

A NEW CHAPTER

5 NIV

Peace and power

5. Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ; 6 through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. 7 For in this hope we were saved. Now this hope does not put us to shame, because we know that suffering produces perseverance; 8 perseverance, character; and character, hope. 9 And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly.⁷ Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, 'Christ died for us.'

■ SAMUEL HAMILTON now seems justified by his blunder.

from God's wrath through him! 10 For it, while we were God's enemies, we were reconciled to him through the death of his Son; how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also boast

Death Through Adam, Life Through Christ
12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—
13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking

15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Nor can the gift of God be compared with the result of one man's sin. The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For it by the trespass of one man, death reigned through that one man, hence much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

18 Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so too through the disobedience of the one man the many will be made righteous.

10 The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more. 21 so that, just as sin reigned in death, so also

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10 Not only that, but Rebekah's children were conceived at the same time by Sarah Isaac, 11 Yet, before the twins were born or had done anything good—indeed—in order that God's purpose in election might stand: 12 not by works but by grace; it was said, "The older will serve the younger" [Is 11:13] not as written "Jacob I meant, but Esau I hated." [Gen 25:23]

14 What then shall we say? Is God unjust? Not at all! 15 For He says to Moses,

17 I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion.⁷⁶

18 It does not, therefore, depend on human desire or effort, but on God's mercy.
For scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."⁷⁷
18 Therefore God has mercy on whom he wants to have mercy, and he has hardness of heart on whom he wants to harden.

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Paul's anguish over Israel
I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—2 I have great sorrow and unceasing anguish in my heart. 3 For I wish that myself were cursed and cut off from Christ for the sake of my people, those of my own race, 4 the people of Israel. Then is the adoption to bring them their divine glory, the covenants, the receiving of the law, the temple worship and priesthood. 5 Those who are the patriarchs, and from them is traced the human ancestry of the Messiah, what is God’s loss all? Because of us sinners.

God's Sovereign Choice
It is not as though God's word had failed. Far not all who are descended from Abraham will inherit the promises. In fact, it is through Isaac that your offspring will be reckoned." (Gen 21:12). It is the physical descendants of Abraham who are God's chosen, but it is the spiritual descendants of the promise who are regarded as Abraham's offspring. If this was the case, the promise was stated: "At the appointed time I will return, and Sarah will have a son" (Gen 17:19).

10 Not only that, but Rebekah's children were conceived at the same time by her Isaac. 11 Yet, before the twins were born or had done anything good—*in order that God's purpose in election might stand:* 12 not by works but by him who calls—she was told, "The older will serve the younger" (Gen. 25:23). 13 And as written: "Jacob I loved, but Esau I hated" [v. 14]

"What then shall we say? Is God unjust? Not at all; for he says to Moses, 'I will have mercy on whom I have mercy; and I will have compassion on whom I have compassion.'"¹⁸

18 It does not, therefore, depend on human desire or effort, but on God's mercy; for scripture says its Pharaoh, 'I said you up for this very purpose, that I might display my power over you and that my name might be proclaimed in all the earth.'¹⁹ Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

10 Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the culmination of the law so that there may be righteousness for everyone who believes.

