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KOINE COMMENTS

A Letter to Rome: An Introduction

Lexical-Syntactical Analysis according to Inflectional

Morphemes: Phase One

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A Letter to Rome: An Introduction

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Observations

- a. *The human author is the Apostle Paul.*
- b. *This letter is written from Corinth on the 3rd Missionary Journey in about 58 A.D.*
- c. *The letter was penned by Tertius (16:22) while he and Paul were guests in the home of Gaius (16:23).*
- d. *The letter was delivered by Phoebe (16:1-2).*
- e. *The key verses of the letter are 1:16-17.*
- f. *The theme of the letter is justification by faith.*
- g. *This is the inspired treatise on the Theology of Salvation.*
- h. *Paul had never visited this church, but planned to later on his way to Spain, 15:24.*
- i. *The letter is divided into sixteen chapters.*

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Introduction

(Pink, 1972) stated: “Man is notoriously a creature of extremes, and nowhere is that fact more evident than in the attitude taken by different ones to this subject. Whereas some have affirmed the Bible is written in such simple language that it calls for no explaining, a far greater number have suffered the papists to persuade them that its contents are so far above the grasp of the natural intellect, its subjects so profound and exalted, its language so abstruse and ambiguous that the common man is quite incapable of understanding it by his own efforts, and therefore that it is the part of wisdom for him to submit his judgement to ‘holy mother church,’ who brazenly claims to be the only Divinely authorized and qualified interpreter of God’s oracles.”

The interpretations within this book are according to the ***Wholistic-historical Hermeneutical Process*** developed by Dr. John E. Penn of the Missionary Baptist Seminary in Little Rock, Arkansas. The process is useful for the commoner “to determine the correct use of the Bible in theology and in personal life” (Ramm, 1970).

Indeed, as ones who, having *previously* noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe;

-Paul

I. Paul's Purpose 1:1-17

Romans Chapter One

1:1 Paul, a bond-slave of Jesus Christ: A called apostle appointed-away into the right-announcement from God,

Note: G2822 κλητός (klētos) “called” is an adjective which modifies the noun Apostle: Noteworthy is the distinction of himself as a “called” apostle.

1:2 which right-announcement He previously-announced through His particular prophets in Holy Scriptures, **1:3** concerning the Son of Him of the One Who came to be out from seed of David according to flesh, **1:4** the One Who was appointed Son of God in power according to a Spirit of holiness out from a resurrection from dead ones: Jesus Christ, our particular Controller. **1:5** Through Whom we receive grace and apostleship into an under-hearing of trust among all the *gentile* nations on behalf of His particular name; **1:6** in Whom you yourselves are called *saints* (**see 1:1**) of Jesus Christ:

Note: The Adjective G2822 κλητός (klētos) “called” is an adjective which modifies the plural noun “saints.” Noteworthy is

Paul's distinction of himself as a **“called” apostle**; now, their distinction as **“called” saints**.

1:7 To all the ones being in Rome, beloved ones of God, called, holy ones: Grace to you and peace away from God: Our particular Father, and Controller Jesus Christ. **1:8** Indeed, foremost I am rightly-gracing to my particular God through Jesus Christ on behalf of all of you because your particular faith is being announced accordingly: Among the entire order. **1:9** For the God is my witness for Whom I am officiating in the spirit of me, in the right-announcement of His particular Son as one unceasingly making a mention for myself of you. **1:10** Always upon the prayers from me, requesting if somehow now at last I will be rightly--directed in the will of the God to come toward you. **1:11** For I am sustaining complete-passion to notice you, in order that I might give a grace-extension to you all into the purpose for you to be firmly-positioned; **1:12** indeed, this is to be jointly-called alongside among you through the faith in one another: Both from you and from me.

1:13 Moreover, brethren, I am not desiring you to be ignoring that often I previously-positioned to come toward you and was pruned until the time, in order that I should indeed have fruit among you, just

as also among the remaining *gentile* nations. **1:14** I myself am a debtor both to the Greeks and Barbarous ones, both to wise ones, and unintelligent ones: **1:15** in this manner I am as before eager, indeed, to rightly-announce for you, the ones in Rome; **1:16** for I am not being ashamed upon the right-announcement of the Christ; for it is God's power into deliverance for everyone who is *already* believing *it*, both for Jew first, and for Gentile:

Note: A Greek participle while a “verbal adjective,” functions adverbially to a finite verb; and, adjectivally to a noun. Also, the participle can, and often is a verbal substantive, or a gerundive noun, fully contributing its adjectival aspects. Further, a participle has tense (KOINE Greek tense: Present, Aorist, and Perfect), along with voice (KOINE Greek voice: Active, Middle, and Passive), and; because it's adjectival, participles will have case (KOINE Greek case: Nominative, Genitive/Ablative, Locative/Instrumental/Dative, Accusative, and Vocative), along with gender (KOINE Greek gender: Masculine, Feminine, and Neuter); and, finally number (KOINE Greek number: Singular, and Plural). The participle, therefore, will agree with the noun it modifies in number, gender, and case.

Thusly, in this text 1:16, “deliverance” is for the believer, the one who is *already* believing, not one who might believe, or will believe. As a Gerundive noun: The articular participle, “one who is believing” functions as a verbal adjective, expressing the emphatic action [KOINE emphasizes “kind of action.”]; specifically, the present tense ‘kind of action:’ A continuous “kind of action.”

1:17 for a state-of-justification from God is being revealed in it [the right-announcement] out from faith, just as it has been scripted, *and remains scripted*. Moreover, the just one will live out from faith;

II. Required Righteousness: 1:18-3:31

1:18 for the wrath from God is being revealed away from heaven upon every impiety and injustice of men, of the men who are holding down the un-concealment in injustice, **1:19** because that the knowable thing of the God is a manifest thing in them; for the God manifested it for them; **1:20** for the invisible things of Him away from creation of order are seen accordingly: Being understood by the things made- Both the durative power of Him and Divinity into the purpose for them to be inexcusable ones, **1:21** because that when they knew the

God, they did not opine or rightly--grace Him as God; conversely, they were emptied in their dialogues and their unintelligent heart was darkened. **1:22** While affirming themselves to be wise ones, they were become fools, **1:23** indeed, they altered the opinion of the incorruptible God in a similitude of an image: Of corruptible man and of birds, and of quadrupeds and of reptiles.

1:24 Wherefore also, the God gave them alongside in the complete cravings of their hearts into uncleanness: Their particular bodies to be dishonored among themselves, **1:25** which certain ones change-altered the Un-concealment of the God in the lie and revered for themselves the creature alongside the One Who creates, Who is a Rightly speaking One into the duration! Amen!

1:26 Because of this, the God gave them alongside into all dishonor; for the female ones from them change-altered the natural use into the use alongside nature. **1:27** Similarly, the males, when they released the natural use of the female, outwardly burned in their appetite into one another: Male in male, men working according to the shamefulness, indeed, while receiving away the anti-wages, which anti-wages are necessary from their error, **1:28** and just as they did not approve to be holding the God in complete-knowledge, the God gave

them alongside into a disapproved mind to be doing the things coming down:

1:29 Ones, who, having *previously* been filled, *remain filled* with all injustice, prostitution, peril, covetousness, evil, filled ones of envy, murder, contention, fraud, an evil-ethic, whisperers, **1:30** down-speakers, God-detesting ones, violent, hyper-appearances, boasters, complete-discoverers of evil things, non-passionate to parents; **1:31** unintelligent ones, covenant-negating ones, unaffectionate, implacable ones, unhelpful ones, **1:32** which certain ones, who, when they completely knew the God's particular requirement of justice: That those ones who are practicing these things are weighted ones from death; not only are they doing them, conversely, are rightly--opining the ones who are also practicing these things.

Romans Chapter Two

2:1 Wherefore, O kind of man! You are a negative-apology, everyone who is judging: For by which judgment you are judging the different one, you are judging yourself accordingly; for the one who is judging is practicing the same things. **2:2** Moreover, we have *previously* noticed *and continue to notice* that the judgment of the God is according

to un-concealment upon the ones who are practicing these particular things.

2:3 Moreover, O kind of man! I am reasoning this: The one who is judging the ones who are practicing these particular things; indeed, while doing the same things, is it because you yourself will you flee out from the wrath from the God? **2:4** or, Will you flee out from the wealth of His particular kindness and from the restraint and from the forbearance? You are thinking accordingly: By ignoring that the kindness of the God is leading you yourself into a mind-after the right-announcement.

2:5 Moreover, according to your particular callousness and un-minded-after heart you are storing wrath for yourself in a day of wrath and of revelation and of just-judgment from the God, **2:6** Who will deliver away to each one according to his particular works: **2:7** on the one hand, to the ones according to an under-abide of good work, ones seeking durative life: Opinion, and honor and incorruptibility; **2:8** but, on the other hand, for the ones out from faction: Indeed, ones dissuading away from even the Un-concealment; moreover, for the ones persuading themselves by the negation-of-justice: Rage and wrath. **2:9** Pressure and constraint, upon every soul of a kind of man,

of the man working the evil thing for himself accordingly: Both of a Jew first, and of a Gentile.

2:10 But opinion and honor and peace *is* for everyone who is ***already*** working the good thing for himself, both for a Jew first, and for a Gentile; **2:11** for no partiality is alongside to the God; **2:12** for as many ones as without law negatively-testified will also loose themselves away without law: Indeed, as many ones in law negatively testify, they will be judged through law; **2:13** for the ones listeners of law are not just ones alongside to the God; conversely, the doers of law will be justified; **2:14** for when ***gentile*** nations, the ones not having a law may be doing by nature the things of the law are a law to themselves while they themselves are ones not having law, **2:15** which certain ones are displaying for themselves the work of the law as a scripted law on their particular hearts; a law witnessing together with their particular conscience together with and between one another: As ones categorizing from particular reasons of law; or indeed, as ones rationalizing away from law.

2:16 The God will judge on a day when the concealed things of particular kinds of men according to my particular right-announcement through Jesus Christ. **2:17** Notice! You yourself are

being named upon a Jewish one and you all are resting upon the law and you are boasting for yourself in God. **2:18** Also, you are knowing the will and are approving the things which are carrying through as ones being catechized out from the law, **2:19** even after you had persuaded yourself to be a guide of blind ones, a light in darkness, **2:20** a child-leader of foolish ones, an instructor of infants, while having a form of knowledge and of a particular un-concealment in the law.

2:21 Therefore the one who is instructing a different one: are you not instructing yourself? The one who is preaching a person not to be stealing, are you stealing? **2:22** The one who is saying not to be adulterating, are you adulterating? The one detesting the idols, are you robbing temples? **2:23** You who are boasting in law, through the transgression of the law, are you dishonoring God? **2:24** for on account of you all the name of God is being blasphemed among the *gentile* nations, just as it has been scripted *and remains scripted*; **2:25** for indeed, circumcision is benefitting if you may be practicing law, but if you might be a transgressor of law, then your particular circumcision has become un-circumcision.

2:26 If, therefore, the un-circumcision may be guarding the just requirements of the law, then will not his particular un-circumcision

certainly be rationalized into circumcision? **2:27** Also, the uncircumcision, out from nature, by completing the law, will judge you yourself who are through the letter, that is, circumcision: Indeed, a transgressor of law; **2:28** for it is not the one in the manifested letter who is a Jewish one; neither is the one in the manifested circumcision in flesh a circumcision. **2:29** Conversely, the one in the cryptic law is a Jewish one: Indeed, a circumcision of heart in spirit; not a manifested circumcision in letter whose particular praise is not out from kinds of men; conversely, out from the God.

Romans Chapter Three

3:1 Therefore, what is the advantageous thing of the Jewish one, or what is the profit of the circumcision? **3:2** Much by every way: For first of all, because they were *deliberately caused to be* trusted with the rational orations from God; **3:3** for what if certain ones negated faith; will their particular faith-negation work-down the faith from the God accordingly? **3:4** May their particular faith-negation not come to be able to work-down the faith from the God accordingly! Moreover, let the God come to be a True One, but every kind of man a liar; just as “Consequently, You might be justified in Your particular Words and

might prevail in the *result of You to be judged.*” has been scripted, *and remains scripted.*

3:5 But if our particular injustice is placing together a state of justification from God, then what will we say? Is the God not unjust by completely carrying the wrath, is He? I am speaking according to a kind of man. **3:6** May by His completely carrying wrath not come to be a thing making the God unjust! Otherwise, how will the God be judging the order? **3:7** for if the Un-concealment of the God my particular lie completely exceeds into His particular Opinion: Why, then, am I myself also being judged like a devoted-one-to-negative-testimony? **3:8** And not, just as we are being blasphemed, and even as certain ones are affirming us to be saying that Let us do the evil things, in order that the good things might come whose judgment is inwardly just!

