

**The Beginning of Volume 5 of Division 1 (History and Doctrine):  
The Saints of the Kingdom of God**

# [U] The Holy Bible, Golden Ratio Format

## [C] Division One: History and Doctrine

### [O] Volume 1: The Laws of the Old Covenant Kingdom of Zion

- [U] Book 1.1 (Genesis): Jehovah chose the children of Israel out of all nations to be his special people ----- Page 11
- [C] Book 1.2 (Exodus): Jehovah led the children of Israel out of Egypt to Mount Sinai to give them his Laws ----- Page 38
- [C] Book 1.3 (Numbers): Jehovah led the children of Israel from Mount Sinai to give them the promised land ----- Page 62
- [O] Book 1.4 (Leviticus): Jehovah taught the children of Israel how to worship him under the Old Covenant ----- Page 87
- [O] Book 1.5 (Deuteronomy): Moses taught the children of Israel how to serve Jehovah under the Old Covenant ----- Page 107

### [O] Volume 2: The Prophets of the New Covenant Kingdom of Zion

- [O] Book 2.1 (Ten Minor Prophets): Judgment was predicted on the Old Covenant Kingdom of Zion ----- Page 134
- [O] Book 2.2 (Jeremiah): Judgment was fulfilled on the Old Covenant Kingdom of Zion ----- Page 154
- [C] Book 2.3 (Isaiah): The Old and New Covenant Kingdoms of Zion ----- Page 185
- [C] Book 2.4 (Ezekiel): The Old and New Covenant Temples of Zion ----- Page 213
- [U] Book 2.5 (Daniel & Zechariah): The Coming of the New Covenant Kingdom and King of Zion ----- Page 243

### [C] Volume 3: The Past and Future History of the Kingdom of Zion

- [U] Book 3.1 (Joshua & Judges): The Beginning of the Old Covenant Kingdom of Zion ----- Page 264
- [C] Book 3.2 (Samuel): The Construction of the Old Covenant Kingdom of Zion ----- Page 291
- [C] Book 3.3 (Kings): The Destruction of the Old Covenant Kingdom of Zion ----- Page 322
- [O] Book 3.4 (Chronicles): The Construction and Destruction of the Old Covenant Temple of Jehovah ----- Page 354
- [O] Book 3.5 (Lamentations to Revelation): The Post-Exile and Final Temples of Jehovah ----- Page 387

### [C] Volume 4: The Past and Future History of the King of Zion

- [O] Book 4.1 (Matthew): Jesus Christ is the King, the Son of David, the Son of Abraham ----- Page 420
- [O] Book 4.2 (Luke): Jesus Christ is the High Priest according to Melchisedec, the Son of Man ----- Page 441
- [C] Book 4.3 (John): Jesus Christ is the Son of God, the Word of God temped in human flesh ----- Page 463
- [C] Book 4.4 (Mark): Jesus Christ is the Son of God, the Prophet promised by Moses ----- Page 481
- [U] Book 4.5 (Acts): The Assemblies of Christ begin to fulfill the Great Commission of the Resurrected Son of God ----- Page 497

### [U] Volume 5: The Saints of the Kingdom of God

- [U] Book 5.1: The Way of Salvation under the New Covenant ----- Page 522
- [C] Book 5.2: The Way of Spiritual Maturity under the New Covenant ----- Page 538
- [C] Book 5.3: The Way of Christian Service under the New Covenant ----- Page 554
- [O] Book 5.4: Universal principles of Wisdom ----- Page 573
- [O] Book 5.5: Universal principles of Walking ----- Page 603

## [C] Division Two: Prayers

### [U] Volume 1: The Saints of the Kingdom of God

- [U] Book 1.1: The Soul of the Wise and the Fool ----- Page 620
- [C] Book 1.2: The Mouth of the Righteous and the Wicked ----- Page 623
- [C] Book 1.3: The Character of the Righteous and the Wicked ----- Page 626
- [O] Book 1.4: The Obedient and Teachable Saint ----- Page 629
- [O] Book 1.5: The Backsliding and Rebellious Saint ----- Page 632

### [C] Volume 2: The Past and Future History of the King of Zion

- [O] Book 2.1: Jehovah is our Deliverer and Righteous Judge ----- Page 640
- [O] Book 2.2: Jehovah is our Merciful Savior and Protector ----- Page 643
- [C] Book 2.3: Jehovah has revealed himself through Natural and Special Revelation ----- Page 646
- [C] Book 2.4: Jehovah has revealed himself as the Great Creator of the Universe and Helper of Israel ----- Page 652
- [U] Book 2.5: Jehovah is praised by both Jews and Gentiles ----- Page 655

### [C] Volume 3: The Past and Future History of the Kingdom of Zion

- [U] Book 3.1: The Beginning of the Old Covenant Kingdom of Zion ----- Page 662
- [C] Book 3.2: The Glories of the Old Covenant Kingdom of Zion ----- Page 666
- [C] Book 3.3: The Destruction of the Old Covenant Kingdom of Zion ----- Page 670
- [O] Book 3.4: Jesus the King of Zion was rejected by the Jews at his First Coming ----- Page 674
- [O] Book 3.5: Jesus the King of Zion shall rule the world at his Second Coming ----- Page 678

## The Book Pair of Hebrews & Romans: Volume, Parts & Chapters

### Volume 5, Book 1: The Way of Salvation under the New Covenant

- [C] Part 1 (Hebrews): The Way of Spiritual Completeness for believing Jews under the Old Covenant between 33 and 70 AD
  - [O] Chapter 1.1: The Person of Jesus Christ is infinitely better than any created being
  - [O] Chapter 1.2: The High Priesthood of Jesus Christ is infinitely better than the high priesthood of Aaron
  - [C] Chapter 1.3: Achieve spiritual completeness through the High Priesthood and Finished Work of Christ
  - [C] Chapter 1.4: Achieve spiritual completeness by following the faith of the saints of the Old Covenant
  - [U] Chapter 1.5: Faith and works under the New Covenant for the completed Old Covenant Jew
- [C] Part 2 (Romans): The Way of Salvation for all Jews and Gentiles under the New Covenant
  - [O] Chapter 2.1: Both Jews and Gentiles have rejected the only true God and will be judged by the Law
  - [O] Chapter 2.2: Both Jews and Gentiles can only be justified by God through the Finished Work of Christ
  - [C] Chapter 2.3: The Finished Work of Christ on the cross permanently delivers the believer from the penalty and power of sin
  - [C] Chapter 2.4: The Finished Work of Christ on the cross has been temporarily entrusted to the Assembly for the duration of this Age
  - [U] Chapter 2.5: The Finished Work of Jesus Christ calls us to serve God in every part of our lives

## The Book Pair of Hebrews & Romans: Volume, Parts, Chapters, & Sections

### Volume 5, Book 1: The Way of Salvation under the New Covenant

- [C] Part 1 (Hebrews): The Way of Spiritual Completeness for believing Jews under the Old Covenant between 33 and 70 AD
  - [O] Chapter 1.1: The Person of Jesus Christ is infinitely better than any created being
    - [U] Section 1: The Person of Jesus Christ is infinitely better than the angels
    - [C] Section 2: Jesus Christ the Son is infinitely better than Moses the servant
    - [C] Section 3: The heavenly rest of Jesus Christ is infinitely better than the earthly rest of Joshua
  - [O] Chapter 1.2: The High Priesthood of Jesus Christ is infinitely better than the high priesthood of Aaron
    - [C] Section 1: God has appointed Jesus Christ as the final High Priest
    - [C] Section 2: Come to God through Jesus Christ your High Priest and be completed in your faith
    - [U] Section 3: The New Covenant Priesthood of Christ has replaced the Old Covenant priesthood of Levi
  - [C] Chapter 1.3: Achieve spiritual completeness through the High Priesthood and Finished Work of Christ
    - [U] Section 1: The Heavenly New Covenant of Jesus Christ has replaced the earthly Old Covenant system of animal sacrifice
    - [C] Section 2: The Blood of Jesus Christ has perfected forever the one who believes in him
    - [C] Section 3: Draw near to God through the Blood of Christ, lest you suffer the wrath of God
  - [C] Chapter 1.4: Achieve spiritual completeness by following the faith of the saints of the Old Covenant
    - [U] Section 1: Faith is moving in obedience to what you cannot see or fully understand
    - [C] Section 2: Faith includes moving in obedience to God in spite of physical difficulties
    - [C] Section 3: Faith includes moving in obedience to God in spite of spiritual difficulties
  - [U] Chapter 1.5: Faith and works under the New Covenant for the completed Old Covenant Jew
    - [C] Section 1: Serve Jehovah God with reverence and godly fear toward him
    - [C] Section 2: Serve Jehovah God with righteousness and holiness toward others
    - [U] Section 3: Serve one another in the Assembly with generosity and love
- [C] Part 2 (Romans): The Way of Salvation for all Jews and Gentiles under the New Covenant
  - [O] Chapter 2.1: Both Jews and Gentiles have rejected the only true God and will be judged by the Law
    - [U] Section 1: Believing in the Gospel of Jesus Christ brings salvation and inward righteousness to the sinner
    - [C] Section 2: Non-religious sinners have rejected the true God, so God gave them up to the power of sin
    - [C] Section 3: Religious sinners profess to embrace the true God, but fail to live up to their profession
  - [O] Chapter 2.2: Both Jews and Gentiles can only be justified by God through the Finished Work of Christ
    - [C] Section 1: Both Jews and Gentiles are condemned as totally corrupt and guilty before God by the moral Law
    - [C] Section 2: Both Jew and Gentile are freely justified before God by the Finished Work of Christ apart from the moral Law
    - [U] Section 3: God imputes both Jew and Gentile with righteousness on the sole basis of their faith in Christ apart from their works
  - [C] Chapter 2.3: The Finished Work of Christ on the cross permanently delivers the believer from the penalty and power of sin
    - [U] Section 1: Begin to obey God after salvation to become a servant of God rather than a servant of sin
    - [C] Section 2: Trusting in the Finished Work of Christ delivers the believer from the power of the old nature
    - [C] Section 3: Obeying the Holy Spirit of God gives victory over the flesh and peace to the believer
  - [C] Chapter 2.4: The Finished Work of Christ on the cross has been temporarily entrusted to the Assembly for the duration of this Age
    - [U] Section 1: God has temporarily set aside the Jews from the Kingdom of Zion through election
    - [C] Section 2: God has temporarily given the Gospel to the Assembly to carry it to the Lost around the world
    - [C] Section 3: Israel cannot carry the Gospel for now because they have been temporarily blinded to the truth
  - [U] Chapter 2.5: The Finished Work of Jesus Christ calls us to serve God in every part of our lives
    - [C] Section 1: Live the Gospel before your family, friends, and neighbors
    - [C] Section 2: Send the Gospel to the ends of the earth
    - [U] Section 3: Follow the true servants of God and the teachings of the Gospel of Christ

[C] Part 1 (Hebrews): The Way of Spiritual Completeness for believing Jews under the Old Covenant between 33 and 70 AD

[O] Chapter 1.1: The Person of Jesus Christ is infinitely better than any created being

[U] Section 1: The Person of Jesus Christ is infinitely better than the angels

Introduction: The Divine Person and Finished Work of Jesus Christ is declared

- [U] ¶ 1: Jesus Christ is described by the Scriptures in ways that no angel could possibly fit
- [C] ¶ 2: Jesus Christ is the righteous King of all Ages, God of very God
- [C] ¶ 3: Jesus Christ is the Creator and Sustainer of the Universe and everything in it, Jehovah God
- [O] ¶ 4: None of the angels were ever told, "Sit on my right hand, until I make your enemies your footstool"
- [O] ¶ 5: The angels are only servant spirits for the children of God

Conclusion: The words of Jesus the Son of God convey all Divine authority

[C] Section 2: Jesus Christ the Son is infinitely better than Moses the servant

Introduction: Someday Jesus will rule over all things in Heaven and earth as the King of Zion

- [U] ¶ 1: Jesus died on the cross for the sins of every person who ever lived
- [C] ¶ 2: God the Son took on sinless human flesh so that he could fully identify with humanity and call them brothers according to the flesh
- [C] ¶ 3: God the Son took on sinless human flesh so that he could destroy the works of the devil and deliver humanity from their sins
- [O] ¶ 4: Jesus was obligated to become fully human so that he could become a merciful and faithful high priest for his children toward the Father
- [O] ¶ 5: Jesus the Divine High Priest was counted worthy of more glory than Moses, because he was a Son and not a servant like Moses

Conclusion: There was great danger for their souls if they hardened their hearts after they heard the Gospel but did not act upon it

[C] Section 3: The heavenly rest of Jesus Christ is infinitely better than the earthly rest of Joshua

Introduction: Beware lest your heart becomes hardened through sin against the Gospel

- [U] ¶ 1: The children of Israel in the wilderness hardened their hearts and rebelled against God's command to enter the promised land
- [C] ¶ 2: Their unbelief prevented the Israelites in the wilderness from entering the promised land (the Rest of Joshua)
- [C] ¶ 3: Your unbelief in Christ will also prevent you (the Old Covenant Jew of Paul's day) from entering the Rest of God in full salvation
- [O] ¶ 4: There was a time limit for the Old Covenant Jews to trust in Christ before it was too late (70 A.D.)
- [O] ¶ 5: Therefore be eager to enter into the Rest of Jesus Christ today before you fall away as the Israelites in the wilderness did

Conclusion: The Word of God is living and powerful, and sharper than any two-edged sword

[O] Chapter 1.2: The High Priesthood of Jesus Christ is infinitely better than the high priesthood of Aaron

[C] Section 1: God has appointed Jesus Christ as the final High Priest

Introduction: Come boldly to the throne of grace, because Jesus our High Priest knows our weaknesses and infirmities

- [O] ¶ 1: The Old Covenant priests of Aaron understood man's temptations and weaknesses, because he also was weak
- [O] ¶ 2: Therefore they needed to offer an animal sacrifice to cover their own sins
- [C] ¶ 3: The appointment of Christ to be a High Priest by God the Father gave him the right to be High Priest
- [C] ¶ 4: The sufferings of Christ in the Garden of Gethsemane helped prepare him for his calling as High Priest
- [U] ¶ 5: Having been made complete, Christ became the Author of Eternal salvation to all those who obey him

Conclusion: You Old Covenant Jews need to grow in your understanding of spiritual truth and realize the superiority of Jesus Christ vs Aaron

[C] Section 2: Come to God through Jesus Christ your High Priest and be completed in your faith

Introduction: Leave behind your Old Covenant faith only in Jehovah God and go on to complete faith and trust in the New Covenant Finished Work of Jesus Christ

- [O] ¶ 1: Once the Finished Work of Jesus Christ has been refused, with full knowledge, the refuser cannot return to a state of repentance and faith
- [O] ¶ 2: The garden that brings forth herbs is blessed, but that which bears thorns and briars is rejected and will be burned
- [C] ¶ 3: Paul was convinced that his readers would not fall away but follow through and obey the Gospel call to trust in Christ
- [C] ¶ 4: Paul wanted all of his readers to follow through and obey the Gospel call to trust in Christ
- [U] ¶ 5: We can have strong confidence in the promises of God to save us because he has made an oath and sworn by himself

Conclusion: Follow the Lord Jesus Christ into the Holy of Holies by faith and receive his full and complete salvation from sin

[U] Section 3: The New Covenant Priesthood of Christ has replaced the Old Covenant priesthood of Levi

Introduction: The perpetuity of the Priesthood of Melchisedec proves its superiority to the priesthood of Levi

- [O] ¶ 1: Melchisedec received tithes from Abraham, and blessed Abraham who had the promises
- [O] ¶ 2: Levi the inferior symbolically paid tithes to Melchisedec the superior
- [C] ¶ 3: The Law was changed to allow a new High Priesthood based upon the oath of Jehovah God
- [C] ¶ 4: The Ceremonial Law was canceled in favor of a better Covenant based upon the High Priesthood of Jesus Christ
- [U] ¶ 5: The priests of Aaron were many, because of death; but Jesus continues forever, therefore he can save to the uttermost all who come to God by him

Conclusion: The Law made men temporary high priests with weakness, but the oath of Jehovah has ordained the Son, who has been perfected into the Ages

[C] Chapter 1.3: Achieve spiritual completeness through the High Priesthood and Finished Work of Christ

[U] Section 1: The Heavenly New Covenant of Jesus Christ has replaced the earthly Old Covenant system of animal sacrifice

Introduction: Jesus Christ is High Priest and ministry of the Sanctuary and the true Tabernacle in Heaven

- [U] ¶ 1: The Temple and Aaronic priesthood in Jerusalem were shadows and types of the true Temple and Priesthood of Christ in Heaven
- [C] ¶ 2: Jesus is the Mediator of a New Covenant that is based upon better promises than the Old Covenant
- [C] ¶ 3: By saying "a New Covenant", God has made the first Covenant Old, and it is ready to vanish away (at the time of this writing)
- [O] ¶ 4: The Holy Place and the Holy of Holies in the Temple were an earthly Sanctuary
- [O] ¶ 5: The once-a-year Day of Atonement ceremony by the Aaronic high priest was proof that the way into the Holiest of All was not yet manifest

Conclusion: Christ has come a High Priest of the true Tabernacle, carrying his own divine blood into the Holy Place in Heaven to put away sin forever

[C] Section 2: The Blood of Jesus Christ has perfected forever the one who believes in him

Introduction: The once-for-all-time death of the One making the Covenant was necessary to validate the New Covenant

- [U] ¶ 1: Moses sprinkled all things with the blood of calves and goats to dedicate the First Covenant
- [C] ¶ 2: The copies of the things in Heaven were purified with animal blood, but the true Tabernacle had to be purified with Christ's own blood
- [C] ¶ 3: The copies of the things in Heaven had to be purified with animal blood multiple times, but Christ only needed to do it a single time and never again
- [O] ¶ 4: It is impossible that the blood of bulls and of goats could take away sins
- [O] ¶ 5: By a single offering Jesus has perfected into perpetuity them that are being sanctified

Conclusion: With the New Covenant, our sins and iniquities are forgotten by God forever

[C] Section 3: Draw near to God through the Blood of Christ, lest you suffer the wrath of God

Introduction: Having a permanent High Priest over the House of God, let us draw near with a true heart in full assurance of faith

- [U] ¶ 1: Let us consider one another to stir up love and good works
- [C] ¶ 2: Going back to the old way of animal sacrifice when you now know that it has been replaced by the sacrifice of Christ will provoke the wrath of God
- [C] ¶ 3: Treading under foot the Son of God and despising the Blood of Christ will provoke the vengeance of God
- [O] ¶ 4: Remember the beginning of when you first learned about Jesus Christ as your Messiah
- [O] ¶ 5: Do not cast away your confidence, which has great recompense of reward

Conclusion: Unbelief in the Gospel of Christ and going back to the old way of animal sacrifice will result in your own destruction

[C] Chapter 1.4: Achieve spiritual completeness by following the faith of the saints of the Old Covenant

[U] Section 1: Faith is moving in obedience to what you cannot see or fully understand

Introduction: Faith is believing in what you cannot see

[O] ¶ 1: Abel and Enoch pleased God by the exercise of their faith

[O] ¶ 2: Without faith it is impossible to please God

[C] ¶ 3: Noah moved with fear and prepared an ark to the saving of his household

[C] ¶ 4: Abraham obeyed God and dwelled in a foreign country by faith

[U] ¶ 5: Sara received strength to conceive seed and bore a child when she was past age, because of her faith in Jehovah who had promised

Conclusion: These all died in faith, not having received the promises, but having seen them far away and were persuaded of them and embraced them

[C] Section 2: Faith includes moving in obedience to God in spite of physical difficulties

Introduction: Abraham, Isaac, Jacob, and Joseph all exercised faith in God

[O] ¶ 1: Moses' parents exercised faith in God by acting to preserve the life of their son Moses in spite of Pharaoh's command

[O] ¶ 2: Moses forsook all of the riches of Egypt in favor of obedience to God

[C] ¶ 3: Moses kept the Passover and the sprinkling of blood, to protect the people of Israel from the death angel

[C] ¶ 4: Moses and Israel passed through the Red Sea as by dry land

[U] ¶ 5: Joshua and the prostitute Rahab exercised faith in God during the destruction of Jericho

Conclusion: The Saints of the Old Covenant set an example of true faith by enduring terrible trials and persecution

[C] Section 3: Faith includes moving in obedience to God in spite of spiritual difficulties

Introduction: Therefore let us lay aside every weight, and the sin which so easily besets us, and run the race-course set before us: looking unto Jesus

[O] ¶ 1: Consider Christ who endured such contradiction of sinners against himself

[O] ¶ 2: You have not yet resisted unto blood, striving against sin

[C] ¶ 3: Endure the discipline of God your Father, because God deals with you as a father with his son

[C] ¶ 4: Be in subjection to the Father of spirits, that you might be partakers of his holiness

[U] ¶ 5: The discipline of God will yield the peaceful fruit of righteousness to those who receive it

Conclusion: Therefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet

[U] Chapter 1.5: Faith and works under the New Covenant for the completed Old Covenant Jew

[C] Section 1: Serve Jehovah God with reverence and godly fear toward him

Introduction: Follow peace with all men and holiness; looking diligently lest anyone falls short of the grace of God

[U] ¶ 1: Godless Esau sold his birthright for a morsel of food, and later could not inherit the blessing from his father, no matter how much he cried

[C] ¶ 2: You are no longer under the Old Covenant, which threatened death for seemingly the slightest transgressions

[C] ¶ 3: You are now under the New Covenant of joy and peace under the blood of Christ

[O] ¶ 4: Do not refuse the voice of God who speaks from Heaven, because those Israelites who refused God who spoke on Mount Sinai did not escape either

[O] ¶ 5: The system of animal sacrifices under Aaron was temporary, but the Melchisedec Priesthood of Christ is permanent

Conclusion: Therefore, we being in an immovable Kingdom [of God], let us have grace to serve God acceptably with reverence and godly fear

[C] Section 2: Serve Jehovah God with righteousness and holiness toward others

Introduction: Let brotherly love continue from the Old Covenant into the New Covenant

[U] ¶ 1: Remember those who are in prison and them who suffer adversity

[C] ¶ 2: God will judge those who forsake Biblical morality

[C] ¶ 3: God will meet the needs of those who trust in him

[O] ¶ 4: Follow the faith and teachings of your pastor, but not failings in his personal life

[O] ¶ 5: Jesus Christ is the same yesterday, today, and forever, so you can always rely on him to be true and faithful

Conclusion: Do not be carried about with strange doctrines and Old Covenant teachings about food

[U] Section 3: Serve one another in the Assembly with generosity and love

Introduction: As Jesus suffered outside the gate of Jerusalem, let us go forth to him outside the camp, bearing his reproach

[U] ¶ 1: Offer the sacrifice of praises to God through prayer and also the sacrifices of doing good and sharing what you have

[C] ¶ 2: Pray for and submit to your pastor's guidance

[C] ¶ 3: Pray for others in full-time ministry, such as the Apostle Paul in prison

[O] ¶ 4: The God of Peace make you complete in every good work to do his will

[O] ¶ 5: Endure the Word of exhortation

Conclusion: Greetings to all and grace be with you all, Amen.

