



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

The Truth Is Hidden in “Righteousness” and “Faith”

If, then, God will judge the secrets of men—both of those who have sinned in the law, and of those who have sinned without law (inasmuch as they who know not the law yet do by nature the things contained in the law)—surely the God who shall judge is He to whom belong both the law, and that nature which is the rule to them who know not the law.

But how will He conduct this judgment? “According to my gospel,” says (the apostle), “by (Jesus) Christ.” So that both the gospel and Christ must be His, to whom appertain the law and the nature which are to be vindicated by the gospel and Christ—even at that judgment of God which, as he previously said, was to be according to truth.

The wrath, therefore, which is to vindicate truth, can only be revealed from heaven by the God of wrath; so that this sentence, which is quite in accordance with that previous one wherein the judgment is declared to be the Creator’s, cannot possibly be ascribed to another god who is not a judge, and is incapable of wrath. It is only consistent in Him amongst whose attributes are found the judgment and the wrath of which I am speaking, and to whom of necessity must also appertain the *media* whereby these attributes are to be carried into effect, even the gospel and Christ.

Hence his invective against the transgressors of the law, who teach that men should not steal, and yet practise theft themselves. (This invective he utters) in perfect homage to the law of God, not as if he meant to censure the Creator Himself with having commanded a fraud to be practised against the Egyptians to get their gold and silver at the very time when He was forbidding men to steal, —adopting such methods as they are apt (shamelessly) to charge upon Him in other particulars also.

Are we then to suppose that the apostle abstained through fear from openly calumniating God, from whom notwithstanding He did not hesitate to

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A Note From the Editor

My Responsibility

As President/CEO of Voice of Elijah, Inc., I am constantly reminded that my primary responsibility is to ensure that VOE's mission always remains Priority One. I also know that mission—to reach born-again Believers with the Truth—cannot be accomplished without the contributions which fund our Outreach programs. Although contributions dipped in the Third Quarter, I fully expect that the Fourth Quarter contributions will get VOE back on track. I've seen it happen time and again as the Spirit of the Lord leads True Believers to respond to the needs of our shared ministry. So, as I see it, it is my responsibility to gently remind you that VOE needs your contributions to ensure we continue increasing our outreach as we approach the End. I'll let the Spirit take it from here.

Giving True "Wealth" to Others

A few articles that Larry Harper has written for *The Voice of Elijah*® *Update* come to mind when I think of how Believers are to view "their" money. I'd like to share an excerpt or two that will no doubt speak to True Believers. To Pretenders, ... not so much:

When you give yourself to God through the provision of atonement made by Jesus Christ, He places within you His Spirit as a sign that you are His property—His slave. So I ask you: If you are God's slave, what do you own? Nothing. Absolutely nothing. Slaves have no property of their own. Everything they have belongs to their master.

So contrary to what you've been taught before, you don't have any money at all, do you? All the money you have belongs to God, doesn't it? True Believers, take note: Those who love THEIR money have just started getting uneasy. They've begun asking themselves, "When's this guy going to get around to asking me to give MY money to HIS ministry?" You Pretenders can go back to sleep because the answer is: "I'm not even going to ask. I won't have to. True Believers are going to give—in 'good measure, pressed down, shaken together, and running over' [Editor: See Luke 6:38]—because they will understand this is not MY ministry. It is THEIR ministry. They will also accept the fact that THEIR money is actually God's money."

*Do you Pretenders want to know the best part? Unlike those who believe the farce that masquerades as Truth—the practice of "giving to get"—True Believers are going to give unselfishly, expecting nothing in return. How do I know that? Because I know the Spirit that resides within them. **He's going to make the Truth of their situation sink deep into their heart, and they will give generously because they realize that, through this ministry,***

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God has given them true wealth—something far beyond anything this world has to offer. They will want to give that same wealth to others....

Perhaps you should follow Jesus' advice and put your understanding of The Teaching "in the bank" where it can earn a bit of interest. [He's alluding to your helping this ministry financially.] It's something you should consider. For now, I point you to a statement Jesus made that should tie everything together:

"Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also."
(Matthew 6:19–21)

Are you able to accept His words? If you are one of His, I know you are. I also know you will respond generously so as to provide others an opportunity to acquire the same "treasure" you have found. In sharp contrast to your response, however, I know the Pretenders will hold back because they don't "see" the value of what they have heard. Consequently, they will not be willing to "sell everything" to "buy that pearl of great value." They'll hang on to their futility to the bitter end. And how bitter that end will be!

Consider this verity: True wealth consists not in what we have but in what we think. Those whose life is "vain imagination" live only an imaginary life filled with all sorts of temporary possessions in which they take great pride and with which they seek to impress others. Those who believe The Teaching, however, and through it give up the "vain imagination" that has controlled them for too long, will live a life filled with the incredible wealth they have found in the reality of God's Truth—forever. [Editor: He's alluding to 2 Cor. 10:5. See also "Nobody in Their Right Mind Would Even Want to Be Napoleon!" in the October 1992 issue of **The Voice of Elijah**®.] ["Time to Start Countin' (the Cost of Building 'The House')," **The Voice of Elijah**® Update, May 1993]

After quoting Malachi 3:7–15, Larry says the following in another article:

Malachi is speaking parabolically concerning the tithes of all Israel as the means whereby "food" is going to be distributed to those Levites who will dedicate themselves to protecting the holiness of the "sanctuary" of God in these Last Days. He has also promised a blessing to those who will respond to God's request—the ending of the famine that Amos predicted would come on Israel (Amos 8:11–13). You must realize the famine Amos predicted will finally end, and the Truth will be published rapidly, only when those who know and understand the Truth of The Teaching begin to honor God by making sure He receives what is properly His.

Those who will eat the "food" the tithes of Israel make possible in these Last Days are the "Levites" Malachi has mentioned earlier, the ones who are going to be refined and purified by the "messenger." Malachi is merely telling you that now is the time for you to either put up or shut up. The only way God's work is going to get done in these Last Days is if His People honor Him by considering the tithe (one-tenth) as "holy to the Lord" and delivering it to the source from which they receive "food."

Do you know what? True Believers are going to do just that. How do I know? Because Malachi immediately tells us what will happen after his message is delivered: (Malachi 3:16–18).

*("Where's Your Treasure?" **The Voice of Elijah**® Update, June 1993)*

I'll leave it at that and conclude with a heartfelt request that you prayerfully consider financially supporting the ministry of **The Voice of Elijah**®. Others, those who found us before you did, gave so that you could be reached with the Truth. In honoring God and with gratitude for "The Wealth" (see main article in this issue) you have "received," please consider doing the same for others.

In Him,

Marcia Woody

Freedom Is Not Freedom if You Are Not Free

A year ago, in the article I submitted for publication in the July 2008 issue of *The Voice of Elijah*® newsletter, I gave you my translation of the Book of Galatians. (See “Transliteration Is Not Translation,” *The Voice of Elijah*®, July 2008.) In the July 2009 issue of *The Voice of Elijah*® newsletter, I gave you an interim draft of my translation of the first half of the Book of Romans. (See “Be Stupid: Judge Others, Go to Hell,” *The Voice of Elijah*®, July 2009.) In both of those articles, I also gave you a list of *significant* keywords and a few brief comments on the text.

In this issue, I am going to give you the other half of the Book of Romans along with a list of *significant* keywords and my comments on the text. I am hoping to (eventually) make a much longer written commentary on the Book of Romans available to *The Voice of Elijah*® for distribution to the participants in the Monthly Contributor program. I also plan to provide an even more in-depth explanation of the entire text of the New Testament to The Next Step participants on CD and DVD.

I am currently focusing most of my attention on completing a translation of the New Testament so that I can make a digital copy of that translation available to The Next Step participants. I hope to have that completed within the next year or two (no promises) so they can then do word studies for themselves. But before I can finalize my translation of any one book, I have to settle various issues regarding how to best treat key terms the Apostles used to refer to specific concepts in *The Apostolic Teaching*.

Immediately following this introduction, you will find a list of the definitions I gave you last year with my translation of the Book of Galatians. I have

combined those definitions with the ones I gave you in July of this year when I gave you my initial translation of the first part of the Book of Romans. I have alphabetized the keywords and bolded the entries for you. In combining the two lists, I discovered I had given you essentially the same information twice in some cases (my mistake). If the two definitions appear to be at odds, take my word for it: That is only because you are lacking insight into some facet of the *parabolic imagery* of *The Teaching*.

In combining the two lists I gave you previously, I also separated out and explained a few additional keywords that were mixed in with other keywords to which they are related. I say, “when they say” when referring to the Apostles who wrote the New Testament; and I say, “when Paul says” when referring to specific statements Paul makes in the Book of Romans. There is no difference between those two phrases other than the context in which I was writing when I made them. I have included a reference to that context in each case.

It is my hope that you can use these definitions to begin to develop a mind-set in which you think *parabolically* rather than philosophically:

A

When they say “**The Adoption**” (Galatians), they are referring to “The Resurrection” of True Believers in “The Image” and likeness of the Living Word of God.

When Paul says “**The Adoption**” (Romans 8), he is referring to the transformation of “The Visible” physical body into “The Invisible” spiritual body at “The Resurrection.”

When Paul says **"The Anger"** (Romans 1), he is referring to the impending "wrath" of the Living Word of God, which will be the lot of those who refuse to believe "The Truth" so as to avoid "The Anger."

When Paul says **"The Approval"** (Romans 5), he is referring to the successful result of "The Testing" process that all True Believers must endure to "prove" they believe "The Truth" of "The Light" of "The Glory" of "The Gospel."

B

When Paul says **"The Baptism"** (Romans 6), he is referring to the experience of the new birth, in which "The Fire" of the Living Word of God cleanses "The Mind" of the new Believer.

When they say **"The Belief"** (Galatians), they are referring to the content of The Teaching, which is the Living Word of God that Jesus Christ is.

When Paul says **"The Benevolence"** (Romans 2), he is referring to God's overwhelming generosity in allowing us an opportunity to escape from "The Judgment" that has already been imposed.

When they say **"The Blessing"** (Galatians), they are referring to the True Believer's knowledge of the Truth of The Teaching, which is the Living Word of God that Jesus Christ is.

When they say **"The Boast"** (Galatians), they are referring to True Believers' gratitude for knowledge of The Teaching, which explains what Jesus Christ accomplished on the cross.

When Paul says **"The Boasting"** (Romans 3), he is referring to the innate stupidity of Pretenders which manifests itself in their comparing themselves to others so that they can gossip and tell yet a third party what the person they "judged" did wrong. Substitute "Abject Stupidity" for "The Boasting."

C

When Paul says **"The Called"** (Romans 1), he is referring to those who have **received** "The Gospel," which is an

invitation to participate in "The Knowledge" of "The Truth." Not all of "The Called" will end up as members of "The Chosen" that Paul mentions later on (cf. Matt. 22:14).

When Paul says **"The Circumcision"** (Romans 2), he is referring to the Jews.

When Paul says **"The Commandment"** (Romans 7), he is referring to the totality of the Ten Commandments, which can be summarized in a two-part "commandment" (Matt. 22:37-39; Rom. 13:8-10) that became the "new commandment" Jesus issued right before His death (John 13:34; 15:12).

When Paul says **"The Creation"** (Romans 8), he is referring to the totality of all that God created—both "The Visible" and "The Invisible."

D

When Paul says **"The Day"** (Romans 2), he is referring to the seventh parabolic "day" of Creation.

When they say **"The Death"** (Galatians), they are referring to "The Darkness" of the ignorance of "The Truth" of The Teaching, which is the Living Word of God that Jesus Christ is.

When Paul says **"The Death"** (Romans 5), he is referring to "The Darkness" of ignorance that descended on Adam and Eve as a result of "The Sin" and "The Transgression." All of the descendants of Adam and Eve are born into "The Death" of "The Darkness" and can only escape by seeking refuge in "The Light" of "The Glory" of the Living Word of God that one finds in "The Gospel."

When Paul says **"The Deception"** (Romans 1), he is referring to the prevalent belief that Adam and Eve were created with the ability to "figure out" everything for themselves.

When they say **"The Declaration of Not Guilty"** (Galatians), they are referring to the forgiveness the True Believer gains by being born again.

When Paul says **"The Decomposition"** (Romans 8), he is referring to "The Mortal" characteristics of "The Body."

When Paul says ***"The Desires"*** (Romans 1), he is referring to any compulsive "want to" stemming from rebellion against "The Commandment" of God.

E

When Paul says ***"The End"*** (Romans 6), he is referring to the events that will close out this current "Age" and usher in "The Age" of the seventh parabolic "day" of Creation.

When Paul says ***"The Evidence"*** (Romans 3), he is referring to the fact that those who believe can clearly "see" "The Truth" of The Teaching, which is "The Spirit" of the resurrected Body of Jesus Christ, just by reading the Scriptures.

When Paul says ***"The Evil"*** (Romans 3), he is referring to anything that is not defined by "The Good."

F

When they say ***"The Favor"*** (Galatians), they are referring to God's offer of salvation through "The Belief" in "The Gospel."

When Paul says ***"The Firstfruit"*** (Romans 8), he is referring to the parabolic image in which the resurrected Body of Jesus Christ is "The Firstfruit" of God's "harvest" of "The Seed" of the Living Word of God that He "planted" in "The Ground" of the sons of Adam.

When Paul says ***"The Flesh"*** (Romans 6), he is referring to the biological "urges" of the physical body.

When they say ***"The Freedom"*** (Galatians), they are referring to the True Believer's knowledge of the fact that all God requires is a sincere belief in "The Truth" of The Teaching, which is the Living Word of God that Christ is.

When Paul says ***"from belief"*** (Romans 3), he is referring to the fact that the only way to attain "The Declaration of Not Guilty" and escape "The Judgment" of the Living Word of God is to believe "The Truth" of "The Gospel." This expression is the opposite of "from works," "from law," and "from works of law" (cf. Chapters 3 and 4).

