

ROMANS

A. 1:1 Paul, a servant of Jesus Christ, **called to be an apostle**, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,)

B. 3 Concerning **his son** Jesus Christ our Lord,

C. *which was made of the seed of David according to the flesh*

B'. 4 And declared to be **the son of God** with power, according to the spirit of holiness, by the resurrection from the dead:

A'. 5 By whom we have received grace and **apostleship**, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ:

7 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.

A. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 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; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God **to come to you**.

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

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

A'. 13 Now I would not have you ignorant, **brethren**, that oftentimes I purposed **to come to you**, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach **the gospel** to you that are at Rome also.

A. 16 For I am not ashamed of **the gospel of Christ**:

B. for it is the power **of God** unto salvation

C. to every one that **believeth**; to the Jew first, and also to the Greek.

A'. 17 For **therein**

B'. is the righteousness **of God** revealed from faith

C'. to **faith**:

A". as it is **written**,

B". The just shall live

C". by **faith**.

A. 18. For **the wrath of God** is revealed from heaven against all ungodliness and **unrighteousness** of men, who hold the truth in **unrighteousness**;

B.

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

b. 20. For **the invisible things** of him from the creation of the world are clearly seen,

c. being understood by the things that are made,

b'. even **his eternal power and Godhead**;

a'. 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.

B'. a. 22 Professing themselves to be wise, they became fools, 23 **And changed** the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

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

a'. 25 Who **changed** the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

b'. 26 **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: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

a". 28 And even as they **did not like to retain God in their knowledge**,

b". **God gave them over** to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

A'. 32 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.

A1. a. 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**.

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

A2. a. 3 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**? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

b'. 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**;

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

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

D. 8 **But unto them** that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

C'. 10 But **glory, honour,** and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

B'. 11 **For there is no respect of persons with God.**

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

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

b'. 14 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: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

a'. 16 In the day when **God shall judge** the secrets of men by Jesus Christ according to my gospel.

A. 17 Behold, thou art called **a Jew,**
and retest in the **law,**
and makest thy boast of God,
18 And knowest his will,
and approvest the things that are more excellent,
being instructed out of the **law;**
19 And art confident that thou thyself art a guide of the blind,
a light of them which are in darkness,
20 An instructor of the foolish,
a teacher of babes,
which hast the form of knowledge and of the truth in the **law.**

B. a. 21 Thou therefore which teachest another, teachest thou not thyself?

b. thou that preachest a man should not steal, dost thou steal?

c. 22 Thou that sayest a man should not commit adultery, dost thou commit adultery?

d. thou that abhorrest idols, dost thou commit sacrilege?

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

D. 24 For the name of God is blasphemed among the Gentiles through you, as it is written.

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

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

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

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

b. 29 But he is a **Jew**, which is one inwardly;

and circumcision is that of the heart, in the spirit, and not in the letter;

c. whose **praise** is not of men, but of God.

A. 3:1 **What advantage** then hath the **Jew**? or **what profit** is there of
circumcision? 2 Much every way: chiefly, because that unto them were
committed **the oracles of God**.

B. 3 For what if some did not believe? shall their unbelief make **the faith of God**
without effect? 4 **God forbid**; yea, let God be **true**, but every man a **liar**;

C. as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

B'. 5 But if our unrighteousness commend the righteousness of God, what
shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
6 **God forbid**: for then how shall God judge the world? 7 For if **the truth of God**
hath more abounded through my **lie** unto his glory; why yet am I also
judged as a sinner? 8 And not rather, (as we be slanderously reported, and
as some affirm that we say,) Let us do evil, that good may come? whose
damnation is just.

