

Romans - KJV

The Letter of Paul
To the Saints/Believers/Disciples in Rome

Romans 1

Greetings

Rom 1:1

Paul,

a servant of **Jesus Christ,**

called *to be* an **apostle,**

separated unto **the gospel of God,**

2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son **Jesus Christ our Lord,**

- which was made of the seed of **David** according to the flesh;
- 4 **And declared to be the Son of God**
 - with power,
 - according to **the spirit of holiness,**
 - by the resurrection from the dead:
 - 5 By whom we have received **grace** and **apostleship,** for **obedience to the faith** among all nations, for **his name:**
 - 6 Among whom are ye also **the called of Jesus Christ:**

7 To all that be in **Rome,** beloved of **God,**
called *to be* **saints:**

Grace to you and peace from
God our Father,
and **the Lord Jesus Christ.**

Longing to Go to Rome

Rom 1:8 First,

I thank my God through Jesus Christ for you all,

that your faith is spoken of throughout the whole world.

9 For

God is my witness,

- whom I serve with my spirit in **the gospel of his Son,**
- that without ceasing I make mention of you always in my prayers;
- **Rom 1:10** Making request, if by any means now at length I might have a prosperous journey by the will of **God** to come unto you.

11 For

I long to see you,

- that I may impart unto you some **spiritual gift,**
to the end ye may be established;

12 That is,

- that I may be comforted together with you
by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto [prevented thus far].)

that I might have some fruit among you also, even as among other **Gentiles.**

Obligated and not ashamed to preach the Gospel

14 I am debtor

- both to the **Greeks**, and to the Barbarians;
- both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach **the gospel**

- to you that are at **Rome** also.

16 For I am not ashamed of **the gospel of Christ**:

for **it is the power of God** unto salvation to every one that believeth;

- to the **Jew** first,
- and also to the **Greek**.

17 For **therein is the righteousness of God** revealed from faith to faith:

as it is written, THE JUST SHALL LIVE BY FAITH.

The Foolishness of those who Deliberately Reject God

Rom 1:18 For

the wrath of God is revealed from heaven

against all ungodliness and unrighteousness of men,
who hold **the truth** in unrighteousness;

19 Because that which may be known of **God** is manifest in them;
for **God** hath shewed *it* unto them.

Understanding God through studying what He created

Rom 2:20 For

- **the invisible things of him**

from the creation of the world are clearly seen,
being **understood by the things that are made**,

- *even his eternal power*
- and **Godhead**;

so that they are without excuse:

Knowing God thoroughly from the very beginning yet rejecting Him

21 Because that,

when they knew **God**, they glorified *him* not as **God**, neither were thankful;

but

- became vain in their imaginations,
- and their foolish heart was darkened.
- 22 Professing themselves to be wise, they became fools,
- 23 And changed the glory of the **incorruptible God** into an **image** made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore **God** also gave them up to uncleanness through the lusts of their own hearts,
to dishonour their own bodies between themselves:

25 Who changed **the truth of God** into a lie,

- and worshipped and served the creature more than **the Creator, who is blessed for ever**. Amen.

Rom 1:26 For this cause [reason] God gave them up unto vile affections:

- for even their women did change the natural use into that which is against nature:
- 27 And likewise also the men, leaving the natural use of the woman,
 - burned in their lust one toward another;
 - men with men working that which is unseemly,

and receiving in themselves that recompence [penalty] of their error which was meet [due].

28 And even as they did not like to retain God in their knowledge,

God gave them over to a reprobate mind,
to do those things which are not convenient [proper];

29 Being filled with

- all unrighteousness,
- fornication,
- wickedness,
- covetousness,
- maliciousness;

full of

- envy,
- murder,
- debate [strife],
- deceit,
- malignity [malice];

whisperers [gossips],

30 Backbiters [slanderers],

haters of God,

despiteful,

proud [arrogant],

boasters,

inventors of evil things,

disobedient to parents,

31 Without understanding,

covenantbreakers,

without natural affection,

implacable [relentless],

unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death,

- not only do the same,
- but have pleasure in them that do them.

Romans 2

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.**

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things,

- and doest the same,

that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering;

not knowing that **the goodness of God leadeth thee to repentance?**

Rom 2:5 But after **thy hardness and impenitent heart** treasurest [you are storing] up unto thyself wrath against [for] **the day of wrath and revelation of the righteous judgment of God**;

6 Who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS:

- 7 To **them who by patient continuance in well doing** seek for **glory and honour and immortality, eternal life**;
- 8 But unto **them that are contentious [selfishly ambitious]**, and do not obey the truth, but obey unrighteousness, **indignation and wrath**,
- 9 **Tribulation and anguish**, upon every soul of man that doeth evil, of the **Jew** first, and also of the **Gentile**;
- 10 But **glory, honour, and peace**, to every man that worketh good, to the **Jew** first, and also to the **Gentile**:

Rom 2:11 For

there is no respect of persons [no partiality] with **God**.

12 For

- as many as have sinned without **law** shall also perish without **law**;
- and as many as have sinned in **the law** shall be judged by **the law**;

13 (For

- not the hearers of the law *are* just before **God**, but **the doers of the law** shall be justified.

