

Epistle to the Romans

2Ti 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness;

It turns out that is how the New Testament is laid out in the scriptures.

Teaching; Matthew, Mark, Luke, John, Acts [are reflective of the 5 books of Moses]

Doctrine;	Romans	Ephesians	Thessalonians
Reproof:	Corinthians	Philippians	No correction of
Correction;	Galatians	Colossians	the Rapture

Instruction; Timothy, Titus, Philemon = Pastoral Epistles

Hebrews, James, Peter and John = Letters to the 12 Tribes of Israel

Revelation of Jesus Christ = A wrap up of the entire Bible

The books of Romans, Ephesians, and Thessalonians are doctrine for the Body of Christ, The Church of God: They are a triune treatise on the foundational statement found in Hab 2:4

“The just shall live by faith”; the basis belief for the Protestant Reformation.

Ephesians pertains to the Gentiles being fellow heirs to the promises of God (a tough sell to the Jews), Paul puts forth “How shall the Just live?”

Thessalonians pertains to the “Blessed Hope” that all of the Church would be resurrected or Raptured into an eternal fellowship with Christ. Paul put forth – “What is the faith of the Just?”

Romans pertains to the evolution of the Church from Judaism, (chapters 9, 10, and 11 especially). Paul puts forth – “Who are the Justified?”

Romans is the longest and most systematically reasoned of Paul's letters. Paul announces its theme in 1:16-17: the gospel is God's power for salvation, because it shows us that the righteousness of God is through faith for all who believe. Paul explains the need for justification through faith because of sin (1:16–4:25). He then spells out the results of justification by faith in terms of both present experience and future hope (5:1–8:39). In the next three chapters, he expresses his sorrow that many of his fellow Israelites have not embraced the gospel, and he wrestles with the theological implications of this (chs. 9–11). He concludes by describing how the gospel should affect one's everyday life (chs. 12–16). Paul wrote his letter to Rome in about A.D. 57.

Rom 1:1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God,
Rom 1:2 which he promised beforehand through his prophets in the holy Scriptures,

Rom 1:3 concerning his Son, who was descended from David according to the flesh [Mat 1:1]
[referencing the Davidic ancestry is a clue that Paul is talking to the Jewish believers that are scornful of the Gentiles coming to faith]

Rom 1:4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,

Rom 1:5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,

Rom 1:6 including you who are called to belong to Jesus Christ,

Rom 1:7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. [Jews and Gentiles]

Rom 1:8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.

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

Rom 1:10 always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you.

Rom 1:11 For I long to see you, that I may impart to you some spiritual gift to strengthen you—

Rom 1:12 that is, that we may be mutually encouraged by each other's faith, both yours and mine.

Rom 1:13 I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. [another clue- differentiation between Jew and Gentile]

Rom 1:14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. [Paul was given the ministry to the Gentiles;]

Act 26:15 And I [Paul] said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting.'

Act 26:16 But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you,

Act 26:17 delivering you from your people and from the Gentiles—to whom I am sending you

Act 26:18 to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

Gal 2:9 and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

Rom 1:15 So I am eager to preach the gospel to you also who are in Rome.

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

1Co 15:3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,

1Co 15:4 that he was buried, that he was raised on the third day in accordance with the Scriptures,

Rom 1:17 For in it the righteousness of God is revealed from faith, for faith, as it is written, "The righteous shall live by faith."

Hab 2:4 "Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

Rev 19:14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

Rev 19:15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.

Jud 1:14 It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones,

Jud 1:15 to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him."

Rom 1:19 For what can be known about God is plain to them, because God has shown it to them. [this and following is all about the unrighteous men, plural, a grouping]

Rom 1:20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. [They can perceive the Creator through observing the creation]

Rom 1:21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

Rom 1:22 Claiming to be wise, they became fools,

Rom 1:23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. [or worse yet just Random Chance, no god at all]

Rom 1:24 Therefore God gave them up [quit trying to reform them], in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,

Eph 4:17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.

Eph 4:18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

Eph 4:19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.

