

Commands in Jesus - Romans - Verses Only

Romans 1: 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
Romans 1: 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
Romans 1: 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
Romans 1: 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;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:
Romans 1: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.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 recompence 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, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, 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.
Romans 2: 1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.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?
Romans 2: 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
Romans 2: 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
Romans 2: 6 Who will render to every man according to his deeds:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
Romans 2: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
Romans 2: 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.
Romans 2: 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;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;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Romans 2: 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?
Romans 2: 24 For the name of God is blasphemed among the Gentiles through you, as it is written.
Romans 2: 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.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.
Romans 3: 3 For what if some did not believe? shall their unbelief make the faith of God without effect?
Romans 3: 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
Romans 3: 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 sepulchre; 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.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.
Romans 3: 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.
Romans 3: 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.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:
Romans 3: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
Romans 3: 31 Do we then make void the law through faith? God forbid: yea, we establish the law.
Romans 4: 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
Romans 4: 4 Now to him that worketh is the reward not reckoned of grace, but of debt.5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
Romans 4: 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,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.
Romans 4: 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.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: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.

<p>Romans 4: 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.</p>
<p>Romans 5: 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.</p>
<p>Romans 5: 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.</p>
<p>Romans 6: 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?</p>
<p>Romans 6: 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.</p>
<p>Romans 6: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 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.</p>
<p>Romans 6: 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.</p>
<p>Romans 6: 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.</p>
<p>Romans 6: 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.</p>
<p>Romans 6: 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.</p>
<p>Romans 7: 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.</p>
<p>Romans 7:3 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.</p>
<p>Romans 7:4 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.</p>
<p>Romans 7: 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 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.</p>
<p>Romans 7: 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.</p>
<p>Romans 8: 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.</p>
<p>Romans 8: 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 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.</p>
<p>Romans 8: 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.</p>
<p>Romans 8: 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 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 dwelleth in you.</p>
<p>Romans 8: 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.</p>
<p>Romans 8: 14 For as many as are led by the Spirit of God, they are the sons of God.</p>
<p>Romans 8: 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth 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.</p>

<p>Romans 8: 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth 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, 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.</p>
<p>Romans 8: 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 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.</p>
<p>Romans 8: 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 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.</p>
<p>Romans 8: 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.</p>
<p>Romans 9: 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.</p>
<p>Romans 9: 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,</p>
<p>Romans 9: 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 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 Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.</p>
<p>Romans 10: 2 For I bear them record that they have a zeal of God, but not according to knowledge.</p>
<p>Romans 10: 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.</p>
<p>Romans 10: 4 For Christ is the end of the law for righteousness to every one that believeth.</p>
<p>Romans 10: 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 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.</p>
<p>Romans 10: 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 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?</p>
<p>Romans 10: 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?</p>
<p>Romans 10: 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 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.</p>
<p>Romans 11: 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 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.</p>
<p>Romans 11: 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.</p>
<p>Romans 11: 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.</p>
<p>Romans 12: 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.</p>

Romans 12: 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
Romans 12: 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.
Romans 12: 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
Romans 12: 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
Romans 12: 11 Not slothful in business; fervent in spirit; serving the Lord;
Romans 12: 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
Romans 12: 13 Distributing to the necessity of saints; given to hospitality.
Romans 12: 14 Bless them which persecute you: bless, and curse not.
Romans 12: 15 Rejoice with them that do rejoice, and weep with them that weep.
Romans 12: 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
Romans 12: 17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
Romans 12: 18 If it be possible, as much as lieth in you, live peaceably with all men.
Romans 12: 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
Romans 12: 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
Romans 12: 21 Be not overcome of evil, but overcome evil with good.
Romans 13: 13 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.
Romans 13: 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 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. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
Romans 13: 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
Romans 13: 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
Romans 13: 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
Romans 13: 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
Romans 13: 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
Romans 13: 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
Romans 13: 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
Romans 13: 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.
Romans 14: 14 Him that is weak in the faith receive ye, but not to doubtful disputations.
Romans 14: 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.
Romans 14: 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. 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.
Romans 14: 7 For none of us liveth to himself, and no man dieth to himself.
Romans 14: 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
Romans 14: 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 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.
Romans 14: 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way
Romans 14: 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
Romans 14: 16 Let not then your good be evil spoken of: 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.

Romans 14: 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
Romans 14: 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
Romans 14: 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
Romans 14: 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. _
Romans 15: 1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
Romans 15: 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
Romans 15: 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.
Romans 15: 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
Romans 15: 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
Romans 15: 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
Romans 16: 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
Romans 16: 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
Romans 16: 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
Romans 16: 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:



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