

## 7. ROMANS

Version 6.1: 1-31-17

### Introduction to Romans

Galatians identifies Sha'ul's (Paul) very unique qualifications as an ambassador for **YAHUSHUA** to The Gentiles (non-Yisra'elite people). An ambassador is a personal delegate, a legal representative of the person in authority. When he arrives some place his actions are accepted as being those of the person whom he legally represents. Sha'ul was designated as such a person for the resurrected and ascended Messiah.

Sha'ul is the only "apostle" one who was called by The Messiah through a direct revelation **after** His resurrection and ascension. His position and training are unique. His message is also unique because of his specialized instruction and appointed task.

Sha'ul speaks of "my gospel" (Rom. 2.16, 16.25, 2 Tim. 2.8). "Gospel" means a good message, or good news. Sha'ul's good news includes some things that were never before revealed. It's not really a different "gospel" but instead is an expansion of what had been revealed and taught previously.

Under "The New Covenant" Yisra'el is no longer the primary focus. The "Gentiles" (this includes all non-Yisra'elites) are now also granted inclusion in the promises that were originally made only to "Yisra'el" - via Abraham and those that followed as his "seed". The book of Acts plainly presents this Truth. Sha'ul's letter to the Galatians proclaims complete freedom from The Torah (called The Law of Moshe) as a direct result of one's belief and trust in The Messiah. But it does **not** eliminate The Torah. The Yisra'elites are still bound by it. The "Gentiles" are not. They have not entered into The Old Covenant of Sinai, but instead have entered into a New Covenant, a covenant of redemption through the poured out blood of **YAHUSHUA**, The Messiah.

Sha'ul's teachings give us new insights into the meaning of this New Covenant. But we need to recognize that Sha'ul is not teaching things in the same manner as **YAHUSHUA** did while He was on the earth. Everything **YAHUSHUA** taught was in full conformity to The Torah, because prior to His death and resurrection The Torah was in full effect for anyone who wanted to have a relationship with **YAHWEH**. Everyone was still living with "the sin nature" that was established by the events in The Garden of Eden.

The New Covenant provides a transformation for one who chooses to trust fully in The Messiah, **YAHUSHUA**. With it comes a "new nature", what Sha'ul often calls "the new man". It's essential to understand what this new nature is. Many fail to grasp this concept. In essence, it's what is commonly referred to as "The Holy Spirit". This 'spirit' is actually The Divine Nature - which now "indwells" those who believe and trust in **YAHUSHUA**. This is the portion of Sha'ul's message that's usually overlooked or missed.

The Yisra'elites who refused to believe in their own Messiah are still under "The Law", The Torah of Moshe. They're still obligated to do what it requires. Those who have placed their trust in The Messiah are no longer bound by The Torah. They've been set free from its requirements. This is what Sha'ul is teaching in Romans. The Torah still has its place. It is not "abolished". It simply does not carry the same meaning for a New Covenant believer that it does for an Old Covenant person.

Interestingly, many fail to grasp the real meaning of **torah**. The Hebrew term means a precept (principle) or a statute (written code). But it comes from a root word that means to point in a specific direction, to instruct, direct; to teach. The Hebrews understood the things they were given at Mt. Sinai as **The Ten Words, not The Ten Commandments**. They are instructions. There is no reference to 'command' anywhere in those events, **EXCEPT** in the English translations of them! Further, there was **never any 'commandment' in The Garden of Eden!**

This is extremely important. It changes everything. **YAHWEH** created us with free will - the ability to choose what we will do. Without it we're automatons. Anything "forced" upon us, such as a command, removes our free will from the equation. If an act is required we have no choice. If we have no choice concerning whether or not we'll do it, the doing becomes meaningless in relation to "doing **YAHWEH's** will". Only when we do so willingly, out of our own conscious choice, does it have any true value to **YAHWEH**.

With that understanding you're now ready to take a serious look at what Sha'ul teaches regarding The Messiah. As we begin there are many concepts that need a bit of explanation. Please be patient with the notes. They're important if you truly want to understand what Sha'ul has presented to us.

## 7. ROMANS

### Chapter 1

1:1 Sha'ul, a slave of **YAHUSHUA**, The Messiah,  
invited to be an ambassador;  
having been appointed for the sake of  
**YAHWEH's** good message

**doulos** – a slave. A slave is one who is bought and paid for by the “owner”. A servant is one who works for wages or other compensation.  
The Messiah's personal name is **not** “Jesus”. That's from a Greek word, **iesous**. It comes from the Hebrew, Yahoshua, which is normally translated into English as Joshua. So why not call “Jesus” Joshua? This was actually done in Acts 7.45. The Messiah would never have been given a non-Hebrew name.  
**apostolos** – a delegate, an ambassador, apostle.  
An ambassador or delegate is a legal representative of the one who sends them.  
Apostle, being a religious term, has a rather different connotation.  
**euangelion** – good message, good news; normally translated as “gospel”. It's misleading. Sha'ul's writings are also “gospels”, all of them.

1:2 which He promised long ago through His prophets  
in The Set Apart Scriptures

**hagios** - sacred; consecrated. It means to be **set apart** for a special purpose - in Scripture - YAHWEH's purpose.

1:3 concerning His Son, **YAHUSHUA**, The Messiah,  
our Master; who came into being out of the seed of David  
according to flesh,

**kurios** – supreme in authority; controller; Master  
– God, Lord, master, sir.  
The use of “the Lord” as found in most traditional texts causes great confusion. It's often difficult to know if it's referring to The Messiah or the The Father, or to some other “master”. “Lord” is an archaic “Olde English” word that is no longer properly understood.  
In addition, the Master-slave connection is vital to a proper understanding of our own relationship to YAHUSHUA.  
His blood has “purchased” us, thereby making us His slaves.  
While many want to use the term “servant”, it's merely a “softer” way of saying “slave”. Few want to be known as a slave because of its negative connotations, However, in Truth, that is exactly what we are, a “purchased possession” of The Messiah - bought and paid for with His precious blood. But what a blessing and honor it is to “belong to Him”!  
David means beloved.

1:4 being marked out as The Son of **YAHWEH**  
with miraculous power according to a vital principle of holiness  
by resurrection from being dead;

**YAHWEH is the personal name of “God”. It is His only true and proper personal name.**  
It's revealed in the Hebrew text of Ex. 3.15-16, (YHWH) but not typically in the English. This is a travesty of major significance – **an intentional lie**, put into most Bibles by the translators themselves - with full knowledge that this was **not** in the original text.  
The text does not use the article in reference to son, vital principle, resurrection, or dead. The term “dead” is an adjective, not a noun. It's descriptive of a condition, not the condition itself.

1:5 through Whom we have received favor and a commission  
for the sake of an attentive listening of trust in every nation  
for the sake of His name;

**charis** - graciousness of manner or act; favor. Its root word means well-being.  
A commission is literally an “apostolate”. It is a setting apart for a task.  
**hupakoe** – attentive hearkening, compliance or submission; -

translated as obedience.  
It's coupled with trust because one listens differently if you are trusting what YAHWEH says.  
There's a different purpose in paying careful attention to the teachings of YAHWEH. It has to do with learning what He desires you to do, so you can choose to do it voluntarily, not under the compulsion of "obedience".  
Love of YAHWEH is not "required", it's a choice.  
**ethnos** – race, tribe, especially non-Yisra'elite, pagan – Gentile, nations, pagan, heathen, people

1:6 among whom you also are the invited  
of **YAHUSHUA**, The Messiah,

**kletos** – invited, appointed, a saint.  
Translated in the KJV as "called". The root of the word means to be invited. It can also mean to be appointed. Sha'ul was appointed by The Messiah Himself to take the good news of redemption to the Gentiles.  
This invitation, or "calling" is a request, not a demand. The response is voluntary, not mandatory.  
Every believer is invited to become such, called out of the world and into a relationship with YAHWEH and His Son, YAHUSHUA.

1:7 to all who are in Rome, beloved of **YAHWEH**,  
invited, sacred.

Favor to you and shalom from **YAHWEH**, our Father  
and The Master, **YAHUSHUA**, The Messiah.

**hagios** – sacred, often translated as "saint".  
One only becomes sacred (set apart) by accepting YAHWEH's invitation to believe, to have faith or to trust in Him. Without acceptance this entire letter does not apply to you. With acceptance every word of this letter applies.  
Shalom is inserted here in place of 'peace'. Shalom is a Hebrew concept, not a Greek one. It means complete and total well being in every aspect of one's life.  
YAHWEH becomes "our Father" by means of our new birth, which is the result of trusting Him fully with our lives.

1:8 First indeed I give thanks to my Elohim  
through **YAHUSHUA**, The Messiah,  
on behalf of all of you that your trust is being proclaimed  
throughout the whole world.

**Elohim** is a Hebrew term for what is normally translated as "God". It means "mighty one".  
It's already been identified that His personal name is YAHWEH. This work will use either of these terms based on what the context requires or suggests.  
Faith, belief and trust are all connected to each other. You cannot have faith or belief without trust. The Greek terms can be translated in any of these ways. Trust is the most important aspect involved.

1:9 Indeed, **YAHWEH** is my witness,  
whom I worship with my Divine Nature  
in the good message of His Son,  
that without ceasing I make mention of you  
1:10 always in my prayers, asking if somehow,  
even now at some time, I might succeed  
by the will of **YAHWEH** to come to you.

**pneuma** means breath or breeze. It's the term traditionally translated as 'spirit'. In Hebrew thought the breath is the 'wind of man', coming from the center of his being. It carries the connotation of one's character, or "nature" - one's "vital essence".  
"Spirit" is a Greek term that has no place in Hebrew thought. Prior to Greek influences Hebrews had no idea what a 'spirit' was.

1:11 Indeed, I long to see you  
in order that I might impart to you  
some non-carnal gift in order that you might be established.  
1:12 Now this is in order that I might be encouraged  
together with you through the mutual faith

both of you and of me.

**pistis** – persuasion, credence, moral conviction; trust  
– faith, assurance, belief, fidelity.

1:13 Now I do not want you to be unaware, brothers,  
that I frequently determined to come to you,  
but was prevented until this time  
in order that I might have some fruit among you also,  
just as among the other Gentiles.

The term "brothers" is more a reference to kindred than to actual brotherhood. It includes sisters, aunts, and uncles, etc. who are believers.

1:14 I am indebted to both to Greeks and to foreigners,  
both to wise and to unwise.

1:15 Thus as far as I'm concerned, I am eager  
to proclaim the good news to you who are in Rome also.

1:16 Indeed, I am not ashamed  
of the good news of The Messiah  
because it is the miraculous power of **YAHWEH**  
for the sake of deliverance to everyone who is trusting,  
for the Yisra'elite first and also for the Greek.

**soteria** – rescue, safety – deliver, health, salvation, save.  
**is trusting** is in the present active tense. This is a current and on-going action. You are either having it or you've stopped having it. No other options.