Eph 4:20 But that is not the way you learned Christ!—

Eph 4:21 assuming that you have heard about him and were taught in him, as the truth is in Jesus,

Eph 4:22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,

Eph 4:23 and to be renewed in the spirit of your minds,

Eph 4:24 and to put on the new self, created after the likeness of God in true righteousness and holiness.

Rom 1:25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

Rom 1:26 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature;

Rom 1:27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

Rom 1:28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.

Rom 1:29 They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips,

Rom 1:30 slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,

Rom 1:31 foolish, faithless, heartless, ruthless.

Rom 1:32 Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Rom 2:1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. [\[Hosea\]](#)

Rom 2:2 We know that the judgment of God rightly falls on those who practice such things.

Rom 2:3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?

Rom 2:4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

Rom 2:5 But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

Rom 2:6 He will render to each one according to his works: [\[opening the books\]](#)

Gad the Seer Chpt.14: [\[An extra-biblical book available to the 2nd Temple Jews\]](#)

And then a man dressed in linen brought before the glory of the LORD three books that contained the records of every man. [\[Feast of Trumpets\]](#)

8And he read the first book and it contained the just deeds of His people, and the LORD said, "These are granted eternal life."

9And Satan said, "Who are these guilty people?" And the man dressed in linen cried to Satan like a ram's horn saying, "Silence! This day is holy to our Lord."

10And he read the second book, and it contained the unintentional sins of His people, and the LORD said, "Put that book aside, but save it, until one third of the month passes by, to see what they will do." [The 10 Days of Awe]

11And he read the third book, and it contained the wicked deeds of His people.

12And the LORD said to Satan, "These are your share. Take them and do what you want with them."

13And Satan took the wicked to a waste land to destroy them there.

Rom 2:7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;

Rom 2:8 but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.

Rom 2:9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek,

Rom 2:10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek.

Rom 2:11 For God shows no partiality.

Rom 2:12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

Rev 20:11 Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

Rev 20:13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.

Rev 20:14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

Rev 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Rom 2:13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Rom 2:14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law.

Rom 2:15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

Rom 2:16 on that day when, according to my gospel, God judges the secrets of men by Christ

Jesus.

Rom 2:17 But if you call yourself a Jew and rely on the law and boast in God

Rom 2:18 and know his will and approve what is excellent, because you are instructed from the law;

Rom 2:19 and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness,

Rom 2:20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—

Rom 2:21 you then who teach others, do you not teach yourself? While you preach against stealing, do you steal?

Rom 2:22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

Rom 2:23 You who boast in the law dishonor God by breaking the law.

Rom 2:24 For, as it is written, “The name of God is blasphemed among the Gentiles because of you.” [Isa 52:5]

Rom 2:25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.

Rom 2:26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?

Rom 2:27 Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.

Rom 2:28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical.

Rom 2:29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Deu 30:6 And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.

Rom 3:1 Then what advantage has the Jew? Or what is the value of circumcision?

Rom 3:2 Much in every way. To begin with, the Jews were entrusted with the oracles of God.

Rom 3:3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?

Rom 3:4 By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.” [Psa 51:4]

Rom 3:5 But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)

Rom 3:6 By no means! For then how could God judge the world?

Rom 3:7 But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner?

Rom 3:8 And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

Rom 3:9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin,

[Paul throws the entire Old Testament at them] [the sword of the spirit in action]

Rom 3:10 as it is written: “None is righteous, no, not one; [Psa 14:1 >:3]

Rom 3:11 no one understands; no one seeks for God.

Rom 3:12 All have turned aside; together they have become worthless; no one does good, not even one.”

Rom 3:13 “Their throat is an open grave; they use their tongues to deceive.” [Psa 5:9]

“The venom of asps is under their lips.” [Psa 140:3]

Rom 3:14 “Their mouth is full of curses and bitterness.” [Psa 10:7]

Rom 3:15 “Their feet are swift to shed blood; [Pro 1:16,]

Rom 3:16 in their paths are ruin and misery, [Isa 59:7]

Rom 3:17 and the way of peace they have not known.”

Rom 3:18 “There is no fear of God before their eyes.” [Psa 36:1]

Rom 3:19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, [Psa 107:42] and the whole world may be held accountable to God.