When Paul says ***"from law," "from works,"*** and ***"from works of law"*** (Romans 3), he is referring to the things people do in ignorance, thinking they can gain "The

Declaration of Not Guilty" that God provides by some means other than just believing "The Truth" of "The Gospel." Those who believe that nonsense are Pretenders who are trying to "climb up" some "way" other than "The Way" God has provided in "The Truth" of the Living Word of God that Jesus Christ is (John 10:1–18).

When Paul says ***"The Fruit"*** (Romans 6), he is referring to "The Seed" of a spoken word—either "The Truth" or "The Lie." Most often, he is referring to the Living Word of God that has been "planted" in "The Ground" that "The Body" of the True Believer is.

G

When Paul says ***"The Gentiles"*** (Romans 1), he is referring to those who are not the physical descendants of the man Israel.

When Paul says ***"The Gift"*** (Romans 5), he is referring to "The Spirit" that comes to life in the True Believer when he repents and believes "The Truth" of "The Gospel."

When they say ***"The Glory"*** (Galatians), they are referring to "The Light" of the True Believer's knowledge of "The Truth" of The Teaching, which is the Living Word of God that Jesus Christ is.

When Paul says ***"The Good"*** (Romans 2), he is referring to those things defined in "The Commandment," by which he means the Ten Commandments (Rom. 7:12).

When Paul says ***"The Gospel"*** (Romans 1), he is referring to the "Good News" that anyone who repents and believes **the promise** in "The Gospel" can thereby **receive** an incredible opportunity to **inherit what was promised** simply because God **fulfilled the promise** in the life, death, and Resurrection of **the Heir of the promise**, Jesus Christ. Paul sometimes appears to use "The Gospel" as the equivalent of "The Teaching." That is legitimate insofar as "The Teaching" is also "Good News," which is what the Greek term translated "Gospel" actually means.

H

When Paul says ***"The Hidden"*** (Romans 2), he is referring to "The Invisible," which is the part of this Creation that is not visible to the human eye.

When they say ***"The Hope"*** (Galatians), they are referring to **the inheritance of what was promised**: Creation in ***"The Image"*** and likeness of the Living Word of God.

When Paul says ***"The Hope"*** (Romans 5), he is referring to ***"The Hope"*** of the True Believer that he will **inherit what was promised**—resurrection in ***"The Image"*** and likeness of the Living Word of God—through ***"The Belief"*** in ***"The Truth"*** of The Teaching.

I

When Paul says ***"The Impulses"*** (Romans 7), he is referring to the bothersome ***"want to"*** sort of things that cause every True Believer to ***"suffer"*** under the biological demands of ***"The Flesh"*** (cf. ***"The Sufferings"*** in Chapter 8). When these are not quenched immediately, they become ***"The Desires"*** he mentions.

When Paul says ***"The Injustice"*** (Romans 1), he is referring to the innate tendency we all have to look out for ourselves rather than to do what is fair for all concerned.

When Paul says ***"The Inner Man"*** (Romans 7), he is referring to the new person he is becoming through his knowledge of ***"The Truth"*** of ***"The Gospel"***.

When Paul says ***"The Invisible"*** (Romans 1), he is referring to the fact that a major part of this Creation consists in things—such as ***"The Spirit"***—that are not visible to the human eye.

J

When Paul says ***"The Judgment"*** (Romans 2), he is referring to the fact that mankind has already been consigned to dwell in ***"The Darkness"*** of complete ignorance of ***"The Truth"*** of the Living Word of God. ***"The only Hope"*** is to repent and believe ***"The Truth"*** of ***"The Gospel"*** (John 3:16–21).

K

When Paul says ***"The Knowledge"*** (Romans 1), he is referring to insight into ***"The Truth"*** of The Apostolic Teaching.

L

When they say ***"The Law"*** (Galatians), they are referring to either the Pentateuch or The Teaching of Moses.

When Paul says ***"The Lawlessness"*** (Romans 6), he is referring to total disregard for ***"The Truth"*** found only in ***"The Law."*** ***"The Lawlessness"*** has been steadily increasing over the centuries and will reach its ***"fullness"*** in the idiot who appears right before ***"The End."***

When Paul says ***"The Liberation"*** (Romans 3), he is referring to one of two things: (1) ***"The Freedom"*** Believers gain through being ***"born again"*** through ***"The Knowledge"*** of ***"The Truth"*** of ***"The Light"*** of ***"The Glory"*** of ***"The Gospel"*** (Gal. 2:4; 5:1, 13); or (2) ***"The Adoption"*** of the sons of Adam as the Sons of God when ***"The Mortal"*** body is transformed into ***"The Immortal"*** body at the time of ***"The Resurrection"*** (Rom. 8:23; 1 Cor. 15:50–57).

When Paul says ***"The Lie"*** (Romans 1), he is referring to the belief that it doesn't matter what one believes (cf. ***"The Deception"***).

When Paul says ***"The Life"*** (Romans 5), he is referring to ***"The Light"*** of ***"The Truth"*** of the Living Word of God as opposed to ***"The Death"*** of ***"The Darkness"*** of ***"The Lie"*** in which ***"The Men"*** reside.

When Paul says ***"The Light"*** (Romans 2), he is referring to ***"The Truth"*** found in the Living Word of God (cf. ***"The Glory"***).

When they say ***"The Limit"*** (Galatians), they are referring to The Teaching, which is what the Early Church called ***"The Rule."***

When Paul says ***"The Love"*** (Romans 5), he is referring to one of two things: (1) ***"The Love"*** the Living Word of God has for ***"The Son"*** and all who are members of His ***"Body"***; or (2) ***"The Love"*** that the members of His ***"Body"*** demonstrate for ***"The Men."*** In the wisdom of God, both are the same.

M

When Paul says ***"The Members"*** (Romans 6), he is referring to one of two things: (1) ***"The Members"*** of one's

physical body; or (2) *"The Members"* of the spiritual Body of Jesus Christ. He uses exactly the same designation for both to remind the True Believer of the parabolic imagery in The Teaching that explains the "one-flesh" relationship the True Believer has to the resurrected Body of Jesus Christ.

When Paul says *"The Men"* (Romans 2), he is referring to all who are not part of *"The Called."*

When Paul says *"The Mind"* (Romans 7), he is referring to essentially the same thing that he calls *"The Heart"* on most other occasions. Here, he clearly wants it understood he is speaking in terms of Greek philosophy so that there can be no doubt as to what he intends the reader to understand.

When they say *"The Mystery"* (Galatians), they are referring to *"The Truth"* of the Living Word of God that came to life in True Believers when they were born again.

N

When Paul says *"The Name"* (Romans 1), he is referring to both the Living Word of God and all who {collectively} bear *"The Image"* and likeness of the Living Word of God.

When Paul says *"The Nonsense"* (Romans 8), he is referring to what you see going on all around you.

O

When Paul says *"The Old Man"* (Romans 6), he is referring to the mind-set he had before he came to know, understand, and believe *"The Truth"* of *"The Gospel."*

When Paul says *"outside of law"* and *"outside of works of law"* (Romans 3), he is referring to *"The Belief"* in the things explained by *"The Truth"* that is parabolically depicted by the parabolic pantomimes in *"The Law"*—that is, in the Pentateuch. Those things, which parabolically illustrate the content of The Teaching of Moses, were given to illustrate internal beliefs rather than just to control the external behavior.

When Paul says *"The Overlooking"* (Romans 3), he is referring to God allowing *"The Sins"* and *"The*

Transgressions" of *"The Many"* who were *"The Members"* of Corporate Israel in the Old Testament to accumulate on Corporate Israel until Jesus Christ became *"The Remnant"* of Corporate Israel and died *"under"* *"The Curse"* of *"The Law"* for *"The Sins"* and *"The Transgressions"* of *"all Israel."*

P

When Paul says *"The Patience"* (Romans 2), he is referring to the Living Word of God patiently enduring *"The Nonsense"* *"The Men"* believe about Him.

When Paul says *"The Perseverance"* (Romans 5), he is referring to one of *"The Requirements"* the Living Word of God imposes on those who want to maintain *"The Hope"* of *"The Life."*

When Paul says *"planted"* (Romans 6), he is referring to the parabolic image in which *"The Seed"* of David was *"planted"* in *"The Ground"* to bring forth *"Fruit"* for God.

When Paul says *"The Power"* (Romans 1), he is referring to the ability of the Living Word of God to completely change a person from within.

When Paul says *"The Present"* (Romans 5), he is referring to God's offer of *"The Truth"* of *"The Gospel."*

When Paul says *"The Producing"* (Romans 7), he is referring to the parabolic image of The Teaching in which *"The Seed"* of the Living Word of God has been *"planted"* in *"The Ground"* of *"The Body"* of the True Believer so that it might *"produce"* *"The Fruit"* of the Living Word of God (Matt. 13:3–23).

When they say *"The Promise"* (Galatians), they are referring to Genesis 1:26–30, where God **promised** He would first create *"The Man"* Jesus Christ in *"The Image"* and likeness of the Living Word of God that He is before going on to create others in His image.

R

When Paul says *"The Reconciliation"* (Romans 5), he is referring to the fact that those who **honestly** (a keyword of my own) repent and believe *"The Truth"* of *"The Gospel"* are, at that point in time, in perfect agreement

with the Living Word of God—and will remain “reconciled” to the Living Word of God only as long as they continue in “The Perseverance” in “The Truth” of that Living Word.

When Paul says “**The Remainder**” (Romans 1), he is referring to all but the select group of individuals who are “The Called.” In Chapter 1, he uses this designation to refer to Gentile unbelievers; but in Chapter 11 he uses it to refer to unbelieving Jews who refused to accept Jesus as the Messiah **promised** by the Prophets of Israel.

When Paul says “**The Requirement**” (Romans 1), he is referring to what is demanded by the circumstances to which he is referring. “The Requirement” he has in mind differs from one context to the next.

When Paul says “**The Resurrection**” (Romans 6), he is referring to “The Awakening” of Jesus Christ from those who are dead. The emphasis in the term translated “resurrection” is not on the physical event but rather on “The Awakening” by “The Spirit” that resulted in the physical event. That will most likely seem like splitting hairs to those whose focus is on the physical. “The Truth” is, it is a minor point; but one that holds a major significance.

When Paul says “**The Retribution**” (Romans 1), he is referring to everything that men suffer because of their ignorance of, and refusal to accept, “The Knowledge” of “The Truth” of The Teaching.

When Paul says “**The Revelation**” (Romans 8), he is referring to: (1) the time when dimwits will no longer be able to hide from “The Truth” of “The Light” of “The Glory” of “The Gospel”; and (2) the “dawning” of “The Glory” of the Living Word of God on the seventh “day” of Creation.

S

When Paul says “**The Secrets**,” he is referring to “The Invisible” (Romans 1), which is the part of this Creation that is not visible to the human eye.

When Paul says “**The Seed**” (Romans 4), he is referring to the parabolic image in which “The Seed” of David was “planted” in “The Ground” to bring forth “Fruit” for God.

When they say “**The Sin**” (Galatians), they are referring to unbelief.

When Paul says “**The Slavery**” (Romans 8), he is referring to the fact that no one can escape “The Impulses” of “The Flesh” except through “The Freedom” found in “The Belief.”

When Paul says “**The Son**” (Romans 1), he is referring to Jesus Christ **after** He was resurrected in “The Image” and likeness of the Living Word of God. Prior to that, Jesus was **legally** the Son of David simply because God “gave a Seed” to David through the Virgin Mary.

When Paul says “**The Spirit**” (Romans 1), he is referring to “The Truth” of the Living Word of God that comes to the Believer in the form of “The Gospel.”

When Paul says “**The Statements**” (Romans 3), he is referring to the subjective statements of Truth the Living Word of God verbally revealed to the Prophets of Israel rather than the objective Truth they recorded in their writings. (Check any translation of the text of the Hebrew Scriptures very carefully; there is an extremely specific subset of revelation hidden there—right out in plain sight.)

When Paul says “**The Sufferings**” (Romans 8), he is referring to “The Impulses” (Romans 7) True Believers must endure simply because they are held in bondage to “The Mortal,” which appears to, but doesn’t, have the ability to “figure out” how to get out of a wet paper bag (that’s an idiom).

T

When Paul says “**The Testing**,” he is referring to “The Approval” (Romans 5) process that all True Believers must endure to “prove” they believe “The Truth” of “The Light” of “The Glory” of “The Gospel.”

When Paul says “**The Tolerance**” (Romans 2), he is referring to the fact that the Living Word of God has put up with all “The Nonsense” that “The Men” believe—and stupidly teach others—about Him.

When Paul says “**The Transgression**” (Romans 4), he is referring to the physical act of Adam that resulted from “The Sin” of disbelief.

When Paul says ***“The Tribulation”*** (Romans 5), he is referring to *“The Testing”* process by which the Living Word of God ensures every True Believer actually believes *“The Truth”* of the Living Word of God.

When Paul says ***“The Truth”*** (Romans 1), he is referring to The Teaching of Moses, of which *“The Gospel”* is actually only the introduction.

U

When Paul says ***“The Unbelief”*** (Romans 3), he is referring to anything and everything that opposes *“The Belief”*—which is *“The Truth”* of *“The Teaching”* that Jesus Christ revealed to His disciples (Luke 24:44–45).

When Paul says ***“The Uncircumcision”*** (Romans 2), he is referring to Gentiles.

When Paul says ***“The Uncleaness”*** (Romans 6), he is referring to the mental state in which *“The Lie”* controls a physical body that was originally created to *“house”* *“The Name”* of the Living Word of God.

When Paul says ***“under sin”*** (Romans 3), he is referring to the control that *“The Darkness”* of ignorance exerts over those who refuse to believe *“The Truth”* of *“The Light”* of *“The Glory”* of *“The Gospel.”* They do that because they believe *“The Darkness”* allows them to do what they want to do. *“The Truth”* is, they are *“slaves”* to *“The Sin”* of disbelief.

V

When Paul says ***“The Violation”*** (Romans 2), he is referring to any physical action that is a *“violation”* of *“The Commandment”* (cf. *“The Transgression”* in Rom. 4).

