you, not to think <i>of himself</i> more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.</p>	<p>(32) Because God has concluded them all in unbelief, that He might have mercy upon all.</p> <p>(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable <i>are</i> His judgments, and His ways past finding out!</p> <p>(34) <b>“Who has known the mind of the Lord? or who has been His counselor?”<sup>j</sup></b></p> <p>(35) Or <b>“who has first given to Him, that it may be paid back to him again?”<sup>k</sup></b></p> <p>(36) Because of Him, and through Him, and to Him, <i>are</i> all things: to Whom <i>be</i> glory forever. Amen {let it be}.</p> <p><b>Chapter 12</b></p> <p>(1) Brothers, I urge you therefore, by the mercies of God, that you present your bodies a living sacrifice, holy, <i>and</i> acceptable to God, <i>which is</i> your reasonable service.</p> <p>(2) And do not be conformed to this world: but be transformed by the renewing of your mind, that you may prove what <i>is the</i> good, and acceptable, and perfect, will of God.</p> <p>(3) Because I say, through the grace given to me, to every man who is among you, not to think <i>of himself</i> more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.</p>
<p>11:34j - Is. 40:13f 11:35k - Job 35:7;41:11</p>	

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<p>(4) For as we have many members in one body, and all members have not the same office:</p> <p>(5) So we, <i>being</i> many, are one body in Christ, and every one members one of another.</p> <p>(6) Having then gifts differing according to the grace that is given to us, whether prophecy, <i>let us prophesy</i> according to the proportion of faith;</p> <p>(7) Or ministry, <i>let us wait</i> on our ministering: or he that teacheth, on teaching;</p> <p>(8) Or he that exhorteth, on exhortation: he that giveth, <i>let him do it</i> with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.</p> <p>(9) <i>Let</i> love be without dissimulation. Abhor that which is evil; cleave to that which is good.</p> <p>(10) <i>Be</i> kindly affectioned one to another with brotherly love; in honour preferring one another;</p> <p>(11) Not slothful in business; fervent in spirit; serving the Lord;</p> <p>(12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;</p> <p>(13) Distributing to the necessity of saints; given to hospitality.</p> <p>(14) Bless them which persecute you: bless, and curse not.</p> <p>(15) Rejoice with them that do rejoice, and weep with them that weep.</p>	<p>(4) Because as we have many members in one body, and all members do not have the same office:</p> <p>(5) So we, <i>being</i> many, are one body in Christ, and every one members of one another.</p> <p>(6) Having then gifts differing according to the grace that is given to us, whether prophecy, <i>let us prophesy</i> according to the proportion of faith;</p> <p>(7) Or ministry, <i>let us attend</i> to our ministering: or he who teaches, on teaching;</p> <p>(8) Or he who encourages, on encouragement: he who gives, <i>let him do it</i> with simplicity; he who rules, with diligence; he who shows mercy, with cheerfulness.</p> <p>(9) <i>Let</i> love be un-pretended. Hate that which is evil; cling to what is good.</p> <p>(10) <i>Have</i> kindly affection towards one another with brotherly love; in honor giving preference to one another;</p> <p>(11) Do not be lazy in business; <i>but be</i> fervent in spirit; serving the Lord;</p> <p>(12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;</p> <p>(13) Distributing to the needs of the saints; given to hospitality.</p> <p>(14) Bless those who persecute you: bless, and do not curse.</p> <p>(15) Rejoice with those who rejoice, and weep with those who weep.</p>

