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LETTER TO THE
ROMANS

Amplified Classic Translation

Thank you for downloading this Bible study resource!

Why Use This Study Resource?

2 Timothy 3:16-17 says,

Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action), so that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work.

We all know that reading the Bible regularly is part of how we water and nourish our Christian lives and how we grow in the things of God. But there is more to reading God's Word than the physical act of engaging our intellect and our thought life.

One minister likes to say, "The Bible wasn't written to your head; it was written to your heart." I like that. In other words, if you will allow it to be so, God's Word will actually impart spiritual as well as physical life to you as you read it (John 6:63). God's Word is not only His written will, but we know that the Word of God is *theopneustos*, that is, it is literally *God-breathed*. He put Himself in the Bible! His very nature and person is present in the holy Word of God!

When you read the Word of God *with your heart*, you initiate a divine transaction. The Holy Spirit takes what is old and parched in your heart and replaces it with the fresh, life-giving, and invigorating water of revelation that flows from the heart of God. He heals the broken parts of our lives with His completeness and gently pours His healing oil on our wounds. The Word of

God is alive, powerful, and sharp enough to cut through all the pretense of our intellect and get straight to the heart of the matter.

Paul's Epistle to the Romans is a powerful letter for today's believer and its anointed words resonate deeply to people of every stage of spiritual growth. Romans is a perfect place for new believers to start because it is chock full of solid, Christ-centered doctrine. In this book, Paul lays out the most complete description of our need for a Savior and the grace of God than any other book in the New Testament. For the Gentile reader, this is the *perfect* place to build your foundation on Jesus Christ. For spiritual young men and women, this is a book to "cut your teeth on" the underpinnings of what it looks like to follow Jesus with His power and grace flowing powerfully through your lives as you learn to "reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One)." Romans 5:17.

For those more established and mature in the Lord, Romans continues to remind us of the simple origins of the grace of God and our continual need to lay our lives down on the altar as living sacrifices to God in ardent pursuit of everything He has called us to do and to become in Christ.

Romans will strengthen and serve to seal up any cracks in your spiritual foundation that may have been neglected over the years or are just plain missing. In this book, amongst many other foundational Christian truths, you will find expert-level revelation on *how the faith of God operates, how to support and uphold weak and growing believers*, and the "force-field-like" *protection* we have in the precious love of Christ that nothing can take away from us. (Chapters four, fourteen, and eight, respectively)

I know that as we take in the precious Word of Life, we are given fresh anointing to walk in our callings, purposes, and divine giftings in life—and we find the strength to do so through the precious shed Blood of Jesus Christ. No other book in the New Testament equips the believer to walk in the power of the Blood like the book of Romans does.

Organization

I've organized the Book of Romans in the same way I organize most of the books of the Bible for my own personal study—double-spaced in a single column on the left, with a blank column on the right for notes and comments. I heard about this method of studying the Bible from a dear friend of mine, who over the years has introduced me to fresh and different ways of getting the most out of studying the Word of God.

For instance, one way I like to study the Bible is to set up this two-column format and remove all the chapter titles and page numbers. Doing this helps immerse myself in the text; it allows me to think along with what the Holy Spirit is saying and doing, rather than creating contextual barriers between chapter and verse. In many cases, the Holy Spirit may be in the middle of developing an idea or spiritual truth, when suddenly, the chapter ends. Our brains are trained to read the first words of the next chapter as distinct from the last, but in fact, it is just a continuation of the last chapter.

As you are doubtless aware, the original text of the Bible was not broken up into chapter and verse; those were added later. I encourage you to try removing the numbers on your own

sometime for a deeper experience, but for this study, I have found that the verse numbers are useful for cross-referencing—which is why I have chosen to keep them.

Why the Amplified Classic Bible?

I chose to study Paul’s Epistle to the Romans in the *Amplified Bible, Classic Edition* because I love how this translation makes many of the Greek words explicit in the English language. Although I zealously employ and highly recommend an interlinear resource (like *Blue Letter Bible*) for deeper word studies, the *AMPC* provides a great context for a more comprehensive word study than most of the other English translations, while staying close to the KJV text.

One of the most important benefits from spending time in the Bible is learning how to hear God’s voice as you read, and learning how to stop, listen, and engage with the Father as you read. *Recall that the Bible isn’t written to your head; it is written to your heart.* It is only through ongoing *relationship* and *intimacy* with the Author of the Bible that one can truly *taste and see* that the Lord is good.

Go deep with God. Don’t be afraid to ask Him questions; He can handle your doubts and concerns. He isn’t offended when you ask Him about His Book. With such an important subject as the Gospel of Jesus, it is *vital* that we *take the time* to get to know God’s heart concerning His plan for salvation, and this Plan is no more clearly laid out than in Paul’s Epistle to the Romans.

It is my deepest desire that you will sink your roots down deep into the revelation of grace revealed so clearly in Romans and that your heart would be open to the Holy Spirit's life-giving breath as you study this resource.

With all my love,

A handwritten signature in black ink that reads "Justin". The script is fluid and cursive, with a long horizontal stroke extending from the top of the 'J' across the top of the 'u'.

Paul's Epistle to the Romans

Organized into single columns, double-spaced.

Justin Self

June 2021

Scripture quotations taken from the Amplified® Bible Classic,

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Chapter 1

1 From Paul, a bond servant of Jesus Christ (the Messiah) called to be an apostle, (a special messenger) set apart to [preach] the Gospel (good news) of and from God,

2 Which He promised in advance [long ago] through His prophets in the sacred Scriptures—

3 [The Gospel] regarding His Son, Who as to the flesh (His human nature) was descended from David,

4 And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

5 It is through Him that we have received
grace (God's unmerited favor) and [our]
apostleship to promote obedience to the faith
and make disciples for His name's sake
among all the nations,

6 And this includes you, called of Jesus Christ
and invited [as you are] to belong to Him.

7 To [you then] all God's beloved ones in
Rome, called to be saints and designated for a
consecrated life: Grace and spiritual blessing
and peace be yours from God our Father and
from the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ
for all of you, because [the report of] your
faith is made known to all the world and is
commended everywhere.

9 For God is my witness, Whom I serve with
my [whole] spirit [rendering priestly and
spiritual service] in [preaching] the Gospel

and [telling] the good news of His Son, how incessantly I always mention you when at my prayers.

10 I keep pleading that somehow by God's will I may now at last prosper and come to you.

11 For I am yearning to see you, that I may impart and share with you some spiritual gift to strengthen and establish you;

12 That is, that we may be mutually strengthened and encouraged and comforted by each other's faith, both yours and mine.

13 I want you to know, brethren, that many times I have planned and intended to come to you, though thus far I have been hindered and prevented, in order that I might have some fruit (some result of my labors) among you, as I have among the rest of the Gentiles.

14 Both to Greeks and to barbarians (to the cultured and to the uncultured), both to the wise and the foolish, I have an obligation to discharge and a duty to perform and a debt to pay.

15 So, for my part, I am willing and eagerly ready to preach the Gospel to you also who are in Rome.

16 For I am not ashamed of the Gospel (good news) of Christ, for it is God's power working unto salvation [for deliverance from eternal death] to everyone who believes with a personal trust and a confident surrender and firm reliance, to the Jew first and also to the Greek,

17 For in the Gospel a righteousness which God ascribes is revealed, both springing from faith and leading to faith [disclosed through the way of faith that arouses to more faith].
As it is written, The man who through faith is

just and upright shall live and shall live by
faith.

18 For God's [holy] wrath and indignation are
revealed from heaven against all ungodliness
and unrighteousness of men, who in their
wickedness repress and hinder the truth and
make it inoperative.

19 For that which is known about God is
evident to them and made plain in their inner
consciousness, because God [Himself] has
shown it to them.

20 For ever since the creation of the world
His invisible nature and attributes, that is, His
eternal power and divinity, have been made
intelligible and clearly discernible in and
through the things that have been made (His
handiworks). So [men] are without excuse
[altogether without any defense or
justification],

21 Because when they knew and recognized Him as God, they did not honor and glorify Him as God or give Him thanks. But instead they became futile and godless in their thinking [with vain imaginings, foolish reasoning, and stupid speculations] and their senseless minds were darkened.

