

Scripture Text of the Followers of IESO (FOI)

Letter to the ROMANS

OUTLINE OF CONTENTS

The Human Race Guilty Before Aleim.

The Importance and impact of Paulo's letter to the Romans.

Introduction.

Paulo introduces himself to the Roman Followers.

Chapter 1.

1. Paulo, a servant of IESO The Anointed One, called to be an apostle, separated unto the Glad Tidings (Gospel) of Aleim,

Paulo introduces his Glad Tidings (Gospel) to the Romans.

2. (Which He had promised afore by His prophets in the holy scriptures,)

3. Concerning His Son IESO The Anointed One our Master, which was made of the seed of Daudid according to the flesh;

4. And declared to be the Son of Aleim with power, according to the spirit of holiness, by the resurrection from the dead:

5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

6. Among whom are you also the called of IESO The Anointed One:

Paulo's desire to come to Rome.

7. To all that be in Rome, beloved of Aleim, called to be saints: Grace to you and peace from Aleim our Father, and the Master IESO The Anointed One.

8. First, I thank my Aleim through IESO The Anointed One for you all, that your faith is spoken of throughout the whole world.

9. For Aleim is my witness, whom I serve with my spirit in the Glad Tidings (Gospel) of His Son, that without ceasing I make mention of you always in my prayers;

10. Making request, if by any means now at length I might have a prosperous journey by the will of Aleim to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

12. That is, that I may be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other non Jews.

14. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the Glad Tidings (Gospel) to you that are at Rome also.

Paulo introduces the theme of his letter: the righteous of Aleim, as revealed in the Glad Tidings (Gospel) of IESO The Anointed One.

16. For I am not ashamed of the Glad Tidings (Gospel) of Christ: for it is the power of Aleim unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of Aleim revealed from faith to faith: as it is written, The just shall live by faith.

Why man must be justified by faith: the guilt of the human race in general.

The greatest peril facing the human race: the wrath of Aleim.

Why the human race is guilty before Aleim: demonstrations of our wickedness and unrighteous.

18. For the wrath of Aleim is revealed from heaven against all wickedness and unrighteousness of men, who hold the truth in unrighteousness;

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

20. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Diety; so that they are without excuse:

21. Because that, when they knew Aleim, they Glorified Him not as Aleim, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible Aleim into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

The tragic result of human guilt before Aleim.

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

25. Who changed the truth of Aleim into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

26. For this cause Aleim gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28. And even as they did not like to retain Aleim in their knowledge, Aleim gave them over to a reprobate mind, to do those things which are not convenient;

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of Aleim, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32. Who knowing the judgment of Aleim, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

The Guilt of the Moralist and the Jew.

Aleim's judgment upon the morally educated.

An indictment against the morally educated man.

Chapter 2.

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

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

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shall escape the judgment of Aleim?

Aleim's judgment against the moralist is announced.

4. Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of Aleim leadeth thee to repentance?

5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of Aleim;

Aleim will judge the moralist because their works also fall short of Aleim's perfect standard.

6. Who will render to every man according to his deeds:

7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the non Jew;

10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the non Jew:

Aleim's judgment upon the Jewish man.

Aleim's principle of impartiality.

11. For there is no respect of persons with Aleim.

12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13. (For not the hearers of the law are just before Aleim, but the doers of the law shall be justified.

Possession of the law is no advantage to the Jewish man in the Day of Judgment.

14. For when the Nations, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16. In the day when Aleim shall judge the secrets of men by IESO The Anointed One according to my Glad Tidings (Gospel).

The boast of the Jewish man.

17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of Aleim,

18. And knowest His will, and approvest the things that are more excellent, being instructed out of the law;

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

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

The indictment against the Jewish man.

21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23. Thou that makest thy boast of the law, through breaking the law dishonourest thou Aleim?

24. For the name of Aleim is blasphemed among the Nations through you, as it is written.

The irrelevance of circumcision.

25. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Aleim.

Justified Freely by His Grace.

The righteousness of Aleim's judgement.

The advantage of the Jewish people.

Chapter 3.

1. What advantage then hath the Jew? or what profit is there of circumcision?

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

Jewish unbelief does not make Aleim wrong.