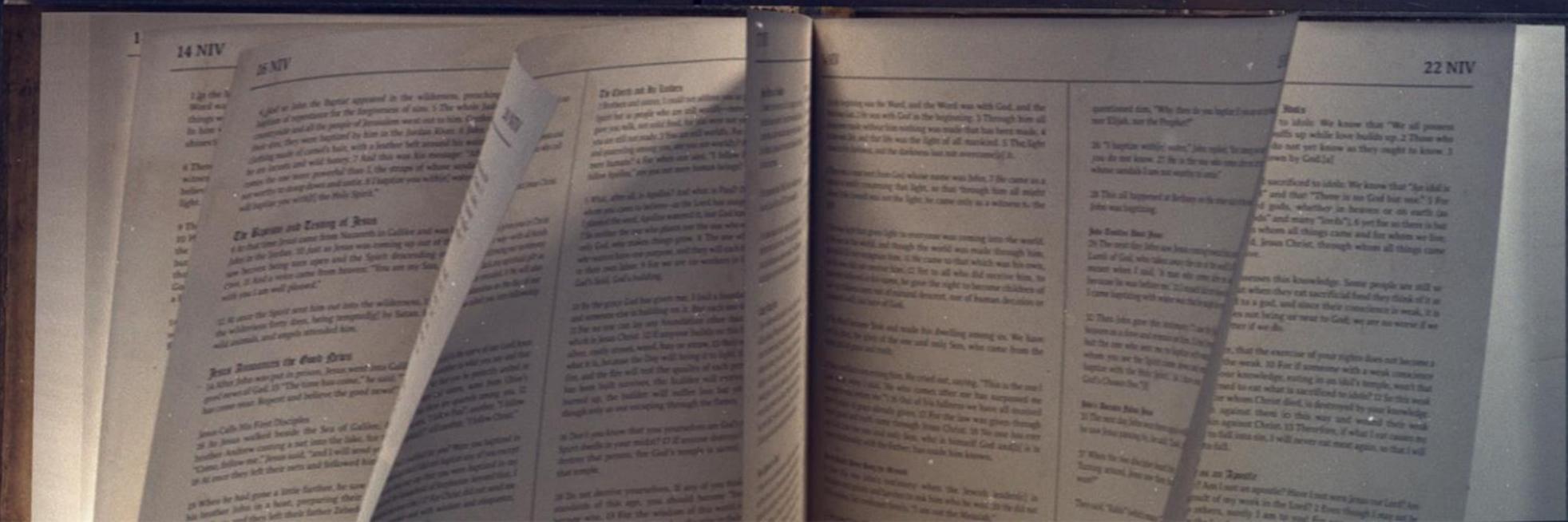
5 Moses writes about the rightness of this: that it by the law: "He that person who does these things will live in them";⁶ but the righteousness lies in his belief: "Do not say in your heart, 'Who will ascend into heaven?' that is, to bring Christ down from there; or 'Who will descend into the deep?';⁷ that is, to bring Christ up from the dead;⁸ but what does it say? 'The word is near you; it is in your mouth and in your heart';⁹ that is, the message concerning death that we proclaim: 9 If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you proclaim your faith; and both are saved.¹¹ As Scripture says, "Anyone who believes in him will never be put to shame."¹² 12 Likewise there is no difference between Jew and Gentile; the same Lord is Lord of all and richly blesses all who call on him.¹³ For, "Everyone who calls on the name of the Lord will be saved."¹⁴

14 More, then, can they call on the one they have not believed so? And how can they believe in the one of whom they never heard? And how can they hear without someone preaching to them? 15 And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"³⁵

15 But not all the Israelites accepted the good news. For Jesus says, "Lord, who has believed our message?" (Jn 12:39) Consequently, faith comes from hearing the message, and the message is heard through the word about Christ. 16 But I ask: Did they not hear? Of course they did.

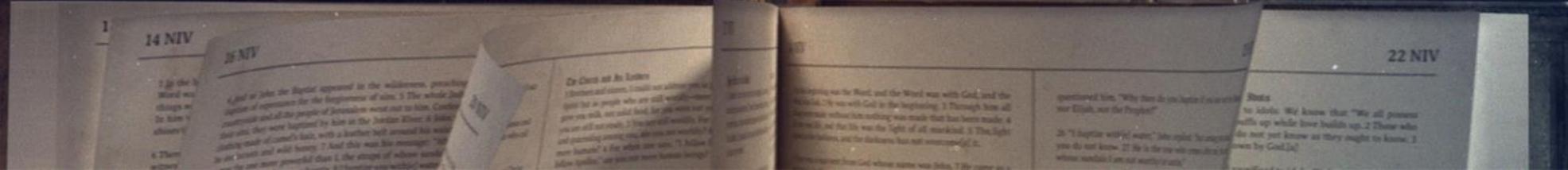
"Their voice has gone out into all the earth,