When Paul says ***“The Visible”*** (Romans 2), he is referring to that part of this Creation that is visible to the human eye. He uses this to remind the reader there is also another part of this Creation that he calls *“The Invisible.”* He is alluding to *“The Invisible”* when he refers to *“The Secrets”* and *“The Hidden.”*

W

When Paul says ***“The Weakness”*** (Romans 6), he is referring to the stark contrast that exists between *“The Power”* of *“The Truth”* of the Living Word of God and the total ineptitude of the human brain when it comes to *“figuring out”* *“The Truth.”*

When Paul says ***“The Wealth”*** (Romans 2), he is referring to the value of knowing, understanding, and believing *“The Truth”* of The Apostolic Teaching (Col. 2:2–3).

When Paul says ***“The Will”*** (Romans 1), he is referring to *“The Will”* of God which—as I explained in the article *“Thy Kingdom Come. Thy Will Be Done, on Earth,” The Voice of Elijah®*, April 1997—is that everyone would hear, understand, and believe *“The Truth”* of *“The Gospel”* so as to be saved from *“The Anger.”*

When Paul says ***“without law”*** (Romans 2), he is referring to a lack of knowledge of *“The Law”* on the part of those outside of Corporate Israel. This expression differs from what he has in mind when he says *“outside of law”* and *“outside of works of law”* in Romans 3. That expression is the equivalent of *“from belief,”* which is the opposite of *“from works,”* *“from law,”* and *“from works of law”* (cf. Chapters 3 and 4).

When Paul says ***“The Work”*** (Romans 2), he is referring to what *“The Truth”* of the Living Word of God has accomplished, and seeks to accomplish, among men (John 3:21).

When Paul says ***“The World”*** (Romans 1), he is referring to either human civilization or *“The Visible”* parts of this Creation.

Those are some of the key terms the Apostles use to refer to specific things in *The Apostolic Teaching*. I will point out other key terms the Apostle Paul uses as I go through the rest of the Book of Romans so you can see how often he assumes you already know what he is talking about. In most cases—but not in all—he uses a key term with the *definite* article to make sure the reader knows he is referring to a *definite* concept in *The Apostolic Teaching*. With those things in mind, let’s review what Paul has said so far.

In the first chapter, Paul begins to explain why “The Judgment” and “The Anger” already await those who do not believe “The Truth” of “The Gospel.” It is *because they don’t want to know the Truth*.

In the second chapter, he *talks about* “The Judgment” of “The Darkness” that God has already imposed on all who refuse to come into “*The Light*” of “The Truth” of “The Gospel.” As I have already explained, “The Darkness” and “The Death” are nearly synonymous keywords. Both refer to ignorance of “The Truth” of the *Living Word* of God. Paul begins Romans 2 by focusing on those “holier than thou” dimwits who *think* they are qualified to judge the actions of others; but he then shifts his attention to the abject idiots who actually *think* they are qualified to teach others when “The Truth” is, they are doing nothing more than speaking off the top of their heads (that’s an idiom). Finally, he reminds his reader “The Truth” of “*The Light*” of “The Gospel” is concerned with what one *believes internally*, rather than what one *does externally*.

In Romans 3, Paul explains the fact that the guilt of “sin” we all bear actually resides in the lies that we *believe* rather than the “sinful” things we *do*. He insists “*The only Way*” anyone can escape “The Judgment” of “The Darkness” of “The Death” the *Living Word* of God has already imposed on mankind is through “The Belief” that “The Declaration of Not Guilty” can only be attained through “The Belief” in “The Truth” of “*The Light*” of “The Gospel.”

In Romans 4, Paul identifies the *content* one must believe in order to escape “The Judgment” of “The Darkness” of “The Death” and thereby avoid an eternity spent enduring “The Anger” of the *Living Word* of God. The sole point Paul seeks to make in that chapter is this: Abraham gained “The Declaration of Not Guilty” through “The Belief” in “*The Promise*” *before* the *parabolic pantomime* of circumcision was imposed on him. Therefore, that *parabolic pantomime* has nothing at all to do with *the inheritance of the promise* by those who choose to become *heirs of the promise* through “The Belief” in “*The Promise*.” But Paul also insists “The Declaration of Not Guilty” that one gains through “The Belief” in “*The Promise*” is exactly the same “Declaration of Not Guilty” that Abraham gained by believing “*The Promise*.”

In Romans 5, Paul explains that, because of “The Death” of Jesus Christ, the *Living Word* of God will

freely bestow “The Present” of “The Declaration of Not Guilty” on any and all who believe “*The Promise*,” thereby becoming “One” with the *Living Word* of God. He also lets us know “The Declaration of Not Guilty” that one gains through “The Belief” in “*The Promise*” comprises both “The Gift” and “The Present” that God offers anyone who will believe. His emphasis is on the fact that Believers are “reconciled” to “The Truth” of the *Living Word* of God through “The Belief” in “The Truth” of that *Living Word*.

In Romans 6, Paul explains what it is *parabolically LIKE* for True Believers to live this life with “The Knowledge” and “The Understanding” of “The Truth” of “*The Light*” of “The Glory” of the *Living Word* of God. He briefly alludes to the Hebrew idiom “walk in *The Way*” at the beginning of the chapter, but then he shifts his focus to “The Freedom” that comes when a True Believer completely gives up “The Sin” of “The Unbelief” and “willingly listens to” “The Truth” of *The Teaching*. It IS LIKE the True Believer “died” with Jesus Christ when he was born again and came to life in “The Gift” of “The Spirit” that God bestowed on him at that time.

In Romans 7, Paul explains how, under the terms of the New Covenant Jesus ratified with His disciples at the Last Supper, all True Believers were *collectively*—through “The Belief” in “*The Promise*”—joined to “The Body” of Jesus Christ right before His death. Therefore, every True Believer *parabolically* “died” with Christ under the terms of the Old Covenant and was “resurrected” with Him under the terms of the New Covenant. Consequently, we have been granted “The Freedom” from “The Darkness” of “The Death” of ignorance of “The Truth” of “*The Light*” of “The Glory” of the *Living Word* of God and have “The Freedom” to make a *choice*. That is, we can either *choose* to “live” (*mentally*) in “The Darkness” of this present “Age,” or we can *choose* to “live” (*mentally*) in “*The Light*” of “The Age” to come.

In Romans 8, Paul explains that if you, as a True Believer, *choose* to “live” (*mentally*) in “The Darkness” of this present “Age,” your mind will be focused on “The Flesh” and you will fall back into bondage, completely controlled by “The Sin” of “The Unbelief” so that you do things you know full well you should not do. But if you *choose* to “live” (*mentally*) in “*The Light*” of “The Age” to come, your mind will be completely focused on “The Truth” of “*The Light*” of “The Glory” of the *Living*

Word of God, and you will be gradually transformed into a completely “New Creation” in “The Inner Man.”

Romans 9—Commentary

In Romans 9, Paul begins a short three-chapter exposition in which he *talks about* the Jews who used to be “The Members” of Corporate Israel. Unfortunately, he muddies the waters a bit (that’s an idiom) by using the designation “Israel” to refer to both “The One” Who now is Corporate Israel and “The Many” who used to be “The Members” of Corporate Israel before they were “cut off from” Corporate Israel.

Paul is trying to explain the perplexing predicament in which his “relatives,” the Jews who rejected Jesus Christ as their Messiah, find themselves. He finally settles on a *parabolic* description in which Corporate Israel has only “stumbled”; He has not “fallen.” Before Paul completes his explanation of the plight of the Jews, he will also have summarized the essence of “The Gospel” message they refuse to believe. Here are the keywords you need to know to understand what he says in this chapter:

When Paul says “**The Ban**,” he is referring to a parabolic image in which any individual who has been placed “under The Ban” cannot be “redeemed.” He must be put to death (cf. Lev. 27:28–29).

When Paul says “**The Children**,” he is referring to a parabolic image in which every individual is a “child” of whatever content he chooses to believe. If a person chooses to believe “The Truth” of the Living Word of God, he thereby becomes a “Child” of God. If he chooses to continue believing “The Lie” that will allow him to do whatever “The Flesh” wants him to do, he will remain a “child” of “The Flesh.”

When Paul says “**The Clay**” and immediately refers to “The Lump,” he is referring to a parabolic image the Prophets used to depict the corporate body of the first Adam as the raw material from which “The Potter” is still in the process of parabolically crafting “The Members” of Corporate Israel as earthenware “vessels” made in His Own image and likeness. He is alluding to various things the Prophets have said in that regard (Is. 29:16; 45:9; 64:8; esp. Jer. 18:1–12).

When Paul says “**The Conscience**,” he is referring to the innate ability of a person to make a distinction between those things that are moral and ethical and those things that are immoral and unethical.

When Paul says “**The Formed**,” he is referring to mankind as the corporate body of the first Adam that was “formed” from “The Ground.”

When Paul says “**The Former**,” he is referring to God as the Creator Who “formed” the corporate body of the first Adam from “The Ground.”

When Paul says “**The Lump**,” he is referring to a parabolic image the Prophets used to depict the corporate body of the first Adam as the raw material from which “The Potter” is still in the process of parabolically crafting “The Members” of Corporate Israel as earthenware “vessels” made in His Own image and likeness. He is alluding to various things the Prophets have said in that regard (Is. 29:16; 45:9; 64:8; esp. Jer. 18:1–12). Paul uses the same terminology in Romans 11 to depict Corporate Israel as “The Lump” of parabolic “dough” from which God is making twelve “loaves” of “Bread.”

When Paul says “**The Potter**,” he is referring to a parabolic image the Prophets used to depict the Living Word of God working to **fulfill the promise** by crafting “The Clay” of the corporate body of the first Adam into His Own image and likeness.

When Paul says “**The Purpose**,” he is referring to somewhat the same thing as “The Will” of God, which—as I explained in the article “Thy Kingdom Come. Thy Will Be Done, on Earth,” **The Voice of Elijah**®, April 1997—is that everyone would hear, understand, and believe “The Truth” of “The Gospel” so as to be saved from “The Anger.” But “The Purpose” of God is specifically that all who choose to hear, understand, and believe “The Truth” will thereby be crafted into “The Image” and “The Likeness” of the Living Word of God they believe.

When Paul says “**{The} Selection**,” he is referring to the process by which—through continued belief in the Living Word of God—someone who is a member of “The Called” is thereby “selected” to become a member of “The Chosen” (cf. Matt. 22:14).

When Paul says *"The Stone,"* he is referring to a parabolic image in which "The Name" of any ancient king who "built a house" for his god was engraved in "The Cornerstone" of "The House" of the god. The Prophets used this parabolic imagery to ridicule those who rather stupidly believe the Living Word of God plans to dwell in a temple built of stone rather than dwelling forever in "The Members" of "The House" of Israel (see 1 Pet. 1:22–2:10).

When Paul says *"stumbled"* and *"stumbling,"* he is referring to parabolic imagery in which True Believers are "walking in The Way." The Prophets used the parabolic imagery related to the Hebrew idiom "walk in The Way" to depict True Believers as those who are "walking in The Way" and Pretenders as "stones" lying in "The Way" of those True Believers, making it very difficult for them to "walk in The Way" without "stumbling." True Believers who are "weak" in "The Belief" in "The Truth" of the Living Word of God can easily be made to "stumble" by Pretenders who are merely feigning belief in "The Truth" (see Rom. 14). In many—if not most—cases, the Pretenders who cause others to "stumble" by their words and deeds do not even know they are Pretenders. "The Truth" is, they stupidly believe that they believe just because they can understand The Teaching conceptually. These are "The Stumbling Blocks" that Jesus said "The Messengers" would remove from "The Kingdom" right before the End of the Age (Matt. 13:41).

When Paul says *"vessels of anger"* and *"vessels of mercy,"* he is referring to a parabolic image in which "The Body" is an earthenware "vessel" that can contain either "The Truth" of the Living Word of God or the lies of Satan. The content of the "vessel" is determined by what one chooses to believe.

When Paul says *"The Word,"* he is referring to *"The Promise"* as the Living Word of God that has been handed down from the time of Adam and Eve. (See The Inheritance of the Believer, Volume 1.)

Romans 9—Text

¹I am speaking "The Truth" in "an Anointing"; I am not lying. "The Conscience" I have is bearing witness with me in a "Holy Spirit," ²that the pain I have is a great and

unceasing sorrow in my "heart." ³For I continue to pray to be under "The Ban," away from "The Anointing," for the sake of my brothers, my relatives according to "flesh," ⁴those who are Israelites. Of whom are "The Adoption" as "sons" and "The Glory" and the covenants and the giving of law and the priestly service and *"The Promises."* ⁵Of whom are the fathers, and from whom is "The Anointing"—the One according to "flesh," the {Living} God Who is over all, One Blessed into the Ages. Without doubt!

⁶But {it is} not as if "The Word" of the {Living} God has failed. For Israel is not all from {the man} Israel. ⁷Neither is it as if Abraham's "seed" are all "children." Rather, "IN ISAAC YOUR SEED WILL BE NAMED." ⁸That is, "The Children" of "The Flesh" are not "The Children" of the {Living} God, but "The Children" of *"The Promise"* are "reckoned" as "seed."

⁹For this is "The Word" of a *"Promise"*: "AT THIS TIME I WILL COME, AND SARAH WILL HAVE A SON." ¹⁰And not only this, but also Rebekah, who got pregnant from one—our father Isaac. ¹¹For having not yet been begotten nor having done either good or bad, so that "The Purpose" of the {Living} God might remain in agreement with a "Selection," not from "works" but from the One Who is "calling," ¹²it was said to her, "THE OLDER WILL SERVE THE YOUNGER."

¹³Just as it has been written, "I LOVED JACOB, BUT I HATED ESAU." ¹⁴Therefore, what will we say? Is there not "injustice" with the {Living} God? Certainly not! ¹⁵For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOMEVER I WILL HAVE COMPASSION."

