

The Bible

King James Version
and
Joseph Smith's Revision

~ROMANS~

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Authorized King James Bible

Joseph Smith's Revision

§ - **Romans**

Romans 1:1

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

Romans 1:2

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

Romans 1:3

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

Romans 1:4

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

Romans 1:5

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

Romans 1:6

Among whom are ye also the
called of Jesus Christ:

Romans 1:7

To all that be in Rome,
beloved of God, called **to be** saints;
Grace to you and peace from God our Father,
and the Lord Jesus Christ,

Romans 1:8

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

Romans 1:1

Paul an apostle a servent of God
called **[X]** of Jesus christ and
seperated ~~unto the~~ to preach the gospel

Romans 1:2

(Which he had promised ~~before~~ before
by his prophets in the holy scriptures,)

Romans 1:3

Concerning his Son Jesus Christ our Lord,
which was made **[X]** the seed of David
according to the flesh;

Romans 1:4

And declared **[X_X]** the son of God
with power by the spirit according to the
truth through the resurrection
from the dead

Romans 1:5

By whom we have received grace
and apostleship through obedience
and faith on his name to preach the gospel
among all nations

Romans 1:6

Among whom ye are ~~also~~ also ~~are~~
called of Jesus christ

Romans 1:7

Wherefore I write to all who are in Rome
beloved of God e called **[X_X]** saints
Grace to you and peace from God our father
and the Lord Jesus christ

Romans 1:8

First I thank my God through Jesus christ
that you all are stedfast and your faith is spoken
of throughout the whole world

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Romans 1:9

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;

Romans 1:10

Making request,

if by any means now at length

I might have a prosperous journey by the will of God to come unto you,

Romans 1:11

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Romans 1:12

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

Romans 1:13

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.

Romans 1:14

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Romans 1:15

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

Romans 1:16

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.

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Romans 1:9

For God is my wittness

that without ceasing I make mention of you ^{always} in my prayers that you may be kept through the spirit in the gospel of his son

Romans 1:10

Making request

of you to remember me in your prayers

I now write unto you

that you will ask him in faith that

if by any means at length

I may serve you with my labours

and may have a prosperous journe journey

by the will of God to come unto you

Romans 1:11

For I long to see you,

that I may impart unto you some spiritual gift,

to the end That it may be established

in you to the end

Romans 1:12

that is is in interpolation and to be taken out

that I may be prevented together with you

by the mutual faith both of you and me.

Romans 1:13

Now I would not have you ignorant, brethren,

that oftentimes I purposed to come unto you,

(but was hindered hitherto,)

that I might have some fruit among you also,

even as among other Gentiles.

Romans 1:15

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

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Romans 1:17

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

Romans 1:18

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

Romans 1:19

Because that which may be known of God is manifest in them;

for God hath shewed *it* unto them.

Romans 1:20

For the invisible things of him from the creation of the world are clearly seen,

being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse;

Romans 1:21

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

Romans 1:22

Professing themselves to be wise, they became fools,

Romans 1:23

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.

Romans 1:24

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

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Romans 1:17

for therein is the righteousness of God revealed through faith on his name
as it is written the Just shall live by faith

Romans 1:18

for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who love not the truth but remain in unrighteousness;

Romans 1:19

After that which may be known of God is maⁿifest to them

Romans 1:20

for God hath revealed [X] unto them

the invisible things of him from the creation of the world which are clearly seen things which are not seen
being understood by the things that are made through his eternal power and godhead so that they are without excuse

Romans 1:21

because that when they kn God they glorified **him** not as God neither were they thankful but became vane by thare immaginations and there foolish heart was were darkened

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Romans 1:25

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.

Romans 1:26

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:

Romans 1:27

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.

Romans 1:28

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

Romans 1:29

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

Romans 1:30

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

Romans 1:31

Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Romans 1:32

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.

Romans 1:28

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

Romans 1:32

and you some knowing the judgment of God, that they which commit such things are worthy of death, **are ine are inexcusable** not only do the same, but have pleasure in them that do them.

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§ - II

Romans 2:1

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.

Romans 2:2

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

Romans 2:3

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?

Romans 2:4

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

Romans 2:5

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;

Romans 2:6

Who will render to every man according to his deeds:

Romans 2:7

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Romans 2:8

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Romans 2:9

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

correct

Romans 2:1

thus 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.

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Romans 2:10

But glory, honour, and peace,
to every man that worketh good,
to the Jew first, and also to the Gentile:

Romans 2:11

For there is no respect of persons with God.

Romans 2:12

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;

Romans 2:13

(For not the hearers of the law *are* just before
God, but the doers of the law shall be justified.