All the Paths



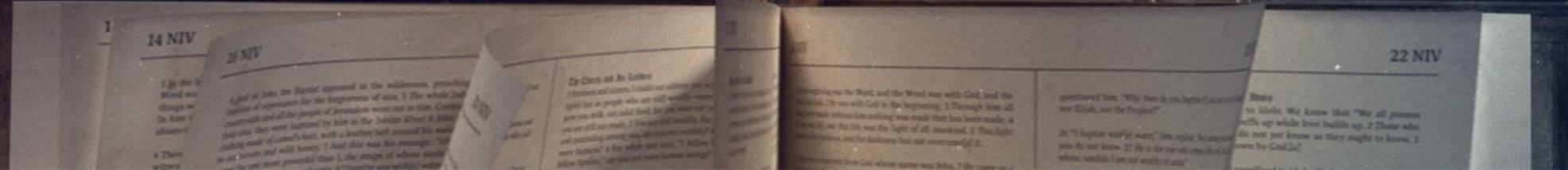
To you, O Lord, I lift up my soul.

Psalm 25:1



Make me to know your ways, O Lord;
teach me your paths.

Psalm 25:4







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Peace and Hope

5 **Therefore,** since we have been justified through faith, **we[a] have peace with God** through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And **we[b] boast in the hope of the glory of God.** 3 Not only so, but we also **glory in our sufferings,** because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though a good person sometimes might possibly do it; but God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

8 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death Through Adam, Life Through Christ

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is the pattern of the one to come.

15 But the gift is not like the trespass. For if the many died because of the trespass of the one man, how much more did God's grace and the gift that comes by the grace of the one man, Jesus Christ, overflow to the many! 16 Nor can the gift of God be compared with the result of one man's sin: the judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

18 Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

20 The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more. 21 so that, just as in regard to death, so also in regard to life, the righteousness to bring eternal life through Christ, Jesus Christ

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7 Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law has authority over someone only as long as that person lives? 8 For example, by “law” a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from that law that binds her forever. 9 So then, if she has never married, she is free from any obligation to her husband to stay alive, she is called an adulteress. But if her husband dies, she is released from that law—and it is not an adulteress if she marries another man.

10 Now, by dying to what once bound us, we have been released from the law as we serve in the new way of the Spirit, and not in the old way of the written code.

The Law and Sin

11 What shall we say, then? Is the law sin? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was, if the law had not said, “You shall not covet.” 12 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead. 13 Once I was alive apart from the law; but when the commandment came, sin became alive and I died. 14 I found that the commandment that was given me, in bringing life actually brought death. 15 For sin, seizing the opportunity afforded by the commandment, produced every kind of coveting through the commandment that gave me to death. 13 So then, the law is holy, and the commandment is holy, righteous and good.

13 Did that which is good, then, become death to me? By no means! Nevertheless, in order that sin might be recognized as sin, it caused what is good to bring about my death, so that through the commandment sin might become utterly sinful.

14 I know that the law is spiritual, but I am carnal, sold as a slave to sin. 15 I do not understand what I do. For what I want to do I do not do, but what I hate I do. 16 And if I do what I do not want to do, I agree that the law is good. 17 At it is, it is not longer I myself who do it, but it is sin living in me. 18 I know that good itself does not live in me, because I desire what is good but I cannot perform it. 19 For I do not do what I want to do, but the evil I do not want to do—this I know is sin. 20 Now if I do what I do not want to do, it is not I who do it, but it is sin living in me that does it.

21 So I find this law at work: Although I want to do good, evil is right there with me. 22 For in my inner being I delight in God's law; 23 but I see another law in my members, warring against the law in my mind, and bringing me into captivity under law which is within me. 24 What a wretched man I am! Who else could accuse me of this? who is subject to death? 25 Thanks be to God, who delivers me through Jesus Christ our Lord!

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Paul's Anguish Over Israel

1 **Brothers and sisters,** my heart's desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify concerning them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness of Christ or its power, they cut off from Christ for the sake of my people, those of my own race, the people of Israel. Theirs is the adoption to sonship, the covenants, the promises, 5 Theirs are the patriarchs, and Israel is traced in the human ancestry of the Messiah, who is God over all, forever praised! Amen.

