

The Phonics Lessons Romans Reader

Paul's Letter to the Romans in the King James Version (KJV)

Underlined Words are Decodable with the Phonics Taught to that Lesson

Phonics Lesson 1: Short i; d, f, l, m n, p, s, t, sh, ck- 1% decodable text

Chapter 1: 1-16

- 1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- 2 (Which he had promised afore by his prophets in the holy scriptures,)
- 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
- 6 Among whom are ye also the called of Jesus Christ:
- 7 To all that be in Rome beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
- 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
- 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
- 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
- 12 That is, that I may be comforted together with you by the mutual faith both of you and me.
- 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
- 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Phonic Lesson 2: Short a; b, c, h, j, k r, y – 5% decodable text

Chapter 1: 16-32

- 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
- 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.
- 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:
- 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- 22 Professing themselves to be wise, they became fools,
- 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
- 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
- 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.
- 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
- 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
- 30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,
- 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:
- 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.

Phonics Lesson 3: Short o; g, v, w, a, ch – 8% decodable text

Chapter 2:1-15

- 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.
- 2 But we are sure that the judgment of God is according to truth against them which commit such things.
- 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?
- 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- 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;
- 6 Who will render to every man according to his deeds:
- 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
- 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
- 11 For there is no respect of persons with God.
- 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;
- 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.
- 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:
- 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;)

Phonics Lesson 4: Short e; sh, ck, ch, wh – 15% decodable text

Chapter 2:16-29

- 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
- 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
- 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;
- 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
- 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
- 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
- 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
- 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- 24 For the name of God is blasphemed among the Gentiles through you, as it is written.
- 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
- 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
- 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
- 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
- 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Lesson 5: Short e, wh – 19% decodable text

Chapter 3:1-18

- 1 What advantage then hath the Jew? or what profit is there of circumcision?
- 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- 3 For what if some did not believe? shall their unbelief make the faith of God without effect?
- 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
- 6 God forbid: for then how shall God judge the world?
- 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?
- 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.
- 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;
- 10 As it is written, There is none righteous, no, not one:
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- 13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:
- 14 Whose mouth is full of cursing and bitterness:
- 15 Their feet are swift to shed blood:
- 16 Destruction and misery are in their ways:
- 17 And the way of peace have they not known:
- 18 There is no fear of God before their eyes.

Lesson 6: UPP, th, voiced/unvoiced consonants, consonant pairs (s/z, f/v, etc.) – 26% decodable text

Chapter 3:19-31

- 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.
- 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.
- 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
- 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:
- 23 For all have sinned, and come short of the glory of God;
- 24 Being justified freely by his grace through the redemption that is in Christ Jesus:
- 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;
- 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
- 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
- 28 Therefore we conclude that a man is justified by faith without the deeds of the law.
- 29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:
- 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Lesson 7: Beginning and Ending Consonant Blends – 27% decodable text

Chapter 4:1-13

- 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.
- 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
- 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- 8 Blessed is the man to whom the Lord will not impute sin.
- 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
- 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
- 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Lesson 8: Short y, qu, ph, nk, ng, ing, ch=k, c=s, g=j, syllabary – 28 % decodable text

Chapter 4:14-25

- 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
- 15 Because the law worketh wrath: for where no law is, there is no transgression.
- 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all who is the father of us all,
- 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.
- 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.
- 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 Sarah's womb:
- 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- 21 And being fully persuaded that, what he had promised, he was able also to perform.
- 22 And therefore it was imputed to him for righteousness.
- 23 Now it was not written for his sake alone, that it was imputed to him;
- 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;
- 25 Who was delivered for our offences, and was raised again for our justification.

Lesson 9: Vowel Names, long *a* spelling (a_e, ai, ay) – 29% decodable text

Chapter 5:1-11

- 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
- 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
- 4 And patience, experience; and experience, hope:
- 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.
- 6 For when we were yet without strength, in due time Christ died for the ungodly.
- 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
- 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
- 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.
- 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Lesson 10: Long e spelling (e_e, ee, ea, ie, y) v/f, homophones – 44% decodable text

Chapter 5:12-21

- 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
- 13 (For until the law sin was in the world: but sin is not imputed when there is no law.
- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
- 15 But not as the offence, so also is the free gift. For if 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.
- 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
- 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
- 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
- 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
- 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Lesson 11: Long *i* spellings (i-e, igh, y) – 53% decodable text

Chapter 6:1-11

- 1 What shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. How shall we, that are dead to sin, live any longer therein?
- 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- 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.
- 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
- 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
- 7 For he that is dead is freed from sin.
- 8 Now if we be dead with Christ, we believe that we shall also live with him:
- 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Lesson 12: Long o spellings (o_e, oa, oe) – 55% decodable text

Chapter 6:12-23

- 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
- 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- 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?
- 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.
- 18 Being then made free from sin, ye became the servants of righteousness.
- 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
- 20 For when ye were the servants of sin, ye were free from righteousness.
- 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
- 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Lesson 13: Long u spellings (u_e, ue, ew eu) – 58% decodable text

Chapter 7:1-13

- 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?
- 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.
- 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.
- 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
- 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
- 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
- 7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
- 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
- 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
- 10 And the commandment, which was ordained to life, I found to be unto death.
- 11 For sin, taking occasion by the commandment, deceived me, and by it slew me.
- 12 Wherefore the law is holy, and the commandment holy, and just, and good.
- 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Lesson 14: ce, ci, cy, Syllabary ap/pa, Long/Short syllable division rules. – 60% decodable text

Chapter 7:14-25

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

Lesson 15: Syllable division, & ed endings – 64% decodable text

Chapter 8:1-20

- 1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 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.
- 6 For to be carnally minded is death; but to be spiritually minded is life and peace.
- 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
- 8 So then they that are in the flesh cannot please God.
- 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.
- 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
- 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 dwell in you.
- 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
- 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.
- 14 For as many as are led by the Spirit of God, they are the sons of God.
- 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.
- 16 The Spirit itself bear witness with our spirit, that we are the children of God:
- 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.
- 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.
- 19 For the earnest expectation of the creature wait eth for the manifestation of the sons of God.
- 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Lesson 16: ä (a ash ah), ô spellings (aw, au, ou), no final v, ough/augh. – 68% decodable text

Chapter 8:21-39

- 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
- 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.
- 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- 25 But if we hope for that we see not, then do we with patience wait for it.
- 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
- 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
- 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.
- 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.
- 31 What shall we then say to these things? If God be for us, who can be against us?
- 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?
- 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.
- 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.
- 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- 37 Nay, in all these things we are more than conquerors through him that loved us.
- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Lesson 17: oo, oo, ow/ou, oi/oy, u=oo - 72% decodable text

Chapter 9:1-14

- 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- 2 That I have great heaviness and continual sorrow in my heart.
- 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- 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:
- 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 9 For this is the word of promise, At this time will I come, and Sarah shall have a son.
- 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
- 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- 12 It was said unto her, The elder shall serve the younger.
- 13 As it is written, Jacob have I loved, but Esau have I hated.
- 14 What shall we say then? Is there unrighteousness with God? God forbid.