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<p>(16) <i>Be</i> of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.</p> <p>(17) Recompense to no man evil for evil. Provide things honest in the sight of all men.</p> <p>(18) If it be possible, as much as lieth in you, live peaceably with all men.</p> <p>(19) Dearly beloved, avenge not yourselves, but <i>rather</i> give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.</p> <p>(20) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.</p> <p>(21) Be not overcome of evil, but overcome evil with good.</p>	<p>(16) <i>Be</i> of the same mind towards one another. Do not mind high things, but condescend to men of low estate. Do not be wise in your own conceit.</p> <p>(17) Repay to no man evil for evil. Provide things honest in the sight of all men.</p> <p>(18) If it is possible, as much as it depends on you, live peaceably with all men.</p> <p>(19) Dearly beloved, do not avenge yourselves, but <i>rather</i> leave room for wrath {anger; judgment}: as it is written,</p> <p style="text-align: center;"><b>“Vengeance is Mine; I will repay, says the Lord.”<sup>a</sup></b></p> <p>(20) <b>“Therefore if your enemy is hungry, feed him; if he is thirsty, give him drink: because in so doing you will heap coals of fire upon his head.”<sup>b</sup></b></p> <p>(21) Do not be overcome by evil, but overcome evil with good.</p>
<p><b>Chapter 13</b></p> <p>(1) 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.</p> <p>(2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.</p> <p>(3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:</p>	<p><b>Chapter 13</b></p> <p>(1) Let everyone be subject to the higher authorities. Because there is no authority except from God: the authorities that are, are ordained by God.</p> <p>(2) Therefore whoever resists authority, resists the law of God: and those who resist will receive to themselves damnation.</p> <p>(3) Because rulers are not a terror to good works, but to the evil. Do you want to not be afraid of the authorities? <i>Then</i> do that which is good, and you will have praise from the same:</p>
<p>12:19a - Pro. 20:22; Deut. 32:35; Ps. 94:1 12:20b - Pro. 25:21f; II Ki. 6:22</p>	

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<p>(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 <i>execute</i> wrath upon him that doeth evil.</p> <p>(5) Wherefore <i>ye</i> must needs be subject, not only for wrath, but also for conscience sake.</p> <p>(6) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.</p> <p>(7) Render therefore to all their dues: tribute to whom tribute <i>is due</i>; custom to whom custom; fear to whom fear; honour to whom honour.</p> <p>(8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.</p> <p>(9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if <i>there be</i> any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.</p> <p>(10) Love worketh no ill to his neighbour: therefore love <i>is</i> the fulfilling of the law.</p>	<p>(4) Because he is the minister of God to you for good. But if you do that which is evil, be afraid; because he does not bear the sword in vain: he is the minister of God, a revenger to <i>execute</i> wrath {anger; judgment} upon the one who does evil.</p> <p>(5) Therefore <i>you</i> must be subject, not only for wrath {anger; judgment}, but also for conscience sake.</p> <p>(6) Because <i>it is</i> for this reason you also pay taxes: because they are God's ministers, attending continually upon this very thing.</p> <p>(7) Therefore give to all their dues: taxes to whom taxes <i>are due</i>; custom to whom custom <i>is due</i>; fear to whom fear <i>is due</i>; honor to whom honor <i>is due</i>.</p> <p>(8) Owe no man anything, but love one another: because he who loves another has fulfilled the law.</p> <p>(9) Because all this, <b>“You shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet;”<sup>a</sup></b> and if <i>there is</i> any other commandment, it is briefly summed up in this saying, namely, <b>“You shall love your neighbor as yourself.”<sup>b</sup></b></p> <p>(10) Love works no ill to his neighbor: therefore love <i>is</i> the fulfilling of the law.</p>
<p>13:9a - Ex. 20:13f 13:9b - Lev. 19:18</p>	