22 Claiming to be wise, they became fools [professing to be smart, they made simpletons of themselves].

23 And by them the glory and majesty and excellence of the immortal God were exchanged for and represented by images, resembling mortal man and birds and beasts and reptiles.

24 Therefore God gave them up in the lusts of their [own] hearts to sexual impurity, to the dishonoring of their bodies among themselves [abandoning them to the degrading power of sin],

25 Because they exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator, Who is blessed forever! Amen (so be it).

26 For this reason God gave them over and abandoned them to vile affections and degrading passions. For their women exchanged their natural function for an unnatural and abnormal one,

27 And the men also turned from natural relations with women and were set ablaze (burning out, consumed) with lust for one another—men committing shameful acts with men and suffering in their own bodies and personalities the inevitable consequences and penalty of their wrong-doing and going astray, which was [their] fitting retribution.

28 And so, since they did not see fit to acknowledge God or approve of Him or consider Him worth the knowing, God gave

them over to a base and condemned mind to do things not proper or decent but loathsome,

29 Until they were filled (permeated and saturated) with every kind of unrighteousness, iniquity, grasping and covetous greed, and malice. [They were] full of envy and jealousy, murder, strife, deceit and treachery, ill will and cruel ways. [They were] secret backbiters and gossipers,

30 Slanderers, hateful to and hating God, full of insolence, arrogance, [and] boasting; inventors of new forms of evil, disobedient and undutiful to parents.

31 [They were] without understanding, conscienceless and faithless, heartless and loveless [and] merciless.

32 Though they are fully aware of God's righteous decree that those who do such things deserve to die, they not only do them

themselves but approve and applaud others
who practice them.

Chapter 2

1 Therefore you have no excuse or defense or
justification, O man, whoever you are who
judges and condemns another. For in posing
as judge and passing sentence on another, you
condemn yourself, because you who judge are
habitually practicing the very same things
[that you censure and denounce].

2 [But] we know that the judgment (adverse
verdict, sentence) of God falls justly and in
accordance with truth upon those who
practice such things.

3 And do you think or imagine, O man, when
you judge and condemn those who practice
such things and yet do them yourself, that you
will escape God's judgment and elude His
sentence and adverse verdict?

4 Or are you [so blind as to] trifle with and presume upon and despise and underestimate the wealth of His kindness and forbearance and long-suffering patience? Are you unmindful or actually ignorant [of the fact] that God's kindness is intended to lead you to repent (to change your mind and inner man to accept God's will)?

5 But by your callous stubbornness and impenitence of heart you are storing up wrath and indignation for yourself on the day of wrath and indignation, when God's righteous judgment (just doom) will be revealed.

6 For He will render to every man according to his works [justly, as his deeds deserve]:

7 To those who by patient persistence in well-doing [springing from piety] seek [unseen but sure] glory and honor and [the eternal blessedness of] immortality, He will give eternal life.

8 But for those who are self-seeking and self-willed and disobedient to the Truth but responsive to wickedness, there will be indignation and wrath.

9 [And] there will be tribulation and anguish and calamity and constraint for every soul of man who [habitually] does evil, the Jew first and also the Greek (Gentile).

10 But glory and honor and [heart] peace shall be awarded to everyone who [habitually] does good, the Jew first and also the Greek (Gentile).

11 For God shows no partiality [undue favor or unfairness; with Him one man is not different from another].

12 All who have sinned without the Law will also perish without [regard to] the Law, and all who have sinned under the Law will be judged and condemned by the Law.

13 For it is not merely hearing the Law [read] that makes one righteous before God, but it is the doers of the Law who will be held guiltless and acquitted and justified.

14 When Gentiles who have not the [divine] Law do instinctively what the Law requires, they are a law to themselves, since they do not have the Law.

15 They show that the essential requirements of the Law are written in their hearts and are operating there, with which their consciences (sense of right and wrong) also bear witness; and their [moral] decisions (their arguments of reason, their condemning or approving thoughts) will accuse or perhaps defend and excuse [them]

16 On that day when, as my Gospel proclaims, God by Jesus Christ will judge men in regard to the things which they conceal (their hidden thoughts).

17 But if you bear the name of Jew and rely upon the Law and pride yourselves in God and your relationship to Him,

18 And know and understand His will and discerningly approve the better things and have a sense of what is vital, because you are instructed by the Law;

19 And if you are confident that you [yourself] are a guide to the blind, a light to those who are in darkness, and [that

20 You are] a corrector of the foolish, a teacher of the childish, having in the Law the embodiment of knowledge and truth—

21 Well then, you who teach others, do you not teach yourself? While you teach against stealing, do you steal (take what does not really belong to you)?

22 You who say not to commit adultery, do you commit adultery [are you unchaste in action or in thought]? You who abhor and loathe idols, do you rob temples [do you appropriate to your own use what is consecrated to God, thus robbing the sanctuary and doing sacrilege]?

23 You who boast in the Law, do you dishonor God by breaking the Law [by stealthily infringing upon or carelessly neglecting or openly breaking it]?

24 For, as it is written, The name of God is maligned and blasphemed among the Gentiles because of you! [The words to this effect are from your own Scriptures.]

25 Circumcision does indeed profit if you keep the Law; but if you habitually transgress the Law, your circumcision is made uncircumcision.

26 So if a man who is uncircumcised keeps the requirements of the Law, will not his uncircumcision be credited to him as [equivalent to] circumcision?

27 Then those who are physically uncircumcised but keep the Law will condemn you who, although you have the code in writing and have circumcision, break the Law.

28 For he is not a [real] Jew who is only one outwardly and publicly, nor is [true] circumcision something external and physical.

29 But he is a Jew who is one inwardly, and [true] circumcision is of the heart, a spiritual and not a literal [matter]. His praise is not from men but from God.

Chapter 3

1 Then what advantage remains to the Jew?

[How is he favored?] Or what is the value or benefit of circumcision?

2 Much in every way. To begin with, to the Jews were entrusted the oracles (the brief communications, the intentions, the utterances) of God.

3 What if some did not believe and were without faith? Does their lack of faith and their faithlessness nullify and make ineffective and void the faithfulness of God and His fidelity [to His Word]?

4 By no means! Let God be found true though every human being is false and a liar, as it is written, That You may be justified and shown to be upright in what You say, and prevail when You are judged [by sinful men].

5 But if our unrighteousness thus establishes and exhibits the righteousness of God, what shall we say? That God is unjust and wrong to inflict His wrath upon us [Jews]? I speak in a [purely] human way.

6 By no means! Otherwise, how could God judge the world?

7 But [you say] if through my falsehood God's integrity is magnified and advertised and abounds to His glory, why am I still being judged as a sinner?

8 And why should we not do evil that good may come?—as some slanderously charge us with teaching. Such [false teaching] is justly condemned by them.

9 Well then, are we [Jews] superior and better off than they? No, not at all. We have already charged that all men, both Jews and Greeks

(Gentiles), are under sin [held down by and subject to its power and control].

10 As it is written, None is righteous, just and truthful and upright and conscientious, no, not one.

11 No one understands [no one intelligently discerns or comprehends]; no one seeks out God.

12 All have turned aside; together they have gone wrong and have become unprofitable and worthless; no one does right, not even one!

13 Their throat is a yawning grave; they use their tongues to deceive (to mislead and to deal treacherously). The venom of asps is beneath their lips.

14 Their mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction [as it dashes them to pieces]
and misery mark their ways.

17 And they have no experience of the way of
peace [they know nothing about peace, for a
peaceful way they do not even recognize].

18 There is no [reverential] fear of God
before their eyes.

19 Now we know that whatever the Law says,
it speaks to those who are under the Law, so
that [the murmurs and excuses of] every
mouth may be hushed and all the world may
be held accountable to God.

20 For no person will be justified (made
righteous, acquitted, and judged acceptable)
in His sight by observing the works
prescribed by the Law. For [the real function
of] the Law is to make men recognize and be

conscious of sin [not mere perception, but an acquaintance with sin which works toward repentance, faith, and holy character].