[C] Part 2 (Romans): The Way of Salvation for all Jews and Gentiles under the New Covenant

[O] Chapter 2.1: Both Jews and Gentiles have rejected the only true God and will be judged by the Law

[U] Section 1: Believing in the Gospel of Jesus Christ brings salvation and inward righteousness to the sinner

Introduction: Paul to all that are in Rome: Grace to you and peace from God our Father and the Lord Jesus Christ

- [O] ¶ 1: The faith of the Roman Christians was spoken of throughout the entire world
- [O] ¶ 2: But Paul wanted to come to them to impart some spiritual gift to them
- [C] ¶ 3: Paul desired spiritual fruit among the Romans
- [C] ¶ 4: Paul was a debtor both to the Greeks and to the Barbarians: to the wise and the unwise
- [U] ¶ 5: Paul was unashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believes

Conclusion: The Gospel reveals the righteousness of God from saving faith to mature faith

[C] Section 2: Non-religious sinners have rejected the true God, so God gave them up to the power of sin

Introduction: The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness

- [O] ¶ 1: The invisible things of God from the creation of the world are clearly seen, even his Eternal power and Deity, so they are without excuse
- [O] ¶ 2: But sinners have rejected the Eternal Power and Deity of the one invisible true God and changed him into a multitude of idols
- [C] ¶ 3: God gave the bodies of sinners up to the sexual uncleanness of fornication
- [C] ¶ 4: God gave the bodies of sinners up to the sexual vileness of homosexuality
- [U] ¶ 5: God gave the minds of sinners over to be filled with wickedness

Conclusion: Sinners know the judgment of God, that they are worthy of death, and have pleasure in others who sin

[C] Section 3: Religious sinners profess to embrace the true God, but fail to live up to their profession

Introduction: Any sinner who judges is inexcusable, since he does the same things (either in his mind or body) as the one he judges

- [O] ¶ 1: Sinners are heaping up the judgment and wrath of God against themselves by their hard and unrepentant heart
- [O] ¶ 2: Everyone is being condemned now and will be judged someday by the moral Law
- [C] ¶ 3: The Jew (the religious man) professes to know the Law and the will of God in all things
- [C] ¶ 4: The Jew (the religious man) does in his own life what he teaches others they should not do
- [U] ¶ 5: If a Gentile keeps the Law, then his uncircumcision is counted for circumcision

Conclusion: Genuine heart faith which produces love and obedience to God is more important than mere outward obedience to the Law of Moses

[O] Chapter 2.2: Both Jews and Gentiles can only be justified by God through the Finished Work of Christ

[C] Section 1: Both Jews and Gentiles are condemned as totally corrupt and guilty before God by the moral Law

Introduction: The Jews were entrusted by God with the stewardship of his Words under the Old Covenant

- [U] ¶ 1: The unbelief of the Jews in the Gospel does not negate the truth of the Gospel, because God is always right
- [C] ¶ 2: Our unrighteousness commends the righteousness of God, but that does not make God wrong to judge the world
- [C] ¶ 3: Our sins promote the truth of God, yet God is always right to judge us as sinners
- [O] ¶ 4: Both Jews and Gentiles are totally corrupted by the influence of sin to the core of their being (the doctrine of Total Depravity)
- [O] ¶ 5: The purpose of the Law is to make every Jew and Gentile become guilty before a Holy God

Conclusion: Doing the works of the Law cannot produce justification before God, because the Law can only condemn, not justify

[C] Section 2: Both Jew and Gentile are freely justified before God by the Finished Work of Christ apart from the moral Law

Introduction: The righteousness of God apart from the Law can only come through faith in Jesus Christ unto all who believe

- [U] ¶ 1: Both Jew and Gentile are sinners in the sight of God; therefore the Finished Work of Christ justifies both of them, if they believe
- [C] ¶ 2: Boasting about one's own righteousness before God is excluded by faith in Christ, because faith depends only on Christ and not on self
- [C] ¶ 3: Therefore a man is justified by faith apart from the works of the Law
- [O] ¶ 4: Jehovah is the God of both Jew and Gentile
- [O] ¶ 5: The same Jehovah God justifies the circumcision by faith and the uncircumcision through faith

Conclusion: The Law has not been made void by faith, but rather established by faith, because without the Law, one cannot know they are a sinner

[U] Section 3: God imputes both Jew and Gentile with righteousness on the sole basis of their faith in Christ apart from their works

Introduction: Abraham was justified on the exclusive basis of his faith in Jehovah God apart from his works

- [U] ¶ 1: God imputed righteousness without works to David
- [C] ¶ 2: Faith was reckoned to Abraham for righteousness before he was circumcised, so circumcision was only a sign of his inward faith
- [C] ¶ 3: Righteousness was imputed to Abraham through his faith, and not through the Law; therefore righteousness shall be imputed to us also, if we believe
- [O] ¶ 4: The wonderful results of justification for the individual believer
- [O] ¶ 5: The implications of justification for the human race as a whole

Conclusion: The Law was given to magnify sin, but Jesus died for our sins and rose again so that the grace of God might reign in the lives of believers

[C] Chapter 2.3: The Finished Work of Christ on the cross permanently delivers the believer from the penalty and power of sin

[U] Section 1: Begin to obey God after salvation to become a servant of God rather than a servant of sin

Introduction: The believer died with Christ on the cross, and through baptism by immersion, receives power from God to walk in the likeness of his resurrection

- [O] ¶ 1: Christ died unto sin once, but now lives unto God; likewise consider yourself to be dead to sin, but alive unto God through Jesus Christ our Lord
- [O] ¶ 2: Therefore do not allow the sin nature to rule you, but yield yourself to God, as those that are alive from the dead
- [C] ¶ 3: You were servants to sin
- [C] ¶ 4: Now you are the servants of righteousness unto holiness
- [U] ¶ 5: Now being free from the old sin nature and becomes servants to God, you have your fruit unto holiness, and the end Everlasting Life

Conclusion: For the wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord

[C] Section 2: Trusting in the Finished Work of Christ delivers the believer from the power of the old nature

Introduction: Under Law, a woman was bound by the Law to her husband as long as he lived; but if the husband died, she was released from the Law of her husband, and could remarry

- [O] ¶ 1: Believers now have become dead to the Law by the death of Christ, and so have been released from the authority of the moral Law
- [O] ¶ 2: With the resurrection of Christ, the believer is now married to him who was raised from the dead, that we should serve in newness of spirit
- [C] ¶ 3: The Law awakens the sinner to the realization of sinfulness before God, and causes spiritual death, because the Law cannot give life
- [C] ¶ 4: The Law commands what the sinner is incapable of performing, which results in constant frustration
- [U] ¶ 5: There is a constant war in the soul between the believer's old nature and the new nature received when the believer received Jesus Christ as Savior

Conclusion: Only the Finished Work of Christ on the cross can deliver the sinner from the power of the old sin nature

[C] Section 3: Obeying the Holy Spirit of God gives victory over the flesh and peace to the believer

Introduction: Obedience to the Holy Spirit brings life and peace to the believer, but walking after the flesh brings death

- [O] ¶ 1: If the Spirit of him that raised up Jesus from the dead dwells in you, he shall also quicken your mortal bodies by his Spirit that dwells in you
- [O] ¶ 2: If the believer lives after the flesh, he shall die; but if he constantly mortifies the deeds of the body, he shall live
- [C] ¶ 3: God the Holy Spirit is preparing the children of God for the redemption of their bodies at the Rapture
- [C] ¶ 4: God the Holy Spirit helps the weaknesses of the believer by making intercession for the saints according to the will of God
- [U] ¶ 5: God the Father has predestinated the children of God to be conformed to the image of his Son

Conclusion: The Finished Work of Christ on the cross guarantees that we will never be separated from the love of God, either now or in eternity

[C] Chapter 2.4: The Finished Work of Christ on the cross has been temporarily entrusted to the Assembly for the duration of this Age

[U] Section 1: God has temporarily set aside the Jews from the Kingdom of Zion through election

Introduction: The Jews were given great privileges from God in being the Old Covenant Kingdom of Zion, the only nation which worshipped the one true God

- [U] ¶ 1: But the children of the flesh are not the children of God, but the children of the promise are counted for the seed
- [C] ¶ 2: Jehovah is righteous to have mercy on whom he will have mercy, and have compassion on whom he will have compassion
- [C] ¶ 3: Jehovah is righteous to have mercy on whom he will have mercy, and whom he will harden
- [O] ¶ 4: Some might say, "Why does he still find fault? For who has resisted his will?"
- [O] ¶ 5: God is righteous in his election choices, because he wants to make known the riches of his glory on the vessels of mercy

Conclusion: The Gentiles have attained to the righteousness of faith, but the Jews have not because they sought it by the works of the Law rather than faith

[C] Section 2: God has temporarily given the Gospel to the Assembly to carry it to the Lost around the world

Introduction: The Jews are zealous for God, but not according to personal knowledge

- [U] ¶ 1: The message of faith: If you confess with your mouth the Lord Jesus, and believe in your heart that God has raised him from the dead, you shall be saved
- [C] ¶ 2: The Lost need a preacher to carry the Gospel to them
- [C] ¶ 3: Faith comes by hearing, and hearing by the Word of God
- [O] ¶ 4: The Gentiles have known about the true God through the witness of General Revelation in Creation
- [O] ¶ 5: Israel knew about the true God through the Specific Revelation of Scripture in the Hebrew Bible

Conclusion: But Israel constantly argued with God and disobeyed him

[C] Section 3: Israel cannot carry the Gospel for now because they have been temporarily blinded to the truth

Introduction: God has not cast away his people Israel as a nation

- [U] ¶ 1: God has temporarily blinded the people of Israel to the Gospel through election
- [C] ¶ 2: But Israel is still a chosen people by God, and the Age of the Assembly is a temporary situation
- [C] ¶ 3: The Gentiles are like a wild olive branch compared to the natural olive branches of Israel to God (the true "Olive tree")
- [O] ¶ 4: Blindness in part has happened to Israel, until the fullness of the Gentiles has come in
- [O] ¶ 5: As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes

Conclusion: O the depth of the riches both of the wisdom and knowledge of God!

[U] Chapter 2.5: The Finished Work of Jesus Christ calls us to serve God in every part of our lives

[C] Section 1: Live the Gospel before your family, friends, and neighbors

Introduction: Present your bodies a living sacrifice: holy and acceptable to God, which is your reasonable service

- [O] ¶ 1: Actions and attitudes of the believer to other believers in the Assembly
- [O] ¶ 2: Actions and attitudes of the believer to unbelievers in the world
- [C] ¶ 3: Do good with respect to the civil authorities
- [C] ¶ 4: Do good with respect to your neighbor
- [U] ¶ 5: Receive both weak and strong believers as Christ received you

Conclusion: Glorify God with one mind and one mouth

[C] Section 2: Send the Gospel to the ends of the earth

Introduction: Jesus Christ was a minister of the circumcision, to confirm the promises made to the fathers, and that the Gentiles might glorify God for his mercy

- [O] ¶ 1: Paul's missionary work to the Assembly in Rome
- [O] ¶ 2: Paul's missionary work to Gentiles elsewhere
- [C] ¶ 3: Paul planned to come to the Christians in Rome via Spain
- [C] ¶ 4: But Paul needed to take an offering of money to the Christians in Jerusalem first
- [U] ¶ 5: Paul urged the Christians in Rome to pray for him while he was in Jerusalem

Conclusion: "Now the God of peace be with you all, Amen"

[U] Section 3: Follow the true servants of God and the teachings of the Gospel of Christ

Introduction: Receive Phoebe, a true servant of the Assembly in Cenchrea, in the Lord

- [O] ¶ 1: Greet the true servants of God in your Assembly in Christian love
- [O] ¶ 2: Reject false servants of God because they serve only their own desires
- [C] ¶ 3: Be wise to good and blameless concerning evil
- [C] ¶ 4: And the God of peace shall bruise Satan under your feet shortly
- [U] ¶ 5: The brothers with Paul sent their greetings to the Christians in Rome

Conclusion: "To him that is able to establish you according to my Gospel...to God only wise, be glory through Jesus Christ into the Ages. Amen"

[C] Part 1 (Hebrews): The Way of Spiritual Completeness for believing Jews under the Old Covenant between 33 and 70 AD

[O] Chapter 1.1: The Person of Jesus Christ is infinitely better than any created being

[U] Section 1: The Person of Jesus Christ is infinitely better than the angels

Introduction

AGod, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these Last Days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the Word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Body

[U] ¶1 For unto which of the angels said he at any time, "Thou art my Son, this day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son?" And again, when he bringeth in the firstbegotten into the world, he saith, "And let all the angels of God worship him." And of the angels he saith, "Who maketh his angels spirits, and his ministers a flame of fire."

[C] ¶2 But unto the Son he saith, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

[C] ¶3 And, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

[O] ¶4 But to which of the angels said he at any time, "Sit on my right hand, until I make thine enemies thy footstool?"

[O] ¶5 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Conclusion

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation? Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

[C] Section 2: Jesus Christ the Son is infinitely better than Moses the servant

Introduction

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, "What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet." For in that he put all in subjection under him, he left nothing that is not put under him.

Body

[U] ¶1 But now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

[C] ¶2 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And again, "I will put my trust in him." And again, "Behold I and the children which God hath given me."

[C] ¶3 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature

Section 1

- A - 1:1
B - 1:2
C - 1:3
D - 1:4
E - 1:5
F - 1:6
G - 1:7
H - 1:8
I - 1:9
J - 1:10
K - 1:11
L - 1:12
M - 1:13
N - 1:14
O - 2:1
P - 2:2
Q - 2:3
R - 2:4

Section 2

- A - 2:5
B - 2:6
C - 2:7
D - 2:8
E - 2:9
F - 2:10
G - 2:11
H - 2:12
I - 2:13
J - 2:14
K - 2:15
L - 2:16

[C] Part 1 (Hebrews): The Way of Spiritual Completeness for believing Jews under the Old Covenant between 33 and 70 AD

[O] Chapter 1.1: The Person of Jesus Christ is infinitely better than any created being

[U] Section 1: The Person of Jesus Christ is infinitely better than the angels

Introduction

AGod, who at various times and in diverse manners spoke in time past to the fathers by the prophets, has in these Last Days spoken unto us by his Son, whom he has appointed Heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the Word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he has by inheritance obtained a more excellent Name than they.

Body

[U] ¶1 For unto which of the angels said he at any time, "You are my Son, this day have I begotten you?" And again, "I will be a Father to him, and he shall be a Son to me?" And again, when he brings the First Begotten into the world, he says, "And let all the angels of God worship him." And of the angels he says, "Who makes his angels spirits, and his ministers a flame of fire."

[C] ¶2 But to the Son he says, "Your throne, O God, endures into the Ages of the Ages; a scepter of righteousness is the scepter of your Kingdom. You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness above your companions."

[C] ¶3 And, "You, [Jehovah], in the beginning have laid the foundation of the earth; and the heavens are the works of your hands. They shall perish, but you remain; and they shall all grow old like a garment; and as a cloak shall you fold them up, and they shall be transformed; but you are the same, and your years shall not fail."

[O] ¶4 But to which of the angels said he at any time, "Sit on my right hand, until I make your enemies your footstool?"

[O] ¶5 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Conclusion

Therefore we ought to give the more earnest attention to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape [the Judgment of God], if we neglect such great salvation? Which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and with various miracles and gifts of the Holy Spirit, according to his own will.

[C] Section 2: Jesus Christ the Son is infinitely better than Moses the servant

Introduction

For he has not put the world to come in subjection to the angels, whereof we speak. But one in a certain place testified, saying, "What is man, that you are mindful of him? Or the son of man, that you visit him? You made him a little lower than the angels; you crowned him with glory and honor, and set him over the works of your hands; you have put all things in subjection under his feet." For in that he put all in subjection under him, he left nothing that is not put under him.

Body

[U] ¶1 But now we do not yet see all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Author of their salvation complete through sufferings.

[C] ¶2 For both he that sanctifies and they who are being sanctified are all of the same flesh: for which cause he is not ashamed to call them brethren, saying, "I will declare your Name to my brethren; in the midst of the Assembly will I sing praise to you." And again, "I will put my trust in him." And again, "Behold I and the children whom God has given me."

[C] ¶3 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to slavery [to sin]. For truly he did not take on himself the

of angels; but he took on *him* the seed of Abraham.

[O] ¶4 <sup>M</sup>Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>N</sup>For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

[O] ¶5 <sup>O</sup>Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>P</sup>who was faithful to him that appointed him, as also Moses *was faithful* in all his house. <sup>Q</sup>For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>R</sup>For every house is builded by some *man*; but he that built all things *is* God. <sup>S</sup>And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after; <sup>T</sup>but Christ as a Son over his own house.

Conclusion

Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. <sup>U</sup>Wherefore as the Holy Ghost saith, **“To day if ye will hear his voice, <sup>V</sup>harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>W</sup>when your fathers tempted me, proved me, and saw my works forty years. <sup>X</sup>Wherefore I was grieved with that generation, and said, ‘They do alway err in *their* heart; and they have not known my ways.’ <sup>Y</sup>So I swear in my wrath, ‘They shall not enter into my rest.’”**

[C] Section 3: The heavenly rest of Jesus Christ is infinitely better than the earthly rest of Joshua

Introduction

<sup>A</sup>Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; <sup>B</sup>but exhort one another daily, while it is called **“To day”**, lest any of you be hardened through the deceitfulness of sin: <sup>C</sup>for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

Body

[U] ¶1 <sup>P</sup>While it is said, **“To day if ye will hear his voice, harden not your hearts, as in the provocation.”** <sup>Q</sup>For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses.