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

4. Aleim forbid: yea, let Aleim be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

An objection regarding the unrighteousness of man and the righteousness of Aleim.

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

Paulo's answer to the objection raised.

6. Aleim forbid: for then how shall Aleim judge the world?

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

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

Conclusion: the universal guilt of mankind before Aleim.

The guilt of both Jew and non Jew before Aleim.

9. What then? are we better than they? No, in no wise: for we have before proved both Jews and non Jews, that they are all under sin;

The Scriptural (Old Testament) witnesses to the universal depravity and guilt of mankind.

10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after Aleim.
12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
14. Whose mouth is full of cursing and bitterness:
15. Their feet are swift to shed blood:
16. Destruction and misery are in their ways:
17. And the way of peace have they not known:
18. There is no fear of Aleim before their eyes.

Summation: the law cannot save us from our sin and the penalty it deserves.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before Aleim.

20. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

The revelation of righteousness.

21. But now the righteousness of Aleim without the law is manifested, being witnessed by the law and the prophets;

How this righteousness is communicated to man.

22. Even the righteousness of Aleim which is by faith of IESO The Anointed One unto all and upon all them that believe: for there is no difference:

Man' universal need and Aleim's universal offer.

23. For all have sinned, and come short of the glory of Aleim;

24. Being justified freely by His grace through the redemption that is in Christ IESO:

How the death of IESO satisfies the righteous judgment of Aleim.

25. Whom Aleim hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of Aleim;

26. To declare, I say, at this time His righteousness: that He might be just, and the justifier of Him which believeth in IESO.

Boasting in the salvation which comes through the Glad Tidings (Gospel) of IESO The Anointed One is excluded.

27. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Justification acquittal in the court of Aleim) is found for both Jew and non Jew, apart from the deeds of the law.

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

29. Is He the Aleim of the Jews only? is he not also of the non Jews? Yes, of the non Jews also:

30. Seeing it is one Aleim, which shall justify the circumcision by faith, and uncircumcision through faith.

What of the law then?

31. Do we then make void the law through faith? Aleim forbid: yea, we establish the law.

Abrhaam and Daud demonstrate righteousness apart from works.

Abrhaam is declared righteous through faith.

Abrhaam was not justified by works, but declared righteous through faith.

Chapter 4.

1. What shall we say then that Abrhaam our father, as pertaining to the flesh, hath found?
2. For if Abrhaam were justified by works, he hath whereof to glory; but not before Aleim.
3. For what saith the scripture? Abrhaam believed Aleim, and it was counted unto him for righteousness.

A distinction made between grace and works.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.
5. But to him that worketh not, but believeth on Him that justifieth the wicked, his faith is counted for righteousness.

Daud and the blessedness of justification through faith.

6. Even as Daud also describeth the blessedness of the man, unto whom Aleim imputeth righteousness without works,
7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8. Blessed is the man to whom the Master will not impute sin.

Abrham was counted righteous before he was circumcised, therefore he was not counted righteous because he was circumcised.

9. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abrhaam for righteousness.
10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abrhaam, which he had being yet uncircumcised.

Aleim's promise to Abrham was based on the principle of faith, not law or works.

13. For the promise, that he should be the heir of the world, was not to Abrhaam, or to his seed, through the law, but through the righteousness of faith.

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

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

Following Abrham' example.

Justification according to grace, through faith.

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abrhaam; who is the father of us all,

The life-giving power of the Aleim, Abrham believed in.

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, even Aleim, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

The character of Abrham' faith.

19. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarha's womb:

20. He staggered not at the promise of Aleim through unbelief; but was strong in faith, giving glory to Aleim;

21. And being fully persuaded that, what He had promised, He was able also to perform.

22. And therefore it was imputed to him for righteousness.

Abrham' justifications and our own.

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

24. But for us also, to whom it shall be imputed, if we believe on Him that raised up IESO our Master from the dead;

25. Who was delivered for our offences, and was raised again for our justification.

Benefits of Being Justified through Faith.

The benefits of believing.

Peace and a standing of grace.

Chapter 5.

1. Therefore being justified by faith, we have peace with Aleim through our Master IESO The Anointed One:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of Aleim.

