

Book 6: The Letter of Shaul {Paul} to the Roman Believers

Commentary:

This book provides teachings to the Roman Believers from Shaul {commonly but incorrectly Paul}.

Note that the letters {epistles} give more teaching about the ways of Yah and the Anointed life than the previous five books in the “New Testament” which give more in the way of examples of highly Anointed Believers, particularly Yahooshua as an example of how we should seek to live our lives.

Emissaries exist today just the same as at the time this was written but many are not recognized as such.

Please read the Introduction and the book of MattihYahoo first as most of the changes and commentary in that book apply to Romans as well.

Chapter 1

SHA’UL, a servant of Yahooshua the Anointed One of Yah, called *to be* an emissary, separated unto the Good News of Yah,

2 (Which he had promised afore by his Spokesmen of Yah in the Set-Apart writings,)

3 Concerning his Son Yahooshua the Anointed One of Yah our Adonay, which was made of the seed of Dawid according to the flesh;

4 And declared *to be* the Son of Yah with power, according to the spirit of Set-Apartness, by the resurrection from the dead:

5 By whom we have received Chen and Emissarieship, for obedience to the belief among all nations, for his name:

6 Among whom are ye also the called of Yahooshua the Anointed One of Yah:

7 To all that be in Rome, beloved of Yah, called *to be* Set-Apart Ones¹: Chen to you and peace from Yah our Father, and Adonay Yahooshua the Anointed One of Yah.

¹ In KJV “Saints” – meaning “Set Apart Ones” – Saints is another meaningless religious word that confuses matters by masking the true meaning which is Anointed Believers set-apart (separated) to Yah. These are people with an intense commitment to Yah.

8 First, I thank Yah through Yahooshua the Anointed One of Yah for you all, that your emunah is spoken of throughout the whole world.

9 For Yah is my witness, whom I serve with my spirit in the Good News of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of Yah to come unto you.

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

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

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was hindered hitherto,) that I might have some fruit among you also, even as among other Ha-goyim.

14 I am debtor both to the Greeks, and to the foreigners²; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Good News to you that are at Rome also.

16 For I am not ashamed of the Good News of the Anointed One of Yah: for it is the power of Yah unto salvation to everyone that believeth; to the Yahoodi'iy first, and also to the Greek.

17 For therein is the righteousness of Yah revealed from emunah to emunah: as it is written, The just shall live by emunah³.

18 For the wrath of Yah is revealed from Heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness;

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

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Mightyness; so that they are without excuse:

21 Because that, when they knew Yah, they Kavod *him* not as Yah, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the Kavod of the uncorruptible Mighty One into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

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

² Foreigners, “barbarians” in the KJV.

³ Conventional wording “The Just shall live by Faith”.

25 Who changed the truth of Yah into a lie, and bowed down and served the creature more than the Creator, who is blessed for ever. Amén.

26 For this cause Yah gave them up unto vile affections: for even their women did change the natural use into that which is against nature⁴:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men⁵ working that which is unseemly, and receiving in themselves that reward of their error which was due.

28 And even as they did not like to retain Yah in *their* knowledge, Yah gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, fighting, deceit, evil habits; whisperers,

30 Slanderers, haters of Yah, insolent, proud, boasters, inventors of evil things, disobedient to parents,

31 Without discernment, covenant breakers, unloving, unforgiving, ruthless:

32 Who knowing the judgment of Yah, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Chapter 2

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of Yah⁶ is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of Yah?

4 Or despisest thou the riches of his goodness and forbearance and patience; not knowing that the goodness of Yah leadeth thee to repentance⁷?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of Yah;

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

7 To them who by patient continuance in well doing seek for Kavod and honour and immortality, eternal life⁸:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

⁴ There are diverse opinions regarding this verse insofar as Yah does NOT forbid sexual relations between women of the same covenant family.

⁵ Sexual intercourse between men is forbidden, it is the essence of adultery.

⁶ Vital to understand that Yah judges in THIS life!

⁷ Important principle – the goodness of Yah leads to repentance.

⁸ The reward for intense committed service to Yah.

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Yahoodi'iy first, and also of the Gentile⁹;

10 But Kavod, honour, and peace, to every man that worketh good, to the Yahoodi'iy first, and also to the Gentile:

11 For there is no respect of persons with Yah¹⁰.

12 For as many as have sinned without the Commandments shall also perish without the Commandments: and as many as have sinned in the Commandments shall be judged by the Commandments¹¹;

13 (For not the hearers of the Commandments *are* just before Yah, but the doers of the Commandments shall be justified.

