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## Introduction

"And consider the patience of our Lord [His delay in judging and avenging wrongs] as salvation [that is, allowing time for more to be saved]; just as our beloved brother Paul also wrote to you according to the wisdom given to him [by God], speaking about these things as he does in all of his letters. **In which there are some things that are difficult to understand, which the untaught and unstable [who have fallen into error] twist and misinterpret, just as they do the rest of the Scriptures, to their own destruction.**"

2 Peter 3:15-16 (AMP)

I find the letters of Paul very hard to understand and very tedious to read. However, there are people who find great value in his writings and are able to expound and interpret them and are able to mine great Gospel truths from them. Up until now, I have avoided a deep study of Paul, because I find his words twisted enough already, But I would like to become taught, instead of untaught, and discover some of those great truths for myself.

It is a great learning exercise to go through scriptures, verse by verse, by study and by faith in order to ferret out the deeper meaning that the verse communicates to you. I have done this enthusiastically for books that I really love and understand: like the writings of Peter and John, the D&C, and the Book of Abraham. Now, I am come to the writings of Paul, which I don't particularly love, except to use to score points in a theological debate. I am going to force myself to study them and seek knowledge and wisdom concerning the Gospel, that thereby, I may use his writings as well as others to understand and teach the Gospel of Jesus Christ.

Before I began, I wrote this introduction as a mission statement for me to get me started. My approach is going to be to create a grid. In the left column will be the common King James verse, and in the next column will be the best alternative translation for the verse that I can find, together with personal comments. I am relying heavily on the Amplified Version of the Bible. It expands the meaning of each word, using the original Greek words to explicate the full meaning of the verse.

This is not a translation in the normal sense, as I am not going back to the Greek and re-translating, but simply doing what Joseph Smith did: adding or rewording language as [hopefully] directed by the Spirit to add back the plain and precious truths which have been removed, particularly in the King James.

This writing is going to attempt to set ideas side by side, for the purposes of comparison:

- The actual text of the King James Bible (KJV) compared with newer, better translations of the Bible, Amplified Bible (AMP), occasionally adding verses from the Joseph Smith Inspired Translation of the Bible (JST)
- The teachings of Paul compared with the doctrines of the Restoration. Hopefully, I will be able to bring them into harmony.

- The teachings of the Apostle Paul as compared with a latter-day church claiming to be built on the foundation of apostles and prophets. Can they be brought into harmony, or are they at odds with one another?

<b>Romans</b>	
Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,	Paul, a bond-servant of Christ Jesus, called as an apostle (special messenger, personally chosen representative), <b>set apart</b> for [preaching] the gospel of God [the good news of salvation], (AMP)
Paul was called and ordained an apostle by Christ, not by or as a member of a religious hierarchy. Paul refers to many people as “apostles”, a word simply meaning “one who is sent”. In New Testament days, and in the early days of the Restoration, an apostle was a traveling minister, bearing a special witness of Christ, and thus were distinct from all other offices in the Priesthood. They were not ecclesiastic leaders or heads of giant corporations.	
Rom 1:2 (Which he had promised afore by his prophets in the holy scriptures,)	the gospel that God promised beforehand through his prophets in the Holy Scriptures
Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;	Son of David, according to the flesh.
Rom 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:	And because of His resurrection, was declared by the Holy Ghost to be the Son of God.
Rom 1:5 By whom we have received grace and apostleship, for obedience to the faith [ <b>through obedience and faith in his name (JST)</b> ] among all nations, for his name:	Most translations talk about “obedience to the faith”, using <i>faith</i> as a synonym for some sect or creed that we must obey. The original Greek is not clear. It just says “obedience” or “faith”, leaving the translator to insert whatever meaning his bias dictates. I believe this NIV translation says it best.  Through him we received grace and apostleship to call all the Gentiles <b>to the obedience that comes from faith</b> for his name's sake. (NIV)  Obedience to who or what? To the words of Christ. See the next verse.
Rom 1:6 Among whom are ye also the called of Jesus Christ:	and you also are among those who are called of Jesus Christ to belong to Him; (AMP)  Isn't this beautiful? You were called by Christ to belong to His church (those who repent and come to him D&C 10:67), and you listened to that call.

Rom 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.	[I am writing] to all who are beloved of God in Rome, called to be saints (God's people) <i>and</i> set apart for a sanctified life, [that is, set apart for God and His purpose]: Grace to you and peace [inner calm and spiritual well-being] from God our Father and from the Lord Jesus Christ. (AMP)
Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.	First, I thank my God through Jesus Christ for all of you, because your faith [your trust and confidence in His power, wisdom, and goodness] is being proclaimed in all the world. (AMP)
Note that "faith" does not refer to your belief or obedience to an institution, but in the Lord's power, wisdom, and goodness. And it is renowned throughout the rest of the early church. And with good reason. It would be difficult to maintain your faith in Christ, in the heart of Rome.	
<i>Faith</i> in the New Testament is often reduced to mere belief, but in the Old Testament, faith is taught as <i>faithfulness</i> : belief plus loyalty and steadfastness in keeping covenants.	
Rom 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; <b>[that you may be kept through the Spirit, in the gospel of his Son, (JST)]</b>	Paul often prays for the people of the church in Rome. Even though Paul hasn't taught or met them, he prays for them and looks forward to seeing them in person.
<p>Rom 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.</p> <p><b>[Making request of you, to remember me in your prayers, I now write unto you, that you will ask him in faith, that if by any means, at length, I may serve you with my labors, and may have a prosperous journey by the will of God, to come unto you. (JST)]</b></p>	<p>in my prayers; always pleading that somehow, by God's will, I may now at last come to you. (AMP)</p> <p>See how much simpler and easier to understand some other translations are?</p>
Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;	<p>For I long to see you so that I may share with you some spiritual gift, to strengthen <i>and</i> establish you; (AMP)</p> <p>They spoke openly of spiritual gifts back in the early church.</p>
Rom 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.	that is, that we may be mutually encouraged <i>and</i> comforted by each other's faith, both yours and mine. (AMP)
<p>I have heard Paul's letters likened to stake conferences, where general authorities used to visit and set the church in order. Paul certainly sets the churches in order, but he also shares gifts of the Spirit, and he is humble and open enough to receiving as well as giving.</p> <p>He gets personally involved with the members. He greets them by name.</p>	
Rom 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have	Paul wants to come to Rome to preach and gain converts there, as in other places he has visited.

some fruit among you also, even as among other Gentiles.	
Rom 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.	I have a duty to perform and a debt to pay both to Greeks and to barbarians [the cultured and the uncultured], both to the wise and to the foolish. (AMP)
Rom 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.	This is why Paul is so eager to come and preach in Rome. Paul wasn't interested in photo-ops with Caesar, or dedicating new buildings. He wanted to preach and bring people to Christ. He was a traveling minister, and a special witness of Christ, as all true Apostles should be.
Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.	I am not ashamed of the gospel, for it is the <b>power</b> of God for salvation [from His wrath and punishment] to everyone who believes [in Christ as Savior], to the Jew first and also to the Greek. (AMP)  If the Gospel isn't taught in power and accompanied by powerful gifts of the Spirit, it isn't the Gospel.
Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.	This is the definition of faith. Faith is revealed and enhanced by the Gospel.
For in the gospel the righteousness of God is revealed, both springing from faith and leading to faith [disclosed in a way that awakens more faith]. As it is written and forever remains written, "THE JUST and UPRIGHT SHALL LIVE BY FAITH." (AMP)	
Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;	For [God does not overlook sin and] the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who in their wickedness suppress and stifle the truth, (AMP)
<p>Now, Paul shifts gears and things take an ugly turn. Paul is speaking about those who reject the Gospel, are ashamed of the Gospel, and once having received the Gospel, turn again to their carnal nature. This is one of the most misused and misunderstood passages in all of scripture, and has resulted in the death and misery (both spiritual and physically) of many souls for two thousand years.</p> <p>More than just bashing gay people, Paul is explaining the state of <b>all</b> natural and carnal man. He speaks of their process of descent as they reject the spirit of God, which withdraws from them (this is the definition of the wrath of God), and they are left to the buffetings (tossed to and fro) of Satan.</p> <p><b>The vast majority of mankind are already in a fallen and carnal state, but more so those who have once known God and then fall. Paul describes how far they can actually descend.</b></p>	
Rom 1:19 Because that which may be known of God is manifest in them; for God hath showed it unto them.	since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities--his eternal power and divine nature--

Rom 1:20 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 Godhead; so that they are without excuse:	have been clearly seen, being understood from what has been made, so that people are without excuse. (NIV)
In philosophy, there are three basic arguments for the existence of God: the cosmological argument, the design argument, and the argument from religious experience	
<p><b>A cosmological argument</b>, in natural theology, is an argument which claims that the <b>existence of God can be inferred</b> from facts concerning causation, explanation, change, motion, contingency, dependency, or finitude with respect to the universe or some totality of objects.</p>	
<p><b>The Design Hypothesis:</b> there exists a God who created the universe such as to sustain life; there exists one material universe, and it is not a matter of chance that the universe has the fine-tuned properties needed to sustain life.</p>	
<p><b>The argument from religious experience</b> is an argument for the existence of God. It holds that the best explanation for religious experiences is that they constitute genuine experience or perception of a divine reality. Various reasons have been offered for and against accepting this contention.</p>	
<p>It seems like Paul is taking the cosmological argument: Look at the world, nature, the cosmos. This is evidence that there is a God, and the outer world reveals God's inner qualities.</p>	
<p>Better cases could be made by taking the issue out of the realm of philosophy and argument and into the realm of practical experience. Not talking <i>about</i> practical experience, but <i>actual</i> practical experience</p>	
<p>Moroni 7:14-18: <b>look to the Spirit within.</b></p>	
<p><b>Experiment.</b> Alma 32:27. John 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.</p>	
Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.	They professed to know God, but never truly knew Him, because if they did, they would have glorified Him and offered Him their gratitude.
<p>For even though they knew God [as the Creator], they did not honor Him as God or give thanks [for His wondrous creation]. On the contrary, they became worthless in their thinking [godless, with pointless reasonings, and silly speculations], and their foolish heart was darkened. (AMP)</p>	
<p>The Internet is full of these kinds of people. They claim to have some deeper insight into Mormonism, which is lacking in the brethren and in the average member. They postulate all kinds of "nuances". They seek knowledge by learning, alone, and have a large following among the "intellectual elite".</p>	
Rom 1:22 Professing themselves to be wise, they became fools,	Although claiming to be wise, they denied the mysteries of God and dwindled in unbelief until they knew nothing about God.
Rom 1:23 And changed the glory of the uncorruptible God into an image made like to	They set up idols in place of God. Their idols are the learned doctors and philosophers of the world. They scoff at learning by faith.

corruptible man, and to birds, and fourfooted beasts, and creeping things.	
Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:	All good comes from God, but when the Spirit of the Lord withdrew from them, they were left to their own carnal nature, treasuring the things of the flesh above the things of God. Their interactions with one another were reduced to purely physical desire for the sake of their own pleasure.
This is what is meant by “the wrath of God”. God is not punishing the person and exacting vengeance. Since the person will not hearken to the voice of God, neither the promptings of the Spirit, The Spirit is grieved and withdraws and they are tossed to and fro by the vicissitudes of life.	
The Greek word for <i>wrath</i> derives from a base word that means “to stretch oneself out in order to reach something”. This is the time when God reaches out even more to influence the person in the only way, they are willing to be subject to influence, and teaches the person obedience by the things which they are allowed to suffer.	
Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.	They perverted the truth of God into a lie, and worshipped and served the creature more than the Creator. What truth of God did they change into a lie?
D&C 59:20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with <b>judgment, not to excess, neither by extortion</b> .	
D&C 59:21 <b>And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.</b>	
There's that word <i>wrath</i> again. Stop thinking of anger and punishment. Stop thinking of how carnal man uses wrath. <b>Start thinking “chastening and correction”.</b> God chastens those He loves.	
This may be a new understanding of this word for you. Try to see past your traditions and inquire of the Lord. The “wrath of God” is not a punishment for sin, but a correction from sin.	
Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:	Instead of charity toward one another, they have mere affections (not charity, not fondness, but erotic love), and even these were corrupted.
Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.	and in the same way also the men turned away from the natural function of the woman and were consumed with their desire toward one another, men with men committing shameful acts and in return receiving in their own bodies the inevitable and appropriate penalty for their wrongdoing. (AMP)
Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;	To say their eyes were not single to the glory of God is an understatement. They did not even think about or consider God. And as the thoughts and intents of their heart were far from God, so were their deeds.