Rom 3:20 For by works of the law no human being will be justified in his sight,[Psa 143:2] since through the law comes knowledge of sin.

Rom 3:21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

Rom 3:22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: [between Jew and Gentile]

Act 15:8 And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us,

Act 15:9 and he made no distinction between us and them, having cleansed their hearts by faith.

Rom 3:23 for all have sinned and fall short of the glory of God, [Pro 20:9]

Rom 3:24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Act 13:37 but he whom God raised up did not see corruption.

Act 13:38 Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you,

Act 13:39 and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.

Rom 3:25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former

sins.

Rom 3:26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. [judge and defense attorney]

Rom 3:27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith.

Rom 3:28 For we hold that one is justified by faith apart from works of the law.

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

Rom 3:30 since God is one - [Paul hit them with the big one]

Deu 6:4 "Hear, O Israel: The LORD our God, the LORD is one. [not a pantheon of gods]

Deu 6:5 You shall love the LORD your God with all your heart and with all your soul and with all your might.

Deu 6:6 And these words that I command you today shall be on your heart.

Deu 6:7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.

Deu 6:8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [in the boxes tied on their foreheads and on their hands]

Deu 6:9 You shall write them on the doorposts of your house and on your gates.

—who will justify the circumcised [Jew] by faith and the uncircumcised [Gentile] through faith.

Rom 3:31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Rom 4:1 What then shall we say was gained by Abraham, our forefather according to the flesh?

Rom 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.

Rom 4:3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." [Gen 15:6]

Rom 4:4 Now to the one who works, his wages are not counted as a gift but as his due.

[Deu 9:4>5]

Rom 4:5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,

Rom 4:6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

Rom 4:7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered;

Rom 4:8 blessed is the man against whom the Lord will not count his sin." [Psa 32:1>2]

Rom 4:9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we

say that faith was counted to Abraham as righteousness.

Rom 4:10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

Rom 4:11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.[Gen 17:10>:11] The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,

Rom 4:12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

Rom 4:13 For the promise to Abraham and his offspring [Gen 3:16] that he would be heir of the world did not come through the law but through the righteousness of faith.

Rom 4:14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. [Abraham, Isaac, Jacob and all that were before Moses would be lost and inconsequential if righteousness hung on the Law of Moses]

Rom 4:15 For the law brings wrath, but where there is no law there is no transgression.

Rom 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

Rom 4:17 as it is written, “I have made you the father of many nations”[Gen 17:5]—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Rom 4:18 In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” [Gen 15:5]

Rom 4:19 He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old),[Heb 11:12] or when he considered the barrenness of Sarah's womb. [Gen 18:11]

Rom 4:20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

Rom 4:21 fully convinced that God was able to do what he had promised.

Heb 11:8 By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.

Heb 11:9 By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise.

Heb 11:10 For he was looking forward to the city that has foundations, whose designer and builder is God.

Heb 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son,

Heb 11:18 of whom it was said, “Through Isaac shall your offspring be named.”

Heb 11:19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

Rom 4:22 That is why his faith was “counted to him as righteousness.”

Rom 4:23 But the words “it was counted to him” were not written for his sake alone,

Rom 4:24 but for ours also. It [righteousness] will be counted to us who believe in him who raised from the dead Jesus our Lord,

Rom 4:25 who was delivered up for our trespasses and raised for our justification.

Rom 10:9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Rom 10:10 For with the heart one believes and is justified, and with the mouth one confesses and is saved.

Rom 5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Rom 5:2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

Rom 5:3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance,

Rom 5:4 and endurance produces character, and character produces hope,

Rom 5:5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. [Eph 1:13>:14]

Rom 5:6 For while we were still weak, at the right time Christ died for the ungodly.

Rom 5:7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—

Rom 5:8 but God shows his love for us in that while we were still sinners, Christ died for us.

Rom 5:9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. [Rapture - Rev 3:10]

Rom 5:10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Rom 5:11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Rom 5:12 Therefore, just as sin came into the world through one man, [Adam] and death through sin, and so death spread to all men because all sinned—

Rom 5:13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

Rom 5:14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. [Christ]

Rom 5:15 But the free gift is not like the trespass. For if many died through one man's trespass,

much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

Rom 5:16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. [Justified= guilty but acquitted]

[Mercy, is not receiving what you deserve; Grace, is not deserving what you receive]

Rom 5:17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Rom 5:18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

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

Rom 5:20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,

Rom 5:21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Rom 6:1 What shall we say then? Are we to continue in sin that grace may abound?

