

Romans 1

{1} Paul, a bondservant of Jesus Christ, called [to be] an apostle, separated to the gospel of God
{2} which He promised before through His prophets in the Holy Scriptures,
{3} concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,
{4} [and] declared [to be] the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.
{5} Through Him we have received grace and apostleship for obedience to the **faith** among all nations for His name,
{6} among whom you also are the called of Jesus Christ;
{7} To all who are in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
{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,
{10} making request if, by some means, now at last I may find a way in the will of God to come to you.
{11} For I long to see you, that I may impart to you some spiritual gift, so that you may be established--
{12} that is, that I may be encouraged together with you by the mutual **faith** both of you and me.
{13} Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other **Gentiles**.
{14} I am a debtor both to **Greeks** and to barbarians, both to wise and to unwise.
{15} So, as much as is in me, [I am] ready to preach the gospel to you who are in Rome also.
{16} For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the **Jew** first and also for the **Greek**.
{17} For in it the righteousness of God is revealed from **faith** to **faith**; as it is written, "The just shall live by **faith**."
{18} For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,
{19} because what may be known of God is manifest in them, for God has shown [it] to them.
{20} For since the creation of the world His invisible [attributes] are clearly seen, being understood by the things that are made, [even] His eternal power and Godhead, so that they are without excuse,
{21} because, although they knew God, they did not glorify [Him] as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.
{22} Professing to be wise, they became fools,
{23} and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things.
{24} Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,
{25} who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
{26} For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

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{27} Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

{28} And even as they did not like to retain God in [their] knowledge, God gave them over to a debased mind, to do those things which are not fitting;

{29} being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; [they are] whisperers,

{30} backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,

{31} undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

{32} who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Romans 2

- {1} Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.
- {2} But we know that the judgment of God is according to truth against those who practice such things.
- {3} And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?
- {4} Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?
- {5} But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,
- {6} who "will render to each one according to his deeds":
- {7} eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;
- {8} but to those who are self-seeking and do not obey the truth, but obey unrighteousness-- indignation and wrath,
- {9} tribulation and anguish, on every soul of man who does evil, of the **Jew** first and also of the **Greek**;
- {10} but glory, honor, and peace to everyone who works what is good, to the **Jew** first and also to the **Greek**.
- {11} For there is no partiality with God.
- {12} For 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
- {13} (for not the hearers of the law [are] just in the sight of God, but the doers of the law will be justified;
- {14} for when **Gentiles**, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,
- {15} who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves [their] thoughts accusing or else excusing [them])
- {16} in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.
- {17} Indeed you are called a **Jew**, and rest on the law, and make your boast in God,
- {18} and know [His] will, and approve the things that are excellent, being instructed out of the law,
- {19} and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
- {20} an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.
- {21} You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
- {22} You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?
- {23} You who make your boast in the law, do you dishonor God through breaking the law?
- {24} For "the name of God is blasphemed among the **Gentiles** because of you," as it is written.
- {25} For **circumcision** is indeed profitable if you keep the law; but if you are a breaker of the law, your **circumcision** has become **uncircumcision**.
- {26} Therefore, if an **uncircumcised** man keeps the righteous requirements of the law, will not his **uncircumcision** be counted as **circumcision**?

Romans 2

{27} And will not the physically **uncircumcised**, if he fulfills the law, judge you who, [even] with [your] written [code] and **circumcision**, [are] a transgressor of the law?

{28} For he is not a **Jew** who [is one] outwardly, nor [is] **circumcision** that which [is] outward in the flesh;

{29} but [he is] a **Jew** who [is one] inwardly; and **circumcision** [is that] of the heart, in the Spirit, not in the letter; whose praise [is] not from men but from God.