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,	Instead of being focused solely on sexual sins, we ought to consider these other sins as well. These sins aren't the result of sexual sin, but are co-symptoms of one who has turned against God.
Rom 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,	Instead of loving one another, their sole purpose in life was to exploit one another: physically, emotionally, intellectually, spiritually, and even economically. These traits all go together and are all manifestations of the same form of sin.
Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:	
If you are unclear about the definition of sin, the Hebrew and Greek words for sin both mean to "miss the way", "miss the mark", "fall short". What happens in a practical way is what you "fall short of the glory of God", you are separated from him.	
"But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear." Isa. 59:2 NIV	
Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.	This is one of those places where Paul seems to contradict himself. Later in Romans, he speaks of no longer being under the law, yet here, he seems to advocate the punishment of the law.
There are actually evangelical pastors, who take Leviticus quite seriously, who advocate rounding up and killing all gays and Lesbians. These outspoken people are thankfully rare, but one wonders if the Christian right were to take full control of the US government and rule with supremacy, as they desire, would they actually revert back to Mosaic Law?	
I think Paul actually struggled with the law of Moses and the law of Christ, as did most Jews, including all the other apostles, back in that day. And this issue hasn't gone away. We all have a tendency to forget the spirit of the law and revert back to the letter of the law, even today. It is too easy for today's saints to turn into yesterday's Pharisees.	
But this is the way our society is set up: crime and punishment. People fear that if we we're punished immediately for our crimes, we would have incentive not to commit crime. Conversely people have come to expect an immediate reward for doing good – even from God. And if God doesn't reward or punish immediately, then there is no God. Actually, this is Satan's plan in action. There is no agency. There is no space for faith or repentance. There is no need for an atonement. People do not learn from their experience. People don't develop virtue. It's based on fear, not love.	
I am going to try and give Paul the benefit of the doubt, and attempt to reconcile any contradictions.	
Under the old law all these things would be punishable by death, but repentance is possible under the Atonement of Jesus Christ.	
Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.	Therefore you have no excuse or justification, everyone of you who [hypocritically] judges and condemns others; for in passing judgment on another person, you condemn yourself, because

<p>Rom 2:2 But we are sure that the judgment of God is according to truth against them which commit such things.</p>	<p>you who judge [from a position of arrogance or self-righteousness] are habitually practicing the very same things [which you denounce]. (AMP)</p>
<p>Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?</p>	<p>Have you ever noticed that those who condemn people for sexual sin are also secretly committing the same sins, and their accusations and self-piety are a distraction to cover their own shortcomings? If you don't believe me, just look at the daily headlines: sexual harassment, human trafficking, child molestation, prostitution.</p>
<p>Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?</p>	<p>Or do you have no regard for the wealth of His kindness and tolerance and patience [in withholding His wrath]? Are you [actually] unaware or ignorant [of the fact] that God's kindness leads you to repentance [that is, to change your inner self, your old way of thinking—seek His purpose for your life]? (AMP)</p>
<p>Jesus came not to condemn (judge) the world, but to save it. We all need to repent, not judge, and allow others the space in their lives to repent, as we invite (not force or intimidate) them to come to Christ.</p>	
<p>Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;</p>	<p>But because of your callous stubbornness and unrepentant heart you are [deliberately] storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. (AMP)</p> <p>Keep "heaping coals on your head", as the saying goes, because the day of reckoning will eventually come.</p>
<p>Rom 2:6 Who will render to every man according to his deeds:</p>	<p>We will each be resurrected and be brought to stand before the throne of God. We will have a bright recollection of all our guilt. <b>As Joseph Smith teaches, we will be our own accusers.</b> We will witness the holiness of God, compare it to our own filthiness, and will desire to shrink from His Presence, and retreat to the kingdom or degree of glory best suited for our thoughts and actions.</p>
<p>Mosiah 2:38 Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.</p> <p>Mormon 9:14 And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.</p>	

**[But, what about the atonement? What about grace? At this point, the atonement of Christ will have already done its work; we will have grown from grace to grace. We will have been perfected through the cycle of faith and repentance and by obedience to all the commandments of God. Whatever we have become, that's what we are at that point.]**

D&C 76:109 But behold, and lo, we saw the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

D&C 76:110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever;

D&C 76:111 For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; **[Since these people did not avail themselves of the atonement of Christ, there is nothing else to judge them by. Those whose garments are washed white in the blood of the Lamb, will not be judged by their works.]**

D&C 76:112 And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end. **[There is eternal progression. We will always be able to move from kingdom to kingdom, but God and Christ will always be ahead of them, and they will not be able to catch up.]**

Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:	<p>to those who by persistence in doing good seek [unseen but certain heavenly] glory, honor, and immortality, [He will give the gift of] eternal life.</p> <p>Paul is talking about living all the Gospel, including not judging those considered to be sinners, but coming to Christ, yourself, and persuading all others to do likewise.</p>
Rom 2:8 But unto them that are <b>contentious</b> , and do not obey the truth, but obey unrighteousness, indignation and wrath,	<p>But for those who are selfishly ambitious and self-seeking and disobedient to the truth but responsive to wickedness, [there will be] wrath and indignation. (AMP)</p>
He keeps switching back in contrasting the righteous and the wicked. Notice that he now includes the contentious.	
3 Nephi 11:29 For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.	
Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;	<p>I have a problem with Paul with these three verses. His intent is not clear, and it is easy, as Peter says, to distort his words.</p>
Rom 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:	<p>Paul says that God is no respecter of persons, then he attributes problems for the person who does evil and "glory, honor, and peace to him who does good. Then, he sets the Jew ahead of the Gentile.</p>
Rom 2:11 For there is no respect of persons with God.	

Jesus said: Matt 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Truly, there is no distinction between men in the eyes of God.

Later, Paul is going to say:

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:35 Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Trouble and tribulation can work to the benefit of him who loves God, and he will find peace to his soul, even in the midst of adversity. By suffering, we learn obedience by overcoming adversity.

Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;	If a person has not been taught the Gospel, he cannot be condemned for his ignorance, neither can he be excused (and be exalted, skipping over vital steps) for his lack of knowledge,
Rom 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.	It is not enough to simply hear the Gospel; one must live it.
Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:	It is unclear whether Paul is speaking of the Law of Moses, or referring to "the law" as the Gospel of Jesus Christ. Let's assume for the most part that he is speaking of the Gospel of Jesus Christ. Yet, in 2:16, he refers to "my gospel", and the red flags start to go up.
Rom 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)	If a person, who has not been taught the Gospel, nevertheless lives it, by his very nature, he is following his conscience, and the law is written in his heart.
Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.	In the day in which he is judged by his works, this will work to his advantage.
Rom 2:17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,	Let's put this in modern terms. If you know the Gospel and believe you belong to the "only true church" and you feel you are qualified to be an example of righteousness to others, a guide for the blind, an instructor of the foolish, by virtue of
Rom 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;	

Rom 2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,	your superior knowledge, yet you secretly violate the principles of the Gospel, commit adultery, and worship idols, you are blaspheming the name of God and setting a terrible example for the unbelievers.
Rom 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.	
Rom 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?	
Rom 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?	
Rom 2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?	
Rom 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.	
Rom 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.	What is the profit if you obey the letter of the Gospel, but ignore the spirit thereof?
Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?	What about somebody who does not know the Gospel, but lives the spirit of it? Is he not better than you?
Rom 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?	We shouldn't be condemning others, but wouldn't the unbeliever have more a right to condemn you than you have to condemn him?
Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:	Don't be deceived by the outward trappings of church membership. We are saved by living the Gospel, not merely possessing it.
Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.	He may not be a disciple of Christ outwardly, but is a disciple inwardly. Isn't this better?
Rom 3:1 What advantage then hath the Jew? or what profit is there of circumcision?	Then, what good is it to claim you are a member of "the only true church"?
<b>[What advantage then hath the Jew over the Gentile? or what profit of circumcision, who is not a Jew from the heart? (JST)]</b>	
Rom 3:2 Much every way: chiefly, because that unto them were committed the oracles of God.	You have had access to the words of the prophets, and the greater knowledge, and you will be held more accountable.

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?	This next segment seems to pose a silly argument. Perhaps one proposed by those silly doctors who suppose they are learned when they are actually foolish. Or maybe this was a real issue back in those days. It seems to pose the question: Will God still be faithful, even if all mankind turns against Him?
Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.	
Rom 3:5 But if our unrighteousness command the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)	What if some were unfaithful? Will their unfaithfulness nullify God's faithfulness? (NIV)
Rom 3:6 God forbid: for then how shall God judge the world?	Not at all! Let God be true, and every human being a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge." (NIV)
Rom 3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?	But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) (NIV)
	Certainly not! If that were so, how could God judge the world? (NIV)  I think this is what they are getting at: why not sin. It glorifies God by making Him look even more faithful. So, by this twisted logic, I am actually glorifying God and should be rewarded. Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" (NIV)
Rom 3:8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.	Why not say--as some slanderously claim that we say--"Let us do evil that good may result"? Their condemnation is just! (NIV)
Rom 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;	Does that make us any better? No. We are all condemned by sin, anyway.
Rom 3:10 As it is written, There is none righteous, no, not one:	"There is none that doeth good. No, not one". Psalm 14:1
Rom 3:11 There is none that understandeth, there is none that seeketh after God.	"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this
Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	

Rom 3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:	manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." Moroni 7:17
Rom 3:14 Whose mouth is full of cursing and bitterness:	
Rom 3:15 Their feet are swift to shed blood:	
Rom 3:16 Destruction and misery are in their ways:	
Rom 3:17 And the way of peace have they not known:	
Rom 3:18 There is no fear of God before their eyes.	
Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.	If we blindly do the works of the Law of Moses, or the works prescribed by the Gospel, either way, they are dead works, and do not justify us in the eyes of God.
Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.	Isa 64:6 "all our righteousnesses [are] as filthy rags;"
Therefore For by the law is the knowledge of sin; therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (JST)	D&C 124:48 "For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."
Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;	In order for our works to be justifiable to God, they must be done in faith.
Rom 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:	2 Nephi 32:9 But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.
Rom 3:23 For all have sinned, and come short of the glory of God;	To sin is to come short of the glory of God
Rom 3:24 Being justified freely [only (JST)] by his grace through the redemption that is in Christ Jesus:	and are being justified [declared free of the guilt of sin, made acceptable to God, and granted eternal life] as a gift by His [precious, undeserved] grace, through the redemption [the payment for our sin] which is [provided] in Christ Jesus, (AMP)
Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare	whom God displayed publicly [before the eyes of the world] as a [life-giving] sacrifice of

his righteousness for the remission of sins that are past, through the forbearance of God;	atonement <i>and</i> reconciliation (propitiation) by His blood [to be received] through faith. <i>This was</i> to demonstrate His righteousness [which demands punishment for sin], because in His forbearance [His deliberate restraint] He passed over the sins previously committed [before Jesus' crucifixion]. (AMP)
Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.	<i>It was</i> to demonstrate His righteousness at the present time, so that He would be just and the One who justifies those who have faith in Jesus [and rely confidently on Him as Savior]. (AMP)
Rom 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.	Then what becomes of [our] boasting? It is excluded [entirely ruled out, banished]. On what principle? On [the principle of good] works? No, but on the principle of faith. (AMP)
Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.	<p><b>For we maintain that an individual is justified by faith distinctly apart from works of the Law</b> [the observance of which has nothing to do with justification, that is, being declared free of the guilt of sin and made acceptable to God]. (AMP)</p> <p>This verse is prone to be twisted, but the Amplified Version makes it clear.</p>
<p>To be even more clear, to be "justified" is to be declared free of guilt and sin and made acceptable to God. What justifies us is our faith. Works without faith do not justify us.</p> <p>But, what about faith without works? To act with faith is to act with real intent: to actually perform the right works for the right reason.</p> <p>"For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such." – Moroni 7:8-9</p> <p>Jesus teaches that the same actions can have different results based upon the goals and intents of our hearts.</p> <p>"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." – Matthew 6:1-6</p>	

Good works must be done with real intent or they are not good works. This is another way of saying good works must be done in faith, or they do not count as good works.

Because salvation is about the motivation behind what we do and not about what we do, a person can be saved without having performed any actions/works at all. King Benjamin points this out by teaching that those who do not give to the poor can be saved as much as those who do give to the poor if in their hearts they have the desire to do good even when they lack the means to do so.

"And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give. And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received." – Mosiah 4:24-25

Again, it isn't what we do or do not do, but our motives and desires that determine whether we are righteous or not. When we are born of God, we become righteous because our desire to do evil is replaced with desire to do good. *The Atonement of Jesus Christ, Understanding the Mystery, Becoming One*, Elliaison

Rom 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:	Whether we are born under the Law of Moses or not, good works, done by faith, are the fruits of charity, and they are accounted as righteousness. That is, they draw us closer to God.
Rom 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.	
Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.	
Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?	What then shall we say that Abraham, our forefather [a]humanly speaking, has found? [Has he obtained a favored standing?] (AMP)  Being a descendent of Abraham was a huge deal with the Jews in Paul's day. They claimed all their righteousness and special favor with God because of their relationship with Abraham. But Paul is saying: "not so fast". You become righteous the same way Abraham became righteous.
Rom 4:2 For if Abraham were justified by [the law of (JST)] works, he hath whereof to glory [in himself (JST)]; but not before God.	For if Abraham was justified [that is, acquitted from the guilt of his sins] by works [those things he did that were good], he has something to boast about, but not before God. (AMP)  Abraham was not considered righteous because of his works.
Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.	For what does the Scripture say? "ABRAHAM BELIEVED IN (trusted, relied on) GOD, AND IT WAS CREDITED TO HIS ACCOUNT AS

	<p>RIGHTEOUSNESS (right living, right standing with God)." (AMP)</p> <p>Abraham was considered righteous because of his faith, believing in the promises of God.</p>
Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.	<p>Now to a laborer, his wages are not credited as a favor or a gift, but as an obligation [something owed to him]. (AMP)</p> <p>A worker receives his wages out of obligation.</p>
Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.	<p>But to the one who does not work [that is, the one who does not try to earn his salvation by doing good], but believes and completely trusts in Him who justifies the ungodly, his faith is [b]credited to him as righteousness (right standing with God). (AMP)</p>
<p>But, one who exercises faith in God, his faith is credited to him as righteousness.</p> <p>Actually, in the beginning, Adam and the Patriarchs were taught the principles of faith, repentance, and the rest of the Doctrine of Christ.</p> <p>The principle of the works of the law being the key to salvation was introduced to the Jews when they rejected the higher law, which would have brought them directly to Christ, and a lesser law of performances and ordinances was substituted in its place.</p> <p>What Paul was actually trying to do was teach the Jewish saints, himself included, to <b>unlearn</b> the Mosaic law and return to the Law of the Gospel of Jesus Christ. His job was to persuade the people from following their old traditions.</p>	
Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,	<p>And in this same way David speaks of the blessing on the one to whom God credits righteousness apart from works: (AMP)</p>
Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.	<p>"BLESSED and HAPPY and FAVORED ARE THOSE WHOSE LAWLESS ACTS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED UP and COMPLETELY BURIED.</p>
Rom 4:8 Blessed is the man to whom the Lord will not impute sin.	<p>"BLESSED and HAPPY and FAVORED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT nor CHARGE AGAINST HIM."</p>
Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.	<p>Is this blessing only for the circumcised, or also for the uncircumcised? For we say, "FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS." (AMP)</p> <p>Even David understood the principle of the Atonement.</p>

<p>Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.</p>	<p>How then was it credited [to him]? Was it after he had been circumcised, or before? Not after, but while [he was] uncircumcised. (AMP)</p> <p>Circumcision had nothing to do with Abraham's faith in God, or his righteousness. Circumcision was simply an outward sign of this inward covenant.</p>
<p>Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:</p>	<p>He received the sign of circumcision, a seal or confirmation of the righteousness which he had by faith while [he was still] uncircumcised--this was so that he would be the [spiritual] father of all who believe without being circumcised--so that righteousness would be credited to them, (AMP)</p>
<p>Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.</p>	<p>and [that he would be] the [spiritual] father of those circumcised who are not only circumcised, but who also walk in the steps of the faith of our father Abraham which he had before he was circumcised. (AMP)</p>
<p>Abraham would be the father of the faithful, i.e., not his children by lineage, but by those who followed his example of faith. If we embrace the Everlasting Covenant and receive the baptism of fire and the Holy Ghost, we are remade into the literal seed of Abraham.</p>	
<p>Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.</p>	<p>For the promise to Abraham or to his descendants that he would be heir of the world was not through [observing the requirements of] the Law, but through the righteousness of faith. (AMP)</p>
<p>Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:</p>	<p>If those who are [followers] of the Law are [the true] heirs [of Abraham], then faith [leading to salvation] is of no effect and void, and the promise [of God] is nullified. (AMP)</p> <p>If only the literal seed of Abraham are his true heirs, then the principle of faith is null and void.</p>
<p>Rom 4:15 Because the law worketh wrath: for where no law is, there is no transgression.</p>	<p>For the Law results in [God's] wrath [against sin], but where there is no law, there is no violation [of it either]. (AMP)</p> <p>As Lehi mentioned in the Book of Mormon, if there is no law, there is no sin, and if there is no sin, neither is there any righteousness. If there is no law, we cannot be punished for disobedience or blessed for obedience.</p>
<p>Rom 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law,</p>	<p>Therefore, [inheriting] the promise depends entirely on faith [that is, confident trust in the unseen God], in order that it may be given as an</p>

