

The Epistle of Paul The Apostle
To The ROMANS

ROMANS 1

What God promised through the prophets concerning His Son; Paul's craving for those at Rome

CHAPTER 1^{Note}

1 Paul, a servant¹ of Jesus Christ, called an apostle, separated to the good news of God,

2 Which he promised before through his prophets in the Holy Scriptures,

3 Concerning his Son, being of the seed of David according to the flesh,

4 And marked out the Son of God in power, according to the Spirit of holiness, out of the resurrection of the dead, Jesus Christ our Lord,

5 Through whom we have taken grace and apostleship, into attentive hearing of the faith among all races, by his name,

6 In whom you are also called by Jesus Christ.

7 To all those being in Rome, beloved of God, called saints: Grace to you and peace from our Father God, and the Lord Jesus Christ.

8 First, truly I thank my God through Jesus Christ concerning all of you, that your faith is preached in the whole world.

9 Because God is my witness, to whom I officially minister in my spirit in the good news of his Son, in this manner without ceasing I make remembrance of you at all times upon my prayers,

10 Making request, if somehow now at length I may have a prosperous journey in the will of God to come to you,

11 Because I crave to see you, that I may share with you some spiritual gift, for you to be steadfastly set,

12 And that is, to be comforted together with you through the mutual faith both of you and me.

13 And I determined *that* you absolutely not be ignorant, brothers, that many times I proposed to come to you, and was stopped until now, that I might have some fruit in you also, even as in the rest of the races.

14 Both to the Greeks and to the foreigners, both to the wise and to the unintelligent, I am a debtor.

15 So, as much as *is* in me, I am passionately forward to announce the good news to you who *are* in Rome also,

16 Because I am absolutely not ashamed of the good news of Christ, because it is the power of God into salvation to everyone who believes, both to the Jew first, also to the Greek,

Note St. Paul's Letter to the Romans is a very systematic presentation of the entire teaching on Christianity. The book is very conveniently outlined as follows:

Intro: Paul's Apostleship and Good News, 1:1-17.

1. Sin, 1:18- ch 3.

2. Salvation chs 4 - 5.

3. Sanctification chs 6 - 8.

4. Sovereignty of God, chs 9 - 11.

5. Service, chs 12 - 15.

Conclusion and personal greetings ch 16.

¹ 1:1 servant, *doulos*, see Note, Mt 20:27.

ROMANS 1

The wrath of God is revealed against idolatry and sexual perversion

17 Because the righteousness of God is revealed in it, out of faith into faith,¹⁷ even as it has been written, The righteous will live out of faith,

18 Because the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness,

19 Because the thing known of God is manifest in them, because God has manifested it to them.

20 On this very account the invisible things of him from the creation of the world are clearly

¹⁷ 1:17 **out of faith into faith**, *ek pisteos eis pistin*. It is my conviction that the prepositions in the Bible are given by the Holy Spirit just as all the other words in the text. One of the main convictions followed in *The Heritage Bible* is the consistent translation of these prepositions as near as is possible by the same English words. *Ek* means out of, as the source out of which something comes. *Eis* means into as the place into which something moves, so as now to be in that position; but the movement into is clear in the word, whereas the preposition *en* refers to the settled condition of being in. The interpretation I believe to be indicated in Paul's words, **out of faith into faith**, and the following phrase, **the just will live out of faith**, is as follows. Faith is not a human attribute or character trait, but a supernatural gift. Faith is not something that naturally arises out of the nature of the human, but is actually contrary to our sinful human nature. **Out of faith** has to refer to the faith that is God's gift, totally apart from our nature, originating in God, and brought into the world through the life, death, and resurrection of Jesus. This supernatural faith is the faith given to us in Christ, the faith belonging to the Man, Christ Jesus, Rom 3:22; Gal 2:16, 20; 3:23, 25; Eph 3:12; Php 3:9; 2 The 3:2, which becomes our faith when we believe into Him. **Out of faith** refers to the source, God's supernatural faith given to us in Christ. **Into faith** refers to faith in the believer's heart after God's supernatural faith has become our faith by the miracle of the indwelling Christ. Our God given faith feeds on His supernatural faith constantly, **out of faith into faith**.

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seen, being understood by the workmanship, both his eternal power and deity, into their being without excuse;

21 On this very account, having known God, they absolutely did not glorify *him* as God, nor were thankful, but became empty in their reasonings, and their heart's not *being able* to put it together was darkened.

22 Professing to be wise, they became stupid,

23 And changed the glory of the undecaying God in a likeness made like decaying man, and to birds, and four footed animals, and creeping things.

24 Therefore God gave them over to uncleanness in the longings of their own hearts, for their bodies to be rendered infamous in themselves,

25 Who exchanged the truth of God in a lie, and worshipped and officially ministered to the creature more than the Creator, who is blessed forever. Amen.

26 Because of this, God gave them over to dishonorable passions, because also their females exchanged the physical use into that which is against *the* physical,

27 And similarly also the males, forsaking the physical use of the female, inflamed in their mental excitement toward one another, men in men working indecency, and taking in themselves in full the pay necessitated by their going astray. See Note Lev 18:22

A list of depraved conditions; God, not man, will judge all unrighteousness **ROMANS 2**

28 And just as they absolutely did not test²⁸ to have God in full knowledge, God gave them over to a disapproved mind, to do the things not appropriate,

29 Having been filled with all unrighteousness, sexual promiscuity, depravity, covetousness, malice, full of envy, murder, quarrels, baited entrapment, bad character, whisperers,

30 Slanderers, God-haters, insolent, those appearing higher, braggarts, devisors of worthless things, disobedient to parents,

31 Unable to put it together, covenant-breakers, without natural affection, unwilling to agree, unmerciful,

32 Who recognizing the righteous deeds of God, that those practicing such things are worthy of death, absolutely not only do the same, but think well of the ones practicing them.

CHAPTER 2

1 Therefore you are without defense, Oh man, everyone judging, because in what you judge the other, you condemn yourself, because you who judge practice the same things.

2 And we see that the judgment of God is according to truth upon them who practice such things.

3 And do you calculate this, Oh man - the one judging those practicing such things, *you* also doing them - that you will escape the judgment of God?

²⁸ **1:28 test**, *dokimazo*, to test or try (God to know if He is true).

4 Or do you despise the riches of his moral excellence, and tolerance, and perseverance,⁴ not knowing that the moral excellence of God leads you to repentance?

5 And after your hardness and unrepentant heart treasure up to yourself wrath in the day of wrath and revelation of the righteous judgment of God,

6 Who will give back to everyone according to his deeds,

7 Truly to those who by cheerful endurance in inherent good work seek for glory and honor and incorruptibility, eternal life,

8 And to those out of scheming self interest, even indeed being unconvinced by the truth, and being convinced by unrighteousness, wrath and hard breathing,

9 Tribulation and distress upon every soul of man fully working evil, of the Jew first, also of the Greek;

10 And glory, honor, and peace to everyone working the inherent good, to the Jew first, also to the Greek,

11 Because there is no respecting of faces with God,

12 Because as many as have sinned without law will also be destroyed without law, and as many as have sinned in the law will be judged through the law,

⁴ **2:4 perseverance**, *makrothumia*; *makro* = large or long, and *thumia* = passion, the two words combined into one mean to maintain your passion for something over a long period of time.

ROMANS 3 *God will judge Jews severely; circumcision must be of the heart; the Jews were entrusted with words of God*

13 Because absolutely not the hearers of the law are righteous with God, but the doers of the law are made righteous,

14 Because when the races, not having the law, do by nature the things of the law, these, not having the law, are a law to themselves,

15 Who show the work of the law written in their hearts, their conscience witnessing with them, and their calculations between one another formally charging *them* or else defending *them*,

16 In the day when God will judge the secrets of men by Jesus Christ according to my good news.

17 Behold, you are named a Jew, and rest in the law, and boast in God,

18 And know the will, and test the surpassing things, being catechized out of the law,

19 And having convinced yourself to be a guide to the blind, a light to those in darkness,

20 An instructor of the mindless, a teacher of babes, having the form of knowledge and of the truth in the law.

21 The one therefore teaching another, do you absolutely not teach yourself? The one preaching not to steal, do you steal?

22 The one saying not to commit adultery, do you commit adultery? The one abhorring idols, do you rob temples?

23 You who boast in the law, through violating the law do you render God infamous?

24 Because the name of God through you is blasphemed among the races, as it has been written. Ezk 36:20, 23

25 Because circumcision truly benefits if you practice the law, and if you are a violator of the law your circumcision becomes uncircumcision.

