

ROMANS

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c Ministry of the Saviour

Volume 1 Issue 1

INTRODUCTION - GREETINGS

**Paul a
servant of
Jesus
Christ
called to
be and
apostle**

I, Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.



*PAUL'S LETTER TO THE ROMANS
AND THE WORLD.*

- 1 The letter is written by Paul.
- 2 Paul was chosen by God.
- 3 God anointed him to be an apostle and preacher.
- 4 The good news is the same good news revealed in the O.T.
- 5 Jesus, man, Son of God, from David's line, raised from the dead by the Spirit of Holiness.
- 6 Privilege and authority to preach came from God.

The good news is that Jesus is the Son of God

Paul tells us that he is writing this letter and not of his own idea but in that he was chosen by God to be an apostle and God sent him to preach the good news. The good news that he has is not a new idea that began with him but it is the good news promised throughout the Old Testament in Holy Scriptures and by the prophets of God.

The good news is Jesus! Jesus the son of God. Jesus who came as a man. Jesus who was born into King David's royal family line. Jesus, who God showed to be His son by powerfully raising Him from the dead by means of the Holy Spirit.

It is through this Christ that God has given us the privilege and authority to tell Gentiles everywhere what God has done for them so that they can believe and obey him and in so doing, bring glory to His name. I am writing to you who have been called to belong to Jesus Christ. God directs His infinite love towards you and has called you to be His people. May He give to you grace and peace that only comes from God the Father and His Son Jesus Christ.

It is through this Christ that God has given us the privilege and authority to tell Gentiles everywhere what God has done for them

YOU HAVE A REPUTATION FOR HAVING FAITH

CHAPTER 1

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me.

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 Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

You have a reputation for having faith

- 1 I pray for you every day
- 2 I want to come to you that we bless and encourage each other
- 3 I am obligated to minister to everyone
- 4 I desire to preach to the lost that they may hear and have faith
- 5 Righteous people have life through faith

Your faith is becoming known throughout the known world. I pray for you day and night and bring you and your needs to God and I thank God for each one of you. One of the things that I pray for is the opportunity to come to see you in person. I want to share in the spiritual blessing of being with you believers and help you to grow strong in the Lord. I want to encourage you in your faith and be encouraged by your faith so that we both are blessed.

You should know that I have planned many times to visit you but I was prevented until now. I have a great sense of obligation to both people in our culture and to people of other cultures, to the educated and the uneducated. I am eager to preach the gospel to you without shame or being timid. Preaching is given the power unto salvation to every one that believes whether they are Jew or Gentile. Preaching the good news is how God reveals how to become righteous or right in His sight. From beginning to end, the righteous person lives and accomplishes everything by faith.

The Wrath of God Chapter 1

18: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the

From beginning to end, the righteous person lives and accomplishes everything by faith.

The wrath of God

woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**When they
r e j e c t e d
God He
abandoned
them to
their evil
minds.**

- 1 God shows anger against all sinful wicked people who reject the truth.
- 2 Man is without excuse because God put knowledge of Himself in his heart.
- 3 Man did not worship the true and living God.
- 4 God let them follow their lusts.
- 5 When they rejected God He abandoned them to their evil minds.
- 6 Man aware of the penalty for sin does it anyway and encourages others to also.

To those people who are sinful, wicked and push the truth away from themselves, God shows his anger from Heaven. God has so put the knowledge of Himself into the heart of every person that if they will listen to their instinctive knowledge, they will find Him. The work of God can be seen in all of creation so there is no excuse for not knowing the creator. But men did not worship God but turned to all manner of idols and ideas. Those who claimed to be wise became fools instead. They made to themselves idols that looked like people or animals. God let them do it. They chose to worship things made by the creator but not the Creator Himself. God then abandoned them and their lives became full of every kind of wickedness, greed, hate, envy, murder, deception, malicious behavior, gossip and other sins. They became so perverted that they turned to homosexuality. People constantly invent new ways of sinning and are disobedient to their parents and to God. Knowing that they sin against God and God's death penalty for that, they continue to sin and even encourage other to join them.

God's judgment on sin

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. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

- 1 Judge another-- condemn yourself.
- 2 God will judge with justice.
- 3 Will God condemn others and not judge you for the same sin?

You may say that others are terrible people but you are just as bad and you have no excuse because you do the same things and in condemning them, you condemn yourself. We know that God in His perfect justice will punish all who do evil. He will not condemn them and overlook your evil.