A'. 9 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; 10 As it is written,

(Psalm 53:1-3)

a. There is **none** righteous, **no, not one:**

11 There is **none** that understandeth,
there is **none** that seeketh after God.

a'. 12 They are **all** gone out of the way,
they are **together** become unprofitable;
there is **none** that doeth good, **no, not one.**

(Psalm 5:9)

13 Their **throat** is an open sepulchre;
with their **tongues** they have used deceit;

(Psalm 140:3)

the poison of asps is under their **lips:**

(Psalm 10:7)

14 Whose **mouth** is full of cursing and bitterness:

(Isaiah 57:7-8)

15 Their **feet** are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

(Psalm 36:1)

18 There is no fear of God before their **eyes.**

A. Justification not by law

a.19 Now we **know** that what things soever the **law** saith,

b. it saith to them who are under the **law:**

***c. that every mouth may be stopped,
and all the world may become guilty before God.***

b'. 20 Therefore by the deeds of the **law** there shall no flesh be justified in his sight:

a'. for by the **law** is the **knowledge** of sin.

B. 21 But now **the righteousness of God** without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God

C. which is **by faith** of Jesus Christ unto all and upon all them that believe: for there is no difference:

D. 23 For **all have sinned**, and come short of the glory of God;

D'. 24 Being **justified** freely by his grace through the redemption that is in Christ Jesus:

C'. 25 Whom God hath set forth to be a propitiation **through faith** in his blood,

B'. i. **to declare his righteousness** for the remission of sins that are past, through the forbearance of God;

ii. 26 **To declare**, I say, at this time **his righteousness**: that he might be just, and the justifier of him which believeth in Jesus.

A'. *Justification through faith for Jew and Gentile*

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

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

c. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

b'. 30 Seeing it is one God, which shall **justify** the circumcision **by faith**, and uncircumcision **through faith**.

a'. 31 Do we then make void the **law** through **faith**? God forbid: yea, we establish the **law**.

A. 4:1 What shall we say then that **Abraham our father**, as pertaining to the flesh, hath found? 2 For if **Abraham** were justified by works, he hath whereof to glory; but not before God.

B. 3 For what saith the scripture? Abraham believed God, and it was **counted** unto him for **righteousness**.

C. 4 Now to him that worketh is the reward not **reckoned** of grace, but of debt.

D. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, **his faith is counted for righteousness**.

E. 6 Even as David also describeth **the blessedness of the man**, unto whom God **imputeth** righteousness without works,

F. 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

E'. 8 **Blessed is the man** to whom the Lord will not **impute** sin.

D'. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say **that faith was reckoned** to Abraham **for righteousness**.

C'. 10 How was it then **reckoned?** when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

B'. 11 And he received the sign of circumcision, a seal of the **righteousness** of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that **righteousness** might be **imputed** unto them also:

A'. 12 And the **father** of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of **our father Abraham**, which he had being yet uncircumcised.

A. 13 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**.

B. 14 For if they which are of the law be heirs, **faith** is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression.

C. 16 Therefore it is of **faith**, that it might be by grace; to the end the promise might be sure to all the **seed**; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a **father of many nations**.)

D. before him whom he **believed**,

E. even God, who quickeneth the dead, and calleth those things which be not as though they were.

D'. 18 Who against hope **believed** in hope,

C'. that he might become the **father of many nations**, according to that which was spoken, So shall thy **seed** be. 19 And being not weak in **faith**, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in **faith**, giving glory to God; 21 And being fully persuaded that, what he had **promised**, he was able also to perform.

A'. 22 And therefore it was **imputed** to him for **righteousness**. 23 Now it was not written for his sake alone, that it was **imputed** to him; 24 But for us also, to whom it shall be **imputed**, if we **believe** on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our **justification**.

A. 5:1 Therefore being **justified by faith**, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and **rejoice** in hope of the glory of God. 3 And not only so, but we **glory** in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed;

B. because **the love of God** is shed abroad in our hearts by the Holy Ghost which is given **unto us**.

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

B. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But **God** commendeth **his love toward us**, in that, while we were yet sinners, Christ died **for us**.

A'. 9 **Much more** then, being now **justified by his blood**, we shall be saved from wrath through him. (10) For if, when we were enemies, we were reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved by his life. (11) And not only so, but we also **joy** in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation).

A. 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**:

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

C.14 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.

D.15 But not as the **offence**, so also is **the free gift**.

E. **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.

F.16 And not as it was by **one** that sinned, so is the **gift**:

G. for the judgment was by one to condemnation,

F'. but **the free gift** is of **many** offences unto justification.