[C] ¶2 <sup>R</sup>But with whom was he grieved forty years? *Was it* not with them that had sinned, whose carcases fell in the wilderness? <sup>S</sup>And to whom swore he that they should not enter into his rest, but to them that believed not? <sup>T</sup>So we see that they could not enter in because of unbelief.

[C] ¶3 <sup>U</sup>Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. <sup>V</sup>For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard *it*.

[O] ¶4 <sup>W</sup>For we which have believed do enter into rest, as he said, **“As I have sworn in my wrath, if they shall enter into my rest”**; although the works were finished from the foundation of the world. <sup>X</sup>For he spake in a certain place of the seventh day on this wise, **“And God did rest the seventh day from all his works.”** <sup>Y</sup>And in this *place* again, **“If they shall enter into my rest.”** <sup>Z</sup>Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: <sup>AA</sup>again, he limiteth a certain day, saying in David, **“To day, after so long a time”**; as it is said, **“To day if ye will hear his voice, harden not your hearts.”** <sup>AB</sup>For if Jesus had given them rest, then would he not afterward have spoken of another day.

[O] ¶5 <sup>AC</sup>There remaineth therefore a rest to the people of God. <sup>AD</sup>For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. <sup>AE</sup>Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Conclusion

<sup>AF</sup>For the Word of God *is* quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. <sup>AG</sup>Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

nature of angels; but he took on *himself* the *fleshly* seed of Abraham.

[O] ¶4 <sup>M</sup>Therefore in all things he was obligated to be made like *his* brethren, so that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>N</sup>For in that he himself has endured being tempted, he is able to help them that are tempted.

[O] ¶5 <sup>O</sup>Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>P</sup>who was faithful to him that appointed him, as also Moses *was faithful* in all his house. <sup>Q</sup>For this *man* was counted worthy of more glory than Moses, inasmuch as he who has built the house has more honor than the house itself. <sup>R</sup>Because every house is built by some *man*, but he that built all things *is* God. <sup>S</sup>And Moses truly *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken afterward; <sup>T</sup>but Christ *is faithful* as a Son over his own house.

Conclusion

Whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the goal [*of trusting in Christ*]. <sup>U</sup>Therefore as the Holy Spirit says, **“Today if you will hear his voice: <sup>V</sup>harden not your hearts, as in the rebellion, in the day of temptation in the wilderness: <sup>W</sup>when your fathers tested me, proved me, and saw my works forty years. <sup>X</sup>Therefore I was grieved with that generation, and said, ‘They always go astray in *their* heart, and they have not known my ways.’ <sup>Y</sup>So I swore in my wrath, ‘They shall not enter into my rest.’”**

[C] Section 3: The heavenly rest of Jesus Christ is infinitely better than the earthly rest of Joshua

Introduction

<sup>A</sup>Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; <sup>B</sup>but exhort one another daily, while it is called **“Today”**, lest any of you become hardened through the deceitfulness of sin: <sup>C</sup>for we become partakers of Christ, if we hold the beginning of our confidence steadfast unto the goal [*of trusting in Christ*].

Body

[U] ¶1 <sup>P</sup>While it is said, **“Today if you will hear his voice, harden not your hearts, as in the rebellion.”** <sup>Q</sup>For some, when they had heard *the Gospel*, rebelled; nevertheless not all that came out of Egypt by Moses.

[C] ¶2 <sup>R</sup>But with whom was he grieved forty years? *Was it* not with them that had sinned, whose carcases fell in the wilderness? <sup>S</sup>And to whom did he swear that they would not enter into his rest [*of the promised land*], but to them that did not believe? <sup>T</sup>So we see that they could not enter in [*to the promised land*] because of unbelief.

[C] ¶3 <sup>U</sup>Therefore let us fear, lest, a promise being left *us* of entering into his rest [*of salvation*], any of you should seem to come short of it. <sup>V</sup>For the Gospel was preached to us, as well as to them; but the Word preached did not benefit them, not being mixed with faith in them that heard *it*.

[O] ¶4 <sup>W</sup>For we who have believed [*the Gospel*] enter into *the rest* [*of salvation*], as he said, **“As I have sworn in my wrath, if they shall enter into my rest”**; although the works were finished from the foundation of the world: <sup>X</sup>for he spoke in a certain place of the seventh day on this manner, **“And God rested the seventh day from all his works.”** <sup>Y</sup>And in this *Scripture* again, **“If they shall enter into my rest.”** <sup>Z</sup>Therefore seeing it remains that some must enter into it, and they to whom it was first preached did not enter in because of unbelief: <sup>AA</sup>again, he limits a certain day, saying in David, **“Today, after so long a time.”** As it is said, **“Today if you will hear his voice, do not harden your hearts.”** <sup>AB</sup>For if Joshua had truly given them rest, then he would not have spoken afterward of another day.

[O] ¶5 <sup>AC</sup>Therefore there remains a rest to the people of God: <sup>AD</sup>for he that has entered into his rest [*of salvation*], he also has ceased from his own works, as God *did* from his. <sup>AE</sup>Therefore let us be eager to enter into that rest [*of salvation*], lest any man falls after the same example of unbelief.

Conclusion

<sup>AF</sup>For the Word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and *is* a discerner of the thoughts and intents of the heart. <sup>AG</sup>Neither is there any creature that is not manifest in his sight, but all things *are* naked and opened to the eyes of him with whom we have to do.

Section 2  
M - 2:17  
N - 2:18  
O - 3:1  
P - 3:2  
Q - 3:3  
R - 3:4  
S - 3:5  
T - 3:8  
U - 3:7  
V - 3:8  
W - 3:9  
X - 3:10  
Y - 3:11

Section 3  
A - 3:12  
B - 3:13  
C - 3:14  
D - 3:15  
E - 3:16  
F - 3:17  
G - 3:18  
H - 3:19  
I - 4:1  
J - 4:2  
K - 4:3  
L - 4:4  
M - 4:5  
N - 4:6  
O - 4:7  
P - 4:8  
Q - 4:9  
R - 4:10  
S - 4:11  
T - 4:12  
U - 4:13

Introduction

<sup>A</sup>Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession: <sup>B</sup>for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>C</sup>Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

Body

[O] ¶1 <sup>B</sup>For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>E</sup>who can have compassion on the ignorant, and on them that are out of the Way; for that he himself also is compassed with infirmity.

[O] ¶2 <sup>F</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

[C] ¶3 <sup>G</sup>And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

[C] ¶4 <sup>H</sup>So also Christ glorified not himself to be made an High Priest; but he that said unto him, **“Thou art my Son; to day have I begotten thee.”** <sup>I</sup>As he saith also in another *place*, **“Thou art a Priest for ever after the order of Melchisedec.”**

[U] ¶5 <sup>J</sup>Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death (and was heard in that he feared), <sup>K</sup>though he were a Son, yet learned he obedience by the things which he suffered.

Conclusion

<sup>L</sup>And being made perfect, he became the Author of Eternal Salvation unto all them that obey him: <sup>M</sup>called of God an High Priest after the order of Melchisedec.

[C] Section 2: Come to God through Jesus Christ your High Priest and be completed in your faith

Introduction

<sup>A</sup>Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>B</sup>For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the Oracles of God; and are become such as have need of milk, and not of strong meat. <sup>C</sup>For every one that useth milk is unskilful in the Word of righteousness: for he is a babe. <sup>D</sup>But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Body

[O] ¶1 <sup>E</sup>Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God, <sup>F</sup>of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

[O] ¶2 <sup>G</sup>And this will we do, if God permit: <sup>H</sup>for *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>I</sup>and have tasted the good Word of God, and the powers of the world to come, <sup>J</sup>if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. <sup>K</sup>For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; <sup>L</sup>but that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

[C] ¶3 <sup>M</sup>But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: <sup>N</sup>for God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

[C] ¶4 <sup>O</sup>And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>P</sup>that ye be not slothful, but followers of them who through faith and patience inherit the promises.

[U] ¶5 <sup>Q</sup>For when God made promise to Abraham, because he could swear by no greater, he swore by himself, <sup>R</sup>saying, **“Surely blessing I will bless thee, and multiplying I will multiply thee.”** <sup>S</sup>And so, after he had patiently endured, he obtained the promise.

<sup>T</sup>For men verily swear by the greater; and an oath for confirmation *is*

Introduction

<sup>A</sup>Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast *our* profession: <sup>B</sup>for we do not have a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>C</sup>Therefore let us come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

Body

[O] ¶1 <sup>B</sup>For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>E</sup>who can have compassion on the ignorant, and on them that are out of the Way, because he himself also is surrounded by weakness.

[O] ¶2 <sup>F</sup>And by reason hereof he ought, as for the people, so also for himself, to offer *an animal sacrifice* for sins.

[C] ¶3 <sup>G</sup>And no man takes this honor to himself, but he that is called of God, as was Aaron.

[C] ¶4 <sup>H</sup>So also Christ did not glorify himself to be made a High Priest; but he that said to him, **“You are my Son; today have I begotten you.”** <sup>I</sup>As he says also in another *Scripture*, **“You are a Priest into the Ages according to the order of Melchisedec.”**

[U] ¶5 <sup>J</sup>Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death (and was heard in that he was afraid), <sup>K</sup>though he is the Son of God, yet he learned obedience by the things which he suffered.

Conclusion

<sup>L</sup>And having been made complete, he became the Author of Eternal Salvation to all them that obey him: <sup>M</sup>called by God a High Priest according to the order of Melchisedec.

[C] Section 2: Come to God through Jesus Christ your High Priest and be completed in your faith

Introduction

<sup>A</sup>Of whom we have many things to say, but hard to be uttered, seeing you are dull of hearing. <sup>B</sup>For when for the time you should be teachers, you have need that someone teaches you again which *are* the first principles of the Oracles of God; and have become such as have need of milk, and not of solid food. <sup>C</sup>For everyone that uses milk *is* unskilled in the Word of righteousness, because he is a *spiritual* baby. <sup>D</sup>But solid food belongs to them that are *spiritually* mature, *even* those who by reason of *habitual* use have trained their senses to discern both good and evil.

Body

[O] ¶1 <sup>E</sup>Therefore, leaving the basics of the doctrine of Christ, let us go on to completeness [*in the New Covenant*]: not laying again the [*Old Covenant*] foundation of repentance from dead works, and of faith toward **[Jehovah]** God, <sup>F</sup>of the doctrine of washings [*in the laver*], and of laying on of hands [*on the animal sacrifice*], and of resurrection of the dead, and of Eternal Judgment.

[O] ¶2 <sup>G</sup>And we will do this, if God permits, <sup>H</sup>because *it is* impossible for those who were once [*for all time*] enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, <sup>I</sup>and have tasted the good Word of God, and the powers of the world to come, <sup>J</sup>if they shall fall away, to renew them again to repentance: seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. <sup>K</sup>For the earth which drinks in the rain that comes often upon it, and brings forth herbs useful for them by whom it is dressed, receives blessing from God. <sup>L</sup>But that which bears thorns and briars *is* rejected, and *is* near to cursing, whose end *is* to be burned.

[C] ¶3 <sup>M</sup>But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: <sup>N</sup>for God *is* not unrighteous to forget your work and labor of love, which you have shown toward his Name, in that you have ministered to the saints, and are ministering *now*.

[C] ¶4 <sup>O</sup>And we desire that every one of you shows the same diligence to the full assurance of hope to the goal [*of trusting in Christ*]: <sup>P</sup>that you not be lazy, but followers of them who through faith and patience inherit the promises.

[U] ¶5 <sup>Q</sup>For when God made promise to Abraham, because he could swear by no greater, he swore by himself, <sup>R</sup>saying, **“Surely blessing I will bless you, and multiplying I will multiply you.”** <sup>S</sup>And so, after he had patiently endured, he obtained the promise.

<sup>T</sup>For men truly swear by the greater; and an oath for confirmation *is*

to them an end of all strife. <sup>u</sup>Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: <sup>v</sup>that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Conclusion

<sup>w</sup>Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; <sup>x</sup>whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec.

[U] Section 3: The New Covenant Priesthood of Christ has replaced the Old Covenant priesthood of Levi

Introduction

<sup>a</sup>For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>b</sup>to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>c</sup>without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

Body

[O] ¶1 <sup>p</sup>Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>q</sup>And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law, that is, of their brethren, though they come out of the loins of Abraham; <sup>r</sup>but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

[O] ¶2 <sup>s</sup>And without all contradiction the less is blessed of the better. <sup>t</sup>And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. <sup>u</sup>And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham: <sup>v</sup>for he was yet in the loins of his father, when Melchisedec met him.

[C] ¶3 <sup>w</sup>If therefore perfection were by the Levitical priesthood (for under it the people received the Law), what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>x</sup>For the priesthood being changed, there is made of necessity a change also of the Law. <sup>y</sup>For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>z</sup>For *it is* evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood. <sup>aa</sup>And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, <sup>ab</sup>who is made, not after the Law of a carnal commandment, but after the power of an endless life. <sup>ac</sup>For he testifieth, **“Thou art a Priest for ever after the order of Melchisedec.”**

[C] ¶4 <sup>ad</sup>For there is verily a disannulling of the Commandment going before for the weakness and unprofitableness thereof: <sup>ae</sup>for the Law made nothing perfect, but the bringing in of a better hope *did*, by the which we draw nigh unto God. <sup>af</sup>And inasmuch as not without an oath *he was made Priest* <sup>ag</sup>(for those priests were made without an oath; but this with an oath by him that said unto him, **“The Lord sware and will not repent, ‘Thou art a Priest for ever after the order of Melchisedec’”**): <sup>ah</sup>by so much was Jesus made a surety of a better Testament.

[U] ¶5 <sup>ai</sup>And they truly were many priests, because they were not suffered to continue by reason of death; <sup>aj</sup>but this *man*, because he continueth ever, hath an unchangeable Priesthood. <sup>ak</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Conclusion

<sup>al</sup>For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>am</sup>who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. <sup>an</sup>For the Law maketh men high priests which have infirmity; but the word of the oath, which was since the Law, *maketh* the Son, who is consecrated for evermore.

to them an end of all strife. <sup>u</sup>Therefore God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed *it* by an oath: <sup>v</sup>that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Conclusion

<sup>w</sup>Which *hope* we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; <sup>x</sup>where the forerunner has *already* entered for us, *that is*, Jesus, having become a High Priest into the Ages according to the order of Melchisedec.

[U] Section 3: The New Covenant Priesthood of Christ has replaced the Old Covenant priesthood of Levi

Introduction

<sup>a</sup>For this Melchisedec, king of Salem, *was* priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: <sup>b</sup>to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness; and after that also King of Salem, which is, King of peace: <sup>c</sup>without father, without mother, without lineage, having neither beginning of days, nor end of life; but made like the Son of God, remaining a priest into perpetuity.

Body

[O] ¶1 <sup>p</sup>Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the plunder. <sup>q</sup>And truly they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law, that is, of their brethren, though they come out of the loins of Abraham. <sup>r</sup>But he whose descent is not counted from them received tithes from Abraham, and blessed him that had the promises.

[O] ¶2 <sup>s</sup>And without any contradiction the inferior is blessed by the better. <sup>t</sup>And here *[in the Temple]* men that die receive tithes; but there he *received them*, of whom it is witnessed that he lives. <sup>u</sup>And as I may so say, Levi also, who receives tithes *now*, paid tithes in Abraham *then*: <sup>v</sup>for he was still in the loins of his father, when Melchisedec met him.

[C] ¶3 <sup>w</sup>Therefore if perfection were by the Levitical priesthood (for under it the people received the Law), what further need was *there* that another priest should arise according to the order of Melchisedec, and not be called according to the order of Aaron? <sup>x</sup>For the priesthood being transferred, there is made of necessity a change also of the Law: <sup>y</sup>for he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. <sup>z</sup>For *it is* evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood. <sup>aa</sup>And it is still far more evident, that another Priest arises according to the likeness of Melchisedec, <sup>ab</sup>who is made, not according to the Law of a carnal Commandment, but according to the power of an endless life: <sup>ac</sup>for he testifies, **“You are a Priest into the Ages according to the order of Melchisedec.”**

[C] ¶4 <sup>ad</sup>For there is truly a cancellation of the Commandment going before for its weakness and unprofitableness; <sup>ae</sup>because the Law made nothing perfect, but the bringing in of a better hope *did*, through which we draw near to God. <sup>af</sup>And inasmuch as *he was not made High Priest* without an oath <sup>ag</sup>(for those priests were made without an oath; but this *Jesus* with an oath by him that said to him, **“[Jehovah] swore and will not repent, ‘You are a Priest into the Ages according to the order of Melchisedec’”**): <sup>ah</sup>by so much *more* was Jesus made a guarantee of a better Covenant.

[U] ¶5 <sup>ai</sup>And they truly were many priests, because they were not allowed to continue by reason of death; <sup>aj</sup>but this *Jesus*, because he continues into the Ages, has an unchangeable Priesthood; <sup>ak</sup>therefore he is able also to save them to the uttermost that come unto God by him, seeing he always lives to make intercession for them.

Conclusion

<sup>al</sup>For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>am</sup>who does not need daily, as those high priests, to offer up a *bloody* sacrifice, first for his own sins, and then for the people's: for he *already* did this once *[for all time]*, when he offered up himself. <sup>an</sup>For the Law makes men *temporary* high priests who have weakness; but the Word of the oath, which was *written* after the Law was given, *has ordained* the Son, who has been perfected into the Ages.

Section  
2  
U - 6:17  
V - 6:18  
W - 6:19  
X - 6:20

Section  
3  
A - 7:1  
B - 7:2  
C - 7:3  
D - 7:4  
E - 7:5  
F - 7:6  
G - 7:7  
H - 7:8  
I - 7:9  
J - 7:10  
K - 7:11  
L - 7:12  
M - 7:13  
N - 7:14  
O - 7:15  
P - 7:16  
Q - 7:17  
R - 7:18  
S - 7:19  
T - 7:20  
U - 7:21  
V - 7:22  
W - 7:23  
X - 7:24  
Y - 7:25  
Z - 7:26  
AA - 7:27  
AB - 7:28

Section  
1  
A - 8:1  
B - 8:2  
C - 8:3  
D - 8:4  
E - 8:5  
F - 8:6  
G - 8:7  
H - 8:8  
I - 8:9  
J - 8:10  
K - 8:11  
L - 8:12  
M - 8:13  
N - 9:1  
O - 9:2  
P - 9:3  
Q - 9:4  
R - 9:5  
S - 9:6  
T - 9:7  
U - 9:8  
V - 9:9  
W - 9:10  
X - 9:11  
Y - 9:12  
Z - 9:13  
AA - 9:14

**[C] Chapter 1.3: Achieve spiritual completeness through the High Priesthood and Finished Work of Christ**  
**[U] Section 1: The Heavenly New Covenant of Jesus Christ has replaced the earthly Old Covenant system of animal sacrifice**

**Introduction**

<sup>A</sup>Now of the things which we have spoken *this is* the sum: we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens: <sup>B</sup>a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

**Body**

**[U] ¶1** <sup>C</sup>For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. <sup>D</sup>For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law, <sup>E</sup>who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

**[C] ¶2** <sup>F</sup>But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better Covenant, which was established upon better promises. <sup>G</sup>For if that first *Covenant* had been faultless, then should no place have been sought for the second. <sup>H</sup>For finding fault with them, he saith, **“Behold, the days come, saith the Lord, ‘when I will make a New Covenant with the house of Israel and with the house of Judah; ‘not according to the Covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my Covenant, and I regarded them not,’ saith the Lord. ‘For this *is* the Covenant that I will make with the house of Israel after those days,’ saith the Lord: ‘I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. <sup>I</sup>And they shall not teach every man his neighbour, and every man his brother, saying, ‘Know the Lord’: for all shall know me, from the least to the greatest. <sup>J</sup>For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”**

**[C] ¶3** <sup>K</sup>In that he saith, **“a New Covenant”**, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

**[O] ¶4** <sup>L</sup>Then verily the First *Covenant* had also ordinances of divine service, and a worldly Sanctuary: <sup>M</sup>for there was a Tabernacle made: the first, wherein was the candlestick, and the table, and the shewbread: which is called the Sanctuary. <sup>N</sup>And after the second veil, the Tabernacle which is called the Holiest of all, <sup>O</sup>which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the Covenant; <sup>P</sup>and over it the cherubims of glory shadowing the mercyseat: of which we cannot now speak particularly.