Romans 3

- {1} What advantage then has the Jew, or what [is] the profit of circumcision?
- {2} Much in every way! Chiefly because to them were committed the oracles of God.
- {3} For what if some did not believe? Will their unbelief make the faithfulness of God without effect?
- {4} Certainly not! Indeed, let God be true but every man a liar. As it is written: "That You may be justified in Your words, And may overcome when You are judged."
- {5} But if our unrighteousness demonstrates the righteousness of God, what shall we say? [Is] God unjust who inflicts wrath? (I speak as a man.)
- {6} Certainly not! For then how will God judge the world?
- {7} For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?
- {8} And [why] not [say], "Let us do evil that good may come"?--as we are slanderously reported and as some affirm that we say. Their condemnation is just.
- {9} What then? Are we better [than they]? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.
- {10} As it is written: "There is none righteous, no, not one;
- {11} There is none who understands; There is none who seeks after God.
- {12} They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."
- {13} "Their throat [is] an open tomb; With their tongues they have practiced deceit"; "The poison of asps [is] under their lips";
- {14} "Whose mouth [is] full of cursing and bitterness."
- {15} "Their feet [are] swift to shed blood;
- {16} Destruction and misery [are] in their ways;
- {17} And the way of peace they have not known."
- {18} "There is no fear of God before their eyes."
- {19} Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.
- {20} Therefore by the deeds of the law no flesh will be justified in His sight, for by the law [is] the knowledge of sin.
- {21} But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,
- {22} even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;
- {23} for all have sinned and fall short of the glory of God,
- {24} being justified freely by His grace through the redemption that is in Christ Jesus,
- {25} whom God set forth [as] a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,
- {26} to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.
- {27} Where [is] boasting then? It is excluded. By what law? Of works? No, but by the law of faith.
- {28} Therefore we conclude that a man is justified by faith apart from the deeds of the law.
- {29} Or [is He] the God of the Jews only? [Is He] not also the God of the Gentiles? Yes, of the Gentiles also,

Romans 3

{30} since [there is] one God who will justify the circumcised by faith and the uncircumcised through faith.

{31} Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Romans 4

- {1} What then shall we say that Abraham our father has found according to the flesh?
{2} For if Abraham was justified by works, he has [something] to boast about, but not before God.
{3} For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."
{4} Now to him who works, the wages are not counted as grace but as debt.
{5} But to him who does not work but believes on Him who justifies the ungodly, his **faith** is accounted for righteousness,
{6} just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:
{7} "Blessed [are those] whose lawless deeds are forgiven, And whose sins are covered;
{8} Blessed [is the] man to whom the LORD shall not impute sin."
{9} [Does] this blessedness then [come] upon the **circumcised** [only], or upon the **uncircumcised** also? For we say that **faith** was accounted to Abraham for righteousness.
{10} How then was it accounted? While he was **circumcised**, or **uncircumcised**? Not while **circumcised**, but while **uncircumcised**.
{11} And he received the sign of **circumcision**, a seal of the righteousness of the **faith** which [he had while still] **uncircumcised**, that he might be the father of all those who believe, though they are **uncircumcised**, that righteousness might be imputed to them also,
{12} and the father of **circumcision** to those who not only [are] of the **circumcision**, but who also walk in the steps of the **faith** which our father Abraham [had while still] **uncircumcised**.
{13} For the promise that he would be the heir of the world [was] not to Abraham or to his seed through the law, but through the righteousness of **faith**.
{14} For if those who are of the law [are] heirs, **faith** is made void and the promise made of no effect,
{15} because the law brings about wrath; for where there is no law [there is] no transgression.
{16} Therefore [it is] of **faith** that [it might be] according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the **faith** of Abraham, who is the father of us all
{17} (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed--God, who gives life to the dead and calls those things which do not exist as though they did;
{18} who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."
{19} And not being weak in **faith**, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.
{20} He did not waver at the promise of God through unbelief, but was strengthened in **faith**, giving glory to God,
{21} and being fully convinced that what He had promised He was also able to perform.
{22} And therefore "it was accounted to him for righteousness."
{23} Now it was not written for his sake alone that it was imputed to him,
{24} but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,
{25} who was delivered up because of our offenses, and was raised because of our justification.