THANK YOU GOD FOR NOT RUSHING TO JUSTICE

CHAPTER 2

4: Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

For there is no respect of persons with God. 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; (For not the hearers of the law are just before God, but the doers of the law shall be justified.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the

glory,
honor, and
peace, to
every man
that worketh
good,

God shall judge the secrets of man

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

- 1 God's longsuffering gives you time to repent from your sin.
- 2 Judgment day is coming.
- 3 Eternal life to those who continue to seek Him.
- 4 Trouble and calamity for everyone who keeps on sinning.
- 5 God will punish Gentiles who did not have the law
- 6 God will punish Jews who had the law.
- 7 It is not knowing the law that brings approval but obeying the law that brings God's approval.
- 8 The day will come when God will judge everyone's secret life. This is Paul's main message.

You really have no private life.

You talk about others and how you wish that God would go ahead and judge them because you believe that they are in sin or have a wrong view of God. You should be thanking God that He is slow to anger and longsuffering in allowing both them and you to come to the point of repenting from sin. Know that the day of judgment is coming. Your stubborn hard heart that refused to turn from sin will be judged. Those of you who persist in doing good will have eternal life. Those who have lived for themselves and refused to obey His laws, He will pour out His wrath and anger without regard to either Jew or Gentile, race, wealth, or any other system that divides men. There is none with advantage over others, God is not a man that He should take a bribe or gain an advantage by being dishonest. There will be true and just justice. The Gentile with Christ is better off than the Jew without Him! At that time every secret will be revealed, if you don't want others to know about it, don't do it, don't even think about it! Because at that time, your thoughts and private deeds will be public knowledge and there will be no more secret sins. Remember that when you sin, you are seen by the all powerful God of all creation! You really have no private life. Because God is longsuffering, don't think that He does not see you or know what you are doing at every moment.

To the Jews

Chapter 2

17: Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 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: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

- 1 You have the law.
- 2 You know the law.
- 3 You teach others the law.
- 4 Why do you break the law?
- 5 Circumcision without obedience is worth nothing.
- 6 Obedience without circumcision works.
- 7 A true Jew is one whose heart is right with God.
- 8 True circumcision is a change of heart produced by God's Spirit.
- 9 If you have experienced this change, you seek praise of God, not man.

**He is a
Jew
which is
one
inwardly
in
the
heart**

You go through the ritual of religion but you don't obey God

You as a Jew are trying to have a special relationship with God by obeying the law. And you boast that all is well with you and God, you know what He wants and You know the law, you are convinced that you are a guide for the blind and a beacon for the lost by keeping the law but you have broken it. Others have turned their backs on God because of your actions. You go through the ritual of religion but you don't obey God. A religious ceremony is no good in itself. True relationship and worship of God happens with a changed heart produced by God's Spirit and you seek to please God and His praise, not that of man.

**A
religious
ceremony
is no good
in itself...
True
relation-
ship
happens...**



The Role of the Jew

CHAPTER 3

1: What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 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. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

- 1 The advantage of being a Jew is that God entrusted Jews with the whole revelation of God.
- 2 Some Jews broke their promises.
- 3 God did not break any of His promises.
- 4 Some rationalize that it is unfair for God to punish sin.
- 5 It isn't, everything God does is fair and right.
- 6 More sin is not better.

CHAPTER 3

10: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.

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

As it is written, there is none righteous, no, not one.

All have sinned - - The work of Christ

- 1 There are none that are good.
- 2 There are none seeking God.
- 3 People are evil.
- 4 None are righteous by the law.
- 5 The law brings you to a knowledge of sin not salvation.

The work of Christ

**By the
deeds of
the law
three Shall
no flesh
be
justified in
His sight.**

CHAPTER 3

21: But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God;

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

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

Right Relationship with God by Faith

- 1 Being in right relationship with God is through Jesus Christ by faith.
- 2 All have sinned and come short of God's glory.
- 3 Man is justified by grace through the redemption of Jesus Christ.
- 4 Man is justified by faith and not good deeds.
- 5 Jews and Gentiles are saved alike through faith.
- 6 The law is not void but established by faith.

Faith of Abraham AND THE JOY OF DAVID

CHAPTER 4

1: What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 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:

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. 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 Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth

Abraham believed and it was counted unto him for righteousness

Faith . . .

those things which be not as though they were. 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. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

Faith ...

**imputed
righteous
ness**

grace

- 1 Abraham was the founder of the Jewish nation.
- 2 Abraham believed God and God declared him to be righteous.
- 3 Jewish tradition is shattered- just because one is circumcised he inherited the blessings and immunity from God's punishment.
- 4 The way to God is
 - A Not by membership
 - B Not by ordinances
 - C Not on achievements or work
 - D By grace solely through faith in Jesus Christ

Results of Justification

CHAPTER 5

1: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Results of Justification

- 1 Peace with God through Jesus Christ.
- 2 Access to God by faith.
- 3 Stand and rejoice in hope of the glory of God.
- 4 Glory in tribulations.
- 5 Hope makes us unashamed.
- 6 We are sure of the love of God because the Holy Spirit fills our hearts.
- 7 Being saved by His blood, we shall be saved from wrath through Him.
- 8 Joy in God through our Lord Jesus Christ by whom we have received the atonement or reconciliation.