26 If therefore the uncircumcised keep the righteous deeds of the law, will his uncircumcision absolutely not be counted for circumcision?

27 And will *the* uncircumcised out of nature, finishing the law, judge you who through the letter and circumcision violate the law?

28 Because he is absolutely not a Jew *who is one* in appearance, and circumcision is absolutely not *what is* in appearance in the flesh,

29 But he is a Jew *who is one* in the secret *place*, and circumcision *is* of the heart, in the spirit, absolutely not in the letter, whose praise *is* absolutely not of men, but of God.

CHAPTER 3

1 What superiority *is there* therefore to the Jew? Or what benefit *is there* to circumcision?

2 Much according to every manner; first indeed, because they were entrusted with the words of God.

3 Because what if some disbelieved? Will not their unbelief render the faith of God inoperative?³

4 Do not let it be! And let God be true, though every man a liar, as it has been written, So that you may be rendered right in your words, and you may conquer in your being judged. *Psa 51:4*

5 And if our unrighteousness causes the righteousness of God to stand, what will we speak? Is not God unrighteous who bears down in wrath! I speak as a man.

6 It is not so! Because then how will God judge the world?

7 And if the truth of God has super-abounded in my falsehood into his glory, why am I yet also judged as a sinner?

8 And not (as we are blasphemed, and as some manifest that we say), Let us do evil that inherent good may come? Whose judgment is right.

9 What therefore? Do we excel? Absolutely not at all, because we have before proved both Jews and Greeks are all under sin,

10 According as it has been written, There is absolutely none righteous, absolutely not one; *Psa 14:1-3; 53:3*

³ **3:3 render...inoperative**, *katargeo*, to render idle or inoperative. One of the truths made crystal clear in the Greek is that faith is a supernatural character trait originating in God, not in man. Note man's unbelief or disbelief cannot render God's faith inoperative. God Himself operates in faith, His own faith, and through Jesus Christ gives to man His supernatural faith with which to believe Him and live the supernatural life on earth. *Mrk 11:22*. The unbelief of others cannot render Christ's faith in us inoperative.

11 There is absolutely none who puts it together; there is absolutely none who seeks God.

12 They all have turned away together; they are rendered useless; there is absolutely none who does moral excellence; there is absolutely not one. *Psa 53:3*

13 Their throat is an open grave; with their tongues they have used deceit; the venom of asps *is* under their lips; *Psa 5:9 Jer 5:16 Psa 140:3*

14 Whose mouth swells up with cursing and bitterness; *Psa 10:7*

15 Their feet are keen to pour out blood; *Pro 1:16 Isa 59:7-8*

16 Destruction and misery *are* in their ways;

17 And the way of peace they have absolutely not known;

18 There is absolutely no fear of God before their eyes. *Psa 36:1*

19 And we see that what the law says, it says to those in the law, that every mouth may be blocked off, and all the world may become under sentence before God.

20 On this very account, out of the deeds of the law there will absolutely no flesh be justified before his face, because through the law *is* full knowledge of sin.

Psa 143:2

21 And now the righteousness of God apart from the law has been manifested, being witnessed by the law and the prophets,

22 And the righteousness of God through Jesus Christ's faith *is* to all, and upon all those be-

ROMANS 4 *Boasting is excluded through the law of faith; faith was calculated to Abraham into righteousness*

lieving, because there is absolutely no variation,

23 Because all have sinned, and lack the glory of God;

24 Being justified freely by his grace through the redemption in Christ Jesus,

25 Whom God has set forth *to be* a covering through faith in his blood, to a display of his righteousness through the passing over of sins previously transpired in the forbearance of God,

26 For the display of his righteousness in the present time, into his being righteous and justifying the one who *is* of Jesus' faith.

27 Where therefore *is* boasting? It is shut out. Through what law? Of works? Absolutely not, but through the law of faith.

28 Therefore we calculate that a man is justified by faith apart from law works.

29 Or *is he* the God of the Jews only? And is he absolutely not also of the races? Yes, also of the races.

30 Since indeed *there is* one God who will justify the circumcision out of faith and *the* uncircumcision through faith,

31 Therefore do we render the law inoperative through faith? We do not! On the contrary, we cause the law to stand.

CHAPTER 4

1 What therefore shall we speak of Abraham our father to have found according to the flesh?

2 Because if Abraham was justified out of works, he has a boast, but absolutely not toward God,

3 Because what does the Scripture say? And Abraham believed God, and it was calculated to him for righteousness. Gen 15:6

4 And to the one working, the pay is absolutely not calculated according to grace, but according to what is owed.

5 And to him not working, but believing upon the one who justifies the ungodly, his faith is calculated for righteousness.

6 Exactly as also David says of the blessedness of the man to whom God calculates righteousness apart from works,

7 Blessed *are* those whose lawlessnesses are forgiven, and whose sins are covered over. Psa 32:1-2

8 Blessed is the man to whom the Lord will absolutely not calculate sin.

9 *Is* this blessedness therefore upon the circumcision, or also upon the uncircumcision? Because we say that faith was calculated to Abraham into righteousness.

10 How was it therefore calculated? Being in circumcision, or in uncircumcision? Absolutely not in circumcision, but in uncircumcision.

11 And he took the sign of circumcision, a seal of the righteousness of faith while in uncircumcision, into his being the father of all those believing through uncircumcision,

The promise to Abraham was not through the law but faith; Christ died for the ungodly **ROMANS 5**

12 Into the righteousness calculated also to them; and he *was* a father of circumcision to those absolutely not of the circumcision only, but also of those marching in the steps of faith of our father Abraham, *being* uncircumcised,

13 Because the promise to Abraham, or to his seed, for him to be the heir of the world, was absolutely not through the law, but through the righteousness of faith,

14 Because if they of the law *are* heirs, faith is made empty, and the promise has been rendered inoperative,

15 Because the law works wrath completely, and where there is absolutely no law, *there is* absolutely no violation.

16 Therefore *it is* of faith, that *it might be* according to grace, for the promise to be steadfast to all the seed, absolutely not to that of the law only, but also to that of the faith of Abraham, who is the father of us all;

17 As it has been written, I have placed you a father of many races, before God whom he believed, who makes the dead alive, and calls the things not being as being, Gen 17:4, 5

18 Who against hope believed upon hope, into becoming the father of many races, according to what was spoken, In this manner your seed shall be.

19 And not being weak in faith, he absolutely did not fully exercise his mind on his own

body now dead, being about a hundred years, *neither* also the deadness of Sarah's womb;

20 He absolutely did not judge through the promise of God in unbelief, but was empowered by faith, giving glory to God;

21 And being fully persuaded that, what he has promised, he also has power to do.

22 And therefore it was calculated to him into righteousness.

23 And it was absolutely not written because of him only, that it was calculated to him,

24 But also because of us, to whom it is of necessity calculated, to those believing on him who raised up Jesus our Lord out of the dead,

25 Who was given over because of our transgressions, and was raised again because of our justification.

CHAPTER 5

1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

2 Through whom also we have had access by faith into this grace in which we stand, and boast upon hope of the glory of God.

3 And absolutely not only *this*, but we boast in tribulations also, seeing that tribulation fully works cheerful endurance;

4 And cheerful endurance, testings, and testings, hope;

ROMANS 5 *While we were yet sinners, Christ died for us; one sinned for all, one died for all*

5 And hope absolutely does not put us to shame, because the love of God is poured out in our hearts through the Holy Spirit given to us.

6 Because while we were yet without strength, in due time Christ died for the ungodly,

7 Because it is difficult for anyone to die for one righteous; some might dare to die for one inherently good.

8 And God caused his love to stand together toward us, in that, while we were yet sinners, Christ died for us.

9 Much more therefore, having been now justified in his blood, we shall be saved through him from wrath.

10 Because if, when we were hateful, we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved in his life.

11 And absolutely not only *this*, but we also boast in God through our Lord Jesus Christ, through whom we have now taken reconciliation.

12 Therefore, exactly as through one man sin came into the world, and through sin, death, and in this way death came through upon all men, inasmuch as all have sinned,

13 Because up to the law sin was in the world, but sin was not calculated, there not being law.

14 But death ruled from Adam up to Moses, even over them who had not sinned after the

likeness of Adam's violation, who is a form of the one coming.