E'.17 **For if by one man's offence death** reigned **by one**; **much more they which receive abundance of grace and of the gift of righteousness** shall reign in life **by one, Jesus Christ.**)

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

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

B'. 20 Moreover the **law** entered, that the offence might abound.

A.' But where **sin** abounded, grace did much more abound: 21 That as **sin** hath reigned **unto death**, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?

A. 3 **Know ye not**, that so many of us as were baptized into **Jesus Christ** were baptized into his **death?**

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

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

D. 6 Knowing this, that our old man is **crucified** with him, that the body of **sin** might be destroyed,

E. that henceforth we should not serve sin.

D'. 7 For he that is **dead** is freed from **sin**.

C'. 8 Now **if we be dead with Christ**, we believe that we shall also **live with him**:

B'. 9 Knowing that Christ being **raised from the dead** dieth no more; **death** hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

A'. 11 Likewise reckon ye also yourselves to be **dead** indeed unto sin, but alive unto God through **Jesus Christ** our Lord.

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

B. 13 Neither **yield ye your members as instruments of unrighteousness** unto sin:

B'. but **yield** yourselves unto God, as those that are alive from the dead, and **your members as instruments of** righteousness unto God.

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

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

A. 16 **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? 17 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.

B. 18 **Being then made free from sin, ye became the servants** of righteousness.

C. 19 I speak after the manner of men because of the infirmity of your flesh:

D. for as ye have yielded your members **servants** to uncleanness and to iniquity unto iniquity;

D'. even so now yield your members **servants** to righteousness unto holiness. 20 For when ye were the **servants** of sin, ye were free from righteousness.

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

B'. 22 But now **being made free from sin, and become servants** to God, ye have your fruit unto holiness, and the end everlasting life.

A'. 23 For the wages of **sin** is **death;** but the gift of **God** is eternal life through Jesus Christ our Lord.

A. 7:1 **Know ye not, brethren,** (for I speak to them that know the law,) how that **the law hath dominion over a man** (person) **as long as he liveth?**

B. a. 2 For the woman which hath an husband is **bound by the law** to her husband **so long as he liveth;**

b. **but if the husband be dead, she is loosed from the law** of her husband.

a'. 3 So then if, **while her husband liveth**, she be married to another man, she shall be called an adulteress:

b'. **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.

b''. 4 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.

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

B'. 6 But now we are **delivered from the law**, that being dead wherein we were held;

A'. that we should serve in newness of spirit, and not in the oldness of the letter.

A. 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.

B. 8 **But sin**, taking occasion by the commandment, **wrought in me** all manner of concupiscence.

C. For without the **law** sin was **dead**. 9 For I was **alive** without the **law** once:

D. but when the **commandment** came, **sin** revived, and **I died**.

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

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

C'. 12 Wherefore the **law** is holy, and the commandment holy, and just, and good. 13 Was then that which is good made **death** unto me? God forbid.

B'. **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.

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

A. a. 15 For that which **I do** I allow not:

b. for what I **would**, that **do I not**; but what I hate, **that do I**.

b'. 16 If then **I do** that which I **would** not, I consent unto the law that it is **good (kalos)**.

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

B. a. 18 For I know that in me (that is, in my flesh,) dwelleth no **good thing (agathos)**:

b. for to **will** is present with me;

a'. but how **to perform** that which is **good (kalos)** I find not.

A'. a. 19 For **the good (agathos)** that I **would I do not**:

b. but the evil which I **would** not, **that I do**.

b'. 20 Now if **I do** that I **would** not,

a'. **it is no more I that do it, but sin that dwelleth in me.**

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

22 For I delight in **the law of God** after the inward man: 23 But I see another **law in my members**, warring against **the law of my mind**, and bringing me into captivity to **the law of sin which is in my members**.

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

B'. 25 I thank God through **Jesus Christ our Lord**.

A'. So then with the **mind** I myself serve **the law of God**; but with **the flesh the law of sin**.

A. 8:1 There is therefore now no **condemnation** to them which are in Christ Jesus,

B. **who walk not after the flesh, but after the Spirit**.

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

A'. 3 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: 4 That the righteousness of the **law** might be fulfilled in us,

B'. **who walk not after the flesh, but after the Spirit.**

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

6 For to be **carnally minded** is death;

but to be **spiritually minded** is life and peace.

