

AN AMPLIFIED TRANSLATION OF THE BOOK OF ROMANS

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ROMANS 1

VS 1-7 - PAUL'S SALUTATION

1 Paul, a servant of Jesus Christ, an apostle, called and set apart by God to proclaim the gospel of God, **2** (Which He had promised before by His prophets in the Holy Scriptures). **3** This promise concerns His Son Jesus Christ our Lord, who, regarding His human nature was born of the seed/lineage of King David; **4** but, regarding His divine nature, He is declared to be the Son of God, and it was powerfully attested to by the Spirit of holiness in the life that He lived and by His resurrection from the dead. **5** From Him we have received grace and apostleship, by which we are commissioned to go to all nations, to win men to the obedience of faith, that His name might be magnified: **6** You are also among those who are called by Jesus Christ. **7** To all that be in Rome, who are beloved of God, called to be holy: Grace be with you and peace, from God our Father and the Lord Jesus Christ.

VS.8-17 - PAUL ADDRESSES THE ROMANS

8 First of all, I want to thank my God through Jesus Christ for you all; the report of your loyalty and devotion to Christ is spoken of throughout the whole world. **9** God is my witness, to whom I have spiritually devoted myself for the preaching of the gospel about His Son, and without ceasing I make mention of you always in my prayers; **10** and I am making requests to God that, if by any means, I might at last have a prosperous journey to come and visit you. Of course, that's if it is God's will, **11** for I am longing to see you, in order that I may impart to you some spiritual assistance, so that you may be strengthened— **12** that is to say that, while I am with you, we may be mutually encouraged by one another's faith. **13** Now I would like for you to understand, brethren, that on many occasions I intended to come to you (but was unable to do so until now), so that from among you I might gather some fruit from my labors, just as I have already done among other Gentile nations. **14** Because I have received the blessings of the gospel of Jesus Christ, there is laid upon me a burden to preach the gospel regardless of race or culture. Whether it be the Greeks or to the Barbarians, to the educated or to the uneducated, there is no difference. **15** So, as far as I am concerned, I am willing and ready to preach the gospel to you that are at Rome, as well. **16** For I am not ashamed of the gospel of Christ, because it is the power of God which is at work for the salvation of everyone who believes: to the Jew first, in privilege and in responsibility, and then to the Greeks. **17** For in the gospel God's righteousness is being revealed, from faith to faith; that is, from your present faith to an increased understanding of the faith which works by love and purifies the soul. As it is written in Habakkuk 2:4, "The just shall live by faith."

VS.18-32 - THE UNRIGHTEOUSNESS OF THE GENTILES

18 For the wrath of God is being revealed as a message of warning from heaven against all lack of reverence for God and against the iniquity of men who, through their iniquity, suppress and hinder the truth about God, **19** even though what may be known about God is revealed in their hearts and consciences; for God Himself has plainly revealed it to them by His created works. **20** For God's invisible attributes, even His eternal power and Godhead, are clearly perceived by the mind ever since the creation of the world, being understood with the help of the created works of nature, so that they are without excuse. **21** Because, although they were acquainted with God, they were unwilling to glorify Him as the divine Creator. Neither were they willing to give God thanks, but became vain in their reasonings, and their senseless minds were darkened. **22** While boasting in their own wisdom, they became utter fools, **23** and they exchanged the glory of the incorruptible God, for images made to resemble corruptible man, birds, animals, and reptiles. **24** For this reason, God left them to the consequences of their gross immorality and, in the lusts of their own hearts, allowed them to dishonor their own bodies between themselves. **25** They utterly perverted the truth about God and exchanged it for degrading, debasing lies. They deliberately chose sin instead of God, and they worshipped and served any created being or thing, rather than the Creator, who is blessed forever. Amen. **26** For this reason God gave them up to vile passions of dishonor, for not only did the women abandoned the natural use of their bodies for that which is against nature itself, **27** but in just the same way, the men also, abandoned the natural use of the woman, and burned in their lustful cravings one toward another, men with men practicing the depraved acts of sodomy and homosexuality and receiving in themselves the proper reward for their immoral behavior. **28** And they had a knowledge about God, but in knowing Him, they did not wish to retain that knowledge any longer, so God gave them up to utterly degenerate minds, to practice those things that are inappropriate to human nature. **29** As a result, their hearts are filled with all unrighteousness and sexual immorality. They commit crimes; they are greedy; they have a disposition to practice evil; they are filled with envy. Hatred is in their hearts, and they even commit murder. They are argumentative; live a duplicitous life; have a malicious, actively hating disposition; and cause trouble. **30** They say evil things against a person that is not present. They hate God and are spiteful, proud, and boastful of shallow things. They invent new ways of sinning. They are disobedient to parents, **31** are destitute of common sense, and can't be trusted because they break their promises. They love no one but themselves. They are stubborn in their enmity to the point that they refuse to be reconciled. They are cruel and inhuman. **32** Despite knowing full well the judgment which God pronounces against those who commit such things—that they are worthy of death—they not only practice them but encourage others to do the same, and they even take pleasure in those who do.

ROMANS 2

VS.1-3 - THE JEWS ARE INEXCUSABLE IN THEIR JUDGMENT TOWARD OTHERS.

1 Since all who practice these crimes are worthy of death, you are therefore without excuse, O man, whoever you are who sit in judgment upon others, for when you pass judgment on your fellow man, you condemn yourself; because you who sit in judgment upon others are guilty of the same things. **2** Besides, we know that God's judgment against those who commit such sins is in accordance with the truth. **3** And you Jews who pronounce judgment against the Gentiles, who practice such things although your own conduct is the same as theirs, do you really believe that because of your greater knowledge of the truth, or because of your connection with a godly ancestry or with the chosen people, that you will escape the punishment of God when He judges?

VS.4-6 - THEY HAVE ABUSED THE GOODNESS OF GOD.

4 Or is it that you think so little of God's infinite goodness, forbearance, and patience, not realizing that the goodness of God leads you to repentance? **5** You need to understand that because of the stubbornness of your impenitent heart you are storing up wrath against yourself in the day of wrath, when the righteousness of God's judgments will be revealed, **6** who "will render to every man according to his works:" (Ps. 62:12; Prov. 24:12)

VS.7-11 - GOD JUDGES ALL MEN EQUALLY.

7 God will reward eternal life to those who, live a persistent righteous life and who are striving for glory, honor, and immortality. **8** On the other hand, He will reward indignation and wrath to those who are self-seeking and factious in their attitude toward God, and who do not care to be loyal to the truth, but prefer to have pleasure in unrighteousness. **9** Affliction and awful distress will be upon every person who practices evil—to the Jew first, and then to the Gentile. **10** On the other hand, glory, honor and peace will be upon every person who practices good—to the Jew first, and then to the Gentile, **11** for God is not a respecter of persons.

VS.12-16 - ALL WILL BE JUDGED BY THE LAW.

12 The Gentiles did not receive the written law in ten commandments. However, they had sinned, and as many as have sinned without knowing the written law, they shall perish without knowing the written law. That is because even though they are not judged by the written law, they shall be judged by the law written in their hearts and consciences. Now the Jews did receive the written law in ten

commandments. They also have sinned, and as many as have sinned having known the written law, they shall perish having known the written law, for they shall be judged by the written law, **13** for it is not merely those who hear the law who are righteous before God, but it is those who are doing what God commands who are declared righteous. **14** For when the Gentiles, who have not the written law in ten commandments, naturally obey the law of reason and conscience regarding those things that are contained in the written law, though they have not the written law, they become a law to themselves. **15** This plainly shows the works of the law written in their hearts, their conscience is also bearing witness to it, as their thoughts wrestle with each other, sometimes excusing them and sometimes condemning them. **16** Thus in the day of the final judgment, God shall judge the secrets of men by Jesus Christ, as set forth in the gospel, which I preach.

VS.17-24 - THE HYPOCRISY OF THE JEWS

17 Behold, you who have the honorable designation of being called a Jew. You rely upon the law as an assurance of God's favor all the while not realizing that no one can gain God's favor in this way. And you boast that you have a special relationship to God, yet you are unthankful to God for having this relationship. **18** And you know God's will and can discriminate between good and evil by the means of the law. **19** Sadly, because of this you assume that you are superior to others and thus you are convinced that you are a guide to the spiritually blind, a light to them who are walking in darkness, **20** an instructor and corrector of the dull and ignorant, a teacher to those who are religiously immature, the problem is that you only have a framework of knowledge and truth in the law, but not the substance. **21** You therefore who thinks he is able to teach others, why don't you learn something yourself? You that preach that a man shouldn't steal, do you steal? **22** You that say that a man shouldn't commit adultery, do you commit adultery? You who turn away in disgust from worshipping idols, aren't you dishonoring God when you take money from heathen temples? **23** You who make your boast in the law, don't you dishonor God by breaking it? **24** Isaiah has written about you in Isaiah 52:5 saying, "The name of God is blasphemed among the Gentiles because of you."

VS.25-29 - THE REAL JEW

25 While you continue to live wicked and hypocritical lives, it is foolish of you to expect salvation just because you are circumcised. Circumcision is indeed beneficial as a sign to remind you of your covenant relationship with God, but only if you obey the law by faith, for this is the condition that God established with His people when He made His covenant with them. Now if you do not obey the law, then your circumcision is of no benefit at all in regard to your covenant relationship with God. **26** Therefore, if the uncircumcised Gentile keeps the righteousness of the law, won't his uncircumcision be accepted by God as circumcision? **27** And will not the Gentile who is by nature uncircumcised, if he fulfills the righteousness of the law, condemn you, who had advantage over the Gentile by being favored by God, in that you received the written law and circumcision, and yet you still continue to

transgress the law? **28** A mere outward conformity to the law does not make a person a real Jew, even if he is a descendent of Abraham and has been circumcised. **29** Real Jews are those who inwardly possess the spirit and character of Christ. And true circumcision is a sign of separation from worldliness and of consecration to the true God. The rite of circumcision implies the renunciation and forsaking of all sins, the cutting off of everything that is offensive to God. It means we should practice holiness in the heart and life. It is spiritual circumcision that really matters—circumcision of the heart, not literal, physical circumcision. Such circumcision receives praise from God and not from man.