<p>but to that also which is of the faith of Abraham; who is the father of us all,</p> <p><b>[Therefore ye are justified of faith and works, through grace, to the end the promise might be sure to all the seed; not to them only who are of the law, but to them also who are of the faith of Abraham; who is the father of us all, (JST)]</b></p>	<p>act of grace [His unmerited favor and mercy], so that the promise will be [legally] guaranteed to all the descendants [of Abraham] -- not only for those [Jewish believers] who keep the Law, but also for those [Gentile believers] who share the faith of Abraham, who is the [spiritual] father of us all-- (AMP)</p> <p>This verse sums it all up.</p>
<p>Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.</p>	<p>(as it is written [in Scripture], "I HAVE MADE YOU A FATHER OF MANY NATIONS") in the sight of Him in whom he believed, that is, God [c]who gives life to the dead and calls into being that which does not exist. (AMP)</p> <p>God, himself, operates by the principle of faith.</p>
<p>Rom 4:18 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.</p>	<p>In hope against hope Abraham believed that he would become a father of many nations, as he had been promised [by God]: "SO [numberless] SHALL YOUR DESCENDANTS BE." (AMP)</p> <p>"Hope against hope" means to hope with little reason or justification for that hope.</p>
<p>Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:</p>	<p>Without becoming weak in faith he considered his own body, now as good as dead [for producing children] since he was about a hundred years old, and [he considered] the deadness of Sarah's womb. (AMP)</p> <p>Abraham could look at his body and Sarah's body and see little reason to believe that they would bear seed.</p>
<p>Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;</p>	<p>But he did not doubt or waver in unbelief concerning the promise of God, but he grew strong and empowered by faith, giving glory to God, (AMP)</p> <p>But, nevertheless, Abraham believed God, and did not waver.</p>
<p>Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.</p>	<p>being fully convinced that God had the power to do what He had promised. (AMP)</p> <p>This was faith. He thanked and praised God as if it had already been accomplished.</p>
<p>Rom 4:22 And therefore it was imputed to him for righteousness.</p>	<p>Therefore his faith WAS CREDITED TO HIM AS RIGHTEOUSNESS (right standing with God). (AMP)</p>

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;	Now not for his sake alone was it written that it was credited to him, (AMP)
Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;	but for our sake also--to whom righteousness will be credited, as those who believe in Him who raised Jesus our Lord from the dead-- (AMP)  This is an example of how to exercise faith in Jesus Christ.
Rom 4:25 Who was delivered for our offences, and was raised again for our justification.	who was betrayed and crucified because of our sins, and was raised [from the dead] because of our justification [our acquittal--absolving us of all sin before God]. (AMP)
Paul lays out a rather sketchy outline of the atonement. He explains the Law, which defines what sin is. He explains the mission of Christ, who overcomes the effects of the law through faith on His name. He explains what good is, which only comes of God, and which we receive as a fruit of the Spirit. But he doesn't sufficiently explain how we may develop faith unto salvation.	
This is why we are indebted to the Book of Mormon, which lays out these plain and precious truths in more detail.	
2 Nephi 2:5 And men are instructed sufficiently that they know good from evil. And the law is given unto men. And by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.	
2 Nephi 2:6 Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.	
2 Nephi 2:7 Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart [ <b>a sense of our utter dependence on the Lord</b> ] and a contrite spirit [ <b>a continual state of repentance</b> ]; and unto none else can the ends of the law be answered.	
Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:	Therefore, since we are justified (acquitted, declared righteous, and given a right standing with God) through faith, let us [grasp the fact that we] have [the peace of reconciliation to hold and to enjoy] peace with God through our Lord Jesus Christ (the Messiah, the Anointed One). (AMP)
If faith were mere belief, as most churches teach, it would only be necessary to profess faith in Christ, and we would immediately be justified. But faith is more than belief; faith is belief in Christ sufficient to lay hold upon eternal life; faith is faithful obedience to the covenants we make to follow Christ; faith is acting on the commandments we receive directly from Christ.	
2 Nephi 31:13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word,	

behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Through Him also we have [our] access (**entrance, introduction**) by faith into this grace (state of God's favor) in which we [firmly and safely] stand. And let us rejoice and exult in our **hope** of experiencing and enjoying the glory of God. (AMP)

This is only the entrance to the path back to the Lord. The gate is repentance and baptism by water. This gives you a hope of experiencing and enjoying the glory of God. Then comes a remission of your sins by fire and by the Holy Ghost. This is where you actually begin to experience, for yourself, in this life, the glory of God.

2 Nephi 31:17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. **For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.**

2 Nephi 31:18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

2 Nephi 31:19 **And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.**

Rom 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Moreover [let us also be full of joy now!] let us exult and triumph in our troubles and rejoice in our sufferings, knowing that pressure and affliction and hardship produce patient and unswerving endurance. (AMP)

2 Nephi 31:15 And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

2 Nephi 31:16 And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.

Christ is the Vine. We are the branches. The Father is the gardener. John 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

We may expect tribulation [being in tight places] and affliction. We must be willing to be abased so that we may be exalted. But, in tribulation and sorrow is where real growth takes place, as we develop the faith to overcome all things.

<p>“The end” is not death, but the completion of the tests of mortality, a point that can (and ought) to occur prior to death, as in the case of Seth (D&amp;C 107:43), Noah (Genesis 6:9), and Job (Job 1:1), whom God called perfect men. The confusion of the meaning leads many to conclude their journey before they have even begun, assuming that they have somehow qualified for something after death that they have not qualified for before death, despite the doctrine plainly taught in the Book of Mormon that death does not change our character or the degree of glory we have attained. Enduring to the end means proceeding in the tests of mortality until you have obtained the promise of eternal life from God. (<i>Teaching for Doctrines the Commandments of Men</i>, by Robert Smith)</p>	
Rom 5:4 And patience, experience; and experience, hope:	And endurance (fortitude) develops maturity of character (approved faith and tried integrity). And character [of this sort] produces [the habit of] joyful and confident hope of eternal salvation. (AMP)
<p>Mosiah 3:19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.</p>	
Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.	Such hope never disappoints or deludes or shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us. (AMP)  Hope impels us forward to continue to exercise faith and purify ourselves even as the Lord is pure, that we may be like Him, when He appears to us in the flesh.
Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.	While we were yet in weakness [powerless to help ourselves], at the fitting time Christ died for (in behalf of) the ungodly. (AMP)
Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.	Now it is an extraordinary thing for one to give his life even for an upright man, though perhaps for a noble and lovable and generous benefactor someone might even dare to die. (AMP)
Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.	But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us. (AMP)
Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.	Therefore, since we are now justified (acquitted, made righteous, and brought into right relationship with God) by Christ's blood, how much more [certain is it that] we shall be saved by Him from the indignation and wrath of God. (AMP)

	This happens when we receive the more sure word of prophecy: when the Lord declares (prophesies) to us that we shall obtain eternal life.
Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.	For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved (daily delivered from sin's dominion) through His [resurrection] life. (AMP)  We need to repent and reconcile to the Lord daily.
Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.	Not only so, but we also rejoice and exultingly glory in God [in His love and perfection] through our Lord Jesus Christ, through Whom we have now received and enjoy [our] reconciliation. (AMP)
Rom 5:12 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:	Therefore, as sin came into the world through one man, and death as the result of sin, so death spread to all men, [no one being able to stop it or to escape its power] because all men sinned. (AMP)
Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.	[To be sure] sin was in the world before ever the Law was given, but sin is not charged to men's account where there is no law [to transgress]. (AMP)
The fall of Adam and Eve affected all of us because in the pre-earth life, we covenanted follow Adam and Eve. They fell because they obeyed Satan, rather than God, and we fell with them. But, redemption from the fall is Christ's free gift of salvation to every man.	
D&C 93:38 Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.	
Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <b>[For I say, that through the offense, death reigned over all. (JST)]</b>	Yet death held sway from Adam to Moses [the Lawgiver], even over those who did not themselves transgress [a positive command] as Adam did. Adam was a type (prefigure) of the One Who was to come [in reverse, the former destructive, the Latter saving]. (AMP)
But, "[we] will be punished for our own sins and not for Adam's transgression." How have we sinned.	
D&C 93:39 And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.	
But we can be redeemed from the fall by obedience to the principles and ordinances of the Gospel: The Doctrine of Christ.	
Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many	But God's free gift is not at all to be compared to the trespass [His grace is out of all proportion to

<p>be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.</p> <p><b>[But the offense is not as the free gift, for the gift aboundeth. For, if through the offense of one, many be dead; much more the grace of God, and the gift by grace, hath abounded by one man, Jesus Christ, unto many. (JST)]</b></p>	<p>the fall of man]. For if many died through one man's falling away (his lapse, his offense), much more profusely did God's grace and the free gift [that comes] through the undeserved favor of the one Man Jesus Christ abound and overflow to and for [the benefit of] many. (AMP)</p>
<p>Rom 5:16 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 offences unto justification.</p> <p><b>[And not as, by one that sinned, is the gift; for the judgment is by one to condemnation, but the free gift is of many offenses unto justification. (JST)]</b></p>	<p>Nor is the free gift at all to be compared to the effect of that one [man's] sin. For the sentence [following the trespass] of one [man] brought condemnation, whereas the free gift [following] many transgressions brings justification (an act of righteousness). (AMP)</p> <p>Christ was the only person to come to this earth who could work an act of "pure righteousness".</p>
<p>Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)</p>	<p>For if because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace (unmerited favor) and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One). (AMP)</p>
<p>Rom 5:18 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.</p>	<p>Well then, as one man's <b>trespass</b> [one man's false step and falling away led] to condemnation for all men, so one Man's act of <b>righteousness</b> [leads] to acquittal and right standing with God and life for all men. (AMP)</p>
<p>Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.</p>	<p>For just as by one man's <b>disobedience</b> (failing to hear, heedlessness, and carelessness) the many were constituted sinners, so by one Man's <b>obedience</b> the many will be constituted righteous (made acceptable to God, brought into right standing with Him). (AMP)</p> <p>Christ broke the cycle, and by following Him, we participate in breaking that cycle.</p>
<p>Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:</p>	<p>But then Law came in, [only] to expand and increase the trespass [making it more apparent and exciting opposition]. But where sin increased and abounded, grace (God's unmerited favor) has surpassed it and increased the more and superabounded, (AMP)</p>

2 Nephi 2:13 And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.	So that, [just] as sin has reigned in death, [so] grace (His unearned and undeserved favor) might reign also through righteousness (right standing with God) which issues in eternal life through Jesus Christ (the Messiah, the Anointed One) our Lord. (AMP)
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I suppose this was a difficult concept to grasp. Paul seems to want to make it over and over: one person brought about judgment and condemnation by his act of transgression, and another person brought about grace and redemption by His act of righteousness.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?	What shall we say [to all this]? Are we to remain in sin in order that God's grace (favor and mercy) may multiply and overflow? (AMP)  Back to that crazy argument: let's sin some more because that only makes God look even more gracious in forgiving us.
Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?	Certainly not! How can we who died to sin live in it any longer? (AMP)
Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?	Are you ignorant of the fact that all of us who have been baptized into Christ Jesus were baptized into His death? (AMP)

Just as we once followed Adam in all things, we have now covenanted to submit ourselves to Christ's will, and we become joint participants in the Atonement. We will see how this is, in the following verses, but suffice it to say that if you are reading these words, if you are a true follower of Christ, not just to say, but to do, if you tremble and your heart burns within you when you hear His gospel, chances are that in the pre-mortal life, you made covenant with Him to receive His gospel in this life, to keep his commandments, and to always remember him.

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.	We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live and behave in newness of life. (AMP)  This is symbolic of dying to the world of sin and rising to a new life. When we are baptized in water, the person officiating stands in the office of Christ.
Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:	For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God]. (AMP)

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.	We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil, that we might no longer be the slaves of sin. (AMP)
Rom 6:7 For he that is dead is freed from sin.	For when a man dies, he is freed (loosed, delivered) from [the power of] sin [among men]. (AMP)
Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:	Now if we have died with Christ, we believe that we shall also live with Him, (AMP)  These are all ways in which we participate with Christ in the atonement.
Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.	Because we know that Christ (the Anointed One), being once raised from the dead, will never die again; death no longer has power over Him. (AMP)
Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.	For by the death He died, He died to sin [ending His relation to it] once for all; and the life that He lives, He is living to God [in unbroken fellowship with Him]. (AMP)
Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.	Even so consider yourselves also dead to sin and your relation to it broken, but alive to God [living in unbroken fellowship with Him] in Christ Jesus. (AMP)  Our fellowship (aka our relationship) with Christ is the same as His fellowship with the Father.
Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.	Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings and be subject to its lusts and evil passions. (AMP)  Simply put: where your treasure is, (what you value most) there will your heart be also.
Rom 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.	Do not continue offering or yielding your bodily members [and faculties] to sin as instruments (tools) of wickedness. But offer and yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness. (AMP)  Make Christ your focus in life. Put Him in first place, and He will show you what's in second place.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.	For sin shall not [any longer] exert dominion over you, since now you are not under Law [as slaves], but under grace [as subjects of God's favor and mercy]. (AMP)
Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.	What then [are we to conclude]? Shall we sin because we live not under Law but under God's favor and mercy? Certainly not! (AMP)  Stop looking for excuses to sin.
Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?	<b>Do you not know that if you continually surrender yourselves to anyone to do his will, you are the slaves of him whom you obey, whether that be to sin, which leads to death, or to obedience which leads to righteousness</b> (right doing and right standing with God)? (AMC)
You are the servant of whomsoever you list to obey. When Adam fell, we became sealed to Satan. But, through the atonement of Christ, we have the opportunity to become sealed to Him as his adopted sons and daughters.	
Alma 34:35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.	
Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.	But thank God, though you were once slaves of sin, you have become obedient with all your heart to the standard of teaching in which you were instructed and to which you were committed. (AMP)
Rom 6:18 Being then made free from sin, ye became the servants of righteousness.	And having been set free from sin, you have become the servants of righteousness (of conformity to the divine will in thought, purpose, and action). (AMP)
Rom 6:19 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 holiness.	I am speaking in familiar human terms because of your natural limitations. For as you yielded your bodily members [and faculties] as servants to impurity and ever increasing lawlessness, so now yield your bodily members [and faculties] once for all as servants to righteousness (right being and doing) [which leads] to sanctification. (AMP)
Mos 6:60 For by the water <b>[water baptism]</b> ye keep the commandment; by the Spirit ye are justified [made clean] <b>[baptism of fire]</b> , and by the blood ye are sanctified <b>[baptism of the Holy Ghost]</b> ;  The baptism of fire and the Holy Ghost is where you first partake of the powers of heaven.	
Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.	For when you were slaves of sin, you were free in regard to righteousness. (AMP)