Rom 6:2 By no means! How can we who died to sin still live in it?

Rom 6:3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

Rom 6:4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

Rom 6:5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

Rom 6:6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

Rom 6:7 For one who has died has been set free from sin.

Rom 6:8 Now if we have died with Christ, we believe that we will also live with him.

[figuratively, in the act of baptism with water] [literally in the baptism of the Holy Spirit]

Rom 6:9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.

Rom 6:10 For the death he died he died to sin, once for all, but the life he lives he lives to God.

Rom 6:11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

[Justification]

Rom 6:12 Let not sin therefore reign in your mortal body, to make you obey its passions.

Rom 6:13 Do not present your members to sin as instruments for unrighteousness, but present

yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

Rom 6:14 For sin will have no dominion over you, since you are not under law but under grace.

[Sanctification]

Rom 6:15 What then? Are we to sin because we are not under law but under grace? By no means!

Rom 6:16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

Rom 6:17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,

Rom 6:18 and, having been set free from sin, have become slaves of righteousness.

Rom 6:19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

Rom 6:20 For when you were slaves of sin, you were free in regard to righteousness.

Rom 6:21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.

Rom 6:22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. [the fruit of sin is separation from God - the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, now, plus eternity in HIS presence]

Justification – past – separation from the penalty of sin (redemption)

Sanctification – present – separation from the power of sin (righteousness)

Glorification – future – separation from the presence of sin (reward)

Rom 7:1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives?

Rom 7:2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage.

Rom 7:3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

Rom 7:4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.

Rom 7:5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.

Rom 7:6 But now we are released from the law, having died to that which held us captive, so

that we serve in the new way of the Spirit and not in the old way of the written code.

Rom 7:7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet."

Rom 7:8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.

Rom 7:9 I was once alive apart from the law, [a child] but when the commandment came, [age of accountability] sin came alive and I died.

Rom 7:10 The very commandment that promised life proved to be death to me.

Rom 7:11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me.

Rom 7:12 So the law is holy, and the commandment is holy and righteous and good.

Rom 7:13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

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

Rom 7:15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

Rom 7:16 Now if I do what I do not want, I agree with the law, that it is good.

Rom 7:17 So now it is no longer I who do it, but sin that dwells within me.

Rom 7:18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.

Rom 7:19 For I do not do the good I want, but the evil I do not want is what I keep on doing.

Rom 7:20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

Rom 7:21 So I find it to be a law that when I want to do right, evil lies close at hand.

Gal 5:16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

Gal 5:17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

Gal 5:18 But if you are led by the Spirit, you are not under the law.

Rom 7:22 For I delight in the law of God, in my inner being,

Rom 7:23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

Rom 7:24 Wretched man that I am! Who will deliver me from this body of death?

Rom 7:25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Rom 8:1 There is therefore now no condemnation for those who are in Christ Jesus.

Rom 8:2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

Rom 8:3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

Rom 8:4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Rom 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

Rom 8:6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

Rom 8:7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.

Rom 8:8 Those who are in the flesh cannot please God.

Rom 8:9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

[a prerequisite for the Rapture of the Church]

[[Salvation and the Holy Spirit](#)]

Rom 8:10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.

Rom 8:11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Rom 8:12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

Rom 8:13 For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.

Rom 8:14 For all who are led by the Spirit of God are sons of God.

Rom 8:15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" [Daddy]

Rom 8:16 The Spirit himself bears witness with our spirit that we are children of God,

Rom 8:17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Rom 8:18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

Rom 8:19 For the creation waits with eager longing for the revealing of the sons of God.

Rom 8:20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope

Gen 3:17 And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;

Gen 3:18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

Gen 3:19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

Rom 8:21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.

Rom 8:22 For we know that the whole creation has been groaning together in the pains of childbirth until now.

Rom 8:23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

Rom 8:24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?