1:17 Indeed, in it the justification of **YAHWEH** is revealed  
from faith into faith, just as it is written,

*"The just are to live by faith."  
(Hab. 2.4)*

**dikaosune** – equity (fairness); justification - traditionally - righteousness.  
The term "righteousness" misses the concept of justification. It also misses the concept of fairness or "right action". The Scripture passage quoted below points this out.

1:18 Indeed, **YAHWEH's** desire is revealed from The Heaven  
against all irreverence and injustice of human beings  
who suppress the truth by means of injustice,

**orge** – properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment: — anger, indignation, vengeance, wrath.  
While typically translated as "wrath" it is more correctly His DESIRE that's involved. That desire is to destroy the works of our offenses - permanently.  
The Heaven is used to represent the place where YAHWEH resides as opposed to the sky.  
**adikia** - injustice, moral wrongfulness.

1:19 precisely because what may be well known  
concerning **YAHWEH** is apparent to them,  
because **YAHWEH** has made it apparent to them.

1:20 Indeed, since the original formation of the world  
His invisible things are distinctly understood,  
being recognized by the things that have been made,  
even His eternal miraculous power and divinity,  
so that they are legally indefensible,

1:21 precisely because having absolutely known **YAHWEH**  
they did not honor Him as **YAHWEH**,  
nor expressed gratitude.

But on the contrary they became foolish in their considerations.  
And their unintelligent heart became obscured.

1:22 Asserting they were wise they became fools.

1:23 And they changed the splendor  
of the incorruptible **YAHWEH**

into a likeness similar to a corruptible human being,  
and birds, and four footed animals and reptiles.

1:24 For this cause **YAHWEH** also surrendered them  
to impurity through the longings of their own hearts,  
dishonoring their own bodies among themselves,  
1:25 who exchanged the truth of **YAHWEH** for the lie,  
and worshiped and served the creature  
rather than The Creator, Who is worthy of blessing for eternity.  
Amen.

1:26 Because of this **YAHWEH** surrendered them  
to disgraceful passions.  
Indeed, even their women exchanged the instinctive use  
for the sake of that which is against nature.

1:27 Likewise also the males,  
abandoning the natural use of the female,  
burned in their longing for one another,  
male with male committing what is an indecency,  
and receiving in themselves the repayment  
for their fraudulence, which was fitting.

1:28 And even as they did not approve  
holding **YAHWEH** in their awareness,  
**YAHWEH** surrendered them to an unacceptable mind,  
doing that which is not appropriate,  
1:29 being filled with every injustice:  
sexual immorality,  
depravity,  
avarice love of money,  
maliciousness;  
being filled with every  
spite,  
murder,  
contention,  
deceit,  
evil-mindedness;  
whisperers,  
1:30 slanderers,  
haters of **YAHWEH**,  
insulters,  
arrogant,  
braggarts,  
contrivers of evil,  
disobedient to parents,  
1:31 undiscerning,  
untrustworthy,  
without natural affection,  
implacable,  
unmerciful;  
1:32 who recognizing the justification of **YAHWEH**,  
that those who practice such things are deserving of death,  
not only do the same but also approve  
of those who practice them.

## **Chapter 2**

2:1 Because of this you are unable to defend yourself,  
human being, each one who condemns,  
because in whatever you condemn another  
you condemn yourself,  
because you who are the condemning  
repeatedly do the very same things.

2:2 And we know that the condemnation of **YAHWEH**  
is in accord with truth upon those

who repeatedly do such things.

2:3 Now do you think this, human being  
who condemns those repeatedly doing such things,  
yet are doing the same *things* yourself,  
that you will escape the condemnation of **YAHWEH**?  
2:4 Or do you have contempt for the wealth of His kindness,  
self-restraint, and patience,  
not knowing that the kindness of **YAHWEH**  
leads you to a change of thinking?

**kataphroneo** - to think against, i.e. disesteem  
**metanoia** - remorse over errors, a change of thinking – a  
change of thinking.

2:5 Now in accordance with your stubbornness  
and your unchanged heart  
you are reserving for yourself wrath in the day of wrath  
and of revelation of the just decision of **YAHWEH**,  
2:6 Who will give to each one according to his actions;  
2:7 to those who by patient endurance are seeking to do good  
honor, riches, and Eternal Life;  
2:8 but to those who are contentious and disbelieve the truth,  
and trust in injustice, fierce anger and wrath,  
2:9 trouble and distress upon every life  
who is accomplishing harm,  
of the Yisra'elite first, and also of the Greek;

**psuche** – breath, spirit. – heart, **life**, mind, spirit.  
It is **not** the “soul” as you’ve most likely been taught. The soul  
is a Greek creation that did not exist in ancient Israel. The  
Hebrew essentially refers to the “breath of life”. It’s more on the  
order of one’s “existence”, one’s life-force. YAHWEH breathed  
into Adam the “breath of life” and the man became a living  
being.  
**kakos** - worthless; depraved or injurious - bad, evil, **harm**.  
It literally means intrinsic worthlessness.

2:10 but also honor, riches, and well-being  
for everyone who is doing what is good,  
to the Yisra'elite first, and also to the Greek;  
2:11 because there is no partiality with **YAHWEH**.

2:12 Indeed as many as have offended without law  
will also be destroyed without law.  
And as many as have offended with the *influence of law*  
will be condemned by means of law,

**anomos** - lawlessly; specifically, not amenable to Yisra'elite  
law.

2:13 because not the hearers of The Torah  
are innocent in the sight of **YAHWEH**,  
but rather the doers of The Torah will be rendered innocent.

2:14 Indeed, whenever the Gentiles  
who do not have The Torah  
by nature do the things in The Torah,  
these, although not having The Torah,  
are a law to themselves,

**Note:** The Gentiles (non-Yisra'elites) have **never** been subject  
to The Law of Yisra'el, The Torah! The Law was given to the  
Yisra'elites by means of a blood covenant with YAHWEH. They  
were obligated to follow it faithfully.  
Non-Yisra'elites were not included in that covenant. They have  
no legal obligation to follow it. There is, however, moral value  
in observing what The Law teaches since it reveals the desires  
of YAHWEH.  
It also needs to be mentioned that what is taught as “The Law”  
is The Torah. **Torah** means a precept or statute. But its root  
word from which means to instruct, to direct, to teach. There is  
nothing within the concept of **torah** that involves a ‘command’.  
The Hebrews speak of **The Ten Words**, words of instruction,

**not The Ten Commandments.** This is greatly misunderstood. Commandments require action. Instructions, or teachings suggest action, but do not require it. As beings created with free will, if you are under constant requirement, under command, to do something you no longer have free will. You become a "robot". That has **never** been part of YAHWEH's plan for human beings.

He desires that we do what He desires us to do **willingly**. There is no 'commandment' given in Scripture in the Garden of Eden. There is only instruction.

The instruction is given as a **test** to see if human beings will choose to honor YAHWEH's instructions - or not.

"Religion" turns instruction into **legalism**. This is precisely what the Scribes and Pharisees did with The Torah. It became an extremely rigid set of "rules" that they then enforced upon the people with great harshness.

Again, this is **not** YAHWEH's Way.

Think of a law as a "principle", a guideline for action. This will help you distinguish the difference between The Torah and other "laws", which Sha'ul uses frequently in Romans.

2:15 who are indicating the work of The Torah  
is written in their hearts, their consciousness bearing witness,  
and their reasoning in the mean time accusing,  
or else excusing, one another

2:16 in the day when **YAHWEH** will judge  
the secrets of human beings by **YAHUSHUA**, The Messiah,  
in accordance with my good news.

Note Sha'ul's reference to "my" good news. His news is unique because of how he was taught, and by whom, The Resurrected and Ascended Messiah.

2:17 Look!

You are called an Yisra'elite, and rest on The Torah,  
and boast in **YAHWEH**,

This letter is addressed to the believing Yisra'elites and Gentiles in Rome. There was no "church". Most of the earliest believers were Yisra'elites. After all, it was **their Messiah** who had come.  
The Gentiles did not have a messiah promised to them.

2:18 and you absolutely know His will  
and test the things being carried about  
being indoctrinated from The Torah,

That borne by them as the "burden" of The Law and its requirements

2:19 even being confident that you yourself  
are a guide to the blind, a light to those who are in darkness,  
2:20 a trainer of the foolish, an instructor of infants,  
having the appearance of knowledge  
and of the truth within The Torah.

2:21 You, therefore who are teaching another,  
are you not teaching yourself?

You who proclaim one should not steal, do you steal?

2:22 You who say, "You are not to commit adultery",  
do you commit adultery?

You who detest idols, do you rob temples?

Temples were robbed for the monetary value of the idols.

2:23 You who boast in The Torah through breaking The Torah  
are you dishonoring **YAHWEH**?

2:24 Indeed,

*"the name of **YAHWEH** is blasphemed  
among the Gentiles because of you,"*

(Is. 52.5, Ezek. 36.22)

just as it is written.

2:25 Indeed circumcision is truly beneficial  
if you repeatedly perform The Torah.

But if you are a violator of The Torah  
your circumcision has become uncircumcision.

2:26 Therefore if the uncircumcised  
observes the just requirements of The Torah  
will not his uncircumcision be counted as circumcision?

2:27 And will not the physically uncircumcised,  
if he fulfills The Torah,  
condemn you who even with your written code  
and circumcision are a violator of The Torah?

2:28 **Indeed, he is not a Yisra'elite who is one externally,**  
nor is circumcision that which is external, in the flesh.

*loudaios* is the transliteration of the Greek word used. It means a Judean, one who belongs to the tribe of Yahudah (Judah). The term, "Jew" is incorrect in many respects. Not all Yisra'elites were from the tribe of Yahudah, properly Yahudah - meaning YAH is praised. But Yahudah became a predominant tribe and has become the tribe used as a reference to all Yisra'elites, Hebrews. We would do better to use the term "Yisra'elites".

2:29 **On the contrary, he is a Yisra'elite  
who is one privately and whose circumcision  
is of the heart, in inner nature, not in written code,  
whose commendation is not from human beings  
but from YAHWEH.**

One who believes in and trusts YAHWEH is, properly, an Yisra'elite, a Hebrew. It's not a matter of one's physical birth or blood line. You are **not** a "Christian". The term "Christ" is not a Hebrew term at all. This will upset many, but it is profoundly Scriptural, even as Sha'ul notes right here.

### Chapter 3

3:1 What superiority then has the Yisra'elite,  
or what is the benefit of circumcision?

3:2 Much in every way, since to them were entrusted  
the utterances of YAHWEH.

3:3 Indeed, what if some disbelieved?

Will their disbelief render useless  
the truthfulness of YAHWEH?

3:4 May it never be so!

Indeed, let YAHWEH be true, but every human being a liar  
just as it is written,

*"That You may be justified when You speak,  
and innocent when You judge."*

(Psa. 51.4)

3:5 And if our injustice  
establishes the justification of YAHWEH  
what shall we say?

Is YAHWEH unjust who imposes wrath?

(I speak as a human being.)

3:6 May it never be so!

Then in what way will YAHWEH judge the world?