Lesson 18: er/ur/ir/(w)or, blends: rc, rk, rd, rm, rn, rp, rstg, rt, rch, rth – 89% decodable text

Chapter 9:15-33

- 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.
- 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- 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.
- 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
- 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
- 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
- 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
- 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
- 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.
- 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.
- 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- 33 As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Lesson 19: ôl (all), ěl (ell), il-ile, ǒ (doll), ō (oll), ŎŎ (ull-bull) – 96% decodable text

Chapter 10:1-11

- 1 Brethren, my heart's desire and prayer to God for Israel, that they might be saved.
- 2 For I bear them record that they have a zeal of God, but not according to knowledge.
- 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- 4 For Christ is the end of the law for righteousness to every one that believeth.
- 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- 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:)
- 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- 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;
- 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.
- 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11. For the scripture saith, Whosoever believeth on him shall not be ashamed.

Lesson 20: Silent letters: mb, bt, gn, gh, rh, kn, ho, ps, pt, pn, ft, st, wr; ph=f – 96% decodable text

Chapter 10:12-20

- 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.
- 13 For whosoever shall call upon the name of the Lord shall be saved.
- 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?
- 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!
- 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
- 17 So then faith cometh by hearing, and hearing by the word of God.
- 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.
- 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.
- 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. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Lesson 21: Syllable structure, prefixes – 99% decodable text

Chapter 11:1-21

- 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.
- 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,
- 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
- 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.
- 5 Even so then at this present time also there is a remnant according to the election of grace.
- 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 it is no more grace: otherwise work is no more work.
- 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.
- 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.
- 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
- 10 Let their eyes be darkened, that they may not see, and bow down their back alway.
- 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
- 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?
- 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
- 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.
- 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?
- 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.
- 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;
- 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- 19 Thou wilt say then, The branches were broken off, that I might be grafted in.
- 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- 21 For if God spared not the natural branches, take heed lest he also spare not thee.

Lesson 22: Syllable division, tion, etc. el/le. – 100% decodable text
YOU CAN READ 100% OF ROMANS!

Chapter 11:22-36

- 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.
- 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.
- 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?
- 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
- 26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:
- 27 For this is my covenant unto them, when I shall take away their sins.
- 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.
- 29 For the gifts and calling of God are without repentance.
- 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
- 31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
- 32 For God hath concluded them all in unbelief, that he might have mercy upon all.
- 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- 34 For who hath known the mind of the Lord? or who hath been his counsellor?
- 35 Or who hath first given to him, and it shall be recompensed unto him again?
- 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Lesson 23: Short Vowel Review, ti/ci – 100% decodable text

Chapter 12:1-9

- 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.
- 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.
- 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.
- 4 For as we have many members in one body, and all members have not the same office:
- 5 So we, being many, are one body in Christ, and every one members one of another.
- 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;
- 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;
- 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.
- 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Lesson 24: More syllable division and Chart of Vowel Teams – 100% decodable text

Chapter 12:10-21

- 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
- 11 Not slothful in business; fervent in spirit; serving the Lord;
- 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- 13 Distributing to the necessity of saints; given to hospitality.
- 14 Bless them which persecute you: bless, and curse not.
- 15 Rejoice with them that do rejoice, and weep with them that weep.
- 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.
- 17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
- 18 If it be possible, as much as lieth in you, live peaceably with all men.
- 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.
- 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.
- 21 Be not overcome of evil, but overcome evil with good.

Lesson 25: Alliterative sentences with all consonants – 100% decodable text

Chapter 13:1-11

- 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.
- 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
- 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
- 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
- 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
- 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- 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.
- 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- 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.

Lesson 26: Spelling rule: open syllable/closed syllable Consonant Doubling – 100% decodable text

Chapter 13:12-14

- 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
- 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
- 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

Lesson 27: Two Styles of writing: English/Latin – 100% decodable text

Chapter 14:1-12

- 1 Him that is weak in the faith receive ye, but not to doubtful disputations.
- 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
- 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
- 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.
- 7 For none of us liveth to himself, and no man dieth to himself.
- 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
- 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- 12 So then every one of us shall give account of himself to God.

Lesson 28: Letter Sound Chart – 100% decodable text

Chapter 14:13-23

- 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
- 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
- 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
- 16 Let not then your good be evil spoken of:
- 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- 18 For he that in these things serveth Christ is acceptable to God, and approved of men.
- 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
- 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
- 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.
- 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Lesson 29: More Letter Sound Chart – 100% decodable text

Chapter 15:1-16

- 1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
- 2 Let every one of us please his neighbour for his good to edification.
- 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
- 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
- 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
- 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
- 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
- 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
- 9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
- 10 And again he saith, Rejoice, ye Gentiles, with his people.
- 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
- 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
- 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
- 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
- 16 That 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.

Lesson 30: Why and How to Alphabetize, Use of Dictionary – 100% decodable text

Chapter 15:17-33

- 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- 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,
- 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.
- 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
- 22 For which cause also I have been much hindered from coming to you.
- 23 But now having no more place in these parts, and having a great desire these many years to come unto you;
- 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.
- 25 But now I go unto Jerusalem to minister unto the saints.
- 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- 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.
- 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
- 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
- 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
- 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;
- 32 That I may come unto you with joy by the will of God, and may with you be refreshed.
- 33 Now the God of peace be with you all. Amen.

Lesson 31: A Little Grammar – 100% decodable text

Chapter 16:1-13

- 1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
- 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
- 3 Greet Priscilla and Aquila my helpers in Christ Jesus:
- 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
- 5 Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.
- 6 Greet Mary, who bestowed much labour on us.
- 7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.
- 8 Greet Amplias my beloved in the Lord.
- 9 Salute Urbane, our helper in Christ, and Stachys my beloved.
- 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.
- 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.
- 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
- 13 Salute Rufus chosen in the Lord, and his mother and mine.

Lesson 32: Why Read? Suggestions for Reading – 100% decodable text

Chapter 16:14-27

- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
- 16 Salute one another with an holy kiss. The churches of Christ salute you.
- 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
- 19 For your obedience 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.
- 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
- 21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- 22 I Tertius, who wrote this epistle, salute you in the Lord.
- 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
- 24 The grace of our Lord Jesus Christ be with you all. Amen.
- 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,
- 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:
- 27 To God only wise, be glory through Jesus Christ for ever. Amen.