14 For when the Ha-goyim, which have not the Commandments, do by nature the things contained in the Commandments, these, having not the Commandments, are a Commandment unto themselves:

15 Which shew the work of the Commandments written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;)

16 In the day when Yah shall judge the secrets of men by Yahooshua the Anointed One of Yah according to my Good News.

17 Behold, thou art called a Yahoodi'iy, and restest in the Commandments, and makest thy boast of Yah,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the Commandments;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Commandments.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the Commandments, through breaking the Commandments dishonourest thou Yah¹²?

24 For the name of Yah is blasphemed among the Ha-goyim through you, as it is written.

⁹ Judgment in this life.

¹⁰ So important to understand “no respecter of persons” – we ALL have the same opportunity to draw close to Yah and we are ALL called to this.

¹¹ The Ten Commandments are the basis of judgment and the yardstick against which our lives are judged in terms of compliance versus sin. It is important to understand in this passage where the KJV and most translations refer to “law” the writer is referring to the Ten Commandments but NOT always – see notes in the introduction.

¹² The essence of hypocrisy.

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

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

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

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

29 But he *is* a Yahoodi'iy, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of Yah.

Chapter 3

WHAT advantage then hath the Yahoodi'iy? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the Words¹³ of Yah.

3 For what if some did not believe? shall their unbelief make the emunah of Yah without effect?

4 Yah forbid: yea, let Yah be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of Yah, what shall we say? *Is* Yah unrighteous who taketh vengeance? (I speak as a man)

6 Yah forbid: for then how shall Yah judge the world?

7 For if the truth of Yah hath more abounded through my lie unto his Kavod; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose judgment¹⁴ is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Yahoodi'iy and Ha-goyim, that they are all under sin;

10 As it is written, There is none righteous¹⁵, no, not one:

11 There is none that understandeth, there is none that seeketh after Yah.

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

¹³ Note that in Hebrew the Ten Commandments are often referred to as "The Ten Words" so, again Shaul is writing about compliance with the Ten Commandments.

¹⁴ Judgment, KJV damnation.

¹⁵ Refers to living a life free of sin.

13 Their throat *is* an open Tomb; with their tongues they have used deceit; the poison of asps *is* under their lips:

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

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of Yah before their eyes.

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

20 Therefore by the deeds of the Commandments there shall no flesh be justified in his sight: for by the Commandments *is* the knowledge of sin.

21 But now the righteousness of Yah without the Commandments is manifested, being witnessed by the Commandments and the Spokesmen of Yah;

22 Even the righteousness of Yah *which is* by emunah in Yahooshua¹⁶ the Anointed One of Yah unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the Kavod of Yah¹⁷;

24 Being justified freely by his Chen through the redemption that is in The Anointing of the Spirit of Yah that was upon Yahooshua:

25 Whom Yah hath set forth *to be* a propitiation through emunah in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Yah;

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

27 Where *is* boasting then? It is excluded. By what Commandment? of works? Nay: but by the law¹⁸ of emunah.

28 Therefore we conclude that a man is justified by emunah without the deeds of the Torah¹⁹.

29 *Is he* the Mighty One of the Yahoodi'iy only? *is he* not also of the Ha-goyim? Yes, of the Ha-goyim also:

30 Seeing *it is* one Yah, which shall justify the circumcision by emunah, and uncircumcision through emunah.

31 Do we then make void the Commandments through emunah? Yah forbid: yea, we establish the Commandments.

¹⁶ It seems to me that this should read Emunah in Yah the Eternally Self-Existing.

¹⁷ Really important to understand that we all fall short of the set-apartness of Yah.

¹⁸ Emunah {Faith} is a “law” in itself with clear guidelines whereby it operates.

¹⁹ Distinction between The Commandments and the Torah, see previous commentary and introduction.

Chapter 4

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to Kavod; but not before Yah.

3 For what saith the writings? Abraham believed Yah, and it was counted unto him for righteousness.

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

5 But to him that worketh not, but believeth on him that justifieth the wicked, his emunah is counted for righteousness.

6 Even as Dawid also describeth the blessedness of the man, unto whom Yah imputeth righteousness without works,

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

8 Blessed *is* the man to whom Yah the Eternally Self-Existing will not impute sin.

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

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

11 And he received the sign of circumcision, a seal of the righteousness of the emunah which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised²⁰; that righteousness might be imputed unto them also:

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

13 For the promise, that he should be the heir of the world, *was not* to Abraham, or to his seed, through the Torah, but through the righteousness of emunah.