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

Rom 8:26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. [Praying]

Rom 8:27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Rom 8:28 And we know that for those who love God all things work together for good, for those who are called according to his purpose.

Rom 8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

Rom 8:30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

[Not to be confused with fate, which has a negative connotation.]

[Num_16:29, Psa_81:15 , Jer_49:20, Jer_50:45, Lam_3:51 [death]

We have freewill to choose to serve God or not....but...

God knows all things throughout all time;

Therefore; He foreknows who will choose HIM, by their own free will.

Those who will choose HIM, He predestines [blesses along the way] to come into the image of HIS image, Christ Jesus, which is your calling [includes the receiving the Holy Spirit] This is Justification [separation from the penalty of sin (death) ; Sanctification [separation from the power of sin (temptation) ; and Glorification [separation from the presence of sin [eternal life in HIS presence]

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

Rom 8:32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Rom 8:33 Who shall bring any charge against God's elect? It is God who justifies. [Judge]

Rom 8:34 Who is to condemn? Christ Jesus is the one who died [prosecuter]—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. [defense]

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

Rom 8:36 As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

Rom 8:37 **No! in all these things we are more than conquerors through him who loved us.**

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

Rom 8:39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. [Holy Spirit is the guarantee Eph 1:13>:14]

[So what is to become of the Jews? In light of all this]

[Israel – Past]

Rom 9:1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—

Rom 9:2 that I have great sorrow and unceasing anguish in my heart.

Rom 9:3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.

Rom 9:4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.

Rom 9:5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

[Paul begins teaching the New Testament from the Old Testament]

Rom 9:6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,

Rom 9:7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” [Gen 25:1> Ishmael] [Gen36:1>Esau]

Rom 9:8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

Rom 9:9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” [Gen 17:19]

Rom 9:10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,

Rom 9:11 though they were not yet born and had done nothing either good or bad—in order

that God's purpose of election might continue, not because of works but because of him who calls—

Rom 9:12 she was told, “The older will serve the younger.” [Gen 25:23]

Rom 9:13 As it is written, “Jacob I loved, but Esau I hated.” [Mal 1:2>:3]

Rom 9:14 What shall we say then? Is there injustice on God's part? By no means!

Rom 9:15 For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” [Exo 33:19]

Rom 9:16 So then it depends not on human will or exertion, but on God, who has mercy.

Rom 9:17 For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.”

[Exo 9:16]

Rom 9:18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

Rom 9:19 You will say to me then, “Why does he still find fault? For who can resist his will?”

Rom 9:20 But who are you, O man, to answer back to God? [Job 33:13] Will what is molded say to its molder, “Why have you made me like this?” [Isa 29:16]

Rom 9:21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? [Isa 64:8]

Rom 9:22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

Rom 9:23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—

Rom 9:24 even us whom he has called, not from the Jews only but also from the Gentiles?

Rom 9:25 As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” [Hos 2:23]

Rom 9:26 “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’” [Hos 1:10]

Rom 9:27 And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, [Isa 10:22>:23]

Rom 9:28 for the Lord will carry out his sentence upon the earth fully and without delay.”

Rom 9:29 And as Isaiah predicted, “If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah.” [Isa 1:9]

Rom 9:30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;

Rom 9:31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.

Rom 9:32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,

Rom 9:33 as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.” [Isa 28:16]

[Israel – Present]

Rom 10:1 Brothers, my heart's desire and prayer to God for them is that they may be saved.

Rom 10:2 For I bear them witness that they have a zeal for God, but not according to knowledge.

Rom 10:3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

Rom 10:4 For Christ is the end of the law for righteousness to everyone who believes.

Rom 10:5 For Moses writes about the righteousness that is based on the law,[Lev 18:5] that the person who does the commandments shall live by them. [Neh 9:29]

Rom 10:6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) [Deu 30:12>:13]

Rom 10:7 "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead).

Rom 10:8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); [Deu 30:14]

Rom 10:9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Rom 10:10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. [Salvation and the Holy Spirit]

2Co 1:21 And it is God who establishes us with you in Christ, and has anointed us,

2Co 1:22 and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

Rom 10:11 For the Scripture says, "Everyone who believes in him will not be put to shame."