15 But absolutely not as the transgression, so also *is* the free gift. Because if by the transgression of the one many died, much more the grace of God and the gift in grace out of the one man, Jesus Christ, super-abounded to the many.

16 And the gift is absolutely not because of one having sinned, because indeed the judgment was of one into condemnation, but the free gift is out of many transgressions into righteous deeds,

17 Because if by the one's transgression death reigned through the one, much more they who taking abundance of grace and the gift of righteousness will reign in life through the one, Jesus Christ.

18 So therefore, as through one transgression *it was* to all men into condemnation, even so also through one righteous deed *it is* to all men into justification of life.

19 Because as through the inattentive hearing of one man many were constituted sinners, so also through the attentive hearing of one many will be constituted righteous.

20 And law came in alongside that the transgression might abound. But where sin abounded, grace super-abounded,

21 That as sin reigned in death, even so also grace might reign through righteousness into eternal life through Jesus Christ, our Lord.

CHAPTER 6

1 What therefore shall we speak? Shall we stay in sin that grace may super-abound?

2 It shall not be! How shall we who died to sin still live in it?

3 Or, are you ignorant, that all who were baptized into Jesus Christ were baptized into his death?

4 Therefore we were buried with him through baptism into death, that just as Christ was raised up out of the dead through the glory of the Father, so we also may walk in newness of life,

5 Because if we have become planted together in the likeness of his death, in the opposite way we also shall be in *the likeness* of his resurrection,

6 Knowing this, that our old man was crucified with *him*, that the body of sin might be rendered inoperative, that we may no longer serve sin,

7 Because he who died is justified from sin.

8 And if we are dead with Christ, we believe that we shall also live with him,

9 Seeing that Christ being raised out of the dead absolutely does not die any more, death absolutely no longer lords it over him,

10 Because in that he died, he died to sin on one single occasion, and in that he lives, he lives to God.

11 In this way also calculate yourselves to be dead indeed to sin, and alive to God in Christ Jesus our Lord.

12 Therefore do not let sin reign in your mortal body to attentively listen to it in its longings.

13 Neither stand your members as weapons alongside of unrighteousness to sin, but stand yourselves alongside of God as those alive out of the dead, and your members as weapons of righteousness to God,

14 Because sin will absolutely not lord it over you, because you are absolutely not under the law, but under grace.

15 What therefore? Shall we sin because we are absolutely not under the law but under grace? It shall not be!

16 Do you absolutely not see that alongside of whom you stand yourselves servants to attentively hear, his servants you are to whom you attentively hear, either of sin into death, or of attentive hearing into righteousness?

17 And God is gracious, that you were servants of sin, and you attentively heard out of the heart *the* form of teaching into which you were given.

18 And being made free from sin, you were made servants of righteousness.

19 I speak as a man because of the weakness of your flesh, because as you stand your members alongside as servants to uncleanness, and of lawlessness into lawlessness, even so now stand your members alongside as servants of righteousness into holiness,

ROMANS 7

We are dead to the law through the body of Christ

20 Because when you were the servants of sin, you were free from righteousness.

21 Therefore what fruit did you have then in those things of which you are now ashamed? Because the end of those things *is* death.

22 And now being set free from sin and made servants to God, you have your fruit into holiness, and the end everlasting life,

23 Because the wages of sin *is* death, and the gift of God *is* eternal life in Christ Jesus our Lord.

CHAPTER 7

1 Or are you ignorant, brothers - because I speak to them who know the law - that the law lords it over a man over such time as he lives?

2 Because the woman subject to a husband is bound by the law to the living husband, and in case the husband dies, she is rendered inoperative from the law of her husband.

3 So therefore if, the husband living, she is to another man, according to divine oracle she *is* an adulteress, and if the husband dies she is free from that law, so that, being to another man, she is not an adulteress.

4 Therefore, my brothers, you also were made dead to the law through the body of Christ, into becoming *married* to another, to the one raised out of the dead, that we may bear fruit to God,

5 Because when we were in the flesh, the experiences of sins, which *were* through the law, were supernaturally working in our members to bear the fruit of death.

6 And now we are rendered inoperative from the law, being dead in which we were held down; thus we serve in newness of spirit, and not in the oldness of the letter.

7 What therefore shall we speak? *Is* the law sin? It is not! On the contrary, I absolutely did not know sin except through the law; also because I absolutely did not see longing except the law said, You shall absolutely not set your passion on *it*.

8 And sin, taking a starting point through the commandment, completely worked in me all longings, because apart from law sin *was* dead.

9 And I was alive separate from law at one time, and when the commandment came sin revived, and I died.⁹

10 And the commandment, which was into life, I found *to be* into death,

11 Because sin, taking a starting point through the commandment, deceived me, and through it killed me.

⁹ 7:9 I was alive separate from the law at one time refers to his condition as an innocent child; and when the commandment came sin revived, and I died refers to his reaching the age of accountability or responsibility, when he had consciousness within himself that what he did was wrong.

12 Therefore truly the law *is* holy, and the commandment holy, and righteous, and inherently good.

13 Did therefore the inherent good become death to me? It was not; but sin, that it might be manifest as sin, fully working death in me through the inherent good, that sin through the commandment might become preeminently sinful,

14 Because we see that the law is spiritual, and I am fleshly, having been sold under sin,

15 Because what I fully work, I absolutely do not know, because what I will, I absolutely do not practice, but what I hate, this I do.

16 And if I do this, what I absolutely do not will, I agree with the law that it is beautifully good.

17 And now *it is* absolutely no longer I fully working it, but sin being housed in me,

18 Because I see that in me - that is, in my flesh - is housed absolutely no inherent good, because to will is present with me, but *how* to fully work the beautifully good, I absolutely do not find,

19 Because the inherent good I will, I absolutely do not do, but the evil I absolutely do not will, that I practice.

20 And if what I absolutely do not will, that I do, *it is* absolutely no longer I that is fully working it, but sin being housed in me.

21 I find then the law: when I will to do the beautifully good, evil is present with me,

22 Because I delight in the law of God according to the inward man,

23 But I am looking at a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 I am a wretched man! Who will deliver me out of the body of this death?

25 I thank God through Jesus Christ our Lord. So therefore I myself indeed with the mind serve the law of God, but with the flesh, the law of sin.

CHAPTER 8

1 *There is* therefore now absolutely no condemnation to those in Christ Jesus, who do not walk according the flesh, but according to the Spirit,

2 Because the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death,

3 Because what the law did not have the power to do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh,

4 That the righteous deeds of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit,

5 Because they who are according to the flesh exercise their mind on the things of the flesh, and

ROMANS 8*The flesh is hostile to God; the Spirit in us will raise us from the dead*

those according to the Spirit, on the things of the Spirit,

6 Because to be fleshly minded *is* death, but to be spiritually minded *is* life and peace.

7 On this very account the fleshly mind *is* hostile against God, because it absolutely will not arrange itself under the law of God, because it absolutely does not have the power.

8 And those being in the flesh absolutely do not have the power to please God.

9 But you are absolutely not in the flesh, but in the Spirit, if the Spirit of God is housed in you. And if anyone absolutely does not have the Spirit of Christ, he is absolutely none of his.

10 And if Christ *is* in you, truly the body is dead through sin, but the Spirit *is* life through righteousness.

11 And if the Spirit of him who raised up Jesus out of the dead is housed in you, he who raised up Christ out of the dead will also make your mortal bodies alive through his Spirit who is housed within you.

12 So therefore, brothers, we are debtors, absolutely not to the flesh to live according to the flesh,

13 Because if you live according to the flesh, of necessity you will die, but if through the Spirit you put to death the action of the body, you will live,

14 Because as many as are led by the Spirit of God, they are the children of God,

15 Because you have absolutely not taken the spirit of servitude again into fear, but you have taken the Spirit of adoption, in which we scream out, Abba,¹⁵ Father.

16 The Spirit himself witnesses with our spirit, that we are children of God,

17 And if children, also heirs; heirs truly of God, and joint-heirs with Christ; if it is that we suffer with him, then we will also be glorified together,

18 Because I calculate that the experiences of this present time are absolutely not worthy of the glory about to be revealed into us,

19 Because the earnest expectation of the creature is fully expecting the revelation of the children of God,

20 Because the creature was arranged under futile emptiness, absolutely not voluntarily, but through him who caused *it* to be arranged under *him* upon hope,²⁰

21 Because also the creature itself will be set free from the servitude to decay into the glorious liberty of the children of God,

22 Because we see that the whole creation groans and experiences birth pains together until now.

23 And absolutely not only *they*, but also ourselves, having the firstfruits of the Spirit, we also ourselves sigh under pressure within

¹⁵ **8:15** **Abba**, Aramaic for daddy, papa, or father.