ROMANS 3

VS.1-8 - THE ADVANTAGE OF THE JEW PLACES HIM UNDER GREATER CONDEMNATION.

1 What then is the advantage of the Jew? Or what special privilege does the Jew have over the Gentile? Since a real Jew is one inwardly, what is the advantage of belonging to the chosen race? Since an uncircumcised Gentile who fulfills the requirements of the law is regarded as if he were actually circumcised, what benefit is there of being circumcised? **2** Much in every way, mainly because the Jews were entrusted with the law of God, His word and promises. **3** Now what if some of them were found to be without faith in God's word, especially in Jesus Christ, the promised Saviour? Would their unbelief nullify God's faithfulness to those who believe? Or will God break His promises because of their unbelief? **4** God forbid! God will be true and faithful to His word even though everyone is found to be a liar, just as it is written in Ps. 51:4, "That You might be declared righteous in Your sayings, and might be vindicated when You are judged." **5** If our sins indirectly play a part in leading us to God's righteousness, what then are we to say? Is God unjust when He punishes sin? (Of course, when I ask that, I speak the words of an unbelieving man.) **6** God forbid! For if it is wrong for God to judge and punish sin which indirectly serves to establish His righteousness, how could He then defend or justify His judgement of the world? **7** In other words, if the truthfulness of God's promises of salvation has abounded to His glory by being more fully manifested as a result of my falsehood and unfaithfulness to His promises, then why am I still condemned as a sinner? How can an act that tends to promote God's glory and righteousness be regarded as evil? **8** And why may we not say (as we are falsely and slanderously reported to have already said, with others confirming it), "Let us do evil, that good may come?" Concerning those who falsely report such things, their condemnation is just.

VS.9-20 - THE WHOLE WORLD STANDS GUILTY BEFORE GOD.

9 So then, are we better off than the Gentiles? No, not at all. Not in the least. I have already established the fact that both Jews and Gentiles are all under sin. **10** As it is written, "There is none righteous, no, not one. **11** There is none that understands; there is none that seeks after God. **12** They are all gone out

of the way. They are together become unprofitable; there is none that does good. No, not one.” (Ps. 14:1-3; 53:1-3) **13** “Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips.” (Ps. 5:9; 140:3) **14** “Whose mouth is full of cursing and bitterness.” (Ps. 10:7) **15** “Their feet are swift to shed blood; **16** destruction and misery are in their ways, **17** and they have not known the way of peace:” (Isa. 59:7-8) **18** “There is no fear of God before their eyes.” (Ps. 36:1) **19** Now we know that whatever things the law says, it says to those who are within the jurisdiction and authority of the law, in order that every excuse that man may offer may be stopped and all the world may stand 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.

VS.21-26 - JUSTIFIED FREELY THROUGH CHRIST

21 So then, the righteousness of God does not come from the law. Rather, it is revealed in Jesus Christ. Both the law and the prophets bear witness to and proclaim it. **22** For the righteousness of God is by the faith of Jesus Christ and God offers it freely to everyone who exercises faith in Christ as their Saviour. Now there is no difference in the way in which men receive righteousness, and why is that? Why is there no difference made in God’s manner of justifying men? **23** It is because we have all sinned, and come short of the righteousness of God. **24** And since we have nothing by which we may set ourselves right before God, our only hope is being declared and made righteous freely by God’s grace through the redemption that is in Christ Jesus. **25** It is Jesus Christ who is the one whom God has placed before the eyes of men, who was made an atoning sacrifice for us, which is available only through faith in His blood. The atoning sacrifice of Christ was made to demonstrate the glory of God’s righteousness for the forgiveness of past sins. All of this was done on the account of the justice, patience and mercy of God. **26** Now at last, I say, at this present time Christ is set forth to declare God’s righteousness for the forgiveness of sins, in order that God might be just in His dealings with sinners and at the same time the justifier of him who believes in Jesus.

VS. 27-31 - BOASTING IS EXCLUDED

27 In the light of this, how can we possibly boast? We can’t, all boasting is excluded. So then, is righteousness by the law? Is it of works? No! Rather, righteousness is by the law of faith. **28** Therefore we conclude that a man is declared and made righteous by faith, without the works of the law. **29** Is He the God of the Jews only? Isn’t He the God of the Gentiles, as well? Yes, He is the God of the Gentiles also. **30** Now if it is true that there is only one God for all, doesn't it stand to reason that He will justify the Jew by faith, and also the Gentile by faith? **31** That being said, does our faith in Christ nullify or diminish in any way the law of God? God forbid! Instead, our faith in Christ establishes the law in our hearts and minds.

ROMANS 4

VS.1-8 - JUSTIFICATION BY FAITH ILLUSTRATED IN ABRAHAM AND DAVID

1 Now what has Abraham our father found with respect to the flesh that would justify him? **2** Nothing, for if he found righteousness on the basis of his works, then he could boast, but actually, Abraham had nothing to boast about before God. Why? **3** The truth of the matter is that Abraham did not receive the righteousness of God as a reward for his works. Instead, the Scriptures tells us in Genesis 15:6 that, “Abraham believed God, and it was counted to him for righteousness.” **4** Allow me to illustrate my point. A person who works for a living gets paid; he has earned his reward. He does not receive his reward as a gift, but rather it is of debt. **5** But to the person who does not attempt to purchase justification by his good works, but instead he believes in Christ, who justifies the ungodly, that person’s faith is placed to his credit as righteousness. **6** Even David described the blessing of the man to whom God imputes His righteousness without works, **7** saying in Psalm 32:1-2, “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.”

VS.9-12 - ABRAHAM IS JUSTIFIED BEFORE CIRCUMCISION.

9 Can this blessing of receiving and experiencing God’s righteousness be acquired only by those who have been circumcised? Or can the uncircumcised acquire it, as well? After all, we Jews say that Abraham’s faith was placed to his credit as righteousness. **10** In what circumstances was Abraham when he was declared and made righteous by God? Was he justified before or after he was circumcised? It certainly wasn’t when he was circumcised; that would mean that righteousness is by works. Rather, it was when he was uncircumcised. Therefore, righteousness is by faith. **11** Abraham received circumcision as an outward sign of his faith in God, an inward seal of the righteousness of God which is by faith, which he received before he was circumcised. This makes Abraham the father of all who believe, even those who are not circumcised, so that the righteousness of God might also be imputed to them also. **12** Thus Abraham is the father of not only the circumcised, but also of all who walk in the steps of faith as Abraham did before he was circumcised.

VS.13-17 - THE PROMISE IS MADE THROUGH FAITH.

13 When God had promised Abraham that he should inherit the world, it is evident that this promise was not given to him or to his descendants through the works of the law, but it was given through the righteousness of faith. **14** For if they who are heirs to the promise are righteous by the works of the law, then their faith serves no purpose and the promise, by which they become heirs is useless. **15** Furthermore, instead of the law conferring life, it dispenses nothing but condemnation and death,

because it reveals the sinner's guilt. For where there is no law, there can be no transgression. **16** Therefore, the blessings of the promise of righteousness is of faith, that it might be of grace and that the promise might be firm, certain, and effectual to all the spiritual seed of Abraham, who live by faith—not to the Jews only, but to the Gentiles, as well. **17** As it is written in Genesis 17:5, "I have made you a father of many nations." This promise was given to Abraham in the presence of God because Abraham had faith to believe that God can give life to the dead and call into existent those things that do not exist.

VS.18-22 - ABRAHAM IMPLICITLY OBEYS GOD

18 When Abraham was under utterly hopeless circumstances, because he had no heir, against all probability, he nevertheless believed and had hope in the promise that God would make him the father of many nations, according to that which was promised in Genesis 15:5, "So shall your seed be." **19** Abraham did not take into consideration his hopeless circumstances, even though he was about a hundred years old and Sarah was well beyond the years of child-bearing. **20** He did not stagger or even hesitate for one moment at the promise of God through unbelief. Instead, he was strong in his faith, implicitly obeying God, giving to God all the glory. **21** Abraham was absolutely certain, that what God had promised, He was more than able to perform. **22** Therefore this is the reason why Abraham's faith was credited to him for righteousness.

VS.23-25 - JUSTIFICATION IS FOR OUR SAKE ALSO

23 Now this narrative of God imputing His righteousness to Abraham, wasn't written for his sake alone. **24** It was written for us, as well, if we have faith in God, who has the power to bring life out of death, as He did when He raised up Jesus our Lord from the dead, **25** who was delivered up to die on account of our sins, inasmuch as it was God's purpose by the death of Christ to make an atonement for our sins. Our justification not only depends on the death of Christ, but also on His resurrection. After all, God is not only concerned with our past sins, but He is also concerned with our future restoration.

ROMANS 5

VS.1-5 – REJOICE, FOR FAITH IS TRIUMPHANT EVEN IN TRIBULATIONS

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. **2** It is also through faith in Jesus Christ that we have access to God's grace, in which we stand, and we rejoice in the hope of sharing God's glory. **3** Not only that, we also rejoice in our trials and afflictions, because we know that trials and afflictions will produce patience that will help us to endure. **4** And patience will in turn, produce experience, which helps us to develop a godly character, and this kind of

experience produces hope. **5** And hope will never disappoint us, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us as a gift.

VS.6-11 - GOD DEMONSTRATES HIS LOVE; WE HAVE BEEN RECONCILED TO GOD

6 While we were still in our helpless and ungodly state, at God's appointed time and at the right time Christ died for the ungodly. **7** Now consider this, a person would scarcely and with much difficulty give his life for a just man, one who lives only by the letter of the law, for he is neither loving nor benevolent toward his fellow man. Yet perhaps you might find someone who would die for a good man, one who is not only just, but is also a loving and benevolent person. **8** On the other hand, the sacrifice of Christ is the greatest demonstration of God's love toward us, because He did this while we were still sinners, rebelling against Him. **9** And not only that, but if Christ died for us while we were still sinners, we can trust that God's love is so great for us that through Christ, God will save us from the wrath to come, now that we have been justified by the precious blood of Jesus Christ. **10** For if while we were the enemies of God, we were reconciled to God by the death of His Son, and having been reconciled to God, how much more certain it is that we shall be saved by Christ's life. **11** And not only that, we can't help but rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation and salvation.