Rom 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

Rom 10:13 For "everyone who calls on the name of the Lord will be saved." [Joel 2:32]

Rom 10:14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

Rom 10:15 And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" [Isa 52:7]

Rom 10:16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" [Isa 53:1]

Rom 10:17 So faith comes from hearing, and hearing through the word of Christ.

Rom 10:18 But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world." [Psa 19:4]

Rom 10:19 But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." [Deu 32:21]

Rom 10:20 Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." [Isa 65:2]

Rom 10:21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people." [Isa 65:2]

Rom 11:1 I ask, then, has God rejected his people?[1Sam 12:22] By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

[A prophecy of the Apostle Paul (extra-biblical but known by the Jews in Christ's time)]

Testaments of the Twelve Patriarchs [tenets of faith for the Essene sect of the Jews]

<http://home.nwi.net/~clark/library/Testaments%20of%20the%20Twelve%20Patriarchs.pdf>

XII.-The Testament of Benjamin Concerning a Pure Mind.

11. And I shall no longer be called a ravaging wolf on account of your ravages, but a worker of the Lord, distributing food to them that work what is good. [King Saul?] And one shall rise up from my seed in the latter times, beloved of the Lord, hearing upon the earth His voice, enlightening with new knowledge all the Gentiles, bursting in upon Israel for salvation with the light of knowledge, and tearing it away from it like a wolf, and giving it to the synagogue of the Gentiles. And until the consummation of the ages shall he be in the synagogues of the Gentiles, and among their rulers, as a strain of music in the mouth of all; and he shall be inscribed in the holy books, both his work and his word, and he shall be a chosen one of God for ever; and because of him my father Jacob instructed me, saying, He shall fill up that which lacketh of thy tribe.

Rom 11:2 God has not rejected his people whom he foreknew. [Psa 94:14] Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

Rom 11:3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." [1Kin 19:10]

Rom 11:4 But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." [1Kin 19:18]

Rom 11:5 So too at the present time there is a remnant, chosen by grace.

Rom 11:6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. [Deu 9:4>:5]

Rom 11:7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

Rom 11:8 as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day." [Isa 54:10]

Rom 11:9 And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; [Psa 69:22>:23]

Rom 11:10 let their eyes be darkened so that they cannot see, and bend their backs forever."

Rom 11:11 So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

Rom 11:12 Now if their trespass means riches for the world, and if their failure means riches

for the Gentiles, how much more will their full inclusion mean!

Rom 11:13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry

Rom 11:14 in order somehow to make my fellow Jews jealous, and thus save some of them.

Rom 11:15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

Rom 11:16 If the dough offered as firstfruits is holy, so is the whole lump, [Num 15:18>:21] and if the root is holy, so are the branches.

Rom 11:17 But if some of the branches were broken off, [Jer 16:21]and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, [Jer 11:16]

Rom 11:18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.

Rom 11:19 Then you will say, “Branches were broken off so that I might be grafted in.”

Rom 11:20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

Rom 11:21 For if God did not spare the natural branches, neither will he spare you.

Rom 11:22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.

Rom 11:23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again.

Rom 11:24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Rom 11:25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. [it probably culminates in the Rapture]

Rom 11:26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, [Isa 59:20>:21] he will banish ungodliness from Jacob”; [Psa 14:7]

Rom 11:27 “and this will be my covenant with them when I take away their sins.” [Isa 27:9]

Rom 11:28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers.[Deu 7:8]

Rom 11:29 For the gifts and the calling of God are irrevocable.

Rom 11:30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience,

Rom 11:31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.

Rom 11:32 For God has consigned all to disobedience, that he may have mercy on all.

Rom 11:33 Oh, the depth of the riches and wisdom and knowledge of God! [Psa 139:6] How unsearchable are his judgments and how inscrutable his ways! [Deu 29:29]

Rom 11:34 “For who has known the mind of the Lord, [Isa 40:13] or who has been his counselor?” [Job 36:22>:23]

Rom 11:35 “Or who has given a gift to him that he might be repaid?” [Job 35:7]

Rom 11:36 For from him and through him and to him are all things. To him be glory forever. Amen.

