

1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the Holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including you who are called to belong to Jesus Christ, To all those in Rome who are loved by God and called by saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. For I long to see you, that I may impart to you an spiritual gift to strengthen you — that is, that we may be mutually encouraged by each other's faith, both yours and mine. I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So I am eager to preach the gospel to you also who are in Rome.

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameful acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful,

“Responding to the Gospel”

they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

2 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge,

practice the very same things. We know that the judgment of God rightly falls on those who practice such things. Do you suppose, O man — you who judge those who practice such things and yet do them yourself — that you will

do presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. He will render to each one according to his work: those who patiently wait—doing for glory honor immortality, he will give eternal life; for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them about the things that they have done. This is the kind of thinking that God does for the Gentiles who do not have the law. But they will be judged by the law written on their hearts, since they have been without the law for a long time. Therefore those who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them about the things that they have done. This is the kind of thinking that God does for the Gentiles who do not have the law. But they will be judged by the law written on their hearts, since they have been without the law for a long time. Therefore those who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

the secrets of men by Christ Jesus. But if you call yourself a Jew and rely on the law and boast in God and know his will and approve what is excellent, because you are instructed from the law and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth — you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law dishonor God by breaking the law. For, as it is written, "The name of God is blasphemed among the Gentiles because of you." For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have

but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

3 Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged."

But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? And why not do evil that good may come? — as some people slanderously charge us with saying. Their condemnation is just.

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it was counted to him as righteousness. "Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one who

"Their faith is an open grave; it shows their

"The venom of asps is under their lips."
"Their mouth is full of curses and bitterness."

"Their feet are swift to shed blood, in their paths are ruin and misery, and the way of peace they have not known."

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

Now we know that whatever law says it speaks to those who are under so that mouth stopped, the whole may be held accountable to the law. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has manifested apart from the law, although the Law and the Prophets bear witness to it — the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one — who will justify the circumcised by faith and the uncircumcised through faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

4 What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one who

"Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin."

Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith counted to Abraham as righteousness. How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was

circumcised. For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring — not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it written, "I have made you father of many nations" the presence of the God in whom believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he would become the father of many nations, as he had been told, "So shall your offspring be." He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "counted to him as righteousness." But the words "it was counted to him" were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was raised up for our trespasses and raised for

5 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. Not only that, but we also rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person — though perhaps for a good person one would dare even to die — but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have reconciliation. now received

Therefore, as sin came into the world through one man, and death

through sin, and so death spread to all sinners — for sin

is the —in he

indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For, if because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but we sin increased, and our iniquity covered up more and more our shameful deeds. And up to the time that the law was given, we were without excuse, for all have sinned and fall short of the glory of God.

through righteousness leading to eternal life through Jesus Christ our Lord.

6 What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if

we have been united with him in a resurrection like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. For when you were slaves of sin, you were free in regard to righteousness. But what fruit were you getting at that time from the things which you are now ashamed to do? The end of those things is death. But now that you have been set free from sin, and have become slaves of God, the fruit you get leads to sanctification and eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

What then? Shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. I was once alive apart from the law, but when the commandment came, sin came alive and I died. The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me. So the law is holy, and the promise is holy and righteous and good. Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I would I do not what I want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil which I hate. I am in bondage to the sin which I do not hate. But I hate what I do, and I am bound to the law of God, which I love. So I find myself a prisoner of the law of God, yet bound to sin which I hate. So, thank God, through Jesus Christ our Lord, I shall be free from sin.

from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or do you not know, brothers — for I am speaking to those who know the law — that the law is binding on a person only as long as he lives? For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law married. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress. Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

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So then, brothers, we are debtors, not to the flesh, but to live according to the flesh you die, but if Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness. For we do not know what to pray for or how to pray, but the Spirit himself intercedes for us with groanings too deep for words. And he searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. And we know that for those who love God all things are possible through Christ. For he has freed us from the law of sin and death. For we were enslaved to the law of sin and death, but God, through his Son Jesus Christ our Lord, has redeemed us from all lawlessness, cleansing himself from all unrighteousness and purifying to himself a peculiar people, zealous of good deeds, who are in the flesh cannot please God, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone

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do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

8 There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ from the law of sin and death. For what could the law, weakened by the flesh, do? By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the might of the law might not be nullified, so that we might not be condemned according to the flesh but according to the Spirit. For we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code. The law was our guardian until Christ, so that we might be justified, and now that we have been justified, we are no longer under the law, but under the grace of God. For we are the children of God, and the children of God are heirs. As many of us as were baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a resurrection like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit of God dwells in you. If from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. So then, brothers, we are debtors, not to the flesh, but to live according to the flesh you die, but if Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness. For we do not know what to pray for or how to pray, but the Spirit himself intercedes for us with groanings too deep for words. And he searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. And we know that for those who love God all things are possible through Christ. For he has freed us from the law of sin and death. For we were enslaved to the law of sin and death, but God, through his Son Jesus Christ our Lord, has redeemed us from all lawlessness, cleansing himself from all unrighteousness and purifying to himself a peculiar people, zealous of good deeds, who are in the flesh cannot please God, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone

will also give life to your mortal bodies through his Spirit who dwells in you.