VS.12-21 - A SERIES OF CONTRASTS; THE CONSEQUENCES OF CHRIST'S DEATH FAR EXCEEDS THE EVILS CAUSED BY ADAM'S SIN.

12 Therefore by the one act of Adam's transgression, sin as a principle and a power entered this world, and we received from him the great law of heredity. We inherited from him a sinful, fallen, dying nature, and even though we are not guilty for Adam's sin, the sentence of death still passed upon all men. Why? Because we have all chosen to sin. **13** Sin and death was in the world before the law was written down at Sinai. Now sin cannot be imputed to someone when there is no express law to convince men of it. **14** Nevertheless death reigned from Adam to Moses before the law was written out at Sinai, even over them who had not sinned in the same manner as Adam—in the face of an expressed command of God. Yet Adam is a type of Christ, but only by contrast. Christ was to come and redeem Adam's failure. Everything that came through Adam's fall is undone in Christ; or, better still, all that was lost in Adam is restored in Christ. **15** Now there is a difference between the first Adam and the second Adam, Jesus Christ. The difference is between Adam's fall and the free gift of Christ's righteousness. The effects of Adam's sin came to us without a choice on our part, nevertheless death still came to all of us, but infinitely greater is the grace of God and the gift of Christ's righteousness which is given to us by His grace, only if we choose to receive it. For if Adam's sin can pass death to all of us, then the free gift of righteousness from Jesus Christ, can be offered to us all. **16** And the gift

of Christ's righteousness is not the same as it was with the results of Adam's sin. The gift of Christ's righteousness far exceeds the condemnation and ruin brought about by Adam's sin; while the result of Adam's sin led to the just and lawful reign of death over men as sinners, and notwithstanding the many offenses, the result of Christ's work was not a mere reversal of this, but it was to bring about the triumphal reign of justified men over death in glory. **17** For by one man's sin death reigned through one man over the whole world, much more shall they who choose to receive God's abounding grace and the gift of righteousness shall reign in life, for man's lost dominion will be restored, by one, Jesus Christ. **18** Therefore by Adam's offense judgment came to the whole world which lead to condemnation; even so the free gift came to all men to justification of life by the righteousness of Christ. **19** For if by one man's disobedience many were made sinners, then by one man's obedience many will be made righteous. **20** Furthermore the law was not instituted to take away our sins, for no man can be justified by it. The law was given that the offense might abound, and every mouth may be stopped, and all the world may become guilty before God, that we might learn that God loves righteousness and hates sin, that His law is exceedingly broad, that it is spiritual, it extends to all the imaginations of the thoughts, that God will not diminish one jot or tittle of this perfect standard, which is a transcript of God's character. The law is a perfect standard, by which men are taught to measure themselves, that they may see their guilt and condemnation, and be led to look to Christ who is the end of the law for righteousness to everyone that believes. The effect of the entrance of the law is to shed a clear light on sin, that it might abound in all its extent and enormity, so that grace might be displayed as abounding far above sin. **21** Remember the reign and power of sin would last until the death of Christ. At which time Christ would overthrow its dominion. And just as the reign of sin brought death, so the reign of grace brings eternal life through the righteousness of Jesus Christ our Lord.

ROMANS 6

VS.1-11 - THE FALLACY OF SINNING THAT GRACE MAY ABOUND

1 After all this, what shall we say? Shall we go on sinning that grace may abound even more? **2** God forbid! How can we continue to live a life of sin, especially when we have been set free from both the guilt and the power of sin? **3** Don't you realize what's involved in baptism? Those of us who have been baptized have been ingrafted into Jesus Christ, and we draw spiritual life from Him. Don't forget Christ's death overthrew the reign and power of sin in this world, and when we are baptized into His death, it shows faith in Christ that He will overthrow the reign and power of sin in our lives. **4** Therefore, if we, by our baptism, died with Him, then just as Christ was raised from the dead by the glory of the Father, we should also live in the newness of a godly and righteous life. **5** For if we are buried in the likeness of Christ's death, and raised in the likeness of His resurrection, then we are to live new lives. Our lives are to be bound up with the life of Christ. Henceforth, the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. **6** Knowing this, that our old life of sin was crucified with Him, so that our fallen, sinful natures, which were once slaves to sin, might be

deprived of the power of sin and our old life of sin might be destroyed. So that we, from this time forward, should not be slaves to sin anymore. **7** For he who has died in Christ is freed from the guilt and power of sin and does not live a life of sin. **8** Now if, by dying to sin, we have been conformed to Christ's death, we believe we shall live a new life of liberty in Christ, and we look forward to living with Him in glory. **9** Knowing that because Christ was raised from the dead, He doesn't have to die anymore, because death no longer has any control over Him. **10** When Christ died, He died as an offering for sin once for all. But the life that He lives, He lives unto God. **11** In the same way, you must see yourselves as dead in relation to sin, and living a life of service to God, which can happen only through Jesus Christ when He is Lord of your life.

VS.12-14 - AN EXHORTATION AND ENCOURAGEMENT TO EXCHANGE THE SERVICE OF SIN FOR THE SERVICE OF GOD

12 Therefore do not allow sin to continue to reign over you in your mortal body, causing you to be subject to and obey it in its lustful cravings. **13** Neither continue to choose to surrender the faculties of your body as instruments of unrighteousness for the service sin, but choose to surrender yourselves once and for all to God, as those who have risen from the dead, and surrender the faculties of your body as instruments for righteousness to God. **14** For sin is not to have dominion over you, for you are no longer under the condemnation of the law. It is true that when we are under the condemnation of the law, despite our best efforts, then, sin continued to have dominion over us, because the law cannot set us free from the power of sin. But we are now under God's grace, and when we are living under His grace, the struggle against sin is no longer a miserable hope, but a certain triumph.

VS.15-23 - GRACE IS NOT A LICENSE TO SIN. OUR ALLEGIANCE DETERMINES WHOSE SERVANTS WE ARE.

15 What shall we do, then? Shall we continue to live a life of sin, because we are no longer under the condemnation of the law, and no longer looking to the law to save us, but rather looking to and living under God's grace? God forbid! **16** Don't you realize, that you show by your conduct which master you are serving? For no man can serve two masters at the same time. To whom you yield yourselves servants to obey, you become their slave, whether a slave to sin, which leads to death or a slave to obedience, which leads to righteousness? **17** But I give thanks to God, that although you were once the slaves of sin, you have now become obedient from the heart to that standard or pattern of doctrine which has delivered you from the power and slavery of sin. **18** Having been freed from the dominion of sin, you have become the slaves of righteousness. **19** Because you are slow to understand, for you are weak in your natures, I will speak to you in familiar human terms. For just as you have once devoted yourselves as slaves to impurity and to lawlessness, which led to the increase and habitual practice of lawlessness in your lives, so you must now devote yourselves to a life of righteousness and go on in a

continual process of consecration to holy living. **20** For when you were devoted to the enslavement of sin, you were free from righteousness. **21** What benefit did you get at the time when you were living a life of sin, which you now regard with shame? For the end result of such a life is eternal death. **22** Now having been freed from the bondage of sin, you have, out of love, become willing servants of God. You now have your reward in holiness, and the end result of such living is everlasting life, **23** for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

ROMANS 7

VS.1-6 - THE LAW OF ADULTERY

1 Now then, let me state what I said earlier, my position is that the moment one dies to sin, they are no longer under the condemnation of the law. Or, are you ignorant regarding the law, brethren, (for I am speaking to them who understand the law,) how a man is under the condemnation of the law, as long as he is alive to sin, but the moment he's dead to sin, he is no longer under the condemnation of the law, therefore the law ceases to have dominion over him? **2** Let me illustrate what I mean. A married woman is bound to her husband as long as he is alive, but when he dies, she is no longer bound to the law of her marriage vows, she is now free to marry another. **3** So then if, while her husband is alive, and she marries another man, she is committing adultery; but if her husband dies, she is then set free from the law of her marriage vows, and even though she marries another man, she is not committing adultery. **4** Therefore, my brethren, you were put to death by crucifying the old man, which released you from securing salvation from the works of the law through the sacrificial death of Christ; so that you might be married to Christ, who was raised from the dead, that we should bring forth fruit of a reformed life unto God. **5** For when we were united to the old life of sin, obeying the fleshly lusts and the passions of the lower nature, the passions of sins were active in the members of our body and brought forth fruit unto death. **6** But now having died to that which once held us in bondage, namely sin, we are delivered from under the condemnation of the law; so that we should render a service which, instead of being old and carnal, is new and spiritual.

VS.7-13 - THE NATURE OF THE LAW

7 What shall we say then, regarding the relationship between the law and sin, is the law sin? God forbid! On the contrary, for I would not have known about sin, except by the law: for I would not have known about lust, except the law had said in Exodus 20:17, "You shall not covet." **8** But sin took the opportunity and by the means of the tenth commandment, stirred up in me every kind of coveting; For apart from the law, sin is lifeless. **9** I was once alive, apart from the law; but when the spiritual significance of the tenth commandment was brought home to my mind and conscience, sin came back to life to maintain its undisputed authority. And when I came to understand the spiritual nature of the law, it slew me as a transgressor, and I died. **10** And as it turned out, the very commandment that was

to bring me life, brought me death. **11** For sin seized the opportunity, and by means of the commandment, completely deceived me, causing me to lose my way and as a consequence I died. **12** Therefore the law itself is holy, and the commandment is holy, and just, and good. **13** Then is the law, which is good, the reason for my death? God forbid! It was sin, that it might be seen in its true light as sin, that worked death in me, by using the law to work evil and death, sin uses the law to increase the sin and condemnation of men. The purpose of God in allowing sin to work death through the law was that sin, in perverting what is good, should disclose and exhibit itself in all its sinfulness and deceit.