Romans 2:14

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:

Romans 2:15

Which shew the work of the law written in
their hearts, their conscience also bearing
witness, and *their* thoughts the mean while
accusing or else excusing one another;)

Romans 2:16

In the day when God shall judge the secrets of
men by Jesus Christ according to my gospel.

Romans 2:17

Behold, thou art called a Jew, and restest
in the law, and makest thy boast of God,

Romans 2:18

And knowest *his* will, and approvest
the things that are more excellent,
being instructed out of the law;

Romans 2:19

And art confident that thou thyself art a guide of
the blind, a light of them which are in darkness,

Romans 2:16

In the day when God shall judge the secrets of
men by Jesus Christ according to the gospel.

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Romans 2:20

An instructor of the foolish,
a teacher of babes, which hast the form
of knowledge and of the truth in the law.

Romans 2:21

Thou therefore which teachest another,
teachest thou not thyself? thou that preachest
a man should not steal, dost thou steal?

Romans 2:22

Thou that sayest a man should not commit
adultery, dost thou commit adultery? thou that
abhorrest idols, dost thou commit sacrilege?

Romans 2:23

Thou that makest thy boast of the law, through
breaking the law dishonourest thou God?

Romans 2:24

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

Romans 2:25

For circumcision verily profiteth, if thou keep
the law: but if thou be a breaker of the law,
thy circumcision is made uncircumcision.

Romans 2:26

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

Romans 2:27

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?

Romans 2:28

For he is not a Jew, which is one outwardly;
neither *is that* circumcision, which is outward
in the flesh:

Romans 2:29

But he *is* a Jew, which is one inwardly;
and circumcision *is that* of the heart,
in the spirit, *and* not in the letter;
whose praise *is* not of men, but of God.

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§ - III

Romans 3:1

What advantage then hath the Jew?

or what profit *is there* of circumcision?

Romans 3:2

Much every way; chiefly, because that unto them were committed the oracles of God,

Romans 3:3

For what if some did not believe? shall their unbelief make the faith of God without effect?

Romans 3:4

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.

Romans 3:5

But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

Romans 3:6

God forbid; for then how shall God judge the world?

Romans 3:7

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

Romans 3:8

And not *rather*, (as we be slanderously reported, and as some affirm that we say.)

Let us do evil, that good may come? whose damnation is just.

Romans 3:1

What advantage then hath the Jew of the gentile over the gentile or what prophet [X_X] of circumsicion who is not a jew from the heart

Romans 3:2

But he who is a jew from the heart I say hath much every way cheifly because that unto them were committed the oracles of God

Romans 3:3

for what if some did not beleive shall their unbel~~ief~~if make the faith of God without effect

Romans 3:4

God forbid yea let God be true but every man a liar as it is written that ~~the~~/ou mightest be justified in thy sayings and mightes overcome when thou art judged

Romans 3:5

But if we remain in our unrighteousness of God and commend the righteousness of God how dare we say [X] God is unrighteous who taketh vengeance (I speak as a man who fears God)

Romans 3:6

God forbid for then how shall God judge the world

Romans 3:7

for if the truth of God hath more abounded through my lie as is called of you unto his glory why ~~am~~ yet am I ~~yet~~ also judged as a sinner

Romans 3:8

and not **received** because we are slanderously reported and some affirm that we say whose damnation is just let us do good that evilm do evil that good may come But this is false

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Romans 3:9

What then?

are we better *than they*? No, in no wise;
for we have before proved both Jews
and Gentiles, that they are all under sin;

Romans 3:10

As it is written, There is none righteous,
no, not one:

Romans 3:11

There is none that understandeth,
there is none that seeketh after God.

Romans 3:12

They are all gone out of the way,
they are together become unprofitable;
there is none that doeth good, no, not one.

Romans 3:13

Their throat *is* an open sepulchre;
with their tongues they have used deceit;
the poison of asps *is* under their lips:

Romans 3:14

Whose mouth *is* full of cursing and bitterness:

Romans 3:15

Their feet *are* swift to shed blood:

Romans 3:16

Destruction and misery *are* in their ways:

Romans 3:17

And the way of peace have they not known:

Romans 3:18

There is no fear of God before their eyes.

Romans 3:19

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.

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Romans 3:9

If not so what then

are we better **than they** no in no wise
for we have proved before that jew
and gentiles are all under sin

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Romans 3:20

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.

Romans 3:21

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 3:22

Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 3:23

For all have sinned, and come short of the glory of God;

Romans 3:24

Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 3:25

Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 3:26

To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 3:27

Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 3:29

Is he the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

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Romans 3:20

for by the law is the knowledge of sin
Therefore by the deeds of the law shall no flesh be justified in his sight
[X]

Romans 3:22

Even the righteousness of God [X X] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 3:24

Therefore Being justified only by his grace through the redemption that is in Christ Jesus:

Romans 3:25

Whom God hath set forth [X X] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 3:26

To declare, [X X] at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 3:28

Therefore we conclude that a man is justified by faith alone without the deeds of the law.