BOOK OF ROMANS

Modern English Translation of the Byzantine Greek Text
By Paul Esposito

Romans Chapter 1

Greeting

1 Paul, a bondservant of Jesus Christ, called to be an apostle, having been separated unto the gospel of God 2 which He promised beforehand through His prophets in the Holy Scriptures, 3 concerning His Son, who came of the seed of David according to the flesh, 4 who was declared Son of God with power according to the Spirit of holiness by the resurrection of the dead, Jesus Christ our Lord, 5 through whom we received grace and apostleship for the obedience of faith among all the nations for His name, 6 among whom you also are the called of Jesus Christ: 7 To all those who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Paul's Longing to Visit Rome

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, 10 requesting if somehow now at sometime I shall succeed in the will of God to come to you. 11 For I long to see you, so that I may impart to you some spiritual gift, that you may be established—12 that is, that I may be encouraged together with you through our mutual faith—both yours and mine. 13 Now I do not want you to be ignorant, brothers, that often I planned to come to you (and I was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. 14 I am a debtor both to Greeks and to barbarians, both to the wise and to the unwise. 15 So, as much as is in me, I am eager to preach the gospel to you who are in Rome also.

The Just Shall Live by Faith

16 For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes, both to the Jew first and to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

God's Wrath on Unrighteousness

18 For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. 19 Because that which is known of God is manifest in them, for God has shown it to them. 20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things made, both His eternal power and divinity, so that they are without excuse. 21 Because, having known God, they did not glorify Him as God, or give thanks, but became vain in their reasonings, and their foolish heart was darkened. 22 Asserting themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for a likeness of an image of corruptible man and of birds and four-footed animals and reptiles. 24 Therefore God also gave them up to uncleanness through the lusts of the own hearts, to dishonor their own bodies among themselves, 25 who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. 26 For this reason God gave them up to shameful lusts; for even their women exchanged the natural use for that which is contrary to nature, 27 and likewise also the men, having forsaken the natural use of the woman, were inflamed by their lust for one another, men with men, committing what is shameful, and receiving in themselves the recompense which was fitting for their error. 28 And just as they did not approve to have God in their knowledge, God gave them up to a reprobate mind, to do the things which are not fitting; 29 having been filled with all unrighteousness, fornication, wickedness, greed, malice; full of envy, murder, strife, deceit, maliciousness; they are whisperers, 30 slanderers, haters of God, insolent men, proud, braggarts, inventors of evil things, disobedient to parents, 31 without understanding, untrustworthy, unloving, unforgiving, unmerciful; 32 who, having known the righteous judgment of God, that those practicing such things are worthy of death, not only do them, but also approve of those who practice them.

ROMANS CHAPTER 2

God's Righteous Judgment

1 Therefore you are inexcusable, O man, everyone who judges, for in whatever you judge another you condemn yourself, for you who judge are practicing the same things. 2 But we know that the judgment of God is according to truth upon those practicing such things. 3 But do you suppose this, O man, you who judge those practicing such things yet doing them, that you will escape the judgment of God? 4 Or do you despise the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 5 But according to your hardness and impenitent heart you are storing up for yourself wrath in the day of wrath and revelation, and of the righteous judgment of God, 6 who will recompense to each one according to his works: 7 to those who by the endurance of good works are seeking glory and honor and incorruption—eternal life. 8 But to those who are contentious, and who disobey the truth, but obey unrighteousness—indignation and wrath, 9 tribulation and anguish, upon every soul of man that works evil, of the Jew first and also of the Greek; 10 but glory, honor, and peace to everyone that works good, both to the Jew first and to the Greek. 11 For there is no partiality with God. 12 For all who have sinned without the law shall also perish without the law, and all who have sinned under the law shall be judged by the law 13 (for it is not the hearers of the law who are righteous before God, but the doers of the law shall be justified; 14 for whenever Gentiles, who do not have the law, by nature do what the law requires, these, not having the law, are a law unto themselves, 15 who show the work of the law written in their hearts, their conscience witnessing with them, and among themselves their thoughts accuse or even defend them), 16 in the day when God shall judge the secrets of men according to my gospel through Jesus Christ.

The Jews Guilty as the Gentiles

17 Behold, you are called a Jew, and rely on the law, and boast in God, 18 and know His will, and approve the things that are more excellent, being instructed out of the law, 19 and are convinced that you are a guide to the blind, a light to those in darkness, 20 an instructor of the foolish, a teacher of the immature, having the embodiment of knowledge and of the truth in the law. 21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you commit sacrilege? 23 You who boast in the law, do you dishonor God through the transgression of the law? 24 For “The name of God is blasphemed among the Gentiles because of you,” just as it is written.

Circumcision of No Profit

25 For indeed circumcision profits if you keep the law; but if you are a transgressor of the law, your circumcision has become uncircumcision. 26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be regarded as circumcision? 27 And will not the physically uncircumcised, who keeps the law, judge you along with your written code and circumcision, as a lawbreaker? 28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in flesh; 29 but he is a Jew that is one inwardly; and circumcision is of the heart, in the spirit, not in the letter, whose praise is not from men but from God.

ROMANS CHAPTER 3

God's Judgment Defended

1 What then is the superiority of the Jew, or what is the profit of circumcision? 2 Much in every way! First of all, that they were entrusted with the very words of God! 3 For what if some did not believe? Will their unbelief nullify the faithfulness of God? 4 By no means! Indeed, let God be true but every man a liar, just as it is written: "That You may be justified in Your words, and You may prevail when You are judged." 5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? Surely God, the One inflicting wrath is not unrighteous, is He? (I speak as a man.) 6 By no means! For otherwise how shall God judge the world? 7 For if by my lie the truth of God has abounded to His glory, why am I also still judged as a sinner? 8 And why not say, "Let us do evil so that good may come"?—just as we are slandered, and just as some affirm that we say. The judgment of whom is just.

All Have Sinned

9 What then? Are we any better? Not at all. For we previously charged both Jews and Greeks that they are all under sin. 10 Just as it is written: "There is none righteous, no not one, 11 There is none who understands; there is none who seeks God. 12 All have turned aside; together they became unprofitable; there is not one doing kindness, there is not so much as one." 13 "Their throat is an opened grave; with their tongues they deceived"; the poison of asps is under their lips"; 14 "Whose mouth is full of cursing and bitterness. 15 Their feet are swift to shed blood; 16 Ruin and misery are in their ways; 17 And the way of peace they did not know. 18 There is no fear of God before their eyes." 19 Now we know that as many things as the law says, it speaks to those under the law, so that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by works of the law no flesh shall be justified in His sight, for through the law comes the knowledge of sin.