7 Because the **carnal mind** is enmity against God:

for it is not subject to the law of God, neither indeed can be.

A. 8 So then they that are in **the flesh** cannot please God. 9 But ye are **not in the flesh, but in the Spirit,**

B. 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.

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

B'. 11 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**.

A'. 12 Therefore, brethren, we are debtors, **not to the flesh**, to live after the flesh. 13 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.

A. 14 For as many as are led by **the Spirit of God**, they are **the sons of God**.

B.15 For ye have not **received the spirit of** bondage again to fear;

B'. but ye have **received the Spirit of** adoption, whereby we cry, Abba, Father.

A'. 16 **The Spirit itself** beareth witness with our spirit, that we are **the children of God**: 17 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.

A. 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.

B. 19 For the earnest expectation of the **creature** waiteth for the manifestation of the sons of God.

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

B'. 21 Because the **creature** itself also shall be delivered from the bondage of corruption

A'. into the **glorious** liberty of the children of God.

A. 22 For we know that the whole creation **groaneth** and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the **Spirit**, even we ourselves **groan** within ourselves, waiting for the adoption, to wit, the redemption of our body.

B. 24 For we are saved **by hope**:

C. but **hope that is seen is not hope**:

C'. for **what a man seeth, why doth he yet hope for?**

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

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

A. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he **maketh intercession for the saints** according to the will of God.

B. 28 **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.

C. 29 For whom he did foreknow, he also did **predestinate** to be conformed to the image of his Son,

D. that he might be the firstborn among many brethren.

C'. 30 Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

B'. 31 What shall we then say to these things? **If God be for us, who can be against us?** 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

A'. 34 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.**

A.35 Who shall **separate us from the love of Christ?**

B. shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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

B'. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature,

A'. shall be able to **separate us from the love of God**, which is in Christ Jesus our Lord.

A. Concerning Israel

a. 9:1 I say the truth in **Christ**, I lie not, my conscience also bearing me witness in the Holy Spirit, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from **Christ** for my brethren, my kinsmen **according to the flesh:**

b. 4 Who are **Israelites;**

c. to whom pertaineth the **adoption,**

d. and the **glory,**

e. and the **covenants,**

e'. and **the giving of the law,**

d'. and **the service of God,**

c'. and **the promises;**

b'. 5 Whose are **the fathers**,

a'. and of whom **as concerning the flesh Christ** came, who is over all, God blessed for ever. Amen.

A. Principle of Election

6 Not as though **the word** of God hath taken none effect.

a. For **they are not** all Israel, which are of Israel:

7 Neither, because they are **the seed** of Abraham, are they all **children**:

b. but, In Isaac shall thy seed be called.

a'. 8 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**.

b'. 9 For this is **the word** of promise, At this time will I come, and Sara shall have a son.

10 And not only this;

a. but when **Rebecca** also had conceived by one, even by our father Isaac;

b. 11 (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;)

a'. 12 It was said unto **her**, The elder shall serve the younger.

b'. 13 As it is written, **Jacob** have I loved, but **Esau** have I hated.

C. What shall we say ...

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

D. I will have mercy ...

15 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. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

D'. I will have mercy...

17 For the scripture **saith unto Pharaoh**, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore **hath he mercy on whom he will have mercy**, and whom he will he hardeneth.

C'. *You will say to me ...*

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

B'. *The potter's choice*

20 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 honour, and another unto dishonour? 22 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: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

A'. *Concerning spiritual Israel*

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

a. 25 As he saith also in **Osee**, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

b. 27 **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: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

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

9:30 What shall we say then?

A. *Gentiles find righteousness but Israel fail*

That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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

32 Wherefore?

a. Because they sought it not by **faith**, but as it were by the works of the law.

b. For they stumbled at that **stumbling stone**;

b'. 33 As it is written, Behold, I lay in Sion a **stumblingstone** and rock of offence:

a'. and whosoever **believeth** on him shall not be ashamed.