3:9 What therefore? Are we holding ourselves before them? Not at all; for we previously-charged both Jewish ones and Gentiles all to be under negative- testimony. **3:10** Just as That a just one is not; not even one! has been scripted, *and remains scripted.* **3:11** The one understanding is not; the one seeking out the God is not; **3:12** All are

simultaneously reclined outwardly; they are unprofitable: One is not doing benevolence; not as much as one is doing benevolence!

3:13 Their particular larynx is a sepulcher which, having been opened, remains opened; their particular languages were deceiving: Poison of asps is under their particular languages: **3:14** Whose particular mouth is being complete of malediction and bitterness; **3:15** their particular feet are swift feet to shed blood. **3:16** Destruction and distress are in their particular ways. **3:17** And they do not know a way of peace. **3:18** Fear of God is not in sight of their particular eyes.

3:19 Moreover, we are noticing that whatsoever things the law is saying, it is speaking to the ones in the law, in order that every mouth might be stopped and all the order might come to be an under-justice one to the God, **3:20** because, that out from works of law all flesh-***Jew and Gentile***-will not be justified in His particular sight! For through law is a complete-knowledge of negative-testimony. **3:21** But at this moment without law, a state of justification from God has been manifested, *and remains obvious* by being witnessed by the law and the prophets: **3:22** indeed a state of justification from God through faith of Jesus Christ *is* unto all and upon all the ones who are ***already*** believing; for no distinction is; **3:23** for all *the ones who are already*

believing negatively-testified and are lacking for themselves of the Opinion of the God,

Notice: The KOINE Greek language “**inflects**” Nouns,

Pronouns, Numerals, and Adjectives accordingly,

1.) Gender- Masculine, Feminine, and Neuter

2.) Case-Nominative, Genitive, Ablative, Locative, Instrumental, Accusative and Vocative.

3.) Number-Singular and Plural.

“**Inflection**” refers to forms according to which KOINE Greek words morph, that is are formatted-spelled: It’s a process that adheres to their grammatical function in a clause or phrase.

Note: πάντες (**all**) is from G3956 πᾶς pas, and appears in a “Nominative Masculine, Plural” inflectional form, agreeing in Number, Gender and Case with the “noun” which it modifies; namely, the Gerundive Noun in **3:22** “the ones who are *already* believing:” according as “pas” functioned in **3:22** “all the ones who are *already* believing.” Consider: These are the **ones who are *already*** believing, not the ones **who will be** believing. For “no distinction;” specifically, between a Jew and a Gentile is only realized for “the ones who are *already* believing.” Again, notice the verbal substantive “the ones who

are *already* believing” are ones “already believing,” not “people who will be believing.” **Further: As a substantive participle-a gerundive noun,** it also functions as a noun, including as subject, direct object, indirect object, object of preposition, apposition, or predicate nominative. They are found in both singular and plural numbers: To both Jewish and Gentile ones does this masculine plural refer, including “all the ones-*Jews and Gentiles*-who are *already* believing.”

3:24 while *already* being ones justified gratuitously by His particular Grace through the redemption, the redemption in Christ Jesus.

Note: The KOINE Greek participle “*already* being justified” is dikaioúmenoi, and refers to the past “moment of faith-Aorist tense:” Cf. **13:11** “Indeed, as ones who, having *previously* noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe;” The action of the present passive participle “*already* being ones-*Jews and Gentiles*-justified” references those *Jews and Gentiles* who are “*already* being justified freely by His grace:” That is, they are also *the Jews and*

Gentiles who “negatively-testified and are lacking for themselves of the Opinion of the God.”

3:25 Whom the God previously-positioned for Himself a mercy-seat through the faith in His particular blood into an inward display of His particular state of justification through the Passover of the negative-testimonies which, having come to be *previously, remained presently* in the upholding of the God; **3:26** toward the inward display of the God toward an inward display of His particular state of justification in the present season into the result for Him to be a Just One and the One Who is justifying the one out from faith of Jesus.

3:27 Therefore, where is the boast? It was shut-out: Through what law? Certainly not the law of particular works; conversely, through a law of faith. **3:28** Therefore, we are rationalizing for ourselves that a kind of man results to be justified by faith without works of law. **3:29** Or of Jewish ones only is He the God? Certainly not! But also of *gentile* nations; Yes, also of *gentile* nations! **3:30** Since concerning the God: One Who will justify circumcision out from faith and un-circumcision through the faith of Jesus. **3:31** Therefore, are we working according to the law through the faith of

Jesus? May the faith of Jesus not come to be something working according to the law; conversely we are positioning law.

III. Imputed Righteousness 4:1-5:21

Romans Chapter Four

4:1 Therefore, what shall we say Abraham our particular father to have discovered according to flesh? **4:2** for if Abraham were justified out from works, then he is having a boast; conversely, not toward the God; **4:3** for what is the Scripture saying? Moreover, Abraham caused [himself] to believe in the God and it was rationalized to him into a state of justification. **4:4** On the one hand, to the one who is working for himself is the wage being rationalized according to grace; conversely, it is being rationalized according to the debt. **4:5** On the other hand, to the one who is not working, but one who is *already* believing upon the One Who is justifying the irreverent one, his particular faith is being rationalized into a state of justification. **4:6** Even as David also is saying: The declaration of blessedness of the kind of man to whom the God is rationalizing a state of justification without works: **4:7** Blessed ones are they from whom the negations of law are released and from whom the negative testimonies are covered

over. **4:8** A blessed male is he to whom Controller might absolutely not rationalize for Himself a negative-testimony.

4:9 Therefore, this particular declaration of blessedness: Is it declared upon the circumcision or also upon the un-circumcision? For, we are saying that the faith was being rationalized to the Abraham into a state of justification. **4:10** How therefore was it rationalized: While being in circumcision or in un-circumcision? Not in circumcision, conversely in un-circumcision. **4:11** Also, he received a sign of circumcision, a seal of the state of justification of the faith, of the faith in the un-circumcision, into the result for him to be a father of all the ones who are *already* believing through un-circumcision into the result for the state of justification to be rationalized also to them.

4:12 Also, a father of circumcision for the ones not out from circumcision only; conversely also, for the ones orderly proceeding in the steps of the faith of our particular father Abraham; **4:13** for the complete announcement to the Abraham or to his particular seed for him to be the heir of the order was not through law; conversely, through a state of justification of faith; **4:14** for if the ones out from law are heirs, then the faith has been voided, *and remains voided*; also the complete-announcement has been worked-down accordingly: By law;

4:15 for the law is working wrath for itself; for where no law is, neither is a transgression, **4:16** because of this it is out from faith, in order that it might be according to grace, into the result for the complete announcement to be steadfast to all the seed, not to the seed out from the law only; conversely also, to the seed out from faith of Abraham, who is father of all of us.

4:17 Just as it has been scripted *and remains scripted* that, “I have positioned you a father of many *gentile* nations” who *deliberately caused [yourself]* to believe accordingly: In correspondence to God, of the One Who is making alive the dead ones, that is, calling the things not being as things being, **4:18** who alongside a certain-expectation upon a certain-expectation he *deliberately caused [himself]* to believe into the *result* for him to come to be a father of many *gentile* nations according to the thing which, having been spoken, *remains spoken*: In this manner your particular seed will be. **4:19** And when not weak in the faith he minded his particular body accordingly: As one which already, having been deadened, *remained dead*, he being under-beginning a hundred years old, and the deadness of Sarah’s womb.

4:20 Moreover, into the complete announcement of the God he was not dividedly judged in the faith-negation; conversely, he was

empowered in the faith when he gave opinion to the God. **4:21** Also when completely persuaded by that which had been completely announced: He is an able one also to do it; **4:22** wherefore, indeed it was rationalized to him into a state of justification. **4:23** Moreover, it was not scripted on account of him only that it was rationalized to him, **4:24** conversely also, on account of us, to whom it is about to be rationalized to the ones who are *already* believing upon the One Who raised Jesus, the Controller of us out from dead ones; **4:25** Who was given alongside on account of our particular transgressions and was raised on account of our particular declaration of justification.

Romans Chapter Five

5:1 Therefore, after justified out from faith we are having peace toward the God through our particular Controller Jesus Christ, **5:2** through Whom also we have had, *and continue* to have a particular lead-toward by the faith of Jesus into this particular grace in which grace we have positioned ourselves, and are boasting upon a certain expectation of the Opinion of the God.

5:3 Moreover, not only are we boasting upon a certain expectation; conversely also, we are boasting in particular pressures as ones who, having noticed, *continue to notice* that the pressure is working

an under-abide according to itself. **5:4** Moreover, the under-abide is working an approval according to itself, but the approval is working a certain expectation according to itself. **5:5** Moreover, the certain expectation is not shaming accordingly, because the love from the God has been poured out in our particular hearts through a Holy Spirit, the One which was given to us; **5:6** for as ones still being without strength, Christ died on behalf of irreverent ones according to a season; **5:7** for hardly on behalf of a just one will a certain one die; for on behalf of the good one, perhaps a certain one is even daring to die, **5:8** but, the God positioned His particular love together onto us, because while we ourselves were still being devoted-ones-to-negative-testimony, Christ died on our behalf.

5:9 Therefore, in much more now after justified in His particular blood, we shall be saved away from the wrath through Him; **5:10** for if while being enemies, we were exchanged according to the God through the death of His particular Son, then in much more when exchanged accordingly: We shall be saved in His particular life. **5:11** But not only are we boasting upon the certain expectation; conversely also, as ones boasting for ourselves in the God through our

particular Controller Jesus Christ through Whom we now received the exchange accordingly.

5:12 Wherefore, as concerning this: Through one kind of man the negative- testimony entered into the order and through the negative-testimony the death, and in this manner into all kinds of men the death entered-through; upon which death all *the ones believing* negatively-testify; **5:13** for until law a negative-testimony was among order, but a negative-testimony is not being rationalized while being no law.

5:14 Conversely, the death reigned away from Adam as far as Moses even upon the ones who did not negatively testify upon the likeness of the transgression of Adam who is a type of the One being about to come. **5:15** Conversely also, the grace-extension is not in this manner: As the fall alongside; for if by the fall alongside of the one the many ones died, in much more the grace from the God even the gift in grace, in the grace of the One Kind of Man Jesus Christ, the grace completely exceeds into many ones. **5:16** And not as through one who negatively-testified is the gift; for on the one hand out from one the judgment into downward-judgment, but the grace-extension out from many transgressions into a requirement of justice; **5:17** for if by the fall

alongside of the one the death reigned through the one, then in much more the ones who are receiving the excess of the grace and the gift of the state of justification in life will reign through the One, Jesus Christ.

5:18 So then, therefore, as through one fall alongside death came into all kinds of *believing* men into downward-judgment, then in this manner also through one requirement of justice the grace-extension even the gift came into all kinds of *believing* men into a declaration of justification of life; **5:19** for as concerning through the hearing-alongside of the one kind of man the many ones were positioned accordingly: Devoted-ones-to-negative-testimonies; in this manner also, through the under-hearing of the One, the many *devotees* will be positioned accordingly: Just ones.

5:20 Moreover, law entered alongside, in order that the fall alongside might abound; but where the negative-testimony completely abounded, the grace completely-abounded beyond it, **5:21** in order that concerning as the negative-testimony reigned in the death, in this manner also the grace might reign through a state of justification into durative life through Jesus Christ our particular Controller.

IV. Applied Righteousness 6:1-8:39

Romans Chapter Six

6:1 Therefore, what thing shall we say: Should we be deliberately abiding upon the negative-testimony, in order that the grace might abound? **6:2** May the grace not come to be a basis upon which we might deliberately abiding! How will we which certain ones died to the negative-testimony, yet live in it? **6:3** or are you all ignoring that as many ones as were merged *by the right-announcement* into Christ Jesus were merged *by the right-announcement* into His particular death?