**justified
by bath
through
our Lord
Jesus
Christ**

Universal Depravity of Man

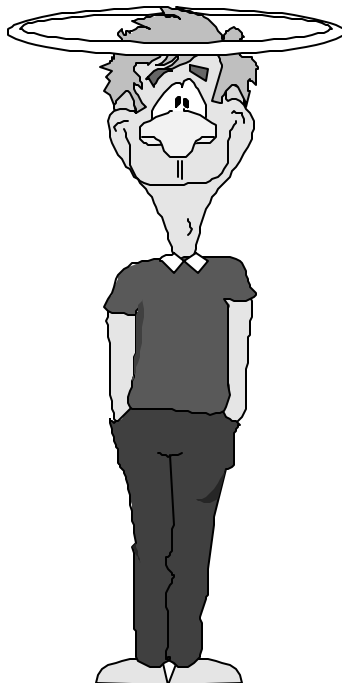
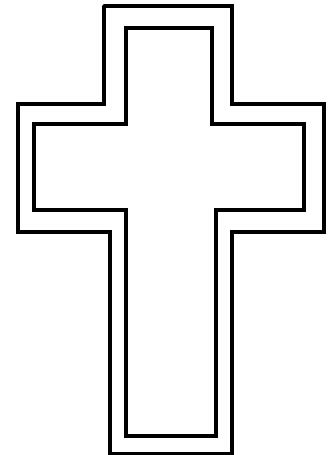
CHAPTER 5

12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

- 1 After the fall of man, all men sinned.
- 2 Judgement of death came to all men.
- 3 Jesus was the second Adam that committed no sin.

By the
obedience
of one
shall
many be
made
righteous

Grace through Christ



CHAPTER 5

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 God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 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. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be

Christ the second Adam

made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

By Adam many are made sinners Without Christ

- 1 Sin
- 2 Disobedience
- 3 Condemnation
- 4 Death

With Christ the second Adam man is made righteous with the free gift of

- 1 Grace abounds greater than sin
- 2 Justification
- 3 Righteousness
- 4 Obedience
- 5 Eternal life

Deliverance- sin's power is broken

CHAPTER 6

1: What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in

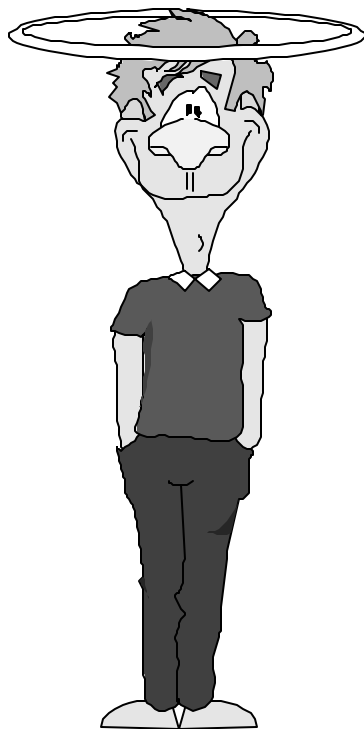
How shall we that are dead to sin live therein?

In Christ we die to sin

that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

- 1 Should we continue sinning so that God could show us more kindness and forgiveness? NO
- 2 Baptism shows
 - A We die to sin
 - B We buried the old dead sinner
 - C We were raised up from the dead by the glory of the Father
 - D The seed of the Holy Spirit is planted to grow up in the likeness of Him
- 3 Our old man was crucified with Jesus and is dead
- 4 We are raised up from the dead and die no more
- 5 Death has no more threat for we live for the glory of God
- 6 Use your whole body as a tool for God
- 7 Since you have been given a new life, Give yourself completely to God

**Dead
unto
sin
but
alive
in
Jesus
Christ**



A new man— a saint!

Real Freedom

CHAPTER 6

14: For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

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

- 1 God's grace set us free from the law.
- 2 God forbid that we should want to continue sinning.
- 3 Whatever you chose to obey becomes your master (sin/death God/life)
- 4 When you obey, you are a slave of righteousness and no longer a slave of sin
- 5 Before salvation, you were evil and are now ashamed of your acts.
- 6 Now you do the things which are holy and result in eternal life
- 7 The wages of sin is death- the gift of God is eternal life through Jesus

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

Deliverance from the Law

ROMANS 7

1: Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 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. 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.

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

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. 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.

We are delivered from the law, being dead where we were held.

- 1 You died with Christ on the cross to self and sin and the law therefore, the law has no more power over you.
- 2 You were raised to new life in Jesus **to bear fruit** (v.4).
- 3 You are now really able to serve God in newness of spirit not in the oldness of the letter of the law in obeying rules.