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

9 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit — that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen. But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. For this is what the promise said: "About this time next year I will return, and Sarah shall have a son."

For I consider that the sufferings of this

creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness. For we do not know what to pray for or how to pray, but the Spirit himself intercedes for us with groanings too deep for words. And he searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. And we know that for those who love God all things are possible through Christ. For he has freed us from the law of sin and death. For we were enslaved to the law of sin and death, but God, through his Son Jesus Christ our Lord, has redeemed us from all lawlessness, cleansing himself from all unrighteousness and purifying to himself a peculiar people, zealous of good deeds, who are in the flesh cannot please God, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone

What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died — more than that, who was raised — who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

9 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit — that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen. But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. For this is what the promise said: "About this time next year I will return, and Sarah shall have a son."

For I consider that the sufferings of this

creation waits with eager longing for the

Pastor Stephen Okamoto | August 16th, 2026



Romans Recap

The Gospel...

- Reveals God's Righteousness (1-4)
- Creates a New Humanity (5-8)
- Fulfills God's Promise to Israel (9-11)
- Unifies the Church (12-16)



Romans 12:1-21

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.



Romans 12:1-21

³ For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you.



Romans 12:1-21

⁴ For just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we, though many, form one body, and each member belongs to all the others.



Romans 12:1-21

⁶We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; ⁷if it is serving, then serve; if it is teaching, then teach;



Romans 12:1-21

⁸ if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully. ⁹ Love must be sincere. Hate what is evil; cling to what is good.



Romans 12:1-21

¹⁰ Be devoted to one another in love. Honor one another above yourselves. ¹¹ Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. ¹² Be joyful in hope, patient in affliction, faithful in prayer. ¹³ Share with the Lord's people who are in need. Practice hospitality.



Romans 12:1-21

¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice; mourn with those who mourn. ¹⁶ Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.



Romans 12:1-21

¹⁷ Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. ¹⁸ If it is possible, as far as it depends on you, live at peace with everyone.



Romans 12:1-21

¹⁹ Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.



Romans 12:1-21

²⁰ On the contrary: “If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good.



Leader: **The Word of the Lord**
Congregation: **Amen! Praise be to God!**



Revelation 4:8b

Day and night they never stop saying:
“Holy, holy, holy is the Lord God Almighty,
who was, and is, and is to come.”



Romans 12:1

Therefore, I urge you, brothers and sisters,
in view of God's mercy, to offer your bodies
as a living sacrifice, holy and pleasing to
God—this is your true and proper worship.



Hebrews 11:19

19 Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.



The Question Paul Asks Us

Will you give every part of yourself
to God?



Becoming a living sacrifice is possible if...

- We understand God's **mercy**
- We worship him **alone**



Romans 12:1

Therefore, I urge you, brothers and sisters,
in view of God's mercy, to offer your bodies
as a living sacrifice, holy and pleasing to
God—this is your true and proper worship.



Psalm 34:8a

Taste and see that the Lord is good.



Luke 7:47b

Whoever has been forgiven little, loves little



Becoming a living sacrifice is possible if...

- We understand God's mercy
- We worship him alone



Romans 12:1

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your **bodies** as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ² Do not conform to the pattern of this world, but be transformed by the renewing of your **mind**. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.



If we are a living sacrifice, we will...

- **Serve** the body of Christ
- Put Christ's **love** into action



Romans 12:6-8

⁶We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; ⁷if it is serving, then serve; if it is teaching, then teach;



Romans 12:6-8

⁸ if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.







If we are a living sacrifice, we will...

- **Serve** the body of Christ
- Put Christ's **love** into action



Instructions for how to...

- Love your Community
- Love your Enemies



Verses for loving your community

- Be devoted to one another in love (v10)
- Honor one another above yourselves (v10)
- Share with the Lord's people in need (v13)
- Practice hospitality (v13)
- Rejoice with those who rejoice (v15)
- Mourn with those who mourn (v15)
- Live in harmony with one another (v16)



Verses for loving your enemies

- Bless those who persecute you; bless and do not curse (v14)
- Do not repay evil for evil (v17)
- Do not take revenge (v19)
- If your enemy is hungry, feed him (v21)



Application

1. Spend time meditating on God's **mercy**
2. Sacrificially love and serve your community with a **worshipful** heart posture