6:4 Therefore, we were buried together with Him through the merger *by the right-announcement* into the death, in order that concerning as Christ was raised out from dead ones through the opinion of the Father, in this manner also we ourselves, *the ones believing* might walk-around in newness of life; **6:5** for since we have come to be, *and remain connate* ones with Him in the similitude of His particular death, conversely then also we will be in the similitude of the resurrection, **6:6** while *already* knowing this: That our particular old kind of man was crucified together with Him, in order that the body of the negative-testimony might be worked-down accordingly: Of the result

for us to no longer be bond-slaving for the negative-testimony; **6:7** for the one who died with Him has been justified, *and remains justified* away from the negative-testimony. **6:8** Moreover, since we die together with Christ then we are *already* believing that also we will live together with Him, **6:9** when we who, having *previously* noticed, *continue to notice* that Christ, after He was raised out from dead ones, is no longer dying: Death is no longer controlling Him; **6:10** for which death He died, He died to the negative-testimony once upon all *the ones believing*, but which life He is living, He is living for the God. **6:11** In this manner also, you yourselves be rationalizing yourselves to be on the one hand dead ones to the negative-testimony; but on the other hand, ones living for the God in Christ Jesus, our particular Controller; **6:12** do not, therefore, let the negative-testimony be reigning in your particular mortal body into the result to be under-hearing to its particularly complete cravings; **6:13** neither be standing your particular members alongside to be implements of injustice for the negative-testimony; conversely, stand yourselves alongside to the God as ones living out from dead ones; and your particular members to the God to be instruments of a state of justification; **6:14** for negative-testimony will not control anyone of

you all; for you all *the ones believing* are not under law; conversely, you all *the believing ones* are under grace.

6:15 Therefore, what: Shall we [*deliberately cause ourselves to*] negatively testify, because we are not under law; conversely, under grace? May we be [*deliberately causing ourselves to be*] negatively testifying, because we are under grace not come to be! **6:16** Do you all not notice that to whom you all are standing yourselves alongside to be bond-slaves into under-hearing, you all are bond-slaves to whom you all are under-hearing; either indeed of negative-testimony into death or under-hearing into a state of justification? **6:17** But grace is in the God because you all were bond-slaves of the negative-testimony, but you all under-heard out from a heart into which heart you all were given alongside a type of instruction. **6:18** Moreover, when you all were freed away from the negative-testimony, you all were bond-slaved to the state of justification. **6:19** I am speaking as a kind of man on account of the weakness of your particular flesh; for concerning as you all stood your particular members alongside to be bond-slaves for the uncleanness and for the law-negation into the law-negation, in this manner now stand your particular members alongside to be bond-slaves to the state of justification into sanctification; **6:20** for when you

all were bond-slaves of the negative-testimony, you all were free ones to the state of justification: **6:21** What fruit, therefore, were you all having then upon which things you all are now being ashamed? For death is the conclusion of those things. **6:22** But, at this moment, when freed away from the negative-testimony; indeed, when bond-slaved to the God, you all are having your particular fruit into sanctification. Indeed, the conclusion of sanctification is durative life; **6:23** for the salaries of the negative-testimony are death, but the grace-extension from the God is durative life in Christ Jesus, our particular Controller,

Romans Chapter Seven

7:1 or are you ignoring, brethren-for I am speaking to ones knowing law-that the law is controlling the kind of man upon as long as he is living? **7:2** for the woman under-husband has been *and remains bound* by law to the husband who is living; but if the husband might die, then she has been worked accordingly: Away from the law of the husband. **7:3** Therefore, then, if she marries a different husband for herself while the husband is living, she will be pronounced an adulteress; but if the husband might die, then she is freed away from the law: She does not result to be an adulteress after she becomes

married to a different man; **7:4** consequently, my brethren, you yourselves also died to the law through the body of the Christ into the result to be for yourselves: for one another, for the One Who was raised out from dead ones, in order that we might bear fruit for the God. **7:5** For when we were in the flesh, the passions of the negative testimonies, the passions through the law were working for themselves in our particular members into the result of us to bear fruit for the death. **7:6** But at this moment, when dead in what we were being accordingly held, we were worked accordingly: Away from the law. Consequently, we resulted to be bond-slaving newness of spirit, and not in oldness of letter. **7:7** What therefore shall we say: Is the law negative-testimony? May the law not come to be negative-testimony! Conversely, I did not know the negative-testimony if not through law; for neither had I noticed the complete craving if the law had not said: You will not completely crave! **7:8** But, when the negative-testimony received a base of operations, worked every complete craving in me accordingly; for without law negative-testimony is a dead testimony. **7:9** For I myself was being alive without law; but when the commandment came, the negative-testimony lived again, but I myself died. **7:10** Indeed, the commandment which was discovered into life,

was discovered into death for me; **7:11** for when a base of operations was received through the commandment, the negative-testimony outwardly deceived me and through it I was killed: **7:12** consequently, then, the law is a holy-law and the commandment a holy and just and good commandment. **7:13** Therefore, did the good commandment come to be death to me? May the good commandment not come to be death to me! Conversely, in order that the negative-testimony might be manifested as negative-testimony through the good commandment, by working death in me accordingly, in order that the negative-testimony might come to be through the commandment accordingly: An excessiveness of devotion-to-negative-testimonies; **7:14** for we have *previously* noticed, *and continue to notice* that the law is a spiritual thing, but I myself am fleshly person who, having been sold-under the negative-testimony, remains under it; **7:15** for I am not knowing according to that which I am working: For I am practicing this thing which I am not desiring; conversely, I am doing this thing which I am hating. **7:16** But, since I am not desiring this thing which I am doing, then I am affirming together with the law that it is an excellent law! **7:17** Moreover, at this moment, I myself am no longer working according to it; conversely, the negative-testimony which is dwelling in

me is working according to it; **7:18** for I notice that a good thing is not dwelling in me; this is, in my particular flesh; for the result to be desiring is laying alongside me, but I am not discovering the ability to be working according to the excellent law! **7:19** for that good commandment which I am desiring, I am not doing; conversely, that evil thing which I am not desiring, this evil thing I am practicing.

7:20 But, if that which I am not desiring is this evil thing I am doing, then no longer am I myself he who is working according to it; conversely, the negative-testimony which is dwelling in me is it that is working according to it. **7:21** I am discovering then, the law is the thing which is desiring in me to be doing the excellent commandment, because the evil thing is laying alongside me: **7:22** for according to the inner kind of man, I am delighting myself in the law of the God; **7:23** but, I am seeing a different law in my particular members battle-arraying against the law of my particular mind, and captivating me to the law of the negative-testimony, to the law of the negative-testimony being in my particular members. **7:24** I myself, a wretched kind of man! Who shall rescue me out from this particular body of particular death? **7:25** I am rightly--gracing to the God through Jesus Christ our particular Controller: Therefore, then, on the one hand I myself am

bond-slaving with the mind for law of God; but on the other hand I am bond-slaving with the flesh for law of negative-testimony.

Romans Chapter Eight

8:1 Therefore, then, not even one downward-judgment for the ones in Christ Jesus: They are not walking-around according to flesh; conversely, according to Spirit; **8:2** for the law of the Spirit of the life in Christ Jesus freed me away from the law of the negative-testimony and the death; **8:3** for the inability of the law in that it was being weak through the flesh. When the God sent the Son of Himself in similitude of flesh, of negative-testimony and concerning negative-testimony He judged the negative-testimony accordingly: In the flesh, **8:4** in order that the requirement of justice from the law might be fulfilled in us: In the ones not walking-around according to flesh; conversely, according to Spirit; **8:5** for the ones being according to flesh are minding the things of the flesh; but the ones being according to Spirit are minding the things of the Spirit; **8:6** for the mind of the flesh is death, but the mind of the Spirit is life and peace, **8:7** because that the mind of the flesh is enmity into God; for to the law of the God it is not being subjected, neither is it able. **8:8** Moreover, the ones being in flesh are not able to please for God. **8:9** But you yourselves

are not in flesh; conversely, in Spirit: If concerning a Spirit of God is dwelling in you all, but if a certain one is not having Spirit of Christ, then this one is not of Him. **8:10** But if Christ is in you all, then on the one hand the body is a dead thing through negative-testimony, but the Spirit is alive through a state of justification. **8:11** But if the Spirit of the One Who raised Jesus out from dead ones is dwelling in you all, then the One Who raised the Christ out from dead ones will also make your particular mortal bodies alive through His particular Spirit indwelling in you all.

8:12 Therefore, then, brethren we are not debtors to the flesh: Of the result to be living according to it; **8:13** for if you all are living according to flesh, then you all are being about to be dying; but, if by Spirit you all are mortifying the practices of the flesh, then you all will live; **8:14** for as many ones as are being led by a Spirit of God these ones are sons of God; **8:15** for you all did not receive a spirit of bond-slavery again into fear; conversely, you all received a spirit of a son-position in which position we are crying: Abba, the Father.

8:16 The Spirit Himself is testifying together with our particular spirit that we are children of God. **8:17** Moreover, if children, then also heirs: On the one hand heirs of God; but on the other hand, heirs

together with Christ if concerning we are suffering together with Him, in order that we might be opined together with Him; 8:18 for I am rationalizing that the sufferings of this present season are not weighted toward the Opinion being about to be revealed; **8:19** for away from the persistent anticipation, the creation is receiving away for itself the revelation of the sons of the God: **8:20** for the creation was subjected to futility, not a desiring subject; conversely, on account of the One Who subjected it upon a certain expectation; **8:21** that also the creation itself will be freed away from the bond-slavery of the corruption into the freedom of the Opinion of the children of the God; **8:22** for we have *previously* noticed, *and continue to notice* that all the creation is groaning together with and travailing until the present time.

Notice: (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense expresses a continuance of completed action. It is then a combination of punctiliar action and durative action. This kind of action expressed by the perfect tense is sometimes called *perfective* action (p. 152). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and

observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now). That is, because of past empirical knowledge, these ones who are called *saints*, [the ones who are *already* believing, *already* being justified, and who are *already* loving God] presently notice that which they acquired through experiential-observation.

8:23 But not only the creation; conversely also we ourselves while having the beginning away from the Spirit and we ourselves are groaning in ourselves, receiving away a son-position from the redemption of our particular body; **8:24** for by the certain-expectation we are saved, but a certain-expectation being seen is not a certain expectation; for why is a certain one certainly-expecting that which one is seeing? **8:25** But, if we are certainly expecting that which we are not seeing, then we are receiving away from through an under-abide.

8:26 Likewise, indeed, the Spirit also is receiving together in correspondence to our particular weaknesses; for we have not *previously* noticed, *nor do we presently notice* what particular thing we should *deliberately* pray according to what is necessary; conversely, the Spirit Himself is specifying beyond on behalf of our inexpressible sighs.

8:27 Moreover the One Who is searching the hearts notices: What is the mind of the Spirit? because He is inwardly specifying according to God on behalf of holy ones. **8:28** Moreover, we have *previously* noticed, *and continue to notice* that He is working-together-with all things into a good thing for the ones who are **already** loving God, for the ones being called *saints* according to a previous-position,

Notice: The verb: “we have *previously* noticed, *and continue to notice*” is inflected according to the perfective tense. (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense expresses a continuance of completed action. It is then a combination of punctiliar action and durative action. This kind of action expressed by the perfect tense is sometimes called **perfective** action (p. 152). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now). That is, because of past empirical knowledge, these ones who are called **saints**, [the ones who are

already believing, *already* being justified, and who are *already* loving God] presently notice that which they acquired through experiential-observation.

At no time, from the creation to Abraham until David did Paul fail to direct the called saints' attention, building the basis of his rationale for both the saints' suffering and its ultimate outcome of *good* for them. The retrospective lens through which Paul dons upon the called saints, the ones who were already believing, already being justified, already loving God afforded them insight to endure their present suffering. Paul's Gospel graciously delivered these saints who were already believing that Jesus was the Christ the Son of God-He delivered them from despair, by reminding them of what God ultimately did for the saints David and Abraham.