14 For if they which are of the Torah *be* heirs, emunah is made void, and the promise made of none effect:

15 Because the Torah worketh wrath: for where no Torah is, *there is* no transgression.

16 Therefore *it is* of emunah, that *it might be* by Chen; to the end the promise might be sure to all the seed; not to that only which is of the Torah, but to that also which is of the emunah of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* Yah, who quickeneth the dead, and calleth those things which

²⁰ Circumcision is NOT mandatory.

be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And being not weak in emunah, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of Yah through unbelief; but was strong in emunah, giving Kavod to Yah;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Yahooshua our Adonay from the dead;

25 Who was delivered for our stumbling blocks, and was raised again for our justification.

Chapter 5

THEREFORE being justified by emunah, we have peace with Yah through our Adonay Yahooshua the Anointed One of Yah:

2 By whom also we have access by emunah into this Chen wherein we stand, and rejoice in hope of the Kavod of Yah.

3 And not only so, but we Kavod in tribulations also: knowing that tribulation worketh patience;

4 And patience, approvedness; and experience, expectation:

5 And expectation maketh not ashamed; because the Chesed of Yah is shed abroad in our hearts by the Set-Apart Spirit which is given unto us.

6 For when we were yet without strength, in due time the Anointed One of Yah died for the wicked.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But Yah commendeth his Chesed toward us, in that, while we were yet sinners, the Anointed One of Yah died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to Yah by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in Yah through our Adonay Yahooshua the Anointed One of Yah, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the Commandments sin was in the world: but sin is not imputed when there are no Commandments.

14 Nevertheless death reigned from Adam to Moshe, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the Chen of Yah, and the gift by Chen, *which is* by one man, Yahooshua the Anointed One of Yah, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many stumbling blocks unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of Chen and of the gift of righteousness shall reign in life by one, Yahooshua the Anointed One of Yah.)

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

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

20 Moreover the Commandments entered, that the offence might abound. But where sin abounded, Chen did much more abound:

21 That as sin hath reigned unto death, even so might Chen reign through righteousness unto eternal life by Yahooshua the Anointed One of Yah our Adonay.

Chapter 6

WHAT shall we say then? Shall we continue in sin, that Chen²¹ may abound?

2 Yah forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were immersed into Yahooshua the Anointed One of Yah were immersed into his death?

4 Therefore we are buried with him by immersion into death: that like as the Anointed One of Yah was raised up from the dead by the Kavod of the Father,

²¹ Chen {Grace} applies at the time of first Belief and in the early days as a Believer but once one is mature there is no further Chen for transgression except under exceptional circumstances.

even so we also should walk in newness of life.

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

6 Knowing this, that our old man is executed with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with the Anointed One of Yah, we believe that we shall also live with him²²:

9 Knowing that the Anointed One of Yah being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto Yah.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto Yah through Yahooshua the Anointed One of Yah our Adonay.

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

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto Yah, as those that are alive from the dead, and your members *as* instruments of righteousness unto Yah.

14 For sin shall not have dominion over you: for ye are not under the law, but under Chen.

15 What then? shall we sin, because we are not under the Torah, but under Chen? Yah forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness²³?

17 But Yah be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of teaching which was delivered you.

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

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto Set-Apartness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death²⁴.

22 But now being made free from sin, and become servants to Yah, ye have your fruit unto Set-Apartness, and the end everlasting life.

²² Getting to a point of “dead with Yahooshua” is NOT axiomatic, it is a process dependent on active seeking.

²³ Sin makes one a servant of Satan.

²⁴ Unrepented sin leads to judgment and time in Hell at the end of life on Earth.

23 For the wages of sin *is* death; but the gift of Yah *is* eternal life through Yahooshua the Anointed One of Yah our Adonay.

Chapter 7

KNOW ye not, brethren, (for I speak to them that know the Commandments,) how that the Commandment hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she joins²⁵ to another man, she shall be called an adulteress: but if her husband be dead, she is free from that Commandment; so that she is no adulteress, though she be joined to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of the Anointed One of Yah; that ye should be joined to another, *even* to him who is raised from the dead, that we should bring forth fruit unto Yah.

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

6 But now we are delivered from the Torah, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *are* the Commandments sin? Yah forbid. Nay, I had not known sin, but by the Commandments: for I had not known lust, except the Commandments had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Commandments sin *was* dead.