Righteousness Through Faith

21 But now the righteousness of God apart from the law has been revealed, being witnessed to by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and upon all those that believe. For there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation through faith in His blood, for a demonstration of His righteousness through the passing over of the sins having previously committed, in the forbearance of God, 26 for a demonstration of His righteousness in the present time, that He might be just and the justifier of he who has faith in Jesus. 27 Where then is the boasting? It is excluded. Through what law? Of works? No, but through the law of faith. 28 Therefore we conclude that a man is justified by faith apart from works of the law. 29 Or is He the God of the Jews only? But is He not also the God of the Gentiles? Yes, of the Gentiles also, 30 since there is one God who will justify the circumcision by faith, and the uncircumcised through faith. 31 Therefore do we nullify the law through faith? By no means! On the contrary, we uphold the law.

ROMANS CHAPTER 4

Abraham Justified by Faith

1 What then shall we say that Abraham our father has found according to the flesh? 2 For if Abraham was justified by works, he has grounds for boasting, but not before God. 3 For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.” 4 Now to him who works, his wage is not reckoned as a gift, but as his due. 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is credited as righteousness, 6 just as David also speaks of the blessing of the man to whom God credits righteousness apart from works: 7 “Blessed are they whose lawless deeds have been forgiven, and whose sins have been covered; 8 Blessed is the man to whom the Lord shall by no means impute sin.” 9 Does this blessing then come upon the circumcision, or also upon the uncircumcised? For we say that faith was credited to Abraham as righteousness. 10 How then was it credited? While he was circumcised, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, so that he should be the father of all those that believe, although uncircumcised, so that righteousness should also be imputed to them, 12 and the father of circumcision to those not only of circumcision, but also to those following in the steps of the faith which our father Abraham had while in uncircumcision.

The Promise Given Through Faith

13 For the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 14 For if those who are of the law are heirs, faith is made void and the promise has been nullified, 15 because the law produces wrath; for where there is no law neither is there transgression. 16 Therefore it is of faith that it may be according to grace, so that the promise might be sure to all the seed, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all, 17 (just as it is written, “I have appointed you a father of many nations”) before God, whom he believed, the One who gives life to the dead and calls those things which are not as though they were; 18 who, contrary to hope, on hope believed, so that he should become a father of many nations, according to what was spoken, “So shall your descendants be.” 19 And not weakening in faith, he did not consider his own body, already having been worn out (being about a hundred years old), and the deadness of Sarah's womb, 20 he did not waver at the promise of God in unbelief, but was empowered by faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to do. 22 And therefore “it was credited to him as righteousness.” 23 Now it was not written for his sake alone that it was credited to him, 24 but for us also, to whom it was going to be credited, those believing on Him who raised up Jesus our Lord from the dead, 25 who was delivered up for our transgressions, and was raised for our justification.

ROMANS CHAPTER 5

Justification by Faith

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 And not only that, but we also rejoice in tribulations, knowing that tribulation produces endurance; 4 and endurance, character; and character, hope. 5 And hope does not put to shame, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Christ in Our Place

6 For while we were still weak, in due time Christ died for the ungodly. 7 For scarcely on behalf of a righteous man will anyone die; though perhaps for a good man someone might even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom now we received the reconciliation.

Death through Adam, Life through Christ

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death passed to all men, because all sinned—13 (For until the law sin was in the world, but sin is not imputed when there is no law. 14 Yet death reigned from Adam until Moses, even over those who did not sin according to the likeness of the transgression of Adam, who is a type of Him who was to come. 15 But the free gift is not like the transgression. For if by the transgression of the one man many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to the many. 16 And the gift is not as by one having sinned. For the judgment which came from one offense brought condemnation, but the free gift from many offenses brought justification. 17 For if by the transgression of the one man death reigned through that one man, much more those receiving the abundance of the grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) 18 So then, as through one man's transgression judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. 19 For through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One many shall be constituted righteous. 20 But the law came in alongside, so that the offense might abound. But where sin abounded, grace superabounded, 21 so that just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

ROMANS CHAPTER 6

Dead to Sin, Alive to God

1 What shall we say then? Shall we go on sinning so that grace may abound? 2 By no means! We died to sin—How shall we live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus have been baptized into His death? 4 Therefore we were buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we shall also be in the likeness of His resurrection; 6 knowing this, that our old man was crucified with Him, so that the body of sin may be done away with, that we should no longer serve sin. 7 For he who has died has been justified from sin. 8 But if we died with Christ, we believe that we also shall live together with Him, 9 knowing that Christ, having been raised from the dead, no longer dies. Death is no longer master over Him. 10 For what death He died, He died to sin once for all; but what life He lives, He lives to God. 11 Likewise you also, consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts, 13 nor present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace.

Slaves to Righteousness

15 What then? Shall we sin because we are not under law but under grace? By no means! 16 Do you not know that to whom you present yourselves as obedient slaves, you are slaves to whom you obey, whether of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks be to God, that though you used to be slaves of sin, yet you obeyed from your heart that form of doctrine to which you were delivered. 18 And having been freed from sin, you became enslaved to righteousness. 19 I speak in human terms on account of the weakness of your flesh. For just as you presented your members as slaves to uncleanness, and to lawlessness resulting in more lawlessness, so now present your members as slaves to righteousness resulting in sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 So what fruit did you have then of which things you are now ashamed? For the end of those things is death. 22 But now having been freed from sin, and having become enslaved to God, you have your fruit resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

ROMANS CHAPTER 7

Freed from the Law

1 Or do you not know, brothers (for I speak to those knowing the law), that the law has jurisdiction over a man as long as he lives? 2 For the woman who is under a man has been bound by law to the living husband. But if the husband should die, she is released from the law of the husband. 3 So then, while the husband is living, she will be called an adulteress if she becomes married to a different husband; but if her husband should die, she is free from the law, so that she is not an adulteress, having become married to a different husband. 4 Therefore, my brothers, you also were put to death to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, so that we might bear fruit to God. 5 For when we were in the flesh, the sinful passions aroused through the law were at work in our members to bear fruit to death. 6 But now we were released from the law, having died in that to which we were held fast, so that we should serve as slaves in the newness of the Spirit and not in the oldness of the letter.

Sin's Advantage in the Law

7 What shall we say then? Is the law sin? By no means! On the contrary, I would not have known sin except through the law. For I would not have known lust unless the law had said, "You shall not covet." 8 But sin, taking opportunity through the commandment, produced in me every kind of lust. For apart from the law sin was dead. 9 For I was alive apart from the law once, but when the commandment came, sin revived, but I died. 10 And the commandment, which was to bring life, I found to bring death. 11 For sin, taking opportunity through the commandment, deceived me, and by it, killed me. 12 Therefore the law indeed is holy, and the commandment holy and righteous and good.