By his use of the perfect tense, Paul recalled and reminded the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past victorious outcomes of David and Abraham as an appeal to what they have noticed, and observed or have come to know through personal insight; namely, that they can expect with certainty-hope-that all things (their sufferings) would, like David and Abraham work to their good as well.

Abraham is the perfect example. Back in chapter 4, Paul had already spoken of both Abraham and David as men whom God had “justified” by faith during their own lifetimes.

Note: The term “saints” introduced in **1:1** is further understood in **1:16** where the “called” Apostle Paul identifies them as “the ones who are *already* believing.” Now, he describes them as “the ones who are *already* loving God.”

Question: Whatever does it mean to be “called saints,” and now, as saints, to be “the ones who are *already* loving God,” the “called saints-the called ‘lovers of God-the ones who are *already* loving God?’”

(See 8:30a. Note)

Notice, that Paul did not say that the ones who are *already* loving God were called “to be saints;” rather, by his use of the adjective, they are distinguished by the attribute, “called.” Neither did Paul state that the ones who are *already* believing were “called to become saints,” rather, that the ones who are “called” saints are both the ones who are *already* believing (Gerundive

noun-Believers) and the ones who are *already* loving (Gerundive noun-Lovers) God.”

The phrase, “according to a previous-position” refers to the son-position in **8:15** for you all did not receive a spirit of bond-slavery again into fear; conversely, you all received a spirit of a son-position in which position we are crying: Abba, the Father.

Question: When was this previous-position, the son-position, received?

Answer: The “called” Apostle Paul stated in **13:11**

“Indeed, as ones who, having previously noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe;”

Notice: The verbs in which are in the past tense:

The KOINE Greek words translated “foreknew”

(G4267-προγινώσκω proginōskō) “predestinated”

(G4309-προορίζω proorizō), “called” (G2564-καλέω

kaleō), “justified” (G1344-δικαιόω dikaiōō), and

“glorified” (G1392-δοξάζω doxazō), are all *Aorist Indicative Active* verbs. (Lamerson 2004) stated: “In Greek, the Aorist tense often shows a past action. In order to form the aorist tense, things get added to the verb-at the end, and (in the indicative) at the beginning as well” (p. 72).

Aorist tense verbs can describe historical events, not present or future realities as in this context.

8:29a. because whom He previously-knew,

Note: **KOINE Greek Prepositions, like πρό pró, pro;** were originally adverbs; and, according to Blueletterbible.org “a primary preposition; "fore", means in front of, prior (figuratively, superior) to:—above, ago, before, or ever.” Thus, “know” is the verb, and the preposition functions as its “adverb.”

Question: When did He previously-know the ones who are *already* believing, (not the ones who **will be** believing); the ones who are *already* loving God, (not the ones who **will be** loving God)? When did He previously-know these called “saints?”

The **KOINE Greek text** states: *προγινώσκω proginōskō* is inflected accordingly,

Tense- Aorist: The Aorist tense expresses action in its simplest form. The Aorist tense treats the action as a point; this “kind of action” is described as “punctiliar.”

Voice: Active-The Subject is the performer of the verb’s action; in this case, Mood: Indicative (the subject is making a statement.)

Answer: The “called” Apostle Paul stated in 13:11 “Indeed, as ones who, having previously noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than **when** we *deliberately caused [ourselves] to believe;*”

In this text Paul answered “**when**” to be that moment to which he described as “**when** we deliberately caused [ourselves] to believe.”

Note: The “causal aspect” is an aspect according to the inflectional morpheme imported in **4:3** at which location Paul cited Genesis **15:6**, quoting the text from the Biblical Hebrew, whose primary verb’s inflectional morpheme in Biblical Hebrew

is called the Hiphil-stem. In **4:3** Paul asked and answered: “for what is the Scripture saying? Moreover, Abraham *caused* [*himself*] to believe in the God and it was rationalized to him into a state of justification.” Thus, the student of the **KOINE** text need not abandon the “called” Apostle’s own words, in order to search out answers to the text as it is presented, that is, scripted.

8:29b He also previously-realized to be formed ones together with the image of His particular Son into the result for Him to be a first-product among many brethren.

Note: KOINE Greek Prepositions, like πρό pró, pro; were originally adverbs; and, according to Blueletterbible.org “a primary preposition; "fore", means in front of, prior (figuratively, superior) to:—above, ago, before, or ever.” Thus, “realize” is the verb, and the preposition functions as its “adverb.”

Question: When did He previously-realize the ones who are *already* believing, (not the ones who **will be** believing); the ones who are *already* loving God, (not the ones who **will be** loving God)? When did He previously-realize these called “saints?”

The **KOINE Greek text states:** προορίζω *proorizō*

previously-realize is inflected accordingly,

Tense- Aorist: The Aorist tense expresses action in its simplest form. The Aorist tense treats the action as a point; this “kind of action” is described as “punctiliar.”

Voice: Active-The Subject is the performer of the verb’s action; in this case **Mood is Indicative** (the subject is making a statement.)

Answer: The “called” Apostle Paul stated in 13:11 “Indeed, as ones who, having previously noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe;”

In this text Paul answers “when” to be that moment to which he described as “when we *deliberately caused [ourselves]* to believe.”

Note: The “causal aspect” is an aspect according to the inflectional morpheme imported in **4:3** at which location Paul cited Genesis 15:6, quoting the text from the Biblical Hebrew, whose primary verb’s inflectional morpheme in Biblical Hebrew is called the Hiphil-stem. In **4:3** Paul asked and answered: “for what is the

Scripture saying? Moreover, Abraham *caused [himself]* to believe in the God and it was rationalized to him into a state of justification.” Thus, the student of the **KOINE** text need not abandon the “called Apostle’s” own words, in order to search out answers to the text as it is presented, that is, scripted.

8:30a Moreover, whom He previously-realized, He also called these ones, and whom He called,

Recall: 1 Timothy 6:3-6:3. If a certain one is instructing different doctrines and is not approaching to words being healthy, that is, to the words of our Controller Jesus Christ and to the doctrine according to right-reverence, **6:4.** then he has been fooled *and remains fooled*, while completely-minding not even one thing; conversely, while being sick concerning investigations and word-battles, out from which envy, quarreling, slanders, evil-suppositions are coming to be, **6:5.** as well as, constant disputations of men who, having ruined the mind *continue to ruin the mind* for themselves and who having robbed themselves, *continue to rob themselves* of the un-concealment, while regarding progress [*in these things as that which results*] to be the right-reverence.

Notice: The **KOINE Greek Preposition** is omitted, and is not part of the text as with “previously-knew, and previously-realized.” The verb **καλέω kaleō** is not modified by an adverb of any type; especially, not with **πρό πρό**.

Question: When did He “call” the ones who are *already* believing, (not the ones who **will be** believing); the ones who are *already* loving God, (not the ones who **will be** loving God)? When did He previously-realize these called “saints?”

Since, no preposition like **πρό πρό** (previously) appears, then the “call” of these “called saints, the ones who are *already* believing and *already* loving God” is not at the time of “previous-knowledge, nor previous-realization;” and, certainly not at any other time than that time following the occasion at which time those who had “deliberately caused themselves to believe” that Jesus is the Christ, the Son of God were called; namely, after they *deliberately caused [themselves]* to believe.

Conclusion: God calls the ones who are *already* believing, the ones *already* being justified; the ones who are *already* loving God.

Notice: The **KOINE Greek text** inflects **καλέω kaleō** accordingly, **Tense- Aorist:** The Aorist tense expresses action

in its simplest form. The Aorist tense treats the action as a point; this “kind of action” is described as “punctiliar.”

Voice: Active-The Subject is the performer of the verb’s action; in this case, **Mood** is **Indicative** (the subject is making a statement.)

Answer: The “called” Apostle Paul stated in 1:16 “for I am not modifying for myself over the right-announcement of the Christ; for it is God’s power into deliverance for everyone who is *already* believing it, both for Jew first, and for Greek:”

In this text Paul answers “when” to be the time subsequent to their new birth, the new birth which occurred when they *deliberately caused [themselves]* to believe that Jesus is the Christ, the Son of God, and while they were **already** believing!

Note: The “causal aspect” is an aspect according to the inflectional morpheme imported in **4:3** at which location Paul cited **Genesis 15:6**, quoting the text from the Biblical Hebrew, whose primary verb’s inflectional morpheme in Biblical Hebrew is called the Hiphil-stem. In **4:3** Paul asked and answered: “for what is the Scripture saying? Moreover, Abraham *caused [himself]* to believe in the God and it was rationalized to him into a state of justification.” Thus,

the student of the **KOINE** text need not abandon the “called Apostle’s” own words, in order to search out answers to the text as it is presented, that is, scripted.

Note: Matthew 4:18-21 Moreover, while walking alongside the sea of Galilee, Jesus noticed two brothers: Simon, the one being accounted Peter and Andrew his brother casting a fishing net into the sea; for they were fishermen. **4:19** And He is saying to them: Come behind Me and I will make you fishers of men. **4:20** Moreover, the ones who are releasing the nets immediately followed with Him. **4:21** And when He went on from that place, He noticed another two brothers, James, the one of Zebedee, and John his brother in the boat with Zebedee their father mending nets: **He also called them.**

Note: G2564 *καλέω* *kaleō* “called” in the **KOINE**

Greek text is inflected accordingly, **Tense:** Aorist; **Voice:** Active, and **Mood:** Indicative

The action: “He called them” refers to Jesus’ action during His earthly ministry to “call” those who had

already believed the Gospel of the Coming Messiah (see

John 6:44, 45) and had *already* been baptized by John the Baptist, declaring God right.

Notice: Luke 7:28-30 states: 7:28. I am saying to you all, among ones generated of women, not even one is a greater one than John, but the later One in the kingship of the God is a greater One than he. **7:29.** Also, all the people who heard, including the tax- collectors, justified the God when they were baptized into the baptism of John. **7:30.** But, the Pharisees and the lawyers nullified the determinate-counsel of the God unto themselves after they were not baptized by him.

G1012 βουλή *boulḗ*, boo-lay'; from G1014; volition, i.e. (objectively) advice, or (by implication) purpose: advise, counsel, will (Retrieved from Blueletterbible.org). Notice how the Pharisees and the lawyers **“nullified the determinant-counsel of the God.”**

Question: How did these Pharisees and lawyers “nullify” the determinate-counsel of God? How, indeed? As those who had rejected the Gospel according to the prophets, the Father refused to draw them toward Jesus. (See John 6:44, 45)

Notice: Furthermore in **Mark 1:17-20** And Jesus said to them: Come behind Me! Indeed, I will make you all to come to be fishers of men. **1:18** And immediately after they released the nets, they followed with Him. **1:19** Also, after He stepped forward a little from that place, indeed, He noticed James the son of Zebedee, and John his brother, while they were mending the nets in a particular boat; **1:20** and immediately, **He called them**, and, after they released their father, Zebedee, in the boat with the hired ones, they went away behind Him.

Note: G2564 *καλέω* *kaleō* “called” in the **KOINE**

Greek text is inflected accordingly, **Tense:** Aorist; **Voice:** Active, and **Mood:** Indicative.

Notice: Luke 6:12-16 Moreover, it came to be in these particular days, He resulted to go out into the mountain to pray, and He was One passing the night in the prayer of the God. **6:13.** So, when day came to be, He called toward His students and, after He chose twelve away-from them, whom then He also named apostles: **6:14.** Simon, whom He also named Peter; and Andrew, his brother; and James and John and Philip and Bartholomew **6:15.** and Matthew and Thomas and James, of

Alphaeus; and Simon, the one who was being called a zealot; and Judas, of James; **6:16.** and Judas Iscariot, who came to be a traitor.

Note: προσφωνέω *prosphōneō* The action: **“He called them”** is from *pros-fo-neh'-o*; from G4314 and G5455; to sound towards, i.e. address, exclaim, summon:—call unto, speak (un-)to (Retrieved from Blueletterbible.org), and is inflected accordingly: **Tense:** Aorist; **Voice:** Active; **Mood:** Indicative 3rd Person Singular.

Notice: In this text, Jesus called (sounded, phoned-toward) His students, then He chose (elected/selected) away-from them His apostles. The number of students is not supplied in the account; only, that away-from His students, 12 were chosen as His apostles. Remarkably, therefore, is the conspicuous manner according to which the selection occurred; specifically, that away-from a “set of students” became a “subset of apostles.” Even Judas, the son of perdition was included in those chosen away-from His students.