The promise of glory is also for the present time.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope:

Evidence for hope: Aleim's love in our hearts right now, evidenced by the presence of the Holy Spirit in our lives.

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

A description of Aleim's love towards us.

6. For when we were yet without strength, in due time Christ died for the wicked.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. But Aleim commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Salvation from Aleim's wrath.

9. Much more then, being now justified by His blood, we shall be saved from wrath through Him.

10. For if, when we were enemies, we were reconciled to Aleim by the death of His Son, much more, being reconciled, we shall be saved by His life.

11. And not only so, but we also joy in Aleim through our Master The Anointed One, by whom we have now received the atonement.

The two men

The spread of sin throughout the human race.

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

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

14. Nevertheless death reigned from Adam to MoUse, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of Aleim, and the gift by grace, which is by one man, IESO The Anointed One, hath abounded unto many.

16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, IESO The Anointed One.)

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

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

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by IESO The Anointed One our Master.

Made Safe for Grace.

The believer under grace and the problem of habitual sin.

Should we live a life of sin so we can receive more grace.?

Chapter 6.

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

2. Aleim forbid. How shall we, that are dead to sin, live any longer therein?

The illustration of the believer' death to sin Baptism.

3. Know you not, that so many of us as were baptized into IESO The Anointed One were baptized into His death?

4. Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Considering the implications of the death and Resurrection with IESO.

5. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

6. Knowing this, that our old man is impaled with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with Him:

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

10. For in that He died, He died unto sin once: but in that He liveth, He liveth unto Aleim.

Practical application of the principle of our death and Resurrection with IESO.

11. Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto Aleim through IESO The Anointed One our Master.

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

How to walk in the freedom IESO has given us.

13. Neither yield you your members as instruments of unrighteousness unto sin: but yield yourselves unto Aleim, as those that are alive from the dead, and your members as instruments of righteousness unto Aleim.

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

The believer under grace and the problem of occasional sin.

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

Spiritual principles we need to understand in order to answer the question.

16. Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness?

17. But Aleim be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you.

Why not then, occasionally sin?

Because sin is not our master and we no longer serve it.

18. Being then made free from sin, you became the servants of righteousness.

How to keep from enslaving ourselves.

19. I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

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

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

22. But now being made free from sin, and become servants to Aleim, you have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin is death; but the gift of Aleim is eternal life through IESO The Anointed One our Master .

Exposing the Weakness of the Law.

Dead to the Law.

The law has authority only over the living.

Chapter 7.

1. Know you not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
2. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Our death with IESO sets us free from the law.

4. Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto Aleim.

The problem with the law.

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

Delivered from the law.

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

Our problem with Aleim's perfect law.

Paulo asks: is the law (equal to) sin?

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

Sin corrupts the commandment (law).

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Paulo's state of innocence before he knew the law.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

Sin corrupts the law and defeat its purpose of giving life; once law is corrupted by sin, it brings death.

10. And the commandment, which was ordained to life, I found to be unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

12. Wherefore the law is holy, and the commandment holy, and just, and good.

The law Exposes and magnifies sin

13. Was then that which is good made death unto me? Aleim forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

The spiritual law cannot restrain a carnal man.

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

The struggle of obedience in our own strength.

Paulo describes his sense of helplessness.

15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the law that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

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

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

The battle between two selves.

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

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

22. For I delight in the law of Aleim after the inward man:

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

Paulo's desperation and perspective.

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

Paulo finally looks outside of himself to IESO.

25. I thank Aleim through IESO The Anointed One our Master. So then with the mind I myself serve the law of Aleim; but with the flesh the law of sin.

A New and Wonderful Life in the Spirit.

Life in the Spirit contrasted with life in the flesh.

No condemnation.

Chapter 8.

1. There is therefore now no condemnation to them which are in Christ IESO, who walk not after the flesh, but after the Spirit.

The contrast between life in the Spirit and life in the flesh

2. For the law of the Spirit of life in Christ IESO hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh,

Aleim sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

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

The futility of trying to please Aleim in the flesh.

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

6. For to be carnally minded is death; but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against Aleim: for it is not subject to the law of Aleim, neither indeed can be.

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

Followers are empowered to live in the Spirit.

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

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

11. But if the Spirit of Him that raised up IESO from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Our obligation to live in the Spirit.