B. Israel has rejected Christ

10:1 **Brethren**, my heart's desire and prayer to God for **Israel** is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge.

a. 3 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.

b. 4 For Christ is the end of the law for righteousness to every one that believeth.

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

b'. 6 But the righteousness which is of faith speaketh on this wise,

Say not in thine heart,

Who shall ascend into heaven?
(that is, to bring Christ down from above:)

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

8 But what saith it?
The word is nigh thee, even in thy mouth, and in thy heart:

C. Faith in Christ is salvation

a. 8 that is, **the word of faith**, which we preach;

b. 9 That if thou shalt **confess with thy mouth** the Lord Jesus,

c. and shalt **believe**

d. in thine **heart** that God hath raised him from the dead,

e. thou shalt be **saved**.

d'. 10 For with **the heart**

c'. man **believeth** unto righteousness;

b'. and **with the mouth confession** is made unto salvation.

a'. 11 **For the scripture saith**, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greeks: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.

B'. Faith comes from hearing the Gospel

a. 14 How then shall they call on him in whom they have not **believed?**

b. and how shall they **believe** in him of whom they have not **heard?**

c. and how shall they **hear** without a **preacher?**

d. 15 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.

e. 16 But they have not all obeyed **the gospel**. For Esaias saith, Lord, who hath **believed** our report?

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

A'. Israel did not believe but Gentiles did

a. 18 **But I say**, Have they not **heard?**

b. Yes verily, their sound went into all the earth, and their **words** unto the ends of the world.

b. 19 **But I say**, Did not Israel know?

i. First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

ii. 20 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.

iii. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

A. 11:1 **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. 2 God hath not cast away his people which he foreknew.

B. i. Wot ye not what the **scripture** saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

B. ii. 4 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.

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

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

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

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

B'.i. 8 (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.

B'.ii. 9 And **David saith**, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway.

A. Israel's fall and restoration

a. 11 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**.

b. 12 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 fulness?**

a'. 13 For I speak to you **Gentiles**, inasmuch as I am the apostle of the **Gentiles**, I magnify mine office: 14 If by any means **I may provoke to emulation** them which are my flesh, and might save some of them.

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

B. Gentiles and the Olive tree of Israel

a. 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the **branches**. 17 And if some of the **branches** be broken off, and thou, being a wild **olive tree**, wert grafted in among them, and with them partakest of the root and fatness of the **olive tree**;

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

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

b'. 20 Well; because of **unbelief** they were broken off, and thou standest by **faith**. **Be not highminded**, but fear: 21 For if God spared not the natural **branches**, take heed lest he also **spare not thee**.

C. 22 Behold therefore the goodness and severity of God:

B'. Gentiles and the Olive tree of Israel

on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be **cut off**. 23 And they also, if they abide not still in **unbelief**, shall be **grafted in**: for God is able to **graft them in** again. 24 For if thou wert **cut out** of **the olive tree** which is wild by nature, and wert **grafted** contrary to nature into a good **olive tree**: how much more shall these, which be the natural **branches**, be **grafted into** their own **olive tree**?

A'. Israel's fall and restoration

a. 25 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.

b. 26 And so **all Israel shall be saved**:

c. as it is written,

There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

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

b'. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and **calling of God are without repentance**.

a'. 30 For as ye in times past have not believed God, yet have now obtained mercy through **their unbelief**: 31 Even so have these also now **not believed**, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in **unbelief**, that he might have mercy upon all.

The majestic salvation plan of God

A. 33 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!

B. 34 For who hath known the mind of the Lord? or who hath been his counsellor?

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

A'. 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

A. what is good ...

a. 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.

b. 2 And **be not conformed** to this world:

b'. but **be ye transformed** by the renewing of your mind,

a'. that ye may prove **what is that good**, and **acceptable**, and perfect, will **of God**.

B. *differing roles in the ecclesia*

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

b. 4 For as we have **many members** in **one body**,

c. and all members have not the same office:

b'. 5 So we, being **many**, are **one body** in Christ, and every one **members** one of another.

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

whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering:

or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation:

he that giveth, let him do it with simplicity;

he that ruleth, with diligence;

he that sheweth mercy, with cheerfulness.