God's Sovereign Choice

6 It is not as though God's word had failed. For not all who are descended from Israel are God's children. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, “It is through Isaac that your offspring will be reckoned.”¹⁶ 8 In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 If this was how the promise was stated: “At the appointed time I will return, and Sarah will have a son.”¹⁷

10 Not only that, but Rebekah's children were conceived at the same time by our father Isaac. 11 Yet, before the twins were born or had done anything good or bad, God said to the mother: “The older will serve the younger.”¹⁸ 12 Just as it is written: “Jacob I loved, but Esau I hated.”¹⁹

13 What then shall we say? Is God unjust? Not at all! For he says to Moses,

“I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion.”²⁰

14 He does not, therefore, depend on human desire or effort, but on God's mercy. 17 For Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.”²¹ 18 Therefore God has mercy on whom he wants to have mercy, and he hardened whom he wants to harden.

19 One of you will say to me: “Then why does God still blame us?” For who is ever to know his will? 20 But who are you, a human being, to talk back to God? “Shall what is formed by you be greater than the one who formed you?”²² 21 Moses knew the pattern he had to make out of the same lump of clay—one pottery for special purposes and some for common use!

22 What if God, although choosing to show his wrath and make his power known, bore with great patience the object of his wrath—preparing for judgment? 23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory? 24 Even us, whom he also called, not only from the Jews, but also from the Gentiles.²⁵ As it says in Hosea:

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10 Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved. 11 For I can testify concerning them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the culmination of the law so that there may be righteousness for everyone. 5 Others are the potrators, and Israel is traced in the human ancestry of the Messiah, who is God over all, forever praised! Amen.

6 Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”¹⁶ But the righteousness that is by faith says, “God has said, ‘Give heed to what I say.’ Who will ascend into heaven?”¹⁹ (that is, to bring Christ up) 7 “or ‘Who will descend into the deep?’²⁰ (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you; it is in your mouth and in your heart.”²¹ (that is, the message concerning faith that we proclaim.) 9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. 10 For as the scripture says elsewhere: “If you declare with your mouth that you believe in Jesus and are saved.” 11 As Scripture further says, “Anyone who believes in him will never be put to shame.”²² 12 For these are no differences between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him.¹³ For, “Everyone who calls on the name of the Lord will be saved.”²³

13 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”²⁴

16 But not all the Israelites accepted the good news. For Jesus said, “Lord, who has believed our message?”²⁵ Consequently, faith comes from hearing the message, and the message is heard through the word about Christ. 17 But all did not. Did they not hear? Of course they did.

18 Their voice has gone out into all the earth,
their words to the ends of the world!²⁶

19 Again I ask: Did Israel not understand? First, Moses says,

“I will make you envious by those who are not a nation;
I will make you angry by a nation that has no understanding!”²⁷

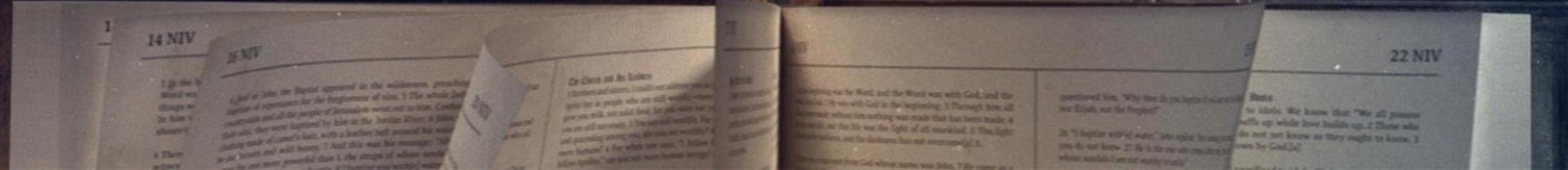
20 And Israel really was.