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.	But then what benefit (return) did you get from the things of which you are now ashamed? [None] for the end of those things is death. (AMP)
Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.	But now since you have been set free from sin and have become the slaves of God, you have your present reward in holiness and its end is eternal life.
John is speaking of the here and now, not some distant probability hereafter:	
John 3:18 He that believeth on him is not condemned [ <b>damned, judged</b> ]: but he that believeth not is condemned already [ <b>will perish</b> ], because he hath not believed in the name of the only begotten Son of God.	
I Jn 5:12 He that hath the Son hath [ <b>eternal</b> ] life; [and] he that hath not the Son of God hath not [ <b>eternal</b> ] life.	
Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.	For the wages which sin pays is death, but the [ <b>bountiful</b> ] free gift of God is eternal life through (in union with) Jesus Christ our Lord. (AMP)
	Adam and Eve were warned that in the day
Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?	[ <b>period of time</b> ] that they partook of the fruit, they would not live forever, but surely die.
Rom 7:2 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.	Paul is comparing the law of God to civil law, which is in effect only so long as the person remain alive.
Rom 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.	He uses civil marriage as an example.
Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.	Paul then compares death to the law of Moses to physical death. You are no longer under the law, of Moses, but under the law of Christ.
Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.	The carnal man is tempted by those things which the law of Moses calls "sin".
Rom 7:6 But now we are delivered from the law, that being dead wherein we were held [ <b>being dead to the law (JST)</b> ]; that we should serve in	But now we are discharged from the Law and have terminated all intercourse with it, having died to what once restrained and held us captive. So now we serve not under [obedience to] the

newness of spirit, and not in the oldness of the letter.	old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life]. (AMP)
Rom 7:7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.	How can somebody come to the conclusion that the law is sin? Sin is whatever draws a person away from God. The law of Moses, given by God, is simply a catalog of specific things which God knows will draw us away from Him. You can't change what sin is by changing the law.
Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.	But sin, finding opportunity in the commandment [to express itself], got a hold on me and aroused and stimulated all kinds of forbidden desires (lust, covetousness). For without the Law sin is dead [the sense of it is inactive and a lifeless thing]. (AMP)
Is Paul describing his own life?	
Joseph Smith made so many changes to the rest of this chapter, I'm switching to the JST for the remainder of the chapter.	
Rom 7:9 For once I was alive without transgression of the law; but when the commandment of Christ came, sin revived, and I died. (JST)	Once I was alive, but quite apart from and unconscious of the Law. But when the commandment came, sin lived again and I died (was sentenced by the Law to death). (AMP)
Rom 7:10 And when I believed not the commandment of Christ which came, which was ordained to life, I found it condemned me unto death. (JST)	And the very legal ordinance which was designed and intended to bring life actually proved [to mean to me] death. (AMP)
Rom 7:11 For sin, taking occasion, denied the commandment and deceived me; and by it I was slain. (JST)	For sin, seizing the opportunity and getting a hold on me [by taking its incentive] from the commandment, beguiled and entrapped and cheated me, and using it [as a weapon], killed me. (AMP)
Having a list of prohibitions did not change Paul's nature or disposition to do evil.	
Rom 7:12 Nevertheless, I found the law to be holy and the commandment to be holy, and just, and good. (JST)	The Law therefore is holy, and [each] commandment is holy and just and good. (AMP)
Rom 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin by that which is good working death in me, that sin, by the commandment, might become exceeding sinful. (JST)	The only thing wrong with the law of Moses is that, under the law alone, absent the Spirit to prompt us to do good works by faith, and absent the atonement of Christ, nobody could live the law. We would struggle and fail and be condemned.
Rom 7:14 For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin. (JST)	

Rom 7:15 But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. (JST)	In a church that emphasizes blind obedience to law without teaching the power of the Doctrine of Christ, faith, repentance, and the atonement. Members remain in that same catch-22 today, just as they did in Paul's day.
Rom 7:16 For what I know is not right, I would not do; for that which is sin, I hate. (JST)	Now if I do [habitually] what is contrary to my desire, [that means that] I acknowledge and agree that the Law is good (morally excellent) and that I take sides with it. (AMP)
Rom 7:17 If then I do not that which I would not allow, I consent unto the law that it is good; and I am not condemned. (JST)	However, it is no longer I who do the deed, but the sin [principle] which is at home in me and has possession of me. (AMP)
Rom 7:18 Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me. (JST)	For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot perform it. [I have the intention and urge to do what is right, but no power to carry it out.] (AMP)
	Alma 22:14 And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ atone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.
Rom 7:19 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ. (JST)	How many people have this internal soap opera going on in their lives? When they feel the Spirit, they want to do good, but the flesh wants to satisfy its lust.
Rom 7:20 For the good that I would have done when under the law, I find not to be good; therefore, I do it not. (JST)	They believe one way, but act another. We are supposed to love God with ALL our heart, might, mind, and strength. Each portion of our nature should be pure within itself, and each portion of our nature should be working in harmony with every other portion of our nature. Body, heart, mind, and spirit all working together with an eye single to the glory of God.
Rom 7:21 But the evil which I would not do under the law, I find to be good; that, I do. (JST)	
Rom 7:22 Now if I do that, through the assistance of Christ, I would not do under the law, I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me. (JST)	
Rom 7:23 I find then that under the law, that when I would do good, evil was present with me; for I delight in the law of God after the inward man. (JST)	

Rom 7:24 And now I see another law, even the commandment of Christ, and it is imprinted in my mind. (JST)	
Rom 7:25 But my members are warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. (JST)	
Rom 7:26 And if I subdue not the sin which is in me, but with the flesh serve the law of sin, O wretched man that I am! Who shall deliver me from the body of this death? (JST)	
Rom 7:27 I thank God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God. (JST)	
<p>This is the ideal of perfection, purity, and holiness. This is what we are commanded to become. And Nephi teaches us that if God commands something, he provides a way to accomplish that thing. Therefore, if we have not achieved it, we are either going after the wrong goal, or we are going after the right goal in the wrong way.</p>	
<p>How to resolve this? How to actually achieve perfection and purity?</p>	
<p>The first step is to define what perfection is and what it is not. Perfection and purity are not perfect obedience to the law, and cannot be achieved by perfect obedience to the law. This we have done. So, at this point, we have defined what it is, and the next step is to describe how to achieve it.</p>	
Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.	Therefore, [there is] now no condemnation (no adjudging guilty of wrong) for those who are in Christ Jesus, who live [and] walk not after the dictates of the flesh, but after the dictates of the Spirit. (AMP)
<p>We need to subject ourselves to Christ. Come to him with a broken heart and a contrite spirit, receive the baptism of fire, baptism of the Holy Ghost, taste the power of heaven in our lives. We need to let our spirits be subject to the spirit of God by faith (seeking revelation and acting on it), then by governing ourselves from the top down: spirit working under the Spirit of God, mind under spirit, emotions and body under control of the mind and spirit.</p>	
Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.	<p>For the law of the Spirit of life [which is] in Christ Jesus [the law of our new being] has freed me from the law of sin and of death. (AMP)</p> <p>This is the escape from the cycle of sin and death.</p>
Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:	For God has done what the Law could not do, [its power] being weakened by the flesh [the entire nature of man without the Holy Spirit]. Sending His own Son in the guise of sinful flesh and as an offering for sin, [God] condemned sin in the flesh [subdued, overcame, deprived it of its power over all who accept that sacrifice], (AMP)
<p>Alma 41:11 And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they</p>	

<p>have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.</p>	
Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.	So that the righteous and just requirement of the Law might be fully met in us who live and move not in the ways of the flesh but in the ways of the Spirit [our lives governed not by the standards and according to the dictates of the flesh, but controlled by the Holy Spirit]. (AMP)
Rom 8:5 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.	For those who are according to the flesh and are controlled by its unholy desires set their minds on and pursue those things which gratify the flesh, but those who are according to the Spirit and are controlled by the desires of the Spirit set their minds on and seek those things which gratify the [Holy] Spirit. (AMP)
<p>Mosiah 3:19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and <b>putteth off the natural man and becometh a saint</b> through the atonement of Christ the Lord, and <b>becometh as a child</b>, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.</p> <p>Mosiah 5:2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of <b>the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.</b></p>	
Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.	<p>Now the <b>mind of the flesh</b> [which is sense and reason without the Holy Spirit] is death [death that comprises all the miseries arising from sin, both here and hereafter]. But the <b>mind of the [Holy] Spirit</b> is life and [soul] peace [both now and forever] (AMP).</p> <p>The Amplified Version offers an excellent description of what it means to be “carnally minded” and “spiritually minded”.</p>
Rom 8:7 <b>Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.</b>	<p>[That is] because the mind of the flesh [with its carnal thoughts and purposes] is hostile to God, for it does not submit itself to God's Law; indeed it cannot. (AMP)</p> <p>If you think you can “will” yourself to be good, you are setting yourself up for failure.</p>
Rom 8:8 So then they that are in the flesh cannot please God.	So then those who are living the life of the flesh [catering to the appetites and impulses of their carnal nature] cannot please or satisfy God, or be acceptable to Him. (AMP)

To live the life in the flesh is not living after the manner of faith: seeking revelation and acting on it. And without faith it is impossible to please God. This verse specifies the need for faith and describes what we should have faith in.

**Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

But you are not living the life of the flesh, you are living the life of the Spirit, if the [Holy] Spirit of God [really] dwells within you [directs and controls you]. But if anyone does not possess the [Holy] Spirit of Christ, he is none of His [he does not belong to Christ, is not truly a child of God]. (AMP)

Professing to be a Christian does not automatically qualify you for any of the blessings which Paul has described and will describe.

2 Nephi 9:41 O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. **Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there;** and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.

2 Nephi 9:42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and **save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.**

What do you receive when God “opens unto you”? Let’s quote the words of that hymn, which apply not just to church leaders but to all of us: “That we through our faith may begin to inherit the visions, and blessings, and glories of God”.

You don’t have to wait for a temple dedication to “sing and shout with the armies of heaven”.

2 Nephi 9:43 But the things of the wise and the prudent shall be hid from them forever--yea, that happiness which is prepared for the saints.

I just want to set the scene and set your expectations for what is to follow in your relationship with the Lord, because Paul doesn’t even begin to do it justice.

Rom 8:10 And if Christ be in you, [though] the body is dead because of sin; but [yet] the Spirit is life because of righteousness.

But if Christ lives in you, [then although] your [natural] body is dead by reason of sin and guilt, the spirit is alive because of [the] righteousness [that He imputes to you]. (AMP)

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, **he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

And if the Spirit of Him Who raised up Jesus from the dead dwells in you, [then] He Who raised up Christ Jesus from the dead will also restore to life your mortal (shortlived, perishable) bodies through His Spirit Who dwells in you. (AMP)

<p>To “quicken your mortal bodies by his Spirit that dwelleth in you”, could that refer to translation?</p> <p>The same spirit will be in you as was in Christ. This is the Spirit of the Father, who has life in himself. (John 5:26)</p>	
Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.	So then, brethren, we are debtors, but not to the flesh [we are not obligated to our carnal nature], to live [a life ruled by the standards set up by the dictates] of the flesh. (AMP)
Rom 8:13 For if ye live after the flesh [ <b>unto sin</b> ], ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live [ <b>unto Christ</b> ].	For if you live according to [the dictates of] the flesh, you will surely die. But if through the power of the [Holy] Spirit you are [habitually] putting to death (making extinct, deadening) the [evil] deeds prompted by the body, you shall [really and genuinely] live forever. (AMP)  Simply put, where is your focus? Who or what do your thoughts center around? What is your treasure? Where is your treasure?
Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.	For all who are led by the Spirit of God are sons of God. (AMP)
<p>When you receive the baptism of fire, baptism of the Holy Ghost, you are introduced to the Holy Ghost, in full force. You are adopted as a son or daughter of Christ.</p> <p>3 Nephi 9:17 And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.</p> <p>D&amp;C 35:2 I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.</p> <p>D&amp;C 45:57 For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived--verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.</p>	
Rom 8:15 For ye have not received the spirit of bondage again to fear; <b>but ye have received the Spirit of adoption</b> , whereby we cry, Abba, Father.	For [the Spirit which] you have now received [is] not a spirit of slavery to put you once more in bondage to fear, but you have received the Spirit of adoption [the Spirit producing sonship] in [the bliss of] which we cry, Abba (Father)! Father! (AMP)
<p>Have you ever felt enslaved by the law? Have you ever felt “tied down”, obligated, doing things out of sense of duty, rather than a sense of love? Then you just might be lacking the Spirit in your life. You just might be guilty of thinking you have all there is to have, when you could have more.</p> <p>“Ab” means father, and “Abba” is a familiar and affectionate form of the that word.</p>	

<p>Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:</p>	<p>The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God. (AMP)</p> <p>This is the testimony we receive from the Holy Spirit when we are born again, aka receive the baptism of fire and the Holy Ghost.</p>
<p>But wait, aren't we already the spirit children of our Father and Mother in heaven.</p>	
<p>Alma 5:39 <b>And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this?</b> Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.</p>	
<p>Alma 34:35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.</p>	
<p>Here on the earth, we are the children of him whom we list to obey. Like the Prodigal Son, we have left home, wasted our inheritance, and renounced our sonship. If we do not repent and come to Christ, Satan will seal us to him. We need to covenant to return to Christ, and be adopted to Him under the terms of that covenant.</p>	
<p>Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.</p>	<p>And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must share His suffering if we are to share His glory. (AMP)</p> <p>We actually participate with Christ in the atonement. We share His suffering and His glory.</p>
<p>Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.</p>	<p>[But what of that?] For I consider that the sufferings of this present time (this present life) are not worth being compared with the glory that is about to be revealed to us and in us and for us and conferred on us! (AMP)</p>
<p>To come to Christ requires the sacrifice of all things. Seen from our current perspective, it seems like we are giving up everything for something that seems to have little value, but seen from hindsight, we are actually giving up something of little value for something of far greater value.</p>	
<p>Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.</p>	<p>For [even the whole] creation (all nature) waits expectantly and longs earnestly for God's sons to be made known [waits for the revealing, the disclosing of their sonship]. (AMP)</p>
<p>When Adam and Eve fell, all creation fell with them. Mos 7:48 And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?</p>	

<p>Rom 8:20 For the creature was made subject to vanity [tribulation], not willingly, but by reason of him who hath subjected the same in hope,</p>	<p>For the creation (nature) was subjected to frailty (to futility, condemned to frustration), not because of some intentional fault on its part, but by the will of Him Who so subjected it--[yet] with the hope That nature (creation) itself will be set free from its bondage to decay and corruption [and gain an entrance] into the glorious freedom of God's children. (AMP)</p>
<p>Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.</p>	
<p>Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.</p>	<p>We know that the whole creation [of irrational creatures] has been moaning together in the pains of labor until now. (AMP)</p> <p>Enoch communed with Mother Earth and with all the creations. So did John (Rev 5:13). Have you tried? Have you inquired of the Lord?</p>
<p>Rom 8:23 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.</p>	<p>And not only the creation, but we ourselves too, who have and enjoy the firstfruits of the [Holy] Spirit [a foretaste of the blissful things to come] groan inwardly as we wait for the redemption of our bodies [from sensuality and the grave, which will reveal] our adoption (our manifestation as God's sons). (AMP)</p>
<p>Rom 8:24 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?</p>	<p>For in [this] hope we were saved. But hope [the object of] which is seen is not hope. For how can one hope for what he already sees? (AMP)</p>
<p>Rom 8:25 But if we hope for that we see not, then do we with patience wait for it.</p>	<p>But if we hope for what is still unseen by us, we wait for it with patience and composure. (AMP)</p>
<p>Rom 8:26 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.</p>	<p>So too the [Holy] Spirit comes to our aid and bears us up in our weakness; for we do not know what prayer to offer nor how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterance. (AMP)</p>
<p>This is a key to prayer. Moroni offers a hard saying. Who can hear it?</p> <p>Moroni 7:6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.</p> <p>Moroni 7:7 For behold, it is not counted unto him for righteousness.</p> <p>Moroni 7:8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.</p> <p>Moroni 7:9 And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.</p>	

Moroni 7:10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

How do you pray with real intent? Ask the Lord to teach you what to pray for. When you ask in faith for what the Lord tells you to ask for, you are praying with real intent.