21 But now the righteousness of God has been revealed independently and altogether apart from the Law, although actually it is attested by the Law and the Prophets,

22 Namely, the righteousness of God which comes by believing with personal trust and confident reliance on Jesus Christ (the Messiah). [And it is meant] for all who believe. For there is no distinction,

23 Since all have sinned and are falling short of the honor and glory which God bestows and receives.

24 [All] are justified and made upright and in right standing with God, freely and gratuitously by His grace (His unmerited

favor and mercy), through the redemption
which is [provided] in Christ Jesus,

25 Whom God put forward [before the eyes
of all] as a mercy seat and propitiation by His
blood [the cleansing and life-giving sacrifice
of atonement and reconciliation, to be
received] through faith. This was to show
God's righteousness, because in His divine
forbearance He had passed over and ignored
former sins without punishment.

26 It was to demonstrate and prove at the
present time (in the now season) that He
Himself is righteous and that He justifies and
accepts as righteous him who has [true] faith
in Jesus.

27 Then what becomes of [our] pride and
[our] boasting? It is excluded (banished, ruled
out entirely). On what principle? [On the
principle] of doing good deeds? No, but on
the principle of faith.

28 For we hold that a man is justified and made upright by faith independent of and distinctly apart from good deeds (works of the Law). [The observance of the Law has nothing to do with justification.]

29 Or is God merely [the God] of Jews? Is He not the God of Gentiles also? Yes, of Gentiles also,

30 Since it is one and the same God Who will justify the circumcised by faith [which germinated from Abraham] and the uncircumcised through their [newly acquired] faith. [For it is the same trusting faith in both cases, a firmly relying faith in Jesus Christ].

31 Do we then by [this] faith make the Law of no effect, overthrow it or make it a dead letter? Certainly not! On the contrary, we confirm and establish and uphold the Law.

Chapter 4

1 [But] if so, what shall we say about Abraham, our forefather humanly speaking— [what did he] find out? [How does this affect his position, and what was gained by him?]

2 For if Abraham was justified (established as just by acquittal from guilt) by good works [that he did, then] he has grounds for boasting. But not before God!

3 For what does the Scripture say? Abraham believed in (trusted in) God, and it was credited to his account as righteousness (right living and right standing with God).

4 Now to a laborer, his wages are not counted as a favor or a gift, but as an obligation (something owed to him).

5 But to one who, not working [by the Law], trusts (believes fully) in Him Who justifies

the ungodly, his faith is credited to him as righteousness (the standing acceptable to God).

6 Thus David congratulates the man and pronounces a blessing on him to whom God credits righteousness apart from the works he does:

7 Blessed and happy and to be envied are those whose iniquities are forgiven and whose sins are covered up and completely buried.

8 Blessed and happy and to be envied is the person of whose sin the Lord will take no account nor reckon it against him.

9 Is this blessing (happiness) then meant only for the circumcised, or also for the uncircumcised? We say that faith was credited to Abraham as righteousness.

10 How then was it credited [to him]? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

11 He received the mark of circumcision as a token or an evidence [and] seal of the righteousness which he had by faith while he was still uncircumcised—[faith] so that he was to be made the father of all who [truly] believe, though without circumcision, and who thus have righteousness (right standing with God) imputed to them and credited to their account,

12 As well as [that he be made] the father of those circumcised persons who are not merely circumcised, but also walk in the way of that faith which our father Abraham had before he was circumcised.

13 For the promise to Abraham or his posterity, that he should inherit the world, did not come through [observing the commands

of] the Law but through the righteousness of faith.

14 If it is the adherents of the Law who are to be the heirs, then faith is made futile and empty of all meaning and the promise [of God] is made void (is annulled and has no power).

15 For the Law results in [divine] wrath, but where there is no law there is no transgression [of it either].

16 Therefore, [inheriting] the promise is the outcome of faith and depends [entirely] on faith, in order that it might be given as an act of grace (unmerited favor), to make it stable and valid and guaranteed to all his descendants—not only to the devotees and adherents of the Law, but also to those who share the faith of Abraham, who is [thus] the father of us all.

17 As it is written, I have made you the father of many nations. [He was appointed our father] in the sight of God in Whom he believed, Who gives life to the dead and speaks of the nonexistent things that [He has foretold and promised] as if they [already] existed.

18 [For Abraham, human reason for] hope being gone, hoped in faith that he should become the father of many nations, as he had been promised, So [numberless] shall your descendants be.

19 He did not weaken in faith when he considered the [utter] impotence of his own body, which was as good as dead because he was about a hundred years old, or [when he considered] the barrenness of Sarah's [deadened] womb.

20 No unbelief or distrust made him waver (doubtingly question) concerning the promise

of God, but he grew strong and was empowered by faith as he gave praise and glory to God,

21 Fully satisfied and assured that God was able and mighty to keep His word and to do what He had promised.

22 That is why his faith was credited to him as righteousness (right standing with God).

23 But [the words], It was credited to him, were written not for his sake alone,

24 But [they were written] for our sakes too. [Righteousness, standing acceptable to God] will be granted and credited to us also who believe in (trust in, adhere to, and rely on) God, Who raised Jesus our Lord from the dead,

25 Who was betrayed and put to death because of our misdeeds and was raised to

secure our justification (our acquittal),
[making our account balance and absolving us
from all guilt before God].

Chapter 5

1 Therefore, since we are justified (acquitted,
declared righteous, and given a right standing
with God) through faith, let us [grasp the fact
that we] have [the peace of reconciliation to
hold and to enjoy] peace with God through
our Lord Jesus Christ (the Messiah, the
Anointed One).

2 Through Him also we have [our] access
(entrance, introduction) by faith into this
grace (state of God's favor) in which we
[firmly and safely] stand. And let us rejoice
and exult in our hope of experiencing and
enjoying the glory of God.

3 Moreover [let us also be full of joy now!]
let us exult and triumph in our troubles and

rejoice in our sufferings, knowing that pressure and affliction and hardship produce patient and unswerving endurance.

4 And endurance (fortitude) develops maturity of character (approved faith and tried integrity). And character [of this sort] produces [the habit of] joyful and confident hope of eternal salvation.

5 Such hope never disappoints or deludes or shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us.

6 While we were yet in weakness [powerless to help ourselves], at the fitting time Christ died for (in behalf of) the ungodly.

7 Now it is an extraordinary thing for one to give his life even for an upright man, though perhaps for a noble and lovable and generous benefactor someone might even dare to die.

8 But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.

9 Therefore, since we are now justified (acquitted, made righteous, and brought into right relationship with God) by Christ's blood, how much more [certain is it that] we shall be saved by Him from the indignation and wrath of God.

10 For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved (daily delivered from sin's dominion) through His [resurrection] life.

11 Not only so, but we also rejoice and exultingly glory in God [in His love and perfection] through our Lord Jesus Christ,

through Whom we have now received and
enjoy [our] reconciliation.

12 Therefore, as sin came into the world
through one man, and death as the result of
sin, so death spread to all men, [no one being
able to stop it or to escape its power] because
all men sinned.

13 [To be sure] sin was in the world before
ever the Law was given, but sin is not charged
to men's account where there is no law [to
transgress].

14 Yet death held sway from Adam to Moses
[the Lawgiver], even over those who did not
themselves transgress [a positive command]
as Adam did. Adam was a type (prefigure) of
the One Who was to come [in reverse, the
former destructive, the Latter saving].

15 But God's free gift is not at all to be
compared to the trespass [His grace is out of

all proportion to the fall of man]. For if many died through one man's falling away (his lapse, his offense), much more profusely did God's grace and the free gift [that comes] through the undeserved favor of the one Man Jesus Christ abound and overflow to and for [the benefit of] many.

16 Nor is the free gift at all to be compared to the effect of that one [man's] sin. For the sentence [following the trespass] of one [man] brought condemnation, whereas the free gift [following] many transgressions brings justification (an act of righteousness).

17 For if because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace (unmerited favor) and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One).

18 Well then, as one man's trespass [one man's false step and falling away led] to condemnation for all men, so one Man's act of righteousness [leads] to acquittal and right standing with God and life for all men.

19 For just as by one man's disobedience (failing to hear, heedlessness, and carelessness) the many were constituted sinners, so by one Man's obedience the many will be constituted righteous (made acceptable to God, brought into right standing with Him).

20 But then Law came in, [only] to expand and increase the trespass [making it more apparent and exciting opposition]. But where sin increased and abounded, grace (God's unmerited favor) has surpassed it and increased the more and superabounded,

21 So that, [just] as sin has reigned in death, [so] grace (His unearned and undeserved

favor) might reign also through righteousness (right standing with God) which issues in eternal life through Jesus Christ (the Messiah, the Anointed One) our Lord.