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Rom 12:1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Psa 51:17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psa 19:14 Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer.

Psa 51:10 Create in me a clean heart, O God; and renew a right spirit within me.

Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Psa 51:12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Rom 12:2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Rom 12:3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

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

Rom 12:5 so we, though many, are one body in Christ, and individually members one of another.

Paul expands this idea in;

1Co 12:13 For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

1Co 12:14 For the body does not consist of one member but of many.

1Co 12:15 If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body.

1Co 12:16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body.

1Co 12:17 If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell?

1Co 12:18 But as it is, God arranged the members in the body, each one of them, as he chose.

1Co 12:19 If all were a single member, where would the body be?

1Co 12:20 As it is, there are many parts, yet one body.

1Co 12:21 The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you."

1Co 12:22 On the contrary, the parts of the body that seem to be weaker are indispensable,

1Co 12:23 and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty,

1Co 12:24 which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it,

1Co 12:25 that there may be no division in the body, but that the members may have the same care for one another.

1Co 12:26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

1Co 12:27 Now you are the body of Christ and individually members of it.

1Co 12:28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

1Co 12:29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

1Co 12:30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

1Co 12:31 But earnestly desire the higher gifts. And I will show you a still more excellent way.

1Co 13:1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

1Co 13:2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

1Co 13:3 If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

1Co 13:4 Love is patient and kind; love does not envy or boast; it is not arrogant

1Co 13:5 or rude. It does not insist on its own way; it is not irritable or resentful;

1Co 13:6 it does not rejoice at wrongdoing, but rejoices with the truth.

1Co 13:7 Love bears all things, believes all things, hopes all things, endures all things.

1Co 13:8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

1Co 13:9 For we know in part and we prophesy in part,

1Co 13:10 but when the perfect comes, the partial will pass away.

1Co 13:11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.

1Co 13:12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

1Co 13:13 So now faith, hope, and love abide, these three; but the greatest of these is love.

Rom 12:6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;

Rom 12:7 if service, in our serving; the one who teaches, in his teaching;

Rom 12:8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Rom 12:9 Let love be genuine. Abhor what is evil; hold fast to what is good.

Rom 12:10 Love one another with brotherly affection. Outdo one another in showing honor.

Rom 12:11 Do not be slothful in zeal, be fervent in spirit, serve the Lord.

Rom 12:12 Rejoice in hope, be patient in tribulation, be constant in prayer.

Rom 12:13 Contribute to the needs of the saints and seek to show hospitality.

Rom 12:14 Bless those who persecute you; bless and do not curse them.

Rom 12:15 Rejoice with those who rejoice, weep with those who weep.

Rom 12:16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.

Rom 12:17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all.

Rom 12:18 If possible, so far as it depends on you, live peaceably with all.

Rom 12:19 Beloved, never avenge yourselves,[Pro 20:22] but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." [Deu 32:35]

Rom 12:20 To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." [Pro 25:21>:22]

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

Bishop K.C. Pillai Light Through an Eastern Window

Heap coals of fire on his head.

"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" (Romans 12:20). I do not know exactly what you are taught in your Bible studies, but I believe the impression Westerners get is that this is a form of revenge. The saying originated, however, from the way in which the coals of fire are carried from one household to another in the Eastern villages. One woman who has the flint, rises first and builds the fire, and a boy then takes the burning

coals on a piece of pottery, balanced on top of his head, to the other households. This is really a pleasant task for the boy because when the morning is cold, he becomes warmed by the coals as he goes about his rounds. The verse is an extension of the admonition, “Bless them who curse you; pray for them that spitefully use you,” since if you heap coals of fire on his head you may warm him up and change his mind and heart, and persuade him to put away his evil ways.

Rom 13:1 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.

Rom 13:2 Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.

Rom 13:3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,

Rom 13:4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

Rom 13:5 Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.

Rom 13:6 For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.

Rom 13:7 Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Dan 2:21 He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding;

Luk 20:24 “Show me a denarius. Whose likeness and inscription does it have?” They said, “Caesar's.”

Luk 20:25 He said to them, “Then render to Caesar the things that are Caesar's, and to God the things that are God's.”

Rom 13:8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law.