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Romans 3:30

Seeing *it is* one God,
which shall justify the circumcision by faith,
and uncircumcision through faith.

Romans 3:31

Do we then make void the law through faith?
God forbid: yea, we establish the law.

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Romans 3:30

Seeing **that [X]** God
will shall justify the circumcision by faith,
and uncircumcision through faith.

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§ - IV

Romans 4:1

What shall we say then that Abraham our father,
as pertaining to the flesh, hath found?

Romans 4:2

For if Abraham were justified by
works, he hath *whereof* to glory;
but not before God.

Romans 4:3

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

Romans 4:4

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

Romans 4:5

But to him that
worketh not,
but believeth on him that justifieth the
ungodly, his faith is counted for righteousness.

Romans 4:6

Even as David also describeth the blessedness
of the man, unto whom God imputeth
righteousness without works,

Romans 4:7

Saying, Blessed *are* they
whose iniquities are forgiven,
and whose sins are covered.

Romans 4:8

Blessed *is* the man to whom the Lord
will not impute sin.

Romans 4:9

Cometh this blessedness then upon the
circumcision *only*, or upon the uncircumcision
also? for we say that faith was reckoned to
Abraham for righteousness.

Romans 4:2

For if Abraham were justified by the law of
works he hath [X] to glory in himself
but not of God

Romans 4:4

~~But now~~ Now to him who is justified by the law
of works is is ^{/the} ~~reckoned~~ ^{/reward} reckoned not
of grace but of debt

Romans 4:5

But to him that
seeketh not to be justified by the law of works
but believeth on him who justifieth not the
ungodly his faith is counted for righteousness

Romans 4:6

Even as David also describeth the blessedness
of the man, unto whom God imputeth
righteousness without the law of works,

Romans 4:7

Saying, Blessed *are* they through faith
whose iniquities are forgiven,
and whose sins are covered.

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Romans 4:10

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Romans 4:11

And he received the sign of circumcision, a seal of the righteousness of the faith which **he had yet** being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Romans 4:12

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which **he had** being **yet** uncircumcised.

Romans 4:13

For the promise, that he should be the heir of the world, **was** not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Romans 4:14

For if they which are of the law **be** heirs, faith is made void, and the promise made of none effect:

Romans 4:15

Because the law worketh wrath: for where no law is, **there is** no transgression.

Romans 4:16

Therefore **it is** of faith, **that it might be** by grace; to the end the promise might be sure to all the seed; not to **that** only **which is** of the law, but to **that** also **which is** of the faith of Abraham; who is the **father** of us all,

Romans 4:17

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

Romans 4:16

and Therefore ye are justified of faith **and of works [X_X_X] by through** grace to the end the promise might be sure to all the seed not ~~to them~~ **only** **to them who are of the Law** but to **them** also **who are** of the faith of Abraham who is the **Father** of us all

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Romans 4:18

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.

Romans 4:19

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Romans 4:20

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Romans 4:21

And being fully persuaded that, what he had promised, he was able also to perform.

Romans 4:22

And therefore it was imputed to him for righteousness.

Romans 4:23

Now it was not written for his sake alone, that it was imputed to him;

Romans 4:24

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Romans 4:25

Who was delivered for our offences, and was raised again for our justification.

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§ - V

Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 5:2

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

Romans 5:3

And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

Romans 5:4

And patience, experience; and experience, hope:

Romans 5:5

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.

Romans 5:6

For when we were yet without strength, in due time Christ died for the ungodly.

Romans 5:7

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Romans 5:8

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:9

Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:10

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.

Romans 5:3

And not only **this**, but we glory in tribulations also: knowing that tribulation worketh patience;

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Romans 5:11

And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Romans 5:12

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:

Romans 5:13

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

Romans 5:14

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.

Romans 5:15

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, *which is* by one man, Jesus Christ, hath abounded unto many.

Romans 5:16

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

Romans 5:17

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.)

Romans 5:18

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

Romans 5:13

For before the law sin was in the world yet sin is not imputed to those who have no law

Romans 5:14

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.
For I say that through the offence death passed upon all

Romans 5:15

But the offence *is not as* the free gift for the gift aboundeth
For if through the offence of many one many be dead much more is the grace of God and the gift by grace hath abounded by one man Jesus christ unto many

Romans 5:16

And not as [X X] by one that sinned, [X] *is* the gift: for the judgment *is* by one to condemnation, but the free gift *is* of many offences unto justification.

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Romans 5:19

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

Romans 5:20

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

Romans 5:21

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

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§ - VI

Romans 6:1

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

Romans 6:2

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

Romans 6:3

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

Romans 6:4

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.