Chapter 6

1 What shall we say [to all this]? Are we to remain in sin in order that God's grace (favor and mercy) may multiply and overflow?

2 Certainly not! How can we who died to sin live in it any longer?

3 Are you ignorant of the fact that all of us who have been baptized into Christ Jesus were baptized into His death?

4 We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live and behave in newness of life.

5 For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God].

6 We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil, that we might no longer be the slaves of sin.

7 For when a man dies, he is freed (loosed, delivered) from [the power of] sin [among men].

8 Now if we have died with Christ, we believe that we shall also live with Him,

9 Because we know that Christ (the Anointed One), being once raised from the dead, will never die again; death no longer has power over Him.

10 For by the death He died, He died to sin [ending His relation to it] once for all; and the life that He lives, He is living to God [in unbroken fellowship with Him].

11 Even so consider yourselves also dead to sin and your relation to it broken, but alive to God [living in unbroken fellowship with Him] in Christ Jesus.

12 Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions.

13 Do not continue offering or yielding your bodily members [and faculties] to sin as instruments (tools) of wickedness. But offer and yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness.

14 For sin shall not [any longer] exert
dominion over you, since now you are not
under Law [as slaves], but under grace [as
subjects of God's favor and mercy].

15 What then [are we to conclude]? Shall we
sin because we live not under Law but under
God's favor and mercy? Certainly not!

16 Do you not know that if you continually
surrender yourselves to anyone to do his will,
you are the slaves of him whom you obey,
whether that be to sin, which leads to death,
or to obedience which leads to righteousness
(right doing and right standing with God)?

17 But thank God, though you were once
slaves of sin, you have become obedient with
all your heart to the standard of teaching in
which you were instructed and to which you
were committed.

18 And having been set free from sin, you have become the servants of righteousness (of conformity to the divine will in thought, purpose, and action).

19 I am speaking in familiar human terms because of your natural limitations. For as you yielded your bodily members [and faculties] as servants to impurity and ever increasing lawlessness, so now yield your bodily members [and faculties] once for all as servants to righteousness (right being and doing) [which leads] to sanctification.

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

21 But then what benefit (return) did you get from the things of which you are now ashamed? [None] for the end of those things is death.

22 But now since you have been set free from sin and have become the slaves of God, you have your present reward in holiness and its end is eternal life.

23 For the wages which sin pays is death, but the [bountiful] free gift of God is eternal life through (in union with) Jesus Christ our Lord.

Chapter 7

1 Do you not know, brethren—for I am speaking to men who are acquainted with the Law—that legal claims have power over a person only for as long as he is alive?

2 For [instance] a married woman is bound by law to her husband as long as he lives; but if her husband dies, she is loosed and discharged from the law concerning her husband.

3 Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband dies, the marriage law no longer is binding on her [she is free from that law]; and if she unites herself to another man, she is not an adulteress.

4 Likewise, my brethren, you have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God.

5 When we were living in the flesh (mere physical lives), the sinful passions that were awakened and aroused up by [what] the Law [makes sin] were constantly operating in our natural powers (in our bodily organs, in the sensitive appetites and wills of the flesh), so that we bore fruit for death.

6 But now we are discharged from the Law and have terminated all intercourse with it,

having died to what once restrained and held us captive. So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life].

7 What then do we conclude? Is the Law identical with sin? Certainly not! Nevertheless, if it had not been for the Law, I should not have recognized sin or have known its meaning. [For instance] I would not have known about covetousness [would have had no consciousness of sin or sense of guilt] if the Law had not [repeatedly] said, You shall not covet and have an evil desire [for one thing and another].

8 But sin, finding opportunity in the commandment [to express itself], got a hold on me and aroused and stimulated all kinds of forbidden desires (lust, covetousness). For without the Law sin is dead [the sense of it is inactive and a lifeless thing].

9 Once I was alive, but quite apart from and unconscious of the Law. But when the commandment came, sin lived again and I died (was sentenced by the Law to death).

10 And the very legal ordinance which was designed and intended to bring life actually proved [to mean to me] death.

11 For sin, seizing the opportunity and getting a hold on me [by taking its incentive] from the commandment, beguiled and entrapped and cheated me, and using it [as a weapon], killed me.

12 The Law therefore is holy, and [each] commandment is holy and just and good.

13 Did that which is good then prove fatal [bringing death] to me? Certainly not! It was sin, working death in me by using this good thing [as a weapon], in order that through the

commandment sin might be shown up clearly to be sin, that the extreme malignity and immeasurable sinfulness of sin might plainly appear.

14 We know that the Law is spiritual; but I am a creature of the flesh [carnal, unspiritual], having been sold into slavery under [the control of] sin.

15 For I do not understand my own actions [I am baffled, bewildered]. I do not practice or accomplish what I wish, but I do the very thing that I loathe [which my moral instinct condemns].

16 Now if I do [habitually] what is contrary to my desire, [that means that] I acknowledge and agree that the Law is good (morally excellent) and that I take sides with it.

17 However, it is no longer I who do the deed, but the sin [principle] which is at home in me and has possession of me.

18 For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot perform it. [I have the intention and urge to do what is right, but no power to carry it out.]

19 For I fail to practice the good deeds I desire to do, but the evil deeds that I do not desire to do are what I am [ever] doing.

20 Now if I do what I do not desire to do, it is no longer I doing it [it is not myself that acts], but the sin [principle] which dwells within me [fixed and operating in my soul].

21 So I find it to be a law (rule of action of my being) that when I want to do what is right and good, evil is ever present with me and I am subject to its insistent demands.

22 For I endorse and delight in the Law of God in my inmost self [with my new nature].

23 But I discern in my bodily members [in the sensitive appetites and wills of the flesh] a different law (rule of action) at war against the law of my mind (my reason) and making me a prisoner to the law of sin that dwells in my bodily organs [in the sensitive appetites and wills of the flesh].

24 O unhappy and pitiable and wretched man that I am! Who will release and deliver me from [the shackles of] this body of death?

25 O thank God! [He will!] through Jesus Christ (the Anointed One) our Lord! So then indeed I, of myself with the mind and heart, serve the Law of God, but with the flesh the law of sin.

Chapter 8

1 Therefore, [there is] now no condemnation (no adjudging guilty of wrong) for those who are in Christ Jesus, who live [and] walk not after the dictates of the flesh, but after the dictates of the Spirit.

2 For the law of the Spirit of life [which is] in Christ Jesus [the law of our new being] has freed me from the law of sin and of death.

3 For God has done what the Law could not do, [its power] being weakened by the flesh [the entire nature of man without the Holy Spirit]. Sending His own Son in the guise of sinful flesh and as an offering for sin, [God] condemned sin in the flesh [subdued, overcame, deprived it of its power over all who accept that sacrifice],

4 So that the righteous and just requirement of the Law might be fully met in us who live and

move not in the ways of the flesh but in the ways of the Spirit [our lives governed not by the standards and according to the dictates of the flesh, but controlled by the Holy Spirit].

5 For those who are according to the flesh and are controlled by its unholy desires set their minds on and pursue those things which gratify the flesh, but those who are according to the Spirit and are controlled by the desires of the Spirit set their minds on and seek those things which gratify the [Holy] Spirit.

6 Now the mind of the flesh [which is sense and reason without the Holy Spirit] is death [death that comprises all the miseries arising from sin, both here and hereafter]. But the mind of the [Holy] Spirit is life and [soul] peace [both now and forever].

7 [That is] because the mind of the flesh [with its carnal thoughts and purposes] is hostile to

God, for it does not submit itself to God's Law; indeed it cannot.

8 So then those who are living the life of the flesh [catering to the appetites and impulses of their carnal nature] cannot please or satisfy God, or be acceptable to Him.

9 But you are not living the life of the flesh, you are living the life of the Spirit, if the [Holy] Spirit of God [really] dwells within you [directs and controls you]. But if anyone does not possess the [Holy] Spirit of Christ, he is none of His [he does not belong to Christ, is not truly a child of God].

10 But if Christ lives in you, [then although] your [natural] body is dead by reason of sin and guilt, the spirit is alive because of [the] righteousness [that He imputes to you].