Conclusion: God calls,

1.) The ones who are *already* believing,

2.) The ones *already* being justified;

3.) The ones who are *already* loving God.

8:30b. He also justified these ones; moreover, whom He justified,

Like “called,” justified occurred after the moment of the ones who are *already* believing, are *already* being justified: the ones who are *already* loving God *deliberately caused [themselves]* to believe; specifically, as **4:3** taught: “for what is the Scripture saying? Moreover, Abraham *caused [himself]* to believe in the God and it was rationalized to him into a state of justification.” This text is self-evident concerning when the **called** saints, the ones who were *already* believing, *already* being justified, and *already* loving God were justified.

8:30c. He also opined these ones.

Thayer’s Greek Lexicon: “doxazo (1) to think, suppose, be of opinion (2) to praise, extol, magnify, celebrate (3) to honor, do honor to, hold in honor (4) to make glorious, adorn with luster, clothe with splendor (4a) to impart glory to something, render it excellent (4b) to make renowned, render illustrious (4b1) cause the dignity and worth of some person or thing to become manifest and acknowledged” (Retrieved from lueletterbible.org).

See 8:17 “Moreover, if children, then also heirs: On the one hand heirs of God; but on the other hand, heirs together with Christ if concerning we are suffering together with Him, in order that we might be opined together with Him;”

Aorist tense: The aorist tense also is described as “Punctiliar” or action undefined, unbounded. Thus, for the verbs “called, justified, and glorified,” the same verbs can be transmitted accordingly, “calls, justifies, and glorifies.” That is, God “calls, justifies, and glorifies” ones who are *already* believing, *already* being justified, and are *already* loving Him: The *called* saints.

Note: TEXT 1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

KOINE Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς,
ἐκ τοῦ Θεοῦ γεγέννηται καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα,
ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

1 John 5:1a Everyone who is *already* believing that Jesus is the Christ, has been previously fathered *and remains fathered* out from the God...

Returning to this text allows the reader to observe how the “present tense” further dissolves the embarrassing difficulty between Calvinism and Arminianism. **KOINE’s incomparable character** will so dissolve the embarrassment as to leave the reader with no irreconcilables, paradoxes, or “blind spots.”

As (Davis, 1923) states: “The main idea of tense is the ‘kind of action.’” Further he observes: “Continued action, or a state of incompleteness, is denoted by the present tense -this kind of action is called durative or linear” (p. 25).

In the text, **1 John 5:1 KOINE** places the birth out from God prior to the participle “everyone who is *already* believing.” This participle is a “present” active participle; and, as such its action is continuous, durative: Linear. Linear has as its root the term “line.” For the critical observer, formatting the text according to **KOINE** will find “fathered out from the God” to be antecedent to the continuous action “believing.” The participle is a Gerundive noun.

The entire difficulty between Calvinism and Arminianism-the embarrassing difficulty-lies in this one text; specifically, by ignoring the present tense which conveys continuous, durative, that is, linear action, Calvinism imports the idea that one is “fathered out from the God”

prior to the Aorist tense (punctiliar) “kind of action.” Second, Arminianism does not attribute to the “birth out from the God” the cause or basis for the continuation or duration of faith.

That is, by Calvinism and Arminianism’s oversight of the present tense, the “regeneration precedes faith” and “lose one’s salvation” sects endure until this day; for not even one Calvinist can find within the **KOINE Greek New Testament** (any of the Greek New Testament texts), any occurrence in which the “New birth-the birth out from the God” appears prior to the punctiliar kind of action called Aorist. Not even one Arminian can locate any text which does not attribute to the new birth the continuous kind of action conveyed in the present tense; for in 1 John alone “fathered out from the God” precedes numerous “durative, continuous” kinds of actions: All in the present tense; all attributing their continuation to the new birth.

TEXT: John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

KOINE ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ

KEV: On the other hand, these things (attesting miracles and their contextualized narratives) have been scripted *and remain scripted*, in order that you all might believe that Jesus is the Christ, the Son of the God, and in order that, as ones who are **already** believing, you all may be having life in His name.

The reader notices that in the KJV, the translators distinguished the Aorist and Present tenses by the terms “believe,” and “believing.” **Notice:** “believe-aorist tense, punctiliar action,” and “believing-present tense, linear action.” John the Apostle carefully indicated in the **KOINE** text by the use of the two **KOINE forms of the verb: πιστεύσητε and πιστεύοντες.**

The first form is **Aorist tense** and translates as “believe.” The second is a **Present tense** and translates as “believing.” John the Apostle is he who placed “fathered out from the God” prior to the continuous kind of action (a Present Active Participle) and; here in this text of John **20:31**, he places the “written things” prior to “believe.”

The **KOINE text** places the “written things” prior to the aorist kind of action “believe,” and “birth-regeneration-fathered out from the God” prior to the present tense kind of action “believing.”

The **KOINE** “Common” language does not support any view according to the abstract, absurd assertion: “birth out from the God” precedes the Aorist kind of action “believe.” Neither, does the **KOINE** text support the absurd, abstract assertion that the present tense kind of action “believing” is not the result of the antecedent act of “birth-fathered-regenerated out from the God.” Both abstract, absurd assertions fail to follow the **KOINE** **formulation**, that is, neither systemic mental construct is derived from, nor reflects the **KOINE** text.

8:31 Therefore, what shall we say toward these things? If the God is on behalf of us, then: Who can be against us? **8:32** Who indeed, did not spare His Own particular Son; conversely, He gave Him alongside on behalf of us all, *the ones who are **already** believing*. How will He certainly not grace to us *the ones who are **already** believing* the all things together with Him? **8:33** Who will call-in against chosen [*saints-ones who were **already** believing when called, **already** loving God when called; and, **already** being justified when called*] from God? The God is the One Who is justifying! **8:34** Who is the one judging accordingly? Christ is the One Who died, more rather indeed; also, Who was raised, Who also is on right hand of the God Who also is inwardly specifying on

behalf of us: **8:35** Who will divide us away from the love of the Christ: Pressure, or distress, or persecution, or famine, or nakedness, or peril, or sword? **8:36** because, just as: We are being killed the entire day, we are rationalized as sheep of slaughter has been scripted, *and remains scripted.*

8:37 Conversely, in all these things we are prevailing beyond through the One Who loves us; **8:38** for I have been persuaded, *and remain persuaded* that neither death, nor life; neither announcers, nor rulers; neither powers, nor things which, having been inwardly-positioned, *remain inwardly-positioned*; neither things being about to be; **8:39** neither height, nor depth; neither any different kind of creature will be able to divide us away from the love of the God, of the love in Christ Jesus, our particular Controller!

V. Rationalized Righteousness 9:1-11:14

Romans Chapter Nine

9:1 I am speaking un-concealment in Christ, in Holy Spirit, as one witnessing together with my particular conscience; I am not lying: **9:2** That a great sorrow is in me; indeed, an un-intermitted grief my particular heart! **9:3** for I myself was *once [in the past] always* imploring

myself to be anathema away from the Christ on behalf of my particular brethren of the kinsmen according to my flesh,

Note: G2172 εὐχόμεαι euchomai “I was *once in the past* always imploring myself” Imperfect Indicative Middle 1st Person singular: A Deponent verb-Middle/Passive according to inflectional morpheme; yet, Active in meaning. Paul is **not now** imploring himself to be anathema away-from Christ. Paul referenced the continuous time in the past when he was imploring himself to be accursed away-from Christ for the sake of his brethren, his kinsmen according to the flesh.

9:4 which certain ones are Israelites of whom the son-position and the opinion and the covenant and the placement of law and the liturgy and the complete-announcements, **9:5** of whom the fathers, and according to the flesh out from whom the Christ, the One being upon all: God is a rightly--speaking One into the duration, Amen!

9:6 Moreover, not the ones from whom the word of the God had fallen-out, *and remained fallen-out*; for all ones out from the Israel are not themselves Israelites, **9:7** nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you: **9:8** This is, the children of the flesh; these ones are not children of the God. Conversely, the children of the complete-

announcement will be rationalized into a seed; **9:9** for, the Word of a complete-announcement is this: According to this particular season will I come and a son will be with the Sarah. **9:10** But not only this; conversely also, Rebecca, while having a conception out from one man: Our particular father, Isaac; **9:11** for when not yet generated, when neither one practiced a certain good thing or worthless thing, in order that the chosen-ness of the God may be abiding according to a previous-position; not abiding out from works; conversely, out from the One Who is calling.

Notice: In “**9:7** nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you:” the “in Isaac” phrase. That is, that this “qualifier” affords the rationale for the account of Jacob and Esau. Further, let the reader notice that the “in-ness” here is an “in-Isaac,” not an “in-Christ.” These ones who are already believing, who are already being justified, and who are already loving God are aware of the consistency in Paul’s logic; specifically, how cogent he is speaking.

Paul spoke to the Church in Ephesus (see Ephesians Chapter One insert) concerning the qualifier “in Christ.” One need not banter about the distinction between the “in-Isaac” through whom the seed

will be called and the “in-Christ” in Whom those are believing become children of Abraham by faith-**See: Galatians 3:16** Moreover, the complete-announcements were specifically stated to the Abraham, and to his particular Seed. The Scripture is not saying to particular seeds as upon many ones; conversely, as upon One: Even to your Seed, Who is Christ! **See: Galatians 3:29** But since you yourselves are of Christ, then you all are Abraham’s seed: Indeed, heirs according to a complete announcement.

Notice: in Romans **“9:6-8** Moreover, not the ones from whom the word of the God had fallen-out, and remained fallen-out; for all ones out from the Israel are not themselves Israelites, **9:7** nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you: **9:8** This is, the children of the flesh; these ones are not children of the God. Conversely, the children of the complete-announcement will be rationalized into a seed;”

Observe: The phrase “these ones are not children of the God.” The expression does not refer to those “outside of Christ,” rather to those “outside of Isaac.” No Ishmaelite is among the “children of the God,” meaning that no Ishmaelite is one through whom the promised seed will come. To poorly exegete this text would to actually suggest

that only those “in Isaac” are born from above, that is, regenerated (born again). “In Isaac” is NOT the qualifier for the new birth, nor is the “chosen-ness” of Jacob a reference to a “chosen-ness” to regeneration! The trained “Biblical mind” notices that the distinctions thus far between Ishmael and Isaac; and Jacob and Esau have nothing to do with regeneration, rather leading the reader toward the prerogative of God to “judicially harden (encourage/indurate) an unbelieving Egyptian Pharaoh, and to compassionate a believing Hebrew Moses: God chose Moses from among the Hebrews according to His Sovereign Prerogative; and He chose Pharaoh from among the Egyptians. Very Compatible, indeed!

The chosen-ness, like the qualifiers “in-Isaac and in-Christ,” is very compatible with those so chosen: On the one hand, out from the set of unbelievers/negators of faith comes a subset of “judicially hardened” (encouraged/indurated) for the purpose of God to indicate His power, display His forbearance, and; ultimately, show forth His Glory. On the other hand, out from the set of believers/those who stand in faith comes a subset of “helped (compassionated/receivers of mercy). **Notice:** Ephesians Chapter One,

1:1 Paul, an apostle of Christ Jesus through a will of God: To the holy ones in Ephesus, that is, trustworthy ones in Christ Jesus. **1:2** Grace to you all and peace away from God: Father of us and Controller Jesus Christ. **1:3** A Rightly speaking One is the God, that is, Father of Jesus Christ, Controller of us: The One Who rightly- speaks us in every spiritual, right word in the upper-heavenlies in Christ, **1:4** Just as He spoke us out in Him before establishment of a *kind of* order for us to be holy ones and unblemished ones according to His presence in love, **1:5** after He pre-appointed us into a son-place through Jesus Christ into Him, according to the right opinion of His will, **1:6** into upper praise of opinion of the grace from Him, from which *grace* He graced us in the One Who, having previously been loved, *remains loved*, **1:7** in Whom we are having the redemption through the blood of Him, the release from the trespasses, according to the wealth of the grace from Him, **1:8** from which *wealth* He completely exceeds into us in all wisdom and intelligence, **1:9** when He acknowledges for us the secret of the will of Him, according to the right opinion of Him which *right opinion* He pre-positioned in Him, **1:10** into a stewardship of

the fullness of the times, to head-up *for* Himself the all things in the Christ: The things upon the heavens and the things upon the earth in Him, **1:11** in Whom also we were allotted, when He pre-appointed according to a previous-position from the One Who is energizing the all things according to the determination of the will of Him, **1:12** into the result for us to be into upper-praise of opinion of Him: The ones who, having previously expected, *continue to certainly-expect* in Christ, **1:13** in Whom also you yourselves, when you heard the word of the unconcealment: The right-announcement of the deliverance of you, in Whom also, when you trusted you were sealed by the Holy Spirit of the complete-announcement, **1:14** Who is a pledge of the inheritance of us, into redemption of the complete-product, into upper-praise of the Opinion of Him, **1:15** because of this, indeed, I myself, when I heard the trust according to you in the Controller Jesus and the love into all the holy ones, **1:16** am not pausing *for* myself, *while* rightly- gracing on behalf of you, making a mention upon the prayers from me, **1:17** in order that the God of the Controller of us Jesus Christ, the Father of the Opinion, might give to you a spirit of wisdom

and revelation in complete knowledge of Him, **1:18** when the eyes of your hearts are ones which, having been enlightened, remain enlightened into the result for you to notice: Who is the Hope of the call of Him, Who is the Wealth of the Opinion of the allotment from Him among the holy ones? **1:19** Indeed, Who is the One Who is hyper-casting greatness of the power from Him into us: The ones who trusted according to the energy of the force from the ability of Him, **1:20** which *greatness* He energized in the Christ when He raised Him out from corpses and seated Him on right of Him in the upper-heavenlies, **1:21** hyper-above all rule and authority and power and control and every name being named, not only in this particular duration, conversely also, in the one being about to be, **1:22** and arranged all things under the feet of Him and gave Him Headship on behalf of the congregation, **1:23** which certain congregation is the body of Him: The fullness of the One Who is fulfilling *for* Himself the all things among all things?

9:12 It was affirmed in her that the greater one will bond-slave for the lesser one. **9:13** Just as it has been scripted *and remains scripted*: 'The Jacob, I love; but the Esau, I hate.'

Notice: Jacob and Esau are sons of Isaac.

A.) Genesis 21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

B.) Genesis 21:9- And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. **21:10** Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. **21:11** And the thing was very grievous in Abraham's sight because of his son. **21:12** And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

C.) Notice: Genesis 33:9 And Esau said, I have enough, my brother; keep that thou hast unto thyself. **33:10** And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. **33:11** Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me,

and because I have enough. And he urged him, and he took *it...* **Genesis 33:6-7** And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. **33:7** For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

D.) Galatians 4:21 You all be speaking to me, the ones who are desiring to be under law: You all are not hearing the law!

4:22 For that Abraham had two sons has been scripted and *remains on record:*

- 1.) One out from the female-slave, and
- 2.) One out from the free female.

4:23 Conversely,

- 1.) On the one hand, the son out from the female-slave has been generated according to flesh,
- 2.) But the son out from the free-female has been generated, *and remains generated* through the complete announcement,

4:24 Which certain females are being allegorized; for these females are two covenants:

1.) On the one hand, one female away from Mount Sinai into bond-slavery which certain female is Hagar. **4:25** Moreover, Hagar is the Mount Sinai in Arabia; indeed, she is corresponding to the Jerusalem now; for she is bond-slaving with her *particular* children.

2.) **4:26** But, on the other hand the Jerusalem above is a free female which certain one is mother of all of us:

4:27 For Be rightly-framed sterile female, the female who is not producing: Break away and shout, the female not travailing, because the many children of the desolate female were more than the female who is having the husband has been scripted *and remains on record*. **4:28** Indeed, you yourselves, brethren, are children of a complete-announcement according to Isaac.

4:29 Conversely, then, as concerning the son who was generated according to flesh was pursuing the son generated according to spirit: In the same manner then, also now.

4:30 Conversely, What is the Scripture saying? Cast out the female-slave and her *particular* son; for the son of the female-

slave might absolutely not inherit in-association-with the son of the free female! **4:31** So then, brethren, we are not children of a female-slave; conversely, we are children of the free female.

E.) Isaac begat two sons: **Genesis 25:6 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.**

Notice: Jesus Himself taught that unless a believer is always willing to be hating his entire family, including his very own soul itself, then to be a student of His is impossible,

Luke 14:26: “Since anyone is coming toward Me and is not hating his father and the mother and the wife and the children and the brothers and the sisters, yet both also the soul of himself, *then* he is not able to be a student of Me.”

Notice: Although many more people are regenerated than those who are always willing to be hating their entire family; even, their own soul, Jesus was clearly demarcating the implication involved in the position of a student.

9:14 What, therefore, shall we say? Injustice is not alongside to the God, is it? May injustice not come to be alongside to the God! **9:15**

for He is saying to the Moses: I will compassionate whomsoever I may be helping, and I will pity whomsoever I may be pitying. **9:16**

Therefore then, chosen-ness is not of the one who is desiring, neither of the one who is running; conversely, of God: Of the One Who is helping; **9:17** for the Scripture is saying to the Pharaoh:

Because of this particular thing, I raised you outwardly out-from *the Egyptians*, so that I might indicate for Myself My particular power in you; and, consequently, *so that* My particular name might be thoroughly announced in all the earth. **9:18** Therefore, then, I am helping whom I am desiring *to help*, but I am encouraging whom I am desiring *to encourage*. **9:19** Therefore, you will say to Me: Why are You yet blaming? For who has positioned, *and remains positioned* against His particular counsel?

9:20 But therefore, indeed, O kind of man! Who are you yourself, the kind of man judging away against the God? Will the formation speak to the One Who formed it: ‘Why did You make me in this manner?’ **9:21** Or is the potter not having authority of the clay out from the same particular lump to make on the one hand a vessel which is into honor, but on the other hand a vessel which is into dishonor?

9:22 Moreover, if the God, desiring to indicate for Himself the wrath, and to acknowledge His particular power, bore in much forbearance a vessel of wrath which, having been fitted, *remained fitted* unto destruction, **9:23** indeed, in order that He might acknowledge the wealth of His particular Opinion upon vessels of compassion which vessels were previously-made into an Opinion; **9:24** Who also called us; not only out from Jewish ones; conversely, also out from *Gentile* nations. **9:25** Then indeed, as to the Hosea He is saying: I will call a particular people who are not of Me, ‘My people’ and the one who, having not been loved, *remains unloved*, ‘One who, having been loved, *remains loved.*’ **9:26** And it will be in the place where it was affirmed to them: You yourself are not a people of Me, there they will be called sons of Living God.

9:27 Moreover, Isaiah is crying on behalf of the Israel: If the sons of Israel may be being the number as the sand of the sea, then the remainder will be saved accordingly; **9:28** for a Word concluding jointly and cutting shortly, because Controller will do a word which, having been cut shortly, *remains so* upon the earth. **9:29** Also, according as Isaiah has *previously* spoken, *and continues to speak*: If Controller of

Armies did not leave behind a seed among us, then as Sodom we are come to be and likened as Gomorrah.

9:30 Therefore then what shall we say: That *Gentile* nations who are not pursuing a state of justice received a state of justice according to a state of justice; indeed, a state of justice out from faith; **9:31** but Israel, by pursuing a law of a state of justification into a law of a state of justification, did not arrive? **9:32** On account of what reason? Because they did not pursue it out from faith; conversely, as out from works; for they stumbled forward on the Stone of the stumble! **9:33** according as it has been scripted *and remains scripted*: Notice! I position in Zion a Stone of stumble and a rock of offense and everyone who is *already* believing upon Him will not be ashamed accordingly.

Romans Chapter Ten

10:1 Brethren, indeed, the right-opinion of my particular heart and the petition, the petition toward the God on behalf of the Israel is into salvation; **10:2** for I am testifying to them that they are having zeal of God; conversely, not according to complete-knowledge; **10:3** for while ignoring the state of justification from the God and seeking to position their own state of justification, they were not subjected to the

state of justification from the God; **10:4** for Christ is conclusion of law into a state of justification for everyone who is *already* believing; **10:5** for Moses is scripting the state of justification the state of justification out from the law that the kind of man who does it will live for himself in them, **10:6** but the state of justification out from faith is speaking in this manner: You might not say in your particular heart, ‘Who will ascend for himself into the heaven?’ This question is to lead Christ downwardly, **10:7** or ‘Who will descend for himself into the Abyss?’ This question is to lead Christ up out from dead ones.

10:8 Conversely, what thing is he saying? The expression is near you: In your particular mouth, and in your particular heart. This expression is the expression of the faith of Jesus which faith we are preaching. **10:9** That if you might speak similarly in your particular mouth: Controller Jesus, and might *deliberately cause [yourself] to believe* in your particular heart that the God raised Him out from dead ones, then you will be saved; **10:10** for with a heart he is *deliberately causing [himself] to believe the expression* unto a state of justification; moreover, with a mouth he is similarly-speaking *the expression* unto salvation; **10:11** for the Scripture is saying: Everyone who is *already* believing upon Him will not be ashamed according to the expression; **10:12** for

no distinction is between a Jewish one and a Gentile; for the same Controller of all ones is being a rich One into all the ones calling for themselves upon Him; **10:13** for everyone, whatsoever ***Jewish one or whatsoever Gentile***, might call for himself upon the name of Controller will be saved. **10:14** Therefore, how will they call upon Him Whom they do not *deliberately cause [themselves]* to believe?

Moreover, how will they *deliberately cause [themselves]* to believe to Whom they do not listen? Moreover, how will they listen without one who is preaching? **10:15** Moreover, how will they preach if they might not be sent-away? According as it has been scripted *and remains scripted*: As beautiful things are the feet of the ones who are rightly-announcing Peace, of the ones rightly-announcing the Good things!

10:16 Conversely all ones did not under-listen to the right-announcement; for Isaiah is saying: Controller, who *deliberately causes [himself]* to believe our particular hearing? **10:17** Then the faith is out from hearing, but the hearing through an expression from God; **10:18** conversely, am I saying: They did not absolutely listen? Of course, not! Their particular sound went out into all the earth and their particular expressions went out into the extremities of the habitation; **10:19** conversely, I am saying: Israel absolutely did not know! First, Moses is

saying: I Myself will zeal alongside you all upon no nation upon an unintelligent nation: I will rage alongside you all. **10:20** Moreover, Isaiah is being quite bold and is saying: I was discovered by the ones not seeking Me. I came to be a manifest One to the ones not completely inquiring Me, **10:21** but toward the Israel He is saying: I stretched out My particular hands the entire day toward a people negating passion, and anti-speaking.

Romans Chapter Eleven

11:1 Therefore, I am not saying the God thrust away His particular people. May that the God thrust away His people not come to be! For I myself also am an Israelite out from seed of Abraham, from tribe of Benjamin. **11:2** The God did not thrust away His particular people whom He previously-knew. Or, have you all not *previously* noticed, *and continue to not notice* what the Scripture is saying in Elijah? How he is inwardly specifying to the God according to the Israel, saying: **11:3** Controller, they killed Your particular prophets, and dug down Your particular altars and I myself only am left-behind and they are seeking my very soul.

Notice: The question: “have you all not *previously* noticed, *and continue to not notice* what the Scripture is saying in Elijah?” is inflected

according to the perfective case, and (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense expresses a continuance of completed action. It is then a combination of punctiliar action and durative action. This kind of action expressed by the perfect tense is sometimes called *perfective* action (p. 152). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now).