¹⁶Therefore then, it is not the "wanting" or the "running," but the "having mercy" of God. ¹⁷For the Scripture says to Pharaoh, "FOR THIS REASON I RAISED YOU UP, SO THAT I MIGHT DEMONSTRATE IN YOU 'THE POWER' I HAVE, AND SO THAT 'THE NAME' I HAVE MIGHT BE PROCLAIMED IN ALL 'THE EARTH.'" ¹⁸Therefore then, He has mercy on whomever He wants, but He hardens whomever He wants.

¹⁹Therefore, you will say to me: "Why does He still find fault? For who can oppose what He

intends?" ²⁰On the contrary, O man, who are you—the one talking back to the {*Living*} God? "The Formed" should not say to "The Former," "Why did You make me like this?" ²¹Or does "The Potter" of "The Clay" not have authority to make from "The same Lump" the one for honor and the other for dishonor?

²²But what if the {*Living*} God, wanting to demonstrate "The Anger" and make known "The Power" He has, endured with much patience "vessels of anger" prepared for destruction? ²³And so that He might make known "The Wealth" of "The Glory" He has to "vessels of mercy" that He prepared beforehand for "Glory," ²⁴even us whom He "called"—not only from Jews but also from Gentiles.

²⁵As He also says in Hosea:

"I WILL CALL HIM {Who was} NOT
MY PEOPLE, 'MY PEOPLE,'
AND HER {Who was} NOT BELOVED,
'MY BELOVED.'"

²⁶AND IT WILL BE IN THE PLACE WHERE IT
WAS SAID TO THEM,
'YOU ARE NOT MY PEOPLE,'
THERE THEY WILL BE CALLED 'SONS OF THE
LIVING GOD.'"

²⁷And Isaiah cries out concerning Israel:

"EVEN IF THE NUMBER OF THE SONS OF
ISRAEL IS LIKE THE SAND OF THE SEA,
{Only} 'THE REMNANT' WILL BE SAVED.

²⁸FOR HIS MAJESTY WILL MAKE A 'WORD'
ON THE EARTH—COMPLETELY AND
QUICKLY."

²⁹And just as Isaiah said beforehand:

"IF HIS MAJESTY OF SABAOth HAD NOT LEFT
BEHIND A 'SEED' FOR US,
WE WOULD HAVE BECOME LIKE SODOM,
AND WE WOULD HAVE BEEN MADE
LIKE GOMORRAH."

³⁰Therefore, what will we say? That Gentiles, who are not pursuing a "Declaration of Not Guilty," *received* a "Declaration of Not Guilty"—

but a "Declaration of Not Guilty" which is "from belief." ³¹But Israel, pursuing a law of a "Declaration of Not Guilty," did not attain to {that} law. ³²Why? Because {it was} not "from belief" but as "from works." They "stumbled" over "The Stone" of "stumbling," ³³just as it is written:

"LOOK! I AM LAYING A 'STONE' OF
'STUMBLING' IN ZION—
EVEN A 'ROCK' OF 'OFFENSIVENESS.'
AND THE ONE WHO BELIEVES ON HIM
WILL NOT BE DISAPPOINTED."

Romans 10—Commentary

In Romans 10, Paul begins to speak *parabolically* concerning "The Declaration of Not Guilty" that is only granted to those who are humble enough to make "The Appeal" to "The Judgment Seat" of God on the basis of "*The Promise*." Speaking in specific legal terminology, Paul explains precisely what the *Living* Word of God demands and most of the Jews are completely unwilling to give. He tells us the Jews who rejected Jesus Christ as the Messiah of Israel are stubbornly refusing to believe "The Truth" of "The Statement" of the *Living* Word of God that Jesus Christ is. As part of his *parabolic* explanation of that fact, Paul also explains in extremely simple terms the essential elements that must be in place for anyone to be born again. He explains it this way:

1. God must first call someone as an Evangelist and send that person to preach "The Gospel."

2. The legitimately called Evangelist must preach "The Gospel" that Paul preached (not some watered-down substitute he comes up with on his own).

3. Any person who seeks to be born again must first hear "The Gospel" that Paul preached (not some watered-down substitute he comes up with on his own).

4. Any person who seeks to be born again must then believe "The Gospel" that Paul preached (not some watered-down substitute he comes up with on his own). Paul indicates "The Gospel" he preached declares that anyone can be "saved" from destruction if they believe the

following two things: (1) that Jesus Christ was resurrected from the dead as “The Man” God **promised** He would create in His Own image and likeness with “The Authority” to demand complete submission from everyone; and (2) that Jesus Christ is God Himself (“His Majesty”).

5. Any person who seeks to be born again must then “make an appeal” to “The Judgment Seat” of God on the basis of “The Belief,” requesting forgiveness for “The Sin” (believing that God will grant his request).

Here are the keywords you need to know before you can understand what Paul says in this chapter:

When Paul says “**make an appeal**,” he is referring to parabolic imagery in which the True Believer is making “The Appeal” before “The Judgment Seat” of God, requesting that his sins be forgiven. This is “The Appeal” that every True Believer has made after hearing and believing “The Truth” of “The Gospel” that is still being proclaimed by legitimate Evangelists.

When Paul says “**make a binding statement**,” he is referring to parabolic imagery in The Teaching which depicts the True Believer as making “The Statement” of “The Belief” as a binding **legal** “Statement” of what he believes before “The Judgment Seat” of God. The new-birth experience cannot occur without “The Statement” of “The Belief” by the True Believer. Unfortunately, unless a person has heard “The Truth” of “The Gospel” that Paul preached, he does not have “The Knowledge” required to make “The Statement” of “The Belief.” “The Gospel” that Paul preached is essentially a restatement of “**The Promise**.” (See The Inheritance of the Believer, Volume 1.)

When Paul says “**The Good Intention**,” he is referring to an honest response to a deeply held conviction. He is alluding to the fact that most people do not have—or want—that honest response.

When Paul says “**The Message**,” he is referring to “The Gospel” proclaimed by an Evangelist who has been called to that specific task.

When Paul says “**The Petition**,” he is referring to any non-legal request addressed to the Living Word of God.

This request is completely different than “The Appeal,” which is a legal motion filed with “The Judgment Seat” of God.

When Paul says “**The Statement**,” he is referring to a coherent explanation of “**The Promise**”—which is “The Belief” that God requires of every True Believer who seeks forgiveness for “The Sin.”

Romans 10—Text

¹Brothers, “The Good Intention” of my “heart”—and “The Petition” to the {Living} God for them—is for salvation. ²For I testify against them that they have a zeal for God, but not in agreement with “knowledge.” ³For being “ignorant” of “The Declaration of Not Guilty” the {Living} God has, and seeking to establish their own, they did not “submit” to “The Declaration of Not Guilty” the {Living} God has. ⁴For “an Anointing” is an “End” of law—in a “Declaration of Not Guilty”—for everyone who believes.

⁵For Moses writes “The Declaration of Not Guilty” which is “from law”: “THE MAN WHO DOES THEM WILL LIVE IN THEM.” ⁶But “The Declaration of Not Guilty” “from belief” says this: “DON’T SAY IN YOUR ‘HEART,’ ‘WHO WILL ASCEND INTO HEAVEN?’” That is, to bring “an Anointed {One}” down. ⁷Or, “WHO WILL DESCEND INTO THE ABYSS?” That is, to bring “an Anointed {One}” up from those who are dead.

⁸But what does it say? “‘THE STATEMENT’ IS NEAR YOU—IN YOUR MOUTH AND IN YOUR ‘HEART.’” That is, “The Statement” of “The Belief” that we are preaching: ⁹That if: (1) you “make a binding statement” with your mouth, “Jesus is His Majesty,” and (2) you believe in your “heart” that the {Living} God “awakened” Him from those who are dead, you will be saved. ¹⁰For in the “heart” one believes unto a “Declaration of Not Guilty,” but with the mouth one “makes a binding statement” unto salvation.

¹¹For the Scripture says, “EVERYONE WHO BELIEVES ON HIM WILL NOT BE DISAPPOINTED.” ¹²For there is no distinction between Jew and Greek; for the same One is everyone’s “His Majesty,” becoming “Wealth” to all those who “make an appeal” to Him. ¹³For “EVERYONE WHO ‘MAKES AN

APPEAL' TO 'THE NAME' OF HIS MAJESTY WILL BE SAVED."

¹⁴Therefore, how will they "make an appeal" to Him Whom they have not believed? But how will they believe Him of Whom they have not heard? But how will they hear without preaching? ¹⁵But how will they preach if they have not been sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO PREACH 'THE GOOD' {things} OF 'THE GOSPEL'!"

¹⁶But all did not "willingly listen to" "The Gospel." For Isaiah says, "YOUR MAJESTY! WHO HAS BELIEVED 'THE MESSAGE' WE HAVE?" ¹⁷So "The Belief" is from "The Message," but "The Message" is through a "Statement" of "an Anointing." ¹⁸But I say, "They have not heard, have they?" On the contrary:

"'THE UTTERANCE' THEY HAVE HAS GONE
OUT TO ALL 'THE EARTH';
AND 'THE STATEMENTS' THEY HAVE, TO
THE LIMITS OF 'THE CIVILIZATION.'"

¹⁹But I say, "Israel did not know, did He?" First, Moses says:

"I WILL MAKE YOU JEALOUS BY WHAT IS NOT
A NATION;
BY A NATION WITHOUT UNDERSTANDING
I WILL PROVOKE YOU TO ANGER."

²⁰But Isaiah is bold and says:

"I WAS FOUND BY THOSE WHO WERE NOT
SEEKING ME;
I BECAME VISIBLE TO THOSE WHO WERE NOT
INQUIRING OF ME."

²¹But with reference to Israel He says, "I STRETCHED OUT MY HANDS THE WHOLE DAY AGAINST AN UNBELIEVING AND CONTRADICTING PEOPLE."

Romans 11—Commentary

In Romans 11, Paul is using the same *parabolic imagery* the Prophets used to explain that the Jews who did not believe "*The Promise*" would eventually be "cut off from" Corporate Israel, and "The Gentiles" who did

believe "*The Promise*" would be "grafted into" Corporate Israel (Is. 18:1–7; Jer. 5:1–6:21). That is, "The Gentiles" who believed would become "The Members" of "The Body" of Jesus Christ, "The One" Who "remained" Corporate Israel when all the other Jews were "cut off from" Corporate Israel. (See *Not All Israel Is Israel*.) Paul's point is, through the divine process of God "cutting off" and "grafting in" "The Members" of Corporate Israel, "The Fullness" of "The Gentiles" will eventually ensure that "all Israel" is saved. Here are the keywords you need to know to understand what Paul is *talking about* in this chapter:

When Paul says "*The Acceptance*," he is referring to the fact that even after a person has been "cut off from" Corporate Israel, he can still be "grafted back in" to Corporate Israel if he will just confess his sin and ask for forgiveness.

When Paul says "*The All*," he is referring to the fact that nothing exists other than what has been created by the Living Word of God.

When Paul says "*all Israel*," he is referring to a phrase from the Septuagint that Moses and the other Prophets of Israel use to refer to Corporate Israel. (See *Not All Israel Is Israel*.) This is the only occurrence of the phrase in the New Testament, although some translations of Romans 9:6 would lead you to believe it occurs there as well. It does not.

When Paul says "*The Branches*," he is referring to a parabolic image in which Corporate Israel is "The Root" of a "Tree" "planted" in the Garden of Eden. "The Members" of Corporate Israel are depicted as "The Branches" on that "Tree."

When Paul says "*broken off*," he is referring to the Hebrew idiom "cut off from." As I explained in *Not All Israel Is Israel*, the Jews were "cut off from" Corporate Israel in the time of Christ, leaving Jesus Christ as Corporate Israel, **the Heir of the promise**.

When Paul says "*Cultivated Olive Tree*," he is referring to a parabolic image in which Corporate Israel is "The Root" of a "Tree" "planted" in the Garden of Eden. "The Members" of Corporate Israel are depicted as "The Branches" on that "Tree."

When Paul says **"Defeat,"** he is referring generally to parabolic imagery in which Corporate Israel—Jesus Christ—did battle with the forces of "The Darkness" and "The Death" and "triumphed" over them in His Resurrection from the dead (1 Cor. 15:51–57). Paul is referring specifically to the inability of the Jews to attain "The Declaration of Not Guilty" by any means other than "The Belief" in "The Truth" of the Living Word of God.

When Paul says **"The Divine Response,"** he is referring to the Prophet Elijah's encounter with the Living Word of God in 1 Kings 19:1–18.

When Paul says **"fell,"** he is referring to parabolic imagery in which Corporate Israel—that is, "all Israel" as "The One"—was "walking in The Way" and momentarily "tripped" over a "stumbling stone" when Jesus Christ was crucified. But as he clearly states, Corporate Israel did not "fall" permanently.

When Paul says **"The Fullness,"** he is referring to a parabolic image in which the "Spirit" of the Living Word of God is viewed as a specific content that can "fill" an earthenware "vessel" to its full capacity.

When Paul says **"grafted in,"** he is referring to the fact that even after one of "The Members" of Corporate Israel has been "cut off from" Corporate Israel, he can still be "grafted back in" to Corporate Israel if he will just confess his sin and ask for forgiveness.

When Paul says **"imprisoned,"** he is referring to a parabolic image in which those who believe "The Truth" of the Living Word of God have been "freed" from "The Bondage" of a "prison." "The Bondage" in which they resided is nothing more than their ignorance of, and stubborn refusal to believe, "The Truth" of the Living Word of God.

When Paul says **"The Mercy,"** he is referring to "The Benevolence" of God. But he is also viewing "The Benevolence" from the perspective of one who is now able to see just how easy it is to escape "The Wrath."

When Paul says **"The Mystery,"** he is referring specifically to parabolic imagery in which the Living Word of God accomplished the seemingly impossible task of taking a created being and making Him an uncreated Being by

creating Him in "The Image" and "The Likeness" of the Eternal Word of God. This does not contradict my earlier definition of "The Mystery"; it merely adds more detail.

When Paul says **"Partaker,"** he is referring to a parabolic image in which every member of Corporate Israel has "Commonality" with every other member of Corporate Israel through their "sharing" a common belief in "The Truth" of the Living Word of God. The Greek word Paul uses has the basic meaning of "sharer in common with." See "Commonality" (Rom. 15).