**[O] ¶5** <sup>Q</sup>Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. <sup>R</sup>But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: <sup>S</sup>the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing: <sup>T</sup>which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>U</sup>which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

**Conclusion**

<sup>V</sup>But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands (that is to say, not of this building); <sup>W</sup>neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained Eternal Redemption *for us*. <sup>X</sup>For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>Y</sup>how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

**[C] Chapter 1.3: Achieve spiritual completeness through the High Priesthood and Finished Work of Christ**  
**[U] Section 1: The Heavenly New Covenant of Jesus Christ has replaced the earthly Old Covenant system of animal sacrifice**

**Introduction**

<sup>A</sup>Now of the things which we have spoken *this is* the main point: we have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens: <sup>B</sup>a minister of the Sanctuary and of the true Tabernacle, which the Lord pitched and not man.

**Body**

**[U] ¶1** <sup>C</sup>For every High Priest is ordained to offer gifts and sacrifices; therefore *it is* necessary that this man have something also to offer. <sup>D</sup>For if he was on earth, he would not be a priest, seeing that there are priests [*of Lev*] that offer gifts according to the Law, <sup>E</sup>who serve according to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, **“See,”** says he, **“that you make all things according to the pattern shown to you in the mountain.”**

**[C] ¶2** <sup>F</sup>But now has he obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises. <sup>G</sup>For if that first *Covenant* had been faultless, then no place would have been sought for the second: <sup>H</sup>for finding fault with them, he says, **“Behold, the days are coming,’ says [Jehovah], ‘when I will make a New Covenant with the house of Israel and with the house of Judah; ‘but not according to the Covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in my Covenant, and I did not regard them,’ says [Jehovah]. ‘For this *is* the Covenant that I will make with the house of Israel after those days,’ says [Jehovah], ‘I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; <sup>I</sup>and they shall not teach every man his neighbor, and every man his brother, saying, ‘Know [Jehovah]’: for all shall know me, from the least unto the greatest, <sup>J</sup>because I will be merciful to their unrighteousness; and their sins and their iniquities will I remember no more.”**

**[C] ¶3** <sup>K</sup>In that he says **“a New Covenant”**, he has made the first *Covenant* Old. Now that which is decaying and growing old *is* ready to vanish away.

**[O] ¶4** <sup>L</sup>Then truly the First *Covenant* also had ordinances of divine service, and an earthly Sanctuary: <sup>M</sup>for there was a Tabernacle made: the first, in which was the candlestick, and the table, and the showbread, which is called the Holy Place. <sup>N</sup>And after the second veil, the Tabernacle which is called the Holiest of all, <sup>O</sup>which had the golden censer, and the Ark of the Covenant overlaid round about with gold, in which was the golden pot that had manna, Aaron’s rod that budded, and the tablets of the Covenant; <sup>P</sup>and over it the cherubim of glory shadowing the mercy seat: of which we cannot now speak particularly.

**[O] ¶5** <sup>Q</sup>Now when these things were thus ordained, the priests always went into the first Tabernacle, accomplishing the service of God. <sup>R</sup>But into the second *went* the high priest alone once every year (*but* not without blood, which he offered for himself, and *for* the errors of the people); <sup>S</sup>the Holy Spirit signifying this: that the way into the Holiest of all was not yet made manifest, while the first Tabernacle was still standing; <sup>T</sup>which was a copy [*of the true Tabernacle in Heaven*] for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, <sup>U</sup>which stood only in food and drinks, and various washings and fleshly ordinances, imposed *on them* until the time of reformation.

**Conclusion**

<sup>V</sup>But Christ having come forth a High Priest of good things to come, through a greater and more perfect Tabernacle not made with hands (that is to say, not of this building); <sup>W</sup>neither with the blood of goats and calves, but with his own blood he entered in once [*for all time*] into the Holy Place [*in Heaven*], having *already* obtained Eternal Redemption *for us*. <sup>X</sup>For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh, <sup>Y</sup>how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

## Introduction

<sup>A</sup>And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first Testament, they which are called might receive the promise of Eternal Inheritance. <sup>B</sup>For where a Testament *is*, there must also of necessity be the death of the Testator: <sup>C</sup>for a Testament *is* of force after men are dead; otherwise it is of no strength at all while the Testator liveth.

## Body

[U] ¶1 <sup>Whereupon</sup> neither the First *Testament* was dedicated without blood. <sup>E</sup>For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>F</sup>saying, **“This is the blood of the Testament which God hath enjoined unto you.”** <sup>G</sup>Moreover he sprinkled with blood both the Tabernacle, and all the vessels of the ministry.

[C] ¶2 <sup>And almost all things are by the Law purged with blood; and without shedding of blood is no remission. <sup>H</sup>It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>I</sup>For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into Heaven itself, now to appear in the presence of God for us.</sup>

[C] ¶3 <sup>Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: <sup>J</sup>for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>K</sup>And as it is appointed unto men once to die, but after this the judgment: <sup>L</sup>so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.</sup>

[O] ¶4 <sup>For the Law having a shadow of good things to come, <sup>M</sup>and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>N</sup>For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. <sup>O</sup>But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>P</sup>For *it is* not possible that the blood of bulls and of goats should take away sins.</sup>

[O] ¶5 <sup>Wherefore when he cometh into the world, he saith, <sup>Q</sup>“Sacrifice and offering thou wouldest not, but a body hast thou prepared me, <sup>R</sup>in burnt offerings and *sacrifices* for sin thou hast had no pleasure. <sup>S</sup>Then said I, ‘Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.’” <sup>T</sup>Above when he said, **“Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein”**; which are offered by the Law, <sup>U</sup>then said he, **“Lo, I come to do thy will, O God.”** He taketh away the First, that he may establish the Second. <sup>V</sup>By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. <sup>W</sup>And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; <sup>X</sup>but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>Y</sup>from henceforth expecting till his enemies be made his footstool. <sup>Z</sup>For by one offering he hath perfected for ever them that are sanctified.</sup>

## Conclusion

<sup>Ac</sup>Whereof the Holy Ghost also is a witness to us: for after that he had said before, <sup>Ad</sup>**“This is the Covenant that I will make with them after those days, saith the Lord, ‘I will put my Laws into their hearts, and in their minds will I write them; <sup>Ae</sup>and their sins and iniquities will I remember no more.”** <sup>Af</sup>Now where remission of these *is*, *there is* no more offering for sin.

## Introduction

<sup>A</sup>And for this reason he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions *that were* under the First Covenant, they who are called might receive the promise of Eternal inheritance. <sup>B</sup>For where a Covenant *is*, there must also of necessity be the death of the Covenanter: <sup>C</sup>for a Covenant *is* of force after men are dead; otherwise it is of no strength at all while the Covenanter is alive.

## Body

[U] ¶1 <sup>Therefore not even the First *Covenant* was dedicated without blood: <sup>E</sup>for when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the Book and all the people, <sup>F</sup>saying, **“This is the blood of the Covenant which God has commanded to you.”** <sup>G</sup>Moreover he sprinkled with blood both the Tabernacle, and all the vessels of the ministry.</sup>

[C] ¶2 <sup>And almost all things are by the Law purged with blood, and without shedding of blood *there is* no forgiveness of sin. <sup>H</sup>Therefore *it was* necessary that the copies of things in the heavens should be purified with these [*animal sacrifices*]; but the heavenly things themselves with better sacrifices than these: <sup>I</sup>for Christ has not entered into the holy places made with hands, *which are* the copies of the true; but into Heaven itself, now to appear in the presence of God for us.</sup>

[C] ¶3 <sup>Nor yet that he should offer himself many times, as the high priest enters into the holy place every year with blood of others: <sup>J</sup>for then must he have suffered many times since the beginning of the universe; but now once [*for all time*] in the consummation of the Ages he has appeared to put away sin by the sacrifice of himself. <sup>K</sup>And as it is appointed to men once [*for all time*] to die (but after this the Judgment), <sup>L</sup>so also Christ was once [*for all time*] offered to bear the sins of many; and to them that look for him shall he appear the second time apart from sin unto salvation.</sup>

[O] ¶4 <sup>For the *Mosaic* Law having a *mere* shadow of good things to come, <sup>M</sup>and not the very image of the things, can never with those [*animal*] sacrifices which they offer year by year into perpetuity make the comers with them complete; <sup>N</sup>for then would they not have ceased to be offered? Because the worshippers once [*for all time*] purged should have had no more conscience of sins. <sup>O</sup>But in those [*animal*] sacrifices *there is* a remembrance again *made* of sins every year, <sup>P</sup>because *it is* impossible that the blood of bulls and of goats could take away sins.</sup>

[O] ¶5 <sup>Therefore when he comes into the world, he says, <sup>Q</sup>“Sacrifice and offering you did not desire; but a [*human*] body have you perfected for me, <sup>R</sup>because in burnt offerings and [*animal*] sacrifices for sin you have had no pleasure. <sup>S</sup>Then I said, ‘Look, I come (in the volume of the Book it is written of me) to do your will, O God.’” <sup>T</sup>Above when he said, **“[*Animal*] sacrifice and offering and even whole burnt offerings for sin you did not desire; neither did you have pleasure in it”** (which are offered by the Law), <sup>U</sup>then he said, **“Look, I come to do your will, O God.”** He takes away the First *Covenant*, that he may establish the Second: <sup>V</sup>by which we have been sanctified through the offering of the body of Jesus Christ once [*for all time*]. <sup>W</sup>And every [*Levite*] priest stands daily ministering and offering oftentimes the same [*animal*] sacrifices, which can never take away sins; <sup>X</sup>but this man, after he had offered one sacrifice for sins into perpetuity, sat down on the right hand of God: <sup>Y</sup>from henceforth waiting until his enemies are made his footstool: <sup>Z</sup>for by a single offering he has perfected into perpetuity them that are being sanctified.</sup>

## Conclusion

<sup>Ac</sup>Therefore the Holy Spirit also is a witness to us: for after he had said before, <sup>Ad</sup>**“This is the Covenant that I will make with them after those days, saith [Jehovah], ‘I will put my Laws into their hearts, and in their minds will I write them; <sup>Ae</sup>and their sins and iniquities will I remember no more.”** <sup>Af</sup>Now where forgiveness of these *are*, *there is* no more need for another offering for sin.

Section  
2  
A - 9:15  
B - 9:16  
C - 9:17  
D - 9:18  
E - 9:19  
F - 9:20  
G - 9:21  
H - 9:22  
I - 9:23  
J - 9:24  
K - 9:25  
L - 9:26  
M - 9:27  
N - 9:28  
O - 10:1  
P - 10:2  
Q - 10:3  
R - 10:4  
S - 10:5  
T - 10:6  
U - 10:7  
V - 10:8  
W - 10:9  
X - 10:10  
Y - 10:11  
Z - 10:12  
AA - 10:13  
AB - 10:14  
AC - 10:15  
AD - 10:16  
AE - 10:17  
AF - 10:18

Introduction

<sup>a</sup>Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>b</sup>by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>c</sup>and *having* an High Priest over the House of God, <sup>d</sup>let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Body

[U] ¶1 <sup>e</sup>Let us hold fast the profession of *our* faith without wavering (for he *is* faithful that promised); <sup>f</sup>and let us consider one another to provoke unto love and to good works; <sup>g</sup>not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

[C] ¶2 <sup>h</sup>For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, <sup>i</sup>but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

[C] ¶3 <sup>j</sup>He that despised Moses' Law died without mercy under two or three witnesses; <sup>k</sup>of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>l</sup>For we know him that hath said, **“Vengeance belongeth unto me, I will recompense; saith the Lord.”** And again, **“The Lord shall judge his people.”** <sup>m</sup>It is a fearful thing to fall into the hands of the living God.

[O] ¶4 <sup>n</sup>But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions: <sup>o</sup>partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. <sup>p</sup>For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

[O] ¶4 <sup>q</sup>Cast not away therefore your confidence, which hath great recompense of reward. <sup>r</sup>For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. <sup>s</sup>For yet a little while, and he that shall come will come, and will not tarry.

Conclusion

<sup>t</sup>Now **“the just shall live by faith”**; but if *any man* draw back, my soul shall have no pleasure in him. <sup>u</sup>But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Section 3  
A - 10:19  
B - 10:20  
C - 10:21  
D - 10:22  
E - 10:23  
F - 10:24  
G - 10:25  
H - 10:26  
I - 10:27  
J - 10:28  
K - 10:29  
L - 10:30  
M - 10:31  
N - 10:32  
O - 10:33  
P - 10:34  
Q - 10:35  
R - 10:36  
S - 10:37  
T - 10:38  
U - 10:39

Section 4  
A - 11:1  
B - 11:2  
C - 11:3  
D - 11:4  
E - 11:5  
F - 11:6  
G - 11:7  
H - 11:8  
I - 11:9  
J - 11:10

[C] Chapter 1.4: Achieve spiritual completeness by following the faith of the saints of the Old Covenant  
[U] Section 1: Faith is moving in obedience to what you cannot see or fully understand

Introduction

<sup>a</sup>Now faith is the substance of things hoped for, the evidence of things not seen: <sup>b</sup>for by it the elders obtained a good report. <sup>c</sup>Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

Body

[O] ¶1 <sup>d</sup>By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. <sup>e</sup>By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

[O] ¶2 <sup>f</sup>But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

[C] ¶3 <sup>g</sup>By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

[C] ¶4 <sup>h</sup>By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>i</sup>By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>j</sup>for he looked for a city which hath foundations, whose builder and maker *is* God.

Introduction

<sup>a</sup>Therefore, brethren, having boldness to enter into the Holiest by the blood of Jesus, <sup>b</sup>by a new and living way, which he has consecrated for us through the veil (that is to say, his flesh); <sup>c</sup>and *having* a *permanent* High Priest over the House of God [*in Heaven*], <sup>d</sup>let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Body

[U] ¶1 <sup>e</sup>Let us hold fast the profession of *our* faith without wavering (for he *is* faithful that promised); <sup>f</sup>and let us consider one another to provoke unto love and to good works: <sup>g</sup>not forsaking the assembling of ourselves together, as the manner of some *is*, but exhorting *one another*; and so much the more, as you see the Day approaching.

[C] ¶2 <sup>h</sup>For if we deliberately continue sinning after we have received the knowledge of the Truth, there remains no more sacrifice for sins, <sup>i</sup>but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

[C] ¶3 <sup>j</sup>He that despised Moses' Law died without mercy under two or three witnesses; <sup>k</sup>of how much worse punishment, do you suppose, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the Covenant, with which he was sanctified, an unholy thing, and has outraged the Spirit of grace? <sup>l</sup>For we know him that has said, **“Vengeance belongs to me, I will repay;” says [Jehovah].** And again, **“[Jehovah] shall judge his people.”** <sup>m</sup>It is a dreadful thing to fall into the hands of the living God.

[O] ¶4 <sup>n</sup>But call to remembrance the former days, in which, after you were enlightened, you endured a great fight of afflictions: <sup>o</sup>partly, while you were made a spectacle both by reproaches and afflictions; and partly, while you became companions of them that were so used: <sup>p</sup>for you had compassion of me in my chains, and took joyfully the spoiling of your goods, knowing in yourselves that you have in Heaven a better and an enduring substance.

[O] ¶4 <sup>q</sup>Therefore, do not cast away your confidence, which has great recompense of reward: <sup>r</sup>for you have need of patience, that, after you have done the will of God, you might receive the promise: <sup>s</sup>for yet a little while, and he that shall come will come, and will not delay.

Conclusion

<sup>t</sup>Now **“the just shall live by faith”**; but if *any man* draws back, my soul shall have no pleasure in him. <sup>u</sup>But we are not of them who draw back to destruction; but of them that believe *in Christ* to the saving of the soul.

[C] Chapter 1.4: Achieve spiritual completeness by following the faith of the saints of the Old Covenant  
[U] Section 1: Faith is moving in obedience to what you cannot see or fully understand

Introduction

<sup>a</sup>Now faith is the substance of things hoped for, the evidence of things not seen: <sup>b</sup>for by it the elders obtained a good report. <sup>c</sup>Through faith we understand that the Ages were framed by the *spoken* Word of God, so that things which are seen were not made by things that are visible.

Body

[O] ¶1 <sup>d</sup>By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead still speaks. <sup>e</sup>By faith Enoch was translated so that he would not see death; and was not found, because God had translated him. For before his translation he had this testimony, that he pleased God.

[O] ¶2 <sup>f</sup>But without faith *it is* impossible to please *him*: for the one coming to God must believe that he exists, and *that* he is a rewarder of them that eagerly seek him.

[C] ¶3 <sup>g</sup>By faith Noah, being warned by God of things as yet unseen, moved with fear, *and* prepared an ark to the saving of his household; by which he condemned the world, and became heir of the righteousness which is by faith.

[C] ¶4 <sup>h</sup>By faith Abraham, when he was called to go out into a place which he would after receive for an inheritance, obeyed; and he went out, not knowing where he was going. <sup>i</sup>By faith he sojourned in the land of promise, as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: <sup>j</sup>for he looked for a city which has foundations, whose builder and maker *is* God.

[U] ¶5 "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Conclusion

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth: "for they that say such things declare plainly that they seek a country. "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

[C] Section 2: Faith includes moving in obedience to God in spite of physical difficulties

Introduction

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, "of whom it was said that "in Isaac shall thy seed be called": "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. "By faith Isaac blessed Jacob and Esau concerning things to come. "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Body

[O] ¶1 "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

[O] ¶2 "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 'esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

[C] ¶3 "Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

[C] ¶4 "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

[U] ¶5 "By faith the walls of Jericho fell down, after they were compassed about seven days. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Conclusion

"And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. "Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented "(of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. "And these all, having obtained a good report through faith, received not the promise: "God having provided some better thing for us, that they without us should not be made perfect.

[U] ¶5 "Through faith also Sara herself received strength to conceive seed, and delivered a child when she was past age, because she judged him faithful who had promised. "Therefore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Conclusion

"These all died in faith, not having received the promises, but having seen them far away, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth: "for they that say such things declare plainly that they seek a country. "And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. "But now they desire a better country, that is, a heavenly; therefore God is not ashamed to be called their God: for he has prepared a city for them.

[C] Section 2: Faith includes moving in obedience to God in spite of physical difficulties

Introduction

"By faith Abraham, when he was tested, offered up Isaac: and he that had received the promises offered up his only begotten son, "of whom it was said, that "in Isaac shall your seed be called": "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. "By faith Isaac blessed Jacob and Esau concerning things to come. "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning on the top of his staff. "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Body

[O] ¶1 "By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's commandment.

[O] ¶2 "By faith Moses, when he was grown, refused to be called the son of Pharaoh's daughter: 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 'esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the recompense of the reward. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

[C] ¶3 "Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

[C] ¶4 "By faith they passed through the Red Sea as by dry land, which the Egyptians attempting to do were drowned.

[U] ¶5 "By faith the walls of Jericho fell down, after they were encircled seven days. "By faith the prostitute Rahab did not perish with them that did not believe, when she had received the spies with peace.

Conclusion

"And what more shall I say? For the time would fail me to tell of Gideon, and Barak, and Samson, and Jephthah; David also, and Samuel, and the prophets, "who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in fight, and turned to flight the armies of the aliens. "Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; "and others had trial of cruel mocking and scourging; indeed, also of chains and imprisonment. "They were stoned, they were sawn in two, were tempted, and were slain with the sword; they wandered about in sheepskins and goatskins: being destitute, afflicted, and tormented "(of whom the world was not worthy); they wandered in deserts, and mountains, and dens and caves of the earth. "And these all, having obtained a good report through faith, did not receive the promise: "God having provided some better thing for us, that they apart from us should not be made complete.