Our debt is to the Spirit, not to the flesh.

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

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

Living in the Spirit means living as a child of Aleim.

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

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

The evidence we are children of Aleim: the testimony of the Holy Spirit.

16. The Spirit itself beareth witness with our spirit, that we are the children of Aleim:

The benefits and responsibilities of being Aleim's children.

17. And if children, then heirs; heirs of Aleim, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Life in the Spirit makes us able to understand and endure suffering.

Paulo's analysis of the present suffering and our future glory: they cannot be compared to each other.

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

All of creation is awaiting and anticipating this coming glory.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of Aleim.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Aleim.

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

We also groan and wait with perseverance for the coming glory.

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

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

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

Aleim's help through the Spirit is available to us now.

26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of Aleim.

Aleim's help is an enduring promise: He has the ability to work all things for good and to see us through to glorification.

28. And we know that all things work together for good to them that love Aleim, to them who are the called according to His purpose.

29. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

30. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

The triumphant victory of the life in the Spirit.

Paulo begins his conclusion to this section: If Aleim be for us, who can be against us.

31. What shall we then say to these things? If Aleim be for us, who can be against us?

32. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

The security of the believer in Aleim's love.

33. Who shall lay any thing to the charge of Aleim's elect? It is Aleim that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right side of Aleim, who also maketh intercession for us.

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

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

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

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

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of Aleim, which is in Christ IESO our Master.

Has Aleim Rejected Isrhael?

Paulo's heart for Isrhael.

Paulo's sorrow.

Chapter 9.

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2. That I have great heaviness and continual sorrow in my heart.

The source of Paulo's sorrow.

3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4. Who are Isrhaelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of Aleim, and the promises;
5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, Aleim blessed forever. Amen.

Has Aleim failed with His plan regarding Isrhael.

6. Not as though the word of Aleim hath taken none effect. For they are not all Isrhael, which are of Isrhael:
7. Neither, because they are the seed of Abrham, are they all children: but, In Isaak shall thy seed be called.
8. That is, They which are the children of the flesh, these are not the children of Aleim: but the children of the promise are counted for the seed.
9. For this is the word of promise, At this time will I come, and Sarha shall have a son.

Another example of the fact that promise is more important than natural relation: Iakob and Esau.

10. And not only this; but when Rhebekka also had conceived by one, even by our father Isaak;
11. (For the children being not yet born, neither having done any good or evil, that the purpose of Aleim according to election might stand, not of works, but of Him that calleth;)
12. It was said unto her, The elder shall serve the younger.
13. As it is written, Iakob have I loved, but Esau have I hated.

Does Aleim's choice of one over another make Aleim unrighteous?

14. What shall we say then? Is there unrighteousness with Aleim? Aleim forbid.

15. For He saith to MoUse, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth, but of Aleim that sheweth mercy.

The example of Pharaoh.

17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

18. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

Does Aleim's right to choose relieve man of responsibility?

19. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?

20. Nay but, O man, who art thou that repliest against Aleim? Shall the thing formed say to Him that formed it, Why hast thou made me thus?

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

Doesn't Aleim have the right to glorify Himself as He sees fit.

22. What if Aleim, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23. And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory,

24. Even us, whom He hath called, not of the Jews only, but also of the non Jews?

The prophet Osee (in Osee 2:23 and 1:10) declares Aleim's right to choose, calling those who previously were not called His people.

25. As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved.

26. And it shall come to pass, that in the place where it was said unto them, You are not My people; there shall they be called the children of the living Aleim.

Isaia (in Isaia 10:23 and 1:9) declares Aleim's right to choose a remnant among Isrhael for salvation.

27. Isaia also crieth concerning Isrhael,

Though the number of the children of Isrhael be as the sand of the sea, a remnant shall be saved:

28. For He will finish the work, and cut it short in righteousness: because a short work will the Master make upon the earth.

29. And as Isaia said before, Except the Master of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Analyzing the present situation of Isrhael and the Nations according to a human perspective.

30. What shall we say then? That the non Jews, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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

Paulo emphasizes the reason why Isrhael seems cast off from Aleim's goodness and righteousness.

32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33. As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

Isrhael' Present Rejection of Aleim.