9 For I was alive without the Commandments once: but when the commandment came, sin revived, and I died.

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

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

12 Wherefore the Commandments are Set-Apart, and the Commandments Set-Apart, and just, and good.

13 Was then that which is good made death unto me? Yah forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the Commandments are spiritual: but I am carnal, sold

²⁵ Joins, KJV marries

under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I²⁶.

16 If then I do that which I would not, I consent unto the Commandments that they are good.

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

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

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

22 For I delight in the Commandments of Yah after the inward man:

23 But I see another Commandment in my members, warring against the Commandments of my mind, and bringing me into captivity to the law of sin which is in my members.

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

25 I thank Yah through Yahooshua the Anointed One of Yah our Adonay. So then with the mind I myself serve the Commandments of Yah; but with the flesh the law of sin.

Chapter 8

THERE is therefore now no condemnation to them which are in The Anointing of the Spirit of Yah that was upon Yahooshua, who walk not after the flesh, but after the Spirit²⁷.

2 For the law of the Spirit of life in The Anointing of the Spirit of Yah that was upon Yahooshua hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, Yah sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

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

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and

²⁶ Important principle to guard against, that which I hate, I do and that which I know to do I do not!

²⁷ Very important “walk NOT after the flesh but after the Spirit of Yah”!

peace.

7 Because the carnal mind *is* enmity against Yah: for it is not subject to the Commandments of Yah, neither indeed can be.

8 So then they that are in the flesh cannot please Yah.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yah dwell in you. Now if any man have not the Spirit of the Anointed One of Yah, he is none of his²⁸.

10 And if the Anointed One of Yah *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Yahooshua from the dead dwell in you, he that raised up the Anointed One of Yah from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of Yah, they are the sons of Yah²⁹.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father³⁰.

16 The Spirit itself beareth witness with our spirit, that we are the children of Yah:

17 And if children, then heirs; heirs of Yah, and joint-heirs with the Anointed One of Yah; if so be that we suffer with *him*, that we may be also Kavod together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the Kavod which shall be revealed in us³¹.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of Yah.

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

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Yah.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

²⁸ If one does NOT have the Spirit of Yah one is NOT one of Yah's.

²⁹ Very important principle IF one is led by the Spirit of Yah THEN one is a son or daughter of Yah!

³⁰ Important to recognize that when we believe we are adopted by Yah!

³¹ The reward on death.

25 But if we hope for that we see not, *then* do we with patience wait for *it*.
26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the Set-Apart Ones according to *the will of Yah*.
28 And we know that all things work together for good to them that Chesed Yah, to them who are the called according to *his* purpose.
29 For whom he did foreknow, he also did ordain beforehand *to be* conformed to the image of his Son, that he might be the firstborn among many brothers.
30 Moreover whom he did ordain beforehand, them he also called: and whom he called, them he also justified: and whom he justified, them he also Kavod.
31 What shall we then say to these things? If Yah *be* for us, who *can be* against us?³²
32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things³³?
33 Who shall lay anything to the charge of Yah's elect? *It is* Yah that justifieth.
34 Who *is* he that condemneth? *It is* the Anointed One of Yah that died, yea rather, that is risen again, who is even at the right hand of Yah, who also maketh intercession for us³⁴.
35 Who shall separate us from the Chesed³⁵ of the Anointed One of Yah? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors through him that Chesed us.
38 For I am persuaded, that neither death, nor life, nor Messengers, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the Chesed of Yah, which is in The Anointing of the Spirit of Yah that was upon Yahooshua our Adonay³⁶.

³² Important principle – “if Yah be for us, who can be against us!”

³³ Yah WANTS to bless those who truly Believe and live above sin!

³⁴ Yahooshua intercedes for us – important to be aware of this.

³⁵ Chesed – see previous notes, love, loving kindness.

³⁶ We cannot be separated from the Chesed of Yah UNLESS we commit the unpardonable sin or walk in ongoing, persistent rebellion.

Chapter 9

I SAY the truth in the Anointed One of Yah, I lie not, my conscience also bearing me witness in the Set-Apart Spirit,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from the Anointed One of Yah for my brethren, my kinsmen according to the flesh:

4 Who are Yisra'Elites; to whom *pertaineth* the adoption, and the Kavod, and the covenants, and the giving of the Commandments, and the service of *Yah*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh the Anointed One of *Yah* *came*, who is over all, *Yah* blessed for ever. Amēn.