3:7 Indeed, if the truth of YAHWEH has abounded  
through my lie for the sake of His honor  
why am I even still judged as an offender?

3:8 And why not say, just as we are slandered  
and just as some affirm that we say,

"Let us do harm in order that good may come."

Their decision *then* is proper.

3:9 What then?

Are we better than they?

Not at all.

Indeed, we have previously charged  
that both Yisra'elites and Greeks  
are all under *the power of offenses*



- 3:10 just as it is written,  
*"There is none doing good, not even one.*  
 3:11 *There is none who understands.*  
*There is none who seeks The Elohim.*  
 3:12 *They have all turned aside.*  
*They have together become corrupt.*  
*There is none who does good, not even one."*  
 (Psa. 14-1-3, 53.1-3, Eccl. 7.20)  
 3:13 *"Their throat is an open tomb.*  
*With their tongues they have practiced deceit.*  
*The poison of asps is under their lips."*  
 (Psa. 5.9, 140.3)  
 3:14 *"Whose mouth is full of cursing and oppression."*  
 (Psa. 10.7)  
 3:15 *"Their feet are swift to shed blood.*  
 3:16 *Destruction and misery are in their ways,*  
 3:17 *and the way of shalom they have not known."*  
 (Is, 59.7-8)  
 3:18 *"There is no fear of The Elohim before their eyes."*  
 (Psa. 36.1)

The verses "quoted" above are apparently Sha'ul's recitation from memory. When the references are checked there are some variations from the actual texts. It was apparently quite common for this to occur at this time in history. Indeed, few of us can accurately quote Scripture if it's not right in front of us.

3:19 Now we understand that whatever The Torah says it says to those who are within The Torah, in order that every mouth may be silenced and all the world might become guilty before **YAHWEH**.

3:20 For this very reason from acts of law no flesh will be rendered innocent in His presence, because by means of law is the recognition of offenses.

**hamartia** – a sin, an offense, a violation of law. Sin is an offense against YAHWEH as we've already noted. The Law clarifies what is an offense and what is not an offense. Also note that there is no article in either use of "law". It is not a reference merely to The Law of Moshe (although that's likely the intent), but instead it's a reference to any law.

3:21 But now the justification of **YAHWEH** apart from law is rendered apparent, being witnessed by The Torah and The Prophets,  
 3:22 even the justification of **YAHWEH** through trust in **YAHUSHUA**, The Messiah, to all and upon all who are trusting.

Indeed, there is no distinction.

3:23 Indeed, all have offended and fallen short of the honor of **YAHWEH**,

3:24 being justified without a basis by His showing favor through the ransom in full that is in The Messiah, **YAHUSHUA**,

**apolutrosis** – ransom in full. deliverance, redemption. A price is always paid in a ransom. The price paid on our behalf was indeed most precious.

3:25 Whom **YAHWEH** has placed before us as an atoning victim, through trust in His *shed* blood to indicate His justification by means of the passing over of offenses previously committed by means of the self restraint of **YAHWEH**;

The concept of passing over is proclaimed repeatedly in Scripture. There is a reason The Feast of Passover was to play a central role in the life of an Yisra'elite. YAHWEH passed over

them, sparing their lives, even though He knew they would rebel against Him in the coming years.  
Likewise, our "sins" have been "passed over" by YAHWEH, even though He knew we would turn our backs on Him as Yisra'el did.

3:26 furthermore to indicate at this present time His justness, that He exists as just and as the One who renders innocent the one who is trusting in **YAHUSHUA**.

**This passage is among the most profound in all of Scripture.**

It's commonly mistranslated, and thus misunderstood.  
This is not about being religious or being "righteous".  
It's about justification through faith, through belief, through trust in the shed blood of The Messiah.  
He died to pay the price for **your** offenses.  
He was completely without offense. He never violated the will of YAHWEH.  
Thus, He did not die for His own sake.  
Because YAHUSHUA died for this purpose YAHWEH is willing to "pass over" the punishment that is due **to you for your** personal offenses against Him.

3:27 Where is boasting then? It is excluded.  
Through what kind of law? Of the actions?  
Indeed not, but rather through a precept of faith.

**ergon** - toil (as an effort of occupation; by implication, an act. Translated as "works", the real intent is that of actions taken to stay within the requirements of a law.  
It's addressing the concept of "works-righteousness", self-effort to achieve a goal, in this case redemption.  
Redemption is never accomplished in this manner.  
Please note the reference here to "a law of faith".  
The Greek is **nomos**. It means a law or a principle.  
The use of law in most English translations makes this very confusing. If you remember that a law is a principle upon which one acts you'll avoid much confusion.

3:28 Therefore we conclude that a human being is rendered innocent through faith apart from actions of law.

3:29 Neither is He The Elohim of the Yisra'elites only, but now He is also The Elohim of the Gentiles.

Yes, even of the Gentiles,

3:30 since it is true that there is one Elohim who will render innocent the circumcised

*who act* by means of faith

and the uncircumcised because of their faith.

3:31 Do we then render law useless because of faith?

May it never be so!

On the contrary we establish a law.

The Torah had the purpose of causing us to recognize our offenses. Trust in The Messiah and His redeeming (ransoming) work confirms the validity of The Torah and fulfills its purpose.  
But Sha'ul is also telling us that trust establishes a different law, or principle - the principle of trust as opposed to The Torah of Moshe with all its 'requirements', the doing of which can never accomplish redemption through our own efforts.  
Remember, The Yisra'elites were under a contract, a covenant, to do what The Torah taught. They bound themselves to it voluntarily. When you do that you become obligated to perform those actions.  
A law is in essence a precept, a principle by which to live.

#### Chapter 4

4:1 What then shall we say that Abraham, our forefather according to the flesh, obtained?

Abraham means father of a multitude.

4:2 Indeed, if Abraham was justified by actions he has something to boast about.

However, not to **YAHWEH**.

4:3 What then does the Scripture say?

*“Abraham believed **YAHWEH**,  
and it was accounted to him as justification.”*  
(Gen. 15.6)

4:4 Now to him who is working  
the wages are not accounted according to favor,  
but rather according to something owed.

4:5 But to him who is not working,  
but is trusting upon Him who renders innocent the ungodly,  
his trust is accounted as justification,

4:6 exactly as David also describes  
the happiness of the human being  
to whom **YAHWEH** accounts justification apart from works.

David means beloved.

4:7 *“Happy are those whose rebellions are taken away,  
and whose offenses are covered;*

4:8 *Happy is the man to whom **YAHWEH**  
will not impute sin.”*

(Psa. 32.1-2)

4:9 Does this happiness then come upon the circumcised only  
or upon the uncircumcised also?

Indeed, we say that trust was accounted to Abraham  
as justification.

4:10 In what way then was it accounted?

While he was circumcised or uncircumcised?

Not while circumcised,  
but while uncircumcised.

4:11 And he received the sign of circumcision  
as a seal of the justification by means of the trust  
while still uncircumcised,  
so that he exists as the father of all those who are trusting,  
even though they are uncircumcised,  
so that justification might be accounted to them also,

4:12 and as the father of circumcision  
to those who are not of the circumcision alone,  
but who also walk in the steps of trust  
which our father, Abraham, had while still uncircumcised.

4:13 Indeed, the promise that he would be the heir of the world  
was not to Abraham or to his seed through law,  
but rather through the justification of trust.

4:14 Indeed, if those who are of law are the heirs  
trust is made meaningless

and the promise is rendered useless

4:15 because The Torah brings about wrath.

Indeed, where no law exists there is no violation.

You cannot violate a law that does not exist.

4:16 Because of this *justification* is the result of trust  
in order that it is according to favor,  
so that the promise exists as stable for all the offspring;  
not only to those who are from The Torah,  
but rather also to those who are of the trust of Abraham  
who is the father of us all,

**charis** - graciousness of manner or act.

This word comes from a root that means to be happy, to be well off. It's traditionally translated as 'grace'. Yet when connected to the Hebrew terms that are used for 'grace' one discovers that it really refers to being shown favor by another. Favor has been used because of this. It reflect the Divine favor

of YAHWEH that results from the promise.

4:17 just as it is written,

*"I have made you a father of many nations."*

(Gen. 17.5)

in the presence of Him in Whom he trusted, YAHWEH,  
who gives life to the dead  
and calls those things which do not exist  
as though they did exist;

4:18 Who against hope, beyond hope, he trusted,  
so that he became the father of many nations  
according to what was spoken,

*"So will your descendants be."*

(Gen. 15.5)

4:19 And not being weak in faith,  
he did not consider his own body as *being* already dead,  
having been about a hundred years old,  
nor the deadness of Sarah's womb.

4:20 Now he did not hesitate at the promise of YAHWEH  
through unbelief, but was strengthened in the faith,  
giving honor to YAHWEH,

4:21 and being fully convinced that what He had promised  
He was also able to perform,

4:22 and therefore

*"it was accounted to him as justification."*

(Gen. 15.6)

4:23 Now it was not written for his sake alone  
that it was accounted to him,

4:24 but rather also because of us.

It will be accounted to us at the time we trust upon Him  
Who raised up YAHUSHUA, our Master, from *being* dead,

4:25 Who has been delivered up because of our offenses  
and has been raised up because of our acquittal.

**paraptoma** – side-slip, error, transgression, - fall, fault,  
offence, sin, trespass.

All of our offenses are tied to rebellion against The Word of  
YAHWEH, whereby we "miss the mark". We miss the target, or  
goal at which we are supposed to be aiming - complete trust in  
YAHWEH and in His kindness.

The concept of acquittal is that of being rendered innocent.

## Chapter 5

5:1 Therefore having been rendered innocent by faith,  
we have peace with YAHWEH  
through our Master, YAHUSHUA, The Messiah,

**eirene** - peace, by implication, prosperity.

This term is used to translate the Hebrew term, **shalom**, which  
means total well-being, not merely peace.

5:2 through Whom also we have access by faith  
into this favor in which we stand.

And we rejoice over an expectation of the honor of YAHWEH.

5:3 And not only that, but instead  
we even rejoice amidst troubles,  
understanding that trouble produces patience,  
5:4 and patience *produces* experience,  
and experience *produces* hope.

5:5 Now hope does not disappoint  
because the love of YAHWEH  
is poured out into our hearts  
by The Set Apart Divine Nature of YAHWEH  
which has been given to us.

The typical translation here is "The Holy Spirit".  
A literal rendering could very well be, "The Set Apart  
Breath/Wind."

**pneuma** means breath or wind. To the Hebrew mind the breath (wind of man) was connected to the very essence of the person.

**hagios** - sacred; consecrated.

To be "holy" is to be set apart for a special purpose - YAHWEH's purpose.

If you take the time to do a very thorough study of the terms you discover there is no "person" of "The Holy Spirit". Rather, it is the very essence, the Divine Nature of YAHWEH that is given to us as we become "new creations" by faith/belief. It is not "a person", but a new nature. While this is not what most have been taught it is in fact what Scripture teaches. This is "the new man" Sha'ul teaches about.