C. 9 **Let love** be without dissimulation.

B'. the qualities to show in the ecclesia

i. Abhor that which is evil; cleave to that which is good.

- ii. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
- iii. 11 Not slothful in business; fervent in spirit; serving the Lord;
- iv. 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- v. 13 Distributing to the necessity of saints; given to hospitality.
- vi. 14 Bless them which persecute you: bless, and curse not.
- vii. 15 Rejoice with them that do rejoice, and weep with them that weep.
- viii. 16 Be of the same mind one toward another.
- ix. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
- x. 17 Recompense to no man evil for evil.
- xi. Provide things honest in the sight of all men.
- xii. 18 If it be possible, as much as lieth in you, live peaceably with all men.

A'. Overcome evil with good

a. 19 Dearly beloved, **avenge not yourselves, but rather give place unto wrath**: for it is written, Vengeance is mine; I will repay, saith the Lord.

b. 20 Therefore **if thine enemy hunger, feed him; if he thirst, give him drink**:

b'. for **in so doing** thou shalt heap coals of fire on his head.

a'. 21 **Be not overcome of evil, but overcome evil with good.**

Be subject to Authorities

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

b. 3 For rulers are not a terror to good works, but to **the evil**. Wilt thou then not **be afraid** of the power?

c. do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good.

b'. 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, 4 a revenger to execute wrath upon him that doeth **evil**.

a'. 5 Wherefore ye must needs **be subject**, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are **God's** ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The law of love

a. 8 Owe no man any thing, but to love one another; for he that **loveth another hath fulfilled the law.**

b. 9 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;

b'. and if there be **any other commandment**, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

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

Children of light

a. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.12 The night is far spent, **the day is at hand:**

b. let us therefore **cast off the works of darkness,**

c. and let us **put on** the armour of light.

a'. 13 Let us walk honestly, **as in the day;**

b'. **not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.**

c'.14 But **put ye on the Lord Jesus Christ**, and make not provision for the flesh, to fulfil the lusts thereof.

Weak consciences

A. Meats

a. 14:1 Him that is weak in the faith **receive** ye, but not to doubtful disputations.

b. 2 For one believeth that **he may eat** all things:

c. another, who is weak, **eateth herbs**.

b'. 3 Let not **him that eateth** despise him that eateth not;

c'. and let not **him which eateth not** judge him that eateth:

a'. for God hath **received** him.

B. *Judging*

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

b. 5 One man **esteemeth (judges) one day** above another:

c. another esteemeth (judges) **every day alike**.

a'. Let every man be fully persuaded in **his own** mind.

b'. 6 He that regardeth **the day**, regardeth it unto the Lord;

c'. and he that regardeth **not the day**, to the Lord he doth not regard it.

b''. He that eateth, eateth to the Lord, for he giveth God thanks;

c''. and he that eateth not, to the Lord he eateth not, and giveth God thanks.

C. *Living as unto the Lord*

a. 7 For none of us **liveth** to himself,

b. and no man **dieth** to himself.

a'. 8 For whether we **live**, we **live** unto the Lord;

b'. and whether we **die**, we **die** unto the Lord:

a. whether we **live** therefore,

b. or **die**,

c. we are the **Lord's**.

d. 9 For to this end Christ both **died, and rose, and **revived**,**

c'. that he might be **Lord**

b'. both of the **dead**

a'. and **living**.

B'. Judging

a.10 But why dost thou **judge thy brother**? or why dost thou set at nought thy **brother**?

b. for **we shall all** stand before the judgment seat of Christ.

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

b'.12 So then **every one of us shall** give account of himself to God.

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

A'. Meats

a.14 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.

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

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

d. For the kingdom of God is not **meat** and drink;

e. 17 but righteousness, and **peace**, and joy in the Holy Ghost.

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

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

d'. 20 For **meat** destroy not the work of God.

c'. All things indeed are pure; but it is **evil** for that man who eateth with offence.

b'. 21 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.

a'. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

The principle generalised

a.15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification.

b. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

c. 4 For whatsoever things were written aforetime were written for our learning, that we through **patience and comfort** of the scriptures might have hope.

c'. 5 Now the God of **patience and consolation** grant you to be likeminded one toward another according to Christ Jesus:

b'. 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

a'. 7 Wherefore receive ye one another, as Christ also received us to the glory of God.