Rom 2:14 For

when the Gentiles, which have not the law, do by nature the things contained in **the law**,

- these, having not **the law**, are **a law unto themselves**;
- 15 Which shew the work of **the law written in their hearts**,
 - their conscience also bearing witness,
 - and *their* thoughts **the mean while** [alternately] accusing or else excusing one another;)

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

Rom 2:17 **Behold, {if} thou art called a Jew**,

and retest in [rely on] **the law**, and makest thy boast of **God**,

18 And knowest *his* will,

and approvest the things that are more excellent, being instructed out of **the law**;

19 And art confident that thou thyself art

- a guide of the blind,
- a light of them which are in darkness,
- 20 An instructor of the foolish,
- a teacher of babes [immature],
- which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another,

- teachest thou not thyself?

thou that preachest a man should not steal,

- dost thou steal?

22 Thou that sayest a man should not commit adultery,

- dost thou commit adultery?

thou that abhorrest idols,

- dost thou commit sacrilege?

23 Thou that makest thy boast of **the law**,

- through breaking **the law** dishonourest thou **God**?

Rom 2:24 For

THE NAME OF **GOD** IS BLASPHEMED AMONG THE GENTILES THROUGH YOU, as it is written.

God's Definition of a True Jew

Rom 2:25 For
circumcision verily profiteth, if thou keep **the law**:

but if thou be a breaker of **the law**, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision [uncircumcised man] keep the righteousness of **the law**, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision [uncircumcised man] which [who] is by nature, if it [he] fulfil **the law**, judge thee [will he not judge you], who by {having} **the letter** {of the Law} and circumcision dost transgress **the law**?

28 For he is not a **Jew**,

- which is one outwardly;
- neither *is that* circumcision,
- which is outward in the flesh:

29 But **he is a Jew**,

- which is one inwardly;
- and circumcision *is*
- **that of the heart, in the spirit**, and not in the letter;
- whose praise *is* not of men, but of **God**.

Questions and Answers

Romans 3

God's Righteousness Upheld

Rom 3:1 What advantage then hath the **Jew**?
or what profit *is there* of circumcision?

2 Much every way: chiefly,
because that unto them were committed **the oracles of God**.

3 For what if some did not believe?
shall their unbelief make the faith of **God** without effect?

4 **God** forbid:
yea, let **God** be true, but every man a liar;
as it is written, THAT THOU MIGHTEST BE JUSTIFIED IN THY SAYINGS,
AND MIGHTEST OVERCOME WHEN THOU ART JUDGED.

5 But if our unrighteousness commend the righteousness of **God**, what shall we say?
Is God unrighteous who taketh vengeance? (I speak as a man)

6 **God** forbid:
for then how shall **God** judge the world?

7 For if the truth of **God** hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?

Whose [their] damnation is just.

Righteousness is not determined by Committees

Rom 3:9 What then? are we better *than they*?

No, in no wise: for we have before proved both **Jews** and **Gentiles**, that they are all under sin;

10 As it is written,

THERE IS NONE RIGHTEOUS, NO, NOT ONE:

11 THERE IS NONE THAT UNDERSTANDETH,
THERE IS NONE THAT SEEKETH AFTER **GOD**.

12 THEY ARE ALL GONE OUT OF THE WAY,
THEY ARE TOGETHER BECOME UNPROFITABLE;
THERE IS NONE THAT DOETH GOOD, NO, NOT ONE.

13 THEIR THROAT *IS* AN OPEN SEPULCHRE;
WITH THEIR TONGUES THEY HAVE USED DECEIT;
THE POISON OF ASPS *IS* UNDER THEIR LIPS:

14 WHOSE MOUTH *IS* FULL OF CURSING AND BITTERNESS:

15 THEIR FEET *ARE* SWIFT TO SHED BLOOD:

16 DESTRUCTION AND MISERY *ARE* IN THEIR WAYS:

17 AND THE WAY OF PEACE HAVE THEY NOT KNOWN:

18 THERE IS NO FEAR OF **GOD** BEFORE THEIR EYES.

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,

and all the world may become guilty before **God**.

- 20 Therefore by the deeds of the law (Note: the letter/rituals of the Law) there shall no flesh be justified in his sight:
- for by **the law** (Note: the spirit/intent of the Law) *is* the knowledge of sin.

The Righteousness of God is a gift through Faith in Jesus Christ It is impossible to earn

21 But now **the righteousness of God without [apart from] the law** is manifested,

- being witnessed by **the law** and **the prophets**;
- 22 Even **the righteousness of God which is by faith of Jesus Christ** unto all and upon all them that believe:

for **there is no difference:**

- 23 For all have sinned, and come short of the glory of **God**;
- 24 Being **justified freely by his grace through the redemption** that is in
- **Christ Jesus:**
 - 25 Whom **God** hath set forth
 - **to be a propitiation through faith in his blood,**
 - to declare his righteousness
 - for the remission of sins that are past, through the forbearance of **God**;
 - 26 To declare, *I say*, at this time his righteousness:
 - that he might be just, and the **justifier** of him which believeth in **Jesus**.

27 Where *is* boasting then?

It is excluded.

By what law? of works (Note: rituals)?

Nay: but by **the law of faith**.

28 Therefore we conclude that **a man is justified by faith without the deeds of the law**.

Rom 3:29 *Is he the God of the Jews only? is he not also of the Gentiles?*

Yes, of the **Gentiles** also:

30 Seeing *it is one God, which shall justify*

- the circumcision by faith,
- and uncircumcision through faith.