5:6 Indeed, while we were still without strength,  
according to the proper time,  
The Messiah died for the sake of the irreverent.

**asebes** - irreverent, i.e. impious or wicked. It refers to those have no respect for YAHWEH.

5:7 Truly with difficulty for the sake of a just one one might die;  
and perhaps for a good *person*  
someone might even dare to die.

5:8 But **YAHWEH** establishes His own love toward us  
in that while we were still offenders  
The Messiah died for us.

5:9 Much more then having now  
been rendered innocent by His blood,  
we will be delivered from wrath through Him.

5:10 Indeed, if while being enemies  
we have been reconciled to **YAHWEH**  
through the death of His Son,  
much more having been reconciled  
we will be delivered by His life.

5:11 And not only that but we also rejoice in **YAHWEH**  
through our Master, **YAHUSHUA**, The Messiah,  
through Whom we have now received  
the restoration to Divine favor.

5:12 Therefore exactly as through one human being  
offenses entered into the world, and death through offenses,  
even so death came to all human beings,  
because all have offended.

That is, the requirement of death as punishment for disobedience to (disregard of) The Word of YAHWEH. That was the offense of Eve, and then Adam. And we are counted as having been "born in sin" (born with a nature inclined toward offenses) because in essence all of us were within the loins (his seed) of Adam when he sinned. Thus, we were born under the curse of death, required by the original sin. This is a Scripture principle that's found in others after Adam. While one is not yet born they are considered to reside within the "seed" of their forefathers.

5:13 Indeed, until law offenses existed in the world.  
But sin is not attributed when no law exists.

5:14 Therefore death ruled from Adam to Moshe,  
even over those who had not offended  
according to the likeness of the violation of Adam,  
who is a type of The Coming One.

5:15 However, the gift is not like the offense,  
because whether by the one man's offense the many die,  
much more the favor of **YAHWEH**, even the gift,

because of the favor of the one human being,  
**YAHUSHUA**, The Messiah, exceedingly abounds to the many.

5:16 And the gift is not like that  
which came through the one who was sinning,  
because the judgment was from one offense,  
resulting in condemnation.  
But the gift, *is* out of many offenses,  
resulting in justification.

5:17 Indeed, if by the one man's offense  
death ruled through the one,  
much more those who receive superabundant favor  
and the gift of justification will rule in life  
on account of The One, **YAHUSHUA**, The Messiah.

5:18 Therefore, as through the offense of one  
judgment came to all human beings,  
resulting in condemnation,  
even so through one Man's justification  
the gift came to all human beings,  
resulting in justification of life.

It should be noted that the language of the preceding verses (15-18) is unclear in the Greek. Some terms appear to be left out of the text and must be inferred based on the context. What's given appears to reflect what was intended, and agrees with the rest of Scripture.

5:19 Indeed, exactly as through one man's disobedience  
many were designated sinners,  
so also through the obedience of One  
many will be designated innocent.

5:20 Now law came alongside  
in order that the offense might increase.  
But where the offense increased favor increased much more,

The Torah is being referred to here although it is not explicitly in the Greek text as such. It was through The Torah that it became evident that no one can keep the teachings of YAHWEH perfectly. From that perspective our offenses are seen to multiply as we recognize our shortcomings.

5:21 so that as offenses ruled through death,  
even so favor rules through justification  
for the sake of Eternal Life  
through **YAHUSHUA**, The Messiah, our Master.

It should be noted that *kurios*, typically translated as "Lord", means supreme in authority; controller. It could just as easily be translated as "Sovereign".

## Chapter 6

6:1 What shall we say then?

Shall we continue in offenses  
in order that favor might increase?

6:2 May it never be so!

How can we who have died to offenses live any longer in it?

6:3 Or do you not comprehend  
that as many as have been baptized  
into The Messiah, **YAHUSHUA**,  
have been baptized into His death?

**baptizo** - the Greek word for baptism means to immerse, submerge.  
Baptism is identified as symbolic of our own dying, being buried, and being resurrected, exactly as The Messiah, YAHUSHUA has done on our behalf.  
It's representative of our agreement and belief that He has accomplished our redemption (ransom in full) through these acts.  
When we are baptized the action represents our own belief/faith that this is true. If it does not represent this to us

we've misconstrued the meaning of baptism and made a mockery of YAHUSHUA, The Messiah, and YAHWEH, The Father. It has become a meaningless act.

6:4 Therefore we have been buried with Him through baptism into death, in order that just as The Messiah has been raised from the dead through the honor of The Father, even so we also can walk in newness of life.

Lit. a new form, i.e. the new nature

6:5 Indeed, if we have been closely united with Him by the symbolism of His death, certainly we will also be of the resurrection,

**sumphutos** - grown along with; i.e. closely united to. The concept is one of becoming unified through growing together. It carries the sense of becoming "one" with Him. Note: Many translations insert a phrase in italics implying "*the symbolism of His resurrection*". However, the text does NOT say this. Instead, as Young's Literal Translation has it, we, through a baptism that truly represents our faith in Him, will become part of the resurrection - which is yet to come.

6:6 absolutely knowing this, that our old human being has been crucified with Him in order that the body of the offense *nature* might be rendered entirely useless in order that we might no longer be slaves of the offense *nature*

6:7 because he who has died has been rendered innocent of the offense.

Sha'ul's concept of "the old human being" (old man) is important. He's referring to our fleshly, carnal nature, "the offense nature". We might call this our "human nature". He contrasts this with the new non-carnal nature that becomes ours as a result of "being born from above", as The Messiah put it. This is "the new nature", the Divine Nature, imparted by the indwelling Divine Nature of YAHWEH. The "old nature" was crucified with The Messiah.

6:8 Now if we have died with The Messiah we trust that we will also continue to live in common with Him,

6:9 understanding that The Messiah, having been raised from being dead, dies no longer. Death no longer has dominion over Him.

6:10 Indeed, He has died.

He has died for the offense upon one occasion only.

Now He lives.

He lives to **YAHWEH**.

6:11 In the same manner you also are to account yourselves to be existing as truly dead to the offense *nature*,

but alive to **YAHWEH** through The Messiah, **YAHUSHUA**, our Master.

**Special Note:** If you get nothing else out of Romans may you at the very least comprehend the astounding significance of these verses. Sha'ul is teaching what was directly revealed to him by the resurrected and ascended Messiah, YAHUSHUA. This is vital knowledge for a believer. If you do not understand this you will have missed one of the most important Truths of Scripture. Without this knowledge your faith is impotent. With this knowledge your whole perception of the faith/belief issue is thereby transformed into a wondrous comprehension of exactly what The Messiah has accomplished for you. **You**, as a believer, **have died to offenses** - to its power.

It no longer has dominion (rule) over you because of your trust in YAHUSHUA, The Risen Messiah, and in YAHWEH, The Father, who raised Him from being dead - which He will also do for the believer in the days to come. Scripture confirms that the power of offenses is death. And that power has been defeated by the death, burial, resurrection, and ascension of YAHUSHUA of Nazareth! There is no greater Truth than this!

6:12 Therefore, the offense *nature* is not to rule in your mortal body so that you are listening attentively to it with its longings.

The implication is that you are not to pay serious attention to the old nature, but instead to the new nature, the indwelling Divine Nature of YAHWEH.

6:13 And do not present your members as tools of injustice to the offense *nature*, but instead present yourselves to YAHWEH as those who are alive from being dead, and your members as tools of justification to YAHWEH.

6:14 Indeed, offenses will not have dominion over you because you are not under a law! But on the contrary you are under *divine* favor!

6:15 What then? Should we offend because we are not under law but on the contrary are under favor? May it never be so!

6:16 Do you not understand that to whom you present yourselves as slaves for the sake of submission, you are that one's slaves to whom you listen attentively, either of offenses leading to death, or of attentive listening for the sake of justification?

Note the implication. If we are not under law there is nothing to "listen to attentively". There is only freedom to choose. However, there are many things to which we can "listen to attentively". In doing so we are free to choose how we will respond to those things to which we are listening. It's on this basis that judgment will be rendered.

6:17 Now thanks be to YAHWEH because you were slaves of the offense *nature*. But you have listened attentively from the heart to that type of instruction which has been entrusted to you.

6:18 Having now been liberated from the offense *nature*, you have become slaves of justification.

6:19 (I speak as a human being because of the weakness of your flesh.) Indeed, just as you presented your members subservient to impurity and unto lawlessness for the sake of lawlessness, in the same manner now present your members as subservient to justification, for the sake of purification.

6:20 Indeed, when you were slaves of the offense *nature* you were unrestrained by justification.

6:21 What fruit did you have then in those things of which you are now ashamed?

Indeed, the culmination of those very things is death.

6:22 But now having been liberated from the offense *nature*, and having become slaves of YAHWEH,



you have your fruit for the sake of purification.  
And the goal is Eternal Life.  
6:23 Indeed, the wages of the offense is death!  
But the gift of YAHWEH is Eternal Life  
through The Messiah, YAHUSHUA, our Master!

## Chapter 7

7:1 Or do you not comprehend, brothers,  
(because I speak to those who know The Torah),  
that The Torah has dominion over a human being  
as long as he lives?

7:2 Indeed, a married woman who is living with a husband  
is bound by a law.

But if the husband dies she is delivered  
from the law of the husband.

7:3 Therefore, accordingly, if while the husband is living  
she becomes married to a different man  
she will be labeled an adulteress.

But if her husband dies she is unrestrained by that law  
so that she does not exist as an adulteress,  
being with a different man.

7:4 Likewise, my brothers,  
you also have been killed to The Torah  
through the body of The Messiah  
for the sake of being *married* to another,  
to Him Who has been raised from being dead,  
in order that we may bring forth fruit to YAHWEH.

7:5 Indeed, while we were in the flesh  
the influence of the offenses,  
which because of The Torah was working in our members,  
was bringing forth fruit unto death.

7:6 But now we have been delivered from The Torah,  
being dead to that in which we were being held,  
so that we might be slaves  
through a newness of The Divine Nature  
and not in the oldness of a written code.

**gramma** - a writing, i.e. a letter, note, epistle, book, etc.; plural learning.

7:7 What shall we say then?

Is The Torah an offense?

May it never be so!

On the contrary, I would not have known the offenses  
except through a law.

Indeed, I would not have known longing  
if The Torah had not said,

*"You are not to desire earnestly."*

(Ex. 20.17, Deut. 5.21)

7:8 But the offense *nature*,  
taking opportunity through the instruction,  
accomplished in me every manner of longing.  
Indeed apart from a law offenses are dead.

7:9 Now I was alive at one time apart from law.

But the instruction having come, the offense recovered life  
and I was *required to be put to death*.

This is not the traditional way of translating this text. However, the effect of The Torah, the instruction of YAHWEH, was to cause the identification of our offenses. In that sense the offenses became real in the light of The Torah. This results in death, because one who offends against The Torah in even one small point is worthy of death. Death is the penalty for rebellion. And every 'sin' is an act of rebellion against

YAHWEH.

7:10 And the instruction which was for the sake of life  
I found to be for the sake of death.

