

The Letter to the Saints in Rome

Originally penned by the Apostle Paul through the leading
of the Holy Spirit



Romans

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Translation by Pastor Luther Walker

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This translation is intended to give a clear understanding of the original language, taking into consideration all available manuscripts to reproduce the original letter Paul wrote to Rome. The original language should always be considered the only authority by which each word, phrase, and all other parts of speech are based upon. Where additional information is needed to better explain the meaning and use of a word, a footnote has been added.

Because the book of Romans was originally a letter, it has been returned to its original form to reduce confusion to the reader by breaks in the middle of sentences and concepts caused by the addition of chapters and verses. However, to ensure ease in finding sections within the letter while still avoiding breaking the original form of the letter, the chapters and verses have been superscripted along with the addition of paragraphs and punctuations. Brackets and parentheses are used for clarification within the text.

Within this letter we find the Gospel of the Christ, which goes beyond initial salvation into the Christian life. Paul explains why humans who reject God are so corrupt in their lifestyles, the fact that they will face judgment for their actions, and that we as Saints should reject their way of life, choosing to be holy and follow God rather than men. Paul also explains the fact that we have a Sin Nature. A part of us that seeks to do the things that are wrong, even though we desire to do the things that are pleasing to God. Along with revealing the Sin Nature, where it came from, and its hold over us through law, Paul also explains how to have victory over it in Christ.

The letter to the saints in Rome (Book of Romans) was written in 57 - 58 A.D. in Corinth by the Apostle Paul, who had not yet been to Rome. Due to God permitting Paul some time to recover and teach the saints of Corinth, he was able to rest and write to the saints in Rome, Acts 18:10, 11.

Chapters

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^{1.1} Paul, *a* servant belonging to Jesus Christ, *a* called apostle¹, having² been set apart unto *a* gospel³ from God, ^{1.2} which He promised before through His prophets in Holy Writings, ^{1.3} concerning His Son; the One having⁴ come to be out from *a* seed of David according to the flesh; ^{1.4} the One having⁵ been marked off *a* Son⁶ belonging to God by natural ability according to [the] Spirit of holiness⁷ out from the resurrection of dead, Jesus Christ our Lord. ^{1.5} Through Whom we have received grace and apostleship for the purpose of obedience from faith among all the Nations on behalf of His name.^{1.6} Among whom all of you are called, belonging to Jesus Christ. ^{1.7} To all the ones existing in Rome, beloved belonging to God, called saints, grace and peace are with you from God our Father and the Lord Jesus Christ.

^{1.8} First I thank my God through Jesus Christ concerning all of you, that your faith is announced in the whole world.^{1.9} For God is my witness, whom I religiously serve in my spirit in the gospel of His Son, as I make unceasing mention concerning all of you, ^{1.10} always upon my worship, supplicating if⁸ somehow by now at some time I will have a prosperous journey by the desirous will of God to come towards all of you.^{1.11} For I long to see all of you in order that I should share some gracious gift pertaining to the Spirit with all of you for the purpose of establishing you.^{1.12} And this is, to be together encouraged with all of you through your faith among one another; and also my [faith].^{1.13} And I do not desirously will for you to be ignorant, brethren, that often I had before planned to come towards you, and I was hindered as far as until now, in order that I should have some fruit

¹ The original language does not allow the translations “called to be an apostle”. “Called” is an adjective that is modifying “Apostle”. He is an apostle that is also one who is called by God; hence, “*a* called apostle”. It is an attributive adjective, not a predicate use of the adjective. The predicate needs a linking verb, and makes an additional statement, where the attributive further describes a characteristic of the noun.

² in a state of – seen as a completed action in the past with residing results.

³ This is not the only gospel in Scripture. The Gospel of salvation today is the only way to be saved today, but was not the message that the Jews received, nor those prior to the law. God told Abraham that his seed would be as the stars of the heaven. When he believed God, he was counted as righteous. This is the good news (gospel) Abraham believed.

⁴ in a state of – seen as a completed action in the past with residing results.

⁵ in a state of – seen as a completed action in the past with residing results.

⁶ The Greek Language does not have an anarthrous article (a). Whenever the article is not present a quality is expressed. Sonship refers to position, not birth.

⁷ Referring to the Holy Spirit. Spirit of a quality of holiness. The Spirit marks of the bounds of Christ unto God manifesting a quality of holiness (separation).

⁸ assuming it is true.

among you, just as also among the remaining nations.^{1.14} Both to Greek and Barbarian; both to wise and foolish, I am a debtor.^{1.15} Thus the willingness according to me to bring good news also to all of you, the ones in Rome.^{1.16} For I myself am not ashamed of the Gospel of the Christ⁹ for it is the natural ability of God unto salvation to all the one's believing, Both Jew first and Gentile.^{1.17} For God's righteousness in it is revealed out from faith into faith¹⁰, just as it is written, "The righteous out from faith will live".^{1.18} For God's wrath is manifested from heaven upon all ungodliness and unrighteousness of men, the ones holding down the truth in unrighteousness,^{1.19} because that which is known concerning God is manifested among them, for God manifested it to them.^{1.20} For the invisible things concerning Him from *a* creation¹¹ of *a* world¹² to the understanding things made has been caused to be clearly perceived, both His everlasting natural ability and Divinity, resulting in them being without excuse,^{1.21} because they, knowing the God, did not as God express a proper opinion [of Him] or were thankful, but were rendered worthless in their reasoning and their foolish hearts were caused to be darkened.^{1.22} Affirming to be wise, they were cause to be foolish,^{1.23} and exchanged the proper opinion of the incorruptible God with the likeness of *an* image of human and birds and four-footed animals, and crawling things.^{1.24} Wherefore, God handed them over in the desires of their hearts unto uncleanness to dishonor their bodies among themselves,^{1.25} whoever exchanged the truth of the God with the lie, and revered for themselves and rendered religious service to the creation rather than the Creator, Who is well spoken of into the ages, Amen.^{1.26}

Because of this God handed them over into dishonorable passions, for both the females among them exchanged the natural use unto that which is against the nature.^{1.27} Likewise both also the males

⁹ Textual problem with whether "The Christ" is included. Support is primarily in the Byzantine, along with Alexandrian and Western text families, which gives it better support for its inclusion. Paul is referring to a specific Gospel of The Christ, which is not only salvation, but also all the elements that make up the Christian faith.

¹⁰ Romans 3:30 Jews out from faith, Gentile into faith. The Jews already has a faith and therefore came out from one promise to another, where the Gentiles had no promise and therefore came into a faith.

¹¹ Not a reference to the first act of Creation when God created the universe (Job 38:7), but when God renovated the earth for mankind (Genesis 1:2-31).

¹² It is the creation of a world (ordered system) not the universe.

sent away the natural use of the female, caused to be kindled in their longing unto others of the same kind, males among males working out for themselves the disgraceful and receiving the recompense that is necessary concerning their wandering among themselves.^{1.28} And just as they did not approve worthy to have the God in full experiential knowledge, the God gave them over to an unapproved mind to do that which is improper,^{1.29} being filled up where they lack in all unrighteousness: fornication, malignant evil, covetousness, lacking in character¹³, full of envy, murder, strife, deceit, bad character, secret slanderers,^{1.30} backbiters, haters of God, insolent, haughty, arrogant, inventors of wrong, disobedient to parents,^{1.31} without understanding, untrustworthy, without natural affection, irreconcilable, not merciful. ^{1.32}Whoever fully experientially knew the ordinance of God; that the ones practicing such things are worthy of death, not only those who are practicing these things, but also the ones approving towards the ones practicing.

^{2.1} Wherefore¹⁴, you are without excuse, O man, everyone judging. For by which you judge a different one, you condemned yourself. For you, the one judging, are practicing the same things. ^{2.2} But we intuitively know that the judgment from God is according to truth upon the one practicing these things. ^{2.3} Moreover, do you reckon this, O man – the one judging those doing these things and doing the same – that you, by your own means, will escape¹⁵ the judgment from God? ^{2.4} Or do you think little of the riches of His kindness, and tolerance, and longsuffering, not knowing that the kindness from God leads you into a change of mind¹⁶? ^{2.5} But according to your obstinate and unchanging heart you lay up for yourselves wrath in a day of wrath¹⁷ and revelation and righteousness pertaining to God, ^{2.6} Who will pay back to each one according to his works. ^{2.7} On the

¹³ that which wrong, not proper

¹⁴ “Wherefore” moves forward looking at the information being provided so the subject has changed. This is different than “Therefore”, which is based on the information that came before it.

¹⁵ “Escape” is a middle voice, which means the subject “you” is not only performing the action, but also receiving the action. This one is by his or her own means escaping the judgment from God.

¹⁶ Repentance – mean to change the mind.

¹⁷ Paul is not referring to the tribulation period, the day of God’s wrath, but a day in which a quality of God’s wrath is expressed which would be on this person who judges another while doing the same thing.

one hand, to the ones seeking, according to patience from good works, a proper opinion, and honor, and immortality - eternal life. ^{2.8} But on the other hand, to the ones out from selfish ambition and on the one hand while being disobedient to the truth and on the other hand while being persuaded by unrighteousness - anger¹⁸ and wrath¹⁹. ^{2.9} Tribulation and difficulty upon every human's soul, the ones working out wrong²⁰, both first Jew and Greek. ^{2.10} But a proper opinion and honor and peace to all the ones working the good; both first Jew and Greek. ^{2.11} For there is no respect of persons facing God. ^{2.12} For as many as have sinned without law, without law also will perish²¹ and as many as sin by law, through law will be judged. ^{2.13} For not the hearers only of law are just before God, but the doers of the law are justified. ^{2.14} For when Gentiles, the ones not having law, do by nature the things concerning the law, these, not having any law, are themselves law, ^{2.15} whoever shows forth the work of the law written in their hearts. Their consciences together testifying, and between the reasoning of the same kind condemning or also defending ^{2.16} in a day when God will judge the secrets of men according to my Gospel through Jesus Christ.

^{2.17} See²², you, the one given the name “Jew” and rest for yourself upon the Law and boast for yourself in God ^{2.18} and experientially know the desirous will, and approve the things that differ, causing yourself to be an instructor out from the law, ^{2.19} both having persuaded yourself to be a guild to the blind, light to the ones in darkness, ^{2.20} a child-trainer of the foolish, teacher of the inarticulate babblers²³, having the embodiment of the experiential knowledge and the truth in the Law. ^{2.21} Therefore, the one teaching others of a different kind, do you not teach yourself? The one proclaiming with authority, “Do not steal”, do you steal? ^{2.22} The one saying, “Do not commit adultery”, do you commit adultery? The one detesting the idols, do you do sacrilege? ^{2.23} Whose

¹⁸ Inner burning of anger.