That is, because of past empirical knowledge, these ones who are called *saints*, [the ones who are *already* believing, *already* being justified, and who are *already* loving God] presently notice that which they acquired through experiential-observation. In this text, a notice, a personal-observation of that which the Scriptures spoke to them concerning Elijah when he perceived himself to be alone, abandoned and without resource was “perfectly communicated” for these saints in Rome; specifically, that as Elijah despaired that he was alone, abandoned; so also, the notion that Israel has been thrust away is an

emotive expression, an expression that does not correspond to reality; namely, that Paul is an Israelite. Paul, like all the Jewish believers, demonstrates the error that one might suppose; specifically, that Israel has been thrust away. Israel, because of Jewish believers, like Paul, could no more be assumed to be thrust-away, anymore than Elijah's despair meant that he was actually alone; for, as the following texts declare,

11:4 Conversely, what is the Oracle saying to him? I retained seven thousand males for Myself which certain ones do not bend a knee to the Baal. **11:5** Therefore, in this manner indeed, in the present season, a remainder according to chosen-ness of grace has *previously* come to be *and remains come to be!*

Notice: In verse **11:5** Paul uses the perfective tense to speak of the “chosen-ness of grace;” specifically stating: “a remainder according to chosen-ness of grace has *previously* come to be *and remains come to be!*” (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense expresses a continuance of completed action. It is then a combination of punctiliar action and durative action. This kind of action expressed by the perfect tense is sometimes called *perfective* action (p. 152).

Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now). That is, because of past empirical knowledge (knowledge of Elijah through the Scriptures), these ones who are called *saints*, [the ones who are *already* believing, *already* being justified, and who are *already* loving God] presently notice that Elijah was not abandoned alone, now these Jewish and Gentile believers notice that they are answer to the question: Has God thrust away His chosen people?

11:6 Moreover, if by grace, then no longer out from works, upon the grace no longer comes to be grace, but if out from works, then no longer is it grace, since upon the work is no longer work. **11:7** Therefore what: Israel did not completely specify this which he is completely seeking? But the chosen-ness completely-specified, but the remainder were encouraged; **11:8** according as has been scripted *and remains scripted*: The God gave to them a spirit according to a pierce:

Eyes of the result to not be seeing and ears of the result to not be hearing until the same day.

11:9 Indeed, David is saying: Let their particular table come to be into a snare and into a trap and into an offense and into recompense to them. **11:10** Let their particular eyes be darkened of the result to not be seeing and let their particular back bend together constantly. **11:11** Am I saying, therefore, that they stumbled, in order that they might fall? May a stumble in order to fall not come to be for Israel! **11:12** Moreover, if their particular fall alongside is wealth of order, then also their particular diminution is wealth of *Gentile* nations! How much more their particular fullness? **11:13** for I am speaking to you all, to the *Gentile* Nations, upon whom, I myself am indeed, a sent away one of *gentile* nations: I am opining my particular ministry.

Notice: Judicial hardness is spoken of here: That is, as with Pharaoh, so also, with unbelieving Israelites. Their original condition of being dead ones in sins and trespasses, hearts of stone, dark minds: Void ones of the spirit of God was not initiated in the process of judicial hardness, encouragement; rather, their judicial hardness resulted from their previous unwillingness to deliberately cause

themselves to believe; however, many Jewish unbelievers would deliberately cause themselves to believe; specifically, upon the occasion for them, like Saul of Tarsus, to be compassionated rather than encouraged (hardened).

Notice: Paul's account of the Grace of God.

1 Timothy 1:14-17.

1:14 Moreover, the grace of our Controller super-abounds with faith and the love in Christ Jesus. **1:15.** The word is a faithful *word*, that is, worthy of all acceptance: That Christ Jesus came into the world to save devoted-ones to-negative-testimony, of whom I myself am a foremost *devoted-one-to-negative-testimony*.

1:16. Conversely, because of this I was compassionated, in order that Jesus Christ might demonstrate in me first the longsuffering altogether toward a sketch of the ones who are about to be believing upon Him into durative life. **1:17.**

Moreover, to the King of the durations, that is, to *the* incorruptible, unseen, only God, be honor and opinion into the durations of the durations. Amen!

11:14 If somehow I might zeal alongside of my particular flesh and might save certain ones out from them-*the encouraged Jews*;

VI. Actualized Righteousness 11:15-16:27

11:15 for if their particular cast-away is an exchange-according to order, then what will be the reception toward them if not life out from dead ones? **11:16** for if away from the beginning it is a holy-thing, then also the lump; and, if the root is holy, then also the branches; **11:17** but, if certain *Jewish* ones of the branches are broken outwardly, but you yourself *a Gentile*, while being a wild olive branch was pierced inwardly among them: Indeed, you became a co-participant of the root and of the fatness of the olive tree. **11:18** Do not be boasting for yourselves of the branches: Indeed, if you are boasting accordingly, then are you not bearing the root? Conversely, the root is bearing you!

11:19 Therefore you will say: The branches were broken outwardly, in order that I myself might be pierced inwardly. **11:20** Excellently stated: They were broken outwardly in the negation of faith; but, you yourself stand in the faith. Do not be being high-minded; conversely, be fearing: **11:21** For, if the God did not spare

according to the natural branches, then perhaps He will not even spare from you?

Notice: Paul specifically indicated that their “chosen-ness,” like that of the **Jewish** ones was temporal, that is, subject to “the negation of faith.” Their “chosen-ness” of grace was of their “stand in the faith” for those who, having been previously-known from that time “when [they] *deliberately caused [ourselves]* to believe,” (See 13:11) until now, as “called” saints, ones who are **already** believing, **already** being justified, and **already** loving God-now as ones called, justified, and glorified. They-[the called *saints*, the ones already believing, already being justified, and already loving God]-are warned that “since the God did not spare according to the natural **Jewish** branches, then perhaps He will not even spare from you?”

11:22 Notice, therefore, the benevolence and severity of God: On one hand severity upon the ones who fell, but on the other hand, benevolence upon you yourself, if you might remain-under the benevolence; since upon, even you yourself will be broken outwardly.

Notice: This chosen-ness is designed to fulfill God’s purpose for having called these ones who were already ones believing,

being justified, and loving God. Should these individual Jewish and Gentile believers, now “called-saints” abrogate the purpose of the One Who called them [**Recall 8:28** Moreover, we notice that He is working all things into a good thing for the ones who are loving God, for the ones being called ones according to *His* pre-position.] God is NOT working all things unto a good thing for those who love themselves and are modifying their call, their chosen-ness according to their own purpose: An affront such as this would find individuals and individual Assemblies subject to being broken-outwardly. God would, and does, simply call other ones who are already believing, being justified, and loving Him.

11:23 But, those *Jewish* ones also if they might not completely-remain under the negation of faith, then they will be pierced inwardly; for the God is an Able One to pierce them inwardly again; **11:24** for if you yourself you were cut outwardly out from the wild olive tree according to nature and were pierced inwardly alongside nature into a cultivated olive tree, then how much more than these **Jewish** ones, the

Jewish ones according to nature, will they be pierced inwardly in their own olive tree?

11:25 For, brethren, I am not desiring you all to be ignoring this particular secret, in order that you all, *the ones **already** believing* might not be wise ones alongside yourselves, because blindness away from portions came to be to the Israel until which time the Fullness of the **Gentile** nations might be come into. **11:26** Indeed, in this manner, all Israel will be saved according as it has been scripted, *and remains scripted*: He will arrive out from Zion, the One Who is rescuing, and will bring away irreverence away from Jacob! **11:27** and, this is My particular covenant with them, when I might take away their particular negative-testimonies. **11:28** On the one hand they are enemies according to the right-announcement on account of you all; but on the other hand they are beloved ones according to the chosen-ness on account of the fathers; **11:29** for the grace-extensions and the call from the God are un-regretted things; **11:30** for, as concerning you yourselves-**Gentiles**-also then were dispassionate to the God, but at this moment are compassionated in these **Jewish** ones' particular dispassion. **11:31** In this manner also these **Jewish** ones at this moment are dispassionate in your particular compassion, in order that

they themselves might be compassionated; **11:32** for the God closed together all the *Jewish and Gentile* ones into dispassion, in order that He might compassionate all the *Jewish and Gentile unbelievers*.

11:33 O, the Depth of wealth and wisdom and knowledge of God! As unsearchable things are His particular judgments and untraceable things are His particular ways! **11:34** for who knows Controller's mind or who comes to be His particular consultant? **11:35** or who first gives to Him and will be recompensed by Him? **11:36** because out from Him and through Him and into Him are the all things: To Whom be the Opinion into the duration. Amen!

Romans Chapter Twelve

12:1 Therefore, I am calling you all alongside, brethren, on account of the compassions from the God to stand your particular bodies alongside a living sacrifice, holy , a rightly--pleasing sacrifice to the God: Your particular rational liturgy. **12:2** And do not be fashioning yourselves to this particular duration; conversely, result to be transformed in the renewal of your particular minds, into the result for you all to be proving what the good, that is, rightly--pleasing and completed will of the God is; **12:3** for I am speaking through the grace, the grace which was given to me, to every kind of man among

you all: Not to be thinking beyond alongside that which is necessary to be thinking; conversely, to be thinking into the result to be soberly thinking as the God apportioned a portion of faith to each one. **12:4** for accordingly concerning in one body we are having many members, but all the members are not having the same practice: **12:5** In this manner, as many ones we are one body in Christ, but the members are according to one another.

12:6 Moreover, while having grace-extensions according to the grace, the grace which was given to us: They are various grace-extensions; whether prophecy according to the analog of the faith; **12:7** whether a deacon in the diaconate, whether the one who is instructing in the instruction; **12:8** whether the one who is calling alongside in the call-alongside: The one who is transferring do so in simplicity, the one who is standing before in speed, the one who is helping in alacrity; **12:9** Let the love be unpretentious, by abhorring the prostitution, be as ones being glued to the good thing. **12:10** Have friendly affections in the brotherly friendship into one another: As ones leading one another forward with honor, **12:11** in the speed, not indolent ones; ones being fervent in the spirit, while bond-slaving for the Controller; **12:12** ones rejoicing in the certain expectation, ones

remaining under the pressure, ones persevering in the prayer: **12:13** As ones fellowshipping in the needs of the holy ones; ones pursuing the hospitality. **12:14** Be rightly--speaking the ones who are pursuing you all; be rightly--speaking and do not curse accordingly: **12:15** To be rejoicing in-association-with ones rejoicing, and to be weeping in-association-with ones weeping, **12:16** as ones thinking the same thing into one another; not thinking high things; conversely, as ones leading away together with the low ones: Do not come to be thinkers alongside to yourselves. **12:17** Do not be recompensing even one evil thing in-correspondence-to an evil thing: Be ones providing yourselves excellent things in the presence of all kinds of men. **12:18** If the thing out from you all is an able thing, then be ones being peaceful in-association-with all kinds of men; **12:19** not as ones extracting justice for yourselves, beloved ones; conversely, give a place for the wrath; for it has been scripted *and remains scripted*: For Me is extraction of justice! Controller is saying: 'I Myself will recompense!'

12:20 Therefore, if your particular enemy may be pining, then supply him; if he may be thirsting, then be irrigating him; for by doing this thing you will pile coals of fire upon his particular head. **12:21** Do

not be being conquered by the evil thing; conversely, be conquering the evil thing with the good thing!

Romans Chapter Thirteen

13:1 Let every soul be subjecting itself to the authorities who are holding beyond it; for no authority is if it is not away from God, but the authorities which are being are ones which, having been arranged, remain arranged by the God. **13:2** Consequently, the one who is resisting for himself to the authority has stood, *and continues to stand* against the arrangement of the God; moreover, the one who, having stood *and continues to stand* against it, will receive judgment to themselves; **13:3** for the ones who are ruling are not a fear of the good works; conversely, of the evil works. But, you are not desiring to be fearing the authority! Be doing the good thing, and you will have a praise out from it; **13:4** for it is a service of God to you into the good thing; but, if you may be doing the evil thing, then be fearing; for it is not carrying the sword vainly; for it is a service of God, a justice extracting one, practicing into wrath on the evil thing.

13:5 Wherefore, to be subjecting yourselves is an incumbency not only on account of the wrath; conversely also, on account of the

conscience; **13:6** on account of this, also be concluding taxes; for they are attendants who are constantly toward this very thing.

13:7 Give away, therefore, to all the debts, to the particular tax, the tax; to the particular conclusion, the conclusion; to the particular fear, the fear; to the particular honor, the honor. **13:8** Be owing not even one man even one thing, if not the purpose to be loving one another; for the one who is loving a different one, then he has fulfilled and continues to fulfill the law; **13:9** for the thing: You will not adulterate; You will not murder; You will not steal; You will not falsely testify; You will not completely crave and if a certain different commandment, then it is being headed up in this particular word, in the word: You will love your particular neighbor as yourself.