When Paul says **"The People,"** he is referring to a parabolic image in The Teaching which depicts True Believers as "The Children" who are being "built" into "The House" of the Living Word of God they have freely chosen to believe.

When Paul says **"The Rejection,"** he is referring to the Hebrew idiom "cut off from." As I explained in Not All Israel Is Israel, the Jews were "cut off from" Corporate Israel in the time of Christ, leaving Jesus Christ as the sole **Heir of the promise**. The word translated "rejection" actually means "thrown away." The parabolic imagery Paul has in mind is, the Jews who refuse to believe "The Gospel" are parabolic "branches" that have been "cut off from" Corporate Israel and are being put in a pile to be burned.

When Paul says **"a Remaining,"** he is referring to the parabolic imagery related to the Hebrew idiom "cut off from." As I explained in Not All Israel Is Israel, the Jews were "cut off from" Corporate Israel in the time of Christ, leaving Jesus Christ as "The Remaining" Member of Corporate Israel.

When Paul says **"The Root,"** he is referring to a parabolic image in which Corporate Israel is a "Tree" that God has "planted" in the Garden of Eden. The "Tree" that God "planted" at Mt. Sinai was "cut off" at the Crucifixion, leaving only "The Root" remaining. In the parabolic imagery, "The Members" of Corporate Israel are depicted as "The Branches" on the "Tree" growing back from "The Root" that "remained" after Corporate Israel was "cut off." (That is just parabolic imagery. You need to know the mythology the Prophets were mocking before their use of the parabolic imagery makes much sense at all.)

When Paul says *"The Salvation,"* he is referring to "The Reconciliation" of "the man" Adam to the Living Word of God. "The Reconciliation" of "the man" to the Living Word of God is made possible because of **the fulfillment of the promise** in "The Death" and "The Resurrection" of "The Man" Jesus Christ. See also "The Mystery."

When Paul says *"The Serving,"* he is referring to a parabolic image in which those who minister to "The House" of Israel are "serving" the Living Word of God (which is The Teaching of Moses) as a sacrificial meal at "The Table" of "The Lord." Later on, Paul reveals "The Serving" involves more than just teaching (Rom. 12:7).

When Paul says *"trip,"* he is referring to parabolic imagery in which Corporate Israel—that is, "all Israel" as "The One"—was "walking in The Way" and momentarily "tripped" over a "stumbling stone" when Jesus Christ was crucified. He is quick to state Corporate Israel did not "fall" permanently.

When Paul says *"wild olive tree,"* he is referring to a parabolic image in which Satan is also a "tree" and unbelievers are "branches" that can be "cut off from" that "tree" and "grafted into" Corporate Israel.

When Paul says *"The Wisdom,"* he is referring to a characteristic of the Living Word of God in which He acts in perfect agreement with "The Knowledge" He has.

Romans 11—Text

¹Therefore I say, the {Living} God has not repudiated "The People" He has, has He? Certainly not! For I am myself also an Israelite, from "The Seed" of Abraham, of the tribe of Benjamin.

²The {Living} God has not repudiated "The People" He has—Him Whom He knew before! Or do you not know what the Scripture says in {the account of} Elijah—how he "files a complaint" to the {Living} God against Israel? ³"Your Majesty, THEY KILLED YOUR PROPHETS, THEY RAZED YOUR ALTARS, AND I ALONE AM LEFT REMAINING—AND THEY ARE SEEKING MY SOUL!"

⁴But what does "The Divine Response" say to him? "I HAVE LEFT REMAINING for Myself SEVEN THOUSAND MEN WHO HAVE NOT BENT THE KNEE TO

BAAL." ⁵Therefore, in this way also at the present time there has come into being "a Remaining" according to a "Selection" of "Favor." ⁶But if {it is} by "Favor," {it is} no longer "from works," otherwise "The Favor" would no longer be a "Favor."

⁷What therefore? What Israel is seeking, this it has not attained. But "The Selection" has attained {it}, and "The Remainder" were hardened; ⁸just as it is written:

"THE {Living} GOD GAVE THEM A 'SPIRIT'
OF DEEP SLEEP,
EYES NOT TO SEE AND EARS NOT TO HEAR,
TO THIS VERY DAY."

⁹And David says:

"LET THEIR TABLE BECOME A SNARE
AND A TRAP,
AND A STUMBLING BLOCK AND PAYBACK
TO THEM.
¹⁰LET THEIR EYES BECOME DARK TO SEE NOT,
AND BEND THEIR BACK THROUGH ALL
{time}."

¹¹Therefore I say, they did not "trip" so that they "fell," did they? Certainly not! But in "The Transgression" they have, "The Salvation" belongs to "The Gentiles"—to make them jealous. ¹²But if "The Transgression" they have is a world's "Wealth," and their "Defeat" a "Wealth" of Gentiles, how much more is "The Fullness" of them?

¹³But I am speaking to you, "The Gentiles," therefore—insofar as I am myself an Apostle of Gentiles, I glorify "The Serving" I have—¹⁴if somehow I might make "The Flesh" I have jealous and save some of them. ¹⁵For if "The Rejection" they have is the world's "Reconciliation," what is "The Acceptance" if not life from those who are dead?

¹⁶But if "The Firstfruit" is holy, also "The Lump"; and if "The Root" is holy, also "The Branches." ¹⁷But if some of "The Branches" were "broken off," and you—being a "wild olive tree"—were "grafted in" among them and became a "Partaker" of the rich "Root" of the

"Cultivated Olive Tree," ¹⁸don't boast against "The Branches." But if you are boasting against {them}, you do not "bear" "The Root," but "The Root" you.

¹⁹Therefore you will say, "'Branches' were 'broken off' so that I might be 'grafted in!'" ²⁰That's right. They were "broken off" because of "The Unbelief." But you stand because of "The Belief." So don't be high-minded, but fear. ²¹For if the {*Living*} God did not spare "The (natural) Branches," neither will He spare you.

²²Therefore, consider "The Benevolence" and severity of God: On those who fell, severity, but on you, "The Benevolence" of God—if you remain in "The Benevolence"; otherwise, you will also be "cut off." ²³But they themselves, if they do not remain in "The Unbelief," will be "grafted in"; for the {*Living*} God is able to "graft them in" again. ²⁴For if you were "cut off from" that which is, by nature, a "wild olive tree" and were, against nature, "grafted into" a "Cultivated Olive Tree," how much more will those who are in agreement with nature be "grafted into" their own "Cultivated Olive Tree"?

²⁵For I do not want you, brothers, to be "ignorant" of this, "*The Mystery*"—so that you are not "sensible" in yourselves—that a "hardening" {which derives} from {some} "members" of Israel has come into being until "'The Fullness' of 'The Gentiles'" comes in. ²⁶And in this way "all Israel" will be saved, just as it is written:

"THE DELIVERER WILL COME OUT OF ZION,
HE WILL TURN AWAY THOSE WHO ARE
UNGODLY FROM JACOB.

²⁷AND THIS IS MY COVENANT WITH THEM,
When I take away their sins."

²⁸Indeed, {they are} enemies against "The Gospel" because of you, but—in agreement with "The Selection"—beloved because of the fathers; ²⁹for "The Gifts" and "The Calling" of the {*Living*} God are unchangeable. ³⁰For just as once you did not believe in the {*Living*} God but now you have been shown mercy because of "The Unbelief" of these, ³¹in this way also now these did not believe because of "The Mercy" that is yours, so that they also might now be shown mercy.

³²For the {*Living*} God has "imprisoned" everyone "in unbelief" so that He might have mercy on all. ³³Oh, the depth of "The Wealth"—both "The Wisdom" and "The Knowledge"—of God! How inscrutable are "The Judgments" He has and "incomprehensible" "The Ways" He has! ³⁴For "WHO HAS KNOWN 'THE MIND' OF HIS MAJESTY? OR WHO HAS BECOME HIS ADVISOR?" ³⁵Or, "WHO FIRST GAVE TO HIM THAT IT SHOULD BE REPAID TO HIM?" ³⁶Because "The All" are from Him and through Him and to Him. In Him is "The Glory" into the Ages. Without doubt!

Romans 12—Commentary

In going through this chapter to identify all the keywords that needed to be added to your vocabulary list, I realized I had made a huge mistake when I gave you the keywords for Romans 5. For some reason (most likely the age-related distraction I fight on a daily basis) :-), I failed to include "The One" and "The Many" as keywords you needed to know when you read that chapter. So let me immediately mend that most monumental mental mistake:

When Paul says "The Many," he is referring to parabolic imagery in The Apostolic Teaching. That parabolic imagery depicts "The Many" as "The Members" of Corporate Israel—the Firstborn Son of God and Heir of the promise.

When Paul says "The One," he is referring to parabolic imagery in The Apostolic Teaching. That parabolic imagery depicts Jesus Christ as Corporate Israel—the Firstborn Son of God and Heir of the promise.

When I commented on Romans 5, I explained very little about Paul's mind-set at the time he was writing. That much, at least, was an intentional omission on my part. I don't intend to provide an in-depth explanation of Paul's mind-set until I am able to publish my oral commentary of the Book of Romans for the benefit of The Next Step participants. In the meantime, the sheer paucity of the information I provide publicly will provide those prevaricators who care to (or should I say "dare to"?) speculate more than enough rope to hang themselves. (That's an idiom.)

In Romans 3, Paul insists “*The only Way*” anyone can escape “*The Judgment*” of “*The Darkness*” the *Living Word* of God has already imposed on mankind is through “*The Belief*” that “*The Declaration of Not Guilty*” can only be attained through “*The Belief*” in “*The Truth*” of “*The Light*” of “*The Gospel*.”

In Romans 4, Paul explains precisely what content one must believe to gain “*The Declaration of Not Guilty*.” As he explains, the content that one must believe is “*The Promise*.”

In Romans 5, Paul explains in general terms how “*The Reconciliation*” of “*The Many*” to “*The One*” is possible. But he is speaking in terms of the *parabolic imagery* in which *Corporate Israel*—that is, Jesus Christ, the *Living Word* of God—is “*The One*,” and “*The Members*” of *Corporate Israel*—that is, “*The Members*” of the *Body* of Jesus Christ—are “*The Many*” that Daniel mentions in Daniel 12:3.

In Romans 6, Paul *parabolically* explains what the experience of “*The Many*” IS LIKE after “*The Reconciliation*” of “*The Many*” to “*The One*” Who is the *Living Word* of God.

In Romans 7, Paul *parabolically* explains how the relationship of “*The Many*” to “*The One*” IS LIKE the relationship between a man and a woman who have become “*one flesh*.”

In Romans 8, Paul *parabolically* explains “*The Benefit*,” “*The Hope*,” and “*The Confidence*” that “*The Members*” of “*The One*” have because of “*The Knowledge*” that nothing but their own stupid speculation can ever separate them from “*The One*” Who is the *Living Word* of God.

In Romans 9, Paul begins to *talk about* the fact that the Jews who refused to believe Jesus Christ is *the Heir of the promise* have lost their position as “*The Members*” of *Corporate Israel*—“*The One*” Who is the *Living Word* of God.

In Romans 10, Paul explains why the Jews of his day lost their position as “*The Members*” of *Corporate Israel*—“*The One*” Who is the *Living Word* of God. It is because they refuse to believe “*The Gospel*.”

In Romans 11, Paul explains to “*The Gentiles*” that they, along with “*a Remaining*” of the Jews, have been “*grafted into*” *Corporate Israel* as “*The Members*” of “*The One*” Who is the *Living Word* of God. But he warns “*The Gentiles*” the same thing that happened to the Jews who were “*hardened*” will happen to all who fail to continue in “*The Belief*” in “*The Promise*.”

In this chapter, Romans 12, Paul begins to explain the solemn responsibilities that True Believers have as “*The Members*” of “*The Body*” of Jesus Christ—“*The One*” Who is the “*Tree*” into Whom all True Believers have been “*grafted*.” His point is, the *Living Word* of God is none other than “*The One*” “*in*” Whom all True Believers are “*The Many*.” Therefore, anyone who fails to meet the minimum standards of “*The Belief*” that is required by that *Living Word* of God will be “*cut off from*” *Corporate Israel* just as the Jews were “*cut off from*” *Corporate Israel* in the time of Christ. Here are the keywords you need to know to understand what he says:

When Paul says “*The Age*,” he is referring to *parabolic imagery* in which the seven *parabolic “days”* of *Creation* are referred to as “*Ages*.”

When Paul says “*The Brotherly Love*,” he is referring to the special bond that all True Believers share with one another because of “*The Commonality*” they have in “*The Belief*” in “*The Truth*” of The Apostolic Teaching.

When Paul says “*The Diligence*,” he is referring to the immediate willingness that True Believers have to do whatever is necessary to help any and all of “*The Members*” of “*The One*.”

When Paul says “*The Holy Ones*,” he is referring to True Believers who have been “*made holy*” through “*The Belief*” in “*The Truth*” of the *Living Word* of God (John 17:17; 1 Cor. 6:11; Eph. 5:26).

When Paul says “*The Honor*,” he is referring to the mutual respect that all True Believers have for one another because of “*The Commonality*” they have in “*The Belief*” in “*The Truth*” of The Apostolic Teaching.

When Paul says “*The Mind*,” he is using a Greek philosophical term to refer to essentially the same thing the Prophets referred to as “*the kidneys*.” “*The Mind*” is the place where one stores the information one has already attained. This contrasts with “*The Heart*,” where all the peoples of the ancient Near East believed human thought processes occurred.

When Paul says “*The Needs*,” he is referring to the various physical necessities of life.

When Paul says *"The Prayer,"* he is referring to *The Lord's Prayer* (Matt. 6:9–13; Luke 11:2–4).

When Paul says *"The Renewing,"* he is referring to the same thing he mentions in Titus 3:5. That is, *"The Truth"* of the Living Word of God *"renews"* *"The Mind"* of the True Believer to the same state of mind that Adam had before he *"fell"* into *"The Darkness"* of *"The Unbelief"* in *"The Truth"* of the Living Word of God.