31 Do we then make void **the law** (Note: the spirit/intent of the Law) through faith?

God forbid: yea,
we establish **the law**. (Note: the spirit/intent of the Law)

Romans 4

Abraham Justified by Faith

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

2 For if **Abraham** were justified by works, he hath *whereof* to glory; but not before **God**.

3 For what saith **the scripture**? **ABRAHAM BELIEVED GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS.**

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But *to him that worketh not, (Note: who does not perform rituals and ordinances) but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

6 Even as **David** also describeth *the blessedness of the man, unto whom God imputeth righteousness without works, (Note: rituals and ordinances)*

7 *Saying, BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN, AND WHOSE SINS ARE COVERED.*

8 **BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN.**

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also?

for we say that **FAITH WAS RECKONED TO ABRAHAM FOR RIGHTEOUSNESS.**

10 How was it then reckoned? when he was in circumcision, or in uncircumcision?

Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision,

- *a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*

12 And the father of circumcision to them who are not of the circumcision only, but *who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

The Promise to Abraham realized through his Faith

13 For **the promise, that he should be the heir of the world, was**

- not to **Abraham**, or to his seed, through **the law**,
- but through **the righteousness of faith.**

14 For if they which are of **the law** be heirs, **faith** is made void, and **the promise** made of none effect:

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

16 Therefore *it is* of faith, that *it might be* by grace;
to the end **the promise** might be sure to all the seed;

- not to that only which is of **the law**,
- but to that also which [who] is of the faith of **Abraham**;
 - who is the father of us all,
 - 17 (As it is written, **I HAVE MADE THEE A FATHER OF MANY NATIONS**),
 - before **him** whom he believed, *even*
God,
 - who quickeneth [gives life to] the dead,
 - and calleth those things which be not as though they were.

18 Who against hope believed in hope,
that he might become the father of many nations, according to that which was spoken,
SO SHALL THY SEED BE.

19 And being not weak in faith,

- he considered not his own body now dead, when he was about an hundred years old,
neither yet the deadness of **Sara's** womb:
- 20 He staggered not at **the promise of God** through unbelief; but was strong in faith,
giving glory to **God**;
- 21 And being fully persuaded that, **what he had promised**, he was able also to perform.

22 And therefore **IT WAS IMPUTED TO HIM FOR RIGHTEOUSNESS.**

23 Now it was not written for his sake alone, that *it was imputed to him*;

24 But for us also, to whom it shall be imputed, if we believe on **him** that raised up **Jesus our Lord** from the dead;

- 25 **Who was delivered** (Note: He took on Himself the punishment) for [because of] **our offences**,
- and was raised again for our justification.

Romans 5

How we are Justified

1 Therefore being justified by faith, we have peace with **God** through
our Lord Jesus Christ:

- 2 By whom also we have access by faith into this grace wherein we stand,

and rejoice in hope of **the glory of God**.

3 And not only so, but we glory in tribulations also:
knowing that

tribulation worketh **patience**;

4 And patience, **experience** [**proven character**];
and experience, **hope**:

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

Rom 5:6 For when we were yet without strength, in due time **Christ died for** the ungodly.

- 7 For scarcely for a righteous man will one die: yet peradventure [perhaps] for a good man some would even dare to die.
- 8 But **God** commendeth his love toward us, in that, while we were yet sinners, **Christ died** (Note: paid the penalty) for us.
- 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
- 10 For if, when we were enemies, we were reconciled to **God by the death** of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in **God** through **our Lord Jesus Christ**, by whom we have now received the atonement.

How Sin and Death entered the World

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

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.)

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,

- who is the figure of him that was to come.

Rom 5:15 But not as [like] the offence, so also is the free gift.

- For if through the offence of one many be dead,
- much more the grace of **God**, and the gift by grace, which is by one man, **Jesus Christ**, hath abounded unto many.

16a And not as it was by one that sinned, so is the gift:

16b for the judgment was by one {transgression} to condemnation,	but the free gift is of many offences unto justification.
17 For if by one man's offence death reigned by one	much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ .)
18 Therefore as by the offence of one judgment came upon all men to condemnation;	even so by the righteousness of one the free gift came upon all men unto justification of life.
19 For as by one man's disobedience many were made sinners,	so by the obedience of one shall many be made righteous.
20 Moreover the law entered, that the offence might abound. But where sin abounded,	grace did much more abound:
21 That as sin hath reigned unto death,	even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord .

Romans 6

Questions and Answers about Sinning while under Grace

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 **God** forbid.

How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that

so many of us as were baptized into **Jesus Christ**
were baptized into his death?

4 Therefore we are buried with him by baptism into death:

- that like as **Christ** was raised up from the dead by the glory of **the Father**, even so we also should walk in newness of life.
- **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**:

6 Knowing this, that **our old man is crucified with him**,

- that the body of sin might be destroyed,
- that henceforth we should not serve sin.
- **7** For he that is dead is freed from sin.

8 Now if we be dead with **Christ**, we believe that we shall also live with him:

9 Knowing that **Christ** being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin **once**:

but in that he liveth, he liveth unto **God**.

11 Likewise reckon ye also yourselves to be dead indeed unto sin,
but alive unto **God** through **Jesus Christ our Lord**.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin:

but yield yourselves unto **God**, as those that are alive from the dead,
and your members *as* instruments of righteousness unto **God**.

14 For sin shall not have dominion over you: for ye are not under **the law**, but under grace.

15 What then? shall we sin, because we are not under **the law**, but under grace?

God forbid.

16 Know ye not, that

to whom ye yield yourselves servants to obey,
his servants ye are to whom ye obey;

- whether of sin unto death,
- or of obedience unto righteousness?

Rom 6:17 But **God** be thanked, that {though} ye were the servants of sin, but

- ye have obeyed [became obedient] from the heart that form of doctrine which was delivered you.

18 Being then made free from sin,

- ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity [weakness] of your flesh:

- for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity;

even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

- 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to **God**,

- **ye have your fruit unto holiness, and the end everlasting life.**

23 For **the wages of sin is death**; but **the gift of God is eternal life through Jesus Christ our Lord.**

Romans 7

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, ye also are become dead to **the law** by the body of **Christ**;

- that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto **God**.

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**.

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.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence [strong sexual desire, lust].

For without **the law** sin *was* dead.

- Rom 7:9 For I was alive without **the law** once:
but when the commandment came,
- sin revived, and I died.
- 10 And the commandment, which *was ordained* to life,
- I found *to be* unto death.
- 11 For sin, taking occasion by **the commandment**,
- deceived me, and by it slew *me*.
- 12 Wherefore **the law** *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me?

God forbid.

But sin, that it might appear [be shown to be] sin,

- working death in me by that which is good;
- that sin by **the commandment** might become exceeding sinful.

14 For we know that **the law** is spiritual:

<p>but I am of flesh, sold into bondage to sin. 15 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good. (NASV)</p>	<p>but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that <i>it is</i> good. (KJV)</p>
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17 Now then **it is no more I that do it, but sin that dwelleth in me**.

- 18 For I know that in me (that is, in my flesh,) dwelleth no good thing:
for **to will is present with me**; but *how to perform that which is good* I find not.
- 19 For the good that I would I do not: but the evil which I would not, that I do.
- 20 Now **if I do that I would not, it is no more I that do it, but sin that dwelleth in me**.
- 21 I find then a law, that, when I would do good, evil is present with me.
- 22 For **I delight in the law of God after [in] the inward man**;
 - 23 But I see another law in my members,
 - warring against **the law** of my mind,
 - and bringing me into captivity to **the law** of sin which is in my members.

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

25 I thank **God** through **Jesus Christ our Lord**.

So then

with the mind I myself serve the law of God;
but **with the flesh the law** of sin.

Romans 8

Rom 8:1 **There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**

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**,
God

sending **his own Son** in the likeness of sinful flesh,
and for sin [as an offering for sin], condemned sin in the flesh:

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

5 For they that are after **the flesh** do mind [**set their minds on**] the things of **the flesh**;
• but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death;

- but **to be spiritually minded** *is* life and peace.

7 Because **the carnal mind** *is* enmity against **God**:

for it is not subject to **the law** of **God**,

neither indeed can be.

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

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

10 And if **Christ** *be* in you, the body *is* dead because of sin;

yet the spirit is alive because of
righteousness. (NASV)

but the Spirit *is* life because of
righteousness. (KJV)

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 [give life to] your mortal bodies by **his**
Spirit that dwelleth in you.

Heirs of God and Fellow Heirs with Christ

12 Therefore, brethren, we are debtors, not to **the flesh**, to live after **the flesh**.

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

14 For as many as are led by **the Spirit of God**, they are the sons of **God**.

15 For ye have not received the spirit of bondage again to fear;

but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Note: as a child cries out “Daddy!” or similar, secure in his love.

16 **The Spirit itself [Himself]** beareth witness with **our spirit**, that we are the **children of God**:

17 And if children, then heirs; **heirs of God**, and joint-heirs with **Christ**;

if so be that we suffer with *him*,

that we may be also glorified together.

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.

All Creation has Awareness

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

20 For the creation was subjected to futility [G3153: moral depravity, vanity], not of its own will, but because of Him who subjected it, in hope 21 that **the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.** (NASV)

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, 21 Because **the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.** (KJV)

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

23 And not only *they*, but **ourselves also, which have the firstfruits of the Spirit**, even we ourselves groan within ourselves, waiting for the adoption, *to wit [that is to say]*, the redemption of our body.

24 For **we are saved by hope**: (Note hope: anticipating with pleasure, confident expectation)

but hope that is seen is not hope:

for what a man seeth, why doth he yet hope for?

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

26 Likewise **the Spirit also helpeth our infirmities [weakness]**:

for we know not what we should pray for as we ought:

- but **the Spirit** itself [**Himself**] **maketh intercession for us** with groanings which cannot be uttered.
- 27 And **he that searcheth the hearts knoweth what is the mind of the Spirit**, because
- **he maketh intercession for the saints according to the will of God**.

28 **And we know that all things work together for good**

- to them that love **God**,
- to them who are the called according to *his* purpose.
 - 29 For whom he did foreknow, he also did predestinate *to be* **conformed to the image of his Son**, that he might be the firstborn among many brethren.
 - 30 Moreover whom he did **predestinate**, them he also called:
 - and whom he **called**, them he also justified:
 - and whom he **justified**, them he also **glorified**.

God Protects His Own

31 What shall we then say to these things?

If **God** *be* for us, who *can be* against us?

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

33 Who shall lay any thing to the charge of **God's elect**?

It is God that justifieth.

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.

35 Who [What] shall separate us from the love of **Christ**? *shall*
tribulation,
or **distress,**
or **persecution,**
or **famine,**
or **nakedness,**
or **peril,**
or **sword?**

36 As it is written, FOR THY SAKE WE ARE KILLED ALL THE DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER.

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

38 For I am persuaded, that **neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,** 39 **Nor height, nor depth, nor any other creature [created thing], shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

Romans 9

The True Israel - those of The Promise, not genetics/bloodlines

1 I say the truth in **Christ**,

- I lie not,
- my conscience also bearing me witness in **the Holy Ghost [Spirit],**

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

3 For I could wish that myself were accursed from **Christ** for my brethren, my kinsmen according to **the flesh**:

4 Who are **Israelites**; *to whom pertaineth*

- **the adoption {as sons},**
- **and the glory,**
- **and the covenants,**
- **and the giving of the law,**
- **and the service of God,** [the temple service]
- **and the promises;**
- 5 Whose *are* **the fathers,**
- and of whom as concerning the flesh **Christ came, who is over all, God blessed for ever.**

Amen.

6 Not as though **the word of God** hath taken none effect.

For they *are* not all **Israel**, which are of **Israel**:

7 Neither, because they are the seed of **Abraham**, *are they* all children:

but, IN **ISAAC** SHALL THY SEED BE CALLED.

8 That is,

They which are the children of **the flesh**, these *are* not the children of **God**:
but **the children of the promise** are counted for the seed.

Rom 9:9 For *this is the word of promise*, AT THIS TIME WILL I COME, AND SARA SHALL HAVE A SON.

10 And not only *this*; 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 might stand, *not of works, but of him that calleth*;))

Rom 9:12 It was said unto her, THE ELDER SHALL SERVE THE YOUNGER.

Rom 9:13 As it is written, JACOB HAVE I LOVED, BUT ESAU HAVE I HATED.

(Note: Why God hated wicked Esau is covered in the Book of Jashar. Esau was conniving and also a murderer. See Joshua 10:13 and 2 Samuel 1:18 promoting Jashar. Jashar is not included in the Protestant Bible.)

Questions and Answers about God's Justice to the Rebellious Jews

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, nor of him that runneth, but of **God** that sheweth mercy.

Rom 9:17 For the scripture saith unto Pharaoh, EVEN FOR THIS SAME PURPOSE HAVE I RAISED THEE UP, THAT I MIGHT SHEW MY POWER IN THEE, AND THAT MY NAME MIGHT BE DECLARED THROUGHOUT ALL THE EARTH.

Rom 9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. (Note: In the Book of Jashar, Pharaoh later repents and gives glory to God.)

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

Note: God desires all men to be saved (1 Timothy 2:4) yet He does not override their free will. Paul is addressing the Jews who know full well the laws of God and their history and the miracles God worked on their behalf, but yet they chose to rebel and twist the words of the righteous, **declaring God as saying things He never said in order to deceive others into rebellion with them.** God knows in advance who will rebel against Him (because He sees from the perspective of eternity, not linear time) but He does not program anyone in advance to rebel. For those who choose to rebel God will sometimes manipulate them to bring about eventual good for His people. (See Romans 1:21-24.) Paul below is using the Jews own morbid interest and contentious arguments against them. (See 1 Timothy 6:3-5)

20 Nay but, O man, who art thou that repliest against **God**?

Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

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

23 And that he might make known the riches of his glory on *the vessels of mercy, which he had afore prepared unto glory*,

24 *Even us, whom he hath called*,

- *not of the Jews only*,
- *but also of the Gentiles?*

25 As he saith also in Osee [**Hosea**],
 I WILL CALL THEM MY PEOPLE, WHICH WERE NOT MY PEOPLE; AND HER BELOVED,
 WHICH WAS NOT BELOVED.
 26 AND IT SHALL COME TO PASS, *THAT* IN THE PLACE WHERE IT WAS SAID UNTO
 THEM, YE *ARE* NOT MY PEOPLE; THERE SHALL THEY BE CALLED **THE CHILDREN OF**
THE LIVING GOD.

27 Esaias [**Isaiah**] also crieth concerning **Israel**,
 THOUGH THE NUMBER OF THE CHILDREN OF **ISRAEL** BE AS THE SAND OF THE SEA,
A REMNANT SHALL BE SAVED:

28 FOR THE LORD WILL EXECUTE HIS WORD UPON THE EARTH, THOROUGHLY AND QUICKLY." (NASV)	28 FOR HE WILL FINISH THE WORK, AND CUT <i>IT</i> SHORT IN RIGHTEOUSNESS: BECAUSE A SHORT WORK WILL THE LORD MAKE UPON THE EARTH. (KJV)
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29 And as Esaias [**Isaiah**] said before,
EXCEPT THE LORD OF SABAOTH [SABBATH] HAD LEFT US A SEED, WE HAD BEEN
 AS SODOMA [**SODOM**], AND BEEN MADE LIKE UNTO GOMORRHA [**GOMORRAH**].

30 What shall we say then?

That the **Gentiles**, which followed not after righteousness, **have attained to righteousness, even the
 righteousness which is of faith.**

31 But **Israel**, which followed after **the law** of righteousness, hath not attained to **the law** of
 righteousness.

32 Wherefore? Because *they sought it not by faith, but as it were by the works of the law.*
 (Note: works here being rituals and ordinances but not in accordance with the spirit of **the law**).

For they stumbled at that stumblingstone; Rom 9:33 As it is written, BEHOLD, I LAY IN SION
 [ZION] **A STUMBLINGSTONE AND ROCK OF OFFENCE: AND WHOSOEVER BELIEVETH ON
 HIM SHALL NOT BE ASHAMED.**

Romans 10

1 Brethren, my heart's desire and prayer to **God** for **Israel** is, that they might be saved.

2 For I bear them record that they have a zeal of **God**, but not according to knowledge.

3 For they

- being ignorant of **God's righteousness**,
- and going about to establish their own righteousness,

have not submitted themselves unto **the righteousness of God.**

4 For **Christ is the end of the law** for righteousness to every one that believeth.

5 For **Moses** describeth **the righteousness which is of the law**, **That the man which doeth
 those things shall live by them.**

6 But **the righteousness which is of faith** speaketh on this wise,

SAY NOT IN THINE HEART, WHO SHALL ASCEND INTO HEAVEN? (that is, to
 bring **Christ** down *from above*.)

7 Or, WHO SHALL DESCEND INTO THE DEEP? (that is, to bring up **Christ** again
 from the dead.)

8 But what saith it?

THE WORD IS NIGH THEE, *even* in thy mouth, and in thy heart: that is,

the word of faith, which we preach;

• 9 That if thou shalt confess with thy mouth **the Lord Jesus**,
 • and shalt believe in thine heart that **God** hath raised him from the dead,
 thou shalt be saved.

• 10 For with the heart man believeth unto righteousness;
 • and with the mouth confession is made unto salvation.

- 11 For the scripture saith, **WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED.**
12 For there is no difference between the Jew and the Greek:
for **the same Lord over all is rich unto all that call upon him.**
13 For **WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED.**

Questions and Answers about “Those Who Haven’t Heard”

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!**

- 16 But they have not all obeyed **the gospel.**
For **Esaias [Isaiah]** saith, LORD, WHO HATH BELIEVED OUR REPORT?
17 So then **faith cometh by hearing, and hearing by the word of God.**

18 But I say, Have they not heard?

Yes verily, **THEIR SOUND WENT INTO ALL THE EARTH, AND THEIR WORDS UNTO
THE ENDS OF THE WORLD.**

19 But I say, Did not **Israel** know?

First **Moses** saith,
**I WILL PROVOKE YOU TO JEALOUSY BY THEM THAT ARE NO PEOPLE, AND BY A
FOOLISH NATION I WILL ANGER YOU.**

20 But **Esaias [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.**

21 But to **Israel** he saith, **ALL DAY LONG I HAVE STRETCHED FORTH MY HANDS
UNTO A DISOBEDIENT AND GAINSAYING [CONTRADICTING] PEOPLE.**

Romans 11

In the beginning Only a Remnant of Israel is Saved

(Note Romans 11:26 - In the end all **Israel** will be saved after the righteous remnant multiplies.)

1 I say then, Hath **God** cast away his people?

God forbid.
For I also am an **Israelite**, of the seed of **Abraham**, of the **tribe of Benjamin.**

2 **God** hath not cast away his people which he foreknew.

Wot ye not [Or do you not know] what the scripture saith of Elias [**Elijah**]? how he maketh intercession to **God** against **Israel**, saying,

3 LORD, THEY HAVE KILLED THY PROPHETS, AND DIGGED [TORN] DOWN THINE ALTARS; AND I AM LEFT ALONE, AND THEY SEEK MY LIFE.

4 But what saith the answer of **God** unto him?

I HAVE RESERVED To Myself SEVEN THOUSAND MEN, WHO HAVE NOT BOWED THE KNEE TO *THE IMAGE OF* BAAL.

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

6 And **if by grace, then is it no more of works: otherwise grace is no more [longer] grace.**

But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? **Israel** hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written,

GOD HATH GIVEN THEM THE SPIRIT OF SLUMBER, EYES THAT THEY SHOULD NOT SEE, AND EARS THAT THEY SHOULD NOT HEAR;) UNTO THIS DAY.

9 And **David** saith,

LET THEIR TABLE BE MADE A SNARE, AND A TRAP, AND A STUMBLINGBLOCK, AND A RECOMPENCE UNTO THEM:

10 LET THEIR EYES BE DARKENED, THAT THEY MAY NOT SEE, AND BOW DOWN THEIR BACK ALWAYS [FOREVER].

God's plan to save both Jew and Gentile

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 to jealousy.**

(Note: God thwarts the arrogance of those who think they are the only chosen ones.)

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the **Gentiles**; **how much more their fulness?**

13 For I speak to you **Gentiles**, inasmuch as I am **the apostle** of the **Gentiles**, I magnify mine office:

14 If by any means I may provoke to emulation *them which are my flesh [my fellow countrymen]*, and might save some of them.

15 For if the casting away of them *be the reconciling of the world*, what *shall* the receiving of *them be*, but **life from the dead?**

16 For if the firstfruit [the first piece of dough] *be* holy, the lump *is* also *holy*:

and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, **and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;** 18 Boast not against the branches.

• But if thou boast, thou bearest [support] not the root, but the root {supports} thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith.

Be not highminded, but fear:

21 For if **God spared not the natural branches, take heed lest he also spare not thee.**

22 Behold therefore the goodness and severity of God:

- on them which fell, severity;
- but toward thee, goodness,

if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff [graft] them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree:

how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

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

26 And so all Israel shall be saved: as it is written,

THERE SHALL COME OUT OF SION [ZION] THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB:

27 FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS.

28 As concerning *the gospel*, they are enemies for your sakes:

but as touching [concerning] the election, they are beloved for *the fathers'* sakes.

29 For *the gifts and calling of God are without repentance [are irrevocable].*

30 For as ye in times past have not believed God, yet have now obtained mercy through [G5130: of/from/concerning] their unbelief:

31 Even so have these also now not believed, that through *your mercy they also may obtain mercy.*

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

33 O the depth of the riches both of the wisdom and knowledge of God!

how unsearchable *are* his judgments, and his ways past finding out!

34 For WHO HATH KNOWN THE MIND OF THE LORD? OR WHO HATH BEEN HIS COUNSELLOR?

35 Or WHO HATH FIRST GIVEN TO HIM, AND IT SHALL BE RECOMPENSED UNTO HIM AGAIN?

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

Romans 12

A command to conform to God's image

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**;

but to think soberly,

according as God hath dealt to every man the measure of faith.

Exercising our gifts

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

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

6 Having then gifts differing according to the grace that is given to us,

- whether **prophecy**, *let us prophesy* according to the proportion of faith;
- 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;
- he that **ruleth**, with diligence;
- he that sheweth **mercy**, with cheerfulness.

What it means to Love your Neighbor

9 *Let love be without dissimulation.*

- Abhor that which is evil;
- cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love;

- in honour preferring one another;

11 Not slothful in business;

- fervent in spirit;
- serving the Lord;

12 Rejoicing in hope;

- patient in tribulation;
- continuing instant [diligent] in prayer;

13 Distributing to the necessity of saints;

- given to hospitality.

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

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another.

- Mind not high things, but condescend to [associate with] men of low estate.
- Be not wise in your own conceits.

17 Recompense to no man evil for evil.

Provide things honest in the sight of all men.

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

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath:

for **it is written**, VENGEANCE IS MINE; I WILL REPAY, **SAITH THE LORD**. (Several references)

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. (Proverbs 25:21-22)

21 Be not overcome of evil, but overcome evil with good.

Submission to those Authorities that promote Goodness

Rom 13:1 Let every soul be subject unto the higher powers.

For there is no power

- but of **God**:
- the powers that be are ordained of **God**.

2 Whosoever therefore resisteth the power,

- resisteth **the ordinance of God**:
- and they that resist shall receive to themselves damnation.

3 **For rulers are not a terror to good works, but to the evil.**

Note:

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

1Pe 2:14 Or unto governors, as unto them that are sent by him **for the punishment of evildoers, and for the praise of them that do well.**

1Pe 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

1Pe 3:13 And who *is* he that will harm you, if ye be followers of that which is good?

1Pe 3:14 But and if ye suffer for righteousness' sake, happy *are ye*: AND BE NOT AFRAID OF THEIR TERROR, NEITHER BE TROUBLED;

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 **For he is the minister of God to thee for good.**

But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of **God**, a revenger to *execute* wrath upon him that doeth evil.

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

6 For for this cause pay ye tribute also:

for they are **God's** ministers, attending continually upon this very thing.

7 Render therefore to all their dues:

- tribute to whom tribute *is due*;
- custom to whom custom;
- fear to whom fear;
- honour to whom honour.

8 Owe no man any thing, but to love one another: for

he that loveth another hath fulfilled the law.

9 For this,

- THOU SHALT NOT COMMIT ADULTERY,
- THOU SHALT NOT KILL [MURDER],
- THOU SHALT NOT STEAL,
- THOU SHALT NOT BEAR FALSE WITNESS,
- THOU SHALT NOT COVET;

and if *there be* any other commandment, it is briefly comprehended in this saying, namely, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of **the law**.

11 And that, **knowing the time,**

that now it is high time to awake out of sleep:

for now is our salvation nearer than when we believed.

12a **The night is far spent, the day is at hand:**

Rom 13:12b
let us therefore

cast off the works of darkness,
and let us put on the armour of light.

13 Let us walk honestly, as in the day;
not in rioting and drunkenness,
not in chambering and wantonness,
not in strife and envying.

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

Romans 14

Do Not Pass Judgment on One Another

1

Him that is weak in the faith receive ye,
but not to doubtful disputations.

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 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.

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.

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 thy brother?
for

we shall all stand before the judgment seat of **Christ**.

Rom 14:11 For it is written,
AS 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.**

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

15 But if thy brother be grieved with *thy* meat [food], now walkest thou not charitably. Destroy not him with thy meat [food], for whom **Christ** died.

16 Let not then your good be evil spoken of:

17 For **the kingdom of God** is not meat [food] and drink; but righteousness, and peace, and joy in **the Holy Ghost [Spirit]**.

18 For he that in these things serveth **Christ** *is* acceptable to **God**, and approved of men.

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

20 For {the sake of} meat [food] destroy not the work of **God**.

All things indeed *are* pure;

but *it is* evil for that man who eateth with offence.

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

22 Hast thou faith? have *it* to thyself before **God**.

Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith:

for whatsoever *is* not of faith is sin.

Romans 15

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

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

3 For even **Christ** pleased not himself; but, as it is written,

THE REPROACHES OF THEM THAT REPROACHED THEE FELL ON ME.

4 For whatsoever things were written aforetime were written for our learning,

- that we through patience and comfort of **the scriptures** might have hope.

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

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

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

8 Now I say that **Jesus Christ** was a minister of the circumcision

- for the truth of **God**, to confirm the promises *made* unto the fathers:

- **9** And that the **Gentiles** might glorify **God** for *his* mercy;

as it is written,

FOR THIS CAUSE I WILL CONFESS TO THEE AMONG THE **GENTILES**, AND SING UNTO THY NAME.

10 And again he saith, REJOICE, YE **GENTILES**, WITH HIS PEOPLE.

11 And again, PRAISE THE LORD, ALL YE **GENTILES**; AND LAUD HIM, ALL YE PEOPLE.

12 And again, **Esaias [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.

One cannot truly and fully Preach and Demonstrate the Gospel except by the Power of the Holy Spirit

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 [Spirit]**.

14 And I myself also am persuaded of you, my brethren, that ye also are
full of goodness,
filled with all knowledge,
able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind,
because of **the grace that is given** to me **of God**,

16 That I should **be the minister of Jesus Christ** to the **Gentiles**,
ministering the gospel of God,

that the offering up of the **Gentiles** might be acceptable, being **sanctified by the Holy Ghost [Spirit]**.

17 I have therefore whereof I may glory through **Jesus Christ** in those things which pertain to **God**.

18 For I will not dare to speak of any of those things which **Christ** hath not wrought by me,

- to make the **Gentiles** obedient, by word and deed,
 - 19 **Through mighty signs and wonders,**
 - **by the power of the Spirit of God;**

so that from **Jerusalem**, and round about unto **Illyricum**, I have **fully preached the gospel of Christ**.

20 Yea, so have I strived to **preach the gospel**,

not where **Christ** was named, lest I should build upon another man's foundation:

21 But as it is written,

TO WHOM HE WAS NOT SPOKEN OF, THEY SHALL SEE:
AND THEY THAT HAVE NOT HEARD SHALL UNDERSTAND.

22 For which cause also I have been much hindered from coming to you.

Paul's plan to go to Jerusalem then see the saints in Rome on his way to Spain

23 But now

having no more place in these parts,
and having a great desire **these many years** to come unto you;

24 Whosoever I take my journey into Spain, I will come to you:

for I trust to see you in my journey,
and to be brought on my way thitherward by you,
if first I be somewhat filled with your *company*.

25 But now

I go unto **Jerusalem** to minister unto the saints.

26 For it hath pleased them of **Macedonia** and **Achaia** to make a certain contribution for the poor saints
which are at **Jerusalem**.

27 It hath pleased them verily; and their debtors they are.

For if the **Gentiles** have been made partakers of their spiritual things,
their duty is also to minister unto them in carnal things.

28 When therefore I have performed this,
and have sealed to them this fruit,
I will come by you into **Spain**.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of **the gospel of Christ**.

30 Now I beseech you, brethren,
for **the Lord Jesus Christ's sake, and for the love of the Spirit**,
that

ye strive together with me in *your* prayers to **God** for me;

- 31 That I may be delivered from them that do not believe in **Judaea**;
- and that my service which *I have* for **Jerusalem** may be accepted of the saints;
- 32 That I may come unto you with joy by the will of **God**, and may with you be refreshed.

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

Romans 16

Paul's fellow workers in sharing the gospel

1 I commend unto you **Phebe** our sister, which is a servant of the church which is at **Cenchrea**:

- 2 That ye receive her in the Lord, as becometh saints,
- and that ye assist her in whatsoever business she hath need of you:
- for she hath been a succourer [helper] of many, and of myself also.

3 Greet **Priscilla** and **Aquila** my helpers in **Christ Jesus**:

4 Who have for my life laid down their own necks:

unto whom not only I give thanks, but also all the churches of the **Gentiles**.

5 Likewise *greet* the church that is in their house.

Salute my wellbeloved **Epaenetus**,

who is the first convert to Christ from Asia . (NASV) NASV concordance says from Asia	who is the firstfruits of Achaia unto Christ . (KJV) KJV concordance says from Greece
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6 Greet **Mary**,

- who bestowed much labour on [worked hard for] us.

7 Salute **Andronicus** and **Junia**,

- my kinsmen,
- and my fellowprisoners,
- who are of note among the apostles,
- who also were in **Christ** before me.

8 Greet **Amplias** my beloved in the Lord.

9 Salute **Urbane**, our helper in **Christ**,
and **Stachys** my beloved.

10 Salute **Apelles** approved in **Christ**.

Salute them which are of **Aristobulus'** *household*.

11 Salute **Herodion** my kinsman.

Greet them that be of the *household* of **Narcissus**, which are in the Lord.

12 Salute **Tryphena** and **Tryphosa**, who labour in the Lord.

Salute the beloved **Persis**, which laboured much in the Lord.

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

- 14 Salute **Asyncritus, Phlegon, Hermas, Patrobas, Hermes**, and **the brethren which are with them**.
15 Salute **Philologus**, and **Julia, Nereus**, and his sister, and **Olympas**, and **all the saints which are with them**.
16 Salute one another with an holy kiss.

The churches of **Christ** salute you.

Final Instructions and Greetings

17 Now I beseech you, brethren, mark **them which cause divisions and offences contrary to the doctrine which ye have learned**; and avoid them.

- 18 For **they that are such serve not our Lord Jesus Christ**, but their own belly;
- and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*.

I am glad therefore on your behalf:

but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the **God** of peace shall bruise **Satan** under your feet shortly.

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

21 Timotheus [**Timothy**] my workfellow,
and **Lucius**, and **Jason**, and **Sosipater**, my kinsmen, salute you.

22 **I Tertius**, who wrote *this* epistle [letter], salute you in the Lord.

23 **Gaius** mine host, and of the whole church, saluteth you.

Erastus the chamberlain [treasurer] of the city saluteth you,
and **Quartus** a brother.

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

Closing Blessing

25 Now to him that is of power to stablish you

- according to **my gospel, and the preaching of Jesus Christ**,
- according to the revelation of the mystery,
 - which was kept secret since the world began,
 - 26 But now is made manifest,
 - and by the scriptures of the prophets,
 - according to **the commandment** of the everlasting **God**,
made known to all nations for the obedience of faith:

27 **To God only wise, be glory through Jesus Christ for ever**. Amen.

Note: **Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.**