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<p>(11) And that, knowing the time, that now <i>it is</i> high time to awake out of sleep: for now <i>is</i> our salvation nearer than when we believed.</p> <p>(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.</p> <p>(13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.</p> <p>(14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to <i>fulfil</i> the lusts <i>thereof</i>.</p> <p><b>Chapter 14</b></p> <p>(1) Him that is weak in the faith receive ye, <i>but</i> not to doubtful disputations.</p> <p>(2) For one believeth that he may eat all things: another, who is weak, eateth herbs.</p> <p>(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.</p> <p>(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.</p> <p>(5) One man esteemeth one day above another: another esteemeth every day <i>alike</i>. Let every man be fully persuaded in his own mind.</p>	<p>(11) And that, knowing the time, that now <i>it is</i> high time to awake out of sleep: because now our salvation <i>is</i> nearer than when we <i>first</i> believed.</p> <p>(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 armor of light.</p> <p>(13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in going to prostitutes and lustful acts, not in strife and envying.</p> <p>(14) But put on the Lord Jesus Christ, and do not make provision for the flesh, to <i>fulfill</i> its lusts.</p> <p><b>Chapter 14</b></p> <p>(1) Receive the one who is weak in the faith, <i>but</i> not to doubtful disputes.</p> <p>(2) One believes that he may eat all things: another, who is weak, eats only vegetables.</p> <p>(3) Do not let the one who eats <i>meat</i> despise the one who does not eat <i>meat</i>; and do not let the one who does not eat <i>meat</i> judge the one who does eat <i>meat</i>: because God has received him.</p> <p>(4) Who are you who judge another man's servant? to his own master he stands or falls. Yes, he will be upheld: because God is able to make him stand.</p> <p>(5) One man values one day above another: another values every day <i>alike</i>. Let every man be fully persuaded in his own mind.</p>

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<p>(6) He that regardeth the day, regardeth <i>it</i> unto the Lord; and he that regardeth not the day, to the Lord he doth not regard <i>it</i>. 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.</p> <p>(7) For none of us liveth to himself, and no man dieth to himself.</p> <p>(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.</p> <p>(9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.</p> <p>(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.</p> <p>(11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.</p> <p>(12) So then every one of us shall give account of himself to God.</p> <p>(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 <i>his</i> brother's way.</p> <p>(14) I know, and am persuaded by the Lord Jesus, that <i>there is</i> nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him <i>it is</i> unclean.</p>	<p>(6) He who regards the day, regards <i>it</i> for the Lord; and he who does not regard the day, for the Lord he does not regard <i>it</i>. He who eats, eats for the Lord, because he gives God thanks; and he who does not eat does so for the Lord, and gives God thanks.</p> <p>(7) Because none of us lives to himself, and no man dies to himself.</p> <p>(8) Because if we live, we live for the Lord; and if we die, we die for the Lord: therefore whether we live, or die, we are the Lord's.</p> <p>(9) For this purpose Christ both died, and rose, and revived, that He might be Lord both of the dead and living.</p> <p>(10) But why do you judge your brother? or why do you put down your brother? We will all stand before the judgment seat of Christ.</p> <p>(11) As it is written, <b>“As I live, says the Lord, every knee will bow to Me, and every tongue will confess to God.”<sup>a</sup></b></p> <p>(12) So then every one of us will give account of himself to God.</p> <p>(13) Therefore let us not judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in <i>his</i> brother's way.</p> <p>(14) I know, and am persuaded by the Lord Jesus, that <i>there is</i> nothing unclean of itself: but to the one who considers anything to be unclean, to him <i>it is</i> unclean.</p>
14:11a - Is. 45:23	



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<p>(15) But if thy brother be grieved with <i>thy</i> meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.</p> <p>(16) Let not then your good be evil spoken of:</p> <p>(17) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.</p> <p>(18) For he that in these things serveth Christ <i>is</i> acceptable to God, and approved of men.</p> <p>(19) Let us therefore follow after the things which make for peace, and things wherewith one may edify another.</p> <p>(20) For meat destroy not the work of God. All things indeed <i>are</i> pure; but <i>it is</i> evil for that man who eateth with offence.</p> <p>(21) <i>It is</i> good neither to eat flesh, nor to drink wine, nor <i>any thing</i> whereby thy brother stumbleth, or is offended, or is made weak.</p> <p>(22) Hast thou faith? have <i>it</i> to thyself before God. Happy <i>is</i> he that condemneth not himself in that thing which he alloweth.</p> <p>(23) And he that doubteth is damned if he eat, because <i>he eateth</i> not of faith: for whatsoever <i>is</i> not of faith is sin.</p>	<p>(15) But if your brother is grieved with what you eat, you are not now walking in charity.<sup>b</sup> Do not destroy with what you eat the one for whom Christ died.</p> <p>(16) Do not let your good be evilly spoken of:</p> <p>(17) Because the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.</p> <p>(18) Because he who serves Christ in these things <i>is</i> acceptable to God, and approved of men.</p> <p>(19) Let us therefore follow after the things which make for peace, and things in which we may encourage one another.</p> <p>(20) Because meat does not destroy the work of God. All things indeed <i>are</i> pure; but <i>it is</i> evil for that man who eats with offense.</p> <p>(21) <i>It is</i> good neither to eat meat, nor to drink wine, nor <i>any thing</i> which causes your brother to stumble, or is offended, or is made weak.</p> <p>(22) Do you have faith? keep <i>it</i> to yourself before God. Happy <i>is</i> he who does not condemn himself in that thing which he allows.</p> <p>(23) And he who doubts is damned if he eats <i>meat</i>, because <i>he does not eat it</i> in faith: because whatever <i>is</i> not done in faith is sin.</p>
14:15b – charity – love that is action – see note on I Cor. 13:1	