Isrhael' rejection of the Glad Tidings (Gospe) I of salvation through IESO The Anointed One.

Isrhael' refusal to submit to the righteousness of Aleim.

Chapter 10.

1. Brethren, my heart's desire and prayer to Aleim for Isrhael is, that they might be saved.

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

3. For they being ignorant of Aleim's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Aleim.

The contrast between Aleim's righteousness and our attempts at righteousness.

4. For Christ is the end of the law for righteousness to everyone that believeth.

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

6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

How Aleim's righteousness is gained by faith.

9. That if thou shall confess with thy mouth the Master IESO, and shall believe in thine heart that Aleim hath raised Him from the dead, thou shall be saved.

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

11. For the scripture saith, Whosoever believeth on Him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Master over all is rich unto all that call upon Him.

13. For whosoever shall call upon the name of the Master shall be saved.

The necessity of the preaching of the Glad Tidings (Gospel).

14. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Glad Tidings (Gospe) of peace, and bring glad tidings of good things!

The prophets foretold this rejection of the Glad Tidings (Gospel) by Isrhael.

The testimony of Isaia 53:10.

16. But they have not all obeyed the Glad Tidings (Gospel). For Isaia saith, Master, who hath believed our report?

17. So then faith cometh by hearing, and hearing by the word of Aleim.

The testimony of Psalm 19:4.

18. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

The testimony of 5th MoUse (Deuteronomy) 32:21.

19. But I say, Did not Isrhael know? First MoUse saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

The Testimony of Isaia 65:1.

20. But Isaia is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me.

The testimony of Isaia 65:2.

21. But to Isrhael He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

The Restoration of Isrhael.

Isrhael and the remnant of grace.

Has Aleim cast away (rejected) His people Isrhael?.

Evidence that Aleim has not cast away His people Paulo himself.

Chapter 11.

1. I say then, Hath Aleim cast away His people? Aleim forbid. For I also am an Isrhaelite, of the seed of Abrhaam, of the tribe of Beniamin.

The principle of a remnant.

2. Aleim hath not cast away His people which He foreknew. Wot you not what the scripture saith of Elia? how he maketh intercession to Aleim against Isrhael, saying,

3. Master, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of Aleim unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

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

Aleim's right to choose a remnant according to grace.

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

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

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

9. And Daud saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back always.

Aleim's plan in saving only a remnant at the present time.

Does Aleim's Isrhael stumbling as predicted by Psalm 69 mean that they have fallen away permanently?

11. I say then, Have they stumbled that they should fall? Aleim forbid: but rather through their fall salvation is come unto the non Jews, for to provoke them to jealousy.

No, Aleim had a specific purpose to fulfill in allowing Isrhael to stumble - so that salvation would come to the Nations.

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

13. For I speak to you non Jews, inasmuch as I am the apostle of the non Jews, I magnify mine office:

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

To the Nations yes, Jewish rejection of IESO was made into a blessing for you; but consider how great a blessing their acceptance of IESO will be.

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

16. For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

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

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21. For if Aleim spared not the natural branches, take heed lest He also spare not thee.

Application of Aleim's purpose in Isrhael's rejection that the Nations might be reached.

22. Behold therefore the goodness and severity of Aleim: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shall be cut off.

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

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

The promise that all Isrhael will be saved.

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

26. And so all Isrhael shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away wickedness from Iakob:

27. For this is My covenant unto them, when I shall take away their sins.

Aleim's love and calling for Isrhael still endures.

28. As concerning the Glad Tidings (Gospel), they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29. For the gifts and calling of Aleim are without repentance.

Paulo cautions the non Jewish Followers to remember where they came from and where Aleim has promised to take the Jewish people.

30. For as you in times past have not believed Aleim, yet have now obtained mercy through their unbelief:

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

32. For Aleim hath concluded them all in unbelief, that He might have mercy upon all.

Praise to Aleim for His plan and the progress of the plan.

33. O the depth of the riches both of the wisdom and knowledge of Aleim! how unsearchable are His judgments, and His ways past finding out!

34. For who hath known the mind of the Aleim? or who hath been His counsellor?

35. Or who hath first given to Him, and it shall be recompensed unto Him again?

36. For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen.

Living the Follower Life.