Law

CHAPTER 7

7: What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin,

Law

taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God 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.

- 1 The law showed me my sin. How would I have known not to covet if the law had not said "Thou shall not covet"
- 2 I realized that I had broken the law and was a sinner condemned to die.
- 3 Sin uses God's good law for evil purposes to condemn men.

Doing Right

CHAPTER 7

14: For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. 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. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man:

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. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

**I know
that in me
dwells no
good
thing.**

I do what I don't want to do

- 1 I don't do what I want to and know is right.
- 2 I do what I don't want to and know is wrong.
- 3 It is sin in me that does that.
- 4 I love God's law with all my heart.
- 5 Sin in my members makes war against my mind making me a slave to sin.
- 6 Thank God that I am set free by Jesus Christ my Lord.
- 7 Even Paul could not live sin free after salvation.

Life in the Spirit

CHAPTER 8

1: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 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.

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

**To
be
carnally
minded
is
death.**

No condemnation in Jesus

- 1 There is now no condemnation for those who belong to Jesus Christ.
- 2 The cost of saving man.
- 3 Jesus our salvation and sacrifice for our sin.
- 4 Jesus sinless in a physical body to be a pure sacrifice.
- 5 If sin controls your mind there is death--
If the Holy Spirit controls your mind there is life.
- 6 The Spirit of God that raised Jesus from the dead lives in you.
- 7 You have life because the same Spirit lives in you.
- 8 All who are led by the Spirit of god are children of God.
- 9 Act like the adopted children of God that you really are.
- 10 By the blood of Jesus you have the right to call God, father or daddy!
- 11 Good news: Everything God gives to his Son is our too!
- 12 Bad news: We must share in His sufferings too.

**The
Spirit
itself
beareth
witness
with
our
spirit.**

Saved and looking for glory

CHAPTER 8

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. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

God makes it all good!

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

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

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

We all know that all things work together for good to them that love the Lord.

- 1 What you suffer today is nothing compared with the glory He will give you later.
- 2 All creation awaits revelation of who are the children of God.
- 3 All creation will join God's children in freedom from death and decay.
- 4 All creation groans with birth pains anticipating this event.
- 5 We believers are saved and look forward anxiously to our glorified body and full rights as His children.
- 6 The Holy Spirit helps us until that day.
- 7 When we don't know what to pray, He prays for us with words that we don't even know.
- 8 His prayer is always in harmony with God's will.
- 9 **God causes** everything to work for the good of the believer.
- 10 God knew His people in advance.
- 11 And He chose them to be like His Son that He might be the firstborn of many.
- 12 Having chosen them, He called them.
- 13 Having called them, He justified them.
- 14 Having justified them, He promised them His glory.

Nothing can separate us from the love of Jesus

CHAPTER 8

31: What shall we then say to these things? If God be for us, who can be against us? 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? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

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

- 1 If God is for us, who can be against us?
- 2 Believers are so important to God that He did not even spare His Son.
- 3 God gave us His Son, He will give us whatever else we need.
- 4 God justified us
- 5 Jesus gave His life for us and sits at the right hand of God pleading for us.
- 6 No one important is left to condemn us.
- 7 Nothing can separate us from God's love.
- 8 Nothing can separate us from Christ's love.
- 9 If I belong to God and nothing can separate me from His love, I am eternally secure.

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

A chosen people

CHAPTER 9

1: I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 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.

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

**I will
have
mercy
on whom
I will
have
mercy.**

Gentiles made right by faith

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.

- 1 Unbelief of the Jewish people
- 2 One must believe God to be a child of God regardless of nationality.
- 3 God had a plan all the time.
- 4 God is sovereign to make a choice and design that plan.
- 5 Having not revealed the principles on which He makes His choice, man cannot call His judgment, compassion and mercy into question.
- 6 The example of the potter / the sovereignty of God.
 The potter makes some vessels for glory.
 The potter makes some vessels for destruction.
 The thing created has no right to ask why have you made me like this.
- 7 Gentiles who did not seek God were made right by faith.
- 8 Jews who tried to be right by keeping the law never succeeded.
- 9 Jesus is the object of your faith or your stumbling block.
- 10 Whoever believes on Him (Jesus) shall not be put to shame.