7:11 Indeed, the offense *nature*,  
taking opportunity through the instruction,  
seduced me completely, and through it killed me.  
7:12 Therefore The Torah is truly set apart,  
and the instruction *is* set apart and just, and good.

7:13 Has then what is good become death to me?  
May it never be so!  
Instead the offense, in order that it might appear as an offense,  
was accomplishing death in me by means of that which is good  
in order that the offense, by means of the instruction,  
might become exceedingly offensive.

7:14 Indeed, we understand that The Torah is non-carnal.  
But I am carnal, being sold as merchandise under the offense.

7:15 Indeed, what I am doing I do not know,  
because what I choose to do, that thing I do not practice.  
Instead what I detest, that thing I am doing.

7:16 If then I am doing what I choose not to do  
I agree with The Torah, that it is good.

7:17 But now it is no longer I who am doing it,  
but rather *the offense nature* which is residing in me.

It's not entirely clear whether Sha'ul is referring to offenses as acts or the offense nature. But given the context it certainly appears that he is once again referring to the offense nature that resides in him, even though he is a redeemed man.

7:18 Indeed, I understand that in me, that is, in my flesh,  
resides absolutely nothing good.  
Indeed, choosing is present with me  
but accomplishing that which is good I do not find.

7:19 Indeed, the good that I choose I do not do.  
But the harm that I choose not to do, that I practice.

7:20 Now if I do what I choose not to do  
it is no longer I who accomplish it,  
but rather offense *nature* which is residing in me.

7:21 I find therefore a law that harmfulness is present in me,  
the one who chooses to do good.

7:22 Indeed, I delight in The Torah of **YAHWEH**  
according to the inner person.

7:23 But I see a different law (principle) in my members,  
attacking the law of my mind and making me a captive  
to the law (principle) of the offense *nature*  
which is in my members.

7:24 I am a miserable person!  
Who will rescue me from this body of death?

7:25 I give thanks to **YAHWEH**,  
because of **YAHUSHUA**, The Messiah, our Master!

No doubt therefore truly with the mind  
I myself am a slave to **YAHWEH's** Torah,  
but with the flesh to a law (principle) of offenses.

This verse is typically mistranslated and therefore misunderstood. Given the context, which includes the previous lengthy discussion of redemption in The Messiah, Sha'ul's

answer to his dilemma is to thank YAHWEH because of what He has done through YAHUSHUA, The Messiah. Trusting in The Messiah provides our deliverance from the sin nature - eventually complete deliverance. Without that redemption we have no hope. The answer to Sha'ul's rhetorical question is - The Messiah, YAHUSHUA! Praise YAHWEH that there is indeed an answer, and one that satisfies every aspect of the dilemma. Remember, law is a precept or principle. In regard to The Torah it is an instruction to be followed. It is not a "fixed law" that demand absolute "obedience".

## Chapter 8

8:1 There is therefore now not even one condemnation to those who are in The Messiah, **YAHUSHUA**, who are not walking according to flesh, but according to The Divine Nature of **YAHWEH**,

Because of all the preceding discussion in which Sha'ul has laid out the redemption granted through The Messiah there is not even one basis for condemnation for one who truly believes or has faith in the atoning work of The Messiah!

8:2 because the law of The Divine Nature of life in The Messiah, **YAHUSHUA**, has set me free from the law of offenses and death.

8:3 What The Torah indeed was unable to do, being weak because of the flesh, **YAHWEH** did by sending His own Son in the form of flesh as an offense offering. And concerning offenses, He condemned the offenses in the flesh 8:4 so that the justification of The Torah might be fulfilled in us who are not walking according to flesh but rather according to a Divine Nature.

8:5 Indeed, those who exist according to flesh set their minds on the things of flesh. But those who live according to a Divine Nature set *their minds* on the things of The Divine Nature.

8:6 Indeed, the mental inclination of the flesh is death. But the mental inclination of The Divine Nature is life and peace

8:7 because the mental inclination of the flesh is hostility against **YAHWEH**. Indeed, it is not subordinate to The Torah of **YAHWEH**, nor indeed is it able to be.

8:8 Moreover those who are existing for the sake of flesh are not able to be pleasing to **YAHWEH**.

8:9 But you are not of flesh, but rather are of The Divine Nature, if it is true that The Divine Nature of **YAHWEH** resides in you.

But if anyone does not have The Divine Nature of The Messiah he does not exist as His.

8:10 Now if The Messiah is in you the body truly is dead because of offenses, but The Divine Nature is alive because of justification.

There is no reference to "the spirit" being in you, but rather to The Messiah being in you. There is a direct linking from the Divine Nature ('spirit') to The Messiah. It's His Divine Nature that dwells in us after we choose to trust in Him.

Also, He taught that one who sees Him has seen The Father, YAHWEH, so we really have the Divine Nature of YAHWEH dwelling within us.  
Note v. 11.

8:11 Now if The Divine Nature of Him  
Who raised YAHUSHUA from being dead resides in you  
*then* He who raised The Messiah from being dead  
will also give life to your mortal bodies  
through His Divine Nature which is residing in you.

8:12 Therefore, brothers,  
we are not persons indebted to the flesh,  
living according to the flesh,  
8:13 because if you are living according to the flesh  
you will die.  
But if by The Divine Nature of **YAHWEH**  
you have put to death the deeds of the body  
*then* you will live.

*Then* is implied in this verse by its very nature. We see here a profound Scripture principle once again. It is the "If...Then..." dynamic. This is repeated many times in Scripture. It reveals to us that there are consequences to every one of our actions and choices. If you do this...then I will do this...., but If you do NOT do this... then I will..... You can fill in the blanks yourself.

8:14 Indeed, as many as are led  
by The Divine Nature **YAHWEH**  
these are children of **YAHWEH**.

8:15 Indeed, you have not received  
a *human* nature of slavery again into fear.  
But you have received a Divine Nature of adoption,  
by which we cry out, "Abba, The Father!",  
8:16 The Divine Nature itself bearing witness  
with our Divine Nature that we are children of **YAHWEH**;  
8:17 and if children then also heirs, heirs of **YAHWEH**  
and joint heirs with The Messiah,  
if perhaps we are suffering with Him  
in order that we may also be honored together.

8:18 Indeed, I consider that the difficulties of this present time  
are not comparable to the honor  
which is going to be revealed unto us.

8:19 Indeed, the intense anticipation of the creation  
eagerly waits for the revelation of the children of **YAHWEH**.

8:20 Indeed, the creation was subjected to depravity,  
not voluntarily, but because of Him who has subjected it  
for the sake of hope,

8:21 because the creation itself will also be liberated  
from the slavery to decay into the magnificent freedom  
of the children of **YAHWEH**.

8:22 Indeed, we understand that the whole creation  
is groaning and suffering with birth pangs until now.

8:23 And not only that but we also,  
having the first fruits of The Divine Nature,  
even we ourselves groan within ourselves,  
fully anticipating the adoption, the ransom in full of our body.

8:24 Indeed, we have been delivered by this expectation.  
But an expectation that is seen is not an expectation.  
Indeed, why does one still expect what one is seeing?

8:25 But if we expect what we do not see  
*then* with patience we fully expect it.

8:26 Now in the same way The Divine Nature also helps in our weaknesses. Indeed, we do not understand what we should pray to **YAHWEH** concerning precisely as we should. However The Divine Nature itself intercedes on behalf of us with groanings which cannot be uttered.

8:27 And He Who searches the hearts understands what the purpose of The Divine Nature is, because it intercedes for the sake of the set apart ones according to *the purpose* of **YAHWEH**.

8:28 And we understand that everything is working together for good for those who love **YAHWEH**, for those who are the invited according to His purpose.

8:29 Indeed, whom He knew beforehand He also determined in advance to be similar to the likeness of His Son in order that He might exist as the firstborn among many brothers.

8:30 Moreover whom He determined in advance, these He also called, and whom He called, these He also rendered innocent, and whom He rendered innocent, these He also rendered honored.

8:31 What then shall we say to these things? If **YAHWEH** is for us who *is* against us?

8:32 He who did not spare His own Son, but delivered Him up on behalf of us all, how will He not with Him also grant us everything?

8:33 Who will bring a charge against **YAHWEH's** elect? It is **YAHWEH** who is rendering *us* innocent.

8:34 Who is it that is condemning? The Messiah has died, but even more, has also been raised up, Who even is existing at the right hand of **YAHWEH**, Who also is interceding for us.

This is the same attribution given to the Divine Nature of **YAHWEH** in verses 26 & 27 above.

8:35 What can separate us from the love of The Messiah? Trouble,

or calamity,  
or persecution,  
or famine,  
or nakedness,  
or danger,  
or a sword?

8:36 As it is written:

*"For Your sake we are killed all day long;  
We are accounted as sheep for the slaughter."  
(Psa. 44.22)*

8:37 On the contrary, in all these things we are decisively victorious through Him who is loving us.

8:38 Indeed, I am convinced that neither death, nor life, nor **YAH**-messengers, nor first things,

nor forces,  
nor things present,  
nor things to come,  
8:39 nor height,  
nor depth,  
nor any other created thing  
will be able to separate us from the love of **YAHWEH**,  
which is in The Messiah, **YAHUSHUA**, our Master.

**aggelos** means messenger, not 'angel'. It's pronounced ahn-geh-los, from which we were given 'angel. It is **not correct**. YAH-messenger is used to designate a messenger sent by YAHWEH.

This passage is often cited by those who promote the concept of "eternal security". Their use of it does not agree with Scripture, however.

None of the things listed by Sha'ul can separate us from YAHWEH's love.

But there is one thing that can separate us from it, and that is our own willing choice to walk away from it, to "apostasize". To do that will separate you from it permanently, as Scripture confirms, especially in Hebrews 6 and 10.

## Chapter 9

9:1 I speak truth concerning The Messiah.  
I am not lying, my conscience testifying jointly  
with The Set Apart Divine Nature  
9:2 that I have great sadness and continual grief in my heart.  
9:3 Indeed, I might wish that I myself  
were excommunicated from The Messiah  
for the sake of my brothers,  
my country men according to flesh,  
9:4 they who are Yisra'elites,  
of whom *are*:  
the adoption,  
and the honor,  
and the covenants,  
and the giving of The Torah,  
and the worship of **YAHWEH**,  
and the promises;  
9:5 of whom are the fathers  
and from whom,  
according to flesh *is* The Messiah, who is over everything.  
**YAHWEH** be thanked into eternity.  
Amen.

9:6 Now it is not as though the word of **YAHWEH**  
has taken no effect, because  
**they are not all Yisra'el who are from Yisra'el.**  
9:7 Neither *is it* because they exist as the seed of Abraham  
that they are all children, but rather,  
*"In Yitzhak your seed will be called."*

(Gen. 21.12)

9:8 That is to say, they who are the children of the flesh,  
these are not the children of **YAHWEH**.  
**Instead, the children of the promise  
are counted as the seed.**

9:9 Indeed, this is the word of promise,  
*"At this time I will come and Sarah will have a son."*  
(Gen. 18.10,14)

Sarah means princess.