Law Cannot Save from Sin

13 Then has that which is good become death to me? By no means! But sin, that it might appear sin, was producing death in me through that which is good, so that sin through the commandment might become exceedingly sinful. 14 For we know that the law is spiritual, but I am carnal, having been sold under sin. 15 For what I am doing, I do not know. For what I want to do, I do not do; but what I hate, this I do. 16 But if I do what I do not want to do, I agree with the law that it is good. 17 But now it is no longer I who am doing it, but the sin living in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to do what is good, I do not find. 19 For the good that I want to do I do not do; but the evil I do not want to do, this I practice. 20 But if I do what I do not want to do, it is no longer I who do it, but the sin living in me. 21 Therefore I find this law, that when I wish to do the right thing, evil is right there with me. 22 For I delight in the law of God in my inner being. 23 But I see a different law in my members, waging war against the law of my mind, and capturing me by the law of sin which is in my members. 24 O wretched man that I am! Who shall deliver me from this body of death? 25 I thank God through Jesus Christ our Lord! So then, I myself with the mind serve the law of God, but with the flesh the law of sin.

ROMANS CHAPTER 8

Life Through the Spirit

1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. 3 For what was impossible for the law to do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, and concerning sin, He condemned sin in the flesh, 4 so that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. 5 For those who are fleshly set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. 7 Because the mind set on the flesh is hostile toward God; for it does not submit to the law of God, nor indeed can it. 8 And those that are in the flesh cannot please God. 9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not His. 10 But if Christ is in you, the body indeed is dead because of sin, but the Spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. 12 Therefore, brothers, we are debtors—not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you shall die; but if by the Spirit you put to death the practices of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again unto fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” 16 The Spirit Himself bears witness with our spirit that we are children of God. 17 And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer together, so that we may also be glorified together.

From Suffering to Glory

18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed in us. 19 For the earnest expectation of the creation eagerly awaits the unveiling of the sons of God. 20 For the creation was subjected to futility, not willingly, but on account of Him who subjected it in hope; 21 because even the creation itself shall be freed from the slavery of corruption into the freedom of the glory of the children of God. 22 For we know that all the creation groans together and labors in birth together until now. 23 And not only that, but also we ourselves having the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting adoption, the redemption of our body. 24 For by this hope we were saved, but hope that is seen is not hope; for why does one still hope for what he already sees? 25 But if we hope for what we do not see, we eagerly await it with endurance. 26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself intercedes for us with inexpressible groanings. 27 But He that searches the hearts knows what the mind of the Spirit is, because He intercedes on behalf of the saints according to the will of God. 28 And we know that all things work together for good to those who love God, to those who are called according to His purpose. 29 Because whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brothers. 30 Moreover whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

God's Everlasting Love

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but gave Him up on behalf of us all, how shall He not with Him also freely give us all things? 33 Who shall bring an accusation against God's elect? It is God who justifies. 34 Who is he that condemns? Christ is the One having died, but rather also having been raised, who is even at the right hand of God, who also intercedes on our behalf. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 Just as it is written: "For Your sake we are put to death the whole day long; we are accounted as sheep for slaughter." 37 But in all these things we are more than conquerors through Him who loved us. 38 For I am convinced that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor anything else in creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

ROMANS CHAPTER 9

Israel's Rejection of Christ

1 I am speaking the truth in Christ, I am not lying, my conscience witnessing with me in the Holy Spirit, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could wish that I myself to be accursed from Christ on behalf of my brothers, my countrymen according to the flesh, 4 who are Israelites, of whom are the adoption, and the glory, and the covenants, and the law-giving, and the worship, and the promises; 5 of whom are the fathers and from whom Christ came, according to the flesh, He who is God over all, blessed forever. Amen.

Israel's Rejection and God's Purpose

6 But it is not as though the word of God has failed. For not all those of Israel are of Israel, 7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." 8 That is, those who are the children of the flesh are not the children of God; but it is the children of the promise that are regarded as descendants. 9 For this is the word of promise: "At this time I will come and Sarah shall have a son." 10 And not only this, but also Rebecca having conception from one man, our father Isaac; 11 for the children not yet being born, nor having done anything good or evil, that the purpose of God according to election might abide, not of works but of Him who calls, 12 it was said to her, "The older shall serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

Israel's Rejection and God's Justice

14 What shall we say then? Is there unrighteousness with God? By no means! 15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him that wills, nor of him that runs, but of God who shows mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be proclaimed in all the earth." 18 So then He has mercy on whom He wills, and whom He wills He hardens. 19 You will say to me then, "Why does He still find fault? For who can resist His will?" 20 But indeed, O man, who are you to be answering back against God? Shall the thing formed say to him who formed it, "Why have you made me like this?" 21 Or does not the potter have the right over the clay, from the same lump to make one vessel for honor and the other for dishonor? 22 But what if God, wanting to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23 and so that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not only of the Jews, but also of the Gentiles? 25 As also in Hosea He says: "I will call those My people who were not My people, and her beloved, who was not beloved." 26 "And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God." 27 Isaiah also cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, the remnant shall be saved; 28 For He is finishing and cutting short an account in righteousness, because the Lord will make a short account upon the earth." 29 And just as Isaiah foretold: "If the Lord of hosts had not left us a seed, we would have become like Sodom, and would have resembled Gomorrah."

Israel's Unbelief

30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained righteousness, even the righteousness of faith; 31 but Israel, pursuing a law of righteousness, did not attain to the law of righteousness. 32 Why? Because they did not seek it by faith, but rather by the works of the law. For they stumbled at that stone of stumbling. 33 Just as it is written: "Behold, I lay in Zion a stone of stumbling and a rock of offense, and everyone believing on Him will not be put to shame."

ROMANS CHAPTER 10

Israel Needs the Gospel

1 Brothers, the good pleasure of my heart and my supplication to God on behalf of Israel, is for their salvation. 2 For I testify concerning them, that they have a zeal for God, but not according to knowledge. 3 For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone that believes. 5 For Moses writes about the righteousness which is of the law, "That the man who does those things shall live by them." 6 But the righteousness of faith says, "Do not say in your heart, 'Who shall ascend into heaven?'" (that is, to bring Christ down) 7 or, " 'Who shall descend into the abyss?' " (that is, to bring up Christ from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we proclaim): 9 that if you confess with your mouth the Lord Jesus, and you believe in your heart that God has raised Him from the dead, you shall be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Whoever believes on Him shall not be put to shame." 12 For there is no distinction between Jew and Greek, for the same Lord of all is rich to all who call on Him. 13 For "whosoever shall call upon the name of the Lord shall be saved."