The foundation for Follower living.

The living sacrifice.

Chapter 12.

1. I beseech you therefore, brethren, by the mercies of Aleim, that you present your bodies a living sacrifice, holy, acceptable unto Aleim, which is your reasonable service.

Resisting conformity to the world and embracing the transformation that comes in IESO The Anointed One.

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

Living out the spiritual gifts Aleim has given.

A warning to live in humility.

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as Aleim hath dealt to every man the measure of faith.

Unity and diversity in the body of The Anointed One.

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

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

An exhortation to use (and how to use) the gifts Aleim has granted to the individual members of the Ekklesia.

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

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

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Relating to those in the Follower family.

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;
11. Not slothful in business; fervent in spirit; serving the Master;
12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;
13. Distributing to the necessity of saints; given to hospitality.

Relating to those outside of the Follower family.

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

How to get along with people both inside and outside the Ekklesia.

15. Rejoice with them that do rejoice, and weep with them that weep.
16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17. Recompense to no man evil for evil. Provide things honest in the sight of all men.
18. If it be possible, as much as lieth in you, live peaceably with all men.
19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Master.
20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shall heap coals of fire on his head.
21. Be not overcome of evil, but overcome evil with good.

A Follower's Obligation to Government.

The Followers and Government.

Government's legitimate authority and the Follower's response.

Chapter 13.

1. Let every soul be subject unto the higher powers. For there is no power but of Aleim: the powers that be are ordained of Aleim.

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

The job of government to punish and deter evildoers.

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

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

The Follower's responsibility towards government.

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

6. For for this cause pay you tribute also: for they are Aleim's ministers, attending continually upon this very thing.

7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Follower's obligation to his neighbours.

The obligation to love.

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

9. For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbour as thyself.

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

The urgency to love and walk right with Aleim.

11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

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

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

14. But put you on the Master IESO The Anointed One, and make not provision for the flesh, to fulfil the lusts thereof.

Helping a Weaker Brother.

Don't judge each other in doubtful things.

Receiving the weaker brother.

Chapter 14.

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

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

Judging our brother is inappropriate because we are not their masters.

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

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

Judging our brother is inappropriate because these are matters of conscience.

5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth it unto the Master; and he that regardeth not the day, to the Master he doth not regard it. He that eateth, eateth to the Master, for he giveth Aleim thanks; and he that eateth not, to the Master he eateth not, and giveth Aleim thanks.

We live and die to the Ruler.

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

8. For whether we live, we live unto the Master and whether we die, we die unto the Master: whether we live therefore, or die, we are the Master's.

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

Judging our brother is inappropriate because we will all face judgment before IESO.

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11. For it is written, As I live, saith the Master, every knee shall bow to me, and every tongue shall confess to Aleim.

12. So then everyone of us shall give account of himself to Aleim.

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

Destroying a brother makes a privilege wrong.

14. I know, and am persuaded by the Master IESO, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.

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

Pursuing the higher call of the Kingdom of Aleim.

16. Let not then your good be evil spoken of:

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

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

Use your liberty to build each other up, not to tear each other down.

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

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

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

The concluding principle of faith.

22. Hast thou faith? have it to thyself before Aleim. Happy is he that condemneth not himself in that thing which he alloweth.

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

Living to Bless Your Brother.

Being filled in the Follower life.

Filled with care and concern for others.

Chapter 15.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
2. Let everyone of us please his neighbour for his good to edification.

Filled with the example of IESO, who always put others first.

3. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me.
4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

A prayer for the fulfillment of this attitude in the Romans.

5. Now the Aleim of patience and consolation grant you to be likeminded one toward another according to Christ IESO:
6. That you may with one mind and one mouth glorify Aleim, even the Father of our Master IESO The Anointed One.

Filled with love for others and joy and peace by the Holy Spirit.

7. Wherefore receive you one another, as Christ also received us to the glory of Aleim.
8. Now I say that IESO The Anointed One was a minister of the circumcision for the truth of Aleim, to confirm the promises made unto the fathers:
9. And that the non Jews might glorify Aleim for His mercy; as it is written, For this cause I will confess to thee among the non Jews, and sing unto thy name.
10. And again He saith, Rejoice, you non Jews, with His people.
11. And again, Praise the Master, all you non Jews; and laud Him, all you people.
12. And again, Isaia saith, There shall be a root of Jesse, and He that shall rise to reign over the nations; in Him shall the nations trust.
13. Now the Aleim of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.