**They
(Jews)
stumbled
at that
stumbling
stone.**

Desire for the salvation of Israel

CHAPTER 10

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 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:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 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;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

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? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. 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. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias 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. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

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

Salvation God's way

- 1 Desire and pray for the salvation of others.
- 2 Zeal for God can be misdirected.
- 3 They have no understanding of God's way to righteousness.
For lack of knowledge my people perish.
Keeping the law won't save you.
Works won't save you.
- 4 Salvation God's way
Faith in Jesus Christ.
All who believe are made right with God.
Salvation comes from trusting Jesus.
- 5 Salvation is close at hand and easy to reach.
It is on your lips and your heart.
If you confess with your mouth that Jesus is Lord and
Believe in your heart that God raised Him from the dead,
YOU WILL BE SAVED!
- 6 Anyone who believes in Him will not be disappointed.
Applies to Jew and Gentile.
All have the same Lord.
- 7 Anyone who calls on the name of the Lord will be saved!
- 8 To call on Him, they must believe
- 9 To believe, they must hear.
- 10 To hear, someone must tell them.
- 11 To go, someone must be sent.
- 12 How beautiful are the feet of those who bring good news.
- 13 God said, "All day long I opened my arms to them but they kept disobeying me."

Some will not obey God.
Some will not hear His words.

**Anyone
who
believes
in
Him
will
not be
dis-
appointed**

God's Mercy

CHAPTER 11

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a **remnant** according to the election of grace. 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.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back always.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. 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? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 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; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

If
by
grace,
it is
no
more
of
works.

God moves dead branches



And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

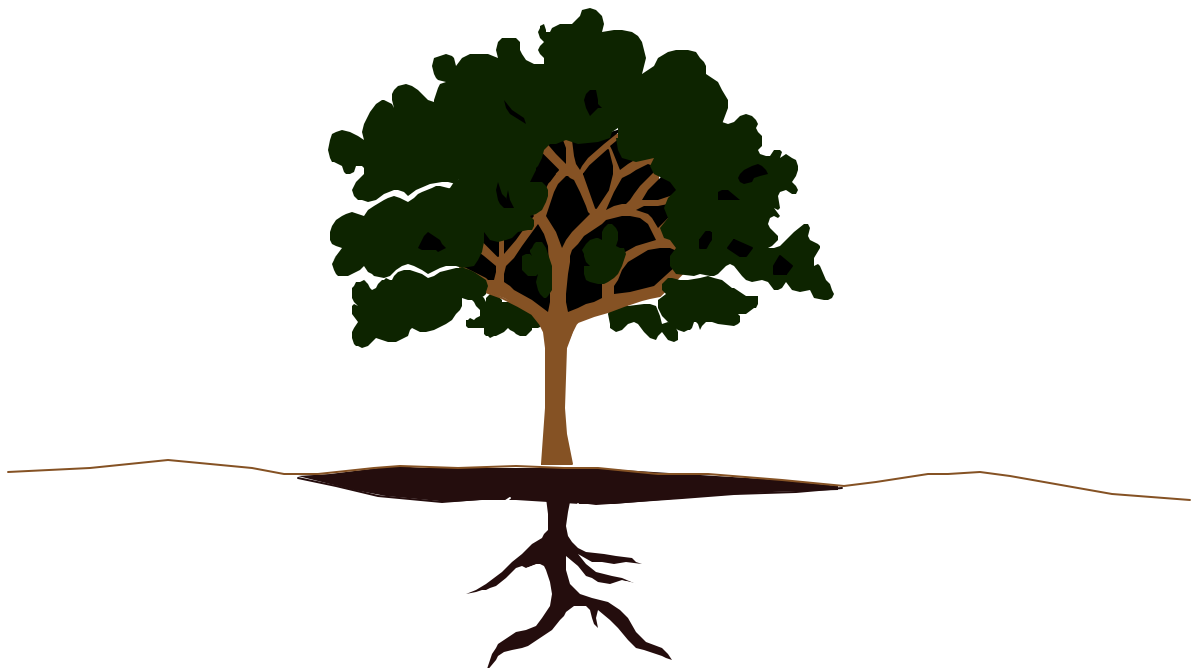
O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

**Because
of
unbelief
they
were
broken
off.**

The true remnant

- 1 There is a remnant of believers.
 - 2 Israel has not been forever set aside.
 - 3 Israel's unbelief is the Gentile's opportunity.
 - 4 Israel is broken off of the olive tree but will be grafted in again.
 - 5 The Gentiles are the wild olive tree branches that are grafted into the good tree.
 - 6 Don't boast about it, you do not support the root but the root supports you.
 - 7 If God spared not the natural branches be careful that He not spare you.
 - 8 Do not be wise in your own eyes as Israel is because it causes blindness to the truth.
 - 9 Israel shall be saved, they are beloved for their father's sakes.
 - 10 The gifts and calling of God are without repentance.
 - 11 The depths of wisdom, knowledge and judgments of God are unsearchable.
 - 12 Who has known the mind of God?
 - 13 Who has been his counselor?
 - 14 Who could give Him so much that He would have to pay it back?
 - 15 God
- Everything exists by His power.
Everything comes from Him.
Everything is intended for His glory.
To Him be glory.

**You
do
not
support
the
root
but
the
root
you.**



Be a living sacrifice to God

CHAPTER 12

1: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 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. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. 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. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Be not conformed to this world but be ye transformed by the renewing of your mind

GOOD ADVICE FOR LIVING

**Bless
them
that
do
you
wrong**

- 1 Be a living sacrifice.
- 2 Yield your bodies to God to be used in His service.
- 3 A sacrifice, First covenant.
Animal gave it's life.
It's blood was poured out.
It took a total commitment to be a sacrifice.
- 4 A sacrifice New covenant.
Living for God.
Having time for Him.
Obey Him.
Know what God wants you to do and do it.
- 5 Be a part of the local body of Christ.
- 6 Every part has a function to fulfill and is important
- 7 Believers all belong to each other
- 8 Believers all need each other.
- 9 Have a right view of who you are in Christ
Do not think that you can do everything and you do not need other
believers.
Know that you can use your gift to glorify God.
Know that you have an obligation to use your gift for God.
Use your gift gladly.
Do not envy the gift of others.
- 10 Love with a genuine love.
- 11 Never be lazy, serve God enthusiastically.
- 12 Be
Be glad for all God is planning for you.
Be patient in trouble.
Be always in prayer.
Be the one to help when God's children are in need.
Be in the habit of having believers in your house.
- 13 When people do you wrong, bless them, pray that God will bless them.
- 14 Share the emotions of others.
- 15 Enjoy the company of ordinary people.
- 16 Be open to the knowledge and gifts of others.
- 17 Live in peace, never pay back evil for evil.
- 18 Leave vengeance to God.
- 19 If your enemy is hungry, feed them.
- 20 If your enemy is thirsty, give them to drink.
- 21 Conquer evil by doing good.
- 22 A reasonable service that is acceptable to God: Right attitudes which lead
to Right actions which demonstrate God's love.

GOVERNMENT

CHAPTER 13

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

For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 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 shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

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

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

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

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

**Let
every
soul
be
subject
to
higher
powers**

RESPECT THE GOVERNMENT THAT GOD PUT IN PLACE

- 1 One can only have power if God allows it.
- 2 Have respect for those in authority.
- 3 Obey the law down to the 55 mph speed limit.
- 4 There is no fear in doing right.
- 5 Obey government for 2 reasons
 - To keep from being punished.
 - To keep a clear conscience.
- 6 Pay your taxes for the same reason.
- 7 Pay to everyone what you owe them.
- 8 Give respect and honor to whom it is due.
- 9 Pay your debts
- 10 If you love others, you will meet the requirements of God's law.
- 11 If you love your neighbor as yourself, you will do no wrong to anyone.
- 12 Get rid of your evil deeds, time is short.
- 13 Wear right living as an armor.
- 14 Be decent and true in everything we do.
- 15 Don't participate in Jealousy, fighting, immoral living, adultery, drinking, and wild parties.
- 16 Don't look for ways to indulge your evil desires.
- 17 Let Christ take control of you.

Who art thou that judgest another man's servant?

CRITICISM

CHAPTER 14

1: Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

NO MAN IS AN ISLAND

7: For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

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. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. 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.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

**THERE IS
NOTHING
UNCLEAN OF
ITSELF BUT
TO HIM THAT
ESTEEMETH
ANYTHING
UNCLEAN, IT
IS UNCLEAN**

TEACH THE “NEW IN FAITH”

**IN
LIFE AND
IN
DEATH,
WE
BELONG
TO THE
LORD**

- 1 Teach the one who is new or weak in the faith.
- 2 Do not argue useless debates with a new or weak believer.
- 3 Because of conscience some will have different beliefs on smaller points.
This does not include God's plan of salvation through Jesus.
Do not condemn those with a different view.
Let God tell them if they are right or wrong.
God will help them do as they should.
- 4 People differ in personal conviction about many matters it is O.K. if:
They do it to honor God.
They give thanks to God in everything.
- 5 We are not the master of when we will live or die.
- 6 While we live, we live to please the Lord.
- 7 When we die, we go to be with the Lord.
- 8 In life and in death, we belong to the Lord.
- 9 This was the purpose that Christ died and rose again for both the dead and the living.(6-8)
- 10 You do not need to judge another Christian because each of us will stand personally before the judgment seat of God.
- 11 Do not cause a brother to stumble or to fall or put an obstacle in his path.
- 12 Nothing is unclean in itself
It can be used wrong.
If you feel it is wrong leave it alone.
- 13 The kingdom of God is not in things but in living in goodness, peace and joy in the Holy Spirit.
- 14 Have harmony in the church and build each other up.
- 15 Don't tear apart the work of God over trivial little things.
- 16 Do not do things which cause your brother to stumble, be offended or to be made weak.
- 17 Build up and edify each other.
- 18 If you do anything that you believe is not right, you sin.