Israel Rejects the Gospel

14 How then shall they call on Him in whom they have not believed? And how are they to believe in Him of whom they have not heard? And how shall they hear apart from a preacher? 15 And how shall they preach unless they are sent? Just as it is written: "How beautiful are the feet of those who preach the gospel of peace, of those preaching the gospel of good things!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" 17 So then faith comes by hearing, and hearing by the word of God. 18 But I say, have they not heard? Yes, indeed they have: "Their voice went out to all the earth, and their words to the ends of the world." 19 But I say, did Israel not know? First Moses says: "I will provoke you to jealousy by those who are not a nation, by a foolish nation I will anger you." 20 But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me." 21 But to Israel he says: "the whole day long I have stretched out My hands to a disobedient and obstinate people."

ROMANS CHAPTER 11

Israel's Rejection Not Total

1 I say then, has God cast away His people? By no means! For I too am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says in Elijah, how he pleads with God against Israel, saying, 3 “Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they are seeking my life”? 4 But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” 5 So too then, at this present time, there is also a remnant according to the election of grace. 6 And if by grace, it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work. 7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. 8 Just as it is written: “God has given them a spirit of stupor, eyes that they should not see, and ears that they should not hear, down to this very day.” 9 And David says: “Let their table become a snare and a trap, a stumbling block and a recompense to them. 10 Let their eyes be darkened so that they cannot see, and their backs be bent forever!”

Israel's Rejection Not Permanent

11 I say then, have they stumbled that they should fall? By no means! But by their transgression, salvation has come to the Gentiles, to provoke them to jealousy. 12 But if their transgression is the riches of the world, and their defeat is the riches of the Gentiles, how much more their fullness! 13 For I speak to you Gentiles; inasmuch as I am indeed an apostle to the Gentiles, I glorify my ministry, 14 if somehow I may provoke to jealousy my fellow Jews, and I may save some of them. 15 For if their casting away means reconciliation for the world, what will their acceptance be, if not life from the dead? 16 For if the firstfruit is holy, so also the lump; and if the root is holy, so also the branches. 17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a partaker of the root and of the fatness of the olive tree, 18 do not be arrogant towards the branches. But if you are arrogant, remember that it is not you that supports the root, but the root supports you. 19 You will say then, “Branches were broken off so that I might be grafted in.” 20 That is true. By unbelief they were broken off, but you stand by faith. Do not be arrogant, but fear. 21 For if God did not spare the natural branches, perhaps He may not spare you either. 22 Behold then the kindness and severity of God: upon those that fell, severity; but upon you, kindness, if you continue in His kindness. Otherwise you also shall be cut off. 23 And they also, if they do not remain in unbelief, shall be grafted in, for God is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more shall these, the natural ones, be grafted into their own olive tree? 25 For I do not want you to be unaware of this mystery, brothers, lest you be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. 26 And so all Israel shall be saved, as it is written: “The Deliverer shall come out of Zion, and He shall turn away ungodliness from Jacob; 27 For this is My covenant with them, when I take away their sins.” 28 As regards to the gospel, they are enemies for your sake; but as regards to election, they are beloved for the sake of the fathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you once were disobedient to God, but now you were shown mercy through their disobedience, 31 even so these now were disobedient, that through the mercy shown you they

also might be shown mercy. 32 For God has consigned all to disobedience, that He might show mercy to all. 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and untraceable are His ways! 34 “For who has known the mind of the Lord? Or who has been His counselor?” 35 “Or who has first given to Him, and it shall be repaid to him?” 36 For of Him and through Him and to Him are all things; to Him be the glory forever! Amen.

ROMANS CHAPTER 12

Living Sacrifices

1 Therefore, brothers, I exhort you through the compassions of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and well pleasing and perfect will of God.

Serve God with Spiritual Gifts

3 For I say, through the grace given to me, to everyone who is among you, not to think of himself too highly, beyond what you should think, but to think soberly, as God has imparted to each one a measure of faith. 4 For just as we have many members in one body, but all the members do not have the same function, 5 so we, being many, are one body in Christ, and individually members of one another. 6 Having then gifts differing according to the grace having been given to us, let us use them: whether prophecy, let us prophecy according to the proportion of faith; 7 whether ministry, let us use it in our ministry; whether teaching; in the teaching; 8 whether exhorting, in the exhortation; whether sharing, with simplicity; whether leading, with diligence; whether showing mercy, with cheerfulness.

Love

9 Let love be without hypocrisy. Hate that which is evil. Cleave to that which is good. 10 Be warmly affectionate to one another with brotherly love, in honor preferring one another; 11 not lagging in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, enduring in tribulation, devoted to prayer; 13 sharing in the needs of the saints, pursuing hospitality. 14 Bless those that persecute you; bless and do not curse. 15 Rejoice with those who rejoice, and weep with those who weep. 16 Live in harmony with one another. Do not be proud, but rather associate with the humble. Do not be wise in your own opinion. 17 Do not repay anyone evil for evil; providing that which is good before all men. 18 If possible, as much as depends on you, keeping peace with all men. 19 Beloved, do not avenge yourselves, but give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 Therefore "If your enemy should hunger, feed him; if he should thirst, give him drink; for by doing this you will heap burning coals upon his head." 21 Do not be overcome by evil, but overcome evil with good.

ROMANS CHAPTER 13

Submit to Government

1 Let every person submit to the governing authorities. For there is no authority except by God, and the authorities that exist are established by God. 2 Consequently the one resisting the authority has opposed the ordinance of God, and those opposing shall receive judgment to themselves. 3 For rulers are not a fear to good works, but to evil. And do you wish not to fear the authority? Do what is good, and you shall have praise from the same. 4 For he is God's servant to you for good. But if you do evil, fear; for he does not bear the sword in vain; for he is God's servant, an avenger for wrath to the one practicing evil. 5 Therefore it is necessary to be subject, not only on account of wrath, but also for conscience' sake. 6 For on account of this you also pay taxes, for they are ministers of God, always giving attention to this very thing. 7 Render therefore to all their dues: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

Love Your Neighbor

8 Owe nothing to no one, except to love one another, for he who loves one another has fulfilled the law. 9 For, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and if there is any other commandment, in this word it is summed up, namely, "You shall love your neighbor as yourself." 10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Put on Christ

11 And do this, knowing the time, that it is already the hour for us to be roused out of sleep; for now our salvation is nearer than when we first believed. 12 The night is advanced, the day is at hand. Therefore let us put off the works of darkness, and let us put on the armor of light. 13 Let us walk properly, as in the day, not in revelries and drinking bouts, not in orgies and debaucheries, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

ROMANS CHAPTER 14

The Law of Liberty

1 Receive one that is weak in the faith, not for disputes over opinions. 2 One indeed believes that he may eat all things, but another, being weak, eats only vegetables. 3 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. 4 Who are you to judge another's servant? To his own master he stands or falls. And he shall be made to stand, for God is able to make him stand. 5 One indeed judges one day above another; but another judges every day the same. Let each be fully assured in his own mind. 6 He that regards the day, regards it to the Lord; and he that does not regard the day, to the Lord he does not regard it. And he that eats, eats to the Lord, for he gives thanks to God; and he that does not eat, to the Lord he does not eat, and he gives thanks to God. 7 For none of us lives to himself, and no one dies to himself. 8 For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's. 9 For to this end Christ died and rose and lived again, so that He might be Lord both of the dead and the living. 10 But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ. 11 For it is written: "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God." 12 So then each of us shall give account concerning himself to God. 13 Therefore let us no longer judge one another, but judge this rather, not to put a stumbling block or an offense before our brother.