21 It was found to those who did not seek me;
I revealed myself to those who did not ask for me.”²⁸

22 But consuming Israel he says,

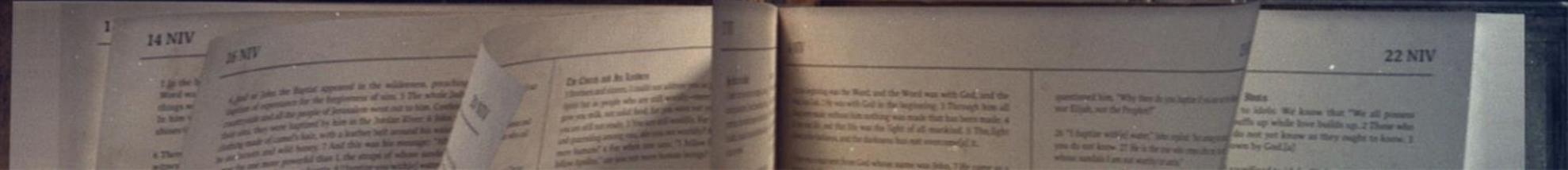
Lead me in your truth and teach me,
for you are the God of my salvation;
for you I wait all the day long.

Psalm 25:5



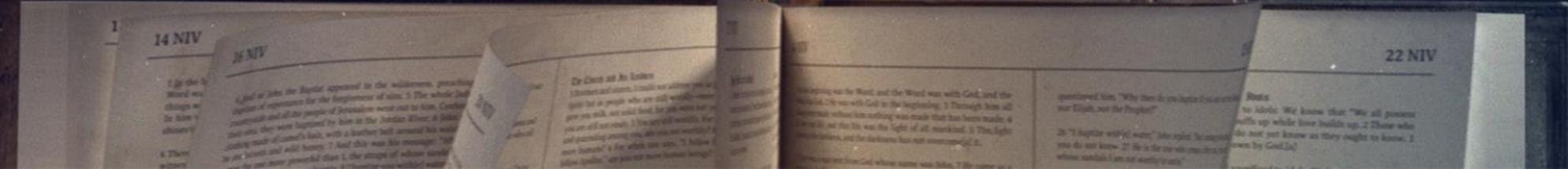
Good and upright is the Lord;
therefore he instructs sinners in the way.

Psalm 25:8



All the paths of the Lord are steadfast love
and faithfulness,
for those who keep his covenant and his
testimonies.

Psalm 25:10



"For Your name's sake, O Lord"

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World War
changes in
the Islamic
orthodoxies

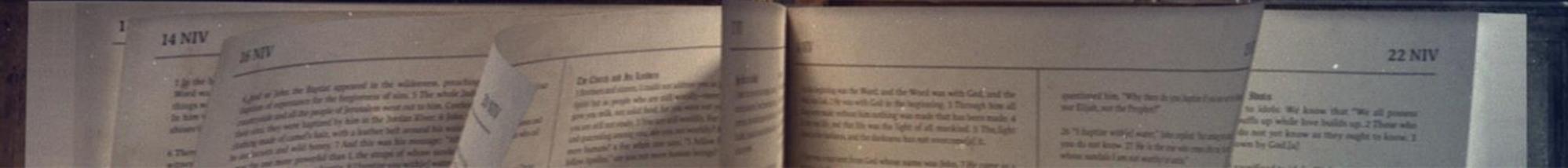
Dr. Clegg and His Books

questioned him, "Why then do we have ~~the~~ ^{the} States, not the People?"

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The friendship of the Lord is for those who
fear him,
and he makes known to them his covenant.

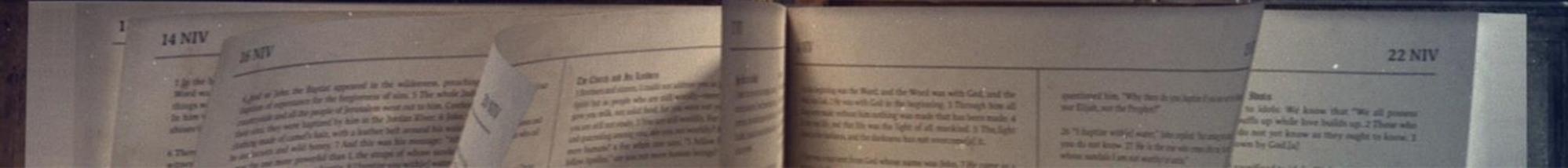
Psalm 25:14





The friendship of the Lord is for those who
fear him,
and he makes known to them his covenant.