Rom 13:9 For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.”

Mat 22:37 And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.

Mat 22:38 This is the great and first commandment.

Mat 22:39 And a second is like it: You shall love your neighbor as yourself.

Mat 22:40 On these two commandments depend all the Law and the Prophets.”

Rom 13:10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Rom 13:11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed.

Rom 13:12 The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light.

Rom 13:13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Rom 14:1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions.

Rom 14:2 One person believes he may eat anything, while the weak person eats only vegetables.

Rom 14:3 Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him.

Rom 14:4 Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

Rom 14:5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.

Rom 14:6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.

Rom 14:7 For none of us lives to himself, and none of us dies to himself.

Rom 14:8 For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.

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

Rom 14:10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God;

Rom 14:11 for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God." [Isa 45:23]

Rom 14:12 So then each of us will give an account of himself to God.

Rom 14:13 Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.

Rom 14:14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.

Rom 14:15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died.

Rom 14:16 So do not let what you regard as good be spoken of as evil.

Rom 14:17 For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

Rom 14:18 Whoever thus serves Christ is acceptable to God and approved by men.

Rom 14:19 So then let us pursue what makes for peace and for mutual upbuilding.

Rom 14:20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats.

Rom 14:21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble.

Rom 14:22 The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.

Rom 14:23 But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

Rom 15:1 We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.

Rom 15:2 Let each of us please his neighbor for his good, to build him up.

Rom 15:3 For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." [Psa 69:9]

Rom 15:4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. [Psa 119:50]

Rom 15:5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus,

Rom 15:6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Rom 15:7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

Rom 15:8 For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs,

Rom 15:9 and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name." [2Sam 22:50]

Rom 15:10 And again it is said, "Rejoice, O Gentiles, with his people." [Deu 32:43]

Rom 15:11 And again, "Praise the Lord, all you Gentiles, and let all the peoples extol him." [Psa 117:1]

Rom 15:12 And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope." [Isa 11:10]

Rom 15:13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Rom 15:14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

Rom 15:15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God

Rom 15:16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

Rom 15:17 In Christ Jesus, then, I have reason to be proud of my work for God.

Rom 15:18 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed,

Rom 15:19 by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;

Rom 15:20 and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation,

Rom 15:21 but as it is written, "Those who have never been told of him will see, and those who have never heard will understand." [Isa 52:15]

Rom 15:22 This is the reason why I have so often been hindered from coming to you.

Rom 15:23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you,

Rom 15:24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while.

Rom 15:25 At present, however, I am going to Jerusalem bringing aid to the saints. [Acts 20:22]

Rom 15:26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.

Rom 15:27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

Rom 15:28 When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. [There's no record of him going to Spain]

Rom 15:29 I know that when I come to you I will come in the fullness of the blessing of Christ.

Act 28:16 And when we came into Rome, Paul was allowed to stay by himself, with the soldier who guarded him. [he came to Rome in chains as a prisoner]

[In Acts 20: we read that Paul was determined to go to Jerusalem first;]

Act 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Act 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. [even if God didn't want him to]

Rom 15:30 I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf,

Rom 15:31 that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, [the collection he took up for the Jerusalem Church]

Rom 15:32 so that by God's will I may come to you with joy and be refreshed in your company.

Rom 15:33 May the God of peace be with you all. Amen.

Rom 16:1 I commend to you our sister Phoebe, a servant of the church at Cenchreae,

Rom 16:2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

Rom 16:4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.

Rom 16:5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.

Rom 16:6 Greet Mary, who has worked hard for you.

Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.

Rom 16:8 Greet Ampliatus, my beloved in the Lord.

Rom 16:9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

Rom 16:10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.

Rom 16:11 Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus.

Rom 16:12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.

Rom 16:13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well.

Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

Rom 16:15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

Rom 16:17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.

Rom 16:18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. [the warning of deception]

Rom 16:19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.

Rom 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus

Christ be with you.

Rom 16:21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

Rom 16:22 I Tertius, who wrote this letter, greet you in the Lord.

Rom 16:23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

Rom 16:25 Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages

Rom 16:26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—

Rom 16:27 to the only wise God be glory forevermore through Jesus Christ! Amen.