11 And if the Spirit of Him Who raised up Jesus from the dead dwells in you, [then] He

Who raised up Christ Jesus from the dead will also restore to life your mortal (short-lived, perishable) bodies through His Spirit Who dwells in you.

12 So then, brethren, we are debtors, but not to the flesh [we are not obligated to our carnal nature], to live [a life ruled by the standards set up by the dictates] of the flesh.

13 For if you live according to [the dictates of] the flesh, you will surely die. But if through the power of the [Holy] Spirit you are [habitually] putting to death (making extinct, deadening) the [evil] deeds prompted by the body, you shall [really and genuinely] live forever.

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

15 For [the Spirit which] you have now received [is] not a spirit of slavery to put you

once more in bondage to fear, but you have received the Spirit of adoption [the Spirit producing sonship] in [the bliss of] which we cry, Abba (Father)! Father!

16 The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God.

17 And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must share His suffering if we are to share His glory.

18 [But what of that?] For I consider that the sufferings of this present time (this present life) are not worth being compared with the glory that is about to be revealed to us and in us and for us and conferred on us!

19 For [even the whole] creation (all nature) waits expectantly and longs earnestly for

God's sons to be made known [waits for the revealing, the disclosing of their sonship].

20 For the creation (nature) was subjected to frailty (to futility, condemned to frustration), not because of some intentional fault on its part, but by the will of Him Who so subjected it—[yet] with the hope

21 That nature (creation) itself will be set free from its bondage to decay and corruption [and gain an entrance] into the glorious freedom of God's children.

22 We know that the whole creation [of irrational creatures] has been moaning together in the pains of labor until now.

23 And not only the creation, but we ourselves too, who have and enjoy the firstfruits of the [Holy] Spirit [a foretaste of the blissful things to come] groan inwardly as we wait for the redemption of our bodies

[from sensuality and the grave, which will reveal] our adoption (our manifestation as God's sons).

24 For in [this] hope we were saved. But hope [the object of] which is seen is not hope. For how can one hope for what he already sees?

25 But if we hope for what is still unseen by us, we wait for it with patience and composure.

26 So too the [Holy] Spirit comes to our aid and bears us up in our weakness; for we do not know what prayer to offer nor how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterance.

27 And He Who searches the hearts of men knows what is in the mind of the [Holy] Spirit

[what His intent is], because the Spirit intercedes and pleads [before God] in behalf of the saints according to and in harmony with God's will.

28 We are assured and know that [God being a partner in their labor] all things work together and are [fitting into a plan] for good to and for those who love God and are called according to [His] design and purpose.

29 For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

30 And those whom He thus foreordained, He also called; and those whom He called, He also justified (acquitted, made righteous, putting them into right standing with

Himself). And those whom He justified, He also glorified [raising them to a heavenly dignity and condition or state of being].

31 What then shall we say to [all] this? If God is for us, who [can be] against us? [Who can be our foe, if God is on our side?]

32 He who did not withhold or spare [even] His own Son but gave Him up for us all, will He not also with Him freely and graciously give us all [other] things?

33 Who shall bring any charge against God's elect [when it is] God Who justifies [that is, Who puts us in right relation to Himself? Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?]

34 Who is there to condemn [us]? Will Christ Jesus (the Messiah), Who died, or rather Who was raised from the dead, Who is at the right

hand of God actually pleading as He
intercedes for us?

35 Who shall ever separate us from Christ's
love? Shall suffering and affliction and
tribulation? Or calamity and distress? Or
persecution or hunger or destitution or peril or
sword?

36 Even as it is written, For Thy sake we are
put to death all the day long; we are regarded
and counted as sheep for the slaughter.

37 Yet amid all these things we are more than
conquerors and gain a surpassing victory
through Him Who loved us.

38 For I am persuaded beyond doubt (am
sure) that neither death nor life, nor angels nor
principalities, nor things impending and
threatening nor things to come, nor powers,

39 Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Chapter 9

1 I am speaking the truth in Christ. I am not lying; my conscience [enlightened and prompted] by the Holy Spirit bearing witness with me

2 That I have bitter grief and incessant anguish in my heart.

3 For I could wish that I myself were accursed and cut off and banished from Christ for the sake of my brethren and instead of them, my natural kinsmen and my fellow countrymen.

4 For they are Israelites, and to them belong God's adoption [as a nation] and the glorious Presence (Shekinah). With them were the

special covenants made, to them was the Law given. To them [the temple] worship was revealed and [God's own] promises announced.

5 To them belong the patriarchs, and as far as His natural descent was concerned, from them is the Christ, Who is exalted and supreme over all, God, blessed forever! Amen (so let it be).

6 However, it is not as though God's Word had failed [coming to nothing]. For it is not everybody who is a descendant of Jacob (Israel) who belongs to [the true] Israel.

7 And they are not all the children of Abraham because they are by blood his descendants. No, [the promise was] Your descendants will be called and counted through the line of Isaac [though Abraham had an older son].

8 That is to say, it is not the children of the body [of Abraham] who are made God's children, but it is the offspring to whom the promise applies that shall be counted [as Abraham's true] descendants.

9 For this is what the promise said, About this time [next year] will I return and Sarah shall have a son.

10 And not only that, but this too: Rebecca conceived [two sons under exactly the same circumstances] by our forefather Isaac,

11 And the children were yet unborn and had so far done nothing either good or evil. Even so, in order further to carry out God's purpose of selection (election, choice), which depends not on works or what men can do, but on Him Who calls [them],

12 It was said to her that the elder [son] should serve the younger [son].

13 As it is written, Jacob have I loved, but Esau have I hated (held in relative disregard in comparison with My feeling for Jacob).

14 What shall we conclude then? Is there injustice upon God's part? Certainly not!

15 For He says to Moses, I will have mercy on whom I will have mercy and I will have compassion (pity) on whom I will have compassion.

16 So then [God's gift] is not a question of human will and human effort, but of God's mercy. [It depends not on one's own willingness nor on his strenuous exertion as in running a race, but on God's having mercy on him.]

17 For the Scripture says to Pharaoh, I have raised you up for this very purpose of displaying My power in [dealing with] you,

so that My name may be proclaimed the whole world over.

18 So then He has mercy on whomever He wills (chooses) and He hardens (makes stubborn and unyielding the heart of) whomever He wills.

19 You will say to me, Why then does He still find fault and blame us [for sinning]? For who can resist and withstand His will?

20 But who are you, a mere man, to criticize and contradict and answer back to God? Will what is formed say to him that formed it, Why have you made me thus?

21 Has the potter no right over the clay, to make out of the same mass (lump) one vessel for beauty and distinction and honorable use, and another for menial or ignoble and dishonorable use?

22 What if God, although fully intending to show [the awfulness of] His wrath and to make known His power and authority, has tolerated with much patience the vessels (objects) of [His] anger which are ripe for destruction?

23 And [what if] He thus purposes to make known and show the wealth of His glory in [dealing with] the vessels (objects) of His mercy which He has prepared beforehand for glory,

24 Even including ourselves whom He has called, not only from among the Jews but also from among the Gentiles (heathen)?

25 Just as He says in Hosea, Those who were not My people I will call My people, and her who was not beloved [I will call] My beloved.

26 And it shall be that in the very place where it was said to them, You are not My people, they shall be called sons of the living God.

27 And Isaiah calls out (solemnly cries aloud) over Israel: Though the number of the sons of Israel be like the sand of the sea, only the remnant (a small part of them) will be saved [from perdition, condemnation, judgment]!

28 For the Lord will execute His sentence upon the earth [He will conclude and close His account with men completely and without delay], rigorously cutting it short in His justice.

29 It is as Isaiah predicted, If the Lord of hosts had not left us a seed [from which to propagate descendants], we [Israel] would have fared like Sodom and have been made like Gomorrah.

30 What shall we say then? That Gentiles who did not follow after righteousness [who did not seek salvation by right relationship to God] have attained it by faith [a righteousness imputed by God, based on and produced by faith],

31 Whereas Israel, though ever in pursuit of a law [for the securing] of righteousness (right standing with God), actually did not succeed in fulfilling the Law.

32 For what reason? Because [they pursued it] not through faith, relying [instead] on the merit of their works [they did not depend on faith but on what they could do]. They have stumbled over the Stumbling Stone.