13:10 The love is not working evil to the neighbor: Therefore, the love is fullness of law. **13:11** Indeed, as ones who, having *previously* noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe; **13:12** the night is advanced, the day has neared, *and remains near*. Let us, therefore, position-away the works of the darkness and don ourselves with the implements of the light. **13:13** Let us walk-around decorously,

as in daylight; not in carousals and in intoxicants; not in bedchambers and in debaucheries; not in strife and in zeal; **13:14** conversely, don for yourselves the Controller Jesus Christ and do not be making for yourselves a forethought of the flesh into complete cravings.

Romans Chapter Fourteen

14:1 Moreover, receive toward you the one who is being weak in the faith; not into duplicitous judgments of duplicitous words: **14:2** On the one hand, one is *already* believing to eat all things; but on the other hand, the one being weak is eating vegetables. **14:3** Let the one who is eating not be despising the one who is not eating, and let the one who is not eating not be judging the one who is eating; for the God receives him toward Himself.

14:4 Who are you, the one who is judging another's house servant? To his own controller he is standing or falling. But, he will stand; for the God is an Able One to stand him. **14:5** On the one hand, one is judging a day alongside a day, but one is judging every day, each day on its own. Let each man be completely carried in mind. **14:6** The one who is thinking the day is thinking to the Controller, and the one not thinking the day, is not thinking to Controller. The one who is eating is eating to Controller; for he is rightly-- gracing to the

God and the one not eating to Controller is not eating and not rightly-gracing to the God; **14:7** for not even one of us is living to himself and not even one of us is dying to himself; **14:8** for if we may be living, then we are also living for the Controller; if we may be dying, then we are dying for the Controller; if, therefore, we may be living, or if we may be dying, then we are of the Controller; **14:9** for into this Christ also died and stood again and lived again, in order that He might be Controller also of dead ones and living ones. **14:10**

Moreover, why are you yourself judging your particular brother? Or also why are you yourself despising your particular brother? For we will all stand alongside the step of the Christ; **14:11** for it has been scripted *and remains scripted*: As I Myself am living, Controller is saying that to Me every knee will bend and every language will speak similarly for itself to the God.

14:12 Therefore, then, each one of us will give a word concerning himself to the God. **14:13** Therefore, let us no longer be judging one another; conversely, let us judge this thing more rather than each other: Unto the purpose to not be placing a stumble forward, or an offense for the brother. **14:14** I notice and have been persuaded in Controller Jesus that not even one thing is a common

thing on account of itself if not to the one who is rationalizing a certain thing to be a common thing: To that one it is a common thing. **14:15** Moreover, if your particular brother is distressed on account of meat, then no longer are you walking-around according to love. Do not be destroying that one on behalf of whom Christ died with your particular meat.

14:16 Therefore, do not let your particular good thing be blasphemed; **14:17** for the kingship of the God is not meat and drink; conversely, a state of justice, and peace, and joy in Holy Spirit; **14:18** for the one who is bond-slaving in these things for the Christ will be a rightly--pleasing one to the God, and an approved one to the kinds of men; **14:19** Therefore, then, let us be pursuing the things of the peace and the things of the house-dome of the house-dome of one another; **14:20** do not be downwardly loosing the work of the Controller for the sake of meat. All things are clean things indeed; conversely, it is an evil thing for the kind of man, for the kind of man who is eating toward a stumble. **14:21** An excellent thing is not the result to be eating cut-meat; neither to be drinking wine; neither on which thing your particular brother is stumbling forward or by which he is being offended or is weakening. **14:22** Are you yourself having faith? Be

holding yourself in the presence of the God. Prosperous is the one who is not judging himself by that to which he is approving. **14:23** Moreover, the one who is duplicitously judging if he might eat is being judged downwardly, because he is not eating out from faith, but everything that which is not out from faith is negative-testimony.

Romans Chapter Fifteen

15:1 Moreover, we ourselves, the able ones, are owing to be bearing the weaknesses of the disabled ones and not to be pleasing for ourselves. **15:2** Let each one of us be pleasing to the neighbor into the good thing toward a house-dome; **15:3** for even the Christ did not please Himself; conversely, according as it has been scripted and *remains scripted*: The reproaches of the ones reproaching You fell upon Me! **15:4** for whatsoever things were previously-scripted were scripted previously into our particular instruction, in order that through the under-abide and the call alongside of the Scriptures we may be having the certain expectation. **15:5** Moreover, May the God of the under-abide and of the call alongside give to you all the result to be thinking the same thing among one another according to Christ Jesus, **15:6** in

order that unanimously in one mouth you all may be opining the God, that is, Father of our particular Controller, Jesus Christ.

15:7 Wherefore, be receiving one another toward yourselves according as also the Christ received us into opinion of God. **15:8** Moreover, I am saying: Christ Jesus resulted to have come to be, *and remain*, a deacon of circumcision on behalf of the un-concealment of God into the purpose to establish the complete announcements of the fathers: **15:9** but, on behalf of the ***Gentile*** nations, a compassion to opine the God according as it has been scripted *and remains scripted*: On account of this I will similarly speak outwardly to You among the ***Gentile*** Nations and will sing to Your particular Name! **15:10** And again He is saying: Rightly think, ***Gentile*** Nations, in-association-with His particular people. **15:11** And again: Praise the Controller, all the ***Gentile*** Nations and applaud Him, all the people! **15:12** And again, Isaiah is saying: The Root of the Jesse will be, and the One standing Himself up to be ruling ***Gentile*** Nations, in Him ***Gentile*** Nations will certainly expect!

15:13 Moreover, may the God of the certain-expectation fill you all with every joy and peace in the purpose for you all to be believing into the result of you all to be excelling in the certain-expectation in

power of Holy Spirit! **15:14** Moreover, I myself also have been persuaded, *and remain persuaded*, my brethren, concerning you all that you yourselves are replete ones of goodness who, having been fulfilled, remain filled with every knowledge: Ones being able also to be mentally placing one another. **15:15** But, I script more daringly to you all than before, away from a portion as one completely reminding you all on account of the grace: The grace which was given to me by the God; **15:16** into the result for me to be being an attendant of Jesus Christ into the *gentile* nations: One temple-working the right-announcement of the God, in order that the offering of the *gentile* nations might come to be a rightly--pleasing offering, one which, having been separated, remains separated in Holy Spirit.

15:17 I am having, therefore, a boast in Christ Jesus: The things toward God; **15:18** for, I will not dare to be speaking a certain thing not being worked according to Christ through me into an under-hearing of *gentile* nations in word and in work: **15:19** in power of signs and of wonders in power of Spirit from God; consequently away from Jerusalem and around into the Illyricum I resulted to have fulfilled, and continued to fulfill the right-announcement of the Christ. **15:20** Moreover, in this manner I am befriending honor to rightly-

announce not where Christ was named, in order that I may not be house-doming upon another's foundation: **15:21** Conversely according as it has been scripted *and remains scripted*: To whom it was not announced concerning Him, they will see for themselves, and the ones that had not heard, nor continued to hear, they will understand.

15:22 Wherefore, I was also being inwardly-struck by the many things to come toward you all. **15:23** But certainly now, while no longer having a place in these particular districts, indeed, while having complete passion for the purpose to come toward you all away from many years, **15:24** whenever I may be proceeding into the Spain, I will come toward you all; for I am certainly expecting to realize you all, while proceeding through and upon you all to be sent forward there, if from you all first I might be inwardly filled away from a portion; **15:25** but, just now I am proceeding into Jerusalem, serving for the holy ones; **15:26** for to make for myself a certain fellowship into the particular poor, the poor holy ones, of the holy ones in Jerusalem, rightly-pleased Macedonia and Achaia; **15:27** for they were rightly-pleased and they are debtors of them; for if the *Gentile* Nations' fellowship in their particular spiritual-extensions, then they are owing also in the flesh things to attend to them. **15:28** When, therefore, I

completely conclude this thing and when I seal this particular fruit for them, I will come away from them on account of you all into the Spain. **15:29** Moreover, I have *previously* noticed, *and continue to notice* that while coming toward you all, I will come in fullness of a right word of the right-announcement of the Christ.

15:30 Moreover, I am calling you all alongside, brethren, on account of our particular Controller Jesus Christ, and on account of the love from the Spirit, to agonize together with me in the prayers on behalf of me toward the God, **15:31** in order that I might be rescued away from the ones who are negating passion in the Jerusalem, and in order that my particular ministry, the ministry into Jerusalem might come to be a rightly- pleasant one for the holy ones, **15:32** in order that I might come toward you all in joy on account of will of God, and I might pause again together with you all; **15:33** moreover: May the God of the peace be in-association-with all of you all. Amen!

Romans Chapter Sixteen

16:1 I am standing Phebe together with you all, our particular sister she being a deacon of the congregation, of the congregation in Cenchrea, **16:2** in order that you all might, worthily of the holy ones, receive her toward yourselves in Controller, and stand alongside her in

whatever pragmatic thing she may be needing; for also of me she herself came to be a patroness of many things. **16:3** Greet Priscilla and Aquila, my particular joint-workers in Christ Jesus: **16:4** Which certain ones placed their particular necks under on behalf of my very soul, to whom I myself am not only rightly- gracing; conversely also, to all the congregations of the *Gentile* Nations. **16:5** Greet my particularly beloved Epaenetus, who is an away from beginning of the Achaia into Christ, and greet the congregation according to their house. **16:6** Greet Mary, which certain Mary toiled many things into us. **16:7** Greet Andronicus and Junia, my particular kinsmen, and my joint-prisoners, which certain ones are noteworthy ones among the sent-away ones; indeed, the sent-away ones that came to be before me in Christ; **16:8** greet Amplias my particularly beloved one in Controller; **16:9** greet Urbane, our particular joint-worker in Christ and Stachys my particular beloved one; **16:10** greet Apelles, the approved one in Christ. Greet the ones out from Aristobulus's household; **16:11** greet Herodion, my particular kinsmen. Greet the ones out from the Narcissus, the ones being in Controller; **16:12** greet Tryphena and Tryphosa, the ones who toil in Controller. Greet the beloved Persis, which certain one toiled in Controller; **16:13** greet Rufus, the chosen one in Controller, and his

particular mother and mine. **16:14** Greet Asyncritus, Phlegon, Herman, Patrobas, Hermes, and the brethren together with them; **16:15** greet Philogus and Julia, Nereus, and his particular sister and Olympus, and all the holy ones together with them; **16:16** greet one another in holy friendship. The congregations of the Christ are greeting you all. **16:17** Moreover, I am calling you all alongside, brethren, to be scoping the particular ones who are doing the disunions, and the offenses alongside the instruction which instruction you all learned. Indeed, recline out from them. **16:18** for these particular ones are not bond-slaving for our particular Controller, Jesus Christ; conversely, they are bond-slaving for their own stomach; and through benevolent words and eulogies, they are outwardly seducing the hearts of the evilly-negative ones; **16:19** for your particular under-hearing spread into all ones. I am rejoicing, therefore, the thing upon you all; but, I am desiring you all on the one hand to be wise ones into the good thing; but, into the evil thing, naive ones. **16:20** Moreover, the God of the peace will bruise the Satan by your particular feet in quickness! The grace of our particular Controller, Jesus Christ be in-association-with you all!

16:21 Timothy, my particular joint-worker and Lucius and Jason and Sosipater, my particular kinsmen are greeting you all. **16:22** I myself, Tertius, the one who scripted the epistle in Controller am greeting you all. **16:23** Gaius, my particular host and of the entire congregation is greeting you all. Erastus the house-lawyer of the city and Quartus, the brother, are greeting you all. **16:24** The grace of our particular Controller, Jesus Christ be in-association-with all of you all. Amen! **16:25** Moreover, to the One Who is able to establish you all according to my particular right-announcement and the proclamation of the Jesus Christ according to revelation of secret which, having been silenced, remained silent in chronologies of a duration of durations. **16:26** But, has been manifested now through the Scriptures of prophets according to a mandate from the Durative God, when acknowledged into all the ***Gentile*** Nations into an under-hearing of faith.

16:27 To the Only Wise God be the Opinion through Jesus Christ in Whom is the Opinion into the durations. Amen! This epistle was scripted toward Romans away from Corinth and sent through Phebe the deacon of the congregation in Cenchrea.

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