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King James 1769 Version	King James Paraphrase
<p><b>Chapter 15</b></p> <p>(1) We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.</p> <p>(2) Let every one of us please <i>his</i> neighbour for <i>his</i> good to edification.</p> <p>(3) For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p> <p>(4) For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.</p> <p>(5) Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:</p> <p>(6) That ye may with one mind <i>and</i> one mouth glorify God, even the Father of our Lord Jesus Christ.</p> <p>(7) Wherefore receive ye one another, as Christ also received us to the glory of God.</p> <p>(8) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises <i>made</i> unto the fathers:</p> <p>(9) And that the Gentiles might glorify God for <i>his</i> mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.</p>	<p><b>Chapter 15</b></p> <p>(1) We then who are strong ought to bear the weaknesses of the weak, and not to please ourselves.</p> <p>(2) Let every one of us please <i>his</i> neighbor for <i>his</i> good and for his encouragement.</p> <p>(3) Because even Christ did not please Himself: but, as it is written, <b>“The reproaches of those who reproached You fell on Me.”<sup>a</sup></b></p> <p>(4) Because whatever things were written beforehand were written for our learning, that we through patience and comfort of the Scriptures might have hope.</p> <p>(5) Now the God of patience and consolation grant you to be likeminded towards one another according to Christ Jesus:</p> <p>(6) That you may with one mind <i>and</i> one mouth glorify God, even the Father of our Lord Jesus Christ.</p> <p>(7) Therefore receive one another, as Christ also received us to the glory of God.</p> <p>(8) Now I say that Jesus Christ was a minister of the circumcised for the truth of God, to confirm the promises <i>made</i> to the forefathers:</p> <p>(9) And that the Gentiles {non-Jews} might glorify God for <i>His</i> mercy; as it is written, <b>“For this reason I will confess to You among the Gentiles {non-Jews}, and sing to Your Name.”<sup>b</sup></b></p>
<p>15:3a - Ps. 69:9 15:9b – II Sam. 22:50</p>	

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<p>(10) And again he saith, Rejoice, ye Gentiles, with his people.</p> <p>(11) And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.</p> <p>(12) And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.</p> <p>(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.</p> <p>(14) And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.</p> <p>(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,</p> <p>(16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.</p> <p>(17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.</p>	<p>(10) And again He said, <b>“Rejoice, you Gentiles {non-Jews}, with His people.”<sup>c</sup></b></p> <p>(11) And again, <b>“Praise the Lord, all you Gentiles {non-Jews}; and give praise to Him, all people.”<sup>d</sup></b></p> <p>(12) And again, Isaiah said, <b>“There will be a root of Jesse, and He Who will rise to reign over the Gentiles {non-Jews}; in Him will the Gentiles {non-Jews} trust.”<sup>e</sup></b></p> <p>(13) Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Spirit.</p> <p>(14) And I myself also am persuaded of you, my brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another.</p> <p>(15) Nevertheless, brothers, I have written the more boldly to you in this matter, as putting you in mind, because of the grace that is given to me of God,</p> <p>(16) That I should be the minister of Jesus Christ to the Gentiles {non-Jews}, ministering the gospel of God, that the offering up of the Gentiles {non-Jews} might be acceptable, being sanctified {made holy} by the Holy Spirit.</p> <p>(17) I have therefore reason that I may glory through Jesus Christ in those things which pertain to God.</p>
<p>15:10c - Deut. 32:43 15:11d - Ps. 117:1 15:12e - Is. 11:10</p>	