When Paul says *"sacrifice,"* he is referring to a parabolic image in which Jesus Christ, *"The One,"* was crucified as the Passover *"sacrifice"* that the Living Word of God used to ratify the New Covenant between Himself and *"The Many."*

Romans 12—Text

¹Therefore, I implore you brothers, through *"The Mercies"* of the {*Living*} God, to present *"The Bodies"* you have as a living, holy *"sacrifice,"* well-pleasing to the {*Living*} God—your reasonable service. ²And do not be conformed to *"The Age"*—this one—but be transformed by *"The Renewing"* of *"The Mind,"* so that you *"approve of"* that which is *"The Will"* of the {*Living*} God—the good and well-pleasing and complete one.

³For I say through *"The Favor"*—the one given to me—to everyone who is among you not to think more highly of himself than he ought to think; but to think so as to be reasonable. {I say this} to each one as the {*Living*} God has distributed a *"measure"* of belief.

⁴For just as we have many *"members"* in one *"body,"* and all of *"The Members"* do not have the same function, ⁵so also we, *"The Many,"* are *"One Body"* in *"an Anointing,"* and individually *"members"* of one another. ⁶But we have different gifts in accordance with *"The Favor"*—the one given to us. If prophecy, in accordance with the proportion of *"The Belief";* ⁷if *"serving,"* in *"The Serving";* if the one who teaches, in the act of teaching; ⁸if the one who makes an appeal, in the appealing; the one who shares, with pure motives; the one who gives assistance, with haste; the one who shows mercy, with cheerfulness.

⁹*"The Love"* is without hypocrisy: Hating *"The Evil";* being joined to *"The Good";* ¹⁰in *"The Brotherly Love,"* lovingly devoted to one another; in *"The Honor,"* esteeming one another more highly; ¹¹in *"The Diligence,"* not hesitating; in *"The Spirit"* bubbling up, serving His Majesty; ¹²in *"The Hope,"* rejoicing; in *"The Tribulation,"* enduring; in *"The Prayer,"* persisting; ¹³in *"The Needs"* of *"The Holy Ones,"* pursuing the kindness to strangers.

¹⁴Bless those who persecute you; bless and do not curse, ¹⁵so as to rejoice with those rejoicing, to weep with those weeping. ¹⁶Thinking the same in regard to one another, not thinking high-mindedly but associating with those who are the unimportant. Do not become focused on yourselves, ¹⁷in no way giving back evil for evil, {but} paying attention to what is right in the sight of all men; ¹⁸if possible—for your part—living at peace with all men, ¹⁹never avenging yourselves, beloved. But provide room for *"The Anger,"* for it is written, *"VENGEANCE IS MINE; I WILL REPAY,"* says His Majesty. ²⁰*"BUT IF YOUR ENEMY IS HUNGRY, FEED HIM; AND IF HE IS THIRSTY, GIVE HIM DRINK. FOR IN DOING THIS, YOU WILL 'HEAP COALS OF FIRE' ON HIS HEAD."*

²¹Do not be defeated by *"The Evil";* but defeat *"The Evil"* by *"The Good."*

Romans 13—Commentary

In this chapter, Paul emphasizes the importance of True Believers remaining *"in subjection"* to *"The Authority"* that Jesus Christ was granted as *"The Name"* of God when, as a result of *the fulfillment of the promise,* the Living Word of God *"awakened"* Him from the dead. His point is, the proof of *"The Belief"* is in the pudding. (That's an idiom.) A Pretender is *"lawless"* at *"heart,"* but a True Believer will not challenge *"The Authority"* of anyone who holds *"The Authority"* over him. He will instead remain *"subject to"* *"The Authority"* because he knows a time is coming when everyone who now holds *"The Authority"* will give account to *"The Lord,"* Jesus Christ—*the Heir of the promise*—for his use and abuse of *"The Authority."*

Pretenders will continue to ostentatiously pretend to be *"in subjection to"* *"The Authority"* over them, blithely unaware that *"The Anger"* of the *Living*

Word of God awaits them when they “cross over” just because their passive rebellion against “The Authority” does not correspond at all with the “God talk” they use to appear pious to others. (Women in a “one-flesh” relationship are especially vulnerable to falling into this trap.) Here are the keywords you need to know in this chapter:

When Paul says “**{The} Authority**,” he is referring to anyone who has authority over someone else in the eyes of God. God has decreed the man has authority over the woman in a “one-flesh” relationship. Both parents have “The Authority” over their minor children. Agents of the government have “The Authority” over all who choose to remain citizens of the country they govern. In the eyes of God, those who hold “The Authority” He has granted lose “The Authority” He has granted when they abuse “The Authority” He has granted. But (and here is where testing enters the picture) the abusive actions of “The Authority” do not automatically absolve those who choose not to remain “subject to” those who abuse “The Authority” they hold over them. Go figure.

When Paul says “**The Darkness**,” he is referring to a parabolic image in which “The Darkness” is both “The Night” of the seventh parabolic “day” of Creation and unbelievers’ ignorance of “The Truth” of the Living Word of God (John 3:19–20).

When Paul says “**The Day**,” he is referring to a parabolic image in which “The Age” to come is “The Light” of the seventh “day” of Creation. See also his use of “The Day” in Romans 2, where he makes no such distinction between “The Night” and “The Day” of the seventh parabolic “day” (cf. Gen. 1:5).

When Paul says “**drunkenness**,” he is referring to a parabolic image in which those who are ignorant of “The Truth” have “drunk” from “The Cup” of “The Harlot” and gone to “sleep.” “The only Way” for them to attain “The Salvation” God offers is to be parabolically “awakened” from “sleep” by the Living Word of God and to remain “awake” for the remainder of “The Night” (Matt. 25:1–13; 1 Thess. 5:1–9).

When Paul says “**The Fear**,” he is referring to the initial response that every True Believer should have to anyone who holds “The Authority” over them.

When Paul says “**filled**,” he is referring to a parabolic image in which the Living Word of God is viewed as a specific content that can “fill” a “vessel” to its full capacity. In this case, the “vessel” to be “filled” is “The Law.”

When Paul says “**The Lord**,” he is referring to the fact that Jesus Christ is **Kurios**, “The Name” of God Who **inherited what was promised** when the “Spirit” of the Living Word of God “awakened” Him from the dead. (The Jews who made the Greek Septuagint translation of the Hebrew Scriptures used the Greek term **Kurios** to translate the Hebrew name of God that the Jews have for centuries called “The Name.”) As the Firstborn Son of God and **Heir of the promise**, Jesus Christ now holds “The Authority” over both Heaven and Earth (Matt. 28:18).

When Paul says “**The Night**,” he is referring to a parabolic image in which “The Age” in which we are now living is “The Darkness” of “The Night” of the seventh parabolic “day” of Creation.

When Paul says “**The Obligation**,” he is referring to whatever demand “The Authority” has chosen to impose on those over whom he holds “The Authority.”

When Paul says “**The Officials**,” he is referring to those who legitimately hold “The Authority” over others.

When Paul says “**The Ordinance**,” he is referring to a decree of the Living Word of God that supersedes all other decrees.

When Paul says “**put off**” and “**put on**,” he is referring to a parabolic image in which those who seek to participate in the Marriage Supper of the Lamb must “take off” their “old garments” and “clothe” themselves with the Living Word of God (Matt. 22:12–13; Gal. 3:27).

When Paul says “**sleep**,” he is referring to a parabolic image in which those who are ignorant of “The Truth” have “drunk” from “The Cup” of “The Harlot” and gone to “sleep.” “The only Way” for them to attain “The Salvation” God offers is to be parabolically “awakened” from “sleep” by the Living Word of God and remain “awake” for the remainder of “The Night” (Matt. 25:1–13; 1 Thess. 5:1–9).

When Paul says “*subject to*” and “*in subjection*,” he is referring to the mind-set of every True Believer in which he views himself as subordinate to those who hold “The Authority” over him.

When Paul says “*The Sword*,” he is referring to the divinely granted right of human governments to execute any and all who voluntarily relinquish their right to live by stubbornly refusing to remain “subject to” “The Authority” God has granted.

When Paul says “*The Tax*,” he is referring to one of “The Obligations” that is routinely imposed by “The Authority.”

When Paul says “*The Tribute*,” he is referring to one of “The Obligations” that is routinely imposed by “The Authority.”

When Paul says “*The Weapons*,” he is referring to the various things the True Believer needs to “put on” so as to be suitably equipped for “The Warfare” he mentions in 2 Corinthians 10:3–5 and “The Conflict” he refers to in Ephesians 6:11–17.

When Paul says “*The Works*,” he is referring to what Satan has accomplished, and seeks to accomplish, among men (John 3:19–20). Compare to “The Work” (Rom. 2).

Romans 13—Text

¹Every soul must remain “subject to” controlling authorities; for an authority does not exist except “under” God, and those that exist {only} exist by having been appointed “under” God.

²Therefore, the one who opposes “The Authority” has “stood firm against” “The Ordinance” of the {Living} God; and those who “stand firm against” {Him} will “receive” a “Judgment” against them.

³For “The Officials” are not a source of fear for “The Good” “work,” but for “The Evil.” So you want to not fear “The Authority”? Do “The Good,” and you will have commendation from the same. ⁴For he is a “server” of God to you for “The Good”; so if you do “The Evil,” fear, for he is not bearing “The Sword” for no purpose; for a “server” of God is, in anger, bringing vengeance

on the one who does “The Evil.”

⁵Wherefore, it is necessary to remain “in subjection,” not only because of “The Anger,” but also because of “The Conscience.” ⁶For because of this you also pay taxes; for “servants” of God exist for this very reason—personally serving.

⁷Give back to all “The Obligation”: “The Tax” to whomever “The Tax,” “The Tribute” to whomever “The Tribute,” “The Fear” to whomever “The Fear,” “The Honor” to whomever “The Honor.” ⁸Owe nothing to anyone, except to love one another. For the one who loves the other has “filled” law. ⁹For the:

“YOU MUST NOT COMMIT ADULTERY;
YOU MUST NOT MURDER;
YOU MUST NOT STEAL;
YOU MUST NOT DESIRE,”

and any other commandment—if there is {one}—is included in “The Word” (this one):

“YOU MUST LOVE YOUR NEIGHBOR AS
YOURSELF.”

¹⁰“The Love” of one’s neighbor does not do evil; therefore, “The Love” is a “Fullness” of law. ¹¹So {do} this, knowing the time—that it is already the hour for you to be “awakened” from “sleep.” For “The Salvation” is closer to us now than when we believed. ¹²“The Night” is nearly over, but “The Day” has {already} come. Therefore, “put off” “The Works” of “The Darkness” and “put on” “The Weapons” of “The Light.”

¹³Let’s “walk” properly—in “Day,” not in merry-making and “drunkenness,” nor in sexual promiscuity and sensuality, nor in contentiousness and envy. ¹⁴Rather, “put on” “The Lord,” Jesus “Anointed,” and don’t make {any} concession to “Desires” of “The Flesh.”

Romans 14—Commentary

In this chapter, Paul begins to explain why every True Believer must be constantly watchful and careful in his interaction with other True Believers. It is because True Believers do not all have exactly the same

"measure" of "The Knowledge," "The Understanding," and "The Wisdom." At the same time, some True Believers are "weak" in "The Belief" in "The Truth" they have heard while others are "strong" in "The Belief." Those who are "weak" in "The Belief" have not yet come to the realization that they are completely "free" from the legalistic and Pharisaic "you must do this, but you can't do that" restraints that Pretenders want to impose on everyone—including unbelievers. "The Truth" regarding "The Freedom" that True Believers have is just as Paul explained it:

Everything is permitted for me, but not everything is beneficial. Everything is permitted for me, but I will not be dominated by anything. Food is for the stomach, and the stomach is for food. But the {Living} God will abolish both of them. But "The Body" is not for sexual immorality, but for His Majesty—and His Majesty is for "The Body."

(1 Corinthians 6:12–13) —my interim translation

Paul meant exactly what he said in that passage. The only activity that will get you into deep trouble real quick outside of the ten prohibitions specifically mentioned in the Ten Commandments is "sexual immorality" (whatever that means). That agrees with what the Apostles decided in Acts 15:1–29. But in another passage, Paul clarifies what he had in mind when he wrote the statement quoted above:

For I don't want you to be ignorant, brothers, {of the fact} that "The Fathers" we have were all under "The Cloud," and all went through "The Sea," and all were "baptized" "into" Moses in "The Cloud" and in "The Sea." And all "ate" the same spiritual "Food"; and all "drank" the same spiritual "drink," for they were "drinking" from a Spiritual "Rock" Who followed. But "The Rock" was "The Anointing." However, the {Living} God was not "well-pleased" with most of them, for they were left strewn in the wilderness. But these things happened as examples for us, so that we would not be cravers of bad things in the same way that they craved. Neither be idolaters, in the same way as some of them, just as it is written: "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY." Neither let us be sexually promiscuous in the same way as some of them were sexually promiscuous, and twenty-three thousand fell in one day. Neither let us sorely test "The Anointing" in the same way that some of them tested, and

*they were being destroyed by "The Serpents." Neither complain, just as some of them complained, and they were destroyed by "The Destroyer." Now these things came upon those {people} as examples, but they were written as a warning for us, on whom the Ends of the Ages have come. Therefore, let the one who thinks he "stands firm" watch out so that he does not "fall." No testing has come upon you except what is common to man. But the {Living} God is trustworthy. He will not allow you to be tested above what you are able, but with "The Testing" will also make the way out so that you are able to bear up under it. For this reason, my beloved, flee from "The Idolatry." I am speaking as to prudent ones. Judge what I say. "The Cup" of "The Blessing" which we bless? Is it not a "Sharing" of "The Blood" of "The Anointing"? "The Bread" which we "break"? Is it not a sharing of "The Body" of "The Anointing"? Because we—"The Many"—are One "Bread," One "Body." For we are all partaking from "The One" "Bread." Look at "The Israel" according to "The Flesh": Are not those who eat the sacrifices "Sharers" of the altar? Therefore, what am I saying? What is something sacrificed to an idol? Or what is an idol? Rather, they sacrifice what they sacrifice to demons and not to God. And I do not want you to become "Sharers" of demons. You cannot "drink" "The Cup" of His Majesty and a "cup" of demons! You cannot partake of "The Table" of His Majesty and a "table" of demons! Or are we provoking "The Lord" to jealousy? We are not more powerful than He, are we? **All things are permissible, but not all are advantageous. All things are permissible, but not all "build." Let no one seek his own {benefit}, but that of another.***

(1 Corinthians 10:1–24) —my interim translation

In that passage, Paul is talking about exactly the same thing he addresses in Chapters 13 and 14 of the Book of Romans. He is talking about "weak" Believers who can't bring themselves to eat meat sold in the public market without feeling guilty because all butchered animals were sacrificed to idols in those days. His point is, a person who feels guilty in regard to eating meat must still believe an idol is actually a god. Not only that, but he must also not understand the only "sacrifice" the Living Word of God will accept is "The One" found on "The Table" of His Majesty.