Romans 6:5

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

Romans 6:6

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

Romans 6:7

For he that is dead is freed from sin.

Romans 6:8

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

Romans 6:9

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

Romans 6:10

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

Romans 6:5

For if the/y have been planted together in the likeness of his death, we shall be also [X X X] of [X] resurrection:

Romans 6:6

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

Romans 6:7

let us wait For he that is dead is freed to sin.

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Romans 6:11

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

Romans 6:12

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

Romans 6:13

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.

Romans 6:14

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

Romans 6:15

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:16

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?

Romans 6:17

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.

Romans 6:18

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

Romans 6:19

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.

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Romans 6:13

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

Romans 6:14

For in so doing sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:17

But God be thanked, that ye are not the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you.

Romans 6:19

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

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Romans 6:20

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

Romans 6:21

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

Romans 6:22

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

Romans 6:23

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

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§ - VII

Romans 7:1

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?

Romans 7:1

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

Romans 7:2

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

Romans 7:2

For the woman which hath an husband is bound by the law to *her* husband only as long as he liveth; for if the husband be dead, she is loosed from the law of *her* husband.

Romans 7:3

So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Romans 7:4

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

Romans 7:4

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

Romans 7:5

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.

Romans 7:5

For when we were in the flesh, the motions of sins, which were not according to the law, did work in our members to bring forth fruit unto death.

Romans 7:6

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

Romans 7:6

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

Romans 7:7

What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

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Romans 7:8

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin **was** dead.

Romans 7:9

For I was alive without the law once; but when the commandment came, sin revived, and I died.

Romans 7:10

And the commandment,

which **was ordained** to life, I found **to be** unto death.

Romans 7:11

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

Romans 7:12

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

Romans 7:13

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.

Romans 7:14

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

Romans 7:15

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

Romans 7:9

For once I was alive without transgression of the law but when the commandment of christ came sin revived and I died

Romans 7:10

And when I beleived not the commandment of christ which came which **was ordained** to life I found **it condemned me** unto death

Romans 7:11

For sin taking occasion by denied the commandment and deceived me and by it I was slain

Romans 7:12

Nevertheless I found the law to be holy and the commandment to be holy and just and good

Romans 7:13

Was then that which is good made death unto me God forbid but sin that it might appear sin by that which is good working death in me that sin by the commandment might become exceeding sinfull

Romans 7:14

For we know that the commandment is spiritual but when I was under the law I was yet carnal sold under sin

Romans 7:15

But now I am spiritual for that which I am commanded to do I do and that which I am commanded not to allow I allow not For what I know is not right I would not do for that which is sin I hate

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Romans 7:16

If then I do that which I would not,
I consent unto the law that *it is* good.

Romans 7:17

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

Romans 7:18

For I know that in me (that is, in my flesh,)
dwelleth no good thing: for to will is
present with me; but *how* to perform
that which is good I find not.

Romans 7:19

For the good that I would

I do not; but the evil which I would not,
that I do.

Romans 7:20

Now if I do that
I would not,

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

Romans 7:21

I find then a law, that,
when I would do good, evil is present with me.

Romans 7:22

For I delight in the law of God
after the inward man;

Romans 7:23

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.

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Romans 7:16

If then ~~I~~ do not that which I would not allow
I consent unto the law that **it is** good
and I am not condemned

Romans 7:17

Now then it is no more I that do sin
but I seek to subdue that
sin which dwelleth in me

Romans 7:18

for I know that in me that is in my flesh
dwelleth no good thing for to will is
present with me but **[X]** to perform
that which is good I find not only in christ

Romans 7:19

for the good that I would
have done when under the law
I find not to be good therefore
I do it not but the evil which I would not
do under the law I find to be good
that I do

Romans 7:20

Now if I do that through the assistance
I would not do under the law
I no more I am not under the law and
it is no more I that I seek to do rong
but to subdue sin that dwelleth in me

Romans 7:21

I find then that under the law that
when I would do good evil was present with me

Romans 7:22

for I delight in the law of God
after the inward man

Romans 7:23

and now I see another law
even the commandment of christ
and it is imprinted in my mind
but my members are warring against the the law
of my mind and bringing me in to
captivity ~~unto~~^{to} sin the law of sin
which is in my members
and if I subdue not the sin which is in me
but with the flesh is subject to the law of sin

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Romans 7:24

O wretched man that I am! who shall deliver me from the body of this death?

Romans 7:25

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.

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Romans 7:24

O wretched man that I am who shall deliver ^{me} from the body of this death

Romans 7:25

I thank God through Jesus christ our Lord
then that were so with the mind
I myself serve the law of God

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§ - VIII

Romans 8:1

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:2

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:3

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:

Romans 8:4

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

Romans 8:5

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.