6 Not as though the word of *Yah* hath taken none effect. For they *are* not all Yisra'El, which are of Yisra'El:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Yitshaq shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of *Yah*: but the children of the promise are counted for the seed.

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

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Yitshaq;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of *Yah* according to election might stand, not of works, but of him that calleth;)

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

13 As it is written, Ya'aqob have I Cheseded, but Esau have I hated.

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

15 For he saith to Moshe, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

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

17 For the writings saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the Earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth³⁷.

³⁷ I am NOT convinced of this passage, I am NOT certain that *Yah* pre-ordains roles for people before birth, particularly NOT negative judgment and condemnation, I have it that for the most part at least, we take it as it comes and we work out our journey ourselves and are rewarded and judged according to our actions and words and choices.

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

20 Nay but, O man, who art thou that repliest against Yah? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What if* Yah, willing to shew *his* wrath, and to make his power known, endured with much patience the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his Kavod on the vessels of mercy, which he had afore prepared unto Kavod,

24 Even us, whom he hath called, not of the Yahoodi'iy only, but also of the Ha-goyim?

25 As he saith also in Hoshēa³⁸, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living Mighty One.

27 YeshaYahoo also crieth concerning Yisra'El, Though the number of the children of Yisra'El be as the sand of the sea, a remnant³⁹ shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will Yah the Eternally Self-Existing make upon the Earth.

29 And as YeshaYahoo said before, Except Yah the Eternally Self-Existing of Sabaoth had left us a seed, we had been as Sedoma, and been made like unto Amorah.

30 What shall we say then? That the Ha-goyim, which followed not after righteousness, have attained to righteousness, even the righteousness which is of emunah.

31 But Yisra'El, which followed after the Commandments of righteousness, hath not attained to the Commandments of righteousness.

32 Wherefore? Because *they sought it* not by emunah, but as it were by the works of the Torah. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Chapter 10

BRETHREN, my heart's desire and prayer to Yah for Yisra'El is, that they might

³⁸ Hoshēa – Osee in the KJV.

³⁹ The remnant today is VERY small!

be saved.

2 For I bear them record that they have a zeal of Yah, but not according to knowledge.

3 For they being ignorant of Yah's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Yah.

4 For the Anointed One of Yah *is* the end of the Torah for righteousness to everyone that believeth.

5 For Moshe describeth the righteousness which is of the Commandments, That the man which doeth those things shall live by them.

6 But the righteousness which is of emunah speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven? (that is, to bring the Anointed One of Yah down *from above*:)

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

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of emunah, which we preach;

9 That if thou shalt confess with thy mouth Adonay Yahooshua, and shalt believe in thine heart that Yah hath raised him from the dead, thou shalt be saved⁴⁰.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Yahoodi'iy and the Greek: for the same Adonay over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of Yah the Eternally Self-Existing⁴¹ shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

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

16 But they have not all obeyed the Good News. For YeshaYahoo saith, Yah the Eternally Self-Existing, who hath believed our report?

17 So then emunah *cometh* by hearing, and hearing by the word of Yah.

18 But I say, Have they not heard? Yes verily, their sound went into all the Earth, and their words unto the ends of the world.

⁴⁰ It is my clear understanding that someone who has no opportunity to learn of Yahooshua can STILL be saved through Emunah {faith} in Yah and relationship with Yah.

⁴¹ This is generally cited as call on the name of Yahooshua, which means "Yah is Salvation" – so it IS appropriate to call "Yahooshua", meaning "Yah save me" when in danger, but one is, in fact, calling on Yah!

19 But I say, Did not Yisra'El know? First Moshe saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.
20 But YeshaYahoo is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
21 But to Yisra'El he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Chapter 11

I SAY then, Hath Yah cast away his people? Yah forbid. For I also am an Yisra'Elite, of the seed of Abraham, *of the tribe of Benjamin.*

2 Yah hath not cast away his people which he foreknew. Wot ye not what the writings saith of EliYahoo? how he maketh intercession to Yah against Yisra'El, saying,

3 Yah the Eternally Self-Existing, they have killed thy Spokesmen, and overthrown down thine slaughter places {altars}; and I am left alone, and they seek my life.

4 But what saith the answer of Yah unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*⁴².

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

6 And if by Chen, then *is it* no more of works: otherwise Chen is no more Chen. But if *it be* of works, then is it no more Chen: otherwise work is no more work.

7 What then? Yisra'El hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, Yah hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And Dawid saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompese unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back always.