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King James 1769 Version	King James Paraphrase
<p>(18) For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,</p> <p>(19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.</p> <p>(20) Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:</p> <p>(21) But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.</p> <p>(22) For which cause also I have been much hindered from coming to you.</p> <p>(23) But now having no more place in these parts, and having a great desire these many years to come unto you;</p> <p>(24) Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your <i>company</i>.</p> <p>(25) But now I go unto Jerusalem to minister unto the saints.</p> <p>(26) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.</p>	<p>(18) Because I will not dare to speak of any of those things which Christ has not brought about through me, to make the Gentiles {non-Jews} obedient, by word and deed,</p> <p>(19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around Illyricum, I have fully preached the gospel of Christ.</p> <p>(20) Yes, so I have striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:</p> <p>(21) But as it is written, <b>“To whom He was not spoken of, they shall see: and they who have not heard will understand.”<sup>f</sup></b></p> <p>(22) For this reason also I have been greatly hindered from coming to you.</p> <p>(23) But now having no more place in these parts, and having a great desire these many years to come to you;</p> <p>(24) Whenever I take my journey into Spain, I will come to you: because I expect to see you in my journey, and to be brought on my way to there by you, if first I am somewhat filled with your <i>company</i>.</p> <p>(25) But now I go to Jerusalem to minister to the saints.</p> <p>(26) Because it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints who are at Jerusalem.</p>
<p>15:21<sup>f</sup> - Is. 52:15</p>	

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King James 1769 Version	King James Paraphrase
<p>(27) It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.</p> <p>(28) When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.</p> <p>(29) And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.</p> <p>(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 <i>your</i> prayers to God for me;</p> <p>(31) That I may be delivered from them that do not believe in Judaea; and that my service which <i>I have</i> for Jerusalem may be accepted of the saints;</p> <p>(32) That I may come unto you with joy by the will of God, and may with you be refreshed.</p> <p>(33) Now the God of peace <i>be</i> with you all. Amen.</p>	<p>(27) It has pleased them indeed; and they are their debtors. Because if the Gentiles {non-Jews} have been made partakers of their spiritual things, it is their duty also to minister to them in material things.</p> <p>(28) Therefore when I have performed this, and have sealed to them this fruit, I will come by you into Spain.</p> <p>(29) And I am sure that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.</p> <p>(30) Now I urge you, brothers, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me;</p> <p>(31) That I may be delivered from those who do not believe in Judea; and that my service which <i>I have</i> for Jerusalem may be accepted by the saints;</p> <p>(32) That I may come to you with joy by the will of God, and may with you be refreshed.</p> <p>(33) Now the God of peace <i>be</i> with you all. Amen. {Let it be.}</p>
<p><b>Chapter 16</b></p> <p>(1) I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:</p> <p>(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.</p> <p>(3) Greet Priscilla and Aquila my helpers in Christ Jesus:</p>	<p><b>Chapter 16</b></p> <p>(1) I commend to you Phebe our sister, who is a servant<sup>a</sup> of the church which is at Cenchrea:</p> <p>(2) That you receive her in the Lord, as becomes saints, and that you assist her in whatever business she has need of you: because she has been a helper of many, and of myself also.</p> <p>(3) Greet Priscilla and Aquila<sup>b</sup> my helpers in Christ Jesus:</p>
<p>16:1a – servant – deaconess {διακονον} 16:3b – Priscilla and Aquila – Acts 18:2; Acts 18:18; Acts 18:26; I Cor. 16:19; II Tim. 4:19</p>	