But, what if you don't feel like praying at all, but you do it anyway? This is a good test:

2 Nephi 32:8 And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

What do you do? Pray anyway. Your prayer may not have the purest of intent, but by your very actions, you signal an intent to come to the Lord. Pray the prayer of preparation, then when the Spirit comes to you, your prayer becomes the prayer of revelation.

Rom 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.	And He Who searches the hearts of men knows what is in the mind of the [Holy] Spirit [what His intent is], because the Spirit intercedes and pleads [before God] in behalf of the saints according to and in harmony with God's will. (AMP)
Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.	We are assured and know that [God being a partner in their labor] all things work together and are [fitting into a plan] for good to and for <b>those who love God</b> and are <b>called according to [His] design and purpose.</b> (AMP)  God is always on your side. He wants to work with you. If somebody is always picking at you and finding fault with you, that is not God.
Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.	For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren. (AMP)  In pre-mortality, we covenanted with Christ to come to him. Christ knows His sheep and they know His voice.
Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. <b>[Moreover, him whom he did predestinate, him he also called; and him whom he called, him he</b>	And those whom He thus foreordained, He also called; and those whom He called, He also justified (acquitted, made righteous, putting them into right standing with Himself). And those whom He justified, He also glorified [raising them to a heavenly dignity and condition or state of being]. (AMP)

<b>also sanctified; and him whom he sanctified, him he also glorified. (JST)]</b>	
Rom 8:31 What shall we then say to these things? If God be for us, who can be [prevail] against us?	And those whom He thus foreordained, He also called; and those whom He called, He also justified (acquitted, made righteous, putting them into right standing with Himself). And those whom He justified, He also glorified [raising them to a heavenly dignity and condition or state of being]. (AMP)
Some teachers teach the false doctrine the certain people were predestined to come to Christ while others were predestined to damnation. Nothing could be further from the truth.	
Some of us covenanted with Christ in the pre-mortal life and having obtained eternal life for ourselves, covenanted to return and assist others, who also covenanted to come to Christ while in mortality. (See Alma 13.)	
Even those who did not covenant, will still eventually have the opportunity to hear and accept or reject the Gospel.	
Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?	He who did not withhold or spare [even] His own Son but gave Him up for us all, will He not also with Him freely and graciously give us all [other] things? (AMP)
The following describes how these special servants were called and prepared, and this is compared to the calling and preparation of the Son of God.	
Alma 13:2 And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.	
Alma 13:3 And this is the manner after which they were ordained--being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.	
Rom 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.	Who shall bring any charge against God's elect [when it is] God Who justifies [that is, Who puts us in right relation to Himself? Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?] (AMP)
Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.	Who is there to condemn [us]? Will Christ Jesus (the Messiah), Who died, or rather Who was raised from the dead, Who is at the right hand of God actually pleading as He intercedes for us? (AMP)
Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?	Who shall ever separate us from Christ's love? Shall suffering and affliction and tribulation? Or calamity and distress? Or persecution or hunger or destitution or peril or sword? (OAMP)

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.	Even as it is written, For Thy sake we are put to death all the day long; we are regarded and counted as sheep for the slaughter. (AMP)
Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.	Yet amid all these things we are more than conquerors and gain a surpassing victory through Him Who loved us. (AMP)
Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,	For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending and threatening nor things to come, nor powers, (AMP)
Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.	Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord. (AMP)
2 Nephi 26:24 He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.	
John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.	
John 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.	
John 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.	
John 10:14 I am the good shepherd, and know my sheep, and am known of mine.	
Rom 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,	I AM speaking the truth in Christ. I am not lying; my conscience [enlightened and prompted] by the Holy Spirit bearing witness with me (AMP)
Rom 9:2 That I have great heaviness and continual sorrow in my heart.	That I have bitter grief and incessant anguish in my heart. (AMP)
Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:	For I could wish that I myself were accursed and cut off and banished from Christ for the sake of my brethren and instead of them, my natural kinsmen and my fellow countrymen. (AMP)
	Paul, in his own dramatic way, wishes that he could himself be cut off for the sake of the Jews instead of them.
Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;	For they are Israelites, and to them belong God's adoption [as a nation] and the glorious Presence (Shekinah). With them were the special covenants made, to them was the Law given. To them [the temple] worship was revealed and [God's own] promises announced. (AMP)

<p>Rom 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.</p>	<p>To them belong the patriarchs, and as far as His natural descent was concerned, from them is the Christ, Who is exalted and supreme over all, God, blessed forever! Amen (so let it be). (AMP)</p>
<p><b>[And the promises which are made unto the fathers, and of whom, as concerning the flesh, Christ was, who is God over all, blessed forever. Amen. (JST)]</b></p>	<p>Where much is given, much is expected.</p>
<p>Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:</p>	<p>However, it is not as though God's Word had failed [coming to nothing]. For it is not everybody who is a descendant of Jacob (Israel) who belongs to [the true] Israel. (AMP)</p>
<p>Not everybody who is a descendant of Jacob belongs to the true Israel. Indeed, there are some Gentiles, who have more to do with the spirit of true Israel, than actual children of Israel. True Israel, today, is by the covenant, not by the blood. And, by the same token, not everyone who professes to be a true follower of Christ is, in fact, a true disciple.</p>	
<p>Rom 9:7 Neither, because they are the seed <b>[all children]</b> of Abraham, are they all children <b>[the seed]</b>: but, In Isaac shall thy seed be called.</p>	<p>And they are not all the children of Abraham because they are by blood his descendants. No, [the promise was] Your descendants will be called and counted through the line of Isaac [though Abraham had an older son]. (AMP)</p>
<p>Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.</p>	<p>That is to say, it is not the children of the body [of Abraham] who are made God's children, but it is the offspring to whom the promise applies that shall be counted [as Abraham's true] descendants. (AMP)</p>
<p>As I said, true Israel are those who abide by the Everlasting Covenant.</p> <p>For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel. (2 Nephi 30:2.)</p>	
<p>Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.</p>	<p>For this is what the promise said, About this time [next year] will I return and Sarah shall have a son. (AMP)</p> <p>It's difficult to make a comment after each verse, as Paul seems to need several verses in which to build to a complete thought.</p>
<p>Rom 9:10 And not only this <b>[Sarah]</b>; but when Rebecca also had conceived by one, even by our father Isaac;</p>	<p>And not only that, but this too: Rebecca conceived [two sons under exactly the same circumstances] by our forefather Isaac, Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel are all great love stories, but they all had difficulty in conception of the chosen seed. (AMP)</p>
<p>Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the</p>	<p>And the children were yet unborn and had so far done nothing either good or evil. Even so, in order further to carry out God's purpose of</p>

purpose of God according to election might stand, not of works, but of him that calleth;)	selection (election, choice), which depends not on works or what men can do, but on Him Who calls [them], (AMP)  This all had to do with covenants made before mortality.
Rom 9:12 It was said unto her, The elder shall serve the younger.	It was said to her that the elder [son] should serve the younger [son]. (AMP)
Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.	As it is written, Jacob have I loved, but Esau have I hated (held in relative disregard in comparison with My feeling for Jacob). (AMP)
Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid.	What shall we conclude then? Is there injustice upon God's part? Certainly not! (AMP)
Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.	For He says to Moses, I will have mercy on whom I will have mercy and I will have compassion (pity) on whom I will have compassion. (AMP)  It seems unjust to us, but God is remembering his promises made at an earlier time. However, the way is open for all to repent and come to him.
Rom 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.	So then [God's gift] is not a question of human will and human effort, but of God's mercy. [It depends not on one's own willingness nor on his strenuous exertion as in running a race, but on God's having mercy on him.] (AMP)
Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.	For the Scripture says to Pharaoh, I have raised you up for this very purpose of displaying My power in [dealing with] you, so that My name may be proclaimed the whole world over. (AMP)
Rom 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.	So then He has mercy on whomever He wills (chooses) and He hardens (makes stubborn and unyielding the heart of) whomever He wills. (AMP)  God has specific missions in mind for individuals to carry out. They are based on covenants made in the pre-earth life.
Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?	You will say to me, Why then does He still find fault and blame us [for sinning]? For who can resist and withstand His will? (AMP)
Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?	But who are you, a mere man, to criticize and contradict and answer back to God? Will what is formed say to him that formed it, Why have you made me thus? (AMP)  God is still just, though we don't always see it.

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?	Has the potter no right over the clay, to make out of the same mass (lump) one vessel for beauty and distinction and honorable use, and another for menial or ignoble and dishonorable use? (AMP)
Rom 9:22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:	What if God, although fully intending to show [the awfulness of] His wrath and to make known His power and authority, has tolerated with much patience the vessels (objects) of [His] anger which are ripe for destruction? (AMP)
Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,	And [what if] He thus purposed to make known and show the wealth of His glory in [dealing with] the vessels (objects) of His mercy which He has prepared beforehand for glory, (AMP)
Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?	He is making the same point again, about those called from before the foundation of the world.
Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.	Even including ourselves whom He has called, not only from among the Jews but also from among the Gentiles (heathen)? (AMP)
Rom 9:26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.	Again, there are some among the Gentiles, who have made the covenant to become the blood of Israel.
Rom 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:	Just as He says in Hosea, Those who were not My people I will call My people, and her who was not beloved [I will call] My beloved. (AMP)
Rom 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.	And it shall be that in the very place where it was said to them, You are not My people, they shall be called sons of the living God

Rom 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.	<p>It is as Isaiah predicted, If the Lord of hosts had not left us a seed [from which to propagate descendants], we [Israel] would have fared like Sodom and have been made like Gomorrah. (AMP)</p> <p>Israel has committed the same sins as Sodom and Gomorrah and deserves the same punishment, but a remnant shall be left.</p>
Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.	<p>What shall we say then? That Gentiles who did not follow after righteousness [who did not seek salvation by right relationship to God] have attained it by faith [a righteousness imputed by God, based on and produced by faith], (AMP)</p> <p>Righteousness comes by faith, not through the dead works of the law. Gentiles have an advantage because they do not have false traditions to unlearn.</p>
Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.	<p>Whereas Israel, though ever in pursuit of a law [for the securing] of righteousness (right standing with God), actually did not succeed in fulfilling the Law. (AMP)</p>
<p>Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;</p> <p><b>[Wherefore, they stumbled at that stumbling stone, not by faith, but as it were by the works of the law, (JST)]</b></p>	<p>For what reason? Because [they pursued it] not through faith, relying [instead] on the merit of their works [they did not depend on faith but on what they could do]. They have stumbled over the Stumbling Stone. (AMP)</p> <p>Israel failed to keep the law because they sought it by works, not faith. Could this be the fate of the modern-day church, as well?</p>
Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.	<p>As it is written, Behold I am laying in Zion a Stone that will make men stumble, a Rock that will make them fall; but he who believes in Him [who adheres to, trusts in, and relies on Him] shall not be put to shame nor be disappointed in his expectations. (AMP)</p>
<p>For people steeped in traditions and taught nothing but the gospel of works, the ease and simplicity of the Gospel of faith is a stumbling block to them, because they keep looking beyond the mark. They see faith, not for what it is, but as another commandment which they must fulfill, and so they go about practicing faith all wrong. Faith is achieved by faith in Christ, not by works.</p>	
Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.	<p>BRETHREN, [with all] my heart's desire and goodwill for [Israel], I long and pray to God that they may be saved. (AMP)</p>
Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.	<p>I bear them witness that they have a [certain] zeal and enthusiasm for God, but it is not</p>

	<p>enlightened and according to [correct and vital] knowledge. (AMP)</p> <p>Zeal requires action based on knowledge.</p>
Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.	<p>For being ignorant of the righteousness that God ascribes [which makes one acceptable to Him in word, thought, and deed] and seeking to establish a righteousness (a means of salvation) of their own, they did not obey or submit themselves to God's righteousness. (AMP)</p> <p>Works not done by virtue of faith in the Lord are your own works, and they avail nothing.</p>
Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.	<p>For Christ is the end of the Law [the limit at which it ceases to be, for the Law leads up to Him Who is the fulfillment of its types, and in Him the purpose which it was designed to accomplish is fulfilled. That is, the purpose of the Law is fulfilled in Him] as the means of <b>righteousness (right relationship to God)</b> for everyone who trusts in and adheres to and relies on Him. (AMP)</p> <p>This is a good definition of righteousness: right relationship to God. This relation is established, maintained, and enhanced every time we listen to Him and keep His commandments, which He gives us.</p>
Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.	For Moses writes that the man who [can] practice the righteousness (perfect conformity to God's will) which is based on the Law [with all its intricate demands] shall live by it. (AMP)
Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)	But the righteousness based on faith [imputed by God and bringing right relationship with Him] says, Do not say in your heart, Who will ascend into Heaven? that is, to bring Christ down; (AMP)
Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)	Or who will descend into the abyss? that is, to bring Christ up from the dead [as if we could be saved by our own efforts]. (AMP)
Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;	But what does it say? The Word (God's message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, (AMP)
<p>This passage is taken from Deut 30:14 and leaves out an important portion of this passage:</p> <p>But the word is very nigh unto thee, in thy mouth, and in thy heart, <b>that thou mayest do it.</b></p> <p>The “word” <b>[Hebrew <i>dabar</i>]</b> consists of the words, the works of God. It is possible to obey them.</p>	