33 As it is written, Behold I am laying in Zion a Stone that will make men stumble, a Rock that will make them fall; but he who believes in Him [who adheres to, trusts in, and relies

on Him] shall not be put to shame nor be disappointed in his expectations.

Chapter 10

1 Brethren, [with all] my heart's desire and goodwill for [Israel], I long and pray to God that they may be saved.

2 I bear them witness that they have a [certain] zeal and enthusiasm for God, but it is not enlightened and according to [correct and vital] knowledge.

3 For being ignorant of the righteousness that God ascribes [which makes one acceptable to Him in word, thought, and deed] and seeking to establish a righteousness (a means of salvation) of their own, they did not obey or submit themselves to God's righteousness.

4 For Christ is the end of the Law [the limit at which it ceases to be, for the Law leads up to

Him Who is the fulfillment of its types, and in Him the purpose which it was designed to accomplish is fulfilled. That is, the purpose of the Law is fulfilled in Him] as the means of righteousness (right relationship to God) for everyone who trusts in and adheres to and relies on Him.

5 For Moses writes that the man who [can] practice the righteousness (perfect conformity to God's will) which is based on the Law [with all its intricate demands] shall live by it.

6 But the righteousness based on faith [imputed by God and bringing right relationship with Him] says, Do not say in your heart, Who will ascend into Heaven? that is, to bring Christ down;

7 Or who will descend into the abyss? that is, to bring Christ up from the dead [as if we could be saved by our own efforts].

8 But what does it say? The Word (God's message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach,

9 Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

10 For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation.

11 The Scripture says, No man who believes in Him [who adheres to, relies on, and trusts in Him] will [ever] be put to shame or be disappointed.

12 [No one] for there is no distinction
between Jew and Greek. The same Lord is
Lord over all [of us] and He generously
bestows His riches upon all who call upon
Him [in faith].

13 For everyone who calls upon the name of
the Lord [invoking Him as Lord] will be
saved.

14 But how are people to call upon Him
Whom they have not believed [in Whom they
have no faith, on Whom they have no
reliance]? And how are they to believe in Him
[adhere to, trust in, and rely upon Him] of
Whom they have never heard? And how are
they to hear without a preacher?

15 And how can men [be expected to] preach
unless they are sent? As it is written, How
beautiful are the feet of those who bring glad
tidings! [How welcome is the coming of those

who preach the good news of His good things!]

16 But they have not all heeded the Gospel; for Isaiah says, Lord, who has believed (had faith in) what he has heard from us?

17 So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself).

18 But I ask, Have they not heard? Indeed they have; [for the Scripture says] Their voice [that of nature bearing God's message] has gone out to all the earth, and their words to the far bounds of the world.

19 Again I ask, Did Israel not understand? [Did the Jews have no warning that the Gospel was to go forth to the Gentiles, to all the earth?] First, there is Moses who says, I will make you jealous of those who are not a

nation; with a foolish nation I will make you angry.

20 Then Isaiah is so bold as to say, I have been found by those who did not seek Me; I have shown (revealed) Myself to those who did not [consciously] ask for Me.

21 But of Israel he says, All day long I have stretched out My hands to a people unyielding and disobedient and self-willed [to a faultfinding, contrary, and contradicting people].

Chapter 11

1 I ask then: Has God totally rejected and disowned His people? Of course not! Why, I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin!

2 No, God has not rejected and disowned His people [whose destiny] He had marked out

and appointed and foreknown from the beginning. Do you not know what the Scripture says of Elijah, how he pleads with God against Israel?

3 Lord, they have killed Your prophets; they have demolished Your altars, and I alone am left, and they seek my life.

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!

5 So too at the present time there is a remnant (a small believing minority), selected (chosen) by grace (by God's unmerited favor and graciousness).

6 But if it is by grace (His unmerited favor and graciousness), it is no longer conditioned on works or anything men have done.

Otherwise, grace would no longer be grace [it would be meaningless].

7 What then [shall we conclude]? Israel failed to obtain what it sought [God's favor by obedience to the Law]. Only the elect (those chosen few) obtained it, while the rest of them became callously indifferent (blinded, hardened, and made insensible to it).

8 As it is written, God gave them a spirit (an attitude) of stupor, eyes that should not see and ears that should not hear, [that has continued] down to this very day.

9 And David says, Let their table (their feasting, banqueting) become a snare and a trap, a pitfall and a just retribution [rebounding like a boomerang upon them];

10 Let their eyes be darkened (dimmed) so that they cannot see, and make them bend their back [stooping beneath their burden] forever.

11 So I ask, Have they stumbled so as to fall [to their utter spiritual ruin, irretrievably]? By no means! But through their false step and transgression salvation [has come] to the Gentiles, so as to arouse Israel [to see and feel what they forfeited] and so to make them jealous.

12 Now if their stumbling (their lapse, their transgression) has so enriched the world [at large], and if [Israel's] failure means such riches for the Gentiles, think what an enrichment and greater advantage will follow their full reinstatement!

13 But now I am speaking to you who are Gentiles. Inasmuch then as I am an apostle to the Gentiles, I lay great stress on my ministry and magnify my office,

14 In the hope of making my fellow Jews jealous [in order to stir them up to imitate,

copy, and appropriate], and thus managing to save some of them.

15 For if their rejection and exclusion from the benefits of salvation were [overruled] for the reconciliation of a world to God, what will their acceptance and admission mean? [It will be nothing short of] life from the dead!

16 Now if the first handful of dough offered as the firstfruits [Abraham and the patriarchs] is consecrated (holy), so is the whole mass [the nation of Israel]; and if the root [Abraham] is consecrated (holy), so are the branches.

17 But if some of the branches were broken off, while you, a wild olive shoot, were grafted in among them to share the richness [of the root and sap] of the olive tree,

18 Do not boast over the branches and pride yourself at their expense. If you do boast and

feel superior, remember it is not you that support the root, but the root [that supports] you.

19 You will say then, Branches were broken (pruned) off so that I might be grafted in!

20 That is true. But they were broken (pruned) off because of their unbelief (their lack of real faith), and you are established through faith [because you do believe]. So do not become proud and conceited, but rather stand in awe and be reverently afraid.

21 For if God did not spare the natural branches [because of unbelief], neither will He spare you [if you are guilty of the same offense].

22 Then note and appreciate the gracious kindness and the severity of God: severity toward those who have fallen, but God's gracious kindness to you—provided you

continue in His grace and abide in His kindness; otherwise you too will be cut off (pruned away).

23 And even those others [the fallen branches, Jews], if they do not persist in [clinging to] their unbelief, will be grafted in, for God has the power to graft them in again.

24 For if you have been cut from what is by nature a wild olive tree, and against nature grafted into a cultivated olive tree, how much easier will it be to graft these natural [branches] back on [the original parent stock of] their own olive tree.

25 Lest you be self-opinionated (wise in your own conceits), I do not want you to miss this hidden truth and mystery, brethren: a hardening (insensibility) has [temporarily] befallen a part of Israel [to last] until the full number of the ingathering of the Gentiles has come in,

26 And so all Israel will be saved. As it is written, The Deliverer will come from Zion, He will banish ungodliness from Jacob.

27 And this will be My covenant (My agreement) with them when I shall take away their sins.

28 From the point of view of the Gospel (good news), they [the Jews, at present] are enemies [of God], which is for your advantage and benefit. But from the point of view of God's choice (of election, of divine selection), they are still the beloved (dear to Him) for the sake of their forefathers.

29 For God's gifts and His call are irrevocable. [He never withdraws them when once they are given, and He does not change His mind about those to whom He gives His grace or to whom He sends His call.]

30 Just as you were once disobedient and rebellious toward God but now have obtained [His] mercy, through their disobedience,

31 So they also now are being disobedient [when you are receiving mercy], that they in turn may one day, through the mercy you are enjoying, also receive mercy [that they may share the mercy which has been shown to you—through you as messengers of the Gospel to them].

32 For God has consigned (penned up) all men to disobedience, only that He may have mercy on them all [alike].

33 Oh, the depth of the riches and wisdom and knowledge of God! How unfathomable (inscrutable, unsearchable) are His judgments (His decisions)! And how untraceable (mysterious, undiscoverable) are His ways (His methods, His paths)!