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King James 1769 Version	King James Paraphrase
<p>(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.</p> <p>(5) Likewise <i>greet</i> the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.</p> <p>(6) Greet Mary, who bestowed much labour on us.</p> <p>(7) Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.</p> <p>(8) Greet Amplias my beloved in the Lord.</p> <p>(9) Salute Urbane, our helper in Christ, and Stachys my beloved.</p> <p>(10) Salute Apelles approved in Christ. Salute them which are of Aristobulus' <i>household</i>.</p> <p>(11) Salute Herodion my kinsman. Greet them that be of the <i>household</i> of Narcissus, which are in the Lord.</p> <p>(12) Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.</p> <p>(13) Salute Rufus chosen in the Lord, and his mother and mine.</p> <p>(14) Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.</p> <p>(15) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.</p> <p>(16) Salute one another with an holy kiss. The churches of Christ salute you.</p>	<p>(4) Who have for my life laid down their own necks: for whom not only I give thanks, but also all the churches of the Gentiles {non-Jews}.</p> <p>(5) Likewise <i>greet</i> the church that is in their house. Salute my well-beloved Epaenetus, who is the first-fruits of Achaia to Christ.</p> <p>(6) Greet Mary, who bestowed much labor on us.</p> <p>(7) Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.</p> <p>(8) Greet Amplias my beloved in the Lord.</p> <p>(9) Salute Urbane, our helper in Christ, and Stachys my beloved.</p> <p>(10) Salute Apelles approved in Christ. Salute those who are of Aristobulus' <i>household</i>.</p> <p>(11) Salute Herodion my kinsman. Greet those who are of the <i>household</i> of Narcissus, who are in the Lord.</p> <p>(12) Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.</p> <p>(13) Salute Rufus<sup>c</sup> chosen in the Lord, and his mother and mine.</p> <p>(14) Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.</p> <p>(15) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.</p> <p>(16) Salute one another with a holy kiss. The churches of Christ salute you.</p>
16:13c – Rufus – Mark 15:21	

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King James 1769 Version	King James Paraphrase
<p>(17) Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.</p> <p>(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.</p> <p>(19) For your obedience is come abroad unto all <i>men</i>. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.</p> <p>(20) And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ <i>be</i> with you. Amen.</p> <p>(21) Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.</p> <p>(22) I Tertius, who wrote <i>this</i> epistle, salute you in the Lord.</p> <p>(23) Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.</p> <p>(24) The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.</p> <p>(25) Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,</p>	<p>(17) Now I urge you, brothers, take note of those who cause divisions and offenses contrary to the teaching which you have learned; and avoid them.</p> <p>(18) Because those who are such do not serve our Lord Jesus Christ, but their own personal desires; and by good words and fair speeches deceive the hearts of the simple.</p> <p>(19) Because your obedience has spread abroad to all <i>men</i>. I am glad therefore on your behalf: but yet I would have you wise towards that which is good, and simple concerning evil.</p> <p>(20) And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ <i>be</i> with you. Amen. {Let it be.}</p> <p>(21) Timothy<sup>d</sup> my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.</p> <p>(22) I Tertius, who wrote <i>this</i> letter {for Paul}, salute you in the Lord.</p> <p>(23) Gaius<sup>e</sup> my host, and of the whole church, salutes you. Erastus<sup>f</sup> the city's treasurer salutes you, and Quartus a brother.</p> <p>(24) The grace of our Lord Jesus Christ <i>be</i> with you all. Amen. {Let it be.}</p> <p>(25) Now to Him Who has the power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,</p>
<p>16:21d – Timothy – Acts 16:1; 18:5; 20:4 16:23e – Gaius – Acts 19:29; 20:4; I Cor. 1:14; III Jn. 1:1 16:23f – Erastus – Acts 19:22</p>	

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King James 1769 Version	King James Paraphrase
<p>(26) But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:</p> <p>(27) To God only wise, <i>be</i> glory through Jesus Christ for ever. Amen.</p>	<p>(26) But now has been revealed, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:</p> <p>(27) To God only wise, <i>be</i> glory through Jesus Christ forever. Amen {Let it be}.</p>