<p>Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p>	<p>Because if you acknowledge and confess <b>[speak from knowledge and conviction]</b> with your lips that Jesus is Lord and in your heart believe <b>[exercise faith]</b> (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved. (AMP)</p> <p>Actually, it's much more than just this. This is where the whole Christian world gets it wrong, and all because of poor translation. It requires seeking knowledge and acting in faith in order to be saved.</p>
<p>Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.</p>	<p>For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation. (AMP)</p> <p>By the baptism of fire and the Holy Ghost, we are justified (made clean), then as we continue on in obedience to every word that Christ reveals to us, we are sanctified and become like Him.</p>
<p>Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.</p>	<p>The Scripture says, No man who believes in Him [who adheres to, relies on, and trusts in Him] will [ever] be put to shame or be disappointed. <b>[Psalm 34]</b> (AMP)</p>
<p>Again, the strong word <i>faith</i> is weakened into mere <i>belief</i>. What Paul is saying here is when you do all these things, and you become like the Lord, your confidence will wax strong (grow strong) in the Presence of the Lord. You will have no cause to shrink from His Presence in this life, or in the day of judgment.</p>	<p>I Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.</p>
<p>Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.</p>	<p>[No one] for there is no distinction between Jew and Greek. The same Lord is Lord over all [of us] and He generously bestows His riches upon all who call upon Him [in faith]. (AMP)</p> <p>God is no respecter of person. All are invited to come to Him regardless of race, tribe, gender, or religious standing.</p>
<p>Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.</p>	<p>For everyone who calls upon the name of the Lord [invoking Him as Lord] will be saved. (AMP)</p> <p>We must call upon the Name of the Lord in faith, and in the manner in which He shows us.</p>

<p>Rom 10:14 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?</p>	<p>But how are people to call upon Him Whom they have not believed [in Whom they have no faith, on Whom they have no reliance]? And how are they to believe in Him [adhere to, trust in, and rely upon Him] of Whom they have never heard? And how are they to hear without a preacher? (AMP)</p>
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Moroni 7:28 For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advanceth the cause of the children of men; and he dwelleth eternally in the heavens.

Moroni 7:29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.

Moroni 7:30 For behold, they **[the angels]** are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

Moroni 7:31 And the office of their **[the angels']** ministry is to call men unto repentance, **and to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.**

Moroni 7:32 **And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.**

Moroni 7:33 And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

Moroni 7:34 And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

<p>Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!</p>	<p>And how can men [be expected to] preach unless they are sent? As it is written, How beautiful are the feet of those who bring glad tidings! [How welcome is the coming of those who preach the good news of His good things!] (AMP)</p>
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“No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy [see Revelation 19:10].”

“John the Revelator says that the testimony of Jesus is the spirit of prophecy [see Revelation 19:10]. Now if any man has the testimony of Jesus, has he not the spirit of prophecy? And if he has the spirit of prophecy, I ask, is he not a prophet? And if a prophet, will he not receive revelation? And any man that does not receive revelation for himself must be damned, for the testimony of Jesus is the spirit of prophecy. For Christ says, ask and you shall receive; and if he happens to receive anything, I ask, will it not be a revelation? And if any man has not the testimony of Jesus or the spirit of God, he is none of his, namely Christ’s. And if not his, he must be damned.” Joseph Smith, 9 July 1843

Rom 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?	But they have not all heeded the Gospel; for Isaiah says, Lord, who has believed (had faith in) what he has heard from us? (AMP)
Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.	So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself). (AMP)  In order to develop faith, one must hear the word of God by one who has received the word of God, by testimony and the spirit of prophecy, and delivered by the power and authority of the Holy Ghost.
Rom 10:18 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.	But I ask, Have they not heard? Indeed they have; [for the Scripture says] Their voice [that of nature bearing God's message] has gone out to all the earth, and their words to the far bounds of the world. (AMP)
Rom 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.	Again I ask, Did Israel not understand? [Did the Jews have no warning that the Gospel was to go forth to the Gentiles, to all the earth?] First, there is Moses who says, I will make you jealous of those who are not a nation; with a foolish nation I will make you angry. (AMP)  Isaiah is getting interactive. Have you not heard? Have you not understood? What part of this don't you understand?
Rom 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.	Then Isaiah is so bold as to say, I have been found by those who did not seek Me; I have shown (revealed) Myself to those who did not [consciously] ask for Me. (AMP)  Even the Gentiles sought for Christ and found Him.
Rom 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.	But of Israel he says, All day long I have stretched out My hands to a people unyielding and disobedient and self-willed [to a faultfinding, contrary, and contradicting people]. (AMP)
But the Jews will not seek. But, updating this to the modern day. Do our traditions mire us down in dwelling on seeming contradictions, finding fault, and acting contrary, just to assert our intellect? The Gospel is pretty simple. It was given in the scriptures in plainness, but men have tried to complicate it and make it difficult to understand for the sake of seeking control over others and the praise of the world.	
Rom 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.	I ASK then: Has God totally rejected and disowned His people? Of course not! Why, I

	<p>myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin! (AMP)</p> <p>Now, Paul makes the case that while the majority of Israel will reject the Gospel in his day, there are a few who are, including himself, a member of the tribe of Benjamin, who did not reject it.</p>
Rom 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,	<p>No, God has not rejected and disowned His people [whose destiny] He had marked out and appointed and foreknown from the beginning. Do you not know what the Scripture says of Elijah, how he pleads with God against Israel? (AMP)</p>
Rom 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.	<p>Lord, they have killed Your prophets; they have demolished Your altars, and I alone am left, and they seek my life. (AMP)</p> <p>Do you ever get discouraged today? Do you feel like you are trying to bring a message to the church, but for the most part people reject it?</p>
Rom 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.	<p>But what is God's reply to him? I have kept for Myself seven thousand men who have not bowed the knee to Baal! (AMP)</p> <p>There are those who will accept your message.</p>
Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.	<p>So too at the present time there is a remnant (a small believing minority), selected (chosen) by grace (by God's unmerited favor and graciousness). (AMP)</p>
<p>There is a small remnant left, and even they do err in some points of the Gospel.</p> <p>2 Nephi 28:14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, <b>they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.</b></p> <p>Mormon 8:35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.</p> <p>Mormon 8:36 <b>And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts</b>, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.</p>	
Rom 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.	<p>But if it is by grace (His unmerited favor and graciousness), it is no longer conditioned on works or anything men have done. Otherwise, grace would no longer be grace [it would be meaningless]. (AMP)</p>

	People sought, by the works of the law, for that which they could not obtain.
Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded	What then [shall we conclude]? Israel failed to obtain what it sought [God's favor by obedience to the Law]. Only the elect (those chosen few) obtained it, while the rest of them became callously indifferent (blinded, hardened, and made insensible to it). (AMP)  The elect sought favor with God through faith. There are many called [ <b>in the church</b> ], but few are chosen [ <b>the elect</b> ] because their hearts are set so much upon the things of this world.
Rom 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.	As it is written, God gave them a spirit (an attitude) of stupor, eyes that should not see and ears that should not hear, [that has continued] down to this very day. (AMP)
Jacob 4:14 But behold, the Jews were a stiffnecked people; and <b>they despised the words of plainness, and killed the prophets, and sought for things that they could not understand.</b> Wherefore, <b>because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it.</b> And because they desired it God hath done it, that they may stumble.	
Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:	And David says, Let their table (their feasting, banqueting) become a snare and a trap, a pitfall and a just retribution [rebounding like a boomerang upon them]; (AMP)
Rom 11:10 Let their eyes be darkened that they may not see, and bow down their back alway.	Let their eyes be darkened (dimmed) so that they cannot see, and make them bend their back [stooping beneath their burden] forever. (AMP)
Rom 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.	So I ask, Have they stumbled so as to fall [to their utter spiritual ruin, irretrievably]? By no means! But through their false step and transgression salvation [has come] to the Gentiles, so as to arouse Israel [to see and feel what they forfeited] and so to make them jealous. (AMP)  God took the Gospel away from the Jews and gave it to the Gentiles to provoke the Jews to envy. "We are the chosen people. Why hasn't God chosen us?"
Rom 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?	Now if their stumbling (their lapse, their transgression) has so enriched the world [at large], and if [Israel's] failure means such riches for the Gentiles, think what an enrichment and

	<p>greater advantage will follow their full reinstatement! (AMP)</p> <p>The Gospel will eventually be returned to Israel after the majority of the Gentiles reject its fullness. Read 3 Nephi 16. It's not a question of <i>if</i>, but a question of <i>when</i>.</p>
Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:	<p>But now I am speaking to you who are Gentiles. Inasmuch then as I am an apostle to the Gentiles, I lay great stress on my ministry and magnify my office, (AMP)</p> <p>Paul is very proud of being the apostle to the Gentiles. Bordering on a bit too proud, if you ask me. Perhaps he is just trying to provoke his fellow Jews to jealousy.</p>
Rom 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.	<p>In the hope of making my fellow Jews jealous [in order to stir them up to imitate, copy, and appropriate], and thus managing to save some of them. (AMP)</p>
Rom 11:15 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?	<p>For if their rejection and exclusion from the benefits of salvation were [overruled] for the reconciliation of a world to God, what will their acceptance and admission mean? [It will be nothing short of] life from the dead! (AMP)</p> <p>For the Jews to return and embrace the Gospel would be a miracle.</p>
Rom 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.	<p>Now if the first handful of dough offered as the firstfruits [Abraham and the patriarchs] is consecrated (holy), so is the whole mass [the nation of Israel]; and if the root [Abraham] is consecrated (holy), so are the branches. (AMP)</p>
Rom 11:17 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;	<p>But if some of the branches were broken off, while you, a wild olive shoot, were grafted in among them to share the richness [of the root and sap] of the olive tree, (AMP)</p> <p>See the full parable of the olive trees in Jacob 5. This parable is referred to throughout scripture.</p>
Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.	<p>Do not boast over the branches and pride yourself at their expense. If you do boast and feel superior, remember it is not you that support the root, but the root [that supports] you. (AMP)</p> <p>You Gentiles are the wild branches who have been grafted in. The roots the tree are strong,</p>

	and are the covenants God made with Abraham and the Patriarchs, from which you gain your strength.
Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.	You will say then, Branches were broken (pruned) off so that I might be grafted in! (AMP)
Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:	That is true. But they were broken (pruned) off because of their unbelief (their lack of real faith), and you are established through faith [because you do believe]. So do not become proud and conceited, but rather stand in awe and be reverently afraid. (AMP)
Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.	For if God did not spare the natural branches [because of unbelief], neither will He spare you [if you are guilty of the same offense]. (AMP)  Remember, if you do not bear fruit, you will be broken off, too.
Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.	Then note and appreciate the gracious kindness and the severity of God: severity toward those who have fallen, but God's gracious kindness to you--provided you continue in His grace and abide in His kindness; otherwise you too will be cut off (pruned away). (AMP)
Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.	And even those others [the fallen branches, Jews], if they do not persist in [clinging to] their unbelief, will be grafted in, for God has the power to graft them in again. (AMP)  Don't boast yourselves. As soon as the Jews repent, God is ready and willing to graft them back in again.
Rom 11:24 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?	For if you have been cut from what is by nature a wild olive tree, and against nature grafted into a cultivated olive tree, how much easier will it be to graft these natural [branches] back on [the original parent stock of] their own olive tree. (AMP)
You are still the wild branches; it will be easier to graft the tame branches back into the tree.  Have you seen any videos on You Tube of Jews for Jesus? They understand the writings of the prophets because they were written after their own understanding. Nobody knows or understands them like the Jews. When the Davidic servant ministers among them, he won't be teaching them Gentile Christianity or Gentile Mormonism. He will be teaching the pure ancient religion of Abraham, Isaac, and Jacob. And, watch out! Their faith will put the rest of us to shame!	
Rom 11:25 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	Lest you be self-opinionated (wise in your own conceits), I do not want you to miss this hidden truth and mystery, brethren: a hardening

part is happened to Israel, until the fulness of the Gentiles be come in.	(insensibility) has [temporarily] befallen a part of Israel [to last] until the full number of the ingathering of the Gentiles has come in, (AMP)
Don't get full of yourself or think yourselves better. The Gentiles will thrive until all the Gentiles who will be gathered, are gathered, and have ample opportunity to accept or reject the fullness of the Gospel. Then it will be taken back to Israel (the Jews). (Again, see 3 Nephi 16.)	
Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:	<b>And so all Israel will be saved.</b> As it is written, The Deliverer will come from Zion, He will banish ungodliness from Jacob. (AMP)
Those of Israel made a covenant in the pre-earth life to come to God. The very name Israel means to <b>“come to God”, or to “come directly to God”</b> .	
Does God love Israel? Is Jacob His constant concern? Read the following and ask the Lord to then tell you how He feels about Israel.	
<b>Isa 49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.</b>	
<b>Isa 49:14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.</b>	
<b>Isa 49:15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.</b>	
<b>Isa 49:16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.</b>	
Rom 11:27 For this is my covenant unto them, when I shall take away their sins.	And this will be My covenant (My agreement) with them when I shall take away their sins. (AMP)  “For God remembers yet, His promise made of old.”
Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.	From the point of view of the Gospel (good news), they [the Jews, at present] are enemies [of God], which is for your advantage and benefit. But from the point of view of God's choice (of election, of divine selection), they are still the beloved (dear to Him) for the sake of their forefathers. (AMP)
God is faithful and He keeps His covenants. Because of God's covenants with Enoch, Noah, and Abraham, we are blessed today. Count it a mercy that you are of the natural seed of Israel, or have been adopted in. God has written your name on the palms of His hands!	
Rom 11:29 For the gifts and calling of God are without repentance.	For God's gifts and His call are irrevocable. [He never withdraws them when once they are given, and He does not change His mind about those to whom He gives His grace or to whom He sends His call.] (AMP)