34 For who has known the mind of the Lord
and who has understood His thoughts, or who
has [ever] been His counselor?

35 Or who has first given God anything that
he might be paid back or that he could claim a
recompense?

36 For from Him and through Him and to
Him are all things. [For all things originate
with Him and come from Him; all things live
through Him, and all things center in and tend
to consummate and to end in Him.] To Him
be glory forever! Amen (so be it).

Chapter 12

1 I appeal to you therefore, brethren, and beg
of you in view of [all] the mercies of God, to
make a decisive dedication of your bodies
[presenting all your members and faculties] as
a living sacrifice, holy (devoted, consecrated)
and well pleasing to God, which is your

reasonable (rational, intelligent) service and spiritual worship.

2 Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].

3 For by the grace (unmerited favor of God) given to me I warn everyone among you not to estimate and think of himself more highly than he ought [not to have an exaggerated opinion of his own importance], but to rate his ability with sober judgment, each according to the degree of faith apportioned by God to him.

4 For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function or use,

5 So we, numerous as we are, are one body in Christ (the Messiah) and individually we are parts one of another [mutually dependent on one another].

6 Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: [He whose gift is] prophecy, [let him prophesy] according to the proportion of his faith;

7 [He whose gift is] practical service, let him give himself to serving; he who teaches, to his teaching;

8 He who exhorts (encourages), to his exhortation; he who contributes, let him do it in simplicity and liberality; he who gives aid and superintends, with zeal and singleness of

mind; he who does acts of mercy, with genuine cheerfulness and joyful eagerness.

9 [Let your] love be sincere (a real thing); hate what is evil [loathe all ungodliness, turn in horror from wickedness], but hold fast to that which is good.

10 Love one another with brotherly affection [as members of one family], giving precedence and showing honor to one another.

11 Never lag in zeal and in earnest endeavor; be aglow and burning with the Spirit, serving the Lord.

12 Rejoice and exult in hope; be steadfast and patient in suffering and tribulation; be constant in prayer.

13 Contribute to the needs of God's people
[sharing in the necessities of the saints];
pursue the practice of hospitality.

14 Bless those who persecute you [who are
cruel in their attitude toward you]; bless and
do not curse them.

15 Rejoice with those who rejoice [sharing
others' joy], and weep with those who weep
[sharing others' grief].

16 Live in harmony with one another; do not
be haughty (snobbish, high-minded,
exclusive), but readily adjust yourself to
[people, things] and give yourselves to
humble tasks. Never overestimate yourself or
be wise in your own conceits.

17 Repay no one evil for evil, but take
thought for what is honest and proper and
noble [aiming to be above reproach] in the
sight of everyone.

18 If possible, as far as it depends on you, live at peace with everyone.

19 Beloved, never avenge yourselves, but leave the way open for [God's] wrath; for it is written, Vengeance is Mine, I will repay (requite), says the Lord.

20 But if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.

21 Do not let yourself be overcome by evil, but overcome (master) evil with good.

Chapter 13

1 Let every person be loyally subject to the governing (civil) authorities. For there is no authority except from God [by His permission, His sanction], and those that exist do so by God's appointment.

2 Therefore he who resists and sets himself up against the authorities resists what God has appointed and arranged [in divine order]. And those who resist will bring down judgment upon themselves [receiving the penalty due them].

3 For civil authorities are not a terror to [people of] good conduct, but to [those of] bad behavior. Would you have no dread of him who is in authority? Then do what is right and you will receive his approval and commendation.

4 For he is God's servant for your good. But if you do wrong, [you should dread him and] be afraid, for he does not bear and wear the sword for nothing. He is God's servant to execute His wrath (punishment, vengeance) on the wrongdoer.

5 Therefore one must be subject, not only to avoid God's wrath and escape punishment,

but also as a matter of principle and for the sake of conscience.

6 For this same reason you pay taxes, for [the civil authorities] are official servants under God, devoting themselves to attending to this very service.

7 Render to all men their dues. [Pay] taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, and honor to whom honor is due.

8 Keep out of debt and owe no man anything, except to love one another; for he who loves his neighbor [who practices loving others] has fulfilled the Law [relating to one's fellowmen, meeting all its requirements].

9 The commandments, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet (have an evil desire), and any other commandment, are

summed up in the single command, You shall love your neighbor as [you do] yourself.

10 Love does no wrong to one's neighbor [it never hurts anybody]. Therefore love meets all the requirements and is the fulfilling of the Law.

11 Besides this you know what [a critical] hour this is, how it is high time now for you to wake up out of your sleep (rouse to reality). For salvation (final deliverance) is nearer to us now than when we first believed (adhered to, trusted in, and relied on Christ, the Messiah).

12 The night is far gone and the day is almost here. Let us then drop (fling away) the works and deeds of darkness and put on the [full] armor of light.

13 Let us live and conduct ourselves honorably and becomingly as in the [open

light of] day, not in reveling (carousing) and drunkenness, not in immorality and debauchery (sensuality and licentiousness), not in quarreling and jealousy.

14 But clothe yourself with the Lord Jesus Christ (the Messiah), and make no provision for [indulging] the flesh [put a stop to thinking about the evil cravings of your physical nature] to [gratify its] desires (lusts).

Chapter 14

1 As for the man who is a weak believer, welcome him [into your fellowship], but not to criticize his opinions or pass judgment on his scruples or perplex him with discussions.

2 One [man's faith permits him to] believe he may eat anything, while a weaker one [limits his] eating to vegetables.

3 Let not him who eats look down on or despise him who abstains, and let not him who abstains criticize and pass judgment on him who eats; for God has accepted and welcomed him.

4 Who are you to pass judgment on and censure another's household servant? It is before his own master that he stands or falls. And he shall stand and be upheld, for the Master (the Lord) is mighty to support him and make him stand.

5 One man esteems one day as better than another, while another man esteems all days alike [sacred]. Let everyone be fully convinced (satisfied) in his own mind.

6 He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.

7 None of us lives to himself [but to the Lord], and none of us dies to himself [but to the Lord, for]

8 If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or we die, we belong to the Lord.

9 For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living.

10 Why do you criticize and pass judgment on your brother? Or you, why do you look down upon or despise your brother? For we shall all stand before the judgment seat of God.

11 For it is written, As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God [acknowledge Him to His honor and to His praise].

12 And so each of us shall give an account of himself [give an answer in reference to judgment] to God.

13 Then let us no more criticize and blame and pass judgment on one another, but rather decide and endeavor never to put a stumbling block or an obstacle or a hindrance in the way of a brother.

14 I know and am convinced (persuaded) as one in the Lord Jesus, that nothing is [forbidden as] essentially unclean (defiled and unholy in itself). But [none the less] it is unclean (defiled and unholy) to anyone who thinks it is unclean.

15 But if your brother is being pained or his feelings hurt or if he is being injured by what you eat, [then] you are no longer walking in love. [You have ceased to be living and conducting yourself by the standard of love

toward him.] Do not let what you eat hurt or cause the ruin of one for whom Christ died!

16 Do not therefore let what seems good to you be considered an evil thing [by someone else]. [In other words, do not give occasion for others to criticize that which is justifiable for you.]

17 [After all] the kingdom of God is not a matter of [getting the] food and drink [one likes], but instead it is righteousness (that state which makes a person acceptable to God) and [heart] peace and joy in the Holy Spirit.

18 He who serves Christ in this way is acceptable and pleasing to God and is approved by men.

19 So let us then definitely aim for and eagerly pursue what makes for harmony and

for mutual upbuilding (edification and development) of one another.

20 You must not, for the sake of food, undo and break down and destroy the work of God! Everything is indeed [ceremonially] clean and pure, but it is wrong for anyone to hurt the conscience of others or to make them fall by what he eats.

21 The right thing is to eat no meat or drink no wine [at all], or [do anything else] if it makes your brother stumble or hurts his conscience or offends or weakens him.

22 Your personal convictions [on such matters]—exercise [them] as in God's presence, keeping them to yourself [striving only to know the truth and obey His will]. Blessed (happy, to be envied) is he who has no reason to judge himself for what he approves [who does not convict himself by what he chooses to do].