Paulo's reason for writing.

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

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

16. That I should be the minister of IESO The Anointed One to the nations, ministering the Glad Tidings (Gospel) of Aleim, that the offering up of the nations might be acceptable, being sanctified by the Holy Ghost.

Paulo glories in the work Aleim has done through him.

17. I have therefore whereof I may glory through IESO The Anointed One in those things which pertain to Aleim.

18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the nations obedient, by word and deed,

19. Through mighty signs and wonders, by the power of the Spirit of Aleim; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Glad Tidings (Gospel) of Christ.

Paulo's desire to preach the Glad Tidings (Gospel) in New places.

20. Yea, so have I strived to preach the Glad Tidings (Gospel), not where Christ was named, lest I should build upon another man's foundation:

21. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Why Paulo hasn't visited the Followers in Rome yet.

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

23. But now having no more place in these parts, and having a great desire these many years to come unto you;

24. Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

Paulo's present plan.

25. But now I go unto Jerusalem to minister unto the saints.

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

27. It hath pleased them verily; and their debtors they are. For if the nations have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

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

29. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Glad Tidings (Gospel) of Christ.

Paulo's plea for prayer.

30. Now I beseech you, brethren, for the Master IESO The Anointed One's sake, and for the love of the Spirit, that you strive together with me in your prayers to Aleim for me;

31. That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

32. That I may come unto you with joy by the will of Aleim, and may with you be refreshed.

33. Now the Aleim of peace be with you all. Amen.

Greetings to the Followers in Rome. Greetings to many different Followers.

A recommendation of Phebe.

Chapter 16.

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

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

Greetings to Prhiskilla and Aquila.

3. Greet Prhiskilla and Aquila my helpers in Christ IESO:

4. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Ekklesias of the non Jews.

Various greetings.

5. Likewise greet the Ekklesia that is in their house. Salute my wellbeloved Epaeneto, who is the firstfruits of Achaia unto Christ.

6. Greet Marhia, who bestowed much labour on us.

7. Salute Andrhonico and Iunia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplia my beloved in the Master.

9. Salute Urhbane, our helper in Christ, and Stachis my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Arhistobulo' household.

11. Salute Herodion my kinsman. Greet them that be of the household of Narhcisso, which are in the Master.

12. Salute Trhiphena and Trhiphosa, who labour in the Master. Salute the beloved Perhsis, which laboured much in the Master.

13. Salute Rhupho chosen in the Master, and his mother and mine.

14. Salute Asyncrhito, Phlegon, Herhmas, Patrhubas, Herhmes, and the brethren which are with them.

15. Salute Philologo, and Iulia, Nerheo, and his sister, and Olympa, and all the saints which are with them.

16. Salute one another with an holy kiss. The Ekklesias of Christ salute you.

Concluding words and warnings.

A word of warning regarding dividers and deceivers

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

18. For they that are such serve not our Master IESO The Anointed One, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20. And the Aleim of peace shall bruise satan under your feet shortly. The grace of our Master IESO The Anointed One be with you. Amen.

Greetings from those in Corinth with Paulo.

21. Timotheo my workfellow, and Lukio, and Iason, and Sosipaterh, my kinsmen, salute you.

22. I Terhtio, who wrote this epistle, salute you in the Master.

23. Gaio mine host, and of the whole Ekklesia, saluteth you. Erhasto the chamberlain of the city saluteth you, and Quarhto a brother.

24. The grace of our Master IESO The Anointed One be with you all. Amen.

Conclusion to the letter: praise to Aleim.

25. Now to him that is of power to stablish you according to my Glad Tidings (Gospel), and the preaching of IESO The Anointed One, according to the revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting Aleim, made known to all nations for the obedience of faith:

27, To Aleim only wise, be glory through IESO The Anointed One forever. Amen.

KJV Footnotes

(16:27)

The following was added by editors of the KJV:

Written to the Romans from Corinthus, and sent by Phebe servant of the Ekklesia at Cenchrea.