Romans 8:6

For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

Romans 8:7

Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:8

So then they that are in the flesh cannot please God.

Romans 8:9

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.

Romans 8:8

So then they that are after the flesh cannot please God.

Romans 8:9

But ye are not after the flesh, but after 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.

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Romans 8:10

And if Christ **be** in you,
the body **is** dead because of sin;
but the Spirit **is** life
because of righteousness.

Romans 8:11

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.

Romans 8:12

Therefore, brethren, we are debtors,
not to the flesh, to live after the flesh.

Romans 8:13

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.

Romans 8:14

For as many as are led by the Spirit of God,
they are the sons of God.

Romans 8:15

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.

Romans 8:16

The Spirit itself beareth witness with our spirit,
that we are the children of God:

Romans 8:17

And if children, then heirs; heirs of God,
and joint-heirs with Christ; if so be that
we suffer with **him**, that we may be also
glorified together.

Romans 8:18

For I reckon that the sufferings of this
present time **are** not worthy **to be compared**
with the glory which shall be revealed in us.

Romans 8:19

For the earnest expectation of the creature
waiteth for the manifestation of the sons of God.

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Romans 8:10

And if chist **be** in you though
the body **shall** die because of sin
yet the spirit **is** life
because of righteousness

Romans 8:11

And 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.

Romans 8:13

For if ye live after the flesh, unto sin
ye shall die: but if ye through the Spirit
do mortify the deeds of the body,
ye shall live unto christ.

Romans 8:18

For I reckon that the sufferings of this
present time **are** not worthy **to be named**
with the glory which shall be revealed in us.

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Romans 8:20

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Romans 8:21

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 8:22

For we know that the whole creation groaneth and travaileth in pain together until now.

Romans 8:23

And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Romans 8:24

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?

Romans 8:25

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

Romans 8:26

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.

Romans 8:27

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

Romans 8:28

And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

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Romans 8:20

For the creature was made subject to tribulation, not willingly, but by reason of him who hath subjected it [X] in hope,

Romans 8:23

And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [X X], the redemption of our body.

Romans 8:25

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

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Romans 8:29

For whom he did foreknow,
he also did predestinate *to be* conformed
to the image of his Son,
that he might be the firstborn
among many brethren.

Romans 8:30

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.

Romans 8:31

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

Romans 8:32

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?

Romans 8:33

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

Romans 8:34

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

Romans 8:35

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

Romans 8:36

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

Romans 8:37

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

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Romans 8:29

For him whom he did foreknow
he als di predestinate **to be** conformed
to his own image
th he might be the first_born
among many breathe

Romans 8:30

Moreover him whom he did predestinate
him he ~~he~~ also called and him whom he called
him he also sanctified
and his/him whom he sanctified
him he als glorified

Romans 8:31

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

Romans 8:34

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

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Romans 8:38

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

Romans 8:39

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.

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§ - IX

Romans 9:1

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

Romans 9:2

That I have great heaviness and continual sorrow in my heart.

Romans 9:3

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Romans 9:4

Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

Romans 9:5

Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever, Amen.

Romans 9:6

Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

Romans 9:7

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

Romans 9:8

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

Romans 9:9

For this *is* the word of promise, At this time will I come, and Sara shall have a son.

Romans 9:3

For once I could have wished that myself were accursed from christ for my brethren, my kinsmen according to the flesh:

Romans 9:4

Who are Israelites; of whom are belongeth the adoption, and the glory, and the covenants, and the giving of the law, and the service X X, and the promises;

Romans 9:5

Are made unto the fathers and ^{of} whom as concerning the flesh christ was who is God over all blessed forever Amen

Romans 9:7

Neither because they are all children of Abraham are they the seed But in Isaac shall thy seed be called

Romans 9:8

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

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Romans 9:10

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

Romans 9:11

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

Romans 9:12

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

Romans 9:13

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

Romans 9:14

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

Romans 9:15

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.

Romans 9:16

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

Romans 9:17

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.

Romans 9:18

Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

Romans 9:19

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

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Romans 9:10

And not only **Sarah**; but when Rebecca also had conceived by **one** [X] **by** our father Isaac
marks for the print

Romans 9:18

Therefore hath he mercy on whom he will [X_X] and whom he will he hardeneth.

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Romans 9:20

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

Romans 9:21

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

Romans 9:22

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

Romans 9:23

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

Romans 9:24

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

Romans 9:25

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

Romans 9:26

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

Romans 9:27

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:

Romans 9:28

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

Romans 9:22

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

Romans 9:23

And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory,

Romans 9:25

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

Romans 9:26

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

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Romans 9:29

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.

Romans 9:30

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

Romans 9:31

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

Romans 9:32

Wherefore?