²⁰ **8:20** The words of this verse refer to the curse God placed upon nature in the Garden because of the sin of Adam and Eve, Gen 3:17-19.

The Spirit takes hold with us; all things work into our good; nothing has power to separate us from Christ **ROMANS 8**

ourselves, fully expecting the adoption, the redemption of our body,

24 Because we were saved by hope, but hope seen is not hope, because what anyone sees, why does he also hope?

25 And if we hope for what we absolutely do not see, through cheerful endurance we fully expect it.

26 And likewise the Spirit also takes hold with us of our weaknesses, because we absolutely do not see what we should pray as we should, but the Spirit himself intercedes for us with groanings which cannot be uttered.

27 And he who searches the hearts sees what *is* the mind of the Spirit, because according to God he intercedes for the saints.

28 And we see that all things work together into inherent good to them who love God, to them who are the called according to *his* purpose,

29 Because whom he foreknew, he also predestinated to be shaped like the image²⁹ of his Son, into his being the firstborn among many brothers.

30 And whom he predestinated, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

31 What therefore shall we speak to these things? If God *is* for³¹ us, who can be against us?

32 *He* who absolutely did not spare his own Son, but gave him up for us all, how will he absolutely not with him also grace us with all things?

33 Who will bring any charge against God's chosen? God *is* the one who justifies.

34 Who *is* he who condemns? Christ *is* the one who died, and more, is risen again, who is also in the right hand of God, who also intercedes for us.

35 Who shall separate us from the love of Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

36 As it has been written, For your sake we are killed the whole day; we are calculated as sheep for the slaughter. *Psa 44:22*

37 On the contrary, in all these things we are more than conquerors through him who loved us,

38 Because I am convinced, that absolutely not death, absolutely not life, absolutely not *supernatural* messengers, absolutely not head rulers, absolutely not powers, absolutely not things present, absolutely not things to come,

39 Absolutely not height, absolutely not depth, absolutely not any other creature, will have the power to separate us from the love of God which *is* in Christ Jesus our Lord.

²⁹ **8:29 image**, *eikon*; see Note on Gen 1:26.

³¹ **8:31 for**, *hyper*, which means for as well as over.

CHAPTER 9

1 I say the truth in Christ; I absolutely do not lie, my conscience also bearing me witness in the Holy Spirit,

2 That there is to me great sadness and uninterrupted grief in my heart,

3 Because I could pray myself to be accursed³ from Christ for my brothers, my relatives according to the flesh,

4 Who are Israelites, to whom *is* the adoption, and the glory, and the covenants, and the placing of the law, and the ministry, and the promises,

5 Of whom *are* the fathers, and out of whom *is* the Christ according to the flesh, who is over all, God blessed forever. Amen.

6 And *it is* absolutely not as though that the word of God has fallen away, because absolutely not all those of Israel *are* Israel.

7 And absolutely not because they are seed of Abraham *are* they all children, but, In Isaac your seed will be called. Gen 21:12

8 That is, absolutely not these children of the flesh are the children of God, but the children of the promise are calculated into seed,

³ 9:3 **accursed**, *anathema*, excommunicated, placed under a religious ban, cursed or accursed; used only here and 1 Cor 12:3; 16:22; Gal 1:8, 9.

9 Because this is the word of promise: According to this time I will come, and to Sarah there will be a son. Gen 18:10,14

10 And absolutely not only *this*, but also Rebecca having *her* bed¹⁰ of one, our father Isaac -

11 (Because *the children* not yet begotten, neither having practiced any inherent good or evil, that the purpose of God according to *his* choosing might remain, absolutely not out of works, but out of him who calls)

12 - It was spoken to her that, The elder shall serve the younger. Gen 25:23

13 As it has been written, Jacob I have loved, and Esau I have hated. Mal 1:2-3

14 What therefore shall we speak? *Is there* not unrighteousness with God? It shall not be!

15 Because he says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Exo 33:19

16 So therefore *it is* absolutely not of him who wills, and absolutely not of him who runs, but of God who shows mercy,

¹⁰ 9:10 **having her bed**, *koiteen echousa*, literally having a bed. *Koite* is the regular word for bed, Luk 11:7; Heb 13:4, and in this sentence it is used the same way we avoid using explicit language by saying they went to bed together. *Koite* is brought over into English, not as bed, but as sexual union, coitus, the physical union of male and female, leading to conception, but in the Greek *koite* simply means bed. Having a bed is the modest way of expressing the begetting of children.

17 Because the Scripture says to Pharaoh, Into this very thing I have raised you up that I might show my power in you, and that my name might be thoroughly heralded in all the earth. Exo 9:16

18 So therefore on whom he wills, he has mercy, and whom he wills, he hardens.

19 You will therefore speak to me, Why does he yet find fault with *them*, because who has stood against his will?

20 Indeed therefore, Oh man, who are you who judges against God? The thing formed will not speak to the one who formed it, Why did you make me this way?

21 Or does the potter absolutely not have authority over the clay, out of the same lump indeed to make one vessel into honor and one into dishonor?

22 And *what* if God willing to show wrath and to make known his power, endured with much perseverance the vessels of wrath thoroughly completed to destruction;

23 Also that he might make known the riches of his glory upon vessels of mercy, which he had prepared beforehand into glory,

24 Whom also he called, absolutely not only us out of the Jews, but also out of the *other* races?

25 As also he says in Hosea, I will call them my people who were absolutely not my people, and her beloved who was absolutely not beloved. Hos 2:23

26 And it shall be, in the place where it was said to them, You *are* absolutely not my people, there they will be called the children of the living God. Hos 1:10

27 And Isaiah cries out over Israel, Though the number of the children of Israel be as the sand of the sea a remnant will be saved, Isa 10:22

28 Because he is entirely finishing the word, and cutting it short in righteousness, because cutting *it* short, the Lord will do the word upon the earth.

29 And as Isaiah told before, Except the Lord of Hosts had left us a seed we would have become as Sodom and been made like Gomorrah. Isa 1:9

30 What therefore shall we speak? That the races, not pursuing righteousness, have eagerly seized righteousness, even the righteousness which *is* out of faith.

31 And Israel, pursuing the law of righteousness, have not arrive into the law.

32 Why? Because it *was* absolutely not out of faith but in the manner of law works, because they stumbled at the Stone of Stumbling;

33 As it has been written, Behold, I place in Zion a Stone of Stumbling and a Rock of Offense, and everyone believing upon him will not be shamed down. Isa 28:16

CHAPTER 10

1 Brothers, truly the good thinking of my heart and petition to God for Israel is for *Israel* to be saved,

2 Because I bear them witness that they have a zeal of God, but absolutely not according to full knowledge,

3 Because they being ignorant of God's righteousness, and seeking to cause their own righteousness to stand, have absolutely not arranged themselves under the righteousness of God,

4 Because Christ *is the* end of the law into righteousness to everyone who believes,

5 Because Moses writes of the righteousness which is out of the law, that, The man who does those things shall live in them. Lev 18:5

6 And the righteousness out of faith speaks in this way, Do not say in your heart, Who will go up into heaven? (That is, to bring Christ down) Det 30:12

7 Or, Who will go down into the abyss? (That is, to bring Christ up again out of the dead). Det 30:13

8 But what does it say? The spoken word is near you, in your mouth, and in your heart, that is, the spoken word of faith which we preach, Det 30:14

9 That if you will confess in your mouth the Lord Jesus, and shall believe in your heart that God raised him out of the dead, you will be saved,⁹

10:9 HOW TO BE SAVED and HOW TO KNOW THAT YOU ARE SAVED

To know that you are saved, and to know that you know you are saved, is the most important thing in the world.

The devil does not care how religious you are, as long as you do not get born from above. It pleases the devil greatly when unsaved people think they are saved. As long as they think they are saved, there is no likelihood that they will get saved. The devil does not care how much you attend church, or how much you sing in church, or do other religious things, as long as you do not get born from above. As long as he can take you to hell when you die, he does not care how religious you are.

It makes no difference what church you belong to, as long as you do not personally take Jesus into your heart. When I ask church members, including ministers, "When did you take Jesus as your Savior and Lord?" I often get answers like this: "I was born in a Christian home." "I have always been a Christian." When people say these things I know they do not understand salvation. They do not understand what it means to be born from above. They are like Nicodemus. They have always been religious, and they think being religious is salvation. Many very religious people are not saved. They will die, and go to hell, because in their ignorance, they never took Jesus. They never were born from above.