VS.14-25 - AN ADULTERESS LIFE

14 For we know that the law is spiritual: but I am carnal, totally enslaved to the power of sin. **15** For what evil things in an unregenerate state I habitually work, I don't approve of: for I do not practice the things which reason and conscience inclines; but I am doing, what they hate. **16** And if, as often as I disobey the law, I do that which reason and conscience inclines not; thus, by condemning these actions, I acknowledge the law to be good. **17** Now, then, it is not reason and conscience which works out these actions, but they are wrought out by the sinful inclinations which prevail in my unregenerate nature. **18** For I know that in me (that is, in my flesh,) dwells no good thing, for Isaiah 1:5-6 says, "for the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." for the willing inclination to do good is present with me; but I do not know how to practice what is good. **19** Therefore the good works which reason and conscience inclines me to do, I do not practice: but the evil works which my reason and conscience inclines me not to practice, that I do. **20** Now if I do that which is contrary to reason and conscience, it is no longer I who is doing it, but sin dwelling in my carnal nature. **21** Well then, what experience have I discovered? I find a law in me, that is inclining me, with reason and conscience to do what is good, yet at the same time, evil is close at hand to encourage me with the strongest passions of my lower nature to do evil. **22** For I delight in the law of God according to the inward man. **23** Yet I see another law, an inward constraining, compelling power of evil inclinations and appetites in my lower nature, warring against the law of my reason and conscience, and making me an abject slave to the law of sin which is in my lower nature. **24** In this miserable and hopeless situation, I know that I shall find no assistance from the law to subdue my lusts, nor find any hope of pardon, I therefore cry out, O wretched man that I am! who shall deliver me from the slavery of my unregenerate nature, ending in death? **25** My deliverance from this wretched situation does not come from the law but from the gospel: therefore, I thank God who delivers us through Jesus Christ our Lord. So then, let me summarize what I said previously, left to myself, without Christ in my life, I am on the one hand inclined to serve with reason and conscience the law of God, and on the other with the unregenerate nature I am a slave to the law of sin and death.

ROMANS 8

VS.1-11 - FROM BONDAGE TO FREEDOM: THE FLESH AND THE SPIRIT

1 There is therefore, now no condemnation to them who are in Christ Jesus, who live not after the inclinations of the unregenerate nature, but after the inclinations of the Spirit of God. **2** For the law of the life-giving power of the Holy Spirit through union with Christ Jesus, has set me free from the law of sin and death. For sin is no longer the predominating and controlling power in my life. **3** For it is impossible for the law to save us from our sins, it can only reveal transgression and righteousness and command obedience, but it cannot enable weak, fallen man to do it. So then, God sent His Son, Jesus Christ, who took upon Himself our sinful fallen natures, and as a sacrifice for sin, condemned sin in the flesh by living a sinless life in sinful flesh. **4** And why did He do this? So that we might be enabled to completely obey the righteous requirements of His holy law. But remember, it is only to those who live after the inclinations of the Spirit of God, and not to those who live after the inclinations of the flesh. **5** For they who live after the flesh do set the mind, the heart, and the will to strive after the things of the flesh; and they who live after the Spirit of God do set the mind, the heart, and the will to strive after the things of the Spirit of God. **6** For to be carnally minded is death; but to be spiritually minded is life and peace. **7** Why? Because to be carnally minded means you are an enemy of God and you are at war with Him; and because the carnal mind is in a constant state of insubordination to the law of God, that's why it can never be subject to the law of God. **8** So then, they who are absorbed in and governed by the things of the flesh cannot please God. **9** But you are not absorbed in and governed by the things of the flesh, rather you are absorbed in and governed by the things of the Spirit of God; that's if the Spirit of God really dwells in you. Now if any man does not have the Spirit of Christ, he is not a Christian, for he does not belong to Him. **10** But if Christ, through His Spirit, is in you, even though your physical body must die because of the consequences of sin; yet His Spirit means eternal life to you because of God's free gift of righteousness. **11** If the Spirit of God who raised up Jesus Christ from the dead dwells in you, then He who raised up Christ from the dead will also raise you up from the dead through the Holy Spirit who dwells in you.

VS.12-17 - CALLED TO SONSHIP, NOT BONDAGE

12 Therefore, brethren, we are no longer obligated to the carnal nature, to live according to the flesh. **13** For if you live according to the flesh, you shall die; but if you, through the Spirit of God, continually put to death the works of the flesh by doing what is right, you shall inherit eternal life. **14** For those who are being led by the Spirit of God, they are the sons of God. **15** For at the time when you were reconciled to God, He sent His Spirit into your hearts, and you did not receive a spirit of bondage; but instead, through the Holy Spirit you were made aware that you have been adopted into the family of God, in which we cry, Abba, Father. **16** The Spirit Himself testifies, along with our consciences, to the fact that we are the children of God. **17** And if we are the children of God, then we are His heirs and

fellow-heirs with Christ; provided that we share in the struggles and sufferings which Christ also had while living a righteous life in this sinful world. And if we share in His sufferings, we shall also share in His glory.

VS.18-25 - THE SUFFERING UNIVERSE IS WAITING FOR THE ADOPTION.

18 For it is my considered judgement and not my opinion, that what we now suffer I count as nothing in comparison with the glory which shall be revealed in us. **19** For all creation is gazing eagerly as if with the head raised and the eyes fixed, waiting and longing to see the public manifestation of the entire work of redeeming grace in all its fulness, when the righteous dead are raised, and we who are alive and remain shall be caught up to meet the Lord in the air. **20** For creation fell into subjection at the fall of Adam and Eve, to misery and corruption, not by its own choice, but on the account of Him who subjected it, yet creation was not left without hope. **21** Because creation itself would also one day be set free from the unwilling bondage to misery and corruption so as to enjoy the glorious liberty that will attend the children of God at the second coming of Christ. **22** For we know that at this present time, the whole creation is groaning in the pains of child birth, as it looks forward toward its joyful deliverance. **23** And not only is creation groaning, but we ourselves, and though we possess and have tasted the Spirit as a pledge of the glorious future, yet we are inwardly sighing for the time when our adoption as the sons of God will be complete and our mortal bodies will be changed. **24** For it is in this hope that we are saved: but the thing hoped for is no longer hope when the thing hoped for is already present before your eyes, then it ceases to be an object of hope. For when a man has the object before his eyes, why does he still hope for it? **25** But if we hope for something which we do not see, then we eagerly and patiently wait for it.

VS.26-27 - SOMETIMES WE DO NOT KNOW HOW TO PRAY.

26 In the same way the Holy Spirit helps us with our infirmities; for we do not know what prayers to offer nor in what way to offer them. But it is the Spirit Himself who pleads for us in yearnings that cannot find expression in words. **27** And God, the Searcher of hearts, knows what the Spirit's meaning is, because His intercessions for God's people are in harmony with God's will.

VS.28-30 - GOD, THE DIVINE WORKMAN

28 Now we know that God is working all things together for good, for those who love Him, for them who have accepted His calling and remain true according to His purpose. **29** For the omniscient God has known everyone who was born into this world, and He has determined beforehand that all should be conformed to the character of His Son, Jesus Christ, that Christ might be the Eldest Brother in the family of the redeemed. **30** And all whom He has known beforehand, He also has called them by the

preaching of the gospel, and those who accept the gospel, He will justify: and those whom He justifies, He will also glorify.

VS.31-39 - GOD'S INFINITE LOVE FOR US

31 What then shall we say to this? If God is for us, who can be against us? **32** For the same God who did not spare His own Son, but delivered Him up for us all, for if God delivered up His Son for us, will He not also freely give us all things? **33** Who shall bring a charge against those whom God has chosen? For God has declared them righteous. **34** And who is he that shall dare to condemn them? It is Christ who died, and has risen to life again, who is at the right hand of God, and is interceding for us as our advocate. **35** Who shall separate us for the love of Christ? shall tribulation, or hardships, persecution, hunger, poverty, danger, or the threat of death? **36** As it is written in Psalm 44:22, "For Your sake we are killed all the day long; we are accounted as sheep for the slaughter." **37** No! Despite all these things we are more than conquerors through Christ, who loves us. **38** For I am convinced, that neither death, nor life, nor angels, nor principalities in high places, nor civil 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.

ROMANS 9

VS.1-5 - PAUL'S SORROW OVER ISRAEL'S REJECTION

1 I declare the truth and affirm it without hypocrisy, and with the greatest sincerity, as one who is united to, and belonging to, Christ, and acting in His service. You may regard me as a traitor and doubt my love for the Jewish people, but I am not lying, I also appeal to my conscience which is bearing witness to me in the Holy Spirit, that I am telling the truth when I say, **2** that I have great sorrow and unceasing anguish in my heart over Israel's rejection by God. **3** For I know this is impossible, but I have wished that I myself were eternally separated from Christ, for the salvation of my Jewish brethren, my kinsmen by descent from Abraham; **4** Who are Israelites, the chosen people; they had the privilege of being the adopted sons of God, and they received the visible token of God's glory in the pillar of cloud and fire, and they were given the covenants of promise, and had been favored with a revelation of God's will by the giving of the laws at Sinai, and they were entrusted with the divine sanctuary service of God, which was designed to teach them the provisions of God's plan of righteousness by faith in the coming Redeemer, and they were blessed with the promises concerning the Messiah and His kingdom and of Israel's glorious future; **5** they also descended from Abraham, Isaac, and Jacob, and out of whom as concerning human nature the holy Christ came, who is God over all things, blessed forever. Amen.

VS.6-9 - THE JUSTICE OF THE REJECTION: GOD ELECTS ISAAC OVER ISHMAEL.

6 Now, it is impossible that the promises of God have failed or is to be blamed for Israel's fall. For not all who are of Israel, are really Jacob's descendants: **7** Neither, are they all the children of inheritance in the fullest sense, just because they physically descended from Abraham doesn't mean they can claim the right of inheritance: but the promise in Genesis 21:12 states, "In Isaac shall your seed be called." **8** In other words, it is not those who merely physically descended from Abraham that are considered heirs of the promise, as in the case of Ishmael: but only the children of the promise, as in the case of Isaac are considered the spiritual seed of Abraham. **9** For in Genesis 18:10,14 the word of promise is this: "At this time will I come, and Sarah shall have a son." The birth of Isaac was by a free woman and depended upon the promise through faith. Whereas in Ishmael's birth, he was born by a slave woman and the promise was dependent upon the birth through works.