Psalm 25:14





A NEW

CHAPTER

5 NIV

Peace and Hope

5 **Therefore,** since we have been justified through faith, **we[a] have peace with God** through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And **we[b] boast in the hope of the glory of God.** 3 Not only so, but we also **glory in our sufferings,** because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though a good person sometimes might possibly do it; but God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

8 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death Through Adam, Life Through Christ

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is the pattern of the one to come.

15 But the gift is not like the trespass. For if the many died because of the trespass of the one man, how much more did God's grace and the gift that comes by the grace of the one man, Jesus Christ, overflow to the many! 16 Nor can the gift of God be compared with the result of one man's sin: the judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

18 Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

20 The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more. 21 so that, just as in regard to death, so also in regard to life, the righteousness to bring eternal life through Jesus Christ our Lord.

6 NIV

7 **Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law has authority over someone only as long as that person lives?** 8 For example, by “law” a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from that law that binds her forever. 9 So then, if she has never married, she is free from any obligation to her husband to stay alive, she is called an adulteress. But if her husband dies, she is released from that law—and it is not an adulteress if she marries another man.

10 **My brothers and sisters, you also died to the law through the body of Christ,** that you might be free from those rules. Now that you are free from the rules, you should not bear fruit for God. 5 For we are no longer under the law; we are under the Spirit, who has freed us. 6 We live in the Spirit, and we must bear fruit for the Spirit. 7 But sin, seizing the opportunity afforded by the commandments, produced in me every kind of coveting. Far apart from the law, sin was dead. 8 Once I was alive apart from the law; but when the commandment came, sin, springing to life, seized me. 10 I found that the commandment that was given to bring life actually brought death. 11 For sin, seizing the opportunity afforded by the commandments, produced every kind of coveting. 12 So then, the law is holy, and the commandment is holy, righteous and good.

13 **Did that which is good, then, become death to me?** No—not in regard to the inheritance, but in that sin might be recognized as sin. It is not what is good to bring about my death, but that through the commandment an image of myself became utterly sinful.

14 **I know that the law is spiritual, but I am carnal, sold as a slave to sin.** 15 **Indeed, I do not understand what I do.** For what I want to do I do not do, but what I hate I do. 16 **And if I do what I do not want to do,** I agree that the law is good. 17 At it is. It is not longer I myself who do it, but it is sin living in me. 18 **I find that good itself does not live in me, because I desire what is good but I do not do it,** and I do what I do not desire. 19 **For I do not carry out my good intentions,** though I do them in my mind, but I do not do them in practice. 20 **Now if I do what I do not want to do,** it is not I who do it, but it is sin living in me that does it.

21 **I find this law at work:** Although I want to do good, evil is right there with me. 22 For in my inner being I delight in God's law; 23 but I see another law in my members, waging war against the law in my mind, making me captive to the law of sin which is within me. 24 **What a wretched man I am!** I wished to annul the law of God that is subject to death! 25 **Thanks be to God,** who delivers me through Jesus Christ our Lord!

7 NIV

Paul's Anguish Over Israel

8 **Brothers and sisters, I am not trying,** my conscience testifies, 9 through the Holy Spirit— 2 to have great interests and urgent concerns in my heart. 3 For I would wish that myself were cursed and cut off from Christ for the sake of my people, those of my own race, 4 the people of Israel. There is the adoption to sonship, the covenants, the promises, 5 Theirs are the patriarchs, and Israel is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

God's Sovereign Choice

8 **It is not as though God's word had failed.** For not all who are descended from Israel are God's children. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, “It is through Isaac that your offspring will be reckoned.”¹⁶ 8 In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 For this was how the promise was stated: “At the appointed time I will return, and Sarah will have a son.”¹⁷

10 **Not only that, but Rebekah's children were concerned at the same time by our Father Isaac.** 11 Yet, before the twins were born or had done anything good or bad, God said to the mother: “The older will serve the younger.”¹⁸ 12 Just as it is written: “Jacob I loved, but Esau I hated.”¹⁹

14 **What then shall we say? Is God unjust?** Not at all! For he says to Moses,

“I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion.