

Apostle Paul's Letter to the Romans

The general consensus among, "Bible experts" seem to be that Paul wrote this epistle, or letter while at Corinth just before journeying to Jerusalem and being arrested for teaching the Gospel (Jesus Christ crucified, buried, and resurrected from the dead for justification/ salvation of the world).

The issues Paul addresses in this unprecedented, detailed revelation to believers in Roman are "justification for the human race" as follows:

Who demands justification for the human race, why the human race requires justification, why the human race can not justify itself, where does justification for the human race come from, and what is the reward(s) for justification?

Another way to state this is that Paul unveils how God has delivered the human race from His wrath because of disobedience and sin to be heirs of creation with Jesus Christ, His Son. And although this was done for all the world it can only come to those that believe, or have faith in it (refer to John 3:16).

I only know of one figure in history that has ever said, "I AM born to die for you"; but not just for you alone, but for the whole world?

Generally, men just take from each other by bullying, stealing, killing, and destroying! So, when someone appears on the scene that declares, "I AM born to die for you", one would think that such an herald would get everybody's attention, or at least make them curious!

Wow! Here is someone, I did not know, that says their life's ambition is to die for me! I do not know what anyone else question(s) would be, but mine is, "What gives; Why do you think I need someone to die for me; and more importantly, Why are you volunteering (Romans 5:6 through 5:11)?"

The Apostle Paul answered, perhaps all, of these life saving questions; along with the mysteries surrounding them in this epistle to the Roman for whosoever will believe in the death, burial, and resurrection of Jesus Christ for justification/ salvation/ deliverance, and forgiveness of sin! And some Bible Scholars have commented that Paul's letter to the Romans is the "most profound work in existence".

Paul greet fellow believers at Rome

Rom 1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Rom 1:2 (Which he (**God**) had promised afore by his prophets in the holy scriptures (**Old Testament**),)

Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed (**linage**) of David according to the flesh;

Rom 1:4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (***or resurrection from the dead being his witness***):

Rom 1:5 By whom (*Jesus*) we have received grace and apostleship, for (*the purpose of preaching*) obedience to the faith (*in God*) among (*or to*) all nations, for his name (*sake*):

Rom 1:6 Among whom (*all nations*) are ye (*you*) also the called of Jesus Christ:

Rom 1:7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom 1:8 First, I thank my God through Jesus Christ for you all (*at Rome*), that your faith is spoken (*or favorably commented*) of throughout the whole world.

Rom 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

Rom 1:10 Making request, if by any means now at length (*or for a long time now I have made request, if by any means*) I might have a prosperous journey by the will of God to come unto you.

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established (*in the Lord Jesus Christ*);

Rom 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me (*in Jesus Christ*).

Rom 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit (*some converts to Jesus Christ*) among you also, even as among other Gentiles.

Rom 1:14 I am debtor (*or owe preaching/ teaching of the Gospel*) both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Rom 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (*Gentile*).

Rom 1:17 For therein (*the Gospel and resurrection of Jesus*) is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (*in Jesus crucified and then resurrected for our salvation, which must be primary*).

Who requires, and for what reason justification must be accomplished for the human race?

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness (*or disobedience*) of men, who hold the truth (*from God*) in unrighteousness (*men are disobedient to God, and are subject to His wrath whether they think they should be; think it is unfair; or accept that they are subject to Him or not*);

Rom 1:19 Because that which may be known of God is manifest in them (*all men*); for God hath shewed *it* unto them (*or made men capable of knowing of Him*).

Rom 1:20 For the invisible things of him (*God*) from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they (*the ungodly, unrighteous, disobedient to God*) are without excuse:

Rom 1:21 Because that, when they (*the ungodly*) knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools,

Rom 1:23 And changed the glory of the uncorruptible God into an image (*such things as carvings, rejections of Him for self and other unprofitable things, etc.*) made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom 1:24 Wherefore (*or because of this*) God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Rom 1:25 Who changed the truth of God into a lie (*by denying, ignoring, and misrepresenting God*), and worshipped and served the creature (*or created things*) more than the Creator (*God*), who is blessed for ever. Amen.

Paul speak distinctly to the issue of homosexuality

Rom 1:26 For this cause God gave them up unto (*their*) vile affections: for even their women did change the natural use (*of the woman*) into that which is against nature:

Rom 1:27 And likewise also the men (*or the men did the same thing*), leaving the natural use of the woman, burned in their lust one (*man*) toward another; men with men working that which is unseemly (*not what God intended*), and receiving in themselves that recompence (*just payment*) of their error which was meet (*which was deserved because of their actions*).

Rom 1:28 And even as they (*the ungodly*) did not like (*or refused*) to retain God in *their* knowledge, God gave them over to a reprobate (*unprincipled, predestined to damnation*) mind, to do those things which are not convenient (*fitting, respectable, and especially not acceptable to God*);

Rom 1:29 Being filled with all unrighteousness (*unable, or unwilling to uphold what is right even when it is known*), fornication (*rejecting the true God for idolatry; and/or fidelity to promised human commitments*), wickedness (*evil; morally bad in principle or practice*), covetousness, maliciousness (*deliberately harmful, and spiteful in deed*); full of envy, murder, debate (*argumentative*), deceit, malignity (*intense ill will*); whisperers (*plotters of evil?*),

Rom 1:30 Backbiters (*gossip*), haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable (*will not be appeased*), unmerciful:

Rom 1:32 Who (*even when*) knowing the judgment of God, that they which commit such things are worthy of death, not only do the same (*or do it anyway*), but have pleasure in them that do them (*or have pleasure in others that disobey God too*).

In the sight of God, he that judges another of ungodly (disobedience to God) behavior but does the very same thing has no defense. Such behavior is also hypocritical!

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things (*of disobedience toward God*).

Rom 2:2 But we are sure that the judgment of God is according to truth against them (*the ungodly*) which commit such things.

- Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- Rom 2:4 Or despisest thou (*or do you despise*) the riches of his (*God's*) goodness and forbearance and longsuffering (*that He has not yet destroyed all men because of sin*); not knowing (*or recognizing*) that the goodness of God leadeth thee to repentance (*unto salvation for whoever believes*)?
- Rom 2:5 But after thy hardness and impenitent (*not having regret*) heart treasurest up (*or save up*) unto thyself wrath against (*or unto*) the day of wrath and revelation of the righteous judgment of God;
- Rom 2:6 Who will render to every man according to his deeds:
- Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
- Rom 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
- Rom 2:11 For there is no respect of persons with God.
- Rom 2:12 For as many as have sinned (*disobeyed God*) without law shall also perish without law: and as many as have sinned (*disobeyed God*) in the law shall be judged by the law;
- Rom 2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified (*to the satisfaction of God, for He is pleased with perfection*)).
- Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these (*Gentiles*), having not (*been given*) the law, are a law unto themselves:
- Rom 2:15 Which (*or, and therefore they*) shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while (*or, at the same time*) accusing or else excusing one another;)

God shall judge men by Jesus Christ according to the Gospel:

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The Jew knew the will of God out of the law; and so Paul provides reasoning to us, especially the Jew, from point of view of the law. And in doing so we see our great difficulty with fulfilling the law

Rom 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

Rom 2:18 And knowest (*the*) will (*of God*), and approvest the things that are more excellent, being instructed out of the law;

Rom 2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

Rom 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

- Rom 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
- Rom 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
- Rom 2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- Rom 2:24 For the name of God is blasphemed among the Gentiles through you (*Jews*), as it is written.
- Rom 2:25 For circumcision verily profiteth (*or add nothing*), if thou keep (*fulfill*) the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision (*or has no importance*).
- Rom 2:26 Therefore if the uncircumcision (*Gentile*) keep (*fulfill*) the righteousness of the law, shall not his uncircumcision be counted for circumcision?
- Rom 2:27 And shall not uncircumcision which is by nature, if it fulfil the law (*trusting/ having faith in/ believing the Gospel of Jesus, who fulfilled the law?*), judge thee (*or, you be the judge*), who by the letter and circumcision dost transgress the law? (*In other words, if one is justified of God because of His Son Jesus, what more is added to the person by the letter of the law and circumcision?*)
- Rom 2:28 For he is not a Jew, which is one outwardly (*doing works*); neither *is that* circumcision, which is outward in the flesh:
- Rom 2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit (*according to faith*), *and* not in the letter; whose praise *is* not of men, but of God (*believing and praising God for mercy and grace through the death and resurrection of Jesus for all men unto salvation*).

But God gave the law according to His will, plan, and purpose for accomplishing forgiveness of man's sin against Him and His perfect Holiness

- Rom 3:1 What advantage then hath the Jew? or what profit *is there* of circumcision?
- Rom 3:2 Much every way: chiefly, because that unto them (*Israel*) were committed the oracles of God (*or God showed His requirements to man by the law(s) of Israel*).
- Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God (*exercised by others*) without effect?
- Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- Rom 3:5 But if our unrighteousness commend (*cause, brought about*) the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)
- Rom 3:6 God forbid (*how ridiculous*): for then how shall God judge the world?
- Rom 3:7 For if the truth of God hath more abounded through (*or because of*) my lie unto his glory; why yet am I also judged as a sinner?
- Rom 3:8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just (*deserved?*).
- Rom 3:9 What then? are we better (*than they that say such things*)? No, in no wise: for we have before proved both Jews and Gentiles, that they (*we, Adam's seed*) are all under sin;

- Rom 3:10 As it is written, There is none righteous, no, not one:
- Rom 3:11 There is none that understandeth, there is none that seeketh after God.
- Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- Rom 3:13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps (*a poisonous snake*) *is* under their lips:
- Rom 3:14 Whose mouth *is* full of cursing and bitterness:
- Rom 3:15 Their feet *are* swift to shed blood:
- Rom 3:16 Destruction and misery *are* in their ways:
- Rom 3:17 And the way of peace have they not known:
- Rom 3:18 There is no fear of God before their eyes.
- Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped (*or nothing to boast of*), and all the world may become guilty before God.
- Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his (*God's*) sight: for by the law *is* the knowledge of sin (*the law revealed sin against God*).
- Rom 3:21 But now the righteousness of God without the law is manifested (*by Jesus*), being witnessed (*spoken of*) by the law and the prophets (*in the Old Testament*);
- Rom 3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe (*the Gospel of Jesus*): for there is no difference (*in the law fulfilled and faith in Jesus who fulfilled the law*):
- Rom 3:23 For all have sinned, and come short of the glory of God;
- Rom 3:24 Being justified freely by his (*God's*) grace through the redemption that is in Christ Jesus:
- Rom 3:25 Whom God hath set forth *to be* a propitiation (*made peace with God for man*) through faith in his (*Jesus*) blood (*sacrifice*), to declare his (*Jesus*) righteousness for the remission of sins that are past, through the forbearance (*or holding back of the wrath and judgment*) of God ;
- Rom 3:26 To (*or until it could be*) declare, at this time his (*Jesus*) righteousness: that he (*Jesus*) might be (*or is*) just, and the justifier of him (*the sinner*) which believeth in Jesus.
- Rom 3:27 Where *is* boasting (*on the part of man*) then? It is excluded. By what law? of works? Nay: but by the law of faith.
- Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.
- Rom 3:29 (*Is God*) the God of the Jews only? *is he* not also (*God*) of the Gentiles? Yes, of the Gentiles also:
- Rom 3:30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. (*The justification is always according to faith in, through, or by believing God*)
- Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law (*which is fulfilled by Jesus Christ, and lives forevermore*).

Abraham's justification came not of works, or law, but he believed God, and God declared him righteous because of his faith! Therefore, circumcision contributed nothing to his righteousness.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by (*his*) works, he hath *whereof* to glory; but not before God.

Rom 4:3 For what saith the scripture (*about pleasing God*)? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of (*or according to*) grace, but of (*paying the*) debt (*owed*).

Rom 4:5 But to him that worketh not, but believeth on him (*Jesus*) that justifieth the ungodly, his (*the ungodly/ sinner's*) faith is counted for righteousness.

Rom 4:6 Even as (*or just as*) David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed *is* the man to whom the Lord will not impute sin.

Rom 4:9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith (*believing*) was reckoned to Abraham for righteousness.

Rom 4:10 How was it (*righteousness*) then reckoned? when he (*Abraham*) was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision (*in other words Abraham was instructed to circumcise after God declared him righteous because of his faith, which pleased God*).

Rom 4:11 And he (*Abraham*) received the sign of circumcision, a seal of the righteousness of the faith which (*he had, yet*) being uncircumcised: that he might be the father of all them (*Jew or Gentile*) that believe, though they (*namely the Gentiles*) be not circumcised; that righteousness might be imputed unto them (*all that believe*) also:

Rom 4:12 And the father of circumcision to them who are not of the circumcision (*again, namely the Gentiles*) only, but who (*so ever*) also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

Rom 4:13 For the promise, that he should be the heir of (*or inherit*) the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom 4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect (*or accomplishes nothing*):

The law defeats us, but faith in the promise of God through his grace brings the victory

Rom 4:15 Because the law worketh wrath: for where no law is, *there is* no transgression.

Rom 4:16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that (*or those*) only which is (*or came by path*) of the law (*the Jews*), but to that (*or those*) also which is (*or came only by path*) of the faith of (*or as*) Abraham (*had*); who is the father of us all (*Jew and Gentile*),

Rom 4:17 (As it is written, I have made thee a father of many nations,) before him (*God*) whom he (*Abraham*) believed, *even* God, who quickeneth the dead, and calleth those

things which be not as though they were (*or speak things in to existence. Notice this does not say men can speak things into existence*).

Rom 4:18 (*and Abraham*) Who against hope believed in hope, that he (*Abraham*) might become the father of many nations, according to that which was spoken (*of God*), So shall thy seed be.

Rom 4:19 And being not weak in faith, he (*Abraham*) considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Rom 4:20 He (*Abraham*) staggered not at the promise of God through unbelief; but was strong in faith, (*believing and*) giving glory to God;

Rom 4:21 And being fully persuaded that, what he (*God*) had promised, he (*God*) was able also to perform (*or bring it to pass*).

Rom 4:22 And therefore it (*Abraham's faith*) was imputed to him for righteousness.

Rom 4:23 Now it was not written for his (*Abraham's*) sake alone, that it (*Abraham's faith*) was imputed to him (*for righteousness*);

Rom 4:24 But for us also, to whom it (*our faith*) shall be imputed (*for righteousness*), if we believe on him (*God*) that raised up Jesus our Lord from the dead;

Rom 4:25 Who was delivered for our offences (*sin*), and was raised again for our justification (*salvation/ redemption/ deliverance*).

Jesus volunteered His life to save our life

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (*and are no longer enemies of God*):

Rom 5:2 By whom (*Jesus Christ*) also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 And not only (*this*), but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom 5:6 For when we were yet without strength (*unable to resist sin, and had no part with God*), in due time Christ died for the ungodly. (*Rom 3:23 and Rom 5:12*)

Rom 5:7 For scarcely (*or unlikely*) for a righteous man will one die: yet peradventure for a good man some would even dare (*have courage enough*) to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ (*Jesus*) died for us.

Now, every other so called, "spiritual head/ power/ deity" I know of in the world demands something of their fellow beings: and the demand could be anything from some spiritual level you must attain on your part through human effort, the giving of something you possess; to something you must make others do, and/ or "die for the cause"! In others words all of the effort and risk is on your shoulders, or on your part; and none of the risk is on the so called, "spiritual power". Is not this so? Think of all the religions around the world!

Consequently many, many people are eternally destroyed for a lack of knowledge, and because they made wrong choices. What say you?

But this is not the case with the God of Creation; the God and Father of our Lord Jesus Christ. He has taken all of the risk “and death” upon His shoulders, and your part is to “only believe”. (John 10:1 through 10:15 and Heb 13:20 - 21)

Rom 5:9 Much more then, being now justified by his blood (*the blood of Jesus*), we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies (*of God because of sin/ disobedience*), we were reconciled to God by the death of his Son (*Jesus*), much more, being reconciled (*now*), we shall be saved by his life (*that is eternal*).

Rom 5:11 And not only (*this*), but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (*forgiveness of our sin*).

Rom 5:12 Wherefore, as by one man (*Adam*) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the (*time of the*) law sin was in the world: but sin is not imputed (*put in effect*) when there is no law (*or, knowing what the rules are*)).

Rom 5:14 Nevertheless death reigned from Adam to Moses (*the time when there was no law*), even over them that had not sinned after the similitude of Adam's transgression (*of disobedience*), who (*Adam*) is the figure of him that was to come.

Rom 5:15 But not as the offence, so also *is* the free gift. For if through the offence of one (*Adam*) many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

Rom 5:16 And not as *it was* by one that sinned, (*which was*) the gift: for the judgment by one to condemnation, but the free gift *is* of (*or for*) many offences unto justification. (*or, the sin by Adam brought upon us all the judgment of one individual to condemnation, but the free gift of one Christ Jesus is for many offences unto justification*)

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 5:20 Moreover the law entered, that the offence might abound (*and be revealed*). But where sin abounded, grace did much more abound:

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

So then, since grace abound to free us from the guilt and penalty of sin shall we continue to sin that grace may abound even the more; or what then, shall we sin, because we are not under the law, but under grace? Paul says, “God forbid”.

- Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?
- Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?
- Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (*where sin has been taken away by the Blood sacrifice (death, burial and resurrection) of Jesus*).
- Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:
- Rom 6:6 Knowing this, that our old man is crucified with (*Christ Jesus*), that the body of sin might be destroyed, that henceforth we should not serve sin.
- Rom 6:7 For he that is dead is freed from sin.
- Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:
- Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- Rom 6:10 For in that he (*Jesus*) died, he died unto sin once: but in that he liveth, he liveth unto God (*which we, through Jesus are made to live also*).
- Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- Rom 6:13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.
- Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- Rom 6:17 But God be thanked, that ye were (*in time past*) the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- Rom 6:18 Being then made free from sin, ye became the servants of righteousness.
- Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
- Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.
- Rom 6:21 What fruit (*or gain*) had ye then in those (*sinful*) things whereof ye are now ashamed? for the end of those things *is* death.
- Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Because we are carnal sin in our members uses the law against us unto condemnation. But the law is good and righteous, for it is from God and revealed our offense(s) against God

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?

Rom 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

Rom 7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 Wherefore, my brethren (***fellow Jews***), ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him (***Jesus***) who is raised from the dead, that we should bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter (***of law***).

Rom 7:7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Rom 7:8 But sin, taking occasion (***or taking advantage of me***) by the commandment (***thou shall not***), wrought (***formed***) in me all manner of concupiscence (***inclination to sin even after sincere intention not to sin***). For without the law sin *was* dead (***because I knew not the commandment, thou shall not***).

Rom 7:9 For I was alive without the law once: but when the commandment (***of the law***) came, sin revived, and I died (***being unable to keep, perfectly, the commandment, thou shall not***).

Rom 7:10 And the commandment, which *was ordained* to life, I found *to be* unto death (***because in some way, at some time, I failed the commandment, or law***).

Rom 7:11 For sin, taking occasion (***or taking advantage me***) by the commandment, deceived me, and by it (***the commandment, sin***) slew (***or condemned me to death***).

Rom 7:12 Wherefore the law *is* holy, and the commandment holy, and just, and good (***for it is from God***).

Rom 7:13 Was then that which is good (***the law***) made death unto me? God forbid. But sin, that it might appear (***or be revealed***) sin, working death in me by that which is good (***the law***); that sin by the commandment (***thou shall not***) might become exceeding sinful (***because I continue day after day to build sin upon sin***).

The law is spiritual, but I am carnal!

Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Rom 7:15 For that which I do (***sin***) I allow not (***because of the commandment, thou shall not***): for what I would (***want to do, the law***), that do I not; but what I hate (***sin***), that do I.

Rom 7:16 If then I do that which I would not (*which is sin*), (*then*) I consent unto the law that *it is* good.

Rom 7:17 Now then it is no more I that do it (*disobey the law*), but sin that dwelleth in me.

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will (*what is right*) is present with me; but *how* to perform that which is good I find not.

Rom 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Rom 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

To do good, or to do evil is present with me

Rom 7:21 I find then a law, that, when I would do good, evil is present with me.

Rom 7:22 For I delight in the law of God after the inward man:

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

But those in Christ Jesus are not condemned of the law, for all that believe in His resurrection from the dead have righteousness in Him by mercy and grace from God our Farther

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh (*human effort of the law*), but after the Spirit (*faith in the Gospel: death, burial, resurrection of Christ Jesus for justification/ salvation/ deliverance/ forgiveness of sin*).

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom 8:3 For what the law could not do, in that it was weak through the flesh (*not being able to keep the law*), God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

Rom 8:7 Because the carnal mind *is* enmity (*enemy*) against God: for it (*carnal mind*) is not subject to (*not sufficient to do*) the law of God, neither indeed can be.

Rom 8:8 So then they that are in the flesh cannot please God.

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Rom 8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The (**Holy**) Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Rom 8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Creation shall be redeemed with man

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity (***uselessness***), not willingly, but by reason of him who hath subjected *the same* in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only (***the creature/ creation***), but ourselves also, which have the firstfruits (***or benefits***) of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, (***which is***) the redemption of our body (***or our glorified body at the resurrection of saints***).

Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom 8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.

The Holy Ghost pray on our behalf that we should have every benefit God intended

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the (**Holy**) Spirit itself maketh intercession for us with groanings which cannot be uttered (***or explained?***).

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit (***of man?***), because he (***the Holy Spirit?***) maketh intercession for the saints according to *the will of* God.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to (***the***) purpose (***of God***).

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he (***his Son***) might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge (*blame*) of God's elect? *It is* God that justifieth.

Rom 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 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.

Paul agonizes over his fellow Jewish brethren that have rejected the saving grace from God that is by the Gospel of Jesus Christ. The results are that they have failed to be his brethren in Christ Jesus according to faith in the death, and resurrection of Jesus for justification, and their redemption is in question, and in jeopardy

Rom 9:1 I (*Paul*) say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed (*made to suffer*) from Christ for my brethren (*the Jews of Israel*), my kinsmen according to the flesh (*because they trample under foot the promise of the Messiah, Jesus from God*):

Rom 9:4 Who (*for they*) are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

Rom 9:5 Whose *are* the fathers (*or which promises came to the fathers*), and of whom (*the fathers*) as concerning (*or according to*) the flesh Christ *came*, who is over all (*or everything*), God blessed for ever. Amen.

Rom 9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel (*or born so according to flesh*):

Rom 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called (*or being seed according to the flesh do not make them true Israelites*).

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise (*according to faith*) are counted for the seed (*or those that are red hot for the promise (pearls of God by faith) are Israelites. For without faith it is impossible to please God*).

Rom 9:9 For this (*trusting, believing, faith*) is the word of promise (*to Abraham*), At this time will I come, and Sara shall have a son (*in other words Abraham and Sara focused, believed, had faith in, and expected what God promised/ said*).

Rom 9:10 And not only (*Sara*); but when Rebecca also had conceived by one, *even* by our father Isaac;

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election (*calling*) might stand, not of works, but of him that calleth;) (*God does not call anyone because of their expertise/ works*)

Rom 9:12 It was said unto her (*Rebecca*), The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated (*and Rebecca believed, accepted this by faith*).

God is merciful; not obligated!

Rom 9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then *it is* not of him that willeth (*or decide to go/ participate*), nor of him that runneth (*or go to the task*), but of God that sheweth mercy.

But God Uses Whomsoever He will:

Rom 9:17 For the scripture (*God*) saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in (*and over*) thee, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore hath he (*God*) mercy on whom he will *have mercy*, and whom he will he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he (*God*) yet find fault? For who hath (*successfully*) resisted his will?

Rom 9:20 Nay but, O man (*or O man that is not the real question*), (*but*) who art thou that repliest against (*correct*) God? Shall the thing formed (*made, created*) say to him that formed *it*, Why hast thou made me thus?

Rom 9:21 Hath not the potter power over the clay, of the same lump (*batch of clay*) to make one vessel unto honour, and another unto dishonour?

What if God chose to put His mercy and grace on display!

Rom 9:22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the (*disobedient*) vessels of wrath fitted to destruction:

Rom 9:23 And that he might make known the riches of his glory on the (*obedient*) vessels of mercy, which he had afore prepared unto glory,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 9:25 As he saith also in Osee (*Book of Hosea*), I will call them my people, which were not my people; and her beloved, which was not beloved.

Rom 9:26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

God promised Himself that he would keep a remnant

- Rom 9:27 Esaias (*Isaiah*) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, (*only*) a remnant shall be saved:
- Rom 9:28 For he (*God*) will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.
- Rom 9:29 And as Esaias (*Isaiah*) said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha (*no longer a people*).
- Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
- Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- Rom 9:32 Wherefore (*or, why not*)? Because (*or is it because they sought righteousness?*) not by faith, but as it were by the works of the law.(?) For they stumbled at that stumblingstone (*Jesus, which is righteousness/ justification, and must be received by faith, and not according to works of the law*);
- Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone (*Jesus*) and rock of offence: and whosoever believeth (*have faith*) on him shall not be ashamed (*or, abandoned?*).

Christ Jesus is the end of the law for righteousness to every one that believes.

And Righteousness which is of faith in Christ Jesus is, "to believe with the heart, and with the mouth confession is made unto salvation" whether Gentile or Jew

- Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge (*of the will of God as can be gained from Moses and the prophets, believing the words of Christ Jesus; and all being witnessed of the Holy Spirit that was given on the day of Pentecost*) (*Acts Chapter 2, and Joel 2:27 – 32*).
- Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.
- Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)
- Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- Rom 10:8 But what saith it (*righteousness which is of faith*)? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

- Rom 10:11 For the scripture saith, Whosoever believeth on him (*Jesus*) shall not be ashamed.
- Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.
- Rom 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- Rom 10:16 But they have not all obeyed the gospel. For Esaias (*Isaiah*) saith, Lord, who hath believed our report?
- Rom 10:17 So then faith *cometh* by hearing, and hearing by the word of God.
- Rom 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
- Rom 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.
- Rom 10:20 But Esaias (*Isaiah*) is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
- Rom 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying (*contradicting*) people.

Israel, the chosen people stumbled over their commanded purpose from God. But rather than this resulting in the fall of all, Apostle Paul says, "through their fall salvation is come unto the Gentiles, which has provoked Israel to jealousy".

Rom 11:1 I say then, Hath God cast away his people (*Israel*)? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

Even Old Testament prophet Elijah testified against Israel because of their falling away from the will and purpose of the true God of Israel, for idol worship.

Rom 11:2 God hath not cast away his people which he foreknew. Wot (*know*) ye not what the scripture saith of Elias (*Elijah*)? how he maketh intercession to God against Israel, saying,

Rom 11:3 Lord, they (*Israel*) have killed thy prophets, and digged (*trampled*) down thine altars; and I am left alone, and they seek my life (*1Kings Chapter 18 and 19*).

Rom 11:4 But what saith the answer of God unto him (*Elijah*)? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

Rom 11:5 Even so then at this present time also there is a remnant according to the election of (*the*) grace (*of God*).

Rom 11:6 And if by grace, then *is it* no more of works (*of the law*): otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

Pleasing God must be by faith through the grace that He extends through Christ Jesus; any other way does not attain unto pleasing Him

Rom 11:7 What then? Israel hath not obtained that which he (*Israel*) seeketh for (*according to works*); but the election (*according to grace*) hath obtained it, and the rest were blinded

Rom 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Rom 11:9 And David saith, Let their (*Israel's*) table (*bounty of favor, being chosen people of God?*) be made a snare, and a trap, and a stumblingblock, and a recompence (*just payment*) unto them (*with the attitude of their actions without faith through grace?*):

Rom 11:10 Let their eyes be darkened, that they may not see, and bow down their back (*with the yoke of works?*) always.

Rom 11:11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them (*Israel*) to jealousy.

The true riches of the world would be coming to know of God our creator, as He has purposed and shown through Israel; the people He established in the Old Testament to bear His name. But some branches of Israel were broken off; and replaced by wild olive branches!

Rom 11:12 Now if the fall of them (*original olive branches*) *be* the riches of the world, and the diminishing of them (*Israel*) the riches of the Gentiles; how much more their (*Israel's*) fullness (*would have been*)?

Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify (*or, increase the necessity of*) mine office:

Rom 11:14 If by any means I may provoke to emulation (*or, excel*) *them which are* my flesh, and might save some of them.

Rom 11:15 For if the casting away of them (*some branches of Israel*) *be* the reconciling of the world (*unto God*), what *shall* the receiving *of them be*, but life from the dead?

Rom 11:16 For if the firstfruit (*Jesus that came of Israel according to flesh*) *be* holy, the lump (*Israel?*) *is* also *holy*: and if the root (*Son of God, Jesus?*) *be* holy, so *are* the branches (*Jew and Gentiles?*).

Rom 11:17 And if some of the branches (*of Israel?*) *be* broken off, and thou (*Gentiles?*), being a wild olive tree, wert grafted in among them (*Israel, the original olive tree branches?*), and with them partakest of the root and fatness of the olive tree;

Rom 11:18 (*You Gentiles*) Boast not against the branches. But if thou boast, thou bearest not (*fruit of*) the root, but the root (*bear fruit of*) thee (*which is contrary to the order of things*).

Rom 11:19 Thou (*the Gentile*) wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest (*or, have advantage*) by faith. (*You should*) Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches (*Israel, for lack of faith*), *take heed* lest he also spare not thee (*Gentile, for lack of faith*).

Rom 11:22 Behold therefore the goodness and severity of God: on them (*Israel*) which fell, severity; but toward thee (*Gentile*), goodness, if thou continue in *his* goodness: otherwise thou (*Gentile*) also shalt be cut off (*for lack of faith*).

Rom 11:23 And they also, if they (*Israel*) abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

Rom 11:24 For if thou (*the Gentiles*) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree (*Jesus*): how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

The mystery of Israel's blindness

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer (*Jesus*), and shall turn away ungodliness from Jacob (*Israel*):

Rom 11:27 For this *is* my covenant unto them (*Israel*), when I shall take away their sins.

Rom 11:28 As concerning the gospel (*of Jesus*), (*Israel are*) enemies for your (*the Gentile's*) sakes: but as touching the election (*the whole of Israel*), *they are* beloved for the fathers' (*which are Abraham, Isaac, Jacob, and ...*) sakes.

Rom 11:29 For the gifts and calling of God *are* without repentance (***God does not change His mind about whom He called, and Israel is called from the beginning***).

Rom 11:30 For as ye (*Gentiles*) in times past have not believed God, yet have now obtained mercy through their (*Israel's*) unbelief:

Rom 11:31 Even so have these (*without faith in Jesus*) also now not believed, that through your (*or, those believers in Christ Jesus*) mercy they (*unbelievers*) also may obtain mercy (*through witness of believers in Christ Jesus?*).

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

True riches are found in the true God of creation. And no one can make a true case that they gave to God before He first gave to them!

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

Rom 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Rom 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

Rom 11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Even though the people of God are in the world, we are commanded not to be of the world, nor have the world's mind set. But we are to renew our mind unto the behavior that is pleasing to God, and do not forget that all have importance in the plan and purpose of God

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think (***which results in self pride***); but to think soberly, according as God hath dealt to every man the measure of faith (***where of to please Him***).

Rom 12:4 For as we have many members in one body, and all members have not the same office:

Rom 12:5 So we, *being* many, are one body in Christ, and every one members one of another.

We have various gifts in the body/ Church of the Lord Jesus Christ according to grace

Rom 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

Rom 12:7 Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

Rom 12:8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity (***not with undo attention***); he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Rom 12:9 *Let* love be without dissimulation (***impartial***). Abhor that which is evil; cleave (***hold***) to that which is good.

Rom 12:10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another (***desire to associate with other with like faith***);

Rom 12:11 Not slothful (***lazy***) in business; fervent in spirit; serving the Lord;

Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant (***eager***) in prayer;

Rom 12:13 Distributing to the necessity of saints; given to hospitality.

Rom 12:14 Bless them which persecute you: bless, and curse not.

Rom 12:15 Rejoice with them that do rejoice, and weep with them that weep.

Rom 12:16 *Be* of the same mind one toward another. Mind not high (***glamorous***) things, but condescend (***lower yourself***) to men of low estate. Be not wise in your own conceits (***someone else may have answers you do not***).

Rom 12:17 Recompense to no man evil for evil (***vengeance***). Provide things honest in the sight of all men (***your truthfulness speaks of you; and not that you always owe the other person truth in any circumstance***).

We are not to do things out of vengeance. Thus, the council of Christ Jesus is to turn the other cheek. Matthew 5:39. We should understand that this is speaking in terms of “revenge”, because of this next verse:

Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Rom 12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Rom 12:21 Be not overcome of evil, but overcome evil with good.

People are usually confused about this when it comes to capital punishment in the society, and do not realize that the state, or ruling authority is obligated to carry out judgments even unto death for the good/ survival of society. Otherwise, the society would devour itself, and no flesh shall survive because evil, sin, and iniquity is with us. And so we see nation fight against nation, and we fight among ourselves.

In this dispensation where men are permitted to rule kingdoms on earth, God has extended His power and authority into the hands of men to keep order in the societies of men. But ordering the angles (fallen or otherwise) are not part of fallen, sinful men's authority. And so men have failed miserably in exercising the righteous authority of God. Now we see in the Book of Revelation how God rescinds the authority of men to rule on earth for the first since He gave it to Adam in the Book of Genesis.

Rom 13:1 Let every soul be subject unto the higher powers (*of God*). For there is no power but of God: the powers that be are ordained of God.

Rom 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Rom 13:3 For rulers are not (*suppose to be*) a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Rom 13:4 For he (*the governing authority*) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he (*the ruler*) beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Rom 13:5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For for this cause pay ye tribute (*taxes*) also: for they are God's ministers, attending continually upon this very thing (*of furthering the good of society*).

Rom 13:7 Render therefore to all their (*governing authority*) dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

Love is pleasing to God to the fulfilling of the Law, and love demands the following:

Rom 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Rom 13:9 For this (*love which fulfills the law*), Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour (*the person next to you; relative or stranger*) as thyself (*This verse states the Ten Commandments. Now, can any truthfully say they have, and can continue to keep, "the law". Recognizing the law in certain circumstances is not keeping the law; the breaking of it at any time is broken for all time!*).

Rom 13:10 Love worketh no (*trace of*) ill to his neighbour: therefore love *is* the fulfilling of the law.

Considering all of the afore stated explanations on love, why would you suppose one should want to fulfill the law? Is it not to please God because of love for Him, which is the first and greatest commandment, namely, "Thou shall have no other gods before (or in place of) Me"? These attributes and character are of Christ Jesus, are they not? You should judge my assessment!

Marching orders for the believer

Rom 13:11 And that, knowing (*recognizing*) the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we (*first*) believed.

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Rom 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering (*sexual immorality, lewdness*) and wantonness (*impurity*), not in strife and envying.

Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts *thereof*.

More marching orders for the believer; not disputing our fellow believer in the things we allow, for God is Master of all.

Rom 14:1 Him (*the new, and/ or unlearned believer*) that is weak in the faith receive ye (*him*), *but* not to doubtful disputations (*arguing*).

Rom 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Rom 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Rom 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Rom 14:5 One man esteemeth (*set aside*) one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

Rom 14:6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

None of us were born of our own will, neither can we control the time unto we die

Rom 14:7 For none of us liveth to himself, and no man dieth to himself.

Rom 14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's (*and separation from Him is not like relocating to a place He is not*).

Rom 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought (*nothing, or unimportant*) thy brother? for we shall all stand before the judgment seat of Christ.

Rom 14:11 For it is written, (*Because*) I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Rom 14:12 So then every one of us shall give account of himself to God.

Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

In the Lord Jesus Christ there is nothing unclean, and that which is not of faith is sin

Rom 14:14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

Rom 14:15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably.(?) Destroy not him with thy meat, for whom Christ died.

Rom 14:16 Let not then your good be evil spoken of:

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom 14:18 For he that in these things (***righteousness, and peace, and joy in the Holy Ghost***) serveth Christ *is* acceptable to God, and approved of men.

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Rom 14:20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

Rom 14:21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

Rom 14:22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

Rom 14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

The stronger in faith ought to help the weaker, and not wound any seeking satisfaction, or domination for self.

Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Rom 15:2 Let every one of us please *his* neighbour for *his* good to edification.

Rom 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee (***God***) fell on me.

Rom 15:4 For whatsoever things were written aforetime (***in the Old Testament***) were written for our learning, that we through patience and comfort of the scriptures might have hope.

Rom 15:5 Now the God of patience and consolation (***comfort***) grant you to be likeminded one toward another according to Christ Jesus:

Rom 15:6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

Rom 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

Jesus confirmed promises from God the Father

Rom 15:8 Now I say that Jesus Christ was a minister of (***or to***) the circumcision (***Jews***) for the truth of God, to confirm the promises *made* unto the fathers (***Abraham, Isaac, Jacob/ Israel***):

Rom 15:9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

Rom 15:10 And again he saith, Rejoice, ye Gentiles, with his people (***Israel***).

- Rom 15:11 And again, Praise the Lord, all ye Gentiles; and laud (*applaud, praise*) him, all ye people (*Gentile and Jew*).
- Rom 15:12 And again, Esaias (*Isaiah*) saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
- Rom 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- Rom 15:14 And I (*Paul*) myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish (*warn*) one another (*to remain steadfast in faith of the Gospel of the Lord Jesus Christ*).
- Rom 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
- Rom 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- Rom 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- Rom 15:18 For I will not dare to speak of any of those things which Christ hath not wrought (*worked*) by me, to make the Gentiles obedient, by word and deed,
- Rom 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
- Rom 15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- Rom 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
- Rom 15:22 For which cause also I have been much hindered (*delayed*) from coming to you (*at Rome*).

Paul purpose to journey to Jerusalem, then to Rome, and on to Spain

- Rom 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you (*at Rome*);
- Rom 15:24 Whensoever I take my journey into Spain, I will come to you (*at Rome first*): for I trust to see you in my journey, and to be brought on my way thitherward by you, if (*or so that*) first I be somewhat filled with your *company*.
- Rom 15:25 But now I go unto Jerusalem to minister unto the saints.
- Rom 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution (*offering of money*) for the poor saints which are at Jerusalem.
- Rom 15:27 It hath pleased them (*Macedonia and Achaia*) verily (*to make this contribution*); and their debtors they are (*or Macedonia and Achaia consider this a debt they owe the saint at Jerusalem*). For if the Gentiles have been made partakers of their (*saints at Jerusalem*) spiritual things, their (*the Gentiles*) duty is also to minister unto them (*saints at Jerusalem*) in carnal things.
- Rom 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you (*on my journey*) into Spain.
- Rom 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

Paul ask for prayer from the believers at Rome

- Rom 15:30** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;
- Rom 15:31** That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints (***or those that do believe***);
- Rom 15:32** That I may come unto you with joy by the will of God, and may with you be refreshed.
- Rom 15:33** Now the God of peace *be* with you all. Amen.

This letter is written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

- Rom 16:1** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
- Rom 16:2** That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer (***helper***) of many, and of myself also.
- Rom 16:3** Greet Priscilla and Aquila my helpers in Christ Jesus:
- Rom 16:4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
- Rom 16:5** Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits (***convert***) of Achaia unto Christ.
- Rom 16:6** Greet Mary, who bestowed much labour on us.
- Rom 16:7** Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
- Rom 16:8** Greet Amplias my beloved in the Lord.
- Rom 16:9** Salute Urbane, our helper in Christ, and Stachys my beloved.
- Rom 16:10** Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.
- Rom 16:11** Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.
- Rom 16:12** Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
- Rom 16:13** Salute Rufus chosen in the Lord, and his mother and mine.
- Rom 16:14** Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- Rom 16:15** Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
- Rom 16:16** Salute one another with an holy kiss. The churches of Christ salute you.
- Rom 16:17** Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- Rom 16:18** For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

- Rom 16:19** For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
- Rom 16:20** And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.
- Rom 16:21** Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- Rom 16:22** I Tertius, who wrote *this* epistle, salute you in the Lord.
- Rom 16:23** Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
- Rom 16:24** The grace of our Lord Jesus Christ *be* with you all. Amen.
- Rom 16:25** Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- Rom 16:26** But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- Rom 16:27** To God only wise, *be* glory through Jesus Christ for ever. Amen.

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- But Whom Do You Say I Am
- Believing Jesus but not Zealous for Him
- Believing Jesus but not Zealous for Him 2
- Others, take a look!