¹⁹ Outward manifestation of anger; hence, wrath.

²⁰ that which lacks in character, bad, wrong, does not have a proper appearance.

²¹ One who is brought to ruin.

²² Seeing with discernment.

²³ Used to describe someone who is like a child that does not understand what they are talking about.

boast is in law, through the transgression of the law you dishonor God.^{2.24} For the name of the Lord because of you is blasphemed among the nations, just as it is in a state of having been written.^{2.25} For, on the one hand, circumcision profits, if perhaps you practice law. On the other hand, if perhaps you should be a transgressor of law, your circumcision becomes uncircumcision.^{2.26} Therefore, if the uncircumcised guard the righteousness belonging to the Law, is not their uncircumcision reckoned unto circumcision?^{2.27} And the uncircumcised out from nature, the one fulfilling the law, will judge you through the letter and circumcision *a* transgressor of law.^{2.28} For not is the Jew by the appearance, nor the circumcision by the appearance of the flesh,^{2.29} but the one in the hidden is Jewish and pertaining to *a* circumcised heart in spirit, not by letter; whose praise is not out from man, but out from God.^{3.1} Then, what is the advantage to the Jew? Or what is the benefit of the circumcision?^{3.2} Much according to every way. For indeed first, because they were caused to believe the sayings of God.^{3.3} For what if some did not believe? Does their unbelief render ineffective the faith concerning God?^{3.4} May it never come to be! But the God is true, and every man is *a* liar. Just as it is written, “Thus You should be justified by Your words and victorious when You Yourself judge.”²⁴

^{3.5} Moreover, if our unrighteousness commends²⁵ [a quality of] the righteousness from God, what will we say? God, the one inflicting the wrath, is not righteousness? I speak according as man.^{3.6} May it never come to be! How then will God judge the world?^{3.7} For since the truth from God by our lie abounds unto a proper opinion of Him, why yet also am I as a sinner judged?^{3.8} And not just as we are blasphemed and just as some affirm we say that we should do bad in order that the beneficial should come? Of whom the condemnation is just.^{3.9} What then? Are we for ourselves more excellent? Not at all. For we have already made for ourselves an accusation that both Jew and

²⁴ Psalms 51:4 in the Septuagint is an exact match. In light of where this is quoted in the Old Testament, we can determine that “Judge” is in a middle form, not passive as it is often translated. The “you” is referring to God, not man.

²⁵ To stand closely associated with.

Greek are all under sin. ^{3.10} Just as it is written that, “There is no righteous, not even one. ^{3.11} There is none that are understanding. There is none that are seeking God. ^{3.12} All turned away. They altogether became useless. There are no doers of kindness, there is not even one. ^{3.13} Their throat being an open grave, their tongue deceives. Poison of asps is upon their lips, ^{3.14} whose mouth is full of a curse and bitterness. ^{3.15} Their feet are swift to pour out blood. ^{3.16} Brokenness²⁶ and misery²⁷ are in their paths. ^{3.17} And the path of peace they do not experientially know. ^{3.18} There is no fear of God in front of their eyes.”

^{3.19} But we intuitively know that as much as the law says to the ones in law it speaks, in order that every mouth should be stopped and all the world should become accountable²⁸ to God, ^{3.20} because out from works of the law all flesh will not be justified before Him, for through law is a full experientially knowledge of sin²⁹. ^{3.21} But now apart from law [a quality of the] righteousness of God has been manifested, having been witnessed by the Law and the prophets. ^{3.22} Indeed, righteousness from God through faith in Christ Jesus unto all and upon all the ones believing, for there is no distinction, ^{3.23} for all sinned³⁰ and fall short of God’s proper opinion³¹. ^{3.24} Having been justified without cost by His grace through the complete redemption, the one in Christ Jesus, ^{3.25} whom God before set forth a propitiation through the faith by His blood unto a demonstration of His righteousness because of the deferral of punishment³² of the sins having previously happened ^{3.26} by the tolerance of God facing a demonstration of His righteousness at this time for the purpose that He is just and justifying the one³³ out from faith concerning Jesus.

²⁶ Only used once in Scripture. Has the meaning of breaking or shattering.

²⁷ Used twice in Scripture, it has the meaning of wretchedness or in a miserable condition. James 5:1.

²⁸ Only used once in Scripture, means to answer to in the sense of being accountable to.

²⁹ That which has a quality of sin – hence the sin nature.

³⁰ This is an Aorist which is looking back to a point in time in which all sinned (Adam’s sin that is attributed to all men).

³¹ “Glory” means “to have or express a proper opinion”. This is God’s opinion of man, not man failing to live up to who God is.

³² To intentionally disregard.

³³ The one who has faith in Jesus Christ.

^{3.27} Where then is the boasting? It has been shut up. Through what sort of principle³⁴? The one of works? No, but through a principle of faith. ^{3.28} Therefore, we conclude that by faith a man is justified apart from works pertaining to law. ^{3.29} Or [is] God only belonging to Jews? And not the Gentiles? Yes, also the Gentiles. ^{3.30} Since indeed God is one,³⁵ Who will justify circumcision out from faith and uncircumcised through faith. ^{3.31} Therefore, do we render ineffective law through the faith? May it never happen! But we establish law. ^{4.1} What therefore will we say Abraham our father found according to the flesh? ^{4.2} For if, for the sake of argument, Abraham was justified out from works, he has *a* boast, but not before God. ^{4.3} For what does the Scripture say? Indeed, Abraham believed the God and it was reckoned to him unto righteousness. ^{4.4} Moreover, to the one working, the wage is not reckoned according to grace but according to debt. ^{4.5} However, to the one not working but believing upon the One justifying the ungodly, his faith is reckoned unto righteousness. ^{4.6} Just as also David said, “Happy is the man to whom God reckons righteous apart from works. ^{4.7} Happy are those whose lawlessness is forgiven and whose sins are fully covered up. ^{4.8} Happy is a man, who the Lord will not ever reckon sin³⁶”. ^{4.9} Therefore, is this happiness upon the circumcised or also upon the uncircumcised? For we say that, “The faith was reckoned to Abraham unto righteousness.” ^{4.10} Therefore, how was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ^{4.11} And he received *a* sign of circumcision *a* seal of the righteousness belonging to faith, the one in uncircumcision, for the purpose for him to be *a* father of many of the ones believing through uncircumcision, resulting in the righteousness³⁷ also being reckoned to them. ^{4.12} And *a* father of circumcision to those not out from circumcision only, but also the ones stepping orderly by the footsteps of the faith, the one in uncircumcision, of our father Abraham. ^{4.13} For not through law the promise to Abraham or to his seed, his inheritance to be the

³⁴ The Greek word often translated “law” also carries the meaning of “principle” – a fundamental truth that is the foundation of a concept.

³⁵ The noun “one” is in the attributive position to the noun “God” hence “one God” not “God is one”, which would require the predicate position.

³⁶ Psalm 32:2 Happy is the man Jehovah will not count to him perversity and in his breath is no treachery.

³⁷ The previously mentioned righteousness that is one out from faith.

world, but through righteousness from faith. ^{4.14} For if, assuming it is true, the heirs [are] out from law, the faith is empty, and the promise is rendered ineffective. ^{4.15} For the Law works out wrath, for where there is no law, neither [is there] transgression. ^{4.16} Because of this out from faith in order that according to grace, for the purpose to secure the promise to all the seed, not the ones out from law only but also the ones out from faith of Abraham, who is the Father of us all. ^{4.17} Just as it is written, “Father of many nations I have placed you”, before³⁸ whom he believed God, the One bringing to life the dead and calling the things that are not as they are. ^{4.18} Who alongside hope upon hope he believed, resulting in him becoming the father of many nations accord to the saying, “Thus will your seed be.” ^{4.19} And not being weak in the faith, not observing his own body already being dead, having existed about one hundred years, and the deadness of Sarah’s womb, ^{4.20} but unto the promise from God not doubting in unbelief but strengthen by faith, having a proper opinion to the God. ^{4.21} And being fully persuaded that, that which He promised, He is able also to do. ^{4.22} Wherefore also, it was credited to him unto righteousness. ^{4.23} Indeed, it was not written because of him only, that it was credited to him, ^{4.24} but also because of us, who are about to be credited, to the one believing upon the One who raised Jesus our Lord out from the dead, ^{4.25} Who was given over because of our trespasses and was raised because of our justification.

^{5.1} Therefore, after being justified out from faith, we have peace towards God through our Lord Jesus Christ, ^{5.2} through whom also we have access³⁹ by faith into this grace in which we stand⁴⁰, and we boast upon the hope from God’s proper opinion. ^{5.3} And not only, but also we boast in the tribulations, because we intuitively know the tribulation works out patience, ^{5.4} and patience [works out] proof⁴¹, and proof [works out] hope, ^{5.5} and the hope does not put to shame, because the love

³⁸ Used of one standing in front of someone or things. Mark 11:2 going into a city before (opposite) you.

³⁹ We possess access now and will continue to possess it into the indefinite future.

⁴⁰ We stand now and will continue to stand in this grace into the indefinite future.

⁴¹ That which is tested and approved.

from God has been poured out in our hearts through the Holy Spirit, the one given to us. ^{5.6} For yet Christ, while we existed as weak, according to *a* time, on behalf of ungodly died. ^{5.7} For with difficulty someone will die on behalf of a righteous [man]. For on behalf of the good [man] someone will possibly even dare to die. ^{5.8} But God commended His own love unto us, because while we were yet sinners, Christ died on our behalf. ^{5.9} Therefore much more, having now been justified by His blood, we will be saved through Him from the wrath. ^{5.10} For since being enemies we were reconciled to God through the death of His Son, how much more, having been reconciled, we will be saved by His life. ^{5.11} And not only, but also boasting in God through our Lord Jesus Christ through whom now we have received the reconciliation.