Romans 5

- {1} Therefore, having been justified by **faith**, we have peace with God through our Lord Jesus Christ,
- {2} through whom also we have access by **faith** into this grace in which we stand, and rejoice in hope of the glory of God.
- {3} And not only [that], but we also glory in tribulations, knowing that tribulation produces perseverance;
- {4} and perseverance, character; and character, hope.
- {5} Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
- {6} For when we were still without strength, in due time Christ died for the ungodly.
- {7} For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.
- {8} But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
- {9} Much more then, having now been justified by His blood, we shall be saved from wrath through Him.
- {10} For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
- {11} And not only [that], but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
- {12} Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned--
- {13} (For until the law sin was in the world, but sin is not imputed when there is no law.
- {14} Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.
- {15} But the free gift [is] not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.
- {16} And the gift [is] not like [that which came] through the one who sinned. For the judgment [which came] from one [offense resulted] in condemnation, but the free gift [which came] from many offenses [resulted] in justification.
- {17} For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)
- {18} Therefore, as through one man's offense [judgment came] to all men, resulting in condemnation, even so through one Man's righteous act [the free gift came] to all men, resulting in justification of life.
- {19} For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.
- {20} Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,
- {21} so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 6

- {1} What shall we say then? Shall we continue in sin that grace may abound?
- {2} Certainly not! How shall we who died to sin live any longer in it?
- {3} Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?
- {4} Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.
- {5} For if we have been united together in the likeness of His death, certainly we also shall be [in the likeness] of [His] resurrection,
- {6} knowing this, that our old man was crucified with [Him], that the body of sin might be done away with, that we should no longer be slaves of sin.
- {7} For he who has died has been freed from sin.
- {8} Now if we died with Christ, we believe that we shall also live with Him,
- {9} knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
- {10} For [the death] that He died, He died to sin once for all; but [the life] that He lives, He lives to God.
- {11} Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.
- {12} Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.
- {13} And do not present your members [as] instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members [as] instruments of righteousness to God.
- {14} For sin shall not have dominion over you, for you are not under law but under grace.
- {15} What then? Shall we sin because we are not under law but under grace? Certainly not!
- {16} Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin [leading] to death, or of obedience [leading] to righteousness?
- {17} But God be thanked that [though] you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.
- {18} And having been set free from sin, you became slaves of righteousness.
- {19} I speak in human [terms] because of the weakness of your flesh. For just as you presented your members [as] slaves of uncleanness, and of lawlessness [leading] to [more] lawlessness, so now present your members [as] slaves [of] righteousness for holiness.
- {20} For when you were slaves of sin, you were free in regard to righteousness.
- {21} What fruit did you have then in the things of which you are now ashamed? For the end of those things [is] death.
- {22} But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.
- {23} For the wages of sin [is] death, but the gift of God [is] eternal life in Christ Jesus our Lord.

Romans 7

- {1} Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?
- {2} For the woman who has a husband is bound by the law to [her] husband as long as he lives. But if the husband dies, she is released from the law of [her] husband.
- {3} So then if, while [her] husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.
- {4} Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God.
- {5} For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.
- {6} But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not [in] the oldness of the letter.
- {7} What shall we say then? [Is] the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."
- {8} But sin, taking opportunity by the commandment, produced in me all [manner of evil] desire. For apart from the law sin [was] dead.
- {9} I was alive once without the law, but when the commandment came, sin revived and I died.
- {10} And the commandment, which [was] to [bring] life, I found to [bring] death.
- {11} For sin, taking occasion by the commandment, deceived me, and by it killed [me].
- {12} Therefore the law [is] holy, and the commandment holy and just and good.
- {13} Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.
- {14} For we know that the law is spiritual, but I am carnal, sold under sin.
- {15} For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.
- {16} If, then, I do what I will not to do, I agree with the law that [it is] good.
- {17} But now, [it is] no longer I who do it, but sin that dwells in me.
- {18} For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but [how] to perform what is good I do not find.
- {19} For the good that I will [to do], I do not do; but the evil I will not [to do], that I practice.
- {20} Now if I do what I will not [to do], it is no longer I who do it, but sin that dwells in me.
- {21} I find then a law, that evil is present with me, the one who wills to do good.
- {22} For I delight in the law of God according to the inward man.
- {23} But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
- {24} O wretched man that I am! Who will deliver me from this body of death?
- {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.