The Gentiles to be included in the hope of Israel

a. 8 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: 9 And that **the Gentiles** might glorify God for his mercy;

b. as it is written, For this cause **I will** confess to thee among **the Gentiles**, and sing unto thy name.

c. 10 And again he saith, **Rejoice**, ye **Gentiles**, with his **people**.

c'. 11 And again, **Praise** the Lord, all ye **Gentiles**; and **laud** him, all ye **people**.

b'. 12 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.

a'.13 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.

C. Paul the apostle to the Gentiles

a. 14 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.

b. 15 Nevertheless, **brethren**, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the **minister** of Jesus Christ to the Gentiles, **ministering the gospel of God**,

c. that **the offering up of the Gentiles** might be acceptable, being sanctified **by the Holy [Spirit]**.

d.17 I have therefore whereof I may glory **through Jesus Christ** in those things which pertain to God.

d'.18 For I will not dare to speak of any of those things which **Christ** hath not wrought by me,

c'. **to make the Gentiles obedient**, by word and deed, 19 through mighty signs and wonders, by the power of **the Spirit of God**;

b'. so that from Jerusalem, and round about unto Illyricum, **I have fully preached the gospel of Christ**. 20 Yea, so have **I strived to preach the gospel**, not where Christ was named, lest I should build upon another man's foundation:

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

Paul's travel plans

a. 22 For which cause also I have been much hindered from **coming to you**. 23 But now having no more place in these parts, and having a great desire these many years **to come unto you**; 24 Whensoever I take my journey **into Spain**, **I will come to you**: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

b. 25 But now I go unto **Jerusalem**

c. to minister unto **the saints**.

d. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution

c'. for the poor **saints**

b'. which are at **Jerusalem**.

a'. 27 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. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you **into Spain**. 29 And I am sure that, when **I come unto you, I shall come** in the fulness of the blessing of the gospel of Christ.

Pray for Paul's work

a. 30 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**;

b. 31 That I may be delivered from them that do not believe in **Judaea**;

c. and that my service which I have for **Jerusalem** may be accepted of the saints;

b'. 32 **That I may come unto you with joy by the will of God**, and may with you be refreshed.

a'. 33 **Now the God of peace be with you all.** Amen.

Personal greetings from Paul

16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 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.

3 **Greet** Priscilla and Aquila my helpers in Christ Jesus: 4 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.

5 Likewise **greet** the church that is in their house.

Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

6 **Greet** Mary, who bestowed much labour on us.

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

8 **Greet** Amplias my beloved in the Lord.

9 **Salute** Urbane, our helper in Christ, and Stachys my beloved.

10 **Salute** Apelles approved in Christ.

Salute them which are of Aristobulus 'household.

11 **Salute** Herodion my kinsman.

Greet them that be of the household of Narcissus, which are in the Lord.

12 **Salute** Tryphena and Tryphosa, who labour in the Lord.

Salute the beloved Persis, which laboured much in the Lord.

13 **Salute** Rufus chosen in the Lord, and his mother and mine.

14 **Salute** Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 **Salute** Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 **Salute** one another with an holy kiss.

The churches of Christ **salute** you.

Exhortation

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

b. 18 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.**

c. **19 For your obedience is come abroad unto all men.**

b'. I am glad therefore on your behalf: but yet I would have you **wise unto that which is good, and simple concerning evil.**

a'. 20 And the God of peace shall bruise **Satan** under your feet shortly.

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

Greetings from individuals

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, **salute you.**

22 I Tertius, who wrote this epistle, **salute you** in the Lord.

23 Gaius mine host, and of the whole church, **saluteth you.**

Erastus the chamberlain of the city **saluteth you,** and Quartus a brother.

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

Final prayer

a. 25 Now **to him** that is of power to stablish you according to my gospel, and the preaching of **Jesus Christ,**

b. according to the **revelation** of the mystery, which was kept secret since the world began,

b'. 26 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:

a'. 27 **To God only wise,** be glory through **Jesus Christ** for ever. Amen.