VS.10-13 - GOD ILLUSTRATES HIS SOVEREIGNTY BY ELECTING JACOB OVER ESAU.

10 On the basis of this the election of Isaac and the rejection of Ishmael are easily understood. But what about the election of Jacob over Esau, they had the same father and mother? Now let me illustrate it to you in this way. When Rebecca had conceived by our father Isaac, **11** (and Esau and Jacob were not yet born, neither did they have any chance to do good or evil, yet in order that the purpose of God according to selection might stand, not on the basis of any merit gained by works, but because God reserves the sovereign right to assign men and nations to various responsibilities;) **12** it was said to Rebecca in Genesis 25:23, "The elder shall serve the younger." **13** And as it is written in Malachi 1:2-3, "Jacob have I chosen, but Esau have I rejected."

VS.14-18 - GOD'S DEALINGS ARE JUST.

14 What shall we say then concerning God's selection of Isaac over Ishmael and Jacob over Esau? And what about God's selection of the Gentiles over the unbelieving Jews? Was God being unrighteous or unfair in His selection? God forbid! **15** For He said to Moses in Exodus 33:19, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." **16** So then, the election is not based on man's will, nor on man's endeavor, but upon God's sovereign right. **17** For the Scripture in Exodus 9:16 says to Pharaoh, "For this very purpose have I raised you up, that I might show My power in you, and that My name might be declared throughout all the earth." **18** Therefore, we see from this that God is sovereign and that He decides whether to display His mercy or His power.

VS.19-24 - PAUL REBUKES THE JEWS FOR DISPUTING AGAINST GOD.

19 You will say to me then, “Why does God still find fault with us, the nation of Israel? For who can resist His will?” In other words, “If God Himself hardens a man’s heart, how can He go on finding fault with Him? Is it just for God to blame sinners if their conduct is in accordance with His purpose and is the result of His irresistible will? And if God had chosen to harden Pharaoh’s heart, why did He still find fault with him?” **20** No, O man, you are wrong in your assessment about God, and your spirit is not right. Who do you think you are arguing to the dishonor of God? You are not the Creator, you are but a mere man, for what man or nation has the right to complain about or to question God’s dealings? Shall the man or nation that is formed say to Him that formed it, “Why have you made me this way?” (Isa. 29:16; 45:9) **21** Doesn’t the potter have the rightful power over the clay, to choose what kind of pot to make? Doesn’t he have the right to make out of the same lump of clay one pot for an honorable purpose, and another pot for a dishonorable purpose? (Jer. 18:6; Isa. 64:8) **22** Notwithstanding God’s unquestionable right to deal with His creatures in whatever way seems best to Him, what if God has in actual fact displayed much long-suffering, what further objection can you make against His justice? Although God wishes to make known His might and power and His hatred of sin, yet in patience He refrains from His wrath and endures with much long-suffering with the vessels ripe for destruction, giving them an opportunity to repent. **23** God’s patient endurance of those who are ripe for destruction is also for the purpose of making known the riches of His glory on those receiving and experiencing mercy, whom He has prepared beforehand for future glory and eternal happiness, **24** even the Christian church, whom He has called, not of the Jews only, but God’s calling extends to the Gentiles as well.

VS.25-29 - THE PROPHETS FORETOLD THE CALLING OF THE GENTILES AND THE SAVING OF ONLY A REMNANT OF ISRAEL.

25 I will now prove to you that the calling of the Gentiles and the saving of only a remnant of Israel has been predicted by the prophets. As God has said through Hosea concerning the Gentiles, “I will call them My people, who were not My people; and her beloved, who was not beloved.” (Hosea 2:23) **26** “And it shall come to pass, in the place where it was said to them, ‘You are not My people;’ There shall they be called the children of the living God.” (Hosea 1:10) **27** Isaiah also cries out concerning Israel, “Though the number of the children of Israel be as the sand of the sea, only a remnant shall be saved:” (Isa. 10:22-23) **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 Isaiah said before, “Except the Lord of Sab’aoth had left us a seed, we would have become as Sodom, and been made like Gomorrah.” (Isa. 1:9)

VS.30-33 - THE REASON FOR THE DIFFERENCE BETWEEN THE EXPERIENCE OF THE GENTILES AND OF ISRAEL

30 What then are we to conclude from all of this? Why, it is this: That the Gentiles, who were ignorant of the righteousness that is necessary for salvation, did not pursue righteousness in the same way as the legalistic Jews did. The Gentiles have obtained righteousness by embracing the gospel, even the righteousness which is by faith. **31** But Israel, who followed after righteousness legalistically by basing it on the system of moral and religious laws, has not succeeded in obtaining righteousness by the law. **32** Why? Because they did not seek righteousness by faith, but they sought righteousness by the works of the law. Christ came to bring righteousness to all who would accept it by faith. But the Jews who were seeking for it in another way, took offense at Him and at His message. They were so offended at Christ that they stumbled at the very One who came to help them obtain righteousness. And so deep-seated was their erroneous belief that righteousness could be obtained by works, that it led them to openly oppose the Savior and finally even murder Him. **33** This is in agreement with the scriptures for it is written in Isaiah 8:14; 28:16, “Behold, I lay in Zion a stumbling-stone and rock of offense: and whoever believes on Him shall not be ashamed.”

ROMANS 10

VS.1-3 - ISRAEL’S IGNORANT ZEAL FOR GOD

1 Brethren, the longing of my heart and my prayer to God on behalf of Israel is that they might be saved. **2** For I bear them witness by my own sad experience, having been zealous of the traditions of the fathers, that Israel has been religiously zealous for God, but not according to the true knowledge that would lead them to serve God in the right way. **3** They, being ignorant of God's righteousness, went about in their pride to establish their own righteousness by relying on their own works. They refused to submit and conform to God’s will and righteousness. Confident in their own righteousness, they deceived themselves. They had no acceptable righteousness of their own, because their idea of salvation depended upon their own merits, and not on the merits of Jesus Christ.

VS.4-10 - RIGHTEOUSNESS IS BY FAITH AND IS NOT DIFFICULT TO OBTAIN.

4 The message of the gospel is that Christ is the scope and aim of the law. The very design of the law is to bring everyone to Christ for justification and salvation, but only those who believe in Him receive His righteousness. Christ is the means of righteousness to everyone who believes, and He abolishes the notion that the law can save us. **5** In Leviticus 18:5 Moses describes the righteousness which comes by the law: “The man who performs the righteousness which is based on law shall live by it.” Righteousness by law demands the perfect fulfillment of the law. It must be kept to the very letter;

there is no grace or mercy. All that the law demands must be done, or there is no salvation. **6** But the righteousness which comes by faith speaks in this way: “Do not think to say in your heart, Who shall ascend into heaven?” (Deut. 30:12) (that is, to bring Christ down from above:) **7** or, “Who shall descend into the abyss?” (Deut. 30:13) (that is, to bring up Christ again from the dead.) Salvation is not a difficult matter; we need not perform weary pilgrimages or cruel penances in order to be saved. Nor is salvation far off and beyond our reach, **8** for what does the scripture say? “The word is near you, even in your mouth, and in your heart” (Deut. 30:14) —that is, the word of faith, which we preach, **9** that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. **10** Thus it is that with the heart man believes to righteousness, and with the mouth confession is made to salvation.

VS.11-13 - THERE IS NO DISTINCTION; SALVATION IS FOR ALL.

11 For the Scripture says in Isaiah 28:16, “Whoever believes on Him shall not be ashamed.” **12** For there is no distinction between the Jew and the Gentiles, for all have sinned and all stand in need of salvation. God has provided only one means whereby men may be saved. He does not have one provision for the Jew and another for the Gentile, for Jews and Gentiles have the same Lord. And Christ is Lord over all, and is infinitely rich in mercy to all that call upon Him for deliverance. **13** For the Scripture testifies to this truth in Joel 2:32: “For whoever shall call upon the name of the Lord shall be saved.”

VS.14-21 - THE JEWS IN REJECTING THE GOSPEL ARE INEXCUSABLE.

14 How can they call on Christ unless they believed in Him? They cannot; therefore, they must first believe. But how can they believe in Him if they have not heard of Him? They cannot; therefore, they must hear. And how will they hear without a preacher? They cannot; therefore, they must have someone to preach to them. **15** And how can they preach, unless they are sent? They cannot; therefore, they must be sent. As it is written in Isaiah 52:7 (also in Nahum 1:15), “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” **16** The Jews heard the glad tidings, but not all of the Jews have obeyed the gospel, because they chose not to believe. Isaiah testifies to this in Isaiah 53:1 when he wrote, “Lord, who has believed our report?” **17** So then faith comes by hearing, and hearing by the word of God. **18** But I ask, Did the Jews have an opportunity to hear? Absolutely! They were all given an opportunity to hear the gospel. Psalm 19:4 proves this, saying, “Their voices sounded forth throughout the whole earth, and their words reached the remotest part of the world.” **19** But I ask, Is it possible that Israel did not know what they were hearing or failed to understand the message? Absolutely not! For the Gentiles understood the gospel perfectly. Moses was the first in prophetic order to prove this saying in Deuteronomy 32:21: “I will provoke you Jews to jealousy by showing mercy to the Gentiles who are not a people, and by a foolish nation who worshiped idols, I will anger you.” **20** Isaiah is very bold, and says in Isaiah 65:1, “I was found

unexpectedly by those that sought Me not; I have revealed Myself to those who did not ask for Me.” Therefore, the Jews cannot plead ignorance of the gospel as an excuse for their unbelief. **21** With regard to Israel, sadly Christ says in Isaiah 65:2, “All day long I have stretched forth My hands to a disobedient and contradicting and self-willed people.”

ROMANS 11

VS.1-6 - ALL ISRAEL IS NOT REJECTED - A SPIRITUAL REMNANT IN ISRAEL FIND SALVATION.