23 But the man who has doubts (misgivings, an uneasy conscience) about eating, and then eats [perhaps because of you], stands condemned [before God], because he is not true to his convictions and he does not act from faith. For whatever does not originate and proceed from faith is sin [whatever is done without a conviction of its approval by God is sinful].

Chapter 15

1 We who are strong [in our convictions and of robust faith] ought to bear with the failings and the frailties and the tender scruples of the weak; [we ought to help carry the doubts and qualms of others] and not to please ourselves.

2 Let each one of us make it a practice to please (make happy) his neighbor for his good and for his true welfare, to edify him [to strengthen him and build him up spiritually].

3 For Christ did not please Himself [gave no thought to His own interests]; but, as it is written, The reproaches and abuses of those who reproached and abused you fell on Me.

4 For whatever was thus written in former days was written for our instruction, that by [our steadfast and patient] endurance and the encouragement [drawn] from the Scriptures we might hold fast to and cherish hope.

5 Now may the God Who gives the power of patient endurance (steadfastness) and Who supplies encouragement, grant you to live in such mutual harmony and such full sympathy with one another, in accord with Christ Jesus,

6 That together you may [unanimously] with united hearts and one voice, praise and glorify the God and Father of our Lord Jesus Christ (the Messiah).

7 Welcome and receive [to your hearts] one another, then, even as Christ has welcomed and received you, for the glory of God.

8 For I tell you that Christ (the Messiah) became a servant and a minister to the circumcised (the Jews) in order to show God's truthfulness and honesty by confirming (verifying) the promises [given] to our fathers,

9 And [also in order] that the Gentiles (nations) might glorify God for His mercy [not covenanted] to them. As it is written, Therefore I will praise You among the Gentiles and sing praises to Your name.

10 Again it is said, Rejoice (exult), O Gentiles, along with His [own] people;

11 And again, Praise the Lord, all you Gentiles, and let all the peoples praise Him!

12 And further Isaiah says, There shall be a Sprout from the Root of Jesse, He Who rises to rule over the Gentiles; in Him shall the Gentiles hope.

13 May the God of your hope so fill you with all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound and be overflowing (bubbling over) with hope.

14 Personally I am satisfied about you, my brethren, that you yourselves are rich in goodness, amply filled with all [spiritual] knowledge and competent to admonish and counsel and instruct one another also.

15 Still on some points I have written to you the more boldly and unreservedly by way of reminder. [I have done so] because of the grace (the unmerited favor) bestowed on me by God

16 In making me a minister of Christ Jesus to the Gentiles. I act in the priestly service of the Gospel (the good news) of God, in order that the sacrificial offering of the Gentiles may be acceptable [to God], consecrated and made holy by the Holy Spirit.

17 In Christ Jesus, then, I have legitimate reason to glory (exult) in my work for God [in what through Christ Jesus I have accomplished concerning the things of God].

18 For [of course] I will not venture (presume) to speak thus of any work except what Christ has actually done through me [as an instrument in His hands] to win obedience from the Gentiles, by word and deed,

19 [Even as my preaching has been accompanied] with the power of signs and wonders, [and all of it] by the power of the Holy Spirit. [The result is] that starting from Jerusalem and as far round as Illyricum, I

have fully preached the Gospel [faithfully executing, accomplishing, carrying out to the full the good news] of Christ (the Messiah) in its entirety.

20 Thus my ambition has been to preach the Gospel, not where Christ's name has already been known, lest I build on another man's foundation;

21 But [instead I would act on the principle] as it is written, They shall see who have never been told of Him, and they shall understand who have never heard [of Him].

22 This [ambition] is the reason why I have so frequently been hindered from coming to visit you.

23 But now since I have no further opportunity for work in these regions, and since I have longed for enough years to come to you,

24 I hope to see you in passing [through Rome] as I go [on my intended trip] to Spain, and to be aided on my journey there by you, after I have enjoyed your company for a little while.

25 For the present, however, I am going to Jerusalem to bring aid (relief) for the saints (God's people there).

26 For it has been the good pleasure of Macedonia and Achaia to make some contribution for the poor among the saints of Jerusalem.

27 They were pleased to do it; and surely they are in debt to them, for if these Gentiles have come to share in their [the Jerusalem Jews'] spiritual blessings, then they ought also to be of service to them in material blessings.

28 When therefore I have completed this mission and have delivered to them [at

Jerusalem] what has been raised, I shall go on
by way of you to Spain.

29 And I know that when I do come to you, I
shall come in the abundant blessing of the
Gospel of Christ.

30 I appeal to you [I entreat you], brethren,
for the sake of our Lord Jesus Christ and by
the love [given by] the Spirit, to unite with me
in earnest wrestling in prayer to God in my
behalf.

31 [Pray] that I may be delivered (rescued)
from the unbelievers in Judea and that my
mission of relief to Jerusalem may be
acceptable and graciously received by the
saints (God's people there),

32 So that by God's will I may subsequently
come to you with joy (with a happy heart) and
be refreshed [by the interval of rest] in your
company.

33 May [our] peace-giving God be with you
all! Amen (so be it).

Chapter 16

1 Now I introduce and commend to you our
sister Phoebe, a deaconess of the church at
Cenchreae,

2 That you may receive her in the Lord [with
a Christian welcome], as saints (God's
people) ought to receive one another. And
help her in whatever matter she may require
assistance from you, for she has been a helper
of many including myself [shielding us from
suffering].

3 Give my greetings to Prisca and Aquila, my
fellow workers in Christ Jesus,

4 Who risked their lives [endangering their
very necks] for my life. To them not only I

but also all the churches among the Gentiles
give thanks.

5 [Remember me] also to the church [that
meets] in their house. Greet my beloved
Epaenetus, who was a firstfruit (first convert)
to Christ in Asia.

6 Greet Mary, who has worked so hard among
you.

7 Remember me to Andronicus and Junias,
my tribal kinsmen and once my fellow
prisoners. They are men held in high esteem
among the apostles, who also were in Christ
before I was.

8 Remember me to Ampliatus, my beloved in
the Lord.

9 Salute Urbanus, our fellow worker in
Christ, and my dear Stachys.

10 Greet Apelles, that one tried and approved
in Christ (the Messiah). Remember me to
those who belong to the household of
Aristobulus.

11 Greet my tribal kinsman Herodion, and
those in the Lord who belong to the
household of Narcissus.

12 Salute those workers in the Lord,
Tryphaena and Tryphosa. Greet my dear
Persis, who has worked so hard in the Lord.

13 Remember me to Rufus, eminent in the
Lord, also to his mother [who has been] a
mother to me as well.

14 Greet Asyncritus, Phlegon, Hermes,
Patrobas, Hermas, and the brethren who are
with them.

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

16 Greet one another with a holy (consecrated) kiss. All the churches of Christ (the Messiah) wish to be remembered to you.

17 I appeal to you, brethren, to be on your guard concerning those who create dissensions and difficulties and cause divisions, in opposition to the doctrine (the teaching) which you have been taught. [I warn you to turn aside from them, to] avoid them.

18 For such persons do not serve our Lord Christ but their own appetites and base desires, and by ingratiating and flattering speech, they beguile the hearts of the unsuspecting and simpleminded [people].

19 For while your loyalty and obedience is known to all, so that I rejoice over you, I would have you well versed and wise as to what is good and innocent and guileless as to what is evil.

20 And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ (the Messiah) be with you.

21 Timothy, my fellow worker, wishes to be remembered to you, as do Lucius and Jason and Sosipater, my tribal kinsmen.

22 I, Tertius, the writer of this letter, greet you in the Lord.

23 Gaius, who is host to me and to the whole church here, greets you. So do Erastus, the city treasurer, and our brother Quartus.

24 The grace of our Lord Jesus Christ (the Messiah) be with you all. Amen (so be it).

25 Now to Him Who is able to strengthen you
in the faith which is in accordance with my
Gospel and the preaching of (concerning)
Jesus Christ (the Messiah), according to the
revelation (the unveiling) of the mystery of
the plan of redemption which was kept in
silence and secret for long ages,

26 But is now disclosed and through the
prophetic Scriptures is made known to all
nations, according to the command of the
eternal God, [to win them] to obedience to the
faith,

27 To [the] only wise God be glory
forevermore through Jesus Christ (the
Anointed One)! Amen (so be it).

THANK YOU!

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