9:10 And not only this but rather also Ribkah,  
having conceived by one man, by our father, Yitzhak,

Ribkah means tying, restricting.

9:11 (indeed, *the children* not yet having been born,  
nor having practiced any good or harm,  
in order that the purpose of **YAHWEH**

according to divine election might stand,  
not out of works but out of Him who calls),  
9:12 it was said to her,

*"The older will serve the younger."*  
(Gen. 25.23)

9:13 As it is written,  
*"Ya'akob I have loved but Esau I have hated."*  
(Mal. 1.2,3)

9:14 What shall we say then?  
Is there injustice with **YAHWEH**?  
May it never be so!

9:15 Indeed, He says to Moshe,  
*"I will have mercy on whomever I will have mercy,  
and I will have compassion  
on whomever I will have compassion."*  
(Ex. 33.19)

9:16 So then, it is not of one who is willing,  
nor of him who is running,  
but rather *it is of* **YAHWEH**, who is having compassion.

9:17 Indeed, The Scripture says to the Pharaoh,  
*"For this very purpose I have raised you up,  
that I may show My power in you,  
and that My name might be declared in all the earth."*  
(Ex. 9.16)

Pharaoh means his nakedness.

9:18 Therefore He has compassion on whom He chooses,  
and whom He chooses He renders stubborn.

9:19 You will say to me then, "Why does He still find fault?  
Indeed, who has opposed His will?"

9:20 And indeed, human being,  
who are you to dispute with **YAHWEH**?  
Will the thing formed say to Him who formed it,  
"Why have you made me like this?"

9:21 Does the potter not have authority over the clay,  
from the same mass to make one vessel  
indeed for honor but another for dishonor?

9:22 What if **YAHWEH**, choosing to indicate wrath  
even to make His capability known,  
endured with much fortitude vessels of wrath  
prepared for destruction,

9:23 even in order that He might make known  
the riches of His honor upon vessels of mercy,  
which He had prepared in advance for honor;

9:24 even us whom He has called,  
not out of the Yisra'elites only, but also out of the Gentiles?

9:25 He says also in Hosea,  
*"I will call them My people who were not My people,  
and her beloved who was not beloved."*  
(Hos. 2.23)

9:26 *"And it will come to pass  
in the place where it was said to them,  
You are not My people,'  
there they will be called sons of The Living Elohim."*  
(Hos. 1.10)

9:27 Yeshay'yah also cries out concerning Yisra'el,  
*"Though the number of the children of Israel  
be as the sand of the sea,  
the remnant will be saved,*

9:28 *because He will finish the work  
and make a complete end in justification,*

because **YAHWEH** will make a complete end  
in the midst of the whole earth.”

(Is. 10.22-23)

9:29 And as Yesha'yah said before,  
“Unless **YAHWEH** of Sabaoth had left us a seed,  
we would have become like Sedom,  
and we would have been made like Amorah.”

(Is. 1.9)

Yesha'yah means Yah has delivered.  
Sedom means fettered.  
Amorah means bondage.

9:30 What shall we say then,  
that Gentiles who are not pursuing justification,  
have obtained justification,  
even justification which is out of faith,  
9:31 but Yisra'el, pursuing a law of justification,  
has not attained it by a law of justification?  
9:32 Why?  
Because they did not seek it out of faith,  
but as it were, from works of law.

Indeed, they stumbled on the stumbling stone,

YAHUSHUA, The Messiah

9:33 just as it is written:

“Behold, I lay in Zion  
a stumbling stone and rock of offense,  
and whoever believes on Him will not be put to shame.”

(Is. 8.14, 28.16)

Zion means parched place.

## Chapter 10

10:1 Brothers, my heart's desire  
and petition to **YAHWEH** for Yisra'el is for deliverance.  
10:2 Indeed, I testify that they have a zeal for **YAHWEH**,  
but not according to recognition.

or, acknowledgement

10:3 Indeed they,  
not comprehending the justification of **YAHWEH**  
yet seeking to establish their own justification,  
have not subordinated themselves  
to the justification of **YAHWEH**.

10:4 Indeed, The Messiah is the culmination of law  
for the sake of justification for everyone who is trusting.

10:5 Indeed, Moshe writes of the justification  
which is from The Torah,  
“The man who does those things will live by them.”

(Lev. 18.5)

Moshe means drawing out.

10:6 But the justification which is from faith  
speaks in this way,

“Do not say in your heart,  
‘Who will ascend into The Heaven?’ ”

(Deut. 30.13)

that is to bring The Messiah down,  
10:7 or, ‘Who will descend into the abyss?’ ”

(Deut. 30.14)

that is to bring The Messiah out from being dead.

10:8 But instead what does it say?

“The word is near you;  
in your mouth and in your heart

(Deut 30.14)

That is the word of trust which we proclaim,



10:9 that if you acknowledge with your mouth  
The Master, **YAHUSHUA**, and trust in your heart  
that **YAHWEH** has raised Him up from being dead  
you will be delivered,

10:10 because with the heart one trusts,  
for the sake of justification,  
and with the mouth acknowledgement is made  
for the sake of deliverance.

10:11 Indeed, The Scripture says,  
*"Whoever has trust in Him  
will not be put to shame."*

(Is. 28.16)

10:12 Indeed, there is no distinction  
between Yisra'elite and Greek  
because the same Master of everyone  
is rich to everyone who is calling upon Him.

10:13 Indeed,  
*"whoever calls upon the name  
of **YAHWEH** will be delivered."*

(Joel 2.32)

Note whose name is to be called upon for salvation. It is <b>YAHWEH</b> . It has always been <b>YAHWEH</b> . In Him alone is salvation. This is confirmed multiple times in Psalms and Isaiah alone.
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10:14 How then will they appeal to Him  
in whom they have not believed?  
And how will they believe in Him  
of whom they have not heard?  
And how will they hear without one who is proclaiming *it*?  
10:15 And how will they proclaim *it* unless they are sent?  
Just as it is written,

*"How beautiful are the feet of those who proclaim  
the good news of peace,  
who bring glad tidings of good things!"*

(Is. 52.7, Nah. 1.15)

10:16 However, they have not all listened attentively  
to the good news.

Indeed, Yeshay'yah says,  
*"**YAHWEH**, who has believed our report?"*  
(Is. 53.1)

10:17 Therefore belief *comes* from hearing,  
and hearing *comes* by means of the word of **YAHWEH**.

10:18 However, I say have they not heard?  
Truly indeed, without a doubt.  
*"Their sound has gone out to all the earth,  
and their words to the ends of the world."*

(Psa. 19.4)

10:19 However, I say did Yisra'el not know?  
First Moshe says,

*"I will provoke you to jealousy  
by those who are not a nation.  
I will move you to anger by a foolish nation."*

(Deut. 32.21)

10:20 Then Yeshay'yah is very bold and says,  
*"I was found by those who did not seek Me.  
I was made manifest to those who did not ask for Me."*  
(Is. 65.1)

10:21 Then to Yisra'el he says,  
*"All day long I have stretched out My hands  
to a rebellious and disputing people."*  
(Is. 65.2)

The text obviously flows into the next chapter. Sha'ul's
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dialogue does not stop at the end of Chapter 10. This is one of but many examples of the influence of artificial insertions into the text for "human" convenience.

## Chapter 11

11:1 I say therefore, has YAHWEH rejected His people?  
May it never be so!

Indeed, I also am an Yisra'elite, from the seed of Abraham,  
of the tribe of Binyamin.

Binyamin means son of the right hand.

11:2 YAHWEH has not rejected His people  
whom He has chosen ahead of time either.  
Or do you not understand what The Scripture  
says about Eliyah, how he conferred with YAHWEH  
concerning Yisra'el saying,

Eliyah means my El (God) is YAHWEH.

11:3 "YAHWEH, they have killed Your prophets  
and torn down Your altars and I alone am left.  
And they seek my life?"

(1 Kings 19.10, 14)

11:4 However, what does the divine response say to him?  
"I have reserved for Myself seven thousand men  
who have not bowed the knee to Ba'al."

(1 Kings 19.18)

Ba'al means a master; hence a husband, or (figuratively)  
owner. It's the name of a Phoenician idol. It is also often  
translated as "lord", adding to the confusion that's created by  
using that term.

11:5 Likewise then at this present time there also is a remnant  
according to the divine selection of favor.

11:6 Now if *it is* by favor then it is not any longer from works.

Otherwise favor is no longer favor.

But if it is from works *then* it is no longer favor.

Otherwise work is no longer work.

11:7 What then?

Yisra'el has not obtained this thing for which it is seeking.

But the chosen have obtained it.

And the rest have become calloused,

11:8 just as it is written,

*"YAHWEH has given them a nature of stupor;  
eyes that they should not see  
and ears that they should not hear, to this very day."*

(Deut. 29.4, Is. 29.10)

11:9 And David says,

*"Let their table become a snare and a trap,  
a stumbling block and a recompense to them.*

11:10 *Let their eyes be darkened so that they do not see  
and bow down their back always."*

(Psa. 69.22-23)

11:11 I say then have they stumbled

in order that they might fall?

May it never be so!

But rather through their offense deliverance has come  
to the Gentiles to provoke them to jealousy.

excite to rivalry - Yisra'elites

11:12 Now if their offense *is* richness for the world,  
and their failure *is* richness for the Gentiles,  
how much more *will* their fullness *be*?

11:13 Indeed, I speak to you Gentiles,  
inasmuch as I am an ambassador to the Gentiles.  
I honor my ministry

11:14 if somehow I might provoke to jealousy my own flesh  
so that I might deliver some of them,  
11:15 because if their rejection  
*becomes the* reconciliation of the world  
what will their acceptance *become*  
if not life out of being dead?

11:16 Indeed, if the beginning of a sacrifice is set apart,  
the entire batch is also set apart.  
And if the root is set apart so are the branches.  
11:17 Now if some of the branches have been broken off,  
and you, being a wild olive tree,  
have been grafted in among them,  
and with them have become a partaker  
of the root and plumpness of the olive tree,  
11:18 do not boast against the branches.  
But if you do boast  
*recognize that* you do not sustain the root,  
but the root sustains you.

11:19 You will say then,  
"Branches were broken off in order that I might be grafted in."  
11:20 Well said.  
Because of disbelief they were broken off.  
And you stand by faith.  
Do not be arrogant, but rather be in awe,  
11:21 because if **YAHWEH** did not spare the natural branches  
He may not spare you either.

11:22 Therefore understand the gentleness  
and severity of **YAHWEH**.  
On those who have fallen, severity,  
but upon you, gentleness, if you continue in His gentleness.  
Otherwise you also will be cut off.

This passage demonstrates that there is no "eternal security"  
until one is actually in The Eternal Kingdom.  
It is possible to "apostasize", to fail to continue in His  
gentleness - and - to be cut off, prior to reaching eternity.

11:23 Now they also, if they do not remain in disbelief,  
will be grafted in because **YAHWEH** is capable  
of grafting them in again.