LIVING FOR OTHERS

CHAPTER 15

1: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you.

LET EVERY
ONE OF
US PLEASE
HIS
NEIGHBOR
FOR HIS
GOOD TO
EDIFICATION

CONSIDER THE WEAK

- 1 Consider the weak and new in the faith in all of your actions.
- 2 If you do what helps them, you will build them up in the Lord.
- 3 Promise to His children: Those who insult you are insulting Me.
- 4 Let all people join together in one accord, one voice giving praise and glory to God.
- 5 May you overflow with hope through the power of the Holy Spirit.
Reasons for writing v14-
- 6 I am convinced that you are full of goodness.
- 7 You know and are able to teach others of Christ.
- 8 I emphasized a few points to remind you.
- 9 I bring you good news
- 10 By word and deed I proclaim Jesus.
- 11 The Spirit has manifested miracles and signs through me.
- 12 My ambition is to preach where no word has ever been preached before.

**I AM
CON-
VINCED
THAT YOU
ARE
FULL OF
GOOD-
NESS**

PAUL'S TRAVEL PLANS

CHAPTER 15

23: But now having no more place in these parts, and having a great desire these many years to come unto you; 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. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

PAUL'S TRAVEL PLANS

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 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; That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

- 1 I have finished my work in this place.
- 2 I plan to go to Rome and Spain.
- 3 I go first to take an offering to Jerusalem.
- 4 I urge you to pray to God for me.

FINAL GREETINGS

CHAPTER 16

1: I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

**I URGE
YOU
TO
PRAY TO
GOD
FOR ME**

FINAL GREETINGS AND WORDS

Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you.

- 1 Our sister Phoebe a deacon in the church in Cenchrea...is worthy of high honor.
- 2 Help her for she has helped many in their needs.
- 3 Priscilla and Aquila co-ministers in Christ.
- 4 Wow! Women active in the church.

**SALUTE
ONE
ANOTHER
WITH AN
HOLY
KISS**

Final words

CHAPTER 16

17: Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 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. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

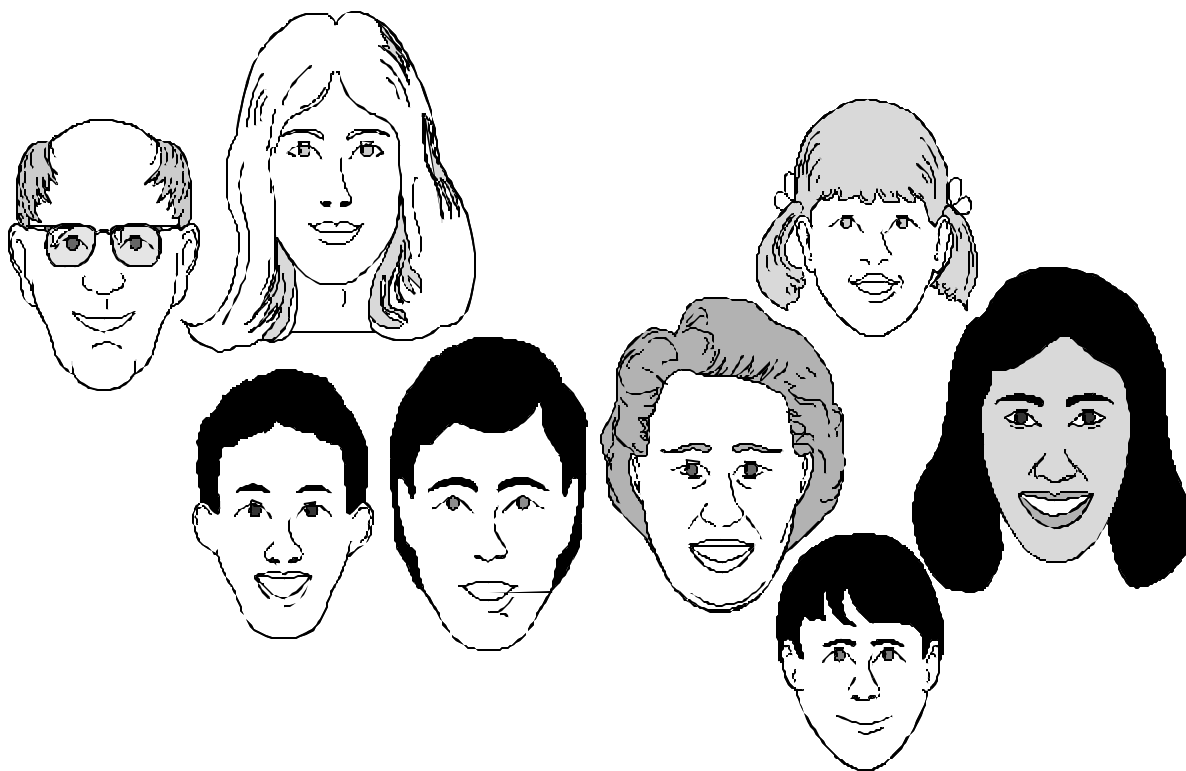
I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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

FINAL WARNINGS

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.