The Law of Love

14 I know and am convinced in the Lord Jesus that nothing is unclean of itself; except to him considering anything to be unclean, to him it is unclean. 15 But if your brother is grieved on account of your food, you are no longer walking according to love. Do not destroy with your food the one on behalf of whom Christ died. 16 Therefore do not let your good be slandered. 17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he that serves Christ in these things is well pleasing to God and approved by men. 19 Therefore let us pursue the things which make for peace and the things by which one may edify another. 20 Do not destroy the work of God for the sake of food. All things indeed are clean, but are evil for the man eating with offense. 21 It is good neither to eat meat nor drink wine nor to do anything by which your brother stumbles or is offended or becomes weak. 22 Do you have faith? By yourself, have it before God. Blessed is he that does not condemn himself in what he approves. 23 But he who doubts, if he eats, has been condemned, because it is not of faith; and everything which is not of faith is sin. 24 Now to Him who is able to establish you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept secret since the world began, 25 but now has been made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the eternal God, for obedience to the faith—26 To the only wise God, through Jesus Christ, to whom be the glory forever! Amen

ROMANS CHAPTER 15

Bearing Others' Burdens

1 We then who are strong are obligated to bear with the infirmities of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, leading to edification. 3 For even Christ did not please Himself; but as it is written, "The reproaches of those reproaching You fell on Me." 4 For as many things as were previously written, were written for our own instruction, that through the patience and through the encouragement of the Scriptures we may have hope. 5 Now may the God of patience and of encouragement grant you to be like-minded among one another, according to Christ Jesus, 6 so that you may with one accord and one mouth glorify the God and Father of our Lord Jesus Christ.

Glorify God Together

7 Therefore receive one another, just as also Christ received you, to the glory of God. 8 Now I say that Christ Jesus has become a servant to the circumcision for the truth of God, in order to confirm the promises given to the fathers, 9 and that the Gentiles might glorify God on behalf of His mercy, as it is written: "For this reason I will confess to You among the Gentiles, and I will sing praise to Your name." 10 And again he says: "Rejoice, O Gentiles, with His people!" 11 And again: "Praise the Lord, all you Gentiles! Praise Him, all you peoples!" 12 And again, Isaiah says: "There shall be the root of Jesse; and He that shall rise to rule over the Gentiles, in Him the Gentiles shall hope." 13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. 14 Now I myself am confident concerning you, my brothers, that you yourselves are full of goodness, having been filled with all knowledge, able also to admonish one another. 15 And I write more boldly to you brothers, in part, as reminding you, because of the grace having been given to me by God, 16 that I should be a minister of Jesus Christ to the Gentiles, ministering the gospel of God as a priest, so that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. 17 Therefore I have something to boast of in Christ Jesus in the things pertaining to God. 18 For I will not dare to speak of any of those things which Christ did not work out through me, in word and deed, for the obedience of the Gentiles—19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far as Illyricum I have fully preached the gospel of Christ. 20 And so eagerly striving to evangelize not where Christ was named, lest I should build upon the foundation of another, 21 but as it is written: "To whom He was not announced, they shall see; and those who have not heard shall understand."

Plan to Visit Rome

22 For this reason I also have been hindered many times from coming to you. 23 But now no longer having a place in these regions, and having a longing to come to you for many years, 24 whenever I travel to Spain, I shall come to you. For I hope while traveling through to see you, and to be sent forward there by you, if I may be filled in part from you first. 25 But now I am traveling to Jerusalem, ministering to the saints. 26 For Macedonia and Achaia thought it good to make some contribution for the poor among the saints in Jerusalem. 27 For they thought it good, and they are their debtors. For if the Gentiles shared in spiritual things, they are obligated also to minister to them in material things. 28 Therefore, having finished and having sealed to them this fruit, I shall go by way of you to Spain. 29 But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ. 30 Now I beseech you, brothers, through the Lord Jesus Christ, and through the love of the Spirit, to strive together with me in prayers to God on my behalf, 31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, 32 so that in joy I may come to you through the will of God, and may be refreshed together with you. 33 Now the God of peace be with you all. Amen.

ROMANS CHAPTER 16

Sister Phoebe Commended

1 I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, 2 so that you may receive her in the Lord in a manner worthy of the saints, and you may stand by her in whatever thing she may need from you; for indeed she has proved to be a helper of many and of myself also.

Greeting the Saints

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5 And greet the church that is in their house. Greet my beloved Epaphroditus, who is the firstfruits of Achaia to Christ. 6 Greet Mary, who labored much for us. 7 Greet Andronicus and Junia, my relatives and my fellow captives, who are notable among the apostles, who also were in Christ before me. 8 Greet Amplias, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. 10 Greet Apelles, approved in Christ. Greet those from the household of Aristobulus. 11 Greet Herodion, my relative. Greet those from the household of Narcissus who are in the Lord. 12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. 13 Greet Rufus, chosen in the Lord, and his mother and mine. 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them. 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. The churches of Christ greet you.

Avoid Divisive People

17 Now I urge you, brothers, to look out for those who cause divisions and offenses, contrary to the doctrine which you learned, and turn away from them. 18 For such people do not serve our Lord Jesus Christ, but their own belly, and through smooth speech and flattering, they deceive the hearts of the innocent. 19 For your obedience has become known to all. Therefore I rejoice on your behalf; but I want you to be wise in what is good, and innocent to what is evil. 20 And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my relatives, greet you. 22 I, Tertius, the one writing this epistle, greet you in the Lord. 23 Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, the brother. 24 The grace of our Lord Jesus Christ be with you all. Amen.

Note from Internet Publisher: Donald L. Potter

September 6, 2008

This *Phonics Lessons Romans Reader* is presented as a supplement to Mrs. Elizabeth Brown's *Phonics Lessons* available on the Internet at www.thephonicspage.org. Mrs. Brown leads the student through thirty-two engaging QuickTime movies that will teach high-level phonics reading and spelling skills. The words underlined in the *Romans Reader* are decodable with the phonics taught to that point. By Lesson 22, all the phonics necessary to independently read Paul's entire *Epistle to the Romans* will have been presented.