	<p>This is really important and self-explanatory. Always remember this. If God remembers his promises to the prophets and patriarchs of old, God will remember His promises to you.</p>
Rom 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:	<p>Just as you were once disobedient and rebellious toward God but now have obtained [His] mercy, through their disobedience, (AMP)</p> <p>Because of the one-time disobedience of the Jews, you, the Gentiles, have obtained mercy.</p>
Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.	<p>So they also now are being disobedient [when you are receiving mercy], that they in turn may one day, through the mercy you are enjoying, also receive mercy [that they may share the mercy which has been shown to you--through you as messengers of the Gospel to them]. (AMP)</p> <p>But, God's mercy is available to all, so don't be jealous when they turn and repent.</p>
Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.	<p>For God has consigned (penned up) all men to disobedience, only that He may have mercy on them all [alike]. (AMP)</p> <p>God remembers all people, and treats all alike</p>
Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!	<p>Oh, the depth of the riches and wisdom and knowledge of God! How unfathomable (inscrutable, unsearchable) are His judgments (His decisions)! And how untraceable (mysterious, undiscoverable) are His ways (His methods, His paths)! (AMP)</p>
Rom 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?	<p>For who has known the mind of the Lord and who has understood His thoughts, or who has [ever] been His counselor? (AMP)</p>
Rom 11:35 Or who hath first given to him, and it shall be recompensed unto him again?	<p>Or who has first given God anything that he might be paid back or that he could claim a recompense? (AMP)</p>
Rom 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.	<p>For from Him and through Him and to Him are all things. [For all things originate with Him and come from Him; all things live through Him, and all things center in and tend to consummate and to end in Him.] To Him be glory forever! Amen (so be it). (AMP)</p>
Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.	<p>I APPEAL to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice,</p>

	<p>holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship.(AMP)</p> <p>Be single to the glory of God in heart, might, mind, and strength. Be pure. This is the meaning of a “broken heart and contrite spirit”.</p>
<p>Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.</p>	<p>Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you]. (AMP)</p> <p><b>Become new creatures by renewing your mind and letting the mind of Christ be in you.</b> This is the baptism of fire and the Holy Ghost, where you share the joint mind of God. This isn't fake anabaptist doctrine. This is reality.</p>
<p>Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.</p>	<p>For by the grace (unmerited favor of God) given to me I warn everyone among you not to estimate and think of himself more highly than he ought [not to have an exaggerated opinion of his own importance], but to rate his ability with sober judgment, each according to the degree of faith apportioned by God to him. (AMP)</p> <p>True humility is to know your place on the path and act accordingly. No more. No Less.</p>
<p>Rom 12:4 For as we have many members in one body, and all members have not the same office:</p>	<p>For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function or use, (AMP)</p>
<p>Rom 12:5 So we, being many, are one body in Christ, and every one members one of another.</p>	<p>So we, numerous as we are, are one body in Christ (the Messiah) and individually we are parts one of another [mutually dependent on one another]. (AMP)</p> <p>We each have our unique function in the body of Christ.</p>
<p>Rom 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;</p>	<p>Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: [He whose gift is] prophecy, [let him prophesy] according to the proportion of his faith; (AMP)</p>

	When you receive the baptism of fire and the Holy Ghost, you will receive at least one spiritual gift. Let each person use his spiritual gift and act in the office in which the Holy Spirit calls him.
Rom 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;	[He whose gift is] practical service, let him give himself to serving; he who teaches, to his teaching; (AMP)  There is no shame in practical service or teaching. Every portion of the body of Christ is essential. Magnify your calling, meaning: see it with an eye of faith, in its true role.
Rom 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.	He who exhorts (encourages), to his exhortation; he who contributes, let him do it in simplicity and liberality; he who gives aid and superintends, with zeal and singleness of mind; he who does acts of mercy, with genuine cheerfulness and joyful eagerness. (AMP)
Rom 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.	[Let your] love be sincere (a real thing); hate what is evil [loathe all ungodliness, turn in horror from wickedness], but hold fast to that which is good. (AMP)  Charity is also a gift of the Spirit.
Rom 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;	Love one another with brotherly affection [as members of one family], giving precedence and showing honor to one another. (AMP)  Paul is not speaking of charity ( <i>agape</i> ), but of <i>phileo</i> , brotherly love.
Rom 12:11 Not slothful in business; fervent in spirit; serving the Lord;	Never lag in zeal and in earnest endeavor; be aglow and burning with the Spirit, serving the Lord. (AMP)  Directed zeal and enthusiasm are good things.
Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;	Rejoice and exult in hope; be steadfast and patient in suffering and tribulation; be constant in prayer. (AMP)
Rom 12:13 Distributing to the necessity of saints; given to hospitality.	Contribute to the needs of God's people [sharing in the necessities of the saints]; pursue the practice of hospitality. (AMP)  These verses parallels the beatitudes,
Rom 12:14 Bless them which persecute you: bless, and curse not.	Bless those who persecute you [who are cruel in their attitude toward you]; bless and do not curse them. (AMP)

Rom 12:15 Rejoice with them that do rejoice, and weep with them that weep.	Rejoice with those who rejoice [sharing others' joy], and weep with those who weep [sharing others' grief]. (AMP)
Rom 12:16 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 conceits.	Live in harmony with one another; do not be haughty (snobbish, high-minded, exclusive), but readily adjust yourself to [people, things] and give yourselves to humble tasks. Never overestimate yourself or be wise in your own conceits. (AMP)
Rom 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.	Repay no one evil for evil, but take thought for what is honest and proper and noble [aiming to be above reproach] in the sight of everyone. (AMP)
Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.	If possible, as far as it depends on you, live at peace with everyone. (AMP)
Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.	<b>Beloved, never avenge yourselves, but leave the way open for [God's] wrath;</b> for it is written, Vengeance is Mine, I will repay (requite), says the Lord. (AMP)  Let the Lord's wrath (workings) handle the situation. Here is an example where the amplified version is so much clearer.
Rom 12:20 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 head.	But if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. (AMP)
Rom 12:21 Be not overcome of evil, but overcome evil with good.	Do not let yourself be overcome by evil, but overcome (master) evil with good. Don't let yourself become the enemy you fight against.
Rom 13:1 Let every soul be subject unto the higher powers. For there is no power <b>[in the church]</b> but of God: the powers that be are ordained of God.	LET EVERY person be loyally subject to the governing (civil) authorities. For there is no authority except from God [by His permission, His sanction], and those that exist do so by God's appointment. (AMP)  No man receives anything, save it is given him from heaven. This is repeatedly taught in John's gospel.
Rom 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.	Therefore he who resists and sets himself up against the authorities resists what God has appointed and arranged [in divine order]. And those who resist will bring down judgment upon themselves [receiving the penalty due them]. (AMP)
Rom 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be	For civil authorities are not a terror to [people of] good conduct, but to [those of] bad behavior. Would you have no dread of him who is in

<p>afraid of the power? do that which is good, and thou shalt have praise of the same:</p>	<p>authority? Then do what is right and you will receive his approval and commendation. (AMP)</p> <p>Obey the law of the land.</p>
<p>Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.</p>	<p>For he is God's servant for your good. But if you do wrong, [you should dread him and] be afraid, for he does not bear and wear the sword for nothing. He is God's servant to execute His wrath (punishment, vengeance) on the wrongdoer. (AMP)</p>
<p>Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.</p>	<p>Therefore one must be subject, not only to avoid God's wrath and escape punishment, but also as a matter of principle and for the sake of conscience. (AMP)</p>
<p>Rom 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.</p>	<p>For this same reason you pay taxes, for [the civil authorities] are official servants under God, devoting themselves to attending to this very service. (AMP)</p>
<p>Rom 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.</p>	<p>Render to all men their dues. [Pay] taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, and honor to whom honor is due. (AMP)</p>
<p>Rom 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.</p>	<p>Keep out of debt and owe no man anything, except to love one another; for he who loves his neighbor [who practices loving others] has fulfilled the Law [relating to one's fellowmen, meeting all its requirements]. (AMP)</p>
<p>Rom 13:9 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 love thy neighbour as thyself.</p>	<p>The commandments, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet (have an evil desire), and any other commandment, are summed up in the single command, You shall love your neighbor as [you do] yourself. (AMP)</p> <p>The same as Christ taught.</p>
<p>Rom 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.</p>	<p>Love does no wrong to one's neighbor [it never hurts anybody]. Therefore love meets all the requirements and is the fulfilling of the Law. (AMP)</p> <p>Love is fulfilling the law.</p>
<p>Rom 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.</p>	<p>Besides this you know what [a critical] hour this is, how it is high time now for you to wake up out of your sleep (rouse to reality). For salvation (final deliverance) is nearer to us now than when we first believed (adhered to, trusted in, and relied on Christ, the Messiah). (AMP)</p>

	<p>Wake up to a sense of your awful condition. Salvation is nearer than you think.</p>
Rom 13:12 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.	<p>The night is far gone and the day is almost here. Let us then drop (fling away) the works and deeds of darkness and put on the [full] armor of light. (AMP)</p> <p>Obtain the baptism of fire. Walk so that you always remain in it and always retain a remission of your sins.</p>
Rom 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.	<p>Let us live and conduct ourselves honorably and becomingly as in the [open light of] day, not in reveling (carousing) and drunkenness, not in immorality and debauchery (sensuality and licentiousness), not in quarreling and jealousy. (AMP)</p> <p>Doesn't this go without saying?</p>
Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.	<p>But clothe yourself with the Lord Jesus Christ (the Messiah), and make no provision for [indulging] the flesh [put a stop to thinking about the evil cravings of your physical nature] to [gratify its] desires (lusts). (AMP)</p> <p>Put off the natural man. Clothe yourself with the Lord. Wear his light as a garment of righteousness. Take upon you His Name. Partake of His divine nature.</p>
Rom 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.	<p>AS FOR the man who is a weak believer, welcome him [into your fellowship], but not to criticize his opinions or pass judgment on his scruples or perplex him with discussions. (AMP)</p> <p>Be careful not to take these verses out of context. Paul is building up to make a point further down in the chapter.</p>
Rom 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.	<p>One [man's faith permits him to] believe he may eat anything, while a weaker one [limits his] eating to vegetables. (AMP)</p> <p>"Weak" could apply to being weak in the faith, or infirm, or feeble. See the following verse.</p>
Rom 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.	<p>Let not him who eats look down on or despise him who abstains, and let not him who abstains criticize and pass judgment on him who eats; for God has accepted and welcomed him. (AMP)</p>

	<p>A meat-eater might be tempted to call a vegan weak, or the other way around. In today's culture, calling another person "weak" as Paul does in the previous verse is considered passing judgment.</p>
Rom 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.	<p>Who are you to pass judgment on and censure another's household servant? It is before his own master that he stands or falls. And he shall stand and be upheld, for the Master (the Lord) is mighty to support him and make him stand. (AMP)</p> <p>In this case, it is we who are the Lord's "household servants".</p>
Rom 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.	<p>One man esteems one day as better than another, while another man esteems all days alike [sacred]. Let everyone be fully convinced (satisfied) in his own mind. (AMP)</p> <p>Here is a real example. I know a man who is a follower of Christ, but no longer partakes of the Sacrament. I am also a follower of Christ, but I partake of the Sacrament. We each have our reasons. We have discussed this with each other and come to the conclusion that each of us is right in following our own conscience in the matter.</p>
Rom 14:6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.	<p>He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God. (AMP)</p> <p>This is the main issue: whatever we do, we do it out of faith and with the intent to obey the Lord and give glory to Him.</p>
Rom 14:7 For none of us liveth to himself, and no man dieth to himself.	<p>None of us lives to himself [but to the Lord], and none of us dies to himself [but to the Lord, for] (AMP)</p>
Rom 14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.	<p>If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or we die, we belong to the Lord. (AMP)</p>
Rom 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.	<p>For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living. (AMP)</p>

<p>Rom 14:10 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 Christ.</p>	<p>Why do you criticize and pass judgment on your brother? Or you, why do you look down upon or despise your brother? For we shall all stand before the judgment seat of God. (AMP)</p> <p>We should not judge one another. Each person should be seeking to follow the Lord, know Him, and keep the commandments (general and personal), which He has given them.</p>
<p>Rom 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.</p>	<p>For it is written, As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God [acknowledge Him to His honor and to His praise]. (AMP)</p> <p>This is in the final day of judgment. All will acknowledge the Lord.</p>
<p>Rom 14:12 So then every one of us shall give account of himself to God.</p>	<p>And so each of us shall give an account of himself [give an answer in reference to judgment] to God. (AMP)</p> <p>In that day we will have a bright recollection of all our guilt, and of our goodness. We will be our own accusers. Who and what we are will be reflected in the glory by which we are quickened in that day, and every person will bow the knee and confess that the Lord is both just and merciful.</p>
<p>Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.</p>	<p>Then let us no more criticize and blame and pass judgment on one another, but rather decide and endeavor never to put a stumbling block or an obstacle or a hindrance in the way of a brother. (AMP)</p> <p>And, in the meantime, we have no right to pass judgment on anybody else.</p>
<p>Rom 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.</p>	<p>I know and am convinced (persuaded) as one in the Lord Jesus, that nothing is [forbidden as] essentially unclean (defiled and unholy in itself). But [none the less] it is unclean (defiled and unholy) to anyone who thinks it is unclean. (AMP)</p> <p>Again, Paul is building up to a point.</p>
<p>Rom 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.</p>	<p>But if your brother is being pained or his feelings hurt or if he is being injured by what you eat, [then] you are no longer walking in love. [You have ceased to be living and conducting yourself by the standard of love toward him.] Do not let</p>

<p><b>[But if thy brother be grieved with thy meat, thou walkest not charitably if thou eatest. Therefore, destroy not him with thy meat, for whom Christ died. (JST)]</b></p>	<p>what you eat hurt or cause the ruin of one for whom Christ died! (AMP)</p>
<p>Rom 14:16 Let not then your good be evil spoken of:</p>	<p>Do not therefore let what seems good to you be considered an evil thing [by someone else]. [In other words, do not give occasion for others to criticize that which is justifiable for you.] (AMP)</p>
<p>Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.</p>	<p><b>[After all] the kingdom of God is not a matter of [getting the] food and drink [one likes], but instead it is righteousness (that state which makes a person acceptable to God) and [heart] peace and joy in the Holy Spirit. (AMP)</b></p>
<p>Rom 14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.</p>	<p>He who serves Christ in this way is acceptable and pleasing to God and is approved by men. (AMP)</p>
<p>Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.</p>	<p>So let us then definitely aim for and eagerly pursue what makes for harmony and for mutual upbuilding (edification and development) of one another. (AMP)</p>
<p>Rom 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.</p>	<p>You must not, for the sake of food, undo and break down and destroy the work of God! Everything is indeed [ceremonially] clean and pure, but it is wrong for anyone to hurt the conscience of others or to make them fall by what he eats. (AMP)</p>
<p>Rom 14:21 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.</p>	<p>The right thing is to eat no meat or drink no wine [at all], or [do anything else] if it makes your brother stumble or hurts his conscience or offends or weakens him. (AMP)</p>
<p>Rom 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.</p>	<p><b>Your personal convictions [on such matters]--exercise [them] as in God's presence, keeping them to yourself [striving only to know the truth and obey His will].</b> Blessed (happy, to be envied) is he who has no reason to judge himself for what he approves [who does not convict himself by what he chooses to do]. (AMP)</p> <p>Once you start policing others and judging their thoughts, intentions, and actions, there is no stopping, and it is distracting from your own pursuit of righteousness. So, just don't get started in the first place.</p>
<p>Rom 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.</p>	<p><b>But the man who has doubts (misgivings, an uneasy conscience) about eating, and then eats [perhaps because of you], stands condemned [before God], because he is not true to his</b></p>