1. WE ARE SINNERS BY NATURE AND SINNERS BY CHOICE.

Read Romans 7:9. Every child is in a state of innocence when he is born, and until he reaches the age of accountability. Although the child is born with original sin, that is something for which he is not responsible. He did not sin. He inherited it from his parents. Nevertheless, he has sin in him, and that sin nature cannot enter heaven. Jesus made provision at the cross for every child who dies before he or she reaches the age of responsibility or accountability to wash away the nature of sin.

Look at Romans 7:9. Paul says, **I was alive separate from the law at one time.** What he means is that as an innocent child he was alive to God. Let me give you an illustration. One of the Ten Commandments says, You shall not steal. A very small child does not understand what it means to steal. Let us say that your three year old, Susie, has gone with you to a neighbor's house. That neighbor friend also has a little girl, and her name is Annie. You get ready to go home. Susie starts out the door with Annie's doll. You say to Susie, "No, Susie. You cannot take that doll home with you. That belongs to Annie." She begins to cry and say, "But I want it." You try to explain that she cannot take the doll home with her, because that is stealing. She does not understand stealing. All she knows is that she wants to take the doll home with her. You have to take the doll away from her, and possibly even spank her to stop her from throwing a fit. She is in a state of innocence. She does not know that it is wrong. She is alive to God. She is separate from the law.

We do not know at what age a child reaches the age of accountability or responsibility. It is different in different children. But we feel assured that all normal children reach the age of accountability by the age of 12. So years have gone by, and now Susie and Annie are 13 years old. Susie goes to Annie's house. Annie has a beautiful new wristwatch. It is on the dresser in the bedroom. Susie now knows what stealing is. She knows if she takes that watch, that is stealing. It is wrong. But she yields to the temptation. Susie looks to be sure no one sees her. She hides the wristwatch in her pocket, and takes it home. She will not let anyone see her take the watch. She knows it is wrong. She hides it. That means that the last part of this verse has come true in Susie's heart: **And when the commandment came, sin revived, and I died.** She knew the commandment, You shall not steal. But she took it anyway. Sin revived, and she died to God. She is old enough to know right from wrong. She needs to be born from above. She needs to be saved.

Every person has original sin. It is inevitable that a person will become a sinner by choice. God does not make you do wrong when you reach the age of accountability, but the sin nature does. Every human being is enslaved to his sin nature. He does not want to do wrong, but he will. Every child upon reaching the age of accountability is pulled by his sin nature into an act of sin. There is no way to be delivered from this sin nature and these sinful acts except through the death and resurrection of Jesus. You have to be saved - after you are old enough to understand and choose for yourself.

2. UNDERSTAND HOW TO BE SAVED
(1) INNOCENT CHILDREN ARE SAFE

Each child is born in original sin. God cannot allow sin to enter heaven. How can innocent children infected with original sin who die before they are old enough to choose Jesus, go to heaven? Jesus' death on the cross automatically takes care of all innocent children. Their original sin is cleansed away by the blood of Jesus, and they enter heaven. They did not choose sin. They did not choose Jesus. Jesus takes care of them because they cannot choose for themselves.

Some may say that the parents have to give or dedicate them to God for them to be saved. There is nothing in the Bible that teaches this, and look how unfair that would be to infants who die in the homes of unbelievers.

Always remember this: In the New Covenant baptism is reserved for those who are old enough to choose Jesus for themselves. Once a person has taken Jesus for the forgiveness of his sins and eternal life, then he is to be baptized in water. A child does not need to be baptized, because a child cannot choose Jesus. Baptism means that you have deliberately taken Jesus as your Savior. A child cannot do that. You should dedicate your children to God, but reserve baptism for them when they take Jesus by their own choice.

Read 2 Samuel 12. David committed adultery with Bathsheba. A child was born. David asked God's forgiveness. He was obligated to take Bathsheba as his wife, and provide for the child. A

few days after the child was born, the child became seriously ill. David fasted and prayed for God to spare the child's life. For seven days his servants tried to persuade him to eat, but he would not. On the seventh day the child died. His servants were afraid to tell him.

When David saw them whispering he sensed that the child had died. When he knew the child was dead, immediately he rose from prayer, washed his face, changed his clothing, went to the Temple and worshipped God, then went to his own house and ate. His servants did not understand. They said,

2 Samuel 12:21 **What word is this that you have done? When the child was alive you fasted and wept, and when the child has died you rise and eat food.**

22 **And he said, While the child was alive, I fasted and wept, because I said, Who can know by seeing - and Jehovah may stoop down in grace to me, and the child may live?**

23 **And now he has died; why should I fast? Am I able to bring him back again? I shall walk to him, and he shall not return to me.**

David went to heaven. We know the baby went to heaven, for they went to the same place. This is a clear Scripture that states pointedly that babies go to heaven when they die.

(2) BUT YOU ARE NO LONGER AN INNOCENT CHILD

You are no longer an innocent child. You have passed the age of accountability. You are not innocent any longer. You have sinned, and lack the glory of God, Romans 3:23.

3. THE NINE DIFFERENT FUNCTIONS OF THE HUMAN BEING

You have three parts to your being, and each part has three functions. This makes a total of nine functions. The three basic parts of the human being are: Spirit, soul, and body, 2 Thes. 5:23. Each one of these three parts also has three basic functions.

A. THE FUNCTIONS OF THE HUMAN SPIRIT

In your spirit the functions are:

- (1) Intuition
- (2) Conscience
- (3) Communion

The function of your intuition is to receive thoughts from God. It is your spiritual radio receiver. Your conscience gives you the basic consciousness of right and wrong. Your communion is your transmitter, your capacity to talk to God.

B. THE FUNCTIONS OF YOUR SOUL

- (4) Your Mind to think
- (5) Your Emotions to feel
- (6) Your Will to decide

The three functions of your soul are to think, to feel, and to decide.

C. THE FUNCTIONS OF YOUR BODY

Then the three functions of the body are:

- (7) Production of goods and services
- (8) Reproduction of children
- (9) Defense to protect yourself.

You use your body to produce goods and services, which you exchange with others to obtain the goods and services that you need. Repro-

ROMANS 10

Exactly How To Be Saved

duction is your ability to reproduce children. Defense is your ability to protect yourself.

In all of these areas we are sinners. Our spirit has died to God. We do not hear the voice of God in our spirit. Our conscience is defiled and overactive. It does not guide us in right and wrong, yet we feel constantly guilty. We do not commune with God. [I am speaking of unbelievers, not the saved].

Our minds are proud and haughty. We think what we want to think, and we pay little attention to God's thoughts. Our feelings are not controlled by the fruit of the Spirit. We feel very little love and a lot of hate. We are depressed, guilty, discouraged, bitter, lustful, out of control. Our emotions are defiled by sin. Our will is enslaved. When we want to do what is right, we find that we cannot. We crave what we do not have, and what we have does not satisfy us.

Our production is not good. We are ignorant, lazy, and unproductive. Our reproduction is immoral. We commit fornication. We marry, and remarry. We bring children into the world that we do not take care of. Our bodies are filled with disease and bloodshed. Our entire lives are defiled with sin.

4. THE POWER TO MAKE A DECISION

God has given you the power and authority to make decisions. God created man to rule. God made man like Himself with the power to think, feel, and to decide.

A Decision

Now I want to explain to you how decisions are made. All decisions involve

your mind,
your emotions, and
your will.

If someone came right now to your door, and screamed, "Your house is on fire," here is what would happen inside of you. Your mind will immediately investigate. Your eyes will look for fire and smoke. Your nose will try to smell smoke. If your mind sees evidence that your house is on fire, your mind will immediately alarm your emotions. You will feel a strong feeling to call the fire department and get out of the house. Your feelings will move your will to make a decision. Your will then makes a decision, and you get out of the house.

All decisions are made in the same way. Many decisions are not made that fast, but they are made in the same way.

You mentally receive the information.

Your emotions respond with specific feelings.

Your will decides to take action.

Let us illustrate a decision over a longer period of time.

Marriage.

You meet someone. You are mentally acquainted with that lady. You mentally know her. She mentally knows you, but nothing else is involved. After a time of seeing and talking to her, you begin to feel love for one another. You fall in love. Your emotions are involved, but you are not yet married. The decision is not yet complete. Finally your will acts. You stand before the minister, you are married, and you experience one another. The decision is complete, but it was not complete

until your will acted.

It is the same with salvation. In your mind you can know that you are a sinner, and that Jesus died to save you, and still you are not saved. Just like you can know the house is on fire, and not do anything about it. You can be mentally acquainted with many ladies and not be married to any of them. Many people know about the Lord, but they are not saved.

Also your emotions can be troubled that you need to be saved, and still you are not saved. Just as you can be frightened that the house is on fire, and sit in the house, and be burned to death. You can be in love with someone, and not married. You are not saved until your will acts. After you know you are a sinner, after you know Jesus died for you, after you feel your need to be saved - then your will has to act. You have to make a decision to deliberately take Him. You have to talk to Him, and say, "Lord, I will. I take You as my Lord, now!" When you make that decision He saves you. At that moment you experience Him. You are not saved until your will acts. When your will acts you are saved.

5. EXACTLY HOW TO BE SAVED

Romans 10:9. Read it. It says that

you must confess in your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead.

Your heart is you on the inside. Your heart includes your mind, your emotions, and your will.

You must know something. You must feel something. And you must decide something.

First, in order to make a decision to be saved, you must understand something.

There are basically just two things that you must understand:

(1) "I am a sinner."

(2) "Jesus died and rose for me."

If you understand these two things, you know enough to be saved. You probably know more than this, but that is all that is necessary to be saved. Anything else you know beyond that is good, but this is all you have to know. But, just knowing this is not enough to save you.

Second, you must feel your need to be saved.

You must want to be saved. You must desire to be saved. This is Holy Spirit conviction. The Holy Spirit is moving you toward God, and giving you a desire to be saved. You cannot be saved until the Holy Spirit draws you toward the Father. Your heart must be disturbed that you do not have the Lord in your heart. The Holy Spirit makes you conscious that you need Jesus. But again, knowing that you are a sinner, knowing that Jesus died and rose again to save you, and even feeling your need to be saved, is not enough to save you.

Remember, a decision is not complete until you take action, until your will acts.

Third, your will must decide to take Jesus as your Savior.

Now read Romans 10:13. It says that if you call upon the name of the Lord, that is, pray, and ask Him to save you, you will be saved. Your will acts when you call upon the Lord. Your will acts

when you confess Jesus as Lord with your mouth, and believe God raised Him from the dead in your heart. Right now, if you do not have a time in your past when you know you deliberately and willfully, with understanding, gave your life to Jesus Christ, and took Jesus as your Lord and Savior, do it now by praying this simple prayer:

The Sinner's Prayer

"God forgive me.

I repent of my sins.

I believe Jesus died for me.

I believe He rose for me.

I take Jesus as my Lord and Savior.

I receive His eternal life.

Holy Spirit, give me the new birth, right now.

From this day forward my life is Yours.

Thank You, God, for saving me. In Jesus' name, Amen."

You said that prayer as sincerely as you knew how. Right?

Right!

Now, look at Romans 10:9. It says, "If you will confess in your mouth the Lord Jesus..."

"You confessed in your mouth the Lord Jesus in that prayer. Right?"

"Yes."

"It says that you must believe in your heart.

"You believed in your heart. You understood in your mind that you were a sinner and that Jesus died for you. You felt your need for Him, and you deliberately asked Him to come into your heart, and be your Savior. Right?"

"Yes."

"It says that if you do that you shall be what?"

"Saved!"

"Can God lie?"

"No."

"Then what did He do for you when you prayed?"

"He saved me".

"Look at verse 13.

It says that if you call upon the name of the Lord you shall be what?"

"Saved."

"Can God lie?"

"No."

"Then what did He do for you?"

"He saved me".

"Then it is settled. You have made a decision. God has kept His Word. You are born from above."

Faith is taking God's word as true, letting it be a settled conclusion in your heart, and then acting in agreement with that decision. Faith is not feeling. Faith is resting upon the Word of God. You know you are saved because you made a genuine decision to take the Lord Jesus, and God's Word says you are now saved. Praise God!

10 Because in the heart one believes into righteousness, and in the mouth confession is made into salvation,

11 Because the Scripture says, Everyone who believes upon him will absolutely not be shamed down, *Isa 28:16*

12 Because there is absolutely no difference between the Jew and the Greek, because the same Lord over all is rich to all who call upon him,

13 Because whoever calls upon the name of the Lord will be saved.

14 How therefore may they call on him into whom they have absolutely not believed, and how may they believe *him* of whom they have absolutely not heard, and how may they hear apart from a preacher?

15 And how may they preach, if they have not been set apart and sent? As it has been written, How beautifully timely^{1 5} *are* the feet of them who announce the good news of peace, those announcing the good news of inherent good things! *Isa 52:7*

16 But absolutely not all attentively heard the good news, because Isaiah says, Lord, who has believed what we heard? *Isa 53:1*

17 So faith *is* out of hearing, and hearing *is* through the spoken word of God.

18 But I say, Have they absolutely not heard? Therefore indeed, their utterance went into all

¹⁵ **10:15 beautifully timely**, *horaios*, belonging to the hour, timely, beautifully appropriate.

ROMANS 11 *God provokes Israel to jealousy by other races; in the present time there is a remnant*
the earth, and their spoken words into the extremities of the inhabited earth. Psa 19:4

19 But I say, Did Israel absolutely not know? First Moses says, I will provoke you to jealousy over *them who are* absolutely not a race, and by a race not able to put it together I will enrage you. Deu 32:21

20 And Isaiah is very bold and says, I was found of those not seeking me; I became manifest to those not asking for me. Isa 65:1

21 And to Israel he says, All the day I have stretched out my hands toward an unconvinced and back-talking people. Isa 65:2

CHAPTER 11

1 I say therefore, Has God not pushed off his people? It shall not be! Because I also am an Israelite, out of the seed of Abraham, of the tribe of Benjamin.

2 God has absolutely not pushed off his people whom he foreknew. Do you not see in Elijah what the Scripture says, how he intercedes to God against Israel? Saying,

3 Lord, they have killed your prophets, and dug down your altars, and I am left alone, and they seek my soul. 1 Kng 19:10,14

4 But what does God's oracle say to him? I left behind to myself seven thousand men who have absolutely not bent the knee to Baal. 1 Kng 19:18

5 In this way therefore also in the present time there is a remnant according to the choosing
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of grace.

6 And if by grace, *it is* absolutely no longer out of works, otherwise grace is absolutely no longer grace, and if out of works, it is absolutely no longer grace, otherwise work is absolutely no longer work.

7 What *is it* therefore? What Israel craves, this he has absolutely not hit upon, but the chosen hit upon it, and the rest were hardened.

8 Even as it has been written, God has given them the spirit of slumber, eyes not seeing, and ears not hearing, until the present day. Isa 29:10

9 And David says, Let their table become into a snare, and into a trap, and into an offense, and a pay-back to them; Psa 69:22

10 Let their eyes be darkened not to see, and their back always bent down. Psa 69:23

11 Therefore I say, Did they not stumble in order to fall? It is not so! But through their transgression salvation is to the races to provoke them to jealousy.

12 And if their transgression *be* the riches of the world, and their failure the riches of the races, how much more their fullness?

13 And I speak to you of the races as long as therefore I indeed am the apostle of the races; I glorify my ministry;

14 If somehow I may provoke to rivalry those of my flesh, and might save some of them,

15 Because if their loss *be* the restoration of the world, what *will be* their being taken back in,

except life out of the dead?

16 And if the firstfruit *is* holy, the lump *is* also, and if the root *is* holy, also the branches.

17 And if some of the branches are broken off, and you, being a wild olive were grafted in among them, and became a co-participant with them of the root and fatness of the olive tree,

18 Do not boast against the branches, and if you boast, you absolutely do not lift up the root, but the root you.

19 Therefore you will say, The branches were broken off that I might be grafted in.

20 Beautifully good! For unbelief they were broken off, and you stand by faith. Do not be high-minded, but fear,

21 Because if God absolutely did not spare the natural branches, he also may absolutely not spare you.

22 Behold therefore God's moral excellence and abrupt cutting off; indeed upon those having fallen, an abrupt cutting off, and upon you, moral excellence, if you stay in his moral excellence, otherwise you also will be chopped off.

23 And likewise they also, if they do not stay in unbelief, will be grafted in, because God has the power to graft them in again,

24 Because if you were cut out of the olive tree wild according to nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* the natural branches, be grafted into their

own olive tree?

25 Because I determined for you absolutely not to be ignorant, brothers, of this mystery, that you not be in yourselves *too* cautiously thoughtful, that hardness in part has happened to Israel until the fullness of the races has come in.

26 And in this way all Israel will be saved, as it has been written, The Deliverer²⁶ will arrive out of Zion, and he will turn away ungodliness from Jacob; *Isa 59:20*

27 And this is my covenant to them, when I take away their sins. *Isa 27:9*

28 Under the good news they are hostile because of you, and under being chosen they are beloved because of the fathers,

29 Because the gifts and the calling of God *are* irrevocable,

30 Because exactly as you also in times past were unconvinced by God, yet now you have obtained mercy by their being unconvinced.

31 In this way these also now are unconvinced, that by your mercy they also may obtain mercy,

32 Because God has shut them all together into being unconvinced that he may show mercy to all.

33 Oh the depth of the riches of the wisdom and the knowledge of God! How unsearchable his judgments, and his ways past finding out!

²⁶ **11:26** In Isaiah 59:20 it is the *ga'al*, the Kinsman Redeemer, whom here St. Paul calls the *rhoumai*, the Deliverer.

ROMANS 12 *Of the depth of His riches! a living sacrifice; many members, one body*

34 Because, Who has known the mind of the Lord? Or who has been his counselor? Job 36:22

35 Or who has given first to him, and it will be given back to him? Job 35:7; 41:11

36 Because out of him, and through him, and to him, are all things; to him be glory forever. Amen.

CHAPTER 12

1 I comfort you therefore, brothers, through the compassion of God, to stand your bodies alongside of *him* a living sacrifice, holy, fully agreeable to God, your logical¹ ministry *to God*.

2 And do not be conformed to this age, but be transformed by the renewing of your mind, that you may test what is the inher-

¹ 12:1 logical ministry, *logikos latreuo*. Logical has the same meaning in Greek that it does in English, what is rational to the human mind. *Latreuo* is used in Joh 16:2; Rom 9:4; 12:1; Heb 9:1, 6, and always refers to ministering to God. Remember that the mind thinks something is logical only if the mind has been trained to think that way. Your mind is to some degree like a computer which can be set up to think according to a certain procedure. What is logical, rational, to a committed believer into the Lord Jesus is not at all logical to an atheist, or someone committed to a different religion. A lawless person does not compute the way a lawful person computes. A believer does not compute the way an unbeliever computes. The Word of God, the Bible, is the program you and the Holy Spirit use to program your mind to think logically according to God. Everyone is programmed either by the Word and the Holy Spirit, or he/she is programmed by the world, the flesh, and the devil. Do not allow anyone to cause you to stumble by accusing you of being mentally programmed by Christianity. Those who accuse you are also programmed, just not by the same One who programmed us who believe.

Ministry to God: Everything you do that is right and with a right heart attitude before God is a ministry to Him. A right heart attitude is that whatever you do, you do it as to the Lord, and not to men, Rom 14:6, 8.

ent good, and *the* fully agreeable, and *the* perfect will of God,

3 Because I say, through the grace given to me to everyone being among you, not to have high thoughts alongside what he ought to think, but to exercise your mind into a saved mind, in the manner God has apportioned to everyone a measure of faith,

4 Because exactly as we have many members in one body, and all members absolutely do not have the same action,

5 In this way we *being* many are one body in Christ, and each one members of one another.

6 And having gifts differing according to the grace given to us, if prophecy, *let us prophesy* according to the proportion of faith;

7 If ministry, *let us serve* in our ministry; if teaching, in teaching;

8 If comfort, in comforting; the one sharing, in sincerity; the one presiding, in earnest speed; the one showing mercy, in cheerfulness.

9 Love un-hypocritically; utterly detest that which is evil; be glued to the inherent good.

10 Be tender hearted to one another with brotherly love, in honor showing deference toward one another;

11 In earnest speed, not hesitant, fervent in spirit, serving the Lord;

12 Rejoicing in hope, patient in tribulation, in constant readiness to prayer;

13 As to the needs of the saints, sharing, pursuing hospitality.

14 Bless those pursuing you; bless, and do not curse.

15 Rejoice with those rejoicing; weep with those weeping.

16 Exercise the same mind toward one another. Do not exercise your mind on high things, but go along with the humble. Do not be cautiously thoughtful beyond yourself.

17 Do not give back to anyone evil for evil. Exercise your mind in advance on the beautifully good before the face of all men.

18 If you have the power, as much as is out of you, be at peace with all men.

19 Do not avenge yourselves, dearly beloved, but give place to wrath, because it has been written, Vengeance is mine; I will repay, says the Lord. *Lev 19:18*

Pro 24:29

20 Therefore if he who hates you hungers, feed him; if he thirsts, give him drink, because in doing this you will heap coals of fire on his head. *Pro 25:21-22*

21 Do not be conquered under evil, but conquer evil in good.

CHAPTER 13

1 Let every soul be arranged under those holding authority over *them*, because there is absolutely no authority except under God, and the existing authorities are arranged under God.

2 Therefore the one arranging himself against the authority is standing against the arrangement of God, and those standing against *him* will take to themselves judgment,

3 Because rulers are absolutely not a fear to inherent good works, but to the evil. And do you determine not to fear the authority? Do the inherent good, and you will have praise out of him,

4 Because he is a minister of God to you into inherent good. But if you do evil, be afraid, because he absolutely does not wear the sword without reason, because he is a minister of God, carrying justice into wrath on the one practicing evil.

5 Therefore it is necessary to be arranged under *them*, absolutely not only because of wrath, but also because of conscience,

6 Because through this also you finish the tax load, because they are official ministers of God, being in constant readiness toward this very thing.

7 Therefore give over to all the sum owed; tax load to whom *is* tax load; custom to whom *is* custom; fear to whom *is* fear; honor to whom *is* honor.

8 Do not owe anyone anything, except to love one another, because the one loving another has fulfilled the law,

9 Because this, Absolutely do not commit adultery, Absolutely do not murder, Absolutely do not steal, Absolutely do not

ROMANS 14 *Love is the fulfillment of the law; eating or not eating under certain circumstances*

bear false witness, Absolutely do not covet, and if any other commandment, it is summed up in this word, You shall love your neighbor as yourself. Exo 20 Lev 19:18

10 Love absolutely does not work any evil to his neighbor; love therefore *is* the fulfillment of the law.

11 Also this, seeing the time, that even now it is an hour to awake out of sleep, because now our salvation *is* nearer than when we believed.

12 The night is driven forward, and the day is drawing near; let us therefore put away the works of darkness, and let us sink into the weapons of light.

13 Let us walk in good form, as in the day, not in carousal and drunkenness, not in going to bed promiscuously and lack of moral restraint, not in strife and heat.

14 But sink in¹⁴ the Lord Jesus Christ, and make no forethought for the flesh into *its* longings.

CHAPTER 14

1 And the one who is weak in the faith take to yourself, not into judging through reasonings.

2 One truly believes he may eat all things, and one being weak, eats vegetables.²

¹⁴ **13:14 sink in**, *enduo*, meaning literally to sink in, *en* = in, and *duo* = to sink down, meaning to sink in your clothing. It is a beautiful picture, to withdraw from yourself, and sink in Christ, being totally enveloped in him as our complete clothing.

² **14:2 eats vegetables**, *iachana esthiei*. The question here is not whether it is right to eat meat or whether one should be a vegetarian. The problem here has absolutely nothing to do with nutrition, with environmentalism,

3 The one eating is not to despise the one not eating, and the one not eating is not to judge the one eating, because God has taken him to himself.

4 Who are you who judge another's house servant? To his own lord he stands or falls, and he will stand, because God has the power to cause him to stand.

5 One indeed judges a day above *another* day, and one judges every day *alike*. Let each in his own mind carry *it* to a full conclusion.

6 The one who exercises his mind on the day, exercises his mind on it to the Lord, and the one who does not exercise his mind on the day, he absolutely does not exercise his mind on it to the Lord. The one eating, eats to the Lord, because he gives thanks to God, and the one not eating, to the Lord he absolutely does not eat, and gives God thanks.

or whether it is right to kill and eat animals. The problem is strictly a religious question of how to obey the Law of God and how to obey the law given by the apostles in Acts 15 on abstaining from blood and abstaining from participation in eating food offered to idols. Practically all the meat that one could buy in the market was meat slaughtered by union workers dedicated to some idol in the city. Therefore there were two problems: (1) the meat was not prepared according to the Law of God, that is, the blood had not been properly drained from it in slaughter, and (2) the meat was dedicated to an idol which was the deity being served by the union which slaughtered the meat. That is the question Paul treats in the rest of this chapter and in 1 Cor 8, and in 1 Cor 10:19-33. His advice given has great application to many modern day circumstances. The main advice he gives is that we should not cause a weak brother to stumble by acting upon our freedom.

7 Because absolutely no one of us lives to himself, and absolutely no one dies to himself.

8 Because both, if we live, we live unto the Lord, and if we die, we die unto the Lord; both therefore if we live, and if we die, we are the Lord's.

9 Because for this Christ also died, and rose, and lived again that he might be Lord both of the dead and living.

10 And why do you judge your brother? Or also why do you make your brother utterly nothing? Because we shall all stand before the judgment seat of Christ,

11 Because it has been written, *As I live*, says the Lord, that every knee will bend to me, and every tongue will acknowledge God.

12 So therefore everyone of us will give the word concerning himself to God.

13 Let us therefore absolutely not judge one another any more, but judge this rather, not to put a stumbling stone or an offense to the brother.

14 I see, and am convinced in the Lord Jesus, that there is absolutely not one thing common through itself, but to the one who calculates anything to be common, to that one *it is* common.

15 Because if your brother is grieved through food, you absolutely do not walk according to love. Do not destroy that one with your food for whom Christ

died.

16 Therefore do not let your inherent good be blasphemed,

17 Because the kingdom of God is absolutely not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit,

18 Because the one serving Christ in these things is fully agreeable to God, and approved of men.

19 So therefore let us pursue the things of peace, and the things that build these things into one another,

20 Since food does not loosen down the work of God. All things indeed *are* clean, but evil to the man who through stumbling eats.

21 *It is* beautifully good neither to eat meat, nor to drink wine, nor anything in which your brother stumbles, or is offended, or is made weak.

22 Do you have faith? Have it to yourself before the face of God. Supremely blest is the one who does not condemn himself in what he tests.

23 And the one judging through it is condemned if he eats, because he absolutely *is* not *eating* out of faith, because whatever is not out of faith is sin.

CHAPTER 15

1 And we who have the power ought to lift the weaknesses of those without power, and not please ourselves.

2 Let every one of us please his neighbor for inherent good to building up.

3 Because even Christ absolutely did not please himself, but, as it has been written, The reproaches of those reproaching you seized upon me. *Psa 69:9*

4 Because whatever things were written previously were written for our instruction, that we through cheerful endurance and comfort of the Scriptures might have hope.

5 And the God of cheerful endurance and comfort give you to be like-minded in one another according to Christ Jesus,

6 That you may with one passion in one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Therefore take to yourselves one another, as Christ also took us to himself to the glory of God.

8 And I say, Jesus Christ has become a minister of circumcision for the truth of God, to establish the promises of the fathers,

9 And for the races to glorify God for mercy, as it has been written, Because of this I will acknowledge you among the races, and sing to your name. *Psa*

18:49

10 And again he says, Be in a good frame of mind, *you* races, with his people. *Deu 32:43*

11 And again, Praise the Lord, all the races, and praise him, all you people. *Psa 117:1*

12 And again, Isaiah says, There shall be a root of Jesse, and he who shall stand up to reign over the races, on him the races will trust. *Isa 11:1, 10*

13 And the God of hope fill you with all joy and peace in believing, into super-abounding in hope, in the power of the Holy Spirit.

14 And I am convinced, my brothers, even I myself, concerning you that you also are full of inherent good, having been filled with all knowledge, having power also to put one another in mind *of this*.

15 And I wrote more boldly to you, brothers, partly as causing you to remember, because of the grace given to me by God,

16 For me to be a minister of Jesus Christ to the races, officially ministering the good news of God, that the offering up of the races may be acceptable, sanctified in the Holy Spirit.

17 Therefore I have boasting in Christ Jesus in the things with God,

18 Because I will absolutely not dare to speak of any of those things which Christ absolutely did not work through me for attentive hearing of the races, in word and deed,

19 In power-signs and wonders, in the power of the Spirit of God, so that from Jerusalem, and all around as far as Illyricum, I have fulfilled the good news of Christ.

20 And so I am fond of the honor of announcing the good news, absolutely not where Christ was named, lest I should build upon another's foundation,

21 But as it has been written, To whom he was absolutely not announced, they will see, and they who have absolutely not heard will put it together. Isa 52:15

22 Therefore also I was much cut into from coming to you.

23 And now having no more place in these slopes, and having an intense longing to come to you from many years,

24 Whenever I go into Spain I will come to you, because I hope going through to look at you, and to be sent forward by you there, if first I be partly filled of you.

25 And now I go into Jerusalem to minister to the saints,

26 Because Macedonia and Achaia thought it good to make a certain sharing to the poor saints in Jerusalem,

27 Because they thought it good, and they are their debtors. Because if the races have shared their spiritual things, their duty is also to officially minister to them in fleshly things.

28 Therefore having completed this, and having sealed to them this fruit, I will come through to you into Spain.

29 And I see that, coming to you, I will come in the fullness of the blessing of the good news of Christ.

30 And I call on you, brothers, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in your prayers to God for me,

31 That I may be delivered from those being unconvinced in Judaea, and that my ministry which *is* to Jerusalem may be well received by the saints,

32 That I may come to you in joy through the will of God, and may be refreshed with you.

33 And the God of peace *be* with all of you. Amen.

CHAPTER 16

1 And I commend to you Phebe, our sister, who is a minister of the church in Cenchrea, See Notes 1 Tim 3:11 and 5:2 on women ministers.

2 That you receive her in the Lord, worthy of saints, and stand alongside of her in whatever matter she has need of you, because also she has been an assistant of many, and of myself.

3 Embrace Priscilla and Aquila, my co-workers in Christ Jesus,

4 Who for my soul laid down their own necks, to whom absolutely not only I give thanks, but also all the churches of the races.

ROMANS 16 *A list of Paul's co-workers; Paul's closing blessing to the Romans*

5 Also embrace the church of their house. Embrace my well-beloved Epaenetus, who is the firstfruits of Achaia into Christ.

6 Embrace Mary, who experienced much hard work for us.

7 Embrace Andronicus and Junia, my relatives and my fellow-prisoners, who are eminent among the apostles, who also were in Christ before me.

8 Embrace Amplias, my beloved in the Lord.

9 Embrace Urbane, our co-worker in Christ, and Stachys my beloved.

10 Embrace Apelles, approved in Christ. Embrace those of Aristobulus.

11 Embrace Herodion, my relative. Embrace those of the *house of* Narcissus, being in the Lord.

12 Embrace Tryphena and Tryphosa, who experience hard work in the Lord. Embrace the beloved Persis, who experienced much hard work in the Lord.

13 Embrace Rufus, chosen in the Lord, and his mother and mine.

14 Embrace Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them.

15 Embrace Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them.

16 Embrace one another in a holy kiss. The churches of Christ embrace you.

17 And I call on you, brothers, scope out those causing divisions and offenses with the teaching which you have learned, and pull away from them,

18 Because they absolutely do not serve our Lord Jesus Christ, but their own belly, and by pleasant and praising words deceive the hearts of the innocent,

19 Because your attentive hearing has gone abroad to all; therefore I am glad on your behalf, and I will you to be wise toward the inherent good, and innocent toward the worthless.¹⁹

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

21 Timothy, my co-worker, and Lucius, and Jason, and Sosipater, my relatives, embrace you.

22 I Tertius, who wrote this letter, embrace you in the Lord.

23 Gaius, my host, and of the whole church, embrace you. Erastus, the house-manager of the city, embraces you, and Quartus, a brother.

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

25 And to the one having power to set you steadfast according to my good news, and the

¹⁹ **16:19 innocent toward the worthless**, *akeraios eis kakon*, the literal rendering, meaning to be uncontaminated with worthless things and people, meaning that we are not even to be acquainted with the worthless so that our minds and character are not mixed with it.

preaching of Jesus Christ, according to the revelation of the mystery, having been kept silent since the eternal ages,

26 And now is made manifest, and through the Scriptures of the prophets, according to the decree of the everlasting God, made known to all races for the attentive hearing of faith,

27 *The* only wise God, through Jesus Christ, to whom *be* glory forever. Amen.

ROMANS