It is absolutely impossible to understand what Paul says in 1 Corinthians 10 if you don't understand the parabolic imagery related to True Believers "eating"

and “drinking” the *Living Word* of God at “The Table” of “The Lord.” What he says in regard to “The Idolatry” is based on “The Knowledge” he has regarding “The Image” and “The Likeness” of the *Living Word* of God. That is, if you do not know “The Image” of the Almighty God is *The Teaching* hidden in the Scriptures, you are already worshipping an idol—a completely ridiculous “image” securely lodged in the mental recesses of your mind. Sadly, that is precisely where most “Christians” are today in their belief in some goofy god of unconditional grace.

Paul’s point in Romans 12 is this: Nobody can tell you the “right” and “wrong” thing for you to do. God expects you to gain “The Knowledge,” “The Understanding,” and “The Wisdom” you require to determine what is “right” and “wrong” for yourself. That is so simply because “The Conscience” you have has been trained by your own upbringing, not the upbringing of some pompous, pious blowhard Pretender who says one thing on Sunday morning and does exactly the opposite the six other days of the week.

Pretenders will vehemently disagree with what I am going to tell you now simply because they—like their father Satan—want to maintain control over you with their stupid “do this, but don’t do that” legalism. “The Truth” is, “The Conscience” you have has most likely already added an additional list of demands to the *apodictic* commandments found in the Ten Commandments. That additional list of mandatory and prohibited activities pertains to you alone, and it clearly defines what is and is not “sin” for you. As you learn more and more of “The Truth” of the *Living Word* of God, “The Conscience” you have will be gradually retrained to allow you “The Freedom” to do things that legalistic Pharisees have convinced you are “sin.” But beware: Pretenders will rush right in where angels fear to tread. That is, they will assume “The Freedom” I am describing allows them to sin (Gal. 5:13; 2 Pet. 2:19) never once realizing God is using “The Freedom” to test those who believe “The Truth.”

Paul’s point is, what is “right” for a “strong” Believer may be completely “wrong” for a “weak” Believer; and what is “right” for a “weak” Believer may be completely immaterial to a “strong” Believer. The unique role that “The Conscience” plays in defining “sin” for each individual Believer is what James had in mind when he wrote this:

Therefore, to the one who knows to do good and does not do {it}, to him it is sin.

(James 4:17) —my interim translation

“Strong” Believers must constantly “watch out for” “weak” Believers (in both senses of the idiom). “Weak” Believers not only have a tendency to impose the demands of “The Conscience” they have on others, they can also be easily enticed into “sinning” against “The Conscience” they have by doing the same things that “strong” Believers can do without incurring guilt. Therefore, “strong” Believers must be careful not to openly do things they know “weak” Believers are likely to view as “sin.” That is what Paul had in mind when he wrote this:

For being free from all, I have made myself a “slave” to all, so that I might gain more of them. And to the Jews I became like a Jew, so that I might gain Jews. To those “under law,” {I became} like {one who is} “under law” (not myself being “under law”), so that I might gain those “under law.” To those “without law” {I became} like {one who is} “without law” (not being “without” God’s “law” but “in a law” of “an Anointing”), so that I might gain those “without law.” To those who are “weak” I became {like one who is} “weak,” so that I might gain those who are “weak.” To all I have become {one who is like} all, so that by all means I might save some. But I do all things for the sake of “The Gospel,” so that I might become a “Partaker” of it. Do you not know that those who run in a race all run, but {only} one “receives” “The Prize”? Therefore, run so that you may attain. But everyone who “contends” exercises self-control in all things. Those indeed {do it} so as to “receive” a perishable “crown,” but we an imperishable. Therefore, I run this way, not aimlessly; I box this way, not “whipping” air. Rather, I give “The Body” I have a black eye, and I make it a “slave,” lest in some way, after having preached to others, I myself might be “rejected.”

(1 Corinthians 9:19–27) —my interim translation

I probably should point out that 1 Corinthians 10:1–24 (quoted above) is a continuation of this passage. One of the points Paul makes here is this: Even though he has “The Freedom” to act like a Greek who has no concern at all of the Jewish view of “law,” he voluntarily places limitations on his own actions when he is around Jews and “weak” Believers because he

knows full well that people who don't have "The Knowledge" he has are still in "The Bondage" of "do this, but don't do that." His concern with "gaining" "weak" Believers resides in the fact that they still lack insight into "The Knowledge" that will give them "The Freedom" from the legalistic mind-set of the Jews. Therefore, he must "watch out for" them (in only one sense of the idiom) so as not to cause them to "stumble" by enticing them into doing the same things he has "The Freedom" to do.

"Strong" Believers will always "watch out for" (in only one sense of the idiom) "weak" Believers. But "weak" Believers have to "watch out for" (in the other sense of the idiom) Pretenders who will be constantly putting "stumbling blocks" in front of them—trying to bring them back down to the level of their own ignorance. Therefore, every True Believer must be careful to "watch out for" (in both senses of the idiom) himself. Here are the keywords you need to know to understand what Paul says in Romans 14:

When Paul says "approved," he is referring to the parabolic image of "The Approval" process the Living Word of God uses to determine who is, and who is not, worthy to inherit what was promised. (See "The Approval" in Rom. 5.) In this case, Paul is attributing "The Approval" process to "The Men" rather than to God.

When Paul says "The Building," he is referring to Jesus Christ as "The House" of the Living Word of God "in" which every True Believer will reside forever (Ps. 23:6).

When Paul says "fully convinced," he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. A True Believer who has been "fully convinced" by the evidence in the Scriptures has no difficulty at all "standing firm" in "The Truth" he believes because his decision to believe "The Truth" was based on a rational thought process by which he examined the evidence in the Scriptures in "The Light" of The Teaching and could easily "see" The Teaching is true.

When Paul says "give a word," he is using an idiom that means the same as the English idiom "give an account." That is, it means to explain why someone did what they did.

When Paul says "House," he is referring to the parabolic image in which Corporate Israel is not only "The People" of God but also His "House." "The Members" of Corporate Israel are "The Children" of "The House" of the Living Word of God they have chosen to believe. (See "The Children" in Rom. 8.)

When Paul says "in," he is referring to parabolic imagery in which the things one chooses to believe are the realm "in" which he resides. Those who choose to believe "The Truth" reside "in" "The Light" of "The Truth." Those who choose to believe "The Lie" reside "in" "The Darkness" of "The Lie."

When Paul says "judge," he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. Paul is using the verb to refer to the action of a "weak" Believer who condemns a "strong" Believer for doing something the "weak" Believer considers to be a "sin." Paul's point is, a True Believer who has attained "The Wisdom" required for him to "judge" the actions of others appropriately knows he is not supposed to "judge" anyone for the purpose of condemning. The True Believer's only concern when "judging" the actions of others is to make a distinction between those who believe "The Truth" and those who do not believe "The Truth."

When Paul says "The Judgment Seat," he is referring to parabolic imagery in which the Living Word of God is the "Judge" Who will ultimately decide who is and who is not worthy to reside "in" "The Light" of "The Truth" forever.

When Paul says "The Kingdom," he is referring to parabolic imagery in which "The Light" of "The Truth" of the Living Word of God is a "Kingdom of Light" (Col. 1:12-13) over which "The Lord" Jesus Christ will rule forever as "The Man" created in "The Image" and "The Likeness" of the Living Word of God.

When Paul says "look down on," he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. A "weak" Believer can be easily enticed into adopting the Pharisaic belief that he is "better" than a

“strong” Believer just because the “strong” Believer is doing something the “weak” Believer considers to be a “sin.”

When Paul says “The Peace,” he is referring to something every True Believer experiences when he realizes he has finally found “The Truth” of the Living Word of God he has been seeking.

When Paul says “stand firm,” he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of “The Knowledge” of The Teaching he has attained. A True Believer who is “strong” in “The Belief” has no difficulty “standing firm” in “The Truth” he has chosen to believe because his decision to believe “The Truth” was based on a rational thought process by which he examined the evidence in the Scriptures in “The Light” of The Teaching and decided The Teaching was true.

When Paul says “weak,” he is referring to the decision-making process whereby every True Believer is to decide what he believes on the basis of “The Knowledge” of The Teaching he has attained. One who is “weak” in “The Belief” is “double-minded” (James 1:8 ff.), lacking “The Knowledge,” “The Understanding,” and “The Wisdom” that is necessary for him to make an informed decision about what he should and should not do.

Romans 14—Text

¹But “accept” the one who is “weak” in “The Belief,” {yet} not in doubt because of “thoughts.”

²One indeed believes so as to consume all things, but the one who is “weak” eats vegetables. ³The one who eats must not “look down on” the one who does not eat; and the one who does not eat must not “judge” the one who eats, for the {Living} God has “accepted” him.

⁴Who are you, the one who “judges” a member of Another’s “House”? To his own “Lord” he either “stands firm” or he “falls”; and he will be made to “stand firm,” for “The Lord” is able to make him “stand firm.” ⁵One “judges” one day to be above another; another “judges” every day to be {the same}. Each must be “fully convinced” in his own mind.

⁶The one who thinks about “The Day,” thinks “in” His Majesty; and the one who eats, eats “in” His Majesty, for he gives thanks to the {Living} God; and the one who does not eat, “in” His Majesty he does not eat, and he gives thanks to the {Living} God. ⁷For none of us lives “in” himself, and none dies “in” himself; ⁸for if we live, “in” “The Lord” we live; and if we die, “in” “The Lord” we die. Therefore, if we live or if we die, we belong to “The Lord.” ⁹For this reason “an Anointed {One}” died and lived, so that He might be “Lord” over both those who are dead and those who are living.

¹⁰But you, why do you “judge” your brother? Or again you, why do you “look down on” your brother? For we will all stand before “The Judgment Seat” of the {Living} God. ¹¹For it is written:

“AS I LIVE,” SAYS HIS MAJESTY, “EVERY
KNEE WILL BOW TO ME,
AND EVERY TONGUE WILL OPENLY
ACKNOWLEDGE THE {Living} GOD.”

¹²Therefore then, each of us will “give a word” concerning himself to the {Living} God. ¹³Therefore, we should no longer “judge” one another but rather “judge” this: To not put “stumbling” or “offensiveness” “in” the brother. ¹⁴And I know, and I am convinced “in” His Majesty Jesus, that nothing is unacceptable because of itself—except that to the one who “reckons” anything to be unacceptable, to that one it is unacceptable. ¹⁵For if your brother is injured because of food, you are no longer “walking” in agreement with love. Don’t destroy by your food that one for whom “an Anointed {One}” died.

¹⁶Therefore, “The Good” you have must not be falsely accused, ¹⁷ for “The Kingdom” of the {Living} God is not eating and drinking, but a “Declaration of Not Guilty,” and peace and joy in a “Holy Spirit.” ¹⁸For the one who is a “slave” “in” this—“in” “The Anointing”—is well-pleasing to the {Living} God and “approved” by “The Men.” ¹⁹Therefore then, we must pursue the things of “The Peace” and the things of “The Building”—the One {Who is} “in” each other.

²⁰Don't tear down "The Work" of the {Living} God on account of food. Indeed, all things are clean, but evil to the man who eats while "stumbling." ²¹It is good to not eat meat, nor drink wine, nor anything by which your brother "stumbles."

²²You must have a belief in agreement with yourself before the {Living} God. Blessed is the one who does not "judge" himself in what he "approves of." ²³But the one who doubts has {already} been "declared guilty" if he eats because it is not "from belief." And everything that is not "from belief" is sin.

Romans 15—Commentary

In this chapter, Paul wraps up the exhortation he began in Chapter 14 and moves on to talking about his calling as an Apostle to "The Gentiles." Here are the keywords you need to know:

When Paul says "**The Appeal**," he is referring to the action taken by a True Believer who hears "The Gospel" and "makes an appeal" to "The Judgment Seat" of God for the specific purpose of attaining "The Declaration of Not Guilty." (See Rom. 9.) It is possible for a True Believer to "make an appeal" on behalf of someone else (see Rom. 12:8), but that "appeal" is not "The Appeal" an unregenerate person makes on the basis of "The Belief" in "The Truth" of "The Gospel."

When Paul says "**building**" and "**build**," he is referring to a parabolic image in which Jesus Christ, the Living Word of God, is in the process of "building a house" for God the Father through the activities of those who have been called to speak "The Word" (Eph. 4:4–16).

When Paul says "**Commonality**," he is in one way or another referring to the fact that all True Believers "share" a tremendously important bond with one another simply because they "share" one essential thing in common. That one essential thing is "The Belief" in "The Truth" of the Living Word of God. (See "Partaker.")

When Paul says "**foundation**," he is referring to a parabolic image in which Jesus Christ, the Living Word of God, is in the process of "building a house" for God the Father through the activities of those who have been called

to speak "The Word" (Eph. 4:4–16). Parabolically speaking, "The Foundation" of "The House" of God can be viewed as either Jesus Christ, the Living Word of God (1 Cor. 3:10–11) or the Apostles and Prophets who hid the Living Word of God in the Scriptures (Eph. 2:19–22). Three of the most explicit references in the New Testament to the parabolic imagery related to the Hebrew idiom "build a house" are 1 Corinthians 3:10–17; Hebrews 3:1–6; 1 Peter 2:1–10.