	<p><b>convictions and he does not act from faith. For whatever does not originate and proceed from faith is sin [whatever is done without a conviction of its approval by God is sinful]. (AMP)</b></p> <p>Paul is using the example of eating, but this could be applied to any activity.</p>
<p>Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.</p>	<p>We who are strong [in our convictions and of robust faith] ought to bear with the failings and the frailties and the tender scruples of the weak; [we ought to help carry the doubts and qualms of others] and not to please ourselves. (AMP)</p>
	<p>If you have sincerely sought the will of the Lord in a matter, and determined from Him that doing something is not a sin for you, because it does not interfere with your relationship to Him, don't lord your freedom over everybody else, lest it prove an unnecessary snare for them. Keep it to yourself. A great example of this are Word of Wisdom issues. To some people, drinking coffee would be a great sin for them, for others perhaps not. Keep it to yourself.</p>
<p>Rom 15:2 Let every one of us please his neighbour for his good to edification.</p>	<p>Let each one of us make it a practice to please (make happy) his neighbor for his good and for his true welfare, to edify him [to strengthen him and build him up spiritually]. (AMP)</p>
<p>Rom 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p>	<p>For Christ did not please Himself [gave no thought to His own interests]; but, as it is written, The reproaches and abuses of those who reproached and abused you fell on Me. (AMP)</p>
	<p>Christ probably had more personal freedom than anybody. He was criticized for drinking wine and not fasting. He knew the true meaning of the Law of Moses and lived it, occasionally deliberately breaking false traditions in order to point them out to people, but his main focus in his ministry was teaching the true Gospel, rather than offending people for the sake of offending them.</p>
<p>Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.</p>	<p>For whatever was thus written in former days was written for our instruction, that by [our steadfast and patient] endurance and the encouragement [drawn] from the Scriptures we might hold fast to and cherish hope. (AMP)</p> <p>Living under a strict law of performances and works creates an environment of judgment and hypocrisy. If you have a strict law, you must have an enforcer and a judge. Both are positions of power. The natural man craves power and acts like a judge, and he assumes it, whether he has it or not.</p>
<p>Rom 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:</p>	<p>Now may the God Who gives the power of patient endurance (steadfastness) and Who supplies encouragement, grant you to live in such mutual harmony and such full sympathy with one</p>

	<p>another, in accord with Christ Jesus, (AMP)</p> <p>Let us live in harmony with one another, stop judging one another, respect each others' consciences.</p>
Rom 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.	<p>That together you may [unanimously] with united hearts and one voice, praise and glorify the God and Father of our Lord Jesus Christ (the Messiah). (AMP)</p> <p>Let's focus on our common goal: Christ.</p>
Rom 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.	<p>Welcome and receive [to your hearts] one another, then, even as Christ has welcomed and received you, for the glory of God. (AMP)</p> <p>Treat one another as Christ treats you.</p>
Rom 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:	<p>For I tell you that Christ (the Messiah) became a servant and a minister to the circumcised (the Jews) in order to show God's truthfulness and honesty by confirming (verifying) the promises [given] to our fathers, (AMP)</p> <p>Christ became a servant to the Jews (Israel).</p>
Rom 15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.	<p>And [also in order] that the Gentiles (nations) might glorify God for His mercy [not covenanted] to them. As it is written, Therefore I will praise You among the Gentiles and sing praises to Your name. (AMP)</p> <p>And became an example to the Gentiles.</p>
Rom 15:10 And again he saith, Rejoice, ye Gentiles, with his people.	Again it is said, Rejoice (exult), O Gentiles, along with His [own] people; (AMP)
Rom 15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.	And again, Praise the Lord, all you Gentiles, and let all the peoples praise Him! (AMP)
Rom 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.	And further Isaiah says, There shall be a Sprout from the Root of Jesse, He Who rises to rule over the Gentiles; in Him shall the Gentiles hope. (AMP) (See Isaiah 11, D&C 113.)
Rom 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.	May the God of your hope so fill you with all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound and be overflowing (bubbling over) with hope. (AMP)
Rom 15:14 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.	Personally I am satisfied about you, my brethren, that you yourselves are rich in goodness, amply filled with all [spiritual] knowledge and

	competent to admonish and counsel and instruct one another also. (AMP)
Rom 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,	Still on some points I have written to you the more boldly and unreservedly by way of reminder. [I have done so] because of the grace (the unmerited favor) bestowed on me by God (AMP)  Paul wrote about a few points of doctrine and behavior, not as chastisement, or advocating personal works of righteousness, but as a gentle reminder.
Rom 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.	In making me a minister of Christ Jesus to the Gentiles. I act in the priestly service of the Gospel (the good news) of God, in order that the sacrificial offering of the Gentiles may be acceptable [to God], consecrated and made holy by the Holy Spirit. (AMP)  As I said, he's liking that calling a little too much.
Rom 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.	In Christ Jesus, then, I have legitimate reason to glory (exult) in my work for God [in what through Christ Jesus I have accomplished concerning the things of God]. (AMP)  He has run the race, and now he thinks he's entitled to a victory lap.
Rom 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,	For [of course] I will not venture (presume) to speak thus of any work except what Christ has actually done through me [as an instrument in His hands] to win obedience from the Gentiles, by word and deed, (AMP)  Another time around the track. (Paul, it's not about you.)
Rom 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.	[Even as my preaching has been accompanied] with the power of signs and wonders, [and all of it] by the power of the Holy Spirit. [The result is] that starting from Jerusalem and as far round as Illyricum, I have fully preached the Gospel [faithfully executing, accomplishing, carrying out to the full the good news] of Christ (the Messiah) in its entirety. (AMP)
Rom 15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:	Thus my ambition has been to preach the Gospel, not where Christ's name has already been known, lest I build on another man's foundation; (AMP)

Rom 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.	But [instead I would act on the principle] as it is written, They shall see who have never been told of Him, and they shall understand who have never heard [of Him]. (AMP)
Rom 15:22 For which cause also I have been much hindered from coming to you.	This [ambition] is the reason why I have so frequently been hindered from coming to visit you. (AMP)  Paul was so busy elsewhere, he hasn't had a chance to visit the church in Rome.
Rom 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;	But now since I have no further opportunity for work in these regions, and since I have longed for enough years to come to you, (AMP)  But, since he has fulfilled his mission in those areas, he now looks forward to Rome.
Rom 15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.	I hope to see you in passing [through Rome] as I go [on my intended trip] to Spain, and to be aided on my journey there by you, after I have enjoyed your company for a little while. (AMP)  A brief visit on his way to Spain. Apparently, somebody else taught the Romans, and Paul prefers to boldly teach where no teacher has gone before.
Rom 15:25 But now I go unto Jerusalem to minister unto the saints.	For the present, however, I am going to Jerusalem to bring aid (relief) for the saints (God's people there). (AMP)  But, in the meantime, he needed to visit Jerusalem to assist with the poor in that area.
Rom 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.	For it has been the good pleasure of Macedonia and Achaia to make some contribution for the poor among the saints of Jerusalem. (AMP)  He is carrying contributions from the saints in Greece to assist those in Jerusalem.
Rom 15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.	They were pleased to do it; and surely they are in debt to them, for if these Gentiles have come to share in their [the Jerusalem Jews'] spiritual blessings, then they ought also to be of service to them in material blessings. (AMP)  Gentiles helping Jews.
Rom 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.	When therefore I have completed this mission and have delivered to them [at Jerusalem] what

	<p>has been raised, I shall go on by way of you to Spain. (AMP)</p> <p>Then, on to Spain by way of Rome.</p>
Rom 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.	<p>And I know that when I do come to you, I shall come in the abundant blessing of the Gospel of Christ. (AMP)</p> <p>Early in this letter, he praises the Roman saints for their faith.</p>
Rom 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;	<p>I appeal to you [I entreat you], brethren, for the sake of our Lord Jesus Christ and by the love [given by] the Spirit, to unite with me in earnest wrestling in prayer to God in my behalf. (AMP)</p> <p>Paul requests their prayers.</p>
Rom 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;	<p>[Pray] that I may be delivered (rescued) from the unbelievers in Judea and that my mission of relief to Jerusalem may be acceptable and graciously received by the saints (God's people there), (AMP)</p> <p>Paul will face persecution among the Jews, such as he once dealt the followers of Christ.</p>
Rom 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.	<p>So that by God's will I may subsequently come to you with joy (with a happy heart) and be refreshed [by the interval of rest] in your company. (AMP)</p> <p>Looking forward to a little respite in Rome.</p>
Rom 15:33 Now the God of peace be with you all. Amen.	<p>May [our] peace-giving God be with you all! Amen (so be it). (AMP)</p>
Rom 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:	<p>NOW I introduce and commend to you our sister Phoebe, a deaconess of the church at Cenchreae, (AMP)</p>
<p>This chapter is devoted to greetings and introductions. There is little to comment on. However, notice the roles that women played in the church. Phoebe for example, was a deacon (Greek <i>diakonos</i>), one who waits on tables, and is a messenger for others. It could also refer to a Priesthood office in the church.</p>	
Rom 16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.	<p>That you may receive her in the Lord [with a Christian welcome], as saints (God's people) ought to receive one another. And help her in whatever matter she may require assistance from you, for she has been a helper of many including myself [shielding us from suffering]. (AMP)</p>
Rom 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:	<p>Give my greetings to Prisca and Aquila, my fellow workers in Christ Jesus, (AMP)</p>

Rom 16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.	Who risked their lives [endangering their very necks] for my life. To them not only I but also all the churches among the Gentiles give thanks. (AMP)
Rom 16:5 Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.	[Remember me] also to the church [that meets] in their house. Greet my beloved Epaenetus, who was a firstfruit (first convert) to Christ in Asia. (AMP)
	The church met in private homes, not elaborate chapels. We should renew this practice.
Rom 16:6 Greet Mary, who bestowed much labour on us.	Greet Mary, who has worked so hard among you. (AMP)
Rom 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.	Remember me to Andronicus and Junias, my tribal kinsmen and once my fellow prisoners. They are men held in high esteem among the apostles, who also were in Christ before I was. (AMP)
	Were they also Benjaminites?
Rom 16:8 Greet Amplias my beloved in the Lord.	Remember me to Ampliatus, my beloved in the Lord. (AMP)
Rom 16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.	Salute Urbanus, our fellow worker in Christ, and my dear Stachys. (AMP)
Rom 16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household [church].	Greet Apelles, that one tried and approved in Christ (the Messiah). Remember me to those who belong to the household of Aristobulus. (AMP)
Rom 16:11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.	Greet my tribal kinsman Herodion, and those in the Lord who belong to the household of Narcissus. (AMP)
Rom 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.	Salute those workers in the Lord, Tryphaena and Tryphosa. Greet my dear Persis, who has worked so hard in the Lord. (AMP)
Rom 16:13 Salute Rufus chosen in the Lord, and his mother and mine.	Remember me to Rufus, eminent in the Lord, also to his mother [who has been] a mother to me as well. (AMP)
Rom 16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.	Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. (AMP)
Rom 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.	Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. (AMP)
Rom 16:16 Salute one another with an holy kiss. The churches of Christ salute you.	Greet one another with a holy (consecrated) kiss. All the churches of Christ (the Messiah) wish to be remembered to you. (AMP)

	<p>In that day, it was socially acceptable for people of all sexes to kiss one another in greeting and departure. Why not today?</p>
Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.	<p>I appeal to you, brethren, to be on your guard concerning those who create dissensions and difficulties and cause divisions, in opposition to the doctrine (the teaching) which you have been taught. [I warn you to turn aside from them, to] avoid them. (AMP)</p> <p>Avoid those who stir up contention.</p>
Rom 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.	<p>For such persons do not serve our Lord Christ but their own appetites and base desires, and by ingratiating and flattering speech, they beguile the hearts of the unsuspecting and simpleminded [people]. (AMP)</p>
<p>Paul gets into the reasons why people contend, and it is not to shed greater light on a subject.</p> <p>There is nothing wrong with logical argument (a form of persuasion), unless the argument is salted with anger and personal attacks. In an argument, the question is <b>what</b> is right. With contention, the question is <b>who</b> is right.</p>	
Rom 16:19 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.	<p>For while your loyalty and obedience is known to all, so that I rejoice over you, I would have you well versed and wise as to what is good and innocent and guileless as to what is evil. (AMP)</p> <p>Know the difference between good and evil.</p>
Rom 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.	<p>And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ (the Messiah) be with you. (AMP)</p>
Rom 16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.	<p>Timothy, my fellow worker, wishes to be remembered to you, as do Lucius and Jason and Sosipater, my tribal kinsmen. (AMP)</p> <p>Also of Bemjamin?</p>
Rom 16:22 I Tertius, who wrote this epistle, salute you in the Lord.	<p>I, Tertius, the writer of this letter, greet you in the Lord.</p> <p>Paul dictated this letter to a scribe.</p>
Rom 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.	<p>Gaius, who is host to me and to the whole church here, greets you. So do Erastus, the city treasurer, and our brother Quartus. (AMP)</p>
Rom 16:24 The grace of our Lord Jesus Christ be with you all. Amen.	<p>The grace of our Lord Jesus Christ (the Messiah) be with you all. Amen (so be it). (AMP)</p>
Rom 16:25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the	<p>Now to Him Who is able to strengthen you in the faith which is in accordance with my Gospel and the preaching of (concerning) Jesus Christ (the</p>

revelation of the mystery, which was kept secret since the world began,	<p>Messiah), according to the revelation (the unveiling) of the mystery of the plan of redemption which was kept in silence and secret for long ages, (AMP)</p> <p>The plan of redemption has been in effect since the foundation of the world.</p>
Rom 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:	<p>But is now disclosed and through the prophetic Scriptures is made known to all nations, according to the command of the eternal God, [to win them] to obedience to the faith, (AMP)</p> <p>But is now being openly taught all the world. Each dispensation is a greater revelation of the Priesthood.</p>
Rom 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.	To [the] only wise God be glory forevermore through Jesus Christ (the Anointed One)! Amen (so be it). (AMP)