11 I say then, Have they stumbled that they should fall? Yah forbid: but *rather* through their fall salvation *is come* unto the Ha-goyim, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Ha-goyim; how much more their fulness?

13 For I speak to you Ha-goyim, inasmuch as I am the emissary of the Ha-goyim, I magnify mine office:

⁴² We are NOT able to see what Yah sees.

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

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

16 For if the firstfruit *be* Set-Apart, the lump *is also Set-Apart*: and if the root *be* Set-Apart, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

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

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

20 Well; because of unbelief they were broken off, and thou standest by emunah. Be not high minded, but fear:

21 For if Yah spared not the natural branches, *take heed* lest he also spare not thee⁴³.

22 Behold therefore the goodness and severity of Yah: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for Yah is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Yisra'El, until the fulness of the Ha-goyim be come in.

26 And so all Yisra'El shall be saved⁴⁴: as it is written, There shall come out of Tsiyon the Deliverer, and shall turn away wickedness from Ya'aqob:

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

28 As concerning the Good News, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of Yah *are* without repentance⁴⁵.

30 For as ye in times past have not believed Yah, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also

⁴³ Vital to understand that Believers CAN be rejected and discarded!

⁴⁴ I am concerned that in the current dispensation this is by no means certain, the level of falling away is intense, it is going to require massive global revival for all of Yisrael to be saved.

⁴⁵ Once one is called Yah will never withdraw the calling BUT it is possible to disregard it and forsake it, care and discipline is called for!

may obtain mercy.

32 For Yah hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of Yah! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of Yah the Eternally Self-Existing? or who hath been his counsellor?

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

36 For of him, and through him, and to him, *are* all things: to whom *be* Kavod for ever. Amén.

Chapter 12

I BESEECH you therefore, brethren, by the mercies of Yah, that ye present your bodies a living sacrifice⁴⁶, Set-Apart, acceptable unto Yah, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind⁴⁷, that ye may prove what *is* that good, and acceptable, and perfect, will of Yah.

3 For I say, through the Chen given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as Yah hath dealt to every man the measure of emunah⁴⁸.

4 For as we have many members in one body, and all members have not the same function:

5 So we, *being* many, are one body in the Anointing of the Spirit of Yah⁴⁹, and every one members one of another.

6 Having then gifts differing according to the Chen that is given to us, whether prophecy, *let us prophesy* according to the proportion of emunah;

7 Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

8 Or he that encourages, on encouragement: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let Chesed be without dissimulation.* Abhor that which is evil; cleave to that which is good.

10 *Be kindly affectioned one to another with brotherly Chesed; in appreciation*

⁴⁶ Important principle – living sacrifice.

⁴⁷ Renewing of your mind through prayer, worship, study of the matters of Yah, reading, listening to anointed teaching, etcetera.

⁴⁸ We each receive the measure of Emunah when we believe. It is up to us what we do with it.

⁴⁹ Traditionally translated as “all in Christ” and equated with Yahooshua, this is actually referring to one body in Yah.

giving preference to one another;

11 Not idle in duty; ardent in spirit; serving Yah the Eternally Self-Existing;

12 Rejoicing in expectancy; patient in tribulation; continuing steadfastly in prayer;

13 Distributing to the necessity of Set-Apart Ones; given to hospitality.

14 Bless them which persecute you: bless, and curse not⁵⁰.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own estimation.

17 Repay to no man evil for evil. Respect what is right in the sight of all men.

18 If it be possible, as much as it is possible on your part, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith Yah the Eternally Self-Existing.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head⁵¹.

21 Be not overcome of evil, but overcome evil with good.

Chapter 13

LET every soul be subject unto the governing authorities. For there is no authority except from Yah: the authorities that exist are appointed by Yah⁵².

2 Whosoever therefore resisteth the authorities, resisteth the institution of Yah: and they that resist shall receive to themselves judgment.

3 For rulers are not a terror to good works, but to the evil⁵³. Wilt thou then not be afraid of the authorities? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of Yah to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of Yah, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tax also: for they are Yah's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tax to whom tax is due; custom to whom

⁵⁰ Important principle, bless do not curse.

⁵¹ Another important principle, do good to them that hate you – Yah will judge and make recompense.

⁵² Very important we MUST obey the laws of the land, insofar as they do not require us to break one of the Ten Commandments.