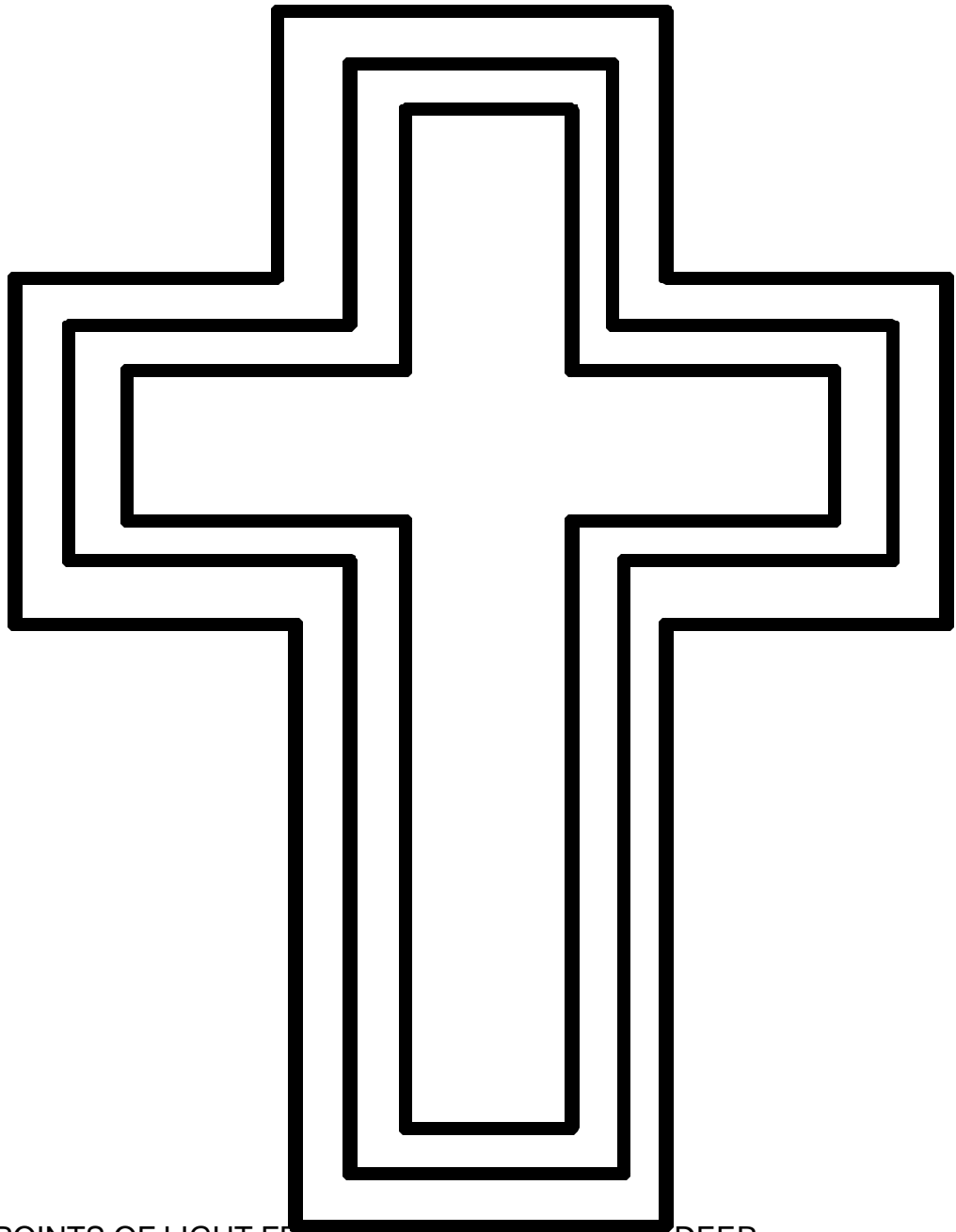
- 1 Watch out for people who cause divisions.
- 2 Watch out for people who have strange teachings.
- 3 They are serving their personal interest not God.
- 4 God will soon crush Satan under your feet.
- 5 God is able to make you strong.
- 6 To God be the glory.



**THE
GRACE
OF THE
LORD
JESUS
CHRIST
BE WITH
YOU ALL.**

JESUS CHRIST OUR LORD

ALL
WHO
ARE
LED
BY
THE
SPIRIT
OF
GOD
ARE
CALLED
SONS
OF
GOD



259 POINTS OF LIGHT FROM ROMANS BY WAYNE DEER