11:24 Indeed, if you have been cut out of the olive tree  
which is wild by nature,  
and have been grafted against nature  
into a cultivated olive tree,  
how much more will these who are natural branches  
be grafted into their own olive tree?

11:25 Indeed, I do not desire, brothers,  
that you do not comprehend this mystery  
lest you become wise against yourselves  
because callousness in part has happened to Yisra'el  
until the fullness of the Gentiles has come in.  
11:26 And likewise all Yisra'el will be delivered,  
just as it is written:

*"The Deliverer will come out of Zion,  
and He will turn away ungodliness from Jacob,  
11:27 because this is My covenant with them  
when I take away their offenses."*

(Is. 59.20-21)

11:28 Truly concerning the good news  
they are hostile because of you.  
But concerning the divine selection

they are beloved because of the forefathers.

11:29 **Indeed, the gifts and the invitation of YAHWEH are irrevocable.**

11:30 Indeed, exactly as you

at one time disbelieved **YAHWEH**

but have now obtained compassion

because of the disbelief of these,

11:31 even so these also have now disbelieved

in order that by your compassion

they also may obtain compassion.

11:32 Indeed, **YAHWEH** has included them all in disbelief, in order that He might have compassion upon them all.

11:33 Oh the profundity of wealth,

both of the wisdom and knowledge of **YAHWEH!**

How unsearchable *are* His judgments

and His ways *are* untraceable!

11:34 *“For who has known the mind of **YAHWEH?***

*Or who has become His counselor?*

11:35 *Or who has first given to Him*

*and it will be repaid to him?”*

(Job 41.11)

11:36 because from Him and through Him

and to Him are all things;

to whom be honor for eternity.

Amen.

## Chapter 12

12:1 I encourage you therefore, brothers,

because of the compassions of **YAHWEH,**

to present your bodies as a living sacrifice,

consecrated, acceptable to **YAHWEH,**

which is your logical worship.

12:2 And do not be conformed to this world

but be transformed by the renovation of your mind,

for the sake of testing what is the good and acceptable

and complete will of **YAHWEH.**

12:3 Indeed, I say through the favor given to me

to everyone who is among you

not to think more highly of himself than he ought to think,

but on the contrary to think with a sound mind

in the manner that **YAHWEH**

has distributed to each one a measure of trust.

12:4 Indeed, exactly as we have many parts within one body,

but all the parts do not have the same function,

12:5 so we who *are* many,

are one body with The Messiah,

and individually parts of one another.

This is a profound teaching. Every believer is identified as being part of “The Body of The Messiah”. This means each one forms a part of this “corporate body”, The Messiah being the “Head”, and others being the other parts. What’s remarkable is the recognition that believers are now already, **part of** The Messiah! Together **with Him** believers are to be performing the acts He chooses for them to perform. Furthermore, believers are “members of one another” - each part affecting all the other parts.

12:6 Now we have different gifts

according to the favor that has been given to us:

if prophecy, according to the proportion of our faith;

The Greek is lacking any verbs following the preceding verse which can be related to the following list of gifts. Many translations insert the phrase "let us use them". While this does seem to perhaps be the idea in view it is not in the original text. Use the context to get the meanings.

12:7 if ministry, in the ministering;

if teaching, in the teaching;

12:8 if encouragement, in the encouraging;

he who gives, in sincerity;

he who presides, with eagerness;

he who is compassionate, with willingness.

12:9 Love without hypocrisy.

Utterly detest what is bad.

Stick to what is good.

12:10 Be kindly affectionate to one another with brotherly love, in honor leading the way for one another,

12:11 not lagging in diligence, being fervent in nature,

serving as a slave to **YAHWEH**,

He does own you. You have been bought and paid for with His very life.

12:12 rejoicing in anticipation, enduring trouble, persevering in prayer,

12:13 sharing in the needs of the set apart ones, pursuing hospitality.

12:14 Speak well of those who are persecuting you.

Speak well and do not curse.

12:15 Rejoice with those who are rejoicing, and weep with those who are weeping.

12:16 Be of the same mind toward one another, not setting your mind on lofty things, but rather removing humiliation.

Do not be wise according to yourself.

12:17 Repay not even one bad for bad.

Take thought in advance for what is good before all human beings.

12:18 If it is possible, as much as *it* depends on you, live peacefully with all human beings.

12:19 Beloved, do not vindicate yourselves, but rather give place to wrath because it is written,

*"Vengeance is Mine, I will repay,"*

(Deut 32.35)

says **YAHWEH**.

12:20 Therefore,

*"If your enemy is hungry, feed him.*

*If he is thirsty, give him a drink,*

*because in so doing*

*you will heap coals of fire on his head."*

(Prov. 25.21-22)

12:21 Do not be overcome by harmfulness, but overcome harmfulness with good.

### Chapter 13

13:1 Every being is to be subordinate to superior authorities, because there is no authority except from **YAHWEH**, and the authorities that exist are determined by **YAHWEH**.

13:2 Therefore whoever opposes the authority is opposed to the arrangement of **YAHWEH**, and those who are opposing will bring judgment upon themselves.

13:3 Indeed, chief rulers are not a terror to good works, but rather to the bad.

Do you want to be unafraid of the authority?

Do what is good and you will have praise from the same.  
13:4 Indeed, he is **YAHWEH's** minister to you for good.  
But if you do what is bad be afraid,  
because he does not bear the sword without reason.  
Indeed, he is a servant of **YAHWEH**,  
carrying out justice for the sake of wrath  
on him who is practicing intrinsic worthlessness.

13:5 Therefore you must necessarily be subordinate,  
not only because of wrath, but also because of the conscience.

13:6 Indeed, because of this you also pay taxes,  
because they are **YAHWEH's** public servants,  
persevering in this very thing.

13:7 Deliver therefore to everyone that which is owed:  
taxes to whom taxes, customs to whom customs,  
fear to whom fear, honor to whom honor.

13:8 Do not be obligated to not even one,  
to not even one, except to love one another,  
because he who loves another has fulfilled The Torah.

The repeat in the first portion of this verse is not an error. Most English translations do not show this double statement. This repetition is a Hebraic manner of expression that is made to add special emphasis to a concept. It's like saying, "absolutely, unequivocally, to not even one".

Incidentally, this indicates the book of Romans was most likely written in Hebrew originally. No Greek writer would understand this Hebraic concept.

Note the one exception to the preceding emphatic injunction. **It is proper to be obligated to love one another** - because it alone fulfills both the Old Covenant Torah and the teaching of YAHUSHUA.

13:9 Indeed,  
*"You are not to commit adultery,"*  
*"You are not to murder,"*  
*"You are not to steal,"*  
*"You not to bear false witness,"*  
*"You are not to covet,"*  
(Ex. 20.13-15, 17, Deut. 5.17-19, 21)

**and if there is any other instruction,  
are all summed up in this saying,  
"You are to love your neighbor as yourself."**  
(Lev. 19.18)

13:10 Love works nothing harmful to one who is a neighbor.  
Therefore love is the fulfillment of The Torah.

**agapao** - to love (in a social or moral sense).  
From a Hebraic perspective, this is not "emotional love", a type of passion, but rather is an abiding loyalty to another that seeks never to do them any harm.  
Note that doing nothing harmful to another **fulfills** The Torah. This is exactly the way YAHUSHUA lived!  
And it does not need to be put into the form of a 'commandment'. All we need is the "instruction" to understand how we are to live so that we are doing what's pleasing to YAHWEH.

13:11 And do this understanding the occasion  
because even now it is time for us to awake out of sleep.  
Indeed, now our deliverance is nearer  
than when we *first* believed.

The term for sleep is **hupnou**. It is the root for hypnosis.  
Figuratively it refers to mental torpor. Torpor means dormancy or inactivity.

13:12 The night is indeed well advanced.  
The day is approaching.

Therefore put away the works of darkness  
and clothe yourself with the implements of The Light.

YAHUSHUA is The Light of the world.

13:13 Walk properly as in the day:  
not in carousing and drunkenness,  
not in sexual promiscuity and indecency,  
not in quarreling and jealousy.

13:14 Instead, clothe yourself with The Master,  
**YAHUSHUA**, The Messiah.  
And make no provision for the flesh leading into its longings!

#### Chapter 14

14:1 Accept one who is weak in trust,  
*but* not for the sake of discriminating debates.

14:2 Indeed, one believes he may eat all things,  
but he who is weak eats *only* vegetables.

14:3 He who is eating is not to despise him who is not eating.  
And he who is not eating is not to condemn him who is eating  
because **YAHWEH** has accepted him.

14:4 Who are you to condemn another's servant?  
To his own master he stands or falls.  
Indeed, he will stand,  
because **YAHWEH** is capable of making him stand.

14:5 One person condemns one day against another.  
Another condemns every day.  
Let each one be fully convinced in his own mind.

14:6 He who has an opinion about the day  
has that opinion unto **YAHWEH**,  
and he who does not have an opinion about the day  
unto **YAHWEH** he does not have an opinion about it.  
He who is eating is eating as unto **YAHWEH**  
because he expresses gratitude to **YAHWEH**.  
And he who is not eating is not eating as unto **YAHWEH**.  
He also expresses gratitude to **YAHWEH**.

In this passage YAHWEH is used instead of "the Lord" because the context points clearly to Him as the intended reference, not to YAHUSHUA. It's an excellent example of the confusion caused by applying this title to both The Father and The Son. It is terrible scholarship. The term translated as "have an opinion" is *phroneo*. Its fundamental meaning is to exercise the mind, to think. It refers to having an opinion about something. It's translated by others using at least eleven different words, which is most confusing. The context provides the means by which to understand what's intended.

14:7 Indeed, not even one of us lives to himself,  
and not even one *of us* dies to himself.

14:8 Indeed, if we live we live to **YAHWEH**,  
and if we die we die to **YAHWEH**.  
Therefore whether we live or die we are **YAHWEH's**.

14:9 Indeed, for this *purpose* The Messiah died,  
and was raised up, and lived again,  
in order that He might rule over both the dead and the living.

14:10 Now why do you condemn your brother?  
Or why do you despise your brother?

Indeed, we will all stand  
before the judgment seat of The Messiah

14:11 because it is written,  
"As I live, says **YAHWEH**, every knee will bow to Me,

and every tongue will swear an oath to **YAHWEH**.”  
(Is. 45.23)

In this quotation the original does not say “confess”. It says “swear an oath”. In the Greek the word translated “confess” in other translations means “to acknowledge”.

14:12 Certainly then each of us will give an account concerning himself to **YAHWEH**.  
logos - word, account

14:13 Therefore, do not condemn one another any longer, but rather decide this, do not set a stumbling block or a snare for a brother.

14:14 I understand and am convinced by The Master, **YAHUSHUA**, that not even one thing is profane by itself except to one who considers it to be profane. To him it is profane.