1 I say then, Has God cast away all of His people? God forbid! For I am an Israelite also, a descendent of Abraham, from the tribe of Benjamin, and God has not cast me away. **2** Though Israel, as a nation, had rejected prophet after prophet and had finally sealed their rejection of the gospel by crucifying the Son of God, yet God has not cast away His people individually whom He knew beforehand. Aren't you aware of what the Scripture says about Elijah when he fled from Jezebel and came to the cave in Mount Horeb? How he cried out to God against Israel, saying, **3** “Lord, the children of Israel have killed Your prophets and torn down Your altars, and I am the only one left, and they seek to kill me.” (1 Kgs. 19:10,14) **4** What did God say to him in reply? “I have reserved to Myself seven thousand men, a remnant of faithful worshipers who have not bowed the knee to the image of Baal.” (1 Kgs. 19:18) **5** So then, even at this present time, God has chosen a faithful remnant who have accepted His provisions of grace. They are not elected by God because of their works, for you cannot earn election, but they were chosen by God when they accepted freely the gift of grace offered to them. **6** So then, if salvation is by grace, then it is no longer on the basis of what men have done. Otherwise, grace would no longer be grace. If the remnant had deserved to be elected because of their works, then where was God's grace when He was dealing with them? The gift of unmerited and freely-given grace is absolutely contrary to that of wages earned or reward deserved. If the gift of God's grace could be earned or deserved, then grace would lose its specific character and meaning. In other words, grace would cease to be free and unmerited favor.

VS.7-10 - THE REST OF ISRAEL IS HARDENED.

7 What conclusion is to be drawn from the truths just stated? What exactly is Israel's position with God? While it is true that Israel as a nation has been seeking the righteousness of God, they have failed to obtain it. Nevertheless, the failure is not total. A remnant of Israel, the elect of God, have obtained the gift of righteousness through faith, while the rest of Israel have sought to establish their own righteousness by their own works and have not submitted to the righteousness of God. They have chosen to remain hardened in their rejection of Christ, even to this very day. **8** (All of this is according to the scriptures as it is written in Deuteronomy 29:4 and in Isaiah 6:9-10; 29:10, “God has allowed

them to have what they desire, the spirit of slumber, eyes that they should not discern right from wrong, and ears that they should not listen nor learn.”) **9** And David says in Psalm 69:22-23, “Let their table of feasting become a snare, and a trap, and a stumbling-block, and a reward to them: **10** Let their eyes be spiritually darkened, that they may not discern spiritual things, and bow down their backs together under the burden of legalism as slaves always.”

VS.11-12 - ISRAEL’S FALL IS NOT TOTAL; THEIR FAILURE HAS LED TO THE SALVATION OF THE GENTILES.

11 I ask, therefore, has Israel stumbled, that they should fall totally and finally? God forbid! In fact, their fall has a purpose. It was because of the rejection of the gospel by the Jews, and the increasing violence of their opposition to the truth, that brought about the opportunity for the preaching of the gospel to the Gentiles. As a consequence, their acceptance of it brought them salvation. This was done in the merciful providence of God to provoke the Jews to jealousy, so that they might believe in Christ. **12** Now if the fall of the Jews led to the riches of the gospel to be given to the world, and if the diminishing of Israel’s standing with God ends up being a blessing to the Gentiles, just imagine how much more God’s blessing will be for you, if the Jews were brought back to God.

VS.13-24 - THE GENTILES ARE WARNED AGAINST BOASTING AND EXHORTED TO HUMILITY.

13 Now I would like to speak to you Gentiles, since I’ve been appointed an apostle to the Gentiles, I would like to magnify the importance of my ministry to the church at Rome. I am hoping that the success of my ministry among the Gentiles, especially at Rome, will result in a favorable influence on the Jews. **14** Because it is my endeavor to use any means I can to provoke my countrymen to jealousy by showing them God’s divine favor toward the Gentiles, and hopefully this might direct them to Christ as their Savior, so that some of them might be saved. **15** When the nation of Israel rejected Christ, they were cast away as the chosen agency for evangelizing the world. However, a faithful remnant had accepted the Messiah, and the missionary efforts of the early church brought to the world the reconciling grace of God. Now if the casting away of Israel turned out to be a blessing to the Gentiles, imagine what the recovery of them will be like when there is a tremendous spiritual awakening that will sweep the world as a result of the outpouring of the Holy Spirit. This will be to many Jews as the dawn of a new creation, the resurrection of the soul. Many Jews who before were spiritually dead will accept Jesus Christ as their Savior, and they will unite with God’s people in the finishing of the work of God. **16** Now let me illustrate to you Gentiles what your relationship to the Jews should be like. If the first-fruit of the gospel harvest among the Jews is holy, then the entire lump of those who would subsequently become members of the Christian church is also holy: in other words, if the root system of the tree is holy, the branches will be holy as well. **17** In Jeremiah 11:16 Israel is

likened to an olive tree. Some of the unbelieving Jews are as branches broken off, and you Gentiles, who had not been favored with the religious privileges of the Jews, are like a wild olive tree. You have been grafted in among the good and faithful Jews, and with them you Gentile Christians became a sharer of the riches of God's salvation when you partook of the root and fatness of the olive tree. **18** However, do not boast against the broken off branches. It is altogether out of place for Gentile Christians, who owe everything to the blessings of the gospel of which Israel had been called to be the herald, to boast over the Jews who have fallen. If you should boast, remember that you do not support the root, but the root supports you. **19** You Gentiles will say then, The branches were broken off, that I might be grafted in. **20** I will admit this is true. Because of unbelief, they were broken off, and you stand by faith. But it would be selfish and arrogant of you to assume that God had cast away some of His people for the sole and direct purpose of bringing the blessings of salvation to you Gentiles, as if you were of more value than the Jews. So don't be conceited; instead, you should be cautious. **21** Notwithstanding Israel's great privilege, God did not spare the natural branches when they sinned. Much more reason there is for you Gentile Christians to take heed, just in case He will not spare you either. **22** Consider, therefore, the goodness and severity of God: on the Jews who fell, severity; but toward you Gentile Christians, goodness, but only if you continue in His goodness. This can be done only by continuing in the faith. Otherwise, you will be cut off, as well. **23** And if the unbelieving Jews turn from their unbelief, they, too, will be grafted in, for God is able to graft them in again. **24** After all, if you Gentiles were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall Israel, who are the natural branches, be grafted into their own olive tree?

VS.25-32 - THE JEWS MAY YET OBTAIN MERCY THROUGH THE MYSTERY OF THE GOSPEL.

25 There is a truth, brethren, that is a mystery, and I don't want you to be ignorant regarding this truth. I am telling you this so you won't become conceited in your own opinions regarding your salvation. God has not cast away the Jews. The hardening of Israel did not come upon all of them; only a part of them chose to remain harden in unbelief. To the very end of time some of the Jews will remain hardened in their unbelief, but not all will remain in this hardened position. For the hardening of Israel is temporary; it continues until the time has come for the church to reach the measure of the stature of the fulness of Christ's character. Then, under the power of the Holy Spirit, the gospel will be presented in its fullness to the world. Many Jews will accept Jesus as the Messiah and join the ranks of God's chosen followers and will be numbered with the Israel of God. Thus, some of the Jews will once more be reinstated with the people of God. Jews and Gentiles will be united together in Christ to finish the work of God on this earth, and the result will be a nation shall be born in a day. **26** And in this way all Israel shall be saved. As it is written in Isaiah 59:20-21; 27:9, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;" **27** and in Jeremiah 31:31-34, "And this is My new covenant with them, when I shall take away their sins." **28** With regard to the gospel, the Jews at

present are the enemies of God. The result of their exclusion has been to your advantage, for it has led to your conversion to Christ. But as for the election of God, even in their state of unbelief, the Jews are still beloved by God for the sake of their fathers. **29** God has not changed His mind about Israel. As a nation they failed and were rejected by God, but a remnant of them will be saved. God is not sorry that he called and gave spiritual and temporal gifts to the descendants of Abraham. **30** Prior to when you were given the invitation to salvation, you were disobedient to God, yet as a result of the disobedience of the Jews, you have obtained mercy. **31** Likewise, even though the Jews are now in unbelief, it doesn't mean that God doesn't love them and can't be merciful to them. By showing how merciful He has been to you, it may yet awaken in them that they, too, may obtain mercy from God. **32** Because of Israel's fall and the disobedience of the Gentiles, God has placed all of us on the same level. We are all sinners. The good news is that God does not give us the fearful diagnosis of our condition to destroy us. Rather, He does so that He might have mercy upon all who believe, whether they be a Jew or Gentile.

VS.33-36 - PAUL PRAISES GOD'S WISDOM FOR BRINGING GOOD OUT OF EVIL.

33 In the light of this I can't help but praise God. O the depth and the riches of the wisdom and knowledge of God! How unsearchable are His wise decisions; His ways are beyond men's or angel's understanding! **34** "For who can know the mind of the Lord? Or who can be His counselor?" (Isa. 40:13; Jer. 23:18) **35** "Or who has first given God anything, so as to think they shall receive payment from God in return?" (Job 41:11) **36** For all things in the universe owe their origin to Him. They were created by Him and have their aim and purpose in Him. To God be the glory throughout eternity! Amen.

ROMANS 12

VS.1-2 - AN EXHORTATION TO DEVOTION TO GOD AND HIS WILL

1 Righteousness by faith means not only the forgiveness of sin, but also newness of life. It includes sanctification as well as justification, transformation as well as reconciliation. God's purpose is to restore sinners completely, to make them fit to live in His presence. Therefore, I earnestly plead with you, brethren, by the tender mercies of God, that all of you consecrate your bodies entirely—physically, intellectually and spiritually—and dedicate yourselves to God continually as a living and holy sacrifice, for this is acceptable to Him. The Christian must dedicate himself to a life of purity and holiness, for this is his reasonable act of spiritual service to God. **2** Do not be conformed to this world by allowing it to mold and fashion you according to its ways. You are not to follow its sinful practices, nor conform to it in your course of action in any respect. God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? You

cannot mingle with those who are ungodly and partake of their spirit and follow their example, yet be at the same time a child of God. For to be conformed to this world means death. All must be spiritually transformed by the renewing and enlightening of their minds through the power and influence of the Holy Spirit, that they may know and approve, then act upon what is that good, and acceptable, and perfect will of God. All need to have their eyes opened, and see their true condition, therefore be zealous and repent, or you will fail of obtaining everlasting life.