This document has **profound theoretical and practical implications** because for the first time in history of English reading instruction a document of considerable size and orthographic sophistication has been analyzed according to the phonics principles necessary to encode and decode EVERY word. Mrs. Brown's phonetic engine is powerful enough to pull the student through a normal, unedited text of considerable orthographic sophistication and come out the other side with 100% decidability - without needing to resort to any sight-word memorization or context guessing. The myth concerning the "necessity of sight-word memorization" has been completely exposed and proven false by these statistics. The significant gains in reading level by students who finish The Phonic Lessons are ample confirmation of its effectiveness.

The first twenty-two Lessons are in uppercase letters in order to assist the students in overcoming the word-shape guessing habit (Artificially Induced Whole-Word Dyslexia) that can be caused by the sight-word method when the shape of words in lowercase letters are taught as wholes. The use of uppercase letters in remediation is **highly effective** in correcting poor reading and spelling since the uppercase letters have no ascenders (b, d, h, l, t, f, k) or descenders (g, p, q, y, j). Note the similar and confusing shapes of "bag, big, beg, bog, bug." This confusion is eliminated with the use of uppercase letters: "BAG, BEG, BIG, BOG, BUG."

The KJV translation of Paul's *Epistle to the Romans* represents one of the choice pieces of literature of the English speaking world. It will serve to enrich the student's ability to think about intellectual and spiritual matters. There is nothing like thoughtful reading of Paul's closely reasoned argument in the *Book of Romans* to sharpen a student's intellectual powers. Students who can read and understand Paul's challenging *Epistle to the Romans* will be able to read much easier modern prose with no problem.

Paul Esposito's modern translation of Majority Greek Text of Paul's Epistle to the Romans is added as a small commentary to help students unfamiliar with the Elizabethan language of the KJV. Based on practically identical Greek texts and following the same translation principles, the two versions will compliment each other and lead the modern student to a deep understanding of this life-changing book. I would like to extend a sincere word of appreciation to Mr. Esposito for permission to use his translation.

Courtesy of the www.donpotter.net website.

You may contact me concerning *Accelerated Adult Literacy* at www.donpotter.net
Last revised September 28, 2011.

The Phonics Lessons with Paul's Letter to the Romans
Ascending Ladder Associations and Reading Achievement

Disk	Track	Lesson	Associations	Time	Romans Chapters	%
Disk 5	7	32	Where to go from here?	15 min.	16:14-27	100
	6	31	A Little Grammar	12 min.	16:1-13	100
	5	30	Alphabetizing, Dictionary use	16 min.	15:17-33	100
	4	29	Phonogram Charts for Spelling	16 min.	15:1-16	100
	3	28	Phonogram Charts for Reading	13 min.	14:13-23	100
	2	27	Latin & English Spelling Patterns	18 min.	14:1-12	100
	1	26	Vowel Review	16 min.	13:11-12	100
Disk 4	7	25	Consonant Review	17 min.	13:1-11	100
	6	24	Syllable divisions between vowels (ra-dio)	14 min.	12:10-21	100
	5	23	Short Vowel Exceptions	12 min.	12:1-9	100
	4	22	Suffixes	24 min.	11:22-36	100
	3	21	Prefixes	22 min.	11:1-21	99%
	2	20	Silent Letters	10 min.	10:12-20	96%
	1	19	all, ell, ill, oll, ull	13 min.	10:1-11	96%
Disk 3	7	18	er, ir, ur, or, ar	18 min.	9:15-33	89%
	6	17	oo (short & long), ou, ow, oi, oy	16 min.	9:1-14	72%
	5	16	a as ah; aw, au, ou	11 min.	8:21-39	68%
	4	15	Syllable Division, -ed endings	11 min.	8:1-20	64%
	3	14	Long/Short vowel syllable division rule	21 min.	7:14-25	60%
	2	13	Long ū (u_e, ue, ew, eu)	15 min.	7:1-13	58%
	1	12	Long ō (o_e, oa, oe)	18 min.	6:12-23	55%
Disk 2	5	11	Long ī (ie, igh, y)	20 min.	6:1-11	53%
	4	10	Long ē (a_e, ai, ay)	23 min.	5:12-21	44%
	3	9	Long ā (a_e, ai, ay)	21 min.	5:1-11	29%
	2	8	Short y; ph, qu, ng, soft c & g	26 min.	4:14-25	28%
	1	7	Consonant Blends	26 min.	4:1-13	27%
Disk 1	7	6	th; Consonant pairs s/z, f/v	12 min.	3:19-31	26%
	6	5	Short ŭ; schwa	22 min.	3:1-18	19%
	5	4	Short ě; wh	19 min.	2:16-29	15%
	4	3	Short ǒ; g, v, w, z, ch	18 min.	2:1-15	8%
	3	2	Short ǎ; b, c, h, j, k, r, y	21 min.	1:16-32	5%
	2	1	Short ĭ; d, f, l, m n, p, s, t, sh, ck	19 min.	1:1-16	1%
	1		Introduction	3 min.		

Phonics Lessons Associational Ladder Chart prepared by Donald L. Potter September 24, 2011.
www.donpotter.net

Phonics Lessons by Elizabeth Brown, www.phonicspage.org.

Romans: The Gospel of God's Righteousness

I. Introduction	1:1-17
Salutation	1:1-7
Author	1:1-5
Destination	1:6, 7a
Greetings	1:7b
Occasion	1:8-15
Theme	1:16, 17
II. The Need of Divine Righteousness	1:18-3:20
The Decline of the Gentile World	1:18-32
The Doom of the Critic	2:1-16
The Dilemma of the Jew	2:17-3:8
The Universal Condemnation	3:9-20
III. The Manifestation of Divine Righteousness	3:21-8:39
The Medium of Righteousness: Faith	3:21-31
The Basis of Righteousness: Promise	4:1-25
The Attainment of Righteousness	5:1-21
The Aspects of Practical Righteousness	6:1-7:25
The Results of Righteousness: Life in the Spirit	8:1-39
IV. The Relation of Righteousness to the Jew	9:1-11:36
The Election of Israel	9:1-33
The Salvation of Israel	10:1-21
The Failure of Israel	11:1-36
V. The Application of Righteousness to Church Life	12:1,2
Call to Concentration	12:1,2
The Use of Gifts	12:3-8
Personal Relationships	12:9-21
Political Relationships	13:1-7
Public Relationships	13:8-14
Fraternal Relationships	14:1-15:13
VI. Conclusion	15:14-33
Personal Plans	15:14-29
Request for Prayer	15:30-33
VII. Postscript	16:1-27
Greetings	16:1-24
Benediction	16:25-27

(Outline by Merrill C. Tenney)