When Paul says "**The Neighbor**," he is using the same terminology that Moses used to refer to those who are "The Members" of "The (same) People." In this case, "The People" Paul has in mind is "The People" of "The House" of God.

When Paul says "**The One Who Believes**," he is referring to Jesus Christ, "The One" Who died for the sake of "The Many" because of "The Belief" He had in "The Truth" of the Living Word of God.

When Paul says "**The Poor**," he is referring to those who are literally "poor." The same terminology is used to refer to those who respond to "The Gospel" (Matt. 5:3).

When Paul says "**The Sacrificial Offering**," he is referring to a parabolic image in which he is parabolically a "priest" who is bringing "The Gentiles" to "The House" of God as a "sacrifice" to God.

When Paul says "**strong**," he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. A person who is "strong" in "The Belief" is not "double-minded" (James 1:8 ff.), because he has "The Knowledge," "The Understanding," and "The Wisdom" that is necessary for him to make an informed decision about what he should and should not do.

Romans 15—Text

¹But we—those who are "strong"—ought to bear the "weaknesses" of those who are not "strong," and not to please ourselves. ²Each of us must please "The Neighbor" "in" "The Good"—for {the purpose of} "building." ³For even "the Anointed {One}" did not please Himself; but just

as it is written, "THE INSULTS OF THOSE WHO INSULTED YOU FELL ON ME." ⁴For whatever was written earlier was written for {the purpose of} "teaching" us, so that—through "The Perseverance" and through "The Appeal" of the Scriptures—we might have "The Hope."

⁵So may the {*Living*} God of "The Perseverance" and "The Appeal" grant you to think the same thing—"in" each other—in agreement with "The Anointing" of Jesus, ⁶so that unanimously—with one mouth—you might glorify the {*Living*} God and Father of our Lord—Jesus "Anointed." ⁷Wherefore, "accept" one another, just as "The Anointing" "accepted" us into "The Glory" of the {*Living*} God.

⁸For I say, "an Anointed {One}" has been "engendered" as a "Server" of "circumcision"—for the sake of "The Truth" of God, to confirm "The Promises" of the fathers—⁹so "The Gentiles" would glorify the {*Living*} God for mercies; just as it is written:

"FOR THIS REASON I WILL OPENLY
ACKNOWLEDGE YOU IN GENTILES,
AND I WILL SING TO 'THE NAME'
YOU HAVE."

¹⁰And again He says:

"REJOICE, O GENTILES, WITH 'THE PEOPLE'
HE HAS."

¹¹And again:

"YOU MUST PRAISE THE LORD,
ALL YOU GENTILES,
AND ALL THE PEOPLES MUST PRAISE HIM."

¹²And again Isaiah says:

"'THE ROOT' OF JESSE WILL COME—
EVEN THE ONE WHO ARISES—
TO RULE GENTILES.
ON HIM GENTILES WILL PLACE HOPE."

¹³So may the {*Living*} God of "The Hope" "fill" you with all joy and peace "in" "The One Who Believes," so that you abound in "The

Hope" in a "Holy Spirit's" "Power." ¹⁴But even I myself have been persuaded concerning you, my brothers, that you yourselves are also full of goodness, having been "filled" with all of "The Knowledge," being able to admonish one another.

¹⁵But I have written to you rather boldly on some points so as to remind you again through "The Favor"—the one given to me from the {*Living*} God ¹⁶so that I might be a "minister" of "The Anointing" of Jesus to "The Gentiles," "serving" "The Gospel" of the {*Living*} God {as a priest}—so that "The Sacrificial Offering" of "The Gentiles" would be acceptable, made holy by a "Holy Spirit."

¹⁷Therefore, I have "The Boast"—{that is,} the things pertaining to the {*Living*} God—in "The Anointing" of Jesus. ⁸For I will not dare to speak anything other than what "an Anointing" accomplished through me—for a "willingness to listen" {on the part of} Gentiles—in "word" and "work," ¹⁹in a "Power" of signs and wonders, in a "Power" of a "Spirit" of God; so that from Jerusalem and round about as far as Illyricum I have "filled" "The Gospel" of "The Anointing."

²⁰And so I aspire to preach "The Gospel" where "an Anointed {One}" has not been "named," so that I do not "build" on another's "foundation." ²¹But just as it is written:

"THOSE TO WHOM NOTHING CONCERNING
HIM HAS BEEN REPORTED WILL SEE,
AND THOSE WHO HAVE NOT HEARD WILL
COMPREHEND."

²²So therefore, I have often been prevented from coming to you; ²³but now, no longer having a place in these regions, but having a yearning to come to you for many years, ²⁴{I will} when I go to Spain—for I hope to pass through and see you, and be helped on my way there by you after I have first been satisfied by you for a while.

²⁵But I am currently going to Jerusalem, "serving" "The Holy Ones." ²⁶For Macedonia and Achaia were happy to make a sort of {gesture of} "Commonality" to those who are "The Poor" of "The Holy Ones"—those in Jerusalem.

²⁷For they were happy {to do so}, and they are debtors to them. For if “The Gentiles” have “Commonality” in the spiritual things they have, they are also indebted to minister to them in fleshly things.

²⁸Therefore, when I have “completed” this, and I have “sealed” this “Fruit” in them, I will go away—through you—into Spain. ²⁹And I know that when I come to you, I will come in a “Fullness” of a “**Blessing**” of “an Anointing.” ³⁰But I appeal to you, brothers, through our Lord Jesus “Anointed” and through “The Love” of “The Spirit,” to “contend” together with me in “The Prayers” on my behalf to the {Living} God: ³¹(1) so that I may be delivered from “The Unbelievers” in Judea, and (2) {so that} “The Serving” I have to Jerusalem may be suitable for “The Holy Ones”; {and} ³²(3) so that I may be refreshed by you when, with joy, I come to you in “The Will” of God. ³³And the {Living} God of “The Peace” is with all of you. Without doubt!

Romans 16—Commentary

In the final chapter, Paul introduces the woman who carried his letter to Rome. He then issues a series of greetings to specific Believers in the church at Rome. Finally, after warning them to be on the lookout for Pretenders, he sends greetings from those who are with him. Here are the keywords you need to know:

When Paul says “**The Adversary**,” he is referring to the meaning of the title “Satan” in Hebrew rather than using it as a proper name.

When Paul says “**The Chosen**,” he is referring to someone he believes has advanced beyond “The Called” and “The Selection” to become one of “The Chosen” few who will **inherit what was promised**. Paul is using “The Chosen” as a commendation.

When Paul says “**The Dissensions**,” he is referring to the controversies created by Pretenders who entice others into controversy by either disagreeing with them about things of no consequence or stupidly questioning why something is “The Way” it is rather than focusing on “The Truth” that anyone with a lick of common sense can easily understand.

When Paul says “**The Ekklesia**,” he is referring to “The Body” of Corporate Israel, the Firstborn Son of God and **Heir of the promise**. The Jews used the Greek term **ekklesia** to describe themselves as the “congregation” of Israel until they realized Christians were using it to claim they were the legitimate “congregation” of Israel. Then the Jews switched over and began referring to themselves as the “synagogue” of Corporate Israel. There are (at least) two unique things you need to know about how the term is used in the Greek Septuagint. The first is, the translators used it in the phrase “the day of the **ekklesia**” to refer to the “gathering” of the “congregation” of Corporate Israel on the day when God spoke the Ten Commandments from the top of Mt. Sinai. The second thing you need to know is, they also used it in the phrase “the **Ekklesia** of His Majesty” to refer to the “gathering” of the “congregation” of Corporate Israel.

When Paul says “**The Proclamation**,” he is referring to an oral presentation of “The Truth” of The Teaching. “The Proclamation” can at times be just “The Gospel.” At other times, it can be The Teaching—of which “The Gospel” is just an introduction.

When Paul says “**The Stumbling Blocks**,” he is referring to the lies of Pretenders who feel compelled to distort The Teaching in one way or another so as to entice “weak” Believers into relying on them for “insight” into “The Truth.” True Believers will beware of anyone who wants to “make things clearer” for them by “discussing” or “explaining” their own beliefs. True Believers who have difficulty understanding “The Truth” will get on their knees and pray for understanding rather than relying on someone other than a legitimate Teacher to “clarify” things for them. (A word to the wise.)

When Paul says “**unmixed**,” he is referring to the purity of “The People” of God. That is, those who are resurrected in “The Image” and “The Likeness” of God will be a “pure” race, “unmixed” with any “People” other than the Living Word of God they have chosen to believe.

Romans 16—Text

¹But I commend to you Phoebe, our sister, who is a “server” in “The **Ekklesia**”—the one in Cenchrea—²so that you welcome her in His Majesty as worthy of “The Holy Ones,” and you

assist her in whatever matter she may have need of you; for she has also been a helper of many—and of me as well.

³Greet Prisca and Aquila—my co-workers in “The Anointing” of Jesus, ⁴who “put down their neck” for the sake of my soul; for whom not only I, but also all “The *Ekklesias*” of “The Gentiles,” give thanks—⁵and “The *Ekklesia*” at their house. Greet Epænetus, my beloved, a “Firstfruit” of Asia in “an Anointed {One}.”

⁶Greet Marian, who has worked hard for you. ⁷Greet Andronicus and Junias, my “relatives” and my fellow “captives,” who are well-known by the Apostles—even those who were before me in “an Anointing.” ⁸Greet Ampliatus, my beloved in His Majesty. ⁹Greet Urbanus, our co-worker in “an Anointing,” and Stachys my beloved.

¹⁰Greet Apelles, the one “approved” in “an Anointing.” Greet those from Aristobulus. ¹¹Greet Herodion, my “relative.” Greet those from Narcissus—those who are in His Majesty. ¹²Greet Tryphæna and Tryphosa, those who are working hard in His Majesty. Greet the beloved Persis, who has worked hard in His Majesty.

¹³Greet Rufus, “The Chosen” in His Majesty, as well as his mother and mine. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. ¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas, and all “The Holy Ones” who are with them. ¹⁶Greet one another with a holy kiss. All “The *Ekklesias*” of “The Anointing” greet you.

¹⁷But I appeal to you, brothers, to watch out for those who create “The Dissensions” and “The Stumbling Blocks”—contrary to “The Teaching” that you learned—and you must avoid them. ¹⁸For those like these are not “enslaved” to our Lord, “The Anointing,” but to their own appetites; and through the friendly words and the flattery they are deceiving the “hearts” of those who are unsuspecting.

¹⁹For your “willingness to listen” has been reported to all; therefore I rejoice over you, but I want you to be wise in “The Good” and “unmixed” in “The Evil.” ²⁰And the {*Living*} God of “The Peace” will quickly crush “The Adversary” under your feet. “The Favor” of our

Lord Jesus is with you.

²¹Timothy, my co-worker, greets you, also Lucius and Jason and Sosipater, my “relative.”

²²I—Tertius, the one writing this letter—greet you in His Majesty. ²³Gaius, the host to me and the whole of “The *Ekklesia*,” greets you. Erastus, the treasurer of the city, greets you—and Quartus, the brother.

²⁴“The Favor” of our Lord Jesus “Anointed” is with all of you. Without doubt!]

²⁵But to the One Who is able to make you “stand firm” in agreement with “The Gospel” and “The Proclamation” of Jesus “Anointed,” in agreement with a “revelation” of a “Mystery” “kept secret” during “burning” times ²⁶but is now being made known also through writings of Prophets—in agreement with an order of the eternally {*Living*} God—is being declared to all “The Gentiles” for a “willingness to listen” with belief ²⁷to an only wise God, through Jesus “Anointed,” “in” Whom is “The Glory” into the ages. Without doubt!

Summary

Stand back from the text of the Book of Romans for just a moment and take a look at the following list of possible chapter titles:

- Chapter 1: The Anger*
- Chapter 2: The Judgment*
- Chapter 3: The Promise*
- Chapter 4: The Belief*
- Chapter 5: The Reconciliation*
- Chapter 6: The New Life*
- Chapter 7: The Freedom*
- Chapter 8: The Hope*
- Chapter 9: The Disaster*
- Chapter 10: The Gospel*
- Chapter 11: The Process*
- Chapter 12: The Body*
- Chapter 13: The Authority*
- Chapter 14: The Responsibility*
- Chapter 15: The Calling*
- Chapter 16: The Greetings*

That is not a definitive outline of the contents of the Book of Romans, merely a suggestion. ■

Continued from front cover

withdraw men? Well, but he had gone so far in his censure of the Jews, as to point against them the denunciation of the prophet, "Through you the name of God is blasphemed (among the Gentiles)." But how absurd, that he should himself blaspheme Him for blaspheming whom he upbraids them as evil-doers! He prefers even circumcision of heart to neglect of it in the flesh.

Now it is quite within the purpose of the God of the law that circumcision should be that of the heart, not in the flesh; in the spirit, and not in the letter. Since this is the circumcision recommended by Jeremiah: "Circumcise (yourselves to the Lord, and take away) the foreskins of your heart;" and even of Moses: "Circumcise, therefore, the hardness of your heart," —the Spirit which circumcises the heart will proceed from Him who prescribed the letter also which clips the flesh; and "the Jew which is one inwardly" will be a

subject of the self-same God as he also is who is "a Jew outwardly;" because the apostle would have preferred not to have mentioned a Jew at all, unless he were a servant of the God of the Jews.

It was once the law; now it is "the righteousness of God which is by the faith of (Jesus) Christ." What means this distinction? Has your god been subserving the interests of the Creator's dispensation, by affording time to Him and to His law? Is the "Now" in the hands of Him to whom belonged the "Then"? Surely, then, the law was His, whose is now the righteousness of God. It is a distinction of dispensations, not of gods. He enjoins those who are justified by faith in Christ and not by the law to have peace with God.

Tertullian, "Against Marcion," Book 6, Chap. xiii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 457–458.

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