VS.3-8 - AN EXHORTATION TO SERVE GOD WITH SPIRITUAL GIFTS

3 By the authority which is graciously conferred on me as an apostle, I warn everyone that is among you not to think of himself more highly than he ought to think. Be humble and don't overestimate yourself, but think soberly, according as God has dealt to everyone the measure of faith. **4** The fact is, we have many members in one body, but not all members have the same office or function. **5** Nevertheless, we, being many, are one body in Christ, and everyone members of each other. **6** Seeing, then, that we have different gifts according to the grace that is given to us, whether it be prophecy, let us prophesy according to the proportion of our faith; **7** or ministry, let us devote ourselves to our ministering; or he that teaches, to teaching; **8** or he that exhorts, to exhortation. He that gives, let him do it with generosity; he that rules, with diligence; he that shows mercy, with cheerfulness.

VS.9-21 - OUR CHRISTIAN DUTY TOWARD OTHERS

9 Let love be without hypocrisy or deception. Abhor that which is evil; cleave as with cement to that which is good. **10** In brotherly love, be kindly affectionate toward one to another; honor one another by giving respect, eagerly preferring each other. **11** Don't be lazy or careless in the affairs of business, nor for that matter in serving the Lord; instead always keep your interests in the cause of God at a boiling point. **12** Rejoicing in hope, we patiently endure tribulation and continue to be earnest and persistent in prayer; **13** Take part in providing for the needs of the saints, and be eager to practice hospitality. **14** Speak well of and invoke blessings on them which persecute you. Bless, and do not curse. **15** Be not envious of the good fortunes of others. Instead, rejoice with them that rejoice, be sympathetic under all circumstances, and weep with them that weep. **16** Live in harmony with one another. Be not filled with pride, but associate with men of humble estate. Be not wise in your own estimation. **17** Repay no man evil for evil. Think beforehand how to live honestly in the sight of all men, **18** and if it is possible, as much as you are able, live peaceably with all men. **19** Dearly beloved, do not avenge yourselves, but rather give way to the wrath of God, for it is written in Deuteronomy 32:35, "Vengeance is mine; I will repay, says the Lord." **20** Remember kindness is the best vengeance; as it is written in Proverbs 25:21-22, "Therefore if your enemy is hungry, feed him; if he is thirsty, give him drink: for in so doing you shall heap coals of fire on his head." Your acts of kindness will arouse your enemy's conscience, and burn regret and repentance into his own spirit. **21** Seeking revenge is a sign that your character is flawed; therefore, do not allow your evil desires for revenge overcome you, but overcome your evil

desires for revenge by doing good toward your enemies. For in doing so, you shall demonstrate to your enemies the true character of God.

ROMANS 13

VS.1-7 - AN EXHORTATION TO OBEY CIVIL POWERS

1 Let every person be obedient to those who are in authority over us. However, this does not mean that when those in authority enact legislation that is contrary to the law of God that we are to obey the requirements of government. Under such circumstances we are told in Acts 5:29 that, “we ought to obey God rather than men.” Never forget that a “Thus saith the Lord” is not to be set aside for a “Thus saith the church” or a “Thus saith a state.” The crown of Christ is to be lifted above the diadems of earthly potentates. Now no human authority can exist except by God’s permission and under His control. For Daniel 2:21 tells us that God has the power to set up those in authority and remove them. Daniel 4:17 states that God rules in the kingdoms of men, and gives it to whomever He wills. And Jeremiah 27:5 says that because God is the Creator of all things, He is therefore, sovereign and has the divine right to give the kingdom to whomever seems appropriate to Him. Every king and kingdom that comes upon the stage of this world is permitted to occupy their place on the earth. Whether they will fulfill the purpose of “the Watcher and the Holy One,” determines whether they will be blessed or cursed by God. It is under God’s control that civil authorities have been created. And they were established by God for the purpose of benefitting society, especially for the purpose of preserving civil and religious liberty. **2** Therefore, whoever resists such authority, resists the ordinance of God, and those that resist shall bring on themselves condemnation. **3** In general, rulers are not to be feared because you are a good and loyal citizen, but because you are a bad one. In actuality, of course, not all rulers belong to this class, for many of them have persecuted good and loyal citizens. They were persecuted because they refused to surrender their God given inalienable rights to a tyrannical and unjust government. So, then, do you want to be unafraid of the authority? Then do what is right and be a good and loyal citizen, and it will praise you for it. **4** The ruler is God’s servant and he is to serve for the benefit of society. But if you do what is wrong, be afraid, for he does not bear the sword of authority in vain; for he is God’s servant, an avenger to execute punishment upon the wrong-doer. **5** Therefore, it is necessary for us to obey the laws of the land, not only because we fear the wrath of the state, but more importantly for conscience’ sake. **6** It is for this reason that we pay our taxes, because those in authority are God’s servants, who serve steadfastly the public good. **7** Render, therefore, to all their dues: a national tax to whom a national tax is due; a custom tax (levied on goods or possessions) to whom a custom tax is due; respect to whom respect is due; honor to whom honor is due.

VS.8-10 - THE CHRISTIAN'S ONLY DEBT: TO LOVE HIS NEIGHBOR

8 Pay all your debts and owe no man anything. However, there is one debt that you will always owe to God, and to your fellow man, and that is to love one another, for he that loves his neighbor has fulfilled the intent and the purpose of the law. **9** For these commandments that I now cite testify to the truth that if you love your neighbor, “You will not commit adultery, You will not kill, You will not steal, You will not bear false witness, You will not covet.” (Ex. 20:13-17; Deut. 5:17-21) And if there is any other commandment, it is summed up in this saying in Leviticus 19:18, namely, “You shall love your neighbor as yourself.” **10** Love does no evil to his neighbor; therefore, love is the fulfilling of the law.

VS.11-14 - AN EXHORTATION TO LIVE A GODLY LIFE

11 And this also we know, I mean the critical season in which we live, that now it is high time for us to awake out of our spiritual sleep, for now is our salvation nearer than when we first believed. **12** The night of probation is far spent; the day of Christ’s return is at hand. Therefore, let us cast off the works of darkness, and let us put on the armor of light. **13** Let us walk honestly, as in the day—not in rioting and drunkenness, not in lewdness and lust, not in strife and envying. **14** Instead, let us put on the Lord Jesus Christ, and do not make provision for the flesh, to fulfill its lusts.

ROMANS 14

1-13 - JUDGE NOT; HAVE PATIENCE AND FORBEARANCE TOWARD EACH OTHER.

1 Welcome among yourselves those who are weak in the faith (an overly scrupulous person) and receive them into Christian fellowship as brethren, but not for the purpose of passing judgment on them or disputing over doubtful opinions. **2** While some believe that they may eat all things, others, who are overly scrupulous, eat vegetables. I am urging you to have patience and forbearance in such matters. **3** Do not let those who eat all things despise them who do not eat all things, and do not let those who do not eat all things sit in judgement over them who do; the Christian is to receive his brother as God has received them. **4** Who are you to judge another man’s household servant? Whether he stands steadfastly morally and spiritually, or falls is his own Master’s concern. Yes, he will be strengthened and supported by his Master, for God is able to preserve him and make him stand. **5** One man esteems and observes one ceremonial feast day above another; another esteems every feast day alike. God expects every man to be fully persuaded in his own mind and conscientiously follow his own convictions in accordance with the light he has received and understands thus far. Among Christ’s followers there is to be no force, no compulsion. A spirit of love and sympathetic tolerance is to prevail at all times. **6** He who observes the ceremonial feast day, observes it to the Lord, and he who does not

observe the ceremonial feast day, does not observe it to the Lord. He who eats, eats to the Lord, for he gives God thanks, and he who does not eat, does not eat to the Lord, and does not give God thanks. **7** For none of us lives for our own pleasure and according to our own desires, but we live unto the Lord and no man dies to himself. **8** For if we live, we live to the Lord, and if we die, we die to the Lord. Therefore, whether we live or die, we belong to the Lord. **9** For to this end Christ both died, and rose, and lived again, that He might be Lord both of the dead and the living. **10** But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. **11** For it is written in Isaiah 45:23, “As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.” **12** So, then, every one of us shall give an account of himself to God. For no one can answer for another. **13** Therefore, let us not judge one another anymore, but rather judge this, that no man put a stumbling-block or an occasion to fall in his brother’s way.

14-23 - RESPECT EACH OTHER. SOMETIMES BROTHERLY LOVE WILL LIMIT FREEDOM OF ACTION.

14 I am convicted and persuaded by the Lord Jesus, that there is nothing unclean of itself, of course I am referring to animals that are clean by nature and have possibly been sacrificed to idols, but to the overly scrupulous person who considers any clean animal that may have been offered up to an idol to be unclean, to him it is unclean to eat. **15** For if your weaker brother is grieved and troubled in conscience because you are indulging in what he considers sinful, namely your food, then you are no longer walking according to love, for you are setting a bad example for him. Do not destroy him with your food, for Christ died for the weaker brother and you must not destroy him for the sake of indulgence in certain foods. **16** So, then, do not let the use of your liberty give occasion to those who are weak in the faith to condemn and speak evil of something that to him is a good thing and a blessing. **17** Christians ought not to quarrel over the choice on the part of some to eat vegetables, instead of flesh foods that may have been sacrificed to idols. The essence of the kingdom of God is not in external things such as food and drink, but in the inward graces of the spiritual life such as righteousness, and peace, and joy in the Holy Spirit. **18** For he who serves Christ in this way and acts charitable is accepted by God, and is able to stand the test of inspection and criticism of men. **19** Therefore, let us pursue the things which make for peace, and things with which one may edify another. **20** Do not destroy the work of God for the sake of food. Even though all things are indeed lawful for me, not all things are convenient, practical or beneficial. Therefore, let no man seek his own pleasure, instead let every man seek another’s well-being; it is wrong for a man to eat food that is a stumbling-block to others. **21** It is not good to eat flesh foods, or to drink wine that has possibly been offered to idols, or do anything for that matter by which your brother stumbles, or is offended, or may be easily grieved. **22** The faith that you possess in regard to these matters is not to be paraded openly so as to offend the weaker brother, instead keep it between yourself and God. There is a blessing to the one who has a clear and undoubting conscience in deciding what the will of God is and then approving and acting upon it. **23** But if he eats with a doubting conscience he is condemned, because he does not eat in faith.