Romans 8

{1} [There is] therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

{2} For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

{3} For what the law could not do in that it was weak through the flesh, God [did] by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

{4} that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

{5} For those who live according to the flesh set their minds on the things of the flesh, but those [who live] according to the Spirit, the things of the Spirit.

{6} For to be carnally minded [is] death, but to be spiritually minded [is] life and peace.

{7} Because the carnal mind [is] enmity against God; for it is not subject to the law of God, nor indeed can be.

{8} So then, those who are in the flesh cannot please God.

{9} But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

{10} And if Christ [is] in you, the body [is] dead because of sin, but the Spirit [is] life because of righteousness.

{11} But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

{12} Therefore, brethren, we are debtors--not to the flesh, to live according to the flesh.

{13} For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

{14} For as many as are led by the Spirit of God, these are sons of God.

{15} For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

{16} The Spirit Himself bears witness with our spirit that we are children of God,

{17} and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with [Him], that we may also be glorified together.

{18} For I consider that the sufferings of this present time are not worthy [to be compared] with the glory which shall be revealed in us.

{19} For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

{20} For the creation was subjected to futility, not willingly, but because of Him who subjected [it] in hope;

{21} because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

{22} For we know that the whole creation groans and labors with birth pangs together until now.

{23} Not only [that], but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

{24} For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

{25} But if we hope for what we do not see, we eagerly wait for [it] with perseverance.

{26} Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Romans 8

{27} Now He who searches the hearts knows what the mind of the Spirit [is], because He makes intercession for the saints according to [the will of] God.

{28} And we know that all things work together for good to those who love God, to those who are the called according to [His] purpose.

{29} For whom He foreknew, He also predestined [to be] conformed to the image of His Son, that He might be the firstborn among many brethren.

{30} Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

{31} What then shall we say to these things? If God [is] for us, who [can be] against us?

{32} He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

{33} Who shall bring a charge against God's elect? [It is] God who justifies.

{34} Who [is] he who condemns? [It is] Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

{35} Who shall separate us from the love of Christ? [Shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

{36} As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

{37} Yet in all these things we are more than conquerors through Him who loved us.

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

{39} nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans 9

- {1} I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,
{2} that I have great sorrow and continual grief in my heart.
{3} For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,
{4} who are Israelites, to whom [pertain] the adoption, the glory, the covenants, the giving of the law, the service [of God], and the promises;
{5} of whom [are] the fathers and from whom, according to the flesh, Christ [came], who is over all, [the] eternally blessed God. Amen.
{6} But it is not that the word of God has taken no effect. For they [are] not all Israel who [are] of Israel,
{7} nor [are they] all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."
{8} That is, those who [are] the children of the flesh, these [are] not the children of God; but the children of the promise are counted as the seed.
{9} For this [is] the word of promise: "At this time I will come and Sarah shall have a son."
{10} And not only [this], but when Rebecca also had conceived by one man, [even] by our father Isaac
{11} (for [the children] not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),
{12} it was said to her, "The older shall serve the younger."
{13} As it is written, "Jacob I have loved, but Esau I have hated."
{14} What shall we say then? [Is there] unrighteousness with God? Certainly not!
{15} For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
{16} So then [it is] not of him who wills, nor of him who runs, but of God who shows mercy.
{17} For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."
{18} Therefore He has mercy on whom He wills, and whom He wills He hardens.
{19} You will say to me then, "Why does He still find fault? For who has resisted His will?"
{20} But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed [it], "Why have you made me like this?"
{21} Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?
{22} [What] if God, wanting to show [His] wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,
{23} and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,
{24} even us whom He called, not of the **Jews** only, but also of the **Gentiles**?
{25} As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."
{26} "And it shall come to pass in the place where it was said to them, 'You [are] not My people,' There they shall be called sons of the living God."
{27} Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

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{28} For He will finish the work and cut [it] short in righteousness, Because the LORD will make a short work upon the earth."

{29} And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

{30} What shall we say then? That **Gentiles**, who did not pursue righteousness, have attained to righteousness, even the righteousness of **faith**;

{31} but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

{32} Why? Because [they did] not [seek it] by **faith**, but as it were, by the works of the law. For they stumbled at that stumbling stone.

{33} As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."