^{5.12} Because of this, just as through one man the sin entered the world and through the sin the death, also thus unto all men the death passed, on the basis that all sinned. ^{5.13} For until law, sin was in the world, but sin is not imputed, being no law. ^{5.14} But the death reigned from Adam until Moses even over those not sinning upon the likeness of Adam's transgression, who is a type of the one about to come. ^{5.15} But not as the trespass, thus also is the gracious gift. For since by the trespass of the one [man] the many died, how much more the grace from God and the gift⁴² by grace by the one man Jesus Christ abounds unto the many. ^{5.16} And the gift is not as through one having sinned. For on the one hand judgment out from one [having sinned] unto condemnation, on the other hand the gracious gift out from many trespasses unto justification. ^{5.17} For since in the trespass of the one [man] the death reigned through the one [man], by how much more the ones receiving the abundance of the grace and the gift of righteousness in life will reign through the one Jesus Christ. ^{5.18} Therefore then, as through one trespass unto all men into condemnation, thus also through one righteousness unto all men into justification of life. ^{5.19} For just as through the disobedience of the

⁴² Gift of righteousness.

one man the many were constituted sinners, thus also through the obedience of the one [man], the many are constituted righteous. ^{5.20} And law, having entered, in order that the trespass should abound; moreover, where the sin [nature] abounded, the grace super abounded ^{5.21} in order that just as the sin [nature] reigned by the death, thus also the grace should reign through righteousness because of eternal life through Jesus Christ our Lord.

^{6.1} Therefore what will we say? Should we continue to feel at ease in the sin [nature] in order that the grace should abound? ^{6.2} May it never happen! Being dead to the sin [nature] how are we still living by it? ^{6.3} Or do you not know that as many as have been immersed into Christ Jesus, into His death have been immersed? ^{6.4} Therefore, we have been buried with Him through the immersion into the death, in order that just as Christ was raised out from the dead through the proper opinion of the Father, thus also we in newness of life should walk. ^{6.5} For if, assuming it is true, we have come to be planted together in the likeness of His death, indeed also we will be [planted together in the likeness of] the resurrection, ^{6.6} experientially knowing this, that our old man was co-crucified in order that the body of the sin [nature] should be rendered ineffective, so that we are no longer slaves to the sin [nature]. ^{6.7} For the one having died is in a state of having been justified from the sin [nature]. ^{6.8} Moreover, since we are dead with Christ, we believe that also we will live together with Him, ^{6.9} intuitively knowing that Christ having been raised out from the dead not to die. Death does not rule Him, ^{6.10} for that which He died, He died once to the sin [nature]. Moreover, that which He lives, He lives to God. ^{6.11} Thus also, you should reckon yourselves to be dead. On the one hand to be [dead] to the sin [nature], on the other hand living ones to God in Christ Jesus our Lord. ^{6.12} Therefore, stop letting the sin [nature] reign as king in your mortal body unto obedience to its desires. ^{6.13} Neither present your members instruments of unrighteousness to the sin [nature], but present yourselves to God as out from the dead being living ones, and your members instruments of righteousness to God. ^{6.14} For sin will not rule you, for you are not under law but under grace. ^{6.15}

What, therefore? Will we sin, because we are not under law but under grace? May it never come to be! ^{6.16} Do you not intuitively know that to whom you present yourselves a slave unto obedience, you are a slave to whom you obey, either sin [nature] unto death or obedience unto righteousness? ^{6.17} But thanks to God that you were slaves to the sin [nature], but you obeyed out from *the* heart into that manner of doctrine handed over to you. ^{6.18} Moreover, having been set free from the sin [nature], you are slaves to the righteousness. ^{6.19} I speak *as* a man through the weakness of your flesh. For just as you presented your members slaves to the uncleanness and the lawlessness unto the lawlessness, thus now you present your members slaves to righteousness unto obedience. ^{6.20} For when you were slaves to the sin [nature] you were free from the righteousness. ^{6.21} Therefore what fruit did you have at that time, on the basis of which things you are now ashamed? For the end of those [is] death. ^{6.22} But now you have been freed from the sin [nature], indeed being enslaved to God. Having your fruit unto sanctification, and the end [is] eternal life. ^{6.23} For the wages of the sin [nature] are death, but the gracious gift from God [is] eternal life in Christ Jesus our Lord. ^{7.1} Or are you ignorant, brethren, for I speak to the ones experientially knowing law, that concerning the man the law rules over as long a time as he lives? ^{7.2} For the under a husband woman is bound by law to the living husband, but if perhaps the husband dies, she is rendered ineffective⁴³ from the law of the husband. ^{7.3} Therefore then, if perhaps she came to be with a different husband, while the man [is] living, she will be named⁴⁴ as an adulteress, but if perhaps the husband [is] dead, she is free from the law, concerning herself not to be *an* adulteress, having come to be with a different man. ^{7.4} So that, my brethren, also we have died to the law through the body of the Christ, resulting in us coming to be to a different one, the one out from the dead, having been raised in order that we should produce fruit unto God. ^{7.5} For when we were in the flesh, the passions of the sins, the ones [passions]

⁴³ The Law has no effect on her since the husband is dead.

⁴⁴ Comes from a word that means to do business has – hence named or called, or to receive instruction in a business type manner – doing business.

through the law, worked themselves in our members unto the fruit unto the death.^{7.6} But now we have been rendered ineffective from the law, having died in which we were being held, so that we are slaves in newness of spirit and not to oldness of letter.

^{7.7} Therefore, what will we say? Is the law sin? May it never come to be! But the sin [nature] I would not have experientially known except through law, for I would not intuitively know the covetousness⁴⁵, except the law said, “Do not covet.”^{7.8} But the sin [nature] taking the occasion through the commandment, worked out in me all covetousness, for apart from law sin is dead.^{7.9} But I, on my part, was alive apart from law, but when the commandment having come, the sin [nature] lived again but I, on my part, died,^{7.10} and the commandment the one unto life was found to me itself unto death.^{7.11} For the sin [nature] taking opportunity through the commandment deceived me and through it (the commandment) it killed.^{7.12} So then indeed the law is holy, and the commandment is holy even righteous and good.^{7.13} Therefore did the good come to be to me death? May it never come to be! But the sin [nature], in order that it should be manifested sin, though the good to me working out death, in order that the sin [nature] should become according to excess of sinfulness, through the commandment.^{7.14} For we intuitively know that the law is logical⁴⁶, but I, on my part, am fleshly⁴⁷, having been sold under the sin [nature].^{7.15} For that which I (old nature) work out, I (new nature) do not experientially know, for that which I (new nature) do not desirously will, this I (old nature) practice, but that which I (new nature) am indifferent to, this I (old nature) do.^{7.16} But since that which I (new nature) do not desirously will, this I (old nature) do, I (new nature) together say with the law that [the law is] proper.^{7.17} But now I (new nature), on my part, no longer work it out for myself, but the dwelling in me sin [nature].^{7.18} For I (new nature) intuitively know that dwelling in me, that is in my flesh, is no good. For the desirous will is present with me (new

⁴⁵ A strong desire – in context the desire is for something someone else has.

⁴⁶ Pertaining to the spirit – reference is to the intelligent part of man.

⁴⁷ Pertaining to the flesh.

nature), but the working out of the proper, it is not found. ^{7.19} For not that which I (new nature) desirously will, to do good, but that bad which I (new nature) do not desirously will, this I (old nature) practice. ^{7.20} But since that which I (new nature) do not desirously will, this I (old nature) do, it is no longer I (new nature) working out it, but the sin [nature] residing in me. ^{7.21} Then I find the law to desirous will in me to do the proper, that in me the bad is present. ^{7.22} For I delight in the law of the God according to the inner man, ^{7.23} But I see a different law in my members making war against the law of my mind and leading me into captivity to the law of the sin [nature], the one being in my members. ^{7.24} I am a wretched man. Who will rescue me out from the body of this death? ^{7.25} I thank God through Jesus Christ our Lord; therefore then, I myself on the one hand with the mind serve to a law of God, on the other hand with the flesh [serve] to a law of sin. ^{8.1} Then now there is no condemnation to the ones in Christ Jesus, ^{8.2} for the law of the Spirit of Life in Christ Jesus has set me free from the law of the sin [nature] and the death. ^{8.3} For the incapability of the law, in which it was weak through the flesh, the God having sent the Son Himself in a likeness of sinful flesh and concerning sin condemned the sin [nature] in the flesh, ^{8.4} in order that the righteousness of the law⁴⁸ should be fulfilled in us, the ones not walking according to the flesh, but according to the Spirit. ^{8.5} For the ones that are [walking] according to flesh, set their minds of the things of the flesh, but the ones [walking] according to Spirit, the things of the Spirit. ^{8.6} For the mind set on the flesh [is] death, but the mind set on the Spirit [is] life and peace. ^{8.7} Because the mind set on the flesh [is] hostile unto God, for it cannot be put in subjection⁴⁹ to the law of God, for it does not itself have the natural ability. ^{8.8} Moreover, the ones that are in flesh do not have the natural ability to please God. ^{8.9} However, you are not in flesh, but in Spirit, since indeed [the] Spirit of God dwells in you. And if, assuming it is true, someone does not have [the] Spirit of Christ, this one is not His. ^{8.10} But since

⁴⁸ The previously mentioned law of the Spirit of life

⁴⁹ Submitting for a benefit.

Christ [is] in you, on the one hand the body is dead because of sin, on the other hand the Spirit is life because of righteousness.^{8.11} But since the Spirit of the One having raised Jesus out from the dead dwells in you, the One having raised the Christ out from the dead will make alive also your mortal bodies through His indwelling Spirit in you.^{8.12} Therefore then, brethren, we are debtors, not to the flesh to live according to the flesh.^{8.13} For if you are living according to flesh, you are about to die, but if you put to death the practices of the body by [the] Spirit, you will live.^{8.14} For as many as are led by [the] Spirit of God, these are sons of God.^{8.15} For we have not received a spirit of bondage again unto fear, but we have received a Spirit of son placement by which we cry, “Father, the Father”.^{8.16} The Spirit itself bears witness with our spirit that we are the children of God.^{8.17} Moreover, since children, also heirs; on the one hand heir to God, on the other hand together heirs of Christ, since indeed we co-suffer in order that we also should be co-glorified.^{8.18} For I reckon that the sufferings of the present time are not worthy facing the glory about to be revealed unto us.^{8.19} For the eager expectation of creation for itself eagerly awaits the revelation of the sons of the God.^{8.20} For the creation was put into subjection to the futility, not willingly, but because of the one subjecting it on the basis of hope.^{8.21} That also the creation itself should be freed from the bondage of the decay into the freedom of the glory⁵⁰ of the children of God.^{8.22} For we intuitively know that all the creation groans together and together labors⁵¹ up to the present.^{8.23} Indeed, not only, but also ourselves having the first fruit of the Spirit, also we ourselves in ourselves groan, eagerly awaiting placement of sons; the full ransom of our bodies.^{8.24} For in the hope⁵² we are saved. Moreover, hope being seen is not hope. For who hopes for that which he looks at?^{8.25} But if, assuming it is true, that which we do not see we hope for, through patience we eagerly await placement of sons.^{8.26}

⁵⁰ An expression of a proper opinion

⁵¹ As in childbirth. Galatians 4:19, 27; Revelation 12:2

⁵² The previously mentioned hope in verse 20

Moreover, likewise also the Spirit together helps⁵³ our weaknesses, for what thing we should communicate for, as far as it is necessary, we do not intuitively know, but the Spirit Himself intercedes on our behalf with inexpressible groans.^{8.27} Indeed, the one searching the heart intuitively knows what the frame of mind is of the spirit, because according to God He intercedes on behalf of the saints.^{8.28} And we intuitively know that for the ones loving God all things work together unto good, the ones according to purpose being called.^{8.29} Because those whom He foreknew, also He marked off the bounds to be together conformed to the image of His Son, for the purpose that He should be *a* first fruit among many brethren.^{8.30} Moreover, those whom He marked off the bounds, these also He called, and those whom He called, these also He justified, and those whom He justified, these also He glorified.^{8.31} Then what will we say facing these things? Since God is on our behalf, who [is] against us?^{8.32} Indeed the One not sparing His Own Son, but on all our behalf He gave Him over, how will He not also with Him graciously gives all things to you?^{8.33} Who can bring a charge against elect ones of God? God is the one justifying.^{8.34} Who is the one condemning? Christ, the one having died; rather, indeed having been raised, Who also is at the right hand of God, Who also intercedes on our behalf.^{8.35} What will separate us from the love of the Christ? Tribulation or distress or persecution or hunger or nakedness or danger or a sword?^{8.36} Just as it is written, that on account of You we are put to death *the* whole day. We are accounted as sheep of slaughter.^{8.37} But in all these things we are above victors through the One having loved us.^{8.38} For I am persuaded that neither death nor life nor angel nor ruler nor power nor things present nor things to come^{8.39} nor height nor depth nor some different creation has the natural ability to separate us from the love of God, the one in Christ Jesus our Lord.

⁵³ To receive or take against

^{9.1} Truth⁵⁴ I speak in Christ, I do not lie⁵⁵, my conscience bearing witness with me by the Holy Spirit ^{9.2} that there is great grief to me and continual sorrow in my heart. ^{9.3} For I vow for myself that I myself were separated⁵⁶ from the Christ on behalf of my brethren, my kinsmen according to the flesh, ^{9.4} who are Israelites, to whom [is] the placement of sons and the glory and the covenants and the legislation and the religious service and the promises, ^{9.5} of whom are the fathers and out from whom the Christ, according to the flesh, the one who is over all, God well-spoken of into the ages, amen. ^{9.6} And not such that the Word of God has fallen away, for not all the ones out from Israel, these are Israel. ^{9.7} Nor because they are a seed of Abraham [are] all children, but in Isaac your seed will be called. ^{9.8} That is, the children of the flesh, these are not the children of God, but the children of the promise reckoned unto a seed. ^{9.9} For the word of promise is this, according to this time I will come, and a son will be to Sara. ^{9.10} And not only, but also Rebekah having conceived out from one, Isaac our father. ^{9.11} For not yet having been born, nor having performed any good or bad, in order that the purpose according to election of God should remain, not out from works but out from the one calling, ^{9.12} it was said to her that the greater will serve the lessor. ^{9.13} Just as it is written, Jacob I loved, but Esau I was indifferent towards. ^{9.14} Therefore what will we say? Is there unrighteousness alongside God? May it never come to be! ^{9.15} For He said to Moses, “I will have mercy on whom I will have mercy, and compassion upon whom I will have compassion.” ^{9.16} Therefore, then not of the one desirously willing nor the one running, but of the mercy from God. ^{9.17} For the Scripture says to Pharaoh that unto this same purpose I have raised you, so that My natural ability is manifested to you and so that My name is proclaimed in all the earth. ^{9.18} Therefore then He will show mercy upon whom He desires, and He will harden whom He desires to harden. ^{9.19} Therefore you say to me, why yet does He Himself find fault? For who can stand against His determinate will?

⁵⁴ That which is reality or evidenced in facts laying before our eyes.

⁵⁵ Not lying for himself.

⁵⁶ Anathema – to be dedicated as a willful offering and thus considered to be a curse if used for anything else.

^{9.20} On the contrary, O man, who are you, the one answering back to God? Can the molded say to the mold-maker, why have you made me thus?⁵⁷ ^{9.21} Or does not the potter have authority over the clay, out from the same lump to make on the one hand that which is unto an honorable vessel, on the other hand that which is unto dishonor? ^{9.22} But if God desiring to show forth the wrath, and to make known His natural ability, borne in much longsuffering vessels of wrath fit unto destruction, ^{9.23} and in order that He should make known the riches of His proper opinion upon vessels of mercy, which He prepared beforehand unto a proper opinion, ^{9.24} whom⁵⁸ also He called us not only out from Jews, but also out from Gentiles? ^{9.25} As also in the Hosea He said, “I will call the [people] not My people, My people. And the one not loved, beloved.” ^{9.26} And it will be in the place where He said to them, “You are not My people”, there they will be called sons of a living God. ^{9.27} And Isaiah cried concerning Israel, if perhaps the number of the sons of Israel should be as the sand on the sea, a remnant to be saved. ^{9.28} For while bringing to completion *a* word and while summarizing in righteousness, because a short word [the] Lord will do upon the earth. ^{9.29} And just as Isaiah said before, “Except [the] Lord of Armies had left us a seed, as Sodom we would become and as Gomorrah we would be like.”⁵⁹ ^{9.30} Therefore what will we say? That Gentiles, the ones not pursuing righteousness, have apprehended righteousness: indeed righteousness, the one out from faith. ^{9.31} But Israel, while pursuing a law of righteousness unto a law of righteousness did not reach. ^{9.32} Because of what? Because not out from faith but as out from works of law. For they stumbled at the stone of the stumbling. ^{9.33} Just as it is written, “Look, I set *a* stumbling stone and *a* foundational rock of scandalizing in Zion and the one believing upon Him will not be put to shame.”

⁵⁷ Expects a No answer.

⁵⁸ He also calls us vessels of mercy.

⁵⁹ Isaiah 1:9.

^{10.1} Indeed, brethren, the kind disposition⁶⁰ of my heart and the supplication, the one facing God concerning Israel, is unto salvation. ^{10.2} For I testify concerning them that they have a zeal of God but not according to full experiential knowledge. ^{10.3} For while being ignorant concerning God's righteousness and seeking to stand by their own righteousness, they did not submit themselves to the righteousness from God. ^{10.4} For Christ is an end of law unto righteousness to everyone believing. ^{10.5} For Moses wrote concerning the righteousness, the one out from the law, that the man doing them will live by them. ^{10.6} But the righteousness out from faith in this way says, "Do not say in your heart, who will ascend into the heaven?" That is, to bring down Christ. ^{10.7} Or who will descend into the abyss?" That is, to raise Christ out from dead. ^{10.8} But what does it say? The utterance is near you, in your mouth and in your heart. This is the utterance of the faith, which we proclaim, ^{10.9} that if perhaps you should agree with your mouth Lord Jesus, and you should believe with your heart that the God has raised Him out from dead, you will be saved. ^{10.10} For with *the* heart it [the utterance of faith] is believed because of righteousness, and with *the* mouth it [the utterance of faith] is verbally agreed upon because of salvation. ^{10.11} For the Scripture says, "Everyone believing upon Him will not be put to shame." ^{10.12} For there is no difference between both Jew and Gentile. For the same Lord [is the Lord] of all; the one being generous to all the ones calling Him. ^{10.13} For all, whoever calls upon the Lord's name will be saved.

^{10.14} Therefore how will they call upon whom they do not believe? And how will they believe whom they have not heard? And how will they hear without one proclaiming with authority? ^{10.15} And how will they proclaim with authority if perhaps they are not sent? Just as it stands written, as beautiful are the feet of the ones bringing the good news of peace, the ones bringing good news of the good things. ^{10.16} But not all of them have obeyed the gospel, for Isaiah says, "Lord, who has believed our

⁶⁰ What in my heart is considered of a kind disposition.

report?”^{10.17} So then the faith out from *a* report, and the report through *an* utterance from God.^{10.18} But I say, have they never heard? May it never come to be! Unto all the earth their voice came and unto the limits of the inhabited world their utterance [came].^{10.19} But I say, Did Israel never experientially know? First Moses said, I, on my part, will provoke you to jealousy over a nation that is not. Over a nation without understand I will provoke you to anger.^{10.20} And Isaiah was bold and said, “I was found by the ones not seeking Me. I was visible to the ones not requesting Me.”^{10.21} But facing the Israel He said, “All the day I spread out My hands towards unbelieving and apposing people.”

^{11.1} Therefore I say, did God thrust aside His people? May it never come to be! For also I, on my part, I am an Israelite out from [a] seed of Abraham, tribe of Benjamin.^{11.2} God has not thrust aside His people, whom He foreknew. Or do you not intuitively know by Elijah what the Scripture says? As he intercedes to God against Israel, saying,^{11.3} “Lord, they kill Your prophets. They tear down Your altars, and only I am remaining, and they are seeking my soul.”^{11.4} But what did the Divine say to him? “I have left to Myself seven thousand men, who have not bent the knee to Baal.”

^{11.5} Therefore thusly also in the present time a remnant has come to be according to election of grace.^{11.6} And if by grace, not out from works, since the grace would no longer be grace. And if out from works, it is not grace since the work would no longer be work.^{11.7} Therefore what? That which Israel seeks for this it has not obtained, but the elect obtained, and the remaining were hardened^{11.8} just as it stands written, God gave them a spirit of laziness, eyes for the purpose to not see and ears for the purpose to not hear, until the present day.^{11.9} And David said, “Let their table become unto a snare and unto a trap, and unto a scandal, and unto their reward,^{11.10} having their eyes darkened for the purpose to not see and their backs through all being bent.

^{11.11} Therefore I say, “Did they stumble in order that they should fall?” May it never come to be! But by their trespass the salvation to the Gentiles, to provoke them to zeal. ^{11.12} And since their trespass [is] riches concerning the world and their loss⁶¹ [is] riches concerning the Gentiles, how much more their fullness?” ^{11.13} For I speak to you, to the Gentiles, on the basis that as much as I, on my part, I am the Apostle to the Gentiles. I have a proper opinion of my ministry. ^{11.14} If somehow, I will provoke [those] of my flesh and I should save some out from them. ^{11.15} For since their rejection is a reconciliation concerning [the] world, what is the receiving except life out from death?

^{11.16} Moreover, since the first fruit is holy, also the mixture; and since the root is holy, also the branches. ^{11.17} And since some of the branches are broken off and you, a wild olive tree, were grafted into them and you became a partaker of the root and the fatness of the olive tree, ^{11.18} do not boast concerning the branches. But if you boast, you, on your part, do not carry the root, but the root you. ^{11.19} Therefore, you say, “Branches were broken off in order that I on my part should be grafted in,” ^{11.20} Well, by unbelief they were broken off, and you by faith stand not having a high frame of mind but respect. ^{11.21} For since God did not spare according to natural branches, neither will He spare you. ^{11.22} Therefore, look with discernment, *the* kindness and severity of God, on the one hand, severity upon the ones having fallen, on the other hand, upon kindness to you, if perhaps you remain in the kindness; otherwise you also will be cut off. ^{11.23} And those ones also, if perhaps they do not remain in unbelief, they will be grafted in. For God has the natural ability to again draft them in. ^{11.24} For since you were cut off out from the according to nature wild olive tree and alongside the natural were grafted into the cultivated olive tree, how much more these ones according to nature will be grafted into their own olive tree? ^{11.25} For I do not desire for you to be ignorant, brethren, of this mystery in order that you are not alongside yourselves in a frame of mind, because hardness

⁶¹ Failure, total loss.

from a part to Israel has come until which the fullness of the Gentiles has come. ^{11.26} And thus all Israel will be saved just as it stands written, “The Deliverer will come out of Zion and turn away the ungodliness of Jacob.” ^{11.27} And “This is My covenant to them, when I will send away their sins.” ^{11.28} On the one hand according to the gospel, enemies because of you, on the other hand according to the elect, beloved because of the fathers. ^{11.29} For without regret are the gracious gifts and the call from God. ^{11.30} For just as also we at some time were unpersuaded to God, but now you have been shown mercy by their unpersuadedness, ^{11.31} thus also these ones now unpersuaded for your mercy in order that also they should be shown mercy. ^{11.32} For God shut up all things into not unpersuaded in order that mercy should come to all. ^{11.33} O the depth of riches and wisdom and knowledge of God! How unfathomable are His judgments and unsearchable are His ways! ^{11.34} For who knows a mind of [the] Lord, or who became His counselor? ^{11.35} Or who has first given to Him and it should be paid back to him? ^{11.36} Because out from Him and through Him and unto Him all things. To Him the proper opinion unto the ages, amen.

^{12.1} Therefore, I encourage you brethren through the compassions of God to present your bodies as a living sacrifice, holy, well pleasing to God, which is your reasonable religious service. ^{12.2} And stop being outwardly conformed to this age⁶², but to be transformed by your renewed mind, for the purpose to test for approval what is the desirous will of God, the good and well pleasing and mature. ^{12.3} For I say, through the grace given to me, to each one among you stop being high minded alongside which it is necessary to frame the mind, but to frame the mind to a saved frame of mind, as God has divided a portion of faith to each one. ^{12.4} For just as in one body we have many members, but the members do not have all the same function, ^{12.5} thusly we, the many are one body in Christ, and according to members, the one of another. ^{12.6} And we while having differing gracious

⁶² The legal age – seeking one’s own righteousness before God through works.

gifts according to the grace given to us: ^{12.7} whether prophecy, according to the portion of the faith; whether servers, in the service; whether the one teaching, in the teaching⁶³; ^{12.8} whether the one exhorting, in the exhortation; the one giving in liberty; the one ruling in diligence; the one showing mercy in cheerfulness. ^{12.9} The love without hypocrisy; being ones who detest the malignant evil, having been joined to the good. ^{12.10} In the fondness unto one another affectionately giving preference to the honor of one another⁶⁴. ^{12.11} Not slothful in the diligence, being fervent in the spirit, while giving service to the Lord, ^{12.12} while rejoicing in the hope, while patient in the tribulation, while continuing in the worship, ^{12.13} while sharing with the needs of the saints, while pursuing hospitality. ^{12.14} Speak well of the ones persecuting you, speak well and do not curse. ^{12.15} Rejoice with rejoicing, weep with weeping, ^{12.16} while considering⁶⁵ the same unto one another,⁶⁶ not while framing the mind on the high things, but while associating with the humble. Do not be caused to become wise alongside yourselves, ^{12.17} while not paying back wrong for wrong, giving prior thought to proper⁶⁷ before all men. ^{12.18} If possible⁶⁸ out from you, be a peacemaker with all men. ^{12.19} Do not take vengeance for yourself, beloved, but give place to wrath. For it is in a state of having been written, “Vengeance is mine, I will repay.”, says the Lord⁶⁹. ^{12.20} Therefore if perhaps your enemy is hungry, feed him. If perhaps he is thirsty, give him to drink. For doing this you will pile coals of fire upon his head. ^{12.21} Do not be overcome by wrong but overcome wrong by the good.

^{13.1} Let every soul be subject⁷⁰ to higher authorities. For there is no authority except from God. But the existing authorities, having been arranged, are from God. ^{13.2} So that the one arranging himself in

⁶³ Properly handling Old Testament teachings – information that are to be learnt but not practiced.

⁶⁴ Other saints.

⁶⁵ Framing the mind.

⁶⁶ Other saints – others of the same kind.

⁶⁷ That which is of good appearance or done in a proper way.

⁶⁸ An inherent ability.

⁶⁹ Deuteronomy 32:35.

⁷⁰ Military term used of subjecting oneself to those in authority for the benefit it brings.

battle⁷¹ against the authorities, stands against the ordinance from God. And the ones standing against will receive judgment upon themselves. ^{13.3} For the rulers are not feared by the one working good, but [the one working] the wrong⁷². And do you desire not to fear the authority? Do good⁷³ and you will have praise out from it. ^{13.4} For he is a minister from God to you because of the good, but if, perhaps, you do the wrong, fear, for he does not bear the sword without cause, for he is a minister from God; [an] avenger⁷⁴ because of wrath to the ones doing wrong. ^{13.5} Wherefore it is necessary to be submitted, not only because of the wrath, but also because of the conscience. ^{13.6} For because of this also you fulfill [the] taxes. For he is a public servant from God, a steadfast continuing one in this same thing. ^{13.7} Therefore, pay the debt to all: to the tax [collector], the tax; to the finisher, the end; to the [one to] fear, the respect⁷⁵; to the [one to] honor, the honor.

^{13.8} Do not be obligated to anyone, expect the love to one another⁷⁶, for the one loving a different one⁷⁷ fulfills law⁷⁸. ^{13.9} For the [saying], You will not commit adultery, you will not murder, you will not steal, you will not covet, and if, any other kind of commandment in this word is brought together by the [saying], “You love your neighbor as yourself.” ^{13.10} The love does not work wrong to the neighbor; therefore, the fullness of law is the love. ^{13.11} And this, intuitively knowing the time, that *an* hour already is for us to rise out from sleep, for now our salvation is nearer than when we believed. ^{13.12} The night is advanced, and the day is near; therefore, let us, for ourselves, stand out from the works of darkness and clothe ourselves with the armor of light. ^{13.13} Let us walk properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and licentiousness, not in

⁷¹ A military term used of arranging for battle.

⁷² That which lacks in character.

⁷³ That which is beneficial.

⁷⁴ The one carrying out the sentence after a legal decision.

⁷⁵ Those who are given authority to punish the wicked and reward the good. The respect is from the fear of their authority.

⁷⁶ Specifically, a reference to other saints – one another of the same kind.

⁷⁷ A reference to unbelievers. Others of a different kind.

⁷⁸ Not a reference to the Mosaic law. It is any quality of law.

strife and jealousy, ^{13,14} but clothe ourselves with the Lord Jesus Christ and stop making forethought of the flesh because of lusts.

^{14.1} Moreover, bring alongside⁷⁹ the one weak in the faith, not unto discerning⁸⁰ of doubts; ^{14.2} who on the one hand believes to eat all things, on the other hand the weak one eats herbs. ^{14.3} Let not the one eating despise the one not eating and let not the one not eating judge the one eating, for the God brings him alongside. ^{14.4} Who are you to judge the household servant of another? To his own Lord he stands or falls. And he will stand for the Lord has the natural ability to make him stand; ^{14.5} who on the one hand judges a day alongside another, one the other hand who judges all days, each in his own mind fully bearing. ^{14.6} The one considering on the day, to [the] Lord he considers and the one not considering on the day to [the] Lord he does not consider. And the one eating, eats to the Lord, for he gives thanks to the God and the one not eating does not eat to the Lord and gives thanks to the God. ^{14.7} For no one of us to himself lives and no one unto himself dies. ^{14.8} For if, perhaps, we both live, we live to the Lord. If, perhaps, we both die, we die to the Lord. Therefore, whether we both live, whether we both die, we belong to the Lord. ^{14.9} For because of this Christ also died and was raised and lives, in order that also He rules over⁸¹ the dead and the living. ^{14.10} And who are you to judge your bother? Or also who are you to despise your brother? For all will stand alongside the reward seat of the Christ. ^{14.11} For it stands having been written, "I live", says [the] Lord, "Because to me every knee will bow and every tongue will verbally agree with God." ^{14.12} Therefore then, each one of you concerning himself will give a word to God. ^{14.13} Therefore, let us no longer judge another⁸² but you just this only, not to place a stumbling block with a brother or scandalize. ^{14.14} I intuitively know and I am persuaded by [the] Lord Jesus that nothing is common

⁷⁹ Often has the meaning of bringing alongside to instruct.

⁸⁰ 1Corinthians 12:10; Hebrews 5:14.

⁸¹ Lord in a verb form – ruling over as lord.

⁸² Another of the same kind – referring to another saint.

because of itself except by reckoning to be common by someone, to that one it is common. ^{14.15} But if because of food your brother is caused to grieve, you do not walk according to love. Stop destroying that one by your food, on behalf of whom Christ died. ^{14.16} Therefore, stop letting your good be blasphemed. ^{14.17} For the Kingdom of God is not food and drink but righteousness and peace and joy in [the] Holy Spirit. ^{14.18} For the one serving the Christ⁸³ in these things [is] well-pleasing to God and approved of by the men. ^{14.19} Therefore then, let us pursue the things of peace and the things of the edification, the [edification] unto one another. ^{14.20} Stop for the sake of meat destroying⁸⁴ the work of God. All things indeed are clean, but wrong to the person, to the one eating through a stumble. ^{14.21} It is proper⁸⁵ not to eat meat, nor drink wine nor in that which your brother stumbles, or is scandalized, or is weak. ^{14.22} Do you have faith? Have [faith] according to yourself before God. Happy is the one not judging himself in that which he approved. ^{14.23} But the one doubting, if perhaps, he should eat is condemned because it is not out from faith. And all which is not out from faith is sin. ^{15.1} The capable, we are obligated to carry the weakness of the incapable⁸⁶ and not please ourselves. ^{15.2} Let each one of us please his neighbor because of the love towards edification⁸⁷. ^{15.3} For also Christ did not please Himself, but just as it stands written, “The reproaches of the ones reproaching you fell up Me.” ^{15.4} For as much as was written before hand, was written before hand for our teaching, in order that through the patience and through the encouragement of the writings we should have the hope. ^{15.5} And may⁸⁸ the God of the patience and the encouragement, give to you the same frame of mind among one another according to Christ Jesus, ^{15.6} in order that in one accord with one mouth you should glorify⁸⁹ the God and Father of our Lord

⁸³ A reference to the body of Christ, the Church.

⁸⁴ To loosen, undo.

⁸⁵ Good in appearance - do well or that which is proper.

⁸⁶ Weak because they lack strength or inherent ability.

⁸⁷ Literally “a building”.

⁸⁸ Expressing a wish.

⁸⁹ Express a proper opinion.

Jesus Christ.^{15.7} Wherefore, you receive alongside one another, just as also the Christ received you alongside unto the proper opinion of God.

^{15.8} And I say, Christ Jesus came to be a minister of circumcision on behalf of truth of God unto the confirmation of the promises of the fathers.^{15.9} And the Gentiles on behalf of mercy to glorify God, just as it stands written, “Because of this I will confess to You among Gentiles, and I will praise Your Name.”⁹⁰ ^{15.10} And again he said, “You rejoice, Gentiles, with His people.”⁹¹ ^{15.11} And again, “You praise the Lord all the Gentiles and all the people, you praise Him.”⁹² ^{15.12} and again Isaiah says, “You will be the root of Jesse and the one risen to rule⁹³ the Gentiles⁹⁴”, on the basis of Him the Gentiles will have hope.^{15.13} Now may the God of hope fill you with all joy and peace while believing⁹⁵, resulting in you abounding in the hope by the natural ability from the Holy Spirit.

^{15.14} And I am persuaded, my brethren, even I myself concerning you, that also you yourselves are saturated⁹⁶ concerning goodness, having been filled⁹⁷ with all experiential knowledge, while naturally able to admonish one another.^{15.15} But I have written boldly to you from a part as to remind you because of the grace, the one given to me from God,^{15.16} resulting in me being a public servant of Jesus Christ unto the Gentiles, rendering a priestly service; the gospel from God, in order that the offering of the Gentiles should become well pleasing, having been sanctified by the Holy Spirit.^{15.17} Therefore, I have a boast in Christ Jesus, the things facing God.^{15.18} For I dare not speak anything, which Christ has not worked out through me unto an obedience of Gentiles, in word and in works,^{15.19} in natural ability of signs and wonders, in natural ability of [the] Spirit from God, so as I from

⁹⁰ Psalm 18:49 Unto thus I will confess among the nations Yahweh and to your name I will praise.

⁹¹ Deuteronomy 32:43.

⁹² Psalm 117:1.

⁹³ To be the head, the beginning.

⁹⁴ Isaiah 11:1.

⁹⁵ Infinitive “to believe” used to express contemporary time. Not referring to faith as a noun but the act of believing or using faith (taking God at His Word).

⁹⁶ To fill a space, characterizes as being full.

⁹⁷ Filled up where lacking.

Jerusalem and roundabout up until Illyricum to fill up where lacking the Gospel of The Christ. ^{15.20}

And thusly, I aspiring to bring good news not where Christ was named in order that I should not build upon another's foundation, ^{15.21} but just as it stands written, "To whom it has not been announced concerning Him, they will see with discernment, and the ones not having heard will understand." ^{15.22} Because of which also I have been often hindered from coming towards you. ^{15.23}

But now I no longer have a place in this region and having a longing to come towards you for many years, ^{15.24} as, if perhaps, I proceed into Spain, I will go towards you. For I hope in passing through to see you and from you to be sent there, if perhaps first from you from a part I should be filled. ^{15.25}

But now I proceed into Jerusalem, serving⁹⁸ the saints, ^{15.26} for Macedonia and Achaia have been pleased make a certain contribution⁹⁹ unto the poor saints, the ones in Jerusalem. ^{15.27} For they thought it good, and they are indebted to them. For since the Gentiles share in common the spiritual things of them, also they ought in the fleshly things to render religious service to them. ^{15.28}

Therefore, when this is completed and I have sealed this fruit from them, I will go through you unto Spain. ^{15.29} And I intuitively know that when I come towards you in fullness of eulogy¹⁰⁰ of the Gospel of the Christ I will come.

^{15.30} And I urge you, brethren, through our Lord Jesus Christ and through the love of the Spirit to strive together with me in the prayers¹⁰¹ concerning me facing God, ^{15.31} in order that I should be rescued from the unpersuaded in Judea and in order that my service, the one in Jerusalem, should come to be acceptable to the saint, ^{15.32} so that I should come with joy towards you through the

⁹⁸ as a deacon, one who waits on tables. Paul is delivering supplies to the saints in Jerusalem who are extremely poor

⁹⁹ Fellowship – sharing something in common.

¹⁰⁰ Well spoken – eulogize.

¹⁰¹ Communication of Worship.

desirous will of God, and should be together refreshed with you.^{15.33} And the God of peace is generally with you all. Amen¹⁰².

^{16.1} And I commend to you Phebe, our sister, who is a servant of the assembly, the one in Cenchrea,^{16.2} in order that you should receive her in the Lord, worthy of the saints, and stand alongside her in which matter she may have need of you. For also she has become a helper of many even me, myself.^{16.3} Greet Priscilla and Aquila my fellow workers with Christ Jesus,^{16.4} who concerning my soul they themselves laid down their own necks, to whom I do not thank alone, but also all the assemblies of the Gentiles^{16.5} and the assembly according to their house. Greet Epaenetus my brother, who is first of the Asia into Christ.^{16.6} Greet Mary, who has done much labor for us.^{16.7} Greet Andronicus and Junias my kinsmen and my fellow prisoners who are well-known among the apostles, who also before me came to be in Christ.^{16.8} Greet Amplias, my beloved in [the] Lord.^{16.9} Greet Urbane, our fellow worker in Christ and Stachys my beloved.^{16.10} Greet Apelles, the approved one in Christ. Greet the ones out from Aristobulus.^{16.11} Greet Herodion, my fellow kinsmen. Greet the ones out from Narcissus, the ones being in [the] Lord.^{16.12} Greet Tryphena and Tryphosa, the laborers in [the] Lord. Greet Persis, the beloved, who has labored much in [the] Lord.^{16.13} Greet Rufus, the chosen in [the] Lord, and his mother and mine.^{16.14} Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with him.^{16.15} Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.^{16.16} Greet one another with a holy kiss. The assemblies in Christ greet you.^{16.17} And I encourage you, brethren, to observe¹⁰³ the ones doing the divisions and the scandalizes alongside the doctrine which you have learned and turn from them.^{16.18} For these ones are not rendering service to our Lord Jesus Christ, but to their own belly and through the smooth speech and

¹⁰² It is true; I believe it.

¹⁰³ Scope out.

eulogy are seducing the hearts of the innocent¹⁰⁴. ^{16.19} For the report of you unto all has come. Therefore, I rejoice over you and I desire you, on the one hand to be wise unto the good, on the other hand to be unmixed unto the wrong¹⁰⁵. ^{16.20} And the God of the peace will crush the Satan under your feet with speed¹⁰⁶. The joy of our Lord Jesus Christ is with you. ^{16.21} Timothy, my fellow worker, and Lucius, and Jason, and Sosipater, my kinsmen, greet you. ^{16.22} I, Tertius the one writing the letter, greet you in [the] Lord. ^{16.23} Gaius, my host, and the whole assembly greet you. Erastus, the steward of the city, and brother Quartus greet you. ^{16.24} The grace of our Lord Jesus Christ is with you all, Amen. ^{16.25} And to the one having the natural ability to establish you according to my gospel and the proclamation of Jesus Christ, according to [the] revelation of [the] mystery, having been kept secret to [the] times of [the] ages, ^{16.26} but now has been manifested and¹⁰⁷ through writings of prophets, according to [a] command from the God of [the] ages unto obedience from faith having been made known unto all the Nations, ^{16.27} to [the] only wise God, through Jesus Christ, to whom the proper opinion unto the ages, Amen.

¹⁰⁴ Those who are not lacking in character.

¹⁰⁵ that which lacks in character.

¹⁰⁶ May be used of time – soon coming, or of the speed in which something happens.

¹⁰⁷ Indicates an inner connection with the mystery, not an addition to it. Both the mystery and a command unto obedience from faith have been made known to the nations.

Subject Index

A

a day8, 29
 a proper opinion 9, 10, 13, 19, 22, 25, 30
 a type14
 abounded15
 abounds10, 14
 about to come14
 Abraham6, 12, 21, 24
 abundance14
 abyss23
 acceptable32
 access13
 accountable11
 accounted20
 accusation10
 Achaia32
 Adam11, 14
 adulteress16
 adultery9, 28
 advantage10
 affectionately27
 affirm10
 Affirming7
 ages7, 21, 26, 34
 agree23, 29
 alive17
 alongside13, 21, 25, 26, 29, 33
 altars24
 Amen7, 33, 34
 among them7
 Amplias33
 Andronicus33
 angel20
 anger9, 24
 animals7
 announced6, 32
 answering22
 apart from11, 12, 17
 Apelles33
 Apostle1, 2, 5, 6, 25
 apostleship6
 appearance9, 10, 27, 30
 apposing24
 apprehended22
 approval26
 approve8, 9

approved13, 30, 33
 approving8
 Aquila33
 Aristobulus33
 armor28
 arranging27, 28
 arrogant8
 ascend23
 ashamed7, 16
 Asia33
 asps11
 assemblies33
 assembly33, 34
 associating27
 Asyncritus33
 authorities27
 authority4, 22, 23, 27, 28
 awaits19

B

Baal24
 backbiters8
 bad8, 9, 10, 18, 21
 bad character8
 Barbarian7
 battle28
 believe10, 15, 23, 31, 33
 believed6, 12, 23, 28
 believing7, 11, 12, 22, 23, 31
 belly33
 beneficial10, 28
 benefit10, 18, 27
 Benjamin24
 bent24
 birds7
 bitterness11
 blasphemed10, 30
 blind9
 blood11, 14
 boast9, 12, 13, 25, 31
 boasting12, 14
 bodies7, 19, 26
 body13, 15, 16, 18, 26, 30
 bondage19
 born21
 borne22

both..... 7, 9, 10, 23, 29
 bother.....29
 bound16
 branches25
 brethren..... 6, 16, 19, 21, 23, 25, 26, 31, 32, 33
 broken off25
 Brokenness
 brokenness11
 build32
 buried15

C

called6, 16, 20, 21
 calling13, 21, 23
 calls22, 23
 captivity18
 carousing28
 Cenchrea33
 change of mind8
 charge20
 children19, 21
 child-trainer9
 chosen33
 Christ.. 5, 6, 7, 9, 11, 13, 14, 15, 16, 18, 21, 23, 26, 29,
 30, 31, 32, 33
 circumcision10, 12, 31
 city.....13, 34
 clay22
 clean30
 clothe.....28
 coals27
 co-crucified.....15
 co-glorified19
 command.....34
 commandment.....17, 28
 commended14
 common29, 32
 communicate20
 compassion.....21
 compassions26
 complete redemption11
 completed.....6, 32
 condemnation10, 14, 18
 condemned..... 8, 18, 30
 condemning.....9, 20
 conformed20, 26
 conscience21, 28
 consciences9
 constituted15

contribution.....32
 co-suffer19
 counselor26
 covenant26
 covenants21
 covet.....17, 28
 covetousness.....8, 17
 crawling things.....7
 creation.....7, 19
 Creator7
 credited.....13
 cultivated25
 curse11, 21, 27

D

danger.....20
 dare14, 31
 darkened.....7, 24
 darkness.....9, 28
 David.....6, 12, 24
 dead..... 6, 13, 15, 16, 17, 23, 29
 deadness13
 death..... 8, 14, 15, 16, 17, 25
 debt12, 28
 debtor.....7
 decay19
 deceit8
 deceived.....17
 deceives11
 defending.....9
 deferral of punishment.....11
 delight.....18
 demonstration.....11
 depth20, 26
 descend.....23
 desires.....7, 15, 21
 desiring.....22
 desirous will..... 6, 9, 17, 26, 33
 desirously will6, 17
 despise.....29
 destroying30
 destruction.....22
 determinate will21
 detest27
 detesting9
 die14, 15, 19, 29
 died14, 15, 16, 17, 29
 dies16, 29
 differ.....9

different.....	8, 9, 16, 18, 28
different kind.....	9, 28
different one.....	8
different one.....	16
different one.....	28
difficulty.....	9, 14
diligence.....	27
discerning.....	29
disgraceful.....	8
dishonor.....	7, 10, 22
dishonorable.....	7
disobedience.....	14
disobedient.....	8, 9
disobedient to parents.....	8
distinction.....	11
distress.....	20
divided.....	26
Divine.....	24
Divinity.....	7
divisions.....	33
doctrine.....	16, 33
doers.....	9, 11
doubting.....	13, 30
doubts.....	29
drink.....	27, 30
drunkenness.....	28
dwells.....	18

E

eagerly.....	19
earth.....	7, 21, 24
eating.....	29
edification.....	30
elect.....	20, 24, 26
election.....	21, 24
embodiment.....	9
empty.....	13
encourage.....	26, 33
encouraged.....	6
encouragement.....	30
enemies.....	14, 26
enemy.....	27
enslaved.....	16
envy.....	8
Epaenetus.....	33
Erastus.....	34
Esau.....	21
escape.....	8
establish.....	12, 34

establishing.....	6
eternal life.....	9, 15, 16
eulogy.....	32, 34
everlasting.....	7
everyone.....	8, 23
excellent.....	10
exchanged.....	7
exhortation.....	27
exhorting.....	27
existed.....	13, 14
experiential knowledge.....	9, 31
experientially knew.....	8
experientially know.....	9, 11, 17, 24
express a proper opinion.....	7, 11
eyes.....	11, 21, 24

F

facing.....	9, 11, 19, 23, 24, 31, 32
faith.....	6, 7, 10, 11, 12, 13, 22, 23, 24, 25, 26, 29, 31, 34
fall.....	11, 25
fallen.....	21, 25
fallen away.....	21
father.....	12, 21
Father.....	6, 13, 15, 19, 30
fatness.....	25
fault.....	21
fear.....	11, 19, 28
feared.....	28
feed.....	27
feel at ease.....	15
feet.....	11, 23, 34
fellow workers.....	33
females.....	7
fervent.....	27
filled up.....	8
finisher.....	28
fire.....	27
first fruit.....	20
flesh.....	6, 10, 11, 12, 16, 17, 21, 25, 29
fleshly.....	17, 32
fondness.....	27
food.....	30
foolish.....	7, 9
footsteps.....	12
foreknew.....	20, 24
forethought.....	29
forgiven.....	12
fornication.....	8
foundation.....	12, 32

foundational rock.....	22
four-footed	7
frame of mind.....	20, 25, 26, 30
frame the mind	26
free	16, 18
freedom.....	19
fruit	6, 16, 19, 25, 32
fulfilled	18
full experiential knowledge.....	8, 23
fullness	25, 26, 28, 32
futility	19

G

generous	23
Gentile.....	7, 23
gift.....	14
given over.....	13
gives	7, 20, 29
giving.....	27
giving preference	27
glorified	20
glory	19, 21
God 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 21, 23, 24, 25, 26, 27, 29, 31, 32, 34	
Gomorrah	22
good	6, 7, 9, 14, 17, 21, 23, 26, 27, 28, 30, 32, 34
good news	6, 7, 23, 32
good works.....	9
gospel	6, 23, 26, 31, 34
grace.....	6, 11, 12, 13, 14, 15, 16, 24, 26, 31, 34
gracious gift.....	6, 14, 16
graciously.....	20
grafted	25
grave.....	11
greater	21
Greek	6, 7, 9, 11, 12
grief.....	21
grieve.....	30
groans.....	19
guard	10
guild	9

H

handed them over.....	7
happiness.....	12
Happy.....	12, 30
harden	21
hardness	25
haters of God	8

haughty.....	8
heard	23, 32
hearers.....	9
hearts.....	7, 9, 14, 34
heaven	6, 7, 23
height	20
heirs.....	13, 19
helper	33
helps.....	20
herbs	29
Hermas.....	33
Hermes.....	33
Herodion.....	33
hidden	10
high minded.....	26
hindered	6, 32
holding down.....	7
holiness.....	6
holy	5, 17, 25, 26, 33
Holy Writings	6
honor.....	9, 27, 28
honorable	22
hope	13, 19, 27, 30, 31, 32
household.....	29
human	7, 9
humble	27
hunger	20
hungry	27
husband	16
hypocrisy	27

I

idols.....	9
ignorant	6, 16, 23, 25
Illyricum	32
image.....	7, 20
immersed.....	15
immersion.....	15
immortality	9
improper.....	8
imputed	14
in subjection	18
inarticulate babblers.....	9
incapability.....	18
incorruptible	7
indifferent.....	17, 21
inexpressible groans	20
innocent	34
insolent.....	8

instructor9
instruments15
intercedes20, 24
intuitively know 8, 11, 13, 16, 17, 24, 29, 32
inventors of wrong8
invisible7
irreconcilable8
Isaac21
Isaiah 22, 23, 31
Israel..... 21, 23, 24, 26
Israelite24
Israelites21
itself..... 17, 30

J

Jacob21, 26
Jason.....34
jealousy.....24, 29
Jerusalem32
Jesus6, 9, 11, 13, 14, 15, 16, 18, 23, 29, 31, 32, 33
Jew 7, 9, 10, 23
journey6
joy 30, 31, 32, 34
judge.....8, 10, 29
judged.....9, 10
judging.....8, 30
judgment 5, 8, 14, 28
judgments26
Julia33
Junias.....33
just7, 9, 10, 11, 14, 15, 16, 22, 24, 26, 29, 31, 32
justification 13, 14
justified..... 9, 10, 11, 12, 13, 15, 20

K

killed.....17
kind disposition23
kindled.....8
kindness..... 8, 11, 25
Kingdom of God30
kinsmen 21, 33, 34
knee.....24, 29
knowing..... 7, 8, 15, 16, 28

L

labor33
labored33
labors.....19
lacking in character8, 34

laid down.....33
law.....5, 6, 9, 11, 12, 14, 15, 16, 17, 18, 22, 23, 28
Law9, 11, 13, 16
lawlessness.....12, 16
lay up.....8
leading..... 1, 2, 18
leads8
learned.....33
legislation.....21
letter 4, 5, 10, 17, 34
liar10
liberty27
licentiousness.....28
life 5, 13, 14, 15, 16, 17, 18, 25
Life.....18
light 9, 10, 28
likeness 7, 14, 15, 18
lips.....11
little8
live..... 7, 11, 15, 19, 23, 29
lives 15, 16, 29
living..... 15, 16, 19, 22, 26, 29
longing.....8, 32
longsuffering.....8, 22
look with discernment.....25
Lord ...6, 10, 12, 13, 15, 16, 18, 22, 23, 24, 26, 27, 29, 31, 32, 33
Lord of Armies22
love..... 13, 20, 27, 28, 30, 32
loved.....20, 21
loving20, 28
Lucius.....34

M

Macedonia32
made known34
males7
malignant evil.....8, 27
man8, 10, 11, 12, 14, 15, 16, 17, 18, 22, 23
manifested 7, 11, 17, 21, 34
many..... 9, 12, 14, 15, 19, 26, 32, 33
marked off.....6, 20
marked off the bounds.....20
Mary33
mature26
May it never come to be..... 10, 16, 17, 21, 24, 25
meat30
members..... 15, 16, 18, 26
men 5, 7, 9, 11, 14, 24, 27, 30

mention	6
merciful	8
mercy.....	21, 22, 26, 27, 31
mind	8, 18, 25, 26, 27, 29
minds.....	18
minister	28, 31
misery	11
mixture	25
molded	22
mold-maker	22
Moses	14, 21, 23, 24
mother.....	33
mouth.....	11, 23, 30
murder.....	8, 28
my Gospel	9
My people.....	22
myself.....	7, 17, 21, 31, 33
mystery	25, 34

N

nakedness	20
name.....	6, 9, 21, 23, 31
named.....	16, 32
Narcissus	33
nations.....	7, 10, 13, 31, 34
Nations.....	6, 34
natural ability	6, 7, 18, 21, 25, 29, 31, 34
natural use	7
nature	7, 9, 10, 11, 15, 16, 17, 25
necessary	8, 20, 26, 28
necks	33
neighbor	28, 30
Nereus.....	33
new nature	17
newness	15, 17
no respect of persons.....	9

O

obedience	6, 15, 16, 31, 34
obey.....	16
obeyed.....	16, 23
obligated.....	28, 30
observe	33
observing.....	13
obstinate.....	8
obtained.....	24
occasion.....	17
old nature	17
olive tree.....	25

Olympas	33
one.....	6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 21, 23, 25, 26, 27, 28, 29, 31, 32, 33, 34
one another	6, 27, 28, 30, 31, 33
one hundred years.....	13
ordinance.....	8, 28
others of the same kind.....	8, 27
ourselves.....	10, 19, 28, 30
out from	6, 7, 9, 11, 12, 13, 14, 15, 16, 18, 21, 23, 24, 25, 27, 28, 30, 33
overcome.....	27

P

paid back	26
partaker	25
passed.....	14
passions	7, 16
path	11
paths.....	11
patience	9, 13, 19, 30
patient	27
Patrobas.....	33
Paul	1, 2, 4, 5, 6, 7, 8, 32
pay back.....	8
peace	6, 9, 11, 13, 18, 23, 30, 31, 33, 34
peacemaker.....	27
people.....	22, 24, 31
perceived	7
performed.....	21
perish.....	9
persecuting	27
persecution	20
Persis	33
persuaded	9, 13, 20, 29, 31
Pharaoh	21
Phebe	33
Philologus.....	33
Phlegon	33
placement of sons.....	19, 21
planned.....	6
planted together.....	15
please.....	18, 30
pleasing.....	5, 26, 30, 31
Poison	
poison.....	11
poor.....	32
portion	26
potter.....	22
pour out.....	11

poured out.....14
 power20
 practice..... 10, 17
 practicing.....8
 praise 10, 28, 31
 prayers32
 prepared beforehand.....22
 present..... 6, 15, 16, 17, 24, 26
 previously happened11
 priestly service31
 principle.....12
 Priscilla33
 prisoners.....33
 proclaim23
 proclaiming with authority9, 23
 proclamation.....34
 produce16
 profits.....10
 promise..... 7, 12, 21
 promised.....6, 13
 promises 21, 31
 proper..... 7, 8, 9, 10, 11, 13, 15, 17, 19, 22, 25, 26, 27,
 30, 34
 proper opinion..... 7, 9, 11, 13, 15, 22, 26, 31, 34
 properly28
 prophecy.....27
 prophets6, 11, 24, 34
 propitiation.....11
 provoke 24, 25
 purpose..... 6, 11, 12, 20, 21, 24, 26
 pursue.....30
 pursuing.....22, 27

Q

Quartus34

R

raised 13, 15, 16, 19, 21, 23, 29
 ramson19
 reasonable.....26
 reasoning7, 9
 Rebekah.....21
 receiving 8, 14, 25
 reckon 8, 12, 15, 19
 reckoned.....10, 12, 21
 reckoning.....30
 recompense8
 reconciled14
 reconciliation14, 25

refreshed.....33
 region32
 reign 14, 15
 reigned.....14
 rejection.....25
 Rejoice.....27
 rejoicing.....27
 religious service.....21, 26, 32
 religiously serve.....6
 remnant 22, 24
 render ineffective10, 12
 rendered ineffective 13, 15, 16
 rendered religious service7
 rendered worthless.....7
 report 24, 34
 reproaching.....30
 requesting24
 rescue18
 rescued32
 resurrection.....6, 15
 revealed 7, 19
 revelation..... 8, 19, 34
 revered7
 riches8, 22, 25, 26
 righteous..... 6, 7, 11, 12, 14, 15, 17
 righteousness7, 8, 10, 11, 12, 14, 15, 16, 18, 22, 23,
 26, 30
 Rome..... 1, 2, 4, 5, 6, 7
 root 25, 31
 Rufus33
 rule 15, 31
 ruler.....20
 rulers28
 rules.....16, 29
 ruling 27, 29
 running.....21

S

sacrilege9
 saints 5, 6, 20, 27, 28, 32, 33
 salvation 5, 6, 7, 23, 25, 28
 same things8
 sand22
 Sarah's13
 Satan.....34
 saved 6, 14, 19, 22, 23, 26
 say 10, 12, 15, 17, 21, 23, 24, 25, 26, 31
 scandalized30
 scandalizes33

scandalizing	22
Scripture	6, 11, 12, 21, 23, 24
sea	22
seal	12
sealed.....	32
searching.....	20
secret	8, 34
secret slanderers.....	8
secrets.....	9
secure	13
seducing.....	34
see	6, 18, 24, 32
seed	6, 12, 21, 24
seeking.....	9, 11, 23, 24, 26
selfish ambition.....	9
separate	20
servant.....	6, 28, 29, 31, 33
serve	18, 21
servers	27
service	27, 32, 33
serving.....	30, 32
set apart.....	6
severity	25
sexual promiscuity	28
shame	13, 22, 23
share	6, 32
sheep	20
sign.....	12
signs	31
sin.....	9, 11, 12, 14, 15, 16, 17, 30
sin [nature].....	15, 16, 17
sinful	18
sinfulness	17
sinned.....	9, 11, 14
sinner.....	10
sinner.....	14, 15
sins	11, 12, 16, 26
sister	33
slaughter	20
slave	16
slaves	15, 16
slothful	27
smooth speech.....	33
snare	24
Sodom.....	22
sold.....	17
Son.....	6, 14, 18
son placement.....	19
sons	19, 22

sorrow	21
Sosipater.....	34
soul.....	9, 24, 27, 33
Spain	32
spare	25
sparing.....	20
speak	10, 16, 21, 25, 27, 31
Speak well of	27
speaks	11
spirit	6, 10, 17, 19, 24, 27
Spirit.....	1, 2, 6, 14, 18, 21, 30, 31, 32
spiritual.....	32
Stachys.....	33
stand.....	10, 13, 21, 23, 25, 28, 29, 33
standing.....	13, 28
stands	23, 24, 26, 28, 29, 31, 32
steadfast.....	28
steal	9, 28
stepping orderly	12
steward	34
stone.....	22
stop	15, 26, 29, 30
stopped.....	11
strife	8, 29
strive together.....	32
stumble.....	25, 30
stumbled.....	22
stumbles	30
stumbling.....	22, 29
stumbling stone	22
subjecting	19, 27
subjection	19
submit	23
submitted.....	28
super abounded	15
supplicating.....	6
supplication	23
swift.....	11
sword.....	20, 28

T

table.....	24
tax	28
teach.....	5, 9
teacher.....	9
teaching	9, 27, 30
tear down.....	24
testify.....	23
testifying.....	9

thank	6, 18, 33
thankful	7
the Gospel of the Christ.....	7, 32
the lie.....	7
the utterance of faith.....	23
think	8
thirsty	27
throat.....	11
thrust aside	24
time	5, 6, 11, 14, 16, 19, 21, 24, 26, 28, 31, 34
Timothy.....	34
tolerance	8, 11
tongue	11, 29
transgression.....	10, 13, 14
transgressor	10
trap.....	24
trespass	14, 25
trespasses.....	13, 14
tribulation	8, 13, 27
Tribulation.....	9, 20
tribulations.....	13
true.....	6, 10, 13, 15, 18, 33
truth	7, 8, 9, 10, 12, 31
Tryphena	33
Tryphosa	33
turn from.....	33
turned away	11

U

unapproved mind.....	8
unbelief.....	10, 13, 25
unceasing	6
unchanging	8
uncircumcision	10, 12
uncleanliness.....	7, 16
understanding	4, 7, 11
understanding things.....	7
unfathomable.....	26
ungodliness.....	7, 26
ungodly.....	12, 14
unmixed.....	34
unpersuaded	26, 32
unpersuadedness.....	26
unrighteousness	7, 9, 10, 15, 21
unsearchable	26
untrustworthy	8
Urbane.....	33
utterance.....	23, 24

V

vengeance	27
verbally agreed	23
vessels.....	22
victorious.....	10
victors.....	20
visible	24
vow	21

W

wage	12
wages.....	16
walking	18
wandering	8
war	18
ways.....	26
weak	13, 14, 18, 29
weakness.....	16, 30
weaknesses.....	20
weep	27
weeping	27
well spoken of.....	7
willingly	19
willingness	7
wine.....	30
wise	7, 27, 34
without	7, 8, 11, 23, 26, 27, 28
without excuse.....	7, 8
without natural affection.....	8
without understanding	8
witness.....	6, 19, 21
woman.....	16
wonders.....	31
Word	21, 31
words.....	10
work	9, 17, 24, 28, 30
worked	17, 31
working	8, 9, 12, 17, 28
working out	8, 9, 17
works.....	8, 11, 12, 13, 21, 24, 26, 28, 31
world	6, 7, 10, 11, 13, 14, 24, 25
worship.....	6, 27
worthy	8, 19, 33
wrath	7, 8, 9, 10, 13, 14, 22, 27, 28
wrenched	18
written.....	5, 7, 9, 10, 11, 13, 20, 21, 23, 24, 26, 27, 29, 31
wrong	5, 8, 9, 27, 28, 30, 34

Y

yourself..... 8, 9, 27, 28, 30

Z

zeal23

Zion22, 26