If a Christian does not act from a strong personal conviction that what he does is right, but instead, complies weakly with the judgment of others, then his action is sinful, for whatsoever is not of faith is sin.

ROMANS 15

1-3 - THE STRONG MUST AID THE WEAK AND NOT PLEASE THEMSELVES.

1 We, then, who are spiritually strong in our faith have a moral duty, to lift up and carry with loving patience the infirmities of the weak, and not just live to please ourselves. **2** Let every one of us live to please his neighbor for his spiritual good and to help him in his growth to perfection. **3** For even Christ did not live to please Himself; but as it is written in Ps. 69:9, “The reviled insults of them that reproached You have fallen upon Me.”

4-6 - GLORIFY GOD BY ENDURANCE, CONSOLATION, AND HARMONY WITH ONE ANOTHER.

4 For whatsoever things were written before were written for us as a moral instructor and guide, so that we might have hope. The Scriptures inspire hope and gives comfort to those who patiently endure trials and afflictions for God’s sake and for the sake of their fellow man. **5** Now may the God of patience and comfort grant you to be likeminded in the spirit of unity and harmony toward one another, in spite of the differences of opinion that you may have with each other according to the perfect pattern Christ Jesus: **6** so that you may with one mind and heart and with one voice in perfect harmony glorify God, even the Father of our Lord Jesus Christ.

7-13 - LET US RECEIVE ONE ANOTHER AND TREAT EACH OTHER AS CHRISTIANS, FOR JESUS CHRIST HAS RECEIVED US ALL.

7 Therefore, just as Christ was willing to receive us in spite of all our weaknesses, so we are to receive to ourselves one another, even though we may have different opinions about minor issues. For if Christ was willing to receive us with all our weaknesses, we should surely be ready and willing to accept one another, for this will bring glory to God. **8** Now I say that Jesus Christ came to be a minister of the covenant and to be a servant to the Jews for the purpose of revealing the truth of God, and to confirm and verify the promises made to our forefathers: **9** and that the Gentiles, who were admitted to participate in the blessings promised, might glorify God for His mercy; as it is written in Ps. 18:49, “For this cause I will confess to You among the Gentiles, and sing to Your name.” **10** And again He says in Deut. 32:43, “Rejoice, you Gentiles, with His people.” **11** And again in Ps. 117:1, “Praise the Lord, all you Gentiles; and praise Him, all you people.” **12** And again, Isaiah says in Isa. 11:10, “There

shall come a Descendent of Jesse, and He shall arise to reign over the Gentiles; in Him shall the Gentiles trust.” **13** Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Spirit.

14-16 - PAUL’S REASON FOR WRITING BOLDLY TO SPIRITUALLY MATURE BRETHREN

14 But as to you, brethren, I am fully convinced that you are full of goodness, and excel with all knowledge of spiritual truth, such as that possessed by those who are strong in faith and are therefore qualified also to admonish one another. **15** Nevertheless, brethren, I know that I have written rather boldly to you in some parts of my letter, but it was to refresh your memories concerning the fundamental truths of the gospel. Now the grounds for my boldness is because of the grace of my appointed office as an apostle that is given to me by God, **16** and it is because of this grace that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, so that the offering up of the Gentiles might be acceptable to God, being sanctified by the Holy Spirit.

17-21 - PAUL’S MINISTRY CONFIRMED BY THE SUPERNATURAL POWER OF GOD

17 Therefore, I have reason to rejoice in and through Jesus Christ in those things which pertain to God. **18** For I do not dare to speak of anything except what Christ has accomplished through me, namely the conversion of the Gentiles to the obedience of the faith, and Christ has accomplished this through me by words and deeds, **19** through the mighty power of signs and wonders, and by the power of the Spirit of God; so that, from Jerusalem and the regions round about, as far as Illyricum, I have fully preached the gospel of Christ. **20** And so, I have earnestly endeavored to preach the gospel, not where men have already been taught to believe in Christ’s name, for fear I should be building upon another man’s foundation: **21** but as it is written in Isa. 52:15, “Those who have not been told about Him, they shall see: and those who have not heard shall understand.”

22-29 - PAUL DESIRES TO TRAVEL TO ROME, SPAIN, AND JERUSALEM.

22 For this is the reason why I have so often been prevented from visiting you. **23** But now I no longer have an opportunity to work in this part of the world, because I have finished my work here, and I have had a great desire for many years to come and visit you; **24** whenever I take my journey to Spain, I will come to you: for I hope to see you on my journey and to be helped on my way there by you, I long to enjoy your company but only briefly, so that I may hurry on to Spain. **25** But first I must go to Jerusalem to minister relief to the poor suffering saints. **26** For out of love for the brethren it has pleased them of Macedonia and Achaia to make a certain contribution for the poor among the saints

who are at Jerusalem. **27** It has truly pleased them to make this free-will offering; in fact, they are indebted to the church at Jerusalem. For if the Gentiles have been blessed to be partakers of spiritual things received from the church at Jerusalem, then it is their duty to minister to them in material things, such as food, clothing and financial aid. **28** Therefore, when I have delivered the contribution to the saints at Jerusalem and have taken all the proper steps necessary to safeguard and to ensure that it is free from all suspicion, then I will come to you on my way to Spain. **29** And I know that, when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

30-33 - PAUL'S REQUEST FOR PRAYER

30 Now my brethren, I entreat you, by our Lord Jesus Christ, and by the love that the Spirit of God inspires in us, that you strive together with me in your prayers to God for me; **31** that I may be delivered from the unbelieving Jews in Judea; and that my service in relieving the temporal wants of the poor which I have for Jerusalem may be accepted by the saints; **32** that I may come to you with joy but only by the will of God, and may with you be refreshed. **33** Now the God of peace be with you all. Amen.

ROMANS 16

1-2 - PAUL'S RECOMMENDATION OF PHOEBE TO THE CHURCH AT ROME

1 I recommend to you Phoebe our sister, who is serving as a deaconess in the congregation which is at Cen'chre-ae: **2** that you may receive her in the Lord, in a manner worthy of saints, and assist her in whatever business she has need of you: for she has been a helper of many, and of myself also.

3-16 - PARTICULAR GREETINGS TO INDIVIDUALS AND GROUPS

3 Greetings to Priscilla and Aquila, my fellow workers in Christ Jesus: **4** who have risked their own lives to save my own life: I am thankful to them and not only me, but all the Gentile churches also. **5** Likewise greetings to the church that meets in their house. Greetings to my well-beloved Epe'netus, who is one of the first converts to Christ in the province in Asia. **6** Greetings to Mary, who bestowed much labor on us. **7** Greetings to Andron'icus and Ju'ni-a, my fellow countrymen, and my fellow prisoners, who are held in high esteem among the apostles, who also accepted Christ before me. **8** Greetings to Am'pli-as, who is precious to me in the Lord. **9** Greetings to Urban, our fellow laborer in Christ, and Stachys, whom I am personally acquainted with. **10** Greetings to Apel'les tried and approved to be a true Christian. Greetings to them who are of the household of Aristob'ulus. **11** Greetings to Hero'di-on my Jewish kinsman. Greetings to the believers in Christ of the household of Narcissus. **12** Greetings to Tryphae'na and Trypho'sa, who labor in the Lord. Greetings to the beloved

Persis, who has labored much in the Lord. **13** Greetings to Rufus chosen in the Lord, and to his mother, who has also been a mother to me. **14** Greetings to Asyn´critus, Phlegon, Hermas, Pat´robas, Hermes, and the brethren who are with them. **15** Greetings to Philol´ogus, and Julia, Ne´reus, and his sister, and Olym´pas, and all the saints who are with them. **16** Greet one another with holy affection. All the churches of Christ send greetings to you.

17-20 - WARNINGS AGAINST FALSE TEACHERS

17 Now I earnestly implore you, brethren, be on the watch for those who cause divisions and give occasions of stumbling among you, that are in direct contradiction to the fundamental truths of Christianity which you have learned; and avoid all unnecessary contact with them. **18** For such people do not serve our Lord Jesus Christ, but serve their own base motives and selfish desires; and by their good words and flattering speeches they attempt to thoroughly deceive the hearts of the innocent. **19** Even though the false teachers as yet, have had little affect upon you, for this is evident because your obedience has become known to all men, and even though I have confidence in you, nevertheless I am anxious that you continue to be on your guard. Therefore because of your faithfulness I rejoice on your behalf: but I would have you wise with regard to that which is good, and innocent concerning evil. **20** And before long, the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen.

21-24 - GREETINGS FROM PAUL'S ASSOCIATES AND FRIENDS

21 Timothy my fellow worker, sends you greetings, and so do my countrymen Lucius, and Jason, and Sosipater. **22** I Tertius, who wrote this letter, greet you in the Lord. **23** Gaius, my host, and of the whole church, greets you. Erastus the manager/treasurer of the city greets you, and Quartus our brother. **24** The grace of our Lord Jesus Christ be with you all. Amen.

25-27 - BENEDICTION

25 Now to Him who is able to strengthen and establish you according to the gospel that has been entrusted to me, and according to the preaching concerning Jesus Christ, in accordance with the revelation of the mystery of the gospel, that God might bring light to the benighted, and life to the perishing through Jesus Christ, and this mystery has been hidden from eternal ages, **26** but is now revealed, and it is through the Scriptures of the prophets that the mystery of God is made known to all nations for the purpose of leading them in the path of obedience that springs from faith, according to the commandment of the everlasting God: **27** To the only wise God, to Him be glory forever through Jesus Christ. Amen.