Because

they sought it not by

faith, but as it were by the works of the law.

For they stumbled at that stumblingstone;

Romans 9:33

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

Romans 9:32

Wherefore

they stumbled at that stumbling stone

[X_X] ~~not~~ not by

faith but as it were by the works of the law

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§ - X

Romans 10:1

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

Romans 10:2

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

Romans 10:3

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.

Romans 10:4

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

Romans 10:5

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

Romans 10:6

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 *from above*;))

Romans 10:7

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Romans 10:8

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

Romans 10:9

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.

Note the 17th and 18th Verses of this chapter is to be placed after the 15th verse and the 16th immediately before the 19th verse

Romans 10:6

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 X X;))

Romans 10:8

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

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Romans 10:10

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

Romans 10:11

For the scripture saith, Whosoever believeth on him shall not be ashamed.

Romans 10:12

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.

Romans 10:13

For whosoever shall call upon the name of the Lord shall be saved.

Romans 10:14

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?

Romans 10:15

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!

Romans 10:16

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Romans 10:17

So then faith *cometh* by hearing, and hearing by the word of God.

Romans 10:18

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.

Romans 10:16

So then faith *cometh* by hearing, and hearing by the word of God.

Romans 10:17

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.

Romans 10:18

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

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Romans 10:19

But I say, Did not Israel know?

First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

Romans 10:20

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.

Romans 10:21

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

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Romans 10:19

~~But~~ I say, Did not Israel know?

Now Moses saith, I will provoke you to jealousy by ~~no people,~~

~~[X X X]~~ by a foolish nation I will anger you.

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§ - XI

Romans 11:1

I say then, Hath God cast away his people?
God forbid. For I also am an Israelite, of the
seed of Abraham, *of* the tribe of Benjamin.

Romans 11:2

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,

Romans 11:3

Lord, they have killed thy prophets,
and digged down thine altars;
and I am left alone, and they seek my life.

Romans 11:4

But what saith the answer of God unto him?
I have reserved to myself
seven thousand men, who have not
bowed the knee to *the image of* Baal.

Romans 11:5

Even so then at this present time also there is
a remnant according to the election of grace.

Romans 11:6

And if by grace, then *is it* no more of works:
otherwise grace is no more grace.
But if *it be* of works, then is it no more grace:
otherwise work is no more work.

Romans 11:7

What then? Israel hath not obtained that
which he seeketh for; but the election hath
obtained it, and the rest were blinded

Romans 11:8

(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.

Romans 11:9

And David saith, Let their table be made a
snare, and a trap, and a stumblingblock,
and a recompence unto them:

Romans 11:2

God hath not cast away his people which he
foreknew. Know ye not what the scripture saith
of Elias? how he maketh complaint
to God against Israel, saying,

Romans 11:4

But what saith the answer of God unto him?
I have reserved to myself
seven thousand men, who have not
bowed the knee to X X of Baal.

Romans 11:6

And if by grace, then X X no more of works:
otherwise grace is no more grace.
But if X X of works, then is it no more grace:
otherwise work is no more work.

Romans 11:7

What then? Israel hath not obtained that
which they seek for; but the election hath
obtained it, and the rest were blinded

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Romans 11:10

Let their eyes be darkened, that they may not see, and bow down their back alway.

Romans 11:11

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

Romans 11:12

Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Romans 11:13

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

Romans 11:14

If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

Romans 11:15

For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

Romans 11:16

For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

Romans 11:17

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;

Romans 11:18

Boast not against the branches, But if thou boast, thou bearest not the root, but the root thee,

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Romans 11:11

I say then, Have they stumbled that they should fall? God forbid: but through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

Romans 11:12

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Romans 11:18

Boast not against the branches
for
thou bearest ^{not} the root but the root thee

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Romans 11:19

Thou wilt say then,
The branches were broken off,
that I might be grafted in.

Romans 11:20

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

Romans 11:21

For if God spared not the natural branches,
take heed lest he also spare not thee.

Romans 11:22

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

Romans 11:23

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

Romans 11:24

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

Romans 11:25

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.

Romans 11:26

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

Romans 11:27

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

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Romans 11:19

For if thou boast thou wilt say
the branches were broken off
that we might be grafted in

Romans 11:22

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

Romans 11:24

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

Romans 11:26

And then all Israel shall be saved:
as it is written,
There shall come out of Sion the Deliverer,
and shall turn away ungodliness from Jacob:

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Romans 11:28

As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Romans 11:29

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

Romans 11:30

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

Romans 11:31

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

Romans 11:32

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

Romans 11:33

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

Romans 11:34

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

Romans 11:35

Or who hath first given to him, and it shall be recompensed unto him again?