**koinos** - common, i.e. (literally) shared by all or several, or (ceremonially) profane.  
The concept of the profane is the same as the issue of being “unclean”, defiled, under The Old Covenant. Being defiled one was refused access to the “holy” things. One could not approach **YAHWEH** in this state.  
Common means ordinary, **not** “set apart”. All who follow **YAHWEH** are “called out” (it’s the meaning of the assembly - called out ones) of the world and “set apart” by Him for His purposes.

14:15 But if your brother is distressed because of food you are no longer walking according to love. Do not destroy that one with your food for whom The Messiah has died!

14:16 Accordingly do not let your good be slandered,  
14:17 because The Kingdom of **YAHWEH** is not eating and drinking, but rather *it is* justification, and peace, and joy, in The Set Apart Divine Nature of **YAHWEH**.

14:18 Indeed, he who is serving The Messiah in these things is acceptable to **YAHWEH** and acceptable to human beings.

14:19 Certainly then pursue that which is of peace and that which builds up another.

14:20 On behalf of food do not destroy the work of **YAHWEH** for the sake of food.

All things are indeed are pure. However it is hurtful for the human being who is eating because of a stumbling block.

14:21 It is not good to eat meat, nor to drink wine, nor to do anything by which your brother is tripped up, or is entrapped, or is made weak.

14:22 Do you have faith? Have it for the sake of yourself before **YAHWEH**. Happy is he who does not condemn himself in what he approves.

14:23 But he who makes a distinction is condemned if he is eating because he is not eating from faith.

**Indeed, whatever is not from faith is an offense.**

This is most profound, yet very subtle. It’s easy to slip right past this statement.  
Yet it identifies the essence of offenses, ‘sin’ - lack of faith, lack of trust in **YAHWEH** for every aspect of your life.  
By faith... Go read Hebrews Chapter 11, the hall of faith.



Remember Abraham, whose faith (trust) entitled him to be counted justified.

**ALL justification comes by faith (trust) - and not by anything else!**

## Chapter 15

15:1 Now we being capable ought to be lifting up the scruples of conscience of the incapable, and not be seeking to please ourselves.

15:2 Each one of us is to please his neighbor for that which is good toward building up.

15:3 Indeed, even The Messiah did not please Himself, but as it is written,

*"The reproaches of those who reproached You fell on Me."*

(Psa. 69.9)

15:4 Indeed, whatever has been previously written has been written for our instruction in order that we through the endurance and encouragement of The Scriptures might have hope.

15:5 Now may The Elohim of endurance and encouragement give you the same opinion toward one another as that of The Messiah, **YAHUSHUA**,

15:6 in order that you might unanimously, with one mouth honor The Elohim and Father of our Master, **YAHUSHUA**, The Messiah.

15:7 Therefore, accept one another just as The Messiah has also accepted us to the honor of **YAHWEH**.

15:8 Now I say that **YAHUSHUA**, The Messiah, has become a minister to the circumcision for the sake of the truth of **YAHWEH**, to confirm the promises made to the fathers,

15:9 and a *minister* to the Gentiles who are honoring **YAHWEH** for the sake of compassion, just as it is written,

*"For this reason I will give thanks to You among the Gentiles, and sing to Your name."*

(2 Sam 22.50, Psa. 18.49)

15:10 And again he says,

*"Rejoice, O Gentiles, with His people!"*

(Deut, 32.43)

15:11 And again,

*"Praise **YAHWEH** all you Gentiles!*

*Laud Him all you peoples!"*

(Psa. 117.1)

15:12 And again, Yeshay'yah says,

*"There will be a root of Yishai, and He will rise to reign over the Gentiles. In Him the Gentiles will hope."*

(Is. 11.10)

15:13 Now may The Elohim of hope fill you with all joy and peace in trusting, so that you might superabound in hope through the power of The Set Apart Divine Nature of **YAHWEH**.

15:14 Indeed, I myself am convinced concerning you, my brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 Now I have written more boldly to you, brothers,  
after a fashion so that you are being reminded  
through the favor given to me by **YAHWEH**  
15:16 that I am a public servant  
of **YAHUSHUA**, The Messiah, to the Gentiles,  
ministering the good news of **YAHWEH**,  
so that the offering of the Gentiles might become acceptable,  
being sanctified by The Divine Nature of **YAHWEH**.

Note the linkage Sha'ul is making to the Temple sacrifices that were so much a part of the lives of The Yisra'elites. He is making the Gentiles similar to The Yisra'elites in so doing.

15:17 Therefore I have reason to boast  
in The Messiah, **YAHUSHUA**,  
in that which pertains to **YAHWEH**.

15:18 Indeed, I will not venture to speak  
of any of those things which The Messiah  
has not accomplished through me, in word and deed,  
for the sake of the obedience of the Gentiles,  
15:19 in mighty signs and wonders  
through the power of The Divine Nature of **YAHWEH**.  
Thus from Jerusalem and all around as far as Illyricum  
I have fully proclaimed the good news of The Messiah.  
15:20 Indeed, I have made it my aim  
to proclaim the good news,  
not where The Messiah was named,  
lest I should build on another man's foundation,  
15:21 but rather, as it is written,

*"To whom He was not announced, they will see,  
and those who have not heard will understand."*  
(Is. 52.15)

15:22 For this reason I also have been greatly hindered  
from coming to you.

15:23 But now no longer having a place in these parts,  
but having a great longing these many years to come to you,

15:24 whenever I travel to Spain I will come to you.  
Indeed I expect to see you as I travel through  
and to be helped on my way there by you,  
if first I might be satisfied by your company.

15:25 But now I am traveling to Yerushalaim  
to minister to the set apart ones.

15:26 Indeed, it pleased those from Macedonia and Achaia  
to make a certain contribution for the poor set apart ones  
who are in Yerushalaim.

15:27 It pleased them indeed and they are their debtors.  
Indeed, if the Gentiles have been partakers  
of their non-carnal things,  
they are under obligation also to serve them in material things.

15:28 Therefore having performed this  
and having sealed to them this fruit  
I will come by way of you into Spain.

15:29 But I understand that when I come to you  
I will come in the fullness of the blessing  
of the good news of The Messiah.

15:30 Now I encourage you, brothers,  
through our Master, **YAHUSHUA**, The Messiah,  
and through the love of The Divine Nature of **YAHWEH**,  
that you struggle together with me  
in prayers to **YAHWEH** for my sake

15:31 in order that I may be delivered  
from those in Yahudah who disbelieve,  
and in order that my service for Yerushalaim  
may be acceptable to the set apart ones;

15:32 in order that I may come to you with joy  
through the will of **YAHWEH**,  
and may be refreshed together with you.

15:33 Now The Elohim of well being be with you all.  
Amen.

## Chapter 16

16:1 I commend to you Phoebe our sister,  
who is a servant of the assembly in Cenchrea,

Phoebe means radiant.  
Cenchrea means granular.

16:2 in order that you might accept her in **YAHWEH**  
in a manner worthy of the set apart ones,  
and stand beside her in whatever matter  
she has need of you.

Indeed she has been a helper of many, even of myself also.

16:3 Greet Priscilla and Aquila,  
my fellow workers in The Messiah, **YAHUSHUA**,

Priscilla means little old woman.  
Aquila means I shall be nourished.

16:4 who risked their own necks for the sake of my life,  
to whom not only I express gratitude,  
but also all the assemblies of the Gentiles.

16:5 Likewise greet the assembly that is in their house.  
Greet my beloved Epaenetus,  
who is the first fruits of Achaia to The Messiah.

Epaenetus means praiseworthy.

16:6 Greet Miryam who labored much for us.

16:7 Greet Andronicus and Junia,  
my countrymen and my fellow prisoners,  
who are of note among the ambassadors;  
who also were in The Messiah before me.

Andronicus means victory of man.  
Junia means YAHWEH continue.

16:8 Greet Amplias, my beloved in The Master.

Amplias means enlarged.

16:9 Greet Urbanus, our fellow worker in The Messiah,  
and Stachys, my beloved.

Urbanus means of the city.  
Stachys means an ear of corn.

16:10 Greet Apelles, approved by The Messiah.  
Greet those who are of the household of Aristobulus.

Apelles means without a receptacle.  
Aristobulus means best counselor

16:11 Greet Herodion, my countryman.  
Greet those who are of the household of Narcissus  
who are in The Master.

Herodian means heroic.  
Narcissus means narcotic.

16:12 Greet Tryphena and Tryphosa,  
who have labored in The Master.  
Greet the beloved Persis,  
who labored much in The Master.

Tryphena means luxurious.  
Tryphosa means luxuriating.  
Persis means a Persian woman.

16:13 Greet Rufus, chosen in The Master,  
and his mother and mine.

Rufus means red

16:14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes,  
and the brothers who are with them.

Phlegon means burning.  
Hermas means sand bank.

Patrobas means father's walk.  
Hermes means bringer of good luck.

16:15 Greet Philologus and Julia, Nereus and his sister,  
and Olympas, and all the set apart ones who are with them.

Philologus means lover of the word.  
Julia means downy.  
Nereus means a water nymph (an ancient sea-god).

16:16 Greet one another with a holy kiss.  
The assemblies of The Messiah greet you.

16:17 Now I urge you, brothers,  
note those who are causing divisions and offenses  
contrary to the instruction which you have learned  
and avoid them,

16:18 because those who are of this sort  
do not serve our Master, **YAHUSHUA**, The Messiah,  
but rather their own belly,  
and by smooth words and eloquent speech  
they are deceiving the hearts of the unsuspecting.

16:19 Indeed, your attentive listening  
has gone forth to everyone.  
Therefore I am happy for your sakes.  
Now I want you to exist as wise concerning what is good,  
and as innocent concerning harm.

16:20 Now The Elohim of peace will completely crush  
The Adversary under your feet in a brief space of time.  
The favor of our Master, **YAHUSHUA**, The Messiah,  
be with you!  
Amen.

16:21 Timothy, my fellow worker, and Lucius, Jason,  
and Sosipater, my countrymen greet you.

Timothy means honoring YAHWEH.  
Lucius means light.  
Jason means healer.  
Sosipater means saving father.

16:22 I, Tertius, who wrote this letter, greet you in The Master.

Tertius means the third.

16:23 Gaius, my host and the host  
of the whole assembly greets you.  
Erastus, the treasurer of the city greets you,  
and Quartus, a brother.

Gaius means on earth.  
Erastus means beloved.  
Quartus means fourth.

16:24 The favor of our Master **YAHUSHUA**, The Messiah,  
be with you all. Amen.

16:25 Now to Him who is able to establish you  
according to my gospel and *according to* the proclamation  
of **YAHUSHUA**, The Messiah,  
according to the revelation of the mystery  
kept silent from eternal times

"eternal times" is generally considered to be "the beginning of  
the world", although the phrase can refer to past or future time.

16:26 but *which* now has been rendered apparent  
even through the prophetic Scriptures  
and according to the instruction of The Eternal Elohim,  
has been made known to all nations  
for the sake of listening attentively to the faith,  
16:27 to **YAHWEH**, alone wise, be honor  
through **YAHUSHUA**, The Messiah, for eternity.  
Amen.