Section 1  
K - 11:11  
L - 11:12  
M - 11:13  
N - 11:14  
O - 11:15  
P - 11:16

Section 2  
A - 11:17  
B - 11:18  
C - 11:19  
D - 11:20  
E - 11:21  
F - 11:22  
G - 11:23  
H - 11:24  
I - 11:25  
J - 11:26  
K - 11:27  
L - 11:28  
M - 11:29  
N - 11:30  
O - 11:31  
P - 11:32  
Q - 11:33  
R - 11:34  
S - 11:35  
T - 11:36  
U - 11:37  
V - 11:38  
W - 11:39  
X - 11:40

Introduction

<sup>A</sup>Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: <sup>B</sup>looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Body

[O] ¶1 <sup>C</sup>For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[O] ¶2 <sup>D</sup>Ye have not yet resisted unto blood, striving against sin.

[C] ¶3 <sup>E</sup>And ye have forgotten the exhortation which speaketh unto you as unto children, **“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>F</sup>for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”** <sup>G</sup>If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? <sup>H</sup>But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

[C] ¶4 <sup>I</sup>Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits, and live? <sup>J</sup>For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

[U] ¶5 <sup>K</sup>Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Conclusion

<sup>L</sup>Wherefore lift up the hands which hang down, and the feeble knees; <sup>M</sup>And make straight paths for your feet, lest that which is lame be turned out of the Way; but let it rather be healed.

Section 3  
A - 12:1  
B - 12:2  
C - 12:3  
D - 12:4  
E - 12:5  
F - 12:6  
G - 12:7  
H - 12:8  
I - 12:9  
J - 12:10  
K - 12:11  
L - 12:12  
M - 12:13

[U] Chapter 1.5: Faith and works under the New Covenant for the completed Old Covenant Jew  
[C] Section 1: Serve Jehovah God with reverence and godly fear toward him

Introduction

<sup>A</sup>Follow peace with all men, and holiness, without which no man shall see the Lord; <sup>B</sup>looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.

Body

[U] ¶1 <sup>C</sup>Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>D</sup>For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

[C] ¶2 <sup>E</sup>For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>F</sup>and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: <sup>G</sup>for they could not endure that which was commanded, **“And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.”** <sup>H</sup>And so terrible was the sight, that Moses said, “I exceedingly fear and quake.”

[C] ¶3 <sup>I</sup>But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>J</sup>to the general Assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>K</sup>and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

[O] ¶4 <sup>L</sup>See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven, <sup>M</sup>whose voice then shook the earth; but now he hath promised, saying, **“Yet once more I shake not the earth only, but also heaven.”**

[O] ¶5 <sup>N</sup>And this word, **“Yet once more,”** signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Section 1  
A - 12:14  
B - 12:15  
C - 12:16  
D - 12:17  
E - 12:18  
F - 12:19  
G - 12:20  
H - 12:21  
I - 12:22  
J - 12:23  
K - 12:24  
L - 12:25  
M - 12:26  
N - 12:27

Introduction

<sup>A</sup>Therefore seeing we also are surrounded with such a great cloud of witnesses, let us lay aside every weight, and the sin which so easily besets us, and let us run with patience the race-course that is set before us: <sup>B</sup>looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is now seated at the right hand of the throne of God.

Body

[O] ¶1 <sup>C</sup>For consider him that endured such contradiction of sinners against himself, lest you are wearied and faint in your minds.

[O] ¶2 <sup>D</sup>You have not yet resisted unto blood, striving against sin.

[C] ¶3 <sup>E</sup>And you have forgotten the exhortation which speaks to you as to children, **“My son, despise not the discipline of [Jehovah], nor faint when you are rebuked by him: <sup>F</sup>for whom [Jehovah] loves he disciplines, and scourges every son whom he receives.”** <sup>G</sup>If you endure discipline, God deals with you as with sons: for what son is he whom the father does not discipline? <sup>H</sup>But if you are without discipline, whereof all [of God's true children] are partakers, then you are illegitimate, and not truly sons.

[C] ¶4 <sup>I</sup>Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? <sup>J</sup>For they truly disciplined us for a few days after their own pleasure; but he [disciplines us] for our spiritual good, that we might be partakers of his holiness.

[U] ¶5 <sup>K</sup>Now no discipline for the present seems to be joyful, but grievous; nevertheless, afterward it yields the peaceful fruit of righteousness to them who are exercised thereby.

Conclusion

<sup>L</sup>Therefore lift up the hands which hang down, and the feeble knees; <sup>M</sup>and make straight paths for your feet, lest that which is lame be turned out of the Way; but let it rather be healed.

[U] Chapter 1.5: Faith and works under the New Covenant for the completed Old Covenant Jew  
[C] Section 1: Serve Jehovah God with reverence and godly fear toward him

Introduction

<sup>A</sup>Follow peace with all men, and holiness, without which no man shall see the Lord; <sup>B</sup>looking diligently lest anyone falls short of the grace of God; lest any root of bitterness springing up troubles you, and thereby many are defiled.

Body

[U] ¶1 <sup>C</sup>Lest there be any fornicator, or godless person, such as Esau, who for one morsel of food sold his birthright: <sup>D</sup>for you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no change of mind in his father, though he sought it earnestly with tears.

[C] ¶2 <sup>E</sup>For you have not come to the mountain that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, <sup>F</sup>and the sound of a trumpet, and the voice of God's words; which voice they that heard begged that the Word would not be spoken to them anymore: <sup>G</sup>for they could not endure that which was commanded, **“And if so much as a beast touches the mountain, it shall be stoned, or thrust through with a javelin.”** <sup>H</sup>And so terrible was the sight, Moses said, “I exceedingly fear and tremble.”

[C] ¶3 <sup>I</sup>But you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>J</sup>to the festive gathering and Assembly of the firstborn, who are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>K</sup>and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaks better things than [the animal sacrifice of] Abel.

[O] ¶4 <sup>L</sup>See that you do not refuse him that speaks: for if they did not escape who refused him that spoke on earth, much more shall we not escape, if we turn away from him that speaks from Heaven, <sup>M</sup>whose voice then shook the earth; but now he has promised, saying, **“Yet once more [for all time] I shake not the earth only, but also Heaven.”**

[O] ¶5 <sup>N</sup>And this word, **“Yet once more,”** signifying the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Conclusion

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

[C] Section 2: Serve Jehovah God with righteousness and holiness toward others

Introduction

Let brotherly love continue: be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Body

[U] ¶1 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

[C] ¶2 Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

[C] ¶3 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

[O] ¶4 Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.

[O] ¶5 Jesus Christ the same yesterday, and to day, and for ever.

Conclusion

Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

[U] Section 3: Serve one another in the Assembly with generosity and love

Introduction

We have an altar, whereof they have no right to eat which serve the Tabernacle: for the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Therefore, let us go forth unto him without the camp, bearing his reproach: for here have we no continuing city, but we seek one to come.

Body

[U] ¶1 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

[C] ¶2 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

[C] ¶3 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

[O] ¶4 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

[O] ¶5 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

Conclusion

Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

Conclusion

Therefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

[C] Section 2: Serve Jehovah God with righteousness and holiness toward others

Introduction

Let brotherly love continue: do not be forgetful to entertain strangers: for thereby some have entertained angels unknowingly.

Body

[U] ¶1 Remember them who are in bound in chains, as bound with them; and them who suffer adversity, as being yourselves also in the body.

[C] ¶2 Marriage is honorable in all, and the bed is undefiled; but fornicators and adulterers God will judge.

[C] ¶3 Let your conduct be without covetousness; and be content with such things as you have: for he has said, I will never leave you, nor forsake you. So that we may boldly say, [Jehovah] is my helper, and I will not fear what man can do to me.

[O] ¶4 Remember them who rule over you, who have spoken to you the Word of God; whose faith follow, considering the end of their conduct.

[O] ¶5 Jesus Christ is the same yesterday, and today, and into the Ages.

Conclusion

Do not be carried about with various and strange doctrines: for it is a good thing that the heart be established with grace. But not with foods, which have not benefited them that have been occupied in it.

[U] Section 3: Serve one another in the Assembly with generosity and love

Introduction

We have an altar, of which they who serve the Tabernacle have no right to eat: for the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Therefore, let us go forth to him outside the camp, bearing his reproach: for here we have no permanent city, but we seek one to come.

Body

[U] ¶1 By him, therefore, let us offer the sacrifice of praise to God continually: that is, the fruit of our lips giving thanks to his Name. But to do good and to share do not forget: for with such sacrifices God is well pleased.

[C] ¶2 Obey them that rule over you, and submit yourselves: for they watch for your souls, as they that must give account to God, that they may do it with joy, and not with grief: for that is unprofitable for you.

[C] ¶3 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I encourage you the rather to do this, that I may be restored to you even sooner.

[O] ¶4 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting New Covenant, make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory into the Ages of the Ages. Amen.

[O] ¶5 And I exhort you, brethren, endure the Word of exhortation: for I have written a letter to you in few words.

Conclusion

Know that our brother Timothy is set at liberty; with whom, if he comes shortly, I will see you. Greet all them that rule over you, and all the saints. They of Italy greet you. Grace be with you all. Amen.

Section 1  
O - 12:28  
P - 12:29

Section 2  
A - 13:1  
B - 13:2  
C - 13:3  
D - 13:4  
E - 13:5  
F - 13:6  
G - 13:7  
H - 13:8  
I - 13:9

Section 3  
A - 13:10  
B - 13:11  
C - 13:12  
D - 13:13  
E - 13:14  
F - 13:15  
G - 13:16  
H - 13:17  
I - 13:18  
J - 13:19  
K - 13:20  
L - 13:21  
M - 13:22  
N - 13:23  
O - 13:24  
P - 13:25

[C] Part 2 (Romans): The Way of Salvation for all Jews and Gentiles under the New Covenant

[O] Chapter 2.1: Both Jews and Gentiles have rejected the only true God and will be judged by the Law

[U] Section 1: Believing in the Gospel of Jesus Christ brings salvation and inward righteousness to the sinner

Introduction

APaul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God B(which he had promised afore by his prophets in the Holy Scriptures), Cconcerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, Pand declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: Eby whom we have received grace and Apostleship, for obedience to the Faith among all nations, for his Name F(among whom are ye also the called of Jesus Christ): Gto 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.

Body

[O] ¶1 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

[O] ¶2 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: Hmaking request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. KFor I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; Lthat is, that I may be comforted together with you by the mutual faith both of you and me.

[C] ¶3 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.

[C] ¶4 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

[U] ¶5 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also: Mfor 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.

Conclusion

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

[C] Section 2: Non-religious sinners have rejected the true God, so God gave them up to the power of sin

Introduction

APfor the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Bbecause that which may be known of God is manifest in them: for God hath shewed it unto them.

Body

[O] ¶1 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.

[O] ¶2 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. FProfessing themselves to be wise, they became fools, Gand changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

[C] ¶3 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; Hwho changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

[C] ¶4 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; Iand 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.

[U] ¶5 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: Kbeing filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Lbackbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Mwithout understanding, covenant breakers, without natural affection, implacable, unmerciful.

Conclusion

¶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.

Section 1  
A - 1:1  
B - 1:2  
C - 1:3  
D - 1:4  
E - 1:5  
F - 1:6  
G - 1:7  
H - 1:8  
I - 1:9  
J - 1:10  
K - 1:11  
L - 1:12  
M - 1:13  
N - 1:14  
O - 1:15  
P - 1:16  
Q - 1:17

Section 2  
A - 1:18  
B - 1:19  
C - 1:20  
D - 1:21  
E - 1:22  
F - 1:23  
G - 1:24  
H - 1:25  
I - 1:26  
J - 1:27  
K - 1:28  
L - 1:29  
M - 1:30  
N - 1:31  
O - 1:32

[C] Part 2 (Romans): The Way of Salvation for all Jews and Gentiles under the New Covenant

[O] Chapter 2.1: Both Jews and Gentiles have rejected the only true God and will be judged by the Law

[U] Section 1: Believing in the Gospel of Jesus Christ brings salvation and inward righteousness to the sinner

Introduction

APaul, a servant of Jesus Christ, called to be an Apostle, separated to the Gospel of God B(which he promised before by his prophets in the Holy Scriptures), Cconcerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, Pand declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead: Eby whom we have received grace and Apostleship, for obedience to the Faith among all nations, for his Name F(among whom you also are the called of Jesus Christ): Gto all that are in Rome, beloved of God, called saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Body

[O] ¶1 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

[O] ¶2 For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers: Hmaking request, if by any means now at length I might have a prosperous journey by the will of God to come to you. KFor I long to see you, so that I may impart to you some spiritual gift, to the end you may be established: Lthat is, that I may be comforted together with you by the mutual faith of both you and me.

[C] ¶3 Now I do not want you to be ignorant, brethren, that many times I purposed to come to you (but was hindered until now), that I might have some fruit among you also, even as among other Gentiles.

[C] ¶4 I am a debtor both to the Greeks, and to the Barbarians: both to the wise, and to the unwise.

[U] ¶5 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also: Mfor I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to everyone that believes: to the Jew first, and also to the Gentile.

Conclusion

¶For in it the righteousness of God is revealed from [saving] faith to [mature] faith: as it is written, "The just shall live by faith."

[C] Section 2: Non-religious sinners have rejected the true God, so God gave them up to the power of sin

Introduction

APfor the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men; who suppress the truth in unrighteousness, Bbecause that which may be known of God is manifest in them: for God has shown it to them.

Body

[O] ¶1 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 Deity, so that they are without excuse.

[O] ¶2 Because when they knew the true God, they did not glorify him as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. FProfessing themselves to be wise, they became fools, Gand changed the glory of the incorruptible God into a statue made like corruptible man, and birds, and four-footed beasts, and creeping things.

[C] ¶3 Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; Hwho exchanged the truth of God for the Lie, and worshipped and served the created thing more than the Creator, who is blessed into the Ages. Amen.

[C] ¶4 For this reason God gave them up to vile affections: for even their women changed the natural use into that which is against nature; Iand likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men doing that which is shameful, and receiving in themselves that repayment of their error which was appropriate.

[U] ¶5 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 right: Kbeing filled with all unrighteousness, fornication, wickedness, covetousness, and maliciousness; full of envy, murder, debate, deceit, and malignity; being whisperers, Lbackbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Mwithout understanding, covenant breakers, without family affection, implacable, and unmerciful.

Conclusion

¶Who knowing the Judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Introduction

<sup>A</sup>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. <sup>B</sup>But we are sure that the Judgment of God is according to truth against them which commit such things.

Body

[O] ¶1 <sup>o</sup>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? <sup>p</sup>Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? <sup>q</sup>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; <sup>r</sup>who will render to every man according to his deeds: <sup>s</sup>to them who by patient continuance in well doing seek for glory and honour and immortality, Eternal Life; <sup>t</sup>but unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, <sup>u</sup>tribulation and anguish, upon every soul of man that doeth evil (of the Jew first, and also of the Gentile); <sup>v</sup>but glory, honour, and peace, to every man that worketh good (to the Jew first, and also to the Gentile).

[O] ¶2 <sup>k</sup>For there is no respect of persons with God: <sup>l</sup>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. <sup>m</sup>For not the hearers of the Law *are* just before God, but the doers of the Law shall be justified. <sup>n</sup>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, <sup>o</sup>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), <sup>p</sup>in the Day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

[C] ¶3 <sup>q</sup>Behold, thou art called a Jew, and retest in the Law, and makest thy boast of God, <sup>r</sup>and knowest *his* will, and approvest the things that are more excellent, being instructed out of the Law; <sup>s</sup>and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>t</sup>an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Law.

[C] ¶4 <sup>u</sup>Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? <sup>v</sup>Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? <sup>w</sup>Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? <sup>x</sup>For **“the Name of God is blasphemed among the Gentiles through you”**, as it is written.

[U] ¶5 <sup>y</sup>For circumcision verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision. <sup>z</sup>Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision? <sup>aa</sup>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?

Conclusion

<sup>ab</sup>For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh; <sup>ac</sup>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.

Introduction

<sup>A</sup>Therefore you are inexcusable, O man, whosoever you are that judges: for when you judge another, you condemn yourself: for you that judge do the same things. <sup>B</sup>But we are sure that the Judgment of God is according to truth against them which commit such things.

Body

[O] ¶1 <sup>o</sup>And do you think this, O man who judges them which do such things but do the same, that you shall escape the Judgment of God? <sup>p</sup>Or do you despise the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leads you to repentance? <sup>q</sup>But after your hard and unrepentant heart you treasure up to yourself wrath against the Day of wrath and revelation of the righteous Judgment of God; <sup>r</sup>who will render to every man according to his deeds: <sup>s</sup>to them who by patient continuance in well doing seek for glory and honor and immortality, Eternal Life; <sup>t</sup>but to them that are contentious and do not obey the truth, but obey unrighteousness: indignation and wrath, <sup>u</sup>tribulation and anguish, upon every soul of man that does evil (of the Jew first, and also of the Gentile); <sup>v</sup>but glory, honor, and peace, to every man that works good (to the Jew first, and also to the Gentile).

[O] ¶2 <sup>k</sup>For there is no respect of persons with God: <sup>l</sup>for as many as have sinned without *the* Law shall also perish without *the* Law; and as many as have sinned in the Law shall be judged by the Law. <sup>m</sup>Because the *mere* hearers of the Law *are* not just before God, but the doers of the Law shall be justified. <sup>n</sup>For when the Gentiles (who do not have the Law), by nature do the things contained in the Law, these, having not the Law, are a Law unto themselves, <sup>o</sup>who show the work of the Law written in their hearts (their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another), <sup>p</sup>in the Day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

[C] ¶3 <sup>q</sup>Behold, you are called a Jew, and rest in the Law of Moses, and make your boast of God, <sup>r</sup>and know *his* will, and approve the things that are more excellent, being instructed out of the Law; <sup>s</sup>and are confident that you yourself are a guide of the blind, a light of them which are in darkness, <sup>t</sup>an instructor of the foolish, a teacher of babes, which have the form of knowledge and of the truth in the Law.

[C] ¶4 <sup>u</sup>You therefore who teaches another, do you not teach yourself? You that preach *that* a man should not steal, do you steal? <sup>v</sup>You that say a man should not commit adultery, do you commit adultery? You that abhor idols, do you commit sacrilege? <sup>w</sup>You that make your boast of the Law, through breaking the Law do you dishonor God? <sup>x</sup>For **“the Name of God is blasphemed among the Gentiles through you”**, as it is written.

[U] ¶5 <sup>y</sup>Because circumcision truly benefits, if you keep the Law; but if you are a breaker of the Law, your circumcision is *effectively* made uncircumcision. <sup>z</sup>Therefore if the uncircumcision keeps the righteousness of the Law, shall not his uncircumcision be counted for circumcision? <sup>aa</sup>And shall not uncircumcision which is by nature, if it fulfills the Law, judge you, who by the letter and circumcision transgress the Law?

Conclusion

<sup>ab</sup>For he is not a *true* Jew, which is *merely* one outwardly; neither *is that true* circumcision, which is outward in the flesh; <sup>ac</sup>but he is a *true* 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.

Section  
3  
A - 2:1  
B - 2:2  
C - 2:3  
D - 2:4  
E - 2:5  
F - 2:6  
G - 2:7  
H - 2:8  
I - 2:9  
J - 2:10  
K - 2:11  
L - 2:12  
M - 2:13  
N - 2:14  
O - 2:15  
P - 2:16  
Q - 2:17  
R - 2:18  
S - 2:19  
T - 2:20  
U - 2:21  
V - 2:22  
W - 2:23  
X - 2:24  
Y - 2:25  
Z - 2:26  
AA - 2:27  
AB - 2:28  
AC - 2:29

Introduction

<sup>A</sup>What advantage then hath the Jew? Or what profit *is there* of circumcision? <sup>B</sup>Much every way; chiefly, because that unto them were committed the Oracles of God.

Body

[U] ¶1 <sup>Q</sup>For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>P</sup>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.”**

[C] ¶2 <sup>Q</sup>But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.) <sup>F</sup>God forbid: for then how shall God judge the world?

[C] ¶3 <sup>Q</sup>For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>M</sup>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.

[O] ¶4 <sup>Q</sup>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: <sup>A</sup>as it is written, **“There is none righteous, no, not one. <sup>K</sup>There is none that understandeth, there is none that seeketh after God. <sup>L</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>M</sup>Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips, <sup>N</sup>whose mouth *is* full of cursing and bitterness; <sup>O</sup>Their feet are swift to shed blood; <sup>P</sup>destruction and misery *are* in their ways; <sup>Q</sup>and the way of peace have they not known; <sup>R</sup>there is no fear of God before their eyes.”**

[O] ¶5 <sup>Q</sup>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.

Conclusion

<sup>T</sup>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.

Introduction

<sup>A</sup>But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; <sup>B</sup>even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe.

Body

[U] ¶1 For there is no difference: <sup>Q</sup>for all have sinned, and come short of the glory of God, <sup>P</sup>being justified freely by his grace through the redemption that is in Christ Jesus; <sup>R</sup>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; <sup>S</sup>to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

[C] ¶2 <sup>Q</sup>Where *is* boasting then? It is excluded. By what Law? Of works? Nay: but by the Law of faith.

[C] ¶3 <sup>T</sup>Therefore we conclude that a man is justified by faith without the deeds of the Law.

[O] ¶4 <sup>Q</sup>Is he the God of the Jews only? *Is he* not also of the Gentiles?

[O] ¶5 Yes, of the Gentiles also: <sup>A</sup>seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Conclusion

<sup>K</sup>Do we then make void the Law through faith? God forbid; yea, we establish the Law.

Section 1  
A - 3:1  
B - 3:2  
C - 3:3  
D - 3:4  
E - 3:5  
F - 3:6  
G - 3:7  
H - 3:8  
I - 3:9  
J - 3:10  
K - 3:11  
L - 3:12  
M - 3:13  
N - 3:14  
O - 3:15  
P - 3:16  
Q - 3:17  
R - 3:18  
S - 3:19  
T - 3:20

Section 2  
A - 3:21  
B - 3:22  
C - 3:23  
D - 3:24  
E - 3:25  
F - 3:26  
G - 3:27  
H - 3:28  
I - 3:29  
J - 3:30  
K - 3:31

Introduction

<sup>A</sup>What advantage then does the Jew have? Or what benefit *is there* of circumcision? <sup>B</sup>Much every way; chiefly, because that to them were committed the *written* Oracles of God.

Body

[U] ¶1 <sup>Q</sup>But what if some [*Jews*] did not believe [*in Christ*]? Shall their unbelief make the faith of God without effect? <sup>P</sup>Certainly not; indeed, let God be true, but every man a liar; as it is written, **“That you might be justified in your sayings, and might overcome when you are judged.”**

[C] ¶2 <sup>Q</sup>But if our unrighteousness commends the righteousness of God, what shall we say? *Is* God unrighteous who takes vengeance? (I speak as a man.) <sup>F</sup>Certainly not: for then how shall God judge the world?

[C] ¶3 <sup>Q</sup>For if the truth of God has more abounded through my lie unto his glory, why yet am I also judged as a sinner? <sup>M</sup>And not *rather* (as we are slanderously reported, and as some affirm that we say), “Let us do evil, so that good may come”: whose judgment is just.

[O] ¶4 <sup>Q</sup>What then? Are we better *than they*? No, not at all: for we have already demonstrated both Jews and Gentiles, that they are all under *the curse of* sin: <sup>A</sup>as it is written, **“There are none righteous, no, not even one. <sup>K</sup>There is no one that understands; there is no one that seeks after God. <sup>L</sup>They have all gone out of the way; they have together become unprofitable; there are none that do good, no, not even one. <sup>M</sup>Their throat *is* an open tomb; with their tongues they have used deceit; the poison of asps *is* under their lips, <sup>N</sup>whose mouth *is* full of cursing and bitterness; <sup>O</sup>their feet *are* swift to shed blood; <sup>P</sup>destruction and misery *are* in their ways; <sup>Q</sup>and the way of peace have they not known; <sup>R</sup>there is no fear of God before their eyes.”**

[O] ¶5 <sup>Q</sup>Now we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God.

Conclusion

<sup>T</sup>Therefore by the works of the Law no flesh shall be justified in his sight: for by the Law *is* the knowledge of sin.

Introduction

<sup>A</sup>But now the righteousness of God apart from the Law is revealed (being witnessed by the Law and the Prophets), <sup>B</sup>even the righteousness of God *which is* through faith of Jesus Christ unto all and upon all them that believe.

Body

[U] ¶1 For there is no difference [*between Jews and Gentiles in this respect*], <sup>Q</sup>because all have sinned, and fallen short of the glory of God, <sup>P</sup>being justified freely by his grace through the redemption that is in Christ Jesus; <sup>R</sup>whom God has set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the passing over of sins that are past, through the forbearance of God; <sup>S</sup>to declare, *I say*, at this time his righteousness, so that *God* might be just, and the justifier of him who believes in Jesus.

[C] ¶2 <sup>Q</sup>Where *is* boasting then? It is excluded. By what Law? Of works? No; but by the Law of faith.

[C] ¶3 <sup>T</sup>Therefore, we conclude that a man is justified by faith apart from the works of the Law.

[O] ¶4 <sup>Q</sup>Is he the God of the Jews only? *Is he* not also *the God* of the Gentiles?

[O] ¶5 Yes, of the Gentiles also: <sup>A</sup>seeing *there is* one *true* God, who shall justify the circumcision by faith, and uncircumcision through faith.

Conclusion

<sup>K</sup>Do we then make the Law void through faith? Certainly not; in fact, we establish the Law.

Introduction

<sup>A</sup>What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>B</sup>For if Abraham were justified by works, he hath *whereof* to glory; but not before God. <sup>C</sup>For what saith the scripture? **“Abraham believed God; and it was counted unto him for righteousness.”**

Body

[U] ¶1 <sup>P</sup>Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>F</sup>But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>F</sup>Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>G</sup>saying, **“Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>H</sup>Blessed is the man to whom the Lord will not impute sin.”**

[C] ¶2 <sup>I</sup>Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. <sup>J</sup>How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>K</sup>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; <sup>L</sup>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.

[C] ¶3 <sup>M</sup>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. <sup>N</sup>For if they which are of the Law *be* heirs, faith is made void, and the promise made of none effect; <sup>O</sup>because the Law worketh wrath: for where no Law is, *there is* no transgression. <sup>P</sup>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 <sup>Q</sup>(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 those things which be not as though they were; <sup>R</sup>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.”** <sup>S</sup>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. <sup>T</sup>He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>U</sup>and being fully persuaded that, what he had promised, he was able also to perform; <sup>V</sup>and therefore it was imputed to him for righteousness. <sup>W</sup>Now it was not written for his sake alone, that it was imputed to him; <sup>X</sup>but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>Y</sup>who was delivered for our offences, and was raised again for our justification.

[O] ¶4 <sup>Z</sup>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>AA</sup>by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>AB</sup>And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>AC</sup>and patience, experience; and experience, hope: <sup>AD</sup>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. <sup>AE</sup>For when we were yet without strength, in due time Christ died for the ungodly: <sup>AF</sup>for scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. <sup>AG</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>AH</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him: <sup>AI</sup>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. <sup>AJ</sup>And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement.

[O] ¶5 <sup>AK</sup>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 <sup>AL</sup>(for until the Law, sin was in the world; but sin is not imputed when there is no Law. <sup>AM</sup>Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of

Introduction

<sup>A</sup>What shall we say then that Abraham our father, as pertaining to the flesh, has found? <sup>B</sup>For if Abraham was justified by works, he has *something* to glory in; but not before God: <sup>C</sup>for what does the Scripture say? **“Abraham believed God; and it was counted to him for righteousness.”**

Body

[U] ¶1 <sup>P</sup>Now to him that works is the reward not reckoned of grace, but of debt. <sup>F</sup>But to him that does not work [*for salvation*], but believes on him that justifies the ungodly, his faith [*alone*] is counted for righteousness [*before God*]. <sup>F</sup>Even as David also describes the blessedness of the man, to whom God imputes righteousness without works, <sup>G</sup>saying, **“Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>H</sup>Blessed is the man to whom [Jehovah] will not impute sin.”**

[C] ¶2 <sup>I</sup>Does this blessedness then *come only* upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. <sup>J</sup>How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>K</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while* being uncircumcised, so that he might be the father of all them that believe (though they are not circumcised), so that righteousness might be imputed to them also; <sup>L</sup>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 uncircumcised.

[C] ¶3 <sup>M</sup>For the promise, that he should be the heir of the world, was not to Abraham or to his seed through the Law of Moses, but through the righteousness of faith: <sup>N</sup>for if *only* they which are of the Law *are* heirs, faith is made void, and the promise made of no effect; <sup>O</sup>because the Law works wrath: for where no Law is, *there is* no transgression. <sup>P</sup>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 <sup>Q</sup>(as it is written, **“I have made you a father of many nations”**), before him whom he believed (*that is* God, who gives life to the dead, and calls those things which are not as though they were); <sup>R</sup>who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, **“So shall your seed be.”** <sup>S</sup>And being not weak in faith, he did not consider his own body now dead, when he was about a hundred years old; neither yet the deadness of Sarah’s womb. <sup>T</sup>He did not doubt at the promise of God through unbelief, but was strong in faith, giving glory to God; <sup>U</sup>and being fully persuaded that, what he had promised, he was also able to perform; <sup>V</sup>and therefore it was imputed to him for righteousness. <sup>W</sup>Now it was not written for his sake alone, that it was imputed to him; <sup>X</sup>but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, <sup>Y</sup>who was delivered for our offences, and was raised again for our justification.

[O] ¶4 <sup>Z</sup>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>AA</sup>by whom also we have access by faith into this grace in which we stand, and rejoice in assurance of the glory of God. <sup>AB</sup>And not only *this*, but we glory in tribulations also: knowing that tribulation works patience; <sup>AC</sup>and patience, experience; and experience, assurance [*of salvation*]: <sup>AD</sup>and assurance [*of salvation*] does not shame *us*, because the love of God has been poured out in our hearts by the Holy Spirit which was given to us [*when we believed*]. <sup>AE</sup>For when we were yet without strength, in due time Christ died for the ungodly: <sup>AF</sup>for scarcely for a righteous man will one die, yet perhaps for a good man some would even dare to die. <sup>AG</sup>But God demonstrated his love toward us, in that, while we were still sinners, Christ died in our place. <sup>AH</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him: <sup>AI</sup>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. <sup>AJ</sup>And not only *this*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement.

[O] ¶5 <sup>AK</sup>Therefore, as by one man, *that is, Adam*, sin entered into the world, and *the penalty* of death through *his* sin; and so [*spiritual*] death passed upon all men, because all have sinned <sup>AL</sup>(for until the Law *was given to Moses*, sin was in the world; but sin is not imputed when there is no Law. <sup>AM</sup>Nevertheless death reigned from Adam

Section  
3  
A - 4:1  
B - 4:2  
C - 4:3  
D - 4:4  
E - 4:5  
F - 4:6  
G - 4:7  
H - 4:8  
I - 4:9  
J - 4:10  
K - 4:11  
L - 4:12  
M - 4:13  
N - 4:14  
O - 4:15  
P - 4:16  
Q - 4:17  
R - 4:18  
S - 4:19  
T - 4:20  
U - 4:21  
V - 4:22  
W - 4:23  
X - 4:24  
Y - 4:25  
Z - 5:1  
AA - 5:2  
AB - 5:3  
AC - 5:4  
AD - 5:5  
AE - 5:6  
AF - 5:7  
AG - 5:8  
AH - 5:9  
AI - 5:10  
AJ - 5:11  
AK - 5:12  
AL - 5:13  
AM - 5:14

Adam's transgression, who is the figure of him that was to come.) <sup>AM</sup>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. <sup>AO</sup>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. <sup>AP</sup>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. <sup>AQ</sup>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. <sup>AR</sup>For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

**Conclusion**

<sup>AS</sup>Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound, <sup>AT</sup>that as sin hath reigned unto death, even so might grace reign through righteousness unto Eternal Life by Jesus Christ our Lord.

**[C] Chapter 2.3: The Finished Work of Christ on the cross permanently delivers the believer from the penalty and power of sin**

**[U] Section 1: Begin to obey God after salvation to become a servant of God rather than a servant of sin**  
**Introduction**

<sup>A</sup>What shall we say then? Shall we continue in sin, that grace may abound? <sup>B</sup>God forbid. How shall we, that are dead to sin, live any longer therein? <sup>C</sup>Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>D</sup>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. <sup>E</sup>For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection. <sup>F</sup>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. <sup>G</sup>for he that is dead is freed from sin.

**Body**

**[O] ¶1** <sup>H</sup>Now if we be dead with Christ, we believe that we shall also live with him, <sup>I</sup>knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>J</sup>For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>K</sup>Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**[O] ¶2** <sup>L</sup>Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; <sup>M</sup>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. <sup>N</sup>For sin shall not have dominion over you: for ye are not under the Law, but under grace.

**[C] ¶3** <sup>O</sup>What then? shall we sin, because we are not under the Law, but under grace? God forbid. <sup>P</sup>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? <sup>Q</sup>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.

**[C] ¶4** <sup>R</sup>Being then made free from sin, ye became the servants of righteousness. <sup>S</sup>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. <sup>T</sup>For when ye were the servants of sin, ye were free from righteousness.

**[U] ¶5** <sup>U</sup>What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. <sup>V</sup>But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end Everlasting Life.

**Conclusion**

<sup>W</sup>For the wages of sin *is* death, but the gift of God *is* Eternal Life through Jesus Christ our Lord.

to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is the type of him that was to come.) <sup>AM</sup>But not as the offence, so also *is* the free gift: for if through the offence of one many are *spiritually* dead, much more the grace of God and the gift by grace (*which is* by one man, Jesus Christ) has abounded to many. <sup>AO</sup>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: <sup>AP</sup>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. <sup>AQ</sup>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: <sup>AR</sup>for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

**Conclusion**

<sup>AS</sup>Moreover the Law entered, so that sin might abound. But where sin abounded, grace abounded much more, <sup>AT</sup>that as sin has reigned in *spiritual* death, even so might grace reign through righteousness into Eternal Life through Jesus Christ our Lord.

**[C] Chapter 2.3: The Finished Work of Christ on the cross permanently delivers the believer from the penalty and power of sin**

**[U] Section 1: Begin to obey God after salvation to become a servant of God rather than a servant of sin**  
**Introduction**

<sup>A</sup>What shall we say then? Shall we continue in sin, so that grace may abound? <sup>B</sup>Certainly not; how shall we, that are dead to sin, live any longer in it? <sup>C</sup>Do you not know, that as many of us as were baptized into Jesus Christ were baptized signifying [*the likeness of*] his death? <sup>D</sup>Therefore we were buried with him by immersion [*in water*] 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: <sup>E</sup>for if we have been planted together *in baptism* in the likeness of his death, we shall also *walk in the likeness of his* resurrection. <sup>F</sup>Knowing this, that our old man was crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin: <sup>G</sup>for he that is dead has been *permanently* freed from sin.

**Body**

**[O] ¶1** <sup>H</sup>Now if we are dead with Christ, we believe that we shall also live with him, <sup>I</sup>knowing that Christ being raised from the dead dies no more: death has no more dominion over him. <sup>J</sup>For in that he died, he died unto sin once [*for all time*]; but in that he lives, he lives unto God. <sup>K</sup>Likewise also consider yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord.

**[O] ¶2** <sup>L</sup>Therefore, do not let the *old sin nature* reign in your mortal body, that you should obey it in its lusts; <sup>M</sup>neither yield your body parts as instruments of unrighteousness to the *old sin nature*; but yield yourselves unto God, as those that are alive from the dead, and your body parts as instruments of righteousness unto God. <sup>N</sup>For sin shall not rule over you, because you are not under the Law of Moses, but under grace.

**[C] ¶3** <sup>O</sup>What then? Shall we sin, because we are not under the Law, but under grace? Certainly not. <sup>P</sup>Do you not know, that to whom you yield yourselves servants to obey, you are his servants to whom you obey: whether of sin unto death, or of obedience unto righteousness? <sup>Q</sup>But, thanks to God that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you.

**[C] ¶4** <sup>R</sup>Being then made free from the *sin nature*, you became the servants of righteousness. <sup>S</sup>I speak after the manner of men because of the weakness of your flesh: for as you have yielded your body parts servants to uncleanness and to iniquity unto iniquity, even so now yield your body parts as servants to righteousness unto holiness: <sup>T</sup>for when you were the servants of the *sin nature*, you were free from righteousness.

**[U] ¶5** <sup>U</sup>What fruit then did you have in those things of which you are now ashamed? For the end of those things *is* death. <sup>V</sup>But now being made free from the *old sin nature*, and become servants to God, you have your fruit unto holiness, and the end Everlasting Life.

**Conclusion**

<sup>W</sup>For the wages of sin *is* death, but the gift of God *is* Eternal Life through Jesus Christ our Lord.

Section 3  
AN - 5:15  
AO - 5:16  
AP - 5:17  
AQ - 5:18  
AR - 5:19  
AS - 5:20  
AT - 5:21

Section 4  
A - 6:1  
B - 6:2  
C - 6:3  
D - 6:4  
E - 6:5  
F - 6:6  
G - 6:7  
H - 6:8  
I - 6:9  
J - 6:10  
K - 6:11  
L - 6:12  
M - 6:13  
N - 6:14  
O - 6:15  
P - 6:16  
Q - 6:17  
R - 6:18  
S - 6:19  
T - 6:20  
U - 6:21  
V - 6:22  
W - 6:23

Introduction

<sup>A</sup>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? <sup>B</sup>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. <sup>C</sup>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.

Body

[O] ¶1 <sup>P</sup>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: <sup>E</sup>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.

[O] ¶2 <sup>F</sup>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.

[C] ¶3 <sup>Q</sup>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.”** <sup>M</sup>But sin, taking occasion by the Commandment, wrought in me all manner of concupiscence. For without the Law sin *was* dead. <sup>I</sup>For I was alive without the Law once: but when the Commandment came, sin revived, and I died. <sup>A</sup>And the Commandment, which *was ordained* to life, I found to *be* unto death. <sup>K</sup>For sin, taking occasion by the Commandment, deceived me, and by it slew *me*. <sup>L</sup>Wherefore the Law *is* holy, and the Commandment holy, and just, and good.

[C] ¶4 <sup>W</sup>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. <sup>F</sup>For we know that the Law is spiritual; but I am carnal, sold under sin. <sup>O</sup>For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>I</sup>If then I do that which I would not, I consent unto the Law that *it is* good. <sup>N</sup>Now then it is no more I that do it, but sin that dwelleth in me. <sup>R</sup>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. <sup>S</sup>For the good that I would I do not: but the evil which I would not, that I do.

[U] ¶5 <sup>N</sup>Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>I</sup>I find then a Law, that when I would do good, evil is present with me. <sup>V</sup>For I delight in the Law of God after the inward man; <sup>W</sup>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.

Conclusion

<sup>O</sup>Wretched man that I am! who shall deliver me from the body of this death? <sup>I</sup>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.

Introduction

<sup>A</sup>*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>B</sup>For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death. <sup>C</sup>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, <sup>D</sup>that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>E</sup>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. <sup>F</sup>For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. <sup>G</sup>Because the carnal mind *is* enmity against God: for it is not subject to the Law of God, neither indeed can be. <sup>H</sup>So then they that are in the flesh cannot please God. <sup>I</sup>But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Body

[O] ¶1 Now if any man have not the Spirit of Christ, he is none of his. <sup>J</sup>And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. <sup>K</sup>But if the Spirit of him that

Introduction

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Body

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[C] ¶3 <sup>Q</sup>What shall we say then? *Is* the Law sin? Certainly not. I did not know sin, but through the Law: for I would not have known lust, except the Law had said, **“You shall not covet.”** <sup>M</sup>But the *old sin nature*, taking occasion by the Commandment, produced all manner of evil desire in me: for apart from the Law sin *was* dead. <sup>I</sup>For [*as an innocent infant*] I was alive apart from the Law; but when [*I learned*] the Commandment, the *old sin nature* revived, and I died *spiritually*. <sup>J</sup>And the Commandment, which *was ordained* to life, I found to *be* unto death: <sup>K</sup>for the *old sin nature*, taking occasion by the Commandment, deceived me, and by it slew *me spiritually*. <sup>L</sup>Therefore the Law *is* holy; and the Commandment *is* holy, just, and good.

[C] ¶4 <sup>W</sup>Was then that which is good made death to me? Certainly not; but *the Law magnified* the *old sin nature*, so that it might appear as sin, working death in me by that which is good, so that the *old sin nature* by the Commandment might become exceedingly sinful: <sup>M</sup>for we know that the Law is spiritual; but I am fleshly, *completely* sold as a *slave* to the *old sin nature*: <sup>N</sup>for that which I do I do not understand: for what I wish to *do*, that *is* what I do not do; but what I hate, that *is* what I *find myself* doing. <sup>O</sup>If then I do that which I do not wish to *do*, I agree with the Law that *it is* good. <sup>P</sup>Now then it is no more I that do it, but the *old sin nature* that dwells in me: <sup>Q</sup>for I know that in me (that is, in my flesh), dwells nothing good: for to will is present with me, but *how* to perform that which is good I do not find: <sup>R</sup>for the good that I want to do, I do not do *it*; but the evil that I do not wish to *do*, that *is* what I *find myself* doing.

[U] ¶5 <sup>N</sup>Now if I do that which I do not wish to *do*, it is no more I that am doing it, but *the old sin nature* that dwells in me. <sup>I</sup>I find therefore the law [*of sin in my flesh*], that when I desire to do good, evil is *always* present with me: <sup>V</sup>for I delight in the Law of God after the inward man; <sup>W</sup>but I see another law in my body parts, making war against the Law of my mind, and bringing me into captivity to the law of sin which is in my body parts.

Conclusion

<sup>O</sup>Wretched man that I am! Who shall deliver me from this dead body? <sup>I</sup>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.

Introduction

<sup>A</sup>*There is* therefore now no condemnation to them which are in Christ Jesus, who do not walk after the flesh, but after the Spirit. <sup>B</sup>For the Law of the Spirit of life in Christ Jesus has made me free from the Law of sin and death: <sup>C</sup>for what the Law of *Moses* 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, <sup>D</sup>so that the righteousness of the Law might be fulfilled in us, who do not walk after the flesh, but after the Spirit. <sup>E</sup>For they that are after the flesh mind the things of the flesh; but they that are after the Spirit *mind* the things of the Spirit: <sup>F</sup>for to be fleshly minded *is* death, but to be spiritually minded *is* life and peace. <sup>G</sup>Because the fleshly mind *is* hatred against God: for it is not subject to the Law of God; neither indeed can *it be*. <sup>H</sup>So then they that are in the flesh cannot please God; <sup>I</sup>but you are not in the flesh, but in the Spirit, if it is true that the Spirit of God dwells in you.

Body

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Section 2  
A - 7:1  
B - 7:2  
C - 7:3  
D - 7:4  
E - 7:5  
F - 7:6  
G - 7:7  
H - 7:8  
I - 7:9  
J - 7:10  
K - 7:11  
L - 7:12  
M - 7:13  
N - 7:14  
O - 7:15  
P - 7:16  
Q - 7:17  
R - 7:18  
S - 7:19  
T - 7:20  
U - 7:21  
V - 7:22  
W - 7:23  
X - 7:24  
Y - 7:25

Section 3  
A - 8:1  
B - 8:2  
C - 8:3  
D - 8:4  
E - 8:5  
F - 8:6  
G - 8:7  
H - 8:8  
I - 8:9  
J - 8:10  
K - 8:11

Section 3  
 L - 8:12  
 M - 8:13  
 N - 8:14  
 O - 8:15  
 P - 8:16  
 Q - 8:17  
 R - 8:18  
 S - 8:19  
 T - 8:20  
 U - 8:21  
 V - 8:22  
 W - 8:23  
 X - 8:24  
 Y - 8:25  
 Z - 8:26  
 AA - 8:27  
 AB - 8:28  
 AC - 8:29  
 AD - 8:30  
 AE - 8:31  
 AF - 8:32  
 AG - 8:33  
 AH - 8:34  
 AI - 8:35  
 AJ - 8:36  
 AK - 8:37  
 AL - 8:38  
 AM - 8:39

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.

[O] ¶2 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.

[C] ¶3 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. 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; 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.

[C] ¶4 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.

[U] ¶5 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.

Conclusion

AE What shall we then say to these things? If God be for us, who can be against us? AF 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? AG Who shall lay any thing to the charge of God's elect? It is God that justifieth. AH 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. AI Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? AJ As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." AK Nay, in all these things we are more than conquerors through him that loved us. AL For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, AM 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.

raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.

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<sup>A</sup>I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>B</sup>that I have great heaviness and continual sorrow in my heart. <sup>C</sup>For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, <sup>D</sup>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; <sup>E</sup>whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

Body

[U] ¶1 <sup>F</sup>Not as though the Word of God hath taken none effect. For they are not all Israel, which are of Israel; <sup>G</sup>neither, because they are the seed of Abraham, *are they* all children; but, **“In Isaac shall thy seed be called.”** <sup>H</sup>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. <sup>I</sup>For this is the Word of promise, **“At this time will I come, and Sara shall have a son.”** <sup>J</sup>And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac <sup>K</sup>(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), <sup>L</sup>it was said unto her, **“The elder shall serve the younger.”** <sup>M</sup>As it is written, **“Jacob have I loved, but Esau have I hated.”**

[C] ¶2 <sup>N</sup>What shall we say then? *Is there* unrighteousness with God? God forbid. <sup>O</sup>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.”**

[C] ¶3 <sup>P</sup>So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>Q</sup>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.”** <sup>R</sup>Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

[O] ¶4 <sup>S</sup>Thou wilt say then unto me, “Why doth he yet find fault? For who hath resisted his will?”

[O] ¶5 <sup>T</sup>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?” <sup>U</sup>Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>V</sup>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, <sup>W</sup>and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>X</sup>even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>Y</sup>As he saith also in Osee, **“I will call them my people, which were not my people; and her beloved, which was not beloved.”** <sup>Z</sup>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.” <sup>AA</sup>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: <sup>AB</sup>for he will finish the work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.”** <sup>AC</sup>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.”***

Conclusion

<sup>AD</sup>What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>AE</sup>But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. <sup>AF</sup>Wherefore? Because *they sought it* not by faith, but as it were by the works of the Law. For they stumbled at that Stumblingstone; <sup>AG</sup>As it is written, **“Behold, I lay in Sion a Stumblingstone and Rock of offence; and whosoever believeth on him shall not be ashamed.”**

<sup>A</sup>I say the truth in Christ (I lie not, my conscience also bearing me witness in the Holy Spirit), <sup>B</sup>that I have great heaviness and continual sorrow in my heart. <sup>C</sup>For I could wish that *I* myself were accursed from Christ for my brethren, my kinsmen according to the flesh, <sup>D</sup>who are Israelites; to whom *pertains* the adoption, and the *Shekinah* Glory, and the Covenants, and the giving of the Law, and the service [of the Temple], and the Promises; <sup>E</sup>of whom are the fathers, and out of whom according to the flesh is the Christ, the One who is over all: God, *who is* blessed into the Ages. Amen.

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[O] ¶5 <sup>T</sup>No, but, O man, who are you to contradict God? Shall the thing formed say to him that formed *it*, “Why have you made me this way?” <sup>U</sup>Does not the potter have power over the clay, of the same lump to make one vessel to honor, and another to dishonor? <sup>V</sup>What if God (determining to show *his* wrath, and to make his power known) endured with much longsuffering the vessels of wrath fitted to destruction, <sup>W</sup>so that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, <sup>X</sup>even us, whom he has called, not of the Jews only, but also of the Gentiles? <sup>Y</sup>As he says also in Hosea, **“I will call them my people, which were not my people; and her beloved, which was not beloved.”** <sup>Z</sup>And it shall come to pass, *that in the place where it was said to them, ‘You are not my people’, there shall they be called the children of the living God.” <sup>AA</sup>Isaiah also cries concerning Israel, **“Though the number of the children of Israel are like the sand of the sea, a remnant shall be saved: <sup>AB</sup>for he will finish the work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.”** <sup>AC</sup>And as Isaiah said before, **“Unless [Jehovah] of hosts had left us a seed, we would have been as Sodom, and been made like Gomorrah.”***

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<sup>AD</sup>What shall we say then? That the Gentiles, which did not follow after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>AE</sup>But Israel, which followed after the Law of righteousness, has not attained to the Law of righteousness. <sup>AF</sup>Why? Because *they did* not seek it by faith, but as it were by the works of the Law: for they stumbled at that Stumblingstone: <sup>AG</sup>as it is written, **“Behold, I lay in Zion a Stumblingstone and Rock of offence; and whosoever believes on him shall not be ashamed.”**

Section  
1  
A - 9:1  
B - 9:2  
C - 9:3  
D - 9:4  
E - 9:5  
F - 9:6  
G - 9:7  
H - 9:8  
I - 9:9  
J - 9:10  
K - 9:11  
L - 9:12  
M - 9:13  
N - 9:14  
O - 9:15  
P - 9:16  
Q - 9:17  
R - 9:18  
S - 9:19  
T - 9:20  
U - 9:21  
V - 9:22  
W - 9:23  
X - 9:24  
Y - 9:25  
Z - 9:26  
AA - 9:27  
AB - 9:28  
AC - 9:29  
AD - 9:30  
AE - 9:31  
AF - 9:32  
AG - 9:33

## Introduction

<sup>A</sup>Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. <sup>B</sup>For I bear them record that they have a zeal of God, but not according to knowledge. <sup>C</sup>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. <sup>D</sup>For Christ is the end of the Law for righteousness to every one that believeth.

## Body

[U] ¶1 <sup>E</sup>For Moses describeth the righteousness which is of the Law, that **"the man which doeth those things shall live by them."** <sup>F</sup>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*.) <sup>G</sup>Or, **"Who shall descend into the deep?"** (That is, to bring up Christ again from the dead.) <sup>H</sup>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: <sup>I</sup>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. <sup>J</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>K</sup>For the Scripture saith, **"Whosoever believeth on him shall not be ashamed."** <sup>L</sup>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. <sup>M</sup>For whosoever shall call upon the name of the Lord shall be saved.

[C] ¶2 <sup>N</sup>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? <sup>O</sup>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!"**

[C] ¶3 <sup>P</sup>But they have not all obeyed the gospel. For Esaias saith, **"Lord, who hath believed our report?"** <sup>Q</sup>So then faith *cometh* by hearing, and hearing by the Word of God.

[O] ¶4 <sup>R</sup>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."**

[O] ¶5 <sup>S</sup>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."** <sup>T</sup>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."**

## Conclusion

<sup>U</sup>But to Israel he saith, **"All day long I have stretched forth my hands unto a disobedient and gainsaying people."**

[C] Section 3: Israel cannot carry the Gospel for now because they have been temporarily blinded to the truth

## Introduction

<sup>A</sup>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. <sup>B</sup>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."** <sup>C</sup>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."** <sup>D</sup>Even so then at this present time also there is a remnant according to the election of grace. <sup>E</sup>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.

## Body

[U] ¶1 <sup>F</sup>What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded <sup>G</sup>(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. <sup>H</sup>And David saith, **"Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them; let their eyes be darkened, that they may not see, and bow down their back alway."**

[C] ¶2 <sup>I</sup>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. <sup>J</sup>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? <sup>K</sup>For I speak to you

## Introduction

<sup>A</sup>Brethren, my heart's desire and prayer to God for Israel is, that they might be saved: <sup>B</sup>for I bear them witness that they have a zeal of God, but not according to *personal* knowledge: <sup>C</sup>for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God: <sup>D</sup>for Christ is the fulfillment of the Law of Moses for righteousness to everyone that believes *in him*.

## Body

[U] ¶1 <sup>E</sup>For Moses describes the righteousness which is of the Law, that **"the man which does those things shall live by them."** <sup>F</sup>But the righteousness which is of faith speaks on this manner, **"Do not say in your heart, 'Who shall ascend into Heaven?'"** (That is, to bring Christ down *from above*.) <sup>G</sup>Or, **"Who shall descend into the deep?"** (That is, to bring up Christ again from the dead.) <sup>H</sup>But what does it say? **"The Word is near you, even in your mouth, and in your heart"**, that is, the Word of faith (which we preach), <sup>I</sup>that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved. <sup>J</sup>For with the heart man believes into righteousness; and with the mouth confession is made into salvation. <sup>K</sup>For the Scripture says, **"Whosoever believes on him shall not be ashamed."** <sup>L</sup>For there is no difference [*in this respect*] between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: <sup>M</sup>for whosoever shall call upon the Name of the Lord shall be saved.

[C] ¶2 <sup>N</sup>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? <sup>O</sup>And how shall they preach, unless they were 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!"**

[C] ¶3 <sup>P</sup>But they have not all obeyed the Gospel: for Isaiah says, **"Lord, who has believed our message?"** <sup>Q</sup>So then faith *comes* by hearing, and hearing by the Word of God.

[O] ¶4 <sup>R</sup>But I say, "Have they not heard [*about the true God*]?" Yes truly, **"Their sound went into all the earth, and their words to the ends of the world."**

[O] ¶5 <sup>S</sup>But I say, "Did not Israel know?" First Moses says, **"I will provoke you to jealousy by them that are not a nation, and by a foolish nation will I anger you."** <sup>T</sup>But Isaiah is very bold, and says, **"I was found by them that sought me not; I was made manifest to them that asked not after me."**

## Conclusion

<sup>U</sup>But to Israel he says, **"All day long have I stretched forth my hands to a disobedient and argumentative people."**

[C] Section 3: Israel cannot carry the Gospel for now because they have been temporarily blinded to the truth

## Introduction

<sup>A</sup>I say then: Has God cast away his people? Certainly not: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>B</sup>God has not cast away his people which he foreknew. Do you not know what the Scripture says of Elijah? How he makes intercession to God against Israel, saying, **"Lord, they have slain your prophets, and undermined your altars; and I am left alone, and they seek my life."** <sup>C</sup>But what is the answer of God to him? **"I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."** <sup>D</sup>Even so then at this present time also there is a remnant according to the election of grace. <sup>E</sup>And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, then it is no longer grace; otherwise work is no longer work.

## Body

[U] ¶1 <sup>F</sup>What then? Israel has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded <sup>G</sup>(according as it is written, **"God has given them the spirit of slumber: eyes that they might not see, and ears that they might not hear"**) until this day. <sup>H</sup>And David says, **"Let their table be made a snare, a trap, a stumblingblock, and a retribution to them; let their eyes be darkened, that they may not see, and bow down their back alway."**

[C] ¶2 <sup>I</sup>I say then: Have they stumbled that they should *permanently* fall [*from the stewardship of God's truth*]? Certainly not; but *rather* through their fall salvation *has come* to the Gentiles, in order to provoke them to jealousy. <sup>J</sup>Now if their fall *is* the riches of the world, and the diminishing of them *is* the riches of the Gentiles, how much more their

## Section 2

A - 10:1  
B - 10:2  
C - 10:3  
D - 10:4  
E - 10:5  
F - 10:6  
G - 10:7  
H - 10:8  
I - 10:9  
J - 10:10  
K - 10:11  
L - 10:12  
M - 10:13  
N - 10:14  
O - 10:15  
P - 10:16  
Q - 10:17  
R - 10:18  
S - 10:19  
T - 10:20  
U - 10:21

## Section 3

A - 11:1  
B - 11:2  
C - 11:3  
D - 11:4  
E - 11:5  
F - 11:6  
G - 11:7  
H - 11:8  
I - 11:9  
J - 11:10  
K - 11:11  
L - 11:12  
M - 11:13

Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>N</sup>if by any means I may provoke to emulation *them which are my flesh*, and might save some of them. <sup>O</sup>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? <sup>P</sup>For if the firstfruit *be* holy, the lump *is* also *holy*; and if the root *be* holy, so *are* the branches. <sup>Q</sup>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: <sup>R</sup>boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

[C] ¶3 <sup>S</sup>Thou wilt say then, "The branches were broken off, that I might be grafted in." <sup>T</sup>Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>U</sup>for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>V</sup>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. <sup>W</sup>And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. <sup>X</sup>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?

[O] ¶4 <sup>Y</sup>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. <sup>Z</sup>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:** <sup>AA</sup>for this *is* my Covenant unto them, when I shall take away their sins."

[O] ¶5 <sup>AB</sup>As concerning the Gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers' sakes. <sup>AC</sup>For the gifts and calling of God *are* without repentance. <sup>AD</sup>For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>AE</sup>Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>AF</sup>For God hath concluded them all in unbelief, that he might have mercy upon all.

#### Conclusion

<sup>AG</sup>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! <sup>AH</sup>For who hath known the mind of the Lord? or who hath been his counsellor? <sup>AI</sup>Or who hath first given to him, and it shall be recompensed unto him again? <sup>AJ</sup>For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

### [U] Chapter 2.5: The Finished Work of Jesus Christ calls us to serve God in every part of our lives

#### [C] Section 1: Live the Gospel before your family, friends, and neighbors

##### Introduction

<sup>A</sup>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. <sup>B</sup>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.

##### Body

[O] ¶1 <sup>C</sup>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. <sup>D</sup>For as we have many members in one body, and all members have not the same office: <sup>E</sup>so *we, being* many, are one body in Christ, and every one members one of another. <sup>F</sup>Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>G</sup>or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>H</sup>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. <sup>I</sup>Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>J</sup>Be kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>K</sup>not slothful in business; fervent in spirit; serving the Lord; <sup>L</sup>rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>M</sup>distributing to the necessity of saints; given to hospitality.

[O] ¶2 <sup>N</sup>Bless them which persecute you: bless, and curse not. <sup>O</sup>Rejoice with them that do rejoice, and weep with them that weep.

fulness? <sup>N</sup>For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles: I magnify my office, <sup>N</sup>if by any means I may provoke to emulation *them which are my flesh*, and might save some of them. <sup>O</sup>For if the casting away of them *is* the reconciliation of the world, what *shall* the receiving of *them be*, but life from the dead? <sup>P</sup>For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. <sup>Q</sup>And if some of the branches were broken off, and you [*Gentiles*], being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree: <sup>R</sup>boast not against the branches. But if you boast, you do not bear the root, but the root *bears* you.

[C] ¶3 <sup>S</sup>You will say then, "The branches were broken off, so that I might be grafted in." <sup>T</sup>Well, because of unbelief they were broken off, and you stand by faith. Be not high-minded, but fear: <sup>U</sup>for if God did not spare the natural branches, *take heed* lest he also does not spare you. <sup>V</sup>Behold therefore the goodness and severity of God: on them which fell, severity; but toward you, goodness, if you continue in *his* goodness: otherwise you [*Gentiles*] also shall be cut off. <sup>W</sup>And they also, if they do not remain still in unbelief, shall be grafted in: for God is able to graft them in again. <sup>X</sup>For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

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[O] ¶5 <sup>AB</sup>As concerning the Gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers' sakes: <sup>AC</sup>for the gifts and calling of God *are* irrevocable. <sup>AD</sup>For as you in times past have not believed God, yet now have obtained mercy through their unbelief: <sup>AE</sup>even so have these also now not believed, so that through your mercy they also may obtain mercy: <sup>AF</sup>for God has concluded them all in unbelief, that he might have mercy upon all.

#### Conclusion

<sup>AG</sup>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! <sup>AH</sup>For who has known the mind of the Lord? Or who has been his counselor? <sup>AI</sup>Or who has first given to him, and it shall be repaid to him again? <sup>AJ</sup>For of him, and through him, and to him, *are* all things: to whom *be* glory into the Ages. Amen.

### [U] Chapter 2.5: The Finished Work of Jesus Christ calls us to serve God in every part of our lives

#### [C] Section 1: Live the Gospel before your family, friends, and neighbors

##### Introduction

<sup>A</sup>Therefore I exhort you, brethren, by the mercies of God, that you present your bodies a living sacrifice: holy *and* acceptable to God, *which is* your reasonable service. <sup>B</sup>And be not conformed to this world, but be transformed by the renewing of your mind, that you may discern what *is* that good, acceptable, and perfect, will of God.

##### Body

[O] ¶1 <sup>C</sup>For I say, through the grace given to 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 has dealt to every man the measure of faith: <sup>D</sup>for as we have many parts in one body, and all parts do not have the same office, <sup>E</sup>so *we, being* many, are one body in Christ; and individually, *we are* parts [*of the body*] one of another. <sup>F</sup>Having then gifts differing according to the grace that is given to us, whether *it is* prophecy, *let us prophesy* according to the proportion of faith; <sup>G</sup>or ministry, *let us wait on our* ministering; or he that teaches, on teaching; <sup>H</sup>or he that exhorts, on exhortation; he that gives, *let him do it* with sincerity; he that rules, with diligence; he that shows mercy, with cheerfulness. <sup>I</sup>Let love be without hypocrisy. Abhor that which is evil; cling to that which is good. <sup>J</sup>Be tenderly affectionate one to another with brotherly love; in honor preferring one another; <sup>K</sup>not lagging in enthusiasm; fervent in spirit; serving the Lord; <sup>L</sup>rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>M</sup>distributing to the necessity of saints; given to hospitality.

[O] ¶2 <sup>N</sup>Bless them which persecute you: bless, and do not curse. <sup>O</sup>Rejoice with them that rejoice, and weep with them that weep. <sup>P</sup>Be

#### Section

N - 11:14  
O - 11:15  
P - 11:16  
Q - 11:17  
R - 11:18  
S - 11:19  
T - 11:20  
U - 11:21  
V - 11:22  
W - 11:23  
X - 11:24  
Y - 11:25  
Z - 11:26  
AA - 11:27  
AB - 11:28  
AC - 11:29  
AD - 11:30  
AE - 11:31  
AF - 11:32  
AG - 11:33  
AH - 11:34  
AI - 11:35  
AJ - 11:36

#### Section

1  
A - 12:1  
B - 12:2  
C - 12:3  
D - 12:4  
E - 12:5  
F - 12:6  
G - 12:7  
H - 12:8  
I - 12:9  
J - 12:10  
K - 12:11  
L - 12:12  
M - 12:13  
N - 12:14  
O - 12:15  
P - 12:16

Section  
1  
Q - 12:17  
R - 12:18  
S - 12:19  
T - 12:20  
U - 12:21  
V - 13:1  
W - 13:2  
X - 13:3  
Y - 13:4  
Z - 13:5  
AA - 13:6  
AB - 13:7  
AC - 13:8  
AD - 13:9  
AE - 13:10  
AF - 13:11  
AG - 13:12  
AH - 13:13  
AI - 13:14  
AJ - 14:1  
AK - 14:2  
AL - 14:3  
AM - 14:4  
AN - 14:5  
AO - 14:6  
AP - 14:7  
AQ - 14:8  
AR - 14:9  
AS - 14:10  
AT - 14:11  
AU - 14:12  
AV - 14:13  
AW - 14:14  
AX - 14:15  
AY - 14:16  
AZ - 14:17  
BA - 14:18  
BB - 14:19  
BC - 14:20  
BD - 14:21  
BE - 14:22

<sup>P</sup>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. <sup>Q</sup>Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>R</sup>If it be possible, as much as lieth in you, live peaceably with all men. <sup>S</sup>Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, "**Vengeance is mine; I will repay, saith the Lord.**" <sup>T</sup>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. <sup>U</sup>Be not overcome of evil, but overcome evil with good.

**[C]** ¶<sup>3</sup> ¶<sup>1</sup>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. <sup>W</sup>Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. <sup>X</sup>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: <sup>Y</sup>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. <sup>Z</sup>Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. <sup>AA</sup>For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>AB</sup>Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

**[C]** ¶<sup>4</sup> ¶<sup>1</sup>Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law. <sup>AD</sup>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 neighbour as thyself.**" <sup>AE</sup>Love worketh no ill to his neighbour; therefore *love is* the fulfilling of the Law. <sup>AF</sup>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. <sup>AG</sup>The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>AM</sup>Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>AI</sup>But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof*.

**[U]** ¶<sup>5</sup> ¶<sup>1</sup>Him that is weak in the faith receive ye, *but* not to doubtful disputations. <sup>AK</sup>For one believeth that he may eat all things; another, who is weak, eateth herbs. <sup>AL</sup>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. <sup>AM</sup>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. <sup>AN</sup>One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. <sup>AO</sup>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. <sup>AP</sup>For none of us liveth to himself, and no man dieth to himself. <sup>AQ</sup>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. <sup>AR</sup>For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. <sup>AS</sup>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. <sup>AT</sup>For it is written, "**As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.**" <sup>AU</sup>So then every one of us shall give account of himself to God. <sup>AV</sup>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. <sup>AW</sup>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. <sup>AX</sup>But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>AY</sup>Let not then your good be evil spoken of: <sup>AZ</sup>for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>BA</sup>For he that in these things serveth Christ is acceptable to God, and approved of men. <sup>BB</sup>Let us therefore follow after the things which make for peace, and things wherewith one may edify another. <sup>BC</sup>For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. <sup>BD</sup>*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. <sup>BE</sup>Hast thou

of the same mind one toward another. Do not mind high things, but condescend to men of low estate. Be not wise in your own conceits. <sup>Q</sup>Repay no man evil for evil. Provide things honest in the sight of all men. <sup>R</sup>If it is possible, as much as lies in you, live peaceably with all men. <sup>S</sup>Dearly beloved, do not avenge yourselves, but *rather* give room to wrath: for it is written, "**Vengeance is mine; I will repay, says [Jehovah].**" <sup>T</sup>Therefore if your enemy hungers, feed him; if he thirsts, give him drink: for in so doing you shall heap coals of fire on his head. <sup>U</sup>Do not be overcome by evil, but overcome evil with good.

**[C]** ¶<sup>3</sup> ¶<sup>1</sup>Let every soul be subject to the higher authorities: for there is no authority but of God: the authorities that exist are appointed by God. <sup>W</sup>Whosoever therefore resists the authority, resists the ordinance of God; and they that resist shall receive condemnation to themselves: <sup>X</sup>for rulers are not a terror to good works, but to the evil. Will you then not be afraid of the authority? Do that which is good, and you shall have praise of the same: <sup>Y</sup>for he is the minister of God to you for good. But if you do that which is evil, be afraid: for he does not carry the sword in vain: for he is the minister of God, an avenger to *execute* wrath upon him that does evil. <sup>Z</sup>Therefore *it is* necessary to be subject, not only for wrath, but also for conscience' sake: <sup>AA</sup>for this reason also pay taxes, because they are God's ministers, attending continually upon this very thing. <sup>AB</sup>Render therefore to all their dues: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

**[C]** ¶<sup>4</sup> ¶<sup>1</sup>Owe no man anything, but to love one another: for he that *selflessly* loves another has fulfilled the Law: <sup>AD</sup>for this, "**you shall not commit adultery; you shall not murder; you shall not steal; you shall not bear false witness; you shall not covet**"; and if *there is* any other Commandment, it is covered by this saying, namely, "**You shall love your neighbor as yourself.**" <sup>AE</sup>Love works no harm to his neighbor; therefore *love is* the fulfilling of the Law. <sup>AF</sup>And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our deliverance nearer than when we *first* believed in Christ. <sup>AG</sup>The night is far spent, the Day [*of Christ's coming*] is near; therefore let us cast off the works of darkness, and let us put on the armor of light. <sup>AM</sup>Let us walk honestly, as in the day; not in partying and drunkenness, not in fornication and licentiousness, not in strife and envying. <sup>AI</sup>But put on the Lord Jesus Christ, and do not make a plan for the flesh, to *fulfill* its lusts.

**[U]** ¶<sup>5</sup> ¶<sup>1</sup>Receive him that is weak in the Faith, but not to doubtful disputations: <sup>AK</sup>for one believes that he may eat all things; *and* another, who is weak, eats *only* vegetables. <sup>AL</sup>Let not him that eats *all things* despise him that does not eat; and let not him who does not eat judge him that eats *all things*: for God has received him. <sup>AM</sup>Who are you that judges another man's servant? To his own master he stands or falls. Indeed, he shall be held up: for God is able to make him stand. <sup>AN</sup>One man esteems one day above another: another esteems every day *the same*. Let every man be fully persuaded in his own mind. <sup>AO</sup>He that observes the day, observes *it* to the Lord; and he that does not observes the day, to the Lord he does not observe *it*. He that eats, eats to the Lord, for he gives God thanks; and he that does not eat, to the Lord he does not eat, and gives God thanks: <sup>AP</sup>for none of us lives to himself, and no man dies to himself: <sup>AQ</sup>for whether we live, we live to the Lord; and whether we die, we die to the Lord; therefore whether we live or die, we are the Lord's: <sup>AR</sup>for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. <sup>AS</sup>But why do you judge your *strong* brother? Or why do you despise your *weak* brother? For we shall all stand before the Judgment Seat of Christ: <sup>AT</sup>for it is written, "**As I live, says [Jehovah], every knee shall bow to me, and every tongue shall confess to God.**" <sup>AU</sup>So then every one of us shall give account of himself to God. <sup>AV</sup>Therefore let us not judge one another anymore; but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. <sup>AW</sup>I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself; but to him that esteems anything to be unclean, to him *it is* unclean. <sup>AX</sup>But if your brother is grieved with *your* food, you are no longer walking according to *selfless* love. Do not destroy him with your food, for whom Christ died. <sup>AY</sup>Let not then your good be spoken of as evil: <sup>AZ</sup>for the Kingdom of God is not food and drink, but righteousness, peace, and joy in the Holy Spirit: <sup>BA</sup>for he that in these things serves Christ is acceptable to God, and approved of men. <sup>BB</sup>Therefore let us follow after the things which make for peace, and things by which one may strengthen another *in the Lord*. <sup>BC</sup>Do not destroy the work of God for food. All things indeed *are* pure; but *it is* evil for that man who eats with offence. <sup>BD</sup>*It is* good neither to eat flesh, nor to drink wine, nor *anything* whereby your brother stumbles, or is offended, or is made

faith? Have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. <sup>BF</sup>And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin. <sup>BO</sup>We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>BM</sup>Let every one of us please *his* neighbour for *his* good to edification. <sup>BF</sup>For even Christ pleased not himself; but, as it is written, **“The reproaches of them that reproached thee fell on me.”** <sup>BM</sup>For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Conclusion

<sup>BM</sup>Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, <sup>BM</sup>that ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. <sup>BM</sup>Wherefore receive ye one another, as Christ also received us to the glory of God.

[C] Section 2: Send the Gospel to the ends of the earth

Introduction

<sup>A</sup>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, <sup>A</sup>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.”** <sup>A</sup>And again he saith, **“Rejoice, ye Gentiles, with his people.”** <sup>A</sup>And again, **“Praise the Lord, all ye Gentiles; and laud him, all ye people.”** <sup>A</sup>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.”**

Body

[O] ¶1 <sup>F</sup>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. <sup>A</sup>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. <sup>A</sup>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, <sup>A</sup>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.

[O] ¶2 <sup>I</sup>I have therefore whereof I may glory through Jesus Christ in those things which pertain to God: <sup>K</sup>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, <sup>A</sup>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. <sup>M</sup>Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation. <sup>N</sup>But as it is written, **“To whom he was not spoken of, they shall see; and they that have not heard shall understand.”**

[C] ¶3 <sup>O</sup>For which cause also I have been much hindered from coming to you. <sup>P</sup>But now having no more place in these parts, and having a great desire these many years to come unto you, <sup>A</sup>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*.

[C] ¶4 <sup>B</sup>But now I go unto Jerusalem to minister unto the saints. <sup>F</sup>For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>T</sup>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. <sup>U</sup>When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. <sup>V</sup>And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

[U] ¶5 <sup>N</sup>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; <sup>X</sup>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; <sup>Y</sup>that I may come unto you with joy by the will of God, and may with you be refreshed.

Conclusion

<sup>Z</sup>Now the God of peace *be* with you all. Amen.

weak. <sup>BE</sup>Do you have faith? Have *it* to yourself before God. Happy *is* he that does not condemn himself in that thing which he allows. <sup>BF</sup>And he that doubts is condemned if he eats, because *he does* not *eat* of faith: for whatsoever *is* not of faith is sin. <sup>BO</sup>We then that are strong ought to bear the infirmities of the weak *believers*, and not to please ourselves. <sup>BM</sup>Let every one of us please *his* neighbor for *his* good to edification: <sup>BF</sup>for even Christ did not please himself; but, as it is written, **“The reproaches of them that reproached you fell on me.”** <sup>BM</sup>For whatsoever was written before were written for our learning, that we through patience and comfort of the Scriptures might have assurance.

Conclusion

<sup>BM</sup>Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, <sup>BM</sup>that you may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. <sup>BM</sup>Therefore receive one another, as Christ also received us to the glory of God.

[C] Section 2: Send the Gospel to the ends of the earth

Introduction

<sup>A</sup>Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* to the fathers, <sup>A</sup>and also that the Gentiles might glorify God for *his* mercy: as it is written, **“For this reason will I confess to you among the Gentiles, and sing to your Name.”** <sup>A</sup>And again he says, **“Rejoice, you Gentiles, with his people.”** <sup>A</sup>And again, **“Praise [Jehovah], all you Gentiles;”** and **“Laud him, all you people.”** <sup>A</sup>And again, Isaiah says, **“There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles trust.”**

Body

[O] ¶1 <sup>F</sup>Now the God of hope fill you with all joy and peace in believing, that you may abound in assurance, through the power of the Holy Spirit. <sup>A</sup>And I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, *and* able also to admonish one another. <sup>A</sup>Nevertheless, brethren, I have written the more boldly to you in some sort, as putting you in mind, because of the grace that is given to me by God, <sup>A</sup>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 Spirit.

[O] ¶2 <sup>I</sup>I have therefore whereof I may glory through Jesus Christ in those things which pertain to God: <sup>K</sup>for I will not dare to speak of any of those things which Christ has not worked by me, to make the Gentiles obedient, by word and deed, <sup>A</sup>through mighty signs and wonders, *and* by the power of the Spirit of God; so that from Jerusalem, and round about to Illyricum, I have fully preached the Gospel of Christ. <sup>M</sup>Moreover, in this manner have I striven to preach the Gospel: not where Christ was named, lest I should build upon another man's foundation; <sup>N</sup>but as it is written, **“To whom he was not spoken of, they shall see; and they that have not heard shall understand.”**

[C] ¶3 <sup>O</sup>For which cause also I have been much hindered from coming to you. <sup>P</sup>But now having no more place in these parts, and having a great desire these many years to come to you, <sup>A</sup>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 there by you, if I may first enjoy your *company*.

[C] ¶4 <sup>B</sup>But now I go to Jerusalem to minister to the saints: <sup>F</sup>for it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>T</sup>It has pleased them truly, and their debtors they are: for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things. <sup>U</sup>When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. <sup>V</sup>And I am sure that, when I come to you, I shall come in the fullness of the blessing of the Gospel of Christ.

[U] ¶5 <sup>N</sup>Now I exhort you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in *your* prayers to God for me, <sup>X</sup>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, <sup>Y</sup>so that I may come to you with joy by the will of God, and may with you be refreshed.

Conclusion

<sup>Z</sup>Now the God of peace *be* with you all. Amen.

Section 1  
BF - 14:23  
BG - 15:1  
BH - 15:2  
BI - 15:3  
BJ - 15:4  
BK - 15:5  
BL - 15:6  
BM - 15:7

Section 2  
A - 15:8  
B - 15:9  
C - 15:10  
D - 15:11  
E - 15:12  
F - 15:13  
G - 15:14  
H - 15:15  
I - 15:16  
J - 15:17  
K - 15:18  
L - 15:19  
M - 15:20  
N - 15:21  
O - 15:22  
P - 15:23  
Q - 15:24  
R - 15:25  
S - 15:26  
T - 15:27  
U - 15:28  
V - 15:29  
W - 15:30  
X - 15:31  
Y - 15:32  
Z - 15:33

Introduction

<sup>A</sup>I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, <sup>B</sup>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.

Body

[O] ¶ <sup>1</sup>Greet Priscilla and Aquila my helpers in Christ Jesus, <sup>P</sup>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. <sup>R</sup>Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. <sup>F</sup>Greet Mary, who bestowed much labour on us. <sup>G</sup>Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the Apostles, who also were in Christ before me. <sup>H</sup>Greet Amplias my beloved in the Lord. <sup>I</sup>Salute Urbane, our helper in Christ, and Stachys my beloved. <sup>J</sup>Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. <sup>K</sup>Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>L</sup>Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>M</sup>Salute Rufus chosen in the Lord, and his mother and mine. <sup>N</sup>Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>O</sup>Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>P</sup>Salute one another with an holy kiss. The churches of Christ salute you.

[O] ¶ <sup>2</sup>Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. <sup>R</sup>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: <sup>S</sup>for your obedience is come abroad unto all men.

[C] ¶ <sup>3</sup>I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

[C] ¶ <sup>4</sup>And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

[U] ¶ <sup>5</sup>Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. <sup>V</sup>I Tertius, who wrote this epistle, salute you in the Lord. <sup>W</sup>Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. <sup>X</sup>The grace of our Lord Jesus Christ be with you all. Amen.

Conclusion

<sup>Y</sup>Now to him that is of power to establish 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, <sup>Z</sup>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: <sup>AA</sup>to God only wise, be glory through Jesus Christ for ever. Amen.

Section 3  
A - 16:1  
B - 16:2  
C - 16:3  
D - 16:4  
E - 16:5  
F - 16:6  
G - 16:7  
H - 16:8  
I - 16:9  
J - 16:10  
K - 16:11  
L - 16:12  
M - 16:13  
N - 16:14  
O - 16:15  
P - 16:16  
Q - 16:17  
R - 16:18  
S - 16:19  
T - 16:20  
U - 16:21  
V - 16:22  
W - 16:23  
X - 16:24  
Y - 16:25  
Z - 16:26  
AA - 16:27

Introduction

<sup>A</sup>I recommend to you Phoebe our sister, which is a servant of the Assembly at Cenchrea, <sup>B</sup>that you receive her in the Lord, as becomes saints, and that you assist her in whatsoever business she has need of you: for she has been a helper of many, and of myself also.

Body

[O] ¶ <sup>1</sup>Greet Priscilla and Aquila my helpers in Christ Jesus, <sup>P</sup>who have laid down their own necks for my life; to whom not only I give thanks, but also all the Assemblies of the Gentiles. <sup>R</sup>Likewise greet the Assembly in their house. Greet my well beloved Epaenetus, who is the firstfruits of Achaia to Christ. <sup>F</sup>Greet Mary, who bestowed much labor on us. <sup>G</sup>Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me. <sup>H</sup>Greet Amplias my beloved in the Lord. <sup>I</sup>Greet Urbane, our helper in Christ, and Stachys my beloved. <sup>J</sup>Greet Apelles approved in Christ. Greet them which are of Aristobulus' household. <sup>K</sup>Greet Herodion my kinsman. Greet them that are of the household of Narcissus, which are in the Lord. <sup>L</sup>Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, which labored much in the Lord. <sup>M</sup>Greet Rufus chosen in the Lord, and his mother and mine. <sup>N</sup>Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>O</sup>Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>P</sup>Greet one another with a holy kiss. The Assemblies of Christ greet you.

[O] ¶ <sup>2</sup>Now I exhort you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have now learned; and avoid them: <sup>R</sup>for they that are such do not serve our Lord Jesus Christ, but their own belly; and by smooth words and flattery deceive the hearts of the naive: <sup>S</sup>for your obedience has come abroad to all men.

[C] ¶ <sup>3</sup>I am glad therefore on your behalf; but yet I would have you wise to that which is good, and blameless concerning evil.

[C] ¶ <sup>4</sup>And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

[U] ¶ <sup>5</sup>Timotheus my workfellow, and Lucius, Jason, and Sosipater, my kinsmen, greets you. <sup>V</sup>I Tertius, who wrote this letter, greet you in the Lord. <sup>W</sup>Gaius my host, and of the whole Assembly, greets you. Erastus the chamberlain of the city greets you, and Quartus a brother. <sup>X</sup>The grace of our Lord Jesus Christ be with you all. Amen.

Conclusion

<sup>Y</sup>Now to him that is able to establish 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, <sup>Z</sup>but now is made manifest, even by the Scriptures of the prophets, according to the Commandment of the Everlasting God, and made known to all nations for the obedience of faith: <sup>AA</sup>to God only wise, be glory through Jesus Christ into the Ages. Amen.