⁵³ Note that the authorities are to GOOD NOT evil – clear evidence that unbelievers are good and that being good is NOT what counts but relationship with and emunah in Yah is what matters.

custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, but Chesed one another: for he that Chesedth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt Chesed thy neighbour as thyself⁵⁴.

10 Love worketh no ill to his neighbour: therefore Chesed *is* the fulfilling of the Commandments.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed⁵⁵.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk becomingly, as in the day; not in wild parties and drunkenness, not in fornication and indecencies, not in fighting and envying.

14 But put ye on {~~Adonay Yahooshua~~} the Anointing of the Spirit of Yah⁵⁶, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Chapter 14

HIM that is weak in emunah receive ye, *but not to criticising his thoughts.*

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for Yah hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth⁵⁷. Yea, he shall be holden up: for Yah is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto Yah the Eternally Self-Existing; and he that regardeth not the day, to Yah the Eternally Self-Existing he doth not

⁵⁴ The Ten Commandments comprise two sections, the first four relate to Chesed Yah and the last six relate to Chesed your neighbour.

⁵⁵ Another verse which gives the mistaken impression that "Jesus is coming soon".

⁵⁶ The KJV and most versions represent this verse as "*put ye on the Lord Jesus Christ*" or similar and this is presented in the Greek, however, I am certain that we put on the Spirit of Yah or the Anointing of the Spirit of Yah – this is an example where I believe that the Greek translations / renderings have been contaminated by doctrinal prejudice on the part of those who translated or copied the original text.

⁵⁷ We are NOT to judge Yah's servants, it is for Yah to judge them.

regard *it*⁵⁸. He that eateth, eateth to Yah the Eternally Self-Existing, for he giveth Yah thanks; and he that eateth not, to Yah the Eternally Self-Existing he eateth not, and giveth Yah thanks⁵⁹.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto Yah the Eternally Self-Existing; and whether we die, we die unto Yah the Eternally Self-Existing: whether we live therefore, or die, we are Yah the Eternally Self-Existing's.

9 For to this end the Anointed One of Yah both died, and rose, and revived, that he might be Adonay both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of the Anointed One of Yah⁶⁰.

11 For it is written, As I live, saith Yah the Eternally Self-Existing, every knee shall bow to me⁶¹, and every tongue shall confess to Yah.

12 So then every one of us shall give account of himself to Yah.

13 Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block⁶² or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by Adonay Yahooshua, that *there is* nothing unclean of itself: but to him that esteemeth anything to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* food, now walkest thou not charitably. Destroy not him with thy food, for whom the Anointed One of Yah died.

16 Let not then your good be evil spoken of:

17 For the Kingdom of Yah is not meat and drink; but righteousness, and peace, and joy in the Set-Apart Spirit.

18 For he that in these things serveth the Anointed One of Yah *is* acceptable to Yah, and approved of men.

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

20 For food destroy not the work of Yah. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

⁵⁸ While this passage indicates that observance of the Saturday Sabbath is NOT critical it is my considered opinion and experience that it is respectful of Yah to observe the Commandment to observe the seventh day of the week and the six high Sabbaths – I see observance as chesed towards Yah.

⁵⁹ Again, with regard to food, to a point this is less of an issue but as a general principle I seek to observe the basic dietary guidance with regard to NO pork and NO shellfish but I am NOT unduly strict about this.

⁶⁰ So important, I regularly come across Believers who express harsh judgment of their fellow Believers who they do NOT agree with. This is NOT acceptable before Yah.

⁶¹ This is bow to Yah, NOT Yahooshua.

⁶² See detailed information on Stumbling Blocks in The Final Quest by Rick Joyner.

22 Hast thou emunah? have *it* to thyself before Yah. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of emunah: for whatsoever *is* not of emunah is sin.

Chapter 15

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

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

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

5 Now the Mighty One of patience and consolation grant you to be likeminded one toward another according to The Anointing of the Spirit of Yah that was upon Yahooshua:

6 That ye may with one mind *and* one mouth Kavod Yah, even the Father of our Adonay Yahooshua the Anointed One of Yah.

7 Wherefore receive ye one another, as the Anointed One of Yah also received us to the Kavod of Yah.

8 Now I say that Yahooshua the Anointed of Yah was a minister of the circumcision for the truth of Yah, to confirm the promises *made* unto the fathers:

9 And that the Ha-goyim might Kavod Yah for *his* mercy; as it is written, For this cause I will confess to thee among the Ha-goyim, and sing unto thy name.

10 And again he saith, Rejoice, ye Ha-goyim, with his people.

11 And again, Praise Yah the Eternally Self-Existing, all ye Ha-goyim; and laud him, all ye people.

12 And again, YeshaYahoo saith, There shall be a root of Yishai, and he that shall rise to reign over the Ha-goyim; in him shall the Ha-goyim trust.

13 Now the Mighty One of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Set-Apart Spirit.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the Chen that is given to me of Yah,

16 That I should be the minister of Yahooshua the Anointed One of Yah to the Ha-goyim, ministering the Good News of Yah, that the offering up of the Ha-

goyim might be acceptable, being sanctified by the Set-Apart Spirit.

17 I have therefore whereof I may Kavod through Yahooshua the Anointed One of Yah in those things which pertain to Yah.

18 For I will not dare to speak of any of those things which the Anointed One of Yah hath not wrought by me, to make the Ha-goyim obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of Yah; so that from Yerushalayim, and round about unto Illyricum, I have fully preached the Good News of the Anointed One of Yah.

20 Yea, so have I strived to preach the Good News, not where the Anointed One of Yah was named, lest I should build upon another man's foundation:

21 But as it is written, To whom it was not announced concerning Him, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be helped on my way there by you, if first I be somewhat filled with your *company*.

25 But now I go unto Yerushalayim to minister unto the Set-Apart Ones.

26 For it hath pleased them of Makedonia and Achaia to make a certain contribution for the poor Set-Apart Ones which are at Yerushalayim.

27 It hath pleased them verily; and their debtors they are. For if the Ha-goyim have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain⁶³.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Good News of the Anointed One of Yah.

30 Now I beseech you, brethren, for Adonay Yahooshua the Anointed One of Yah's sake, and for the Chesed of the Spirit, that ye strive together with me in *your* prayers to Yah for me;

31 That I may be delivered from them that do not believe in Yahoodah; and that my service which *I have* for Yerushalayim may be accepted of the Set-Apart Ones;

32 That I may come unto you with joy by the will of Yah, and may with you be refreshed.

33 Now the Yah of peace *be* with you all. Amén.

⁶³ This did NOT happen because of Shaul's disobedience in going to Yerushalayim when Yah told him NOT to go – see notes in Acts.

Chapter 16

I COMMEND unto you Phebe our sister, which is a servant of the assembly which is at Kenhrea:

2 That ye receive her in Yah the Eternally Self-Existing, as fitting Set-Apart Ones, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in the Anointing of the Spirit of Yah that was upon Yahooshua:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the assemblies of the Ha-goyim.

5 Likewise *greet* the assembly that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto the Anointed One of Yah.

6 Greet Miryam, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the Emissaries, who also were in the Anointing of the Spirit of Yah before me.

8 Greet Amplias my beloved in Yah the Eternally Self-Existing.

9 Salute Urbane, our helper in the Anointing of the Spirit of Yah, and Stachys my beloved.

10 Salute Apelles approved in the Anointing of the Spirit of Yah. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in Yah the Eternally Self-Existing.

12 Salute Tryphena and Tryphosa, who labour in Yah the Eternally Self-Existing. Salute the beloved Persis, which laboured much in Yah the Eternally Self-Existing.

13 Salute Rufus chosen in Yah the Eternally Self-Existing, and his mother and mine.

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

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the Set-Apart Ones which are with them.

16 Salute one another with a Set-Apart kiss. The assemblies of the Anointed One of Yah salute you.

17 Now I beseech you, brethren, mark them which cause divisions and stumbling blocks contrary to the teaching which ye have learned; and avoid them.

18 For they that are such serve not our Adonay Yahooshua the Anointed One of

Yah, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the Mighty One of peace shall bruise Satan under your feet shortly. The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you. Aměn.

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

22 I Tertius, who wrote *this* letter, salute you in Yah the Eternally Self-Existing.

23 Gaios mine host, and of the whole assembly, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The Chen of our Adonay Yahooshua the Anointed One of Yah *be* with you all. Aměn.

25 Now to him that is of power to stablish you according to my Good News, and the preaching of Yahooshua the Anointed One of Yah, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the writings of the Spokesmen of Yah, according to the commandment of the everlasting Mighty One, made known to all nations for the obedience of emunah:

27 To Yah only wise, *be* Kavod through Yahooshua the Anointed One of Yah for ever. Aměn.⁶⁴

⁶⁴ Footnote in the KJV “Written to the Romans from Corinthus, and sent by Phebe servant of the assembly at Kenhrea.”