Romans 11:36

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

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Romans 11:28

As concerning the gospel, enemies for your sakes: but as touching the election, beloved for the fathers' sakes.

Romans 11:29

For the gifts and calling of God without repentance.

Romans 11:33

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

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§ - XII

Romans 12:1

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

Romans 12:2

And be not conformed to this world:
but be ye transformed by the renewing
of your mind, that ye may prove
what *is* that good, and acceptable,
and perfect, will of God.

Romans 12:3

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

Romans 12:4

For as we have many members in one body,
and all members have not the same office:

Romans 12:5

So we, *being* many, are one body in Christ,
and every one members one of another.

Romans 12:6

Having then gifts differing according to the
grace that is given to us, whether prophecy,
let us prophesy according to the
proportion of faith;

Romans 12:7

Or ministry, *let us wait* on *our* ministering:
or he that teacheth, on teaching;

Romans 12:8

Or he that exhorteth, on exhortation:
he that giveth, *let him do it*
with simplicity; he that ruleth, with diligence;
he that sheweth mercy, with cheerfulness.

Romans 12:2

And be not conformed to this world:
but be ye transformed by the renewing
of your mind, that ye may prove
what *is* that good, and acceptable,
and perfect, will of God *is*.

Romans 12:3

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

Romans 12:6

Having then gifts differing according to the
grace that is given to us, whether prophecy,
[X_X_X] according to the
proportion of faith;

Romans 12:7

Or ministry, [X_X_X] on [X] ministering:
or he that teacheth, on teaching;

Romans 12:8

Or he that exhorteth, on exhortation:
he that giveth, [X_X_X_X]
with simplicity; he that ruleth, with diligence;
he that sheweth mercy, with cheerfulness.

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Romans 12:9

Let love **be** without dissimulation.
Abhor that which is evil;
cleave to that which is good.

Romans 12:10

Be kindly affectioned one
to another with brotherly love;
in honour preferring one another;

Romans 12:11

Not slothful in business;
fervent in spirit; serving the Lord;

Romans 12:12

Rejoicing in hope; patient
in tribulation; continuing instant in prayer;

Romans 12:13

Distributing to the necessity
of saints; given to hospitality.

Romans 12:14

Bless them which persecute
you: bless, and curse not.

Romans 12:15

Rejoice with them that do rejoice,
and weep with them that weep.

Romans 12:16

Be of the same mind one toward another.
Mind not high things, but condescend to men
of low estate. Be not wise in your own conceits.

Romans 12:17

Recompense to no man evil for evil.
Provide things honest in the sight of all men.

Romans 12:18

If it be possible, as much as lieth in you,
live peaceably with all men.

Romans 12:19

Dearly beloved, avenge not yourselves,
but **rather** give place unto wrath:
for it is written, Vengeance **is** mine;
I will repay, saith the Lord.

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Romans 12:9

love without dissimulation.
Abhor that which is evil; **and**
cleave to that which is good.

Romans 12:19

Dearly beloved, avenge not yourselves,
but give place unto wrath:
for it is written, Vengeance **is** mine;
I will repay, saith the Lord.

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Romans 12:20

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.

Romans 12:21

Be not overcome of evil,
but overcome evil with good.

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§ - XIII

Romans 13:1

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.

Romans 13:2

Whosoever therefore resisteth the power,
resisteth the ordinance of God: and they that
resist shall receive to themselves damnation.

Romans 13:3

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:

Romans 13:4

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

Romans 13:5

Wherefore **ye** must needs be subject, not
only for wrath, but also for conscience' sake.

Romans 13:6

For for this cause pay ye
tribute also;
for they are God's ministers,
attending continually upon this very thing.

Romans 13:7

Render therefore to all their dues;

tribute to whom tribute **is due**;
custom to whom custom;

fear to whom fear;
honour to whom honour.

Romans 13:1

Let every soul be subject
unto the higher powers.
For there is no power **in the church** but of God:
the powers that be are ordained of God.

Romans 13:2

Whosoever therefore resisteth the power,
resisteth the ordinance of God: and they that
resist shall receive to themselves punishment.

Romans 13:4

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 **rod** in vain:
for he is the minister of God, a revenger to
execute wrath upon him that doeth evil.

Romans 13:5

Wherefore **ye** must needs be subject, not
only for wrath, but also for conscience' sake.

Romans 13:6

**For for this cause pay ye
your consecrations also unto them**
for they are God's ministers,
attending continually upon this very thing.

Romans 13:7

but first Render ~~therefore~~ to all their dues
accordind to custom

Tribute to whom ^{tribute} **[X_X]**
custom to whom custom

**that your consecrations may be done in
fear of him to whom fear belongs and in
honor of him to whom honor belongs**

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Romans 13:8

Owe no man any thing,
but to love one another:
for he that loveth another hath fulfilled the law.

Romans 13:9

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 **there be** any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Romans 13:10

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

Romans 13:11

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

Romans 13:12

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.

Romans 13:13

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

Romans 13:14

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

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Romans 13:8

Therefore Owe no man any thing,
but to love one another:
for he that loveth another hath fulfilled the law.

Romans 13:9

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 **[X X]** any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Romans 13:14

But put ye on the Lord Jesus Christ,
and make not provision for the flesh,
to **gratify** the lusts **[X]**

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§ - XIV

Romans 14:1

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

Romans 14:1

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

Romans 14:2

For one believeth that he may eat all things: another, who is weak, eateth herbs.

Romans 14:3

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.

Romans 14:4

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.

Romans 14:5

One man esteemeth one day above another: another esteemeth every day . Let every man be fully persuaded in his own mind.

Romans 14:5

One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

Romans 14:6

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

Romans 14:7

For none of us liveth to himself, and no man dieth to himself.

Romans 14:8

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.

Romans 14:9

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

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Romans 14:10

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.

Romans 14:11

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

Romans 14:12

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

Romans 14:13

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

Romans 14:14

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

Romans 14:15

But if thy brother be grieved with **thy** meat, now walkest thou not charitably.

Destroy not him with thy meat, for whom Christ died.

Romans 14:16

Let not then your good be evil spoken of:

Romans 14:17

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

Romans 14:18

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

Romans 14:11

For **[X]** I live saith the Lord and every knee shall bow to me and every tongue shall swear to God as it written ~~For I live saith the Lord and every knee shall bow and every thungue shall swear~~ ^{to God} as it is written

Romans 14:15

But if thy brother be grieved with **thy** meat thou walkest not charitably if thou eatest therefore ~~distroy~~ not him with thy meat for whom Christ died

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Romans 14:19

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

Romans 14:20

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

Romans 14:21

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

Romans 14:22

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

Romans 14:23

And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

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Romans 14:20

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

Romans 14:23

And he that doubteth is condemned if he eat, because *it is* not of faith: for whatsoever *is* not of faith is sin.

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§ - XV

correct

Romans 15:1

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

Romans 15:2

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

Romans 15:3

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

Romans 15:4

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

Romans 15:5

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

Romans 15:5

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

Romans 15:6

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

Romans 15:7

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

Romans 15:8

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

Romans 15:8

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

Romans 15:9

And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

Romans 15:9

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

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Romans 15:10

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

Romans 15:11

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

Romans 15:12

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.

Romans 15:13

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.

Romans 15:14

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.

Romans 15:15

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,

Romans 15:16

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.

Romans 15:17

I have therefore whereof I may glory
through Jesus Christ in those things
which pertain to God.

Romans 15:18

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,

Romans 15:15

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,

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Romans 15:19

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.

Romans 15:20

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

Romans 15:21

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Romans 15:22

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

Romans 15:23

But now having no more place in these parts, and having a great desire these many years to come unto you;

Romans 15:24

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 *company*.

Romans 15:25

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

Romans 15:26

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Romans 15:27

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.

Romans 15:24

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 through your *prayers*.

Romans 15:27

It hath pleased them **[X]**; 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.

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Romans 15:28

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

Romans 15:29

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

Romans 15:30

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

Romans 15:31

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

Romans 15:32

That I may come unto you with joy by the
will of God, and may with you be refreshed.

Romans 15:33

Now the God of peace *be* with you all. Amen.

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Romans 15:30

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 prayers to God for me;

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§ - XVI

Romans 16:1

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Romans 16:2

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.

Romans 16:3

Greet Priscilla and Aquila my helpers in Christ Jesus:

Romans 16:4

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.

Romans 16:5

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

Romans 16:6

Greet Mary, who bestowed much labour on us.

Romans 16:7

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

Romans 16:8

Greet Amplias my beloved in the Lord.

Romans 16:9

Salute Urbane, our helper in Christ, and Stachys my beloved.

Romans 16:10

Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

Romans 16:11

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

Romans 16:5

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

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Romans 16:12

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

Romans 16:13

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

Romans 16:14

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

Romans 16:15

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

Romans 16:16

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

Romans 16:17

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

Romans 16:18

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.

Romans 16:19

For your obedience is come abroad unto all **men**. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

Romans 16:20

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

Romans 16:21

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Romans 16:16

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

Romans 16:19

For your obedience is come abroad unto all I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

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Romans 16:22

I Tertius, who wrote *this* epistle, salute you in the Lord.

Romans 16:23

Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Romans 16:24

The grace of our Lord Jesus Christ *be* with you all. Amen.

Romans 16:25

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,

Romans 16:26

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:

Romans 16:27

To God only wise, *be* glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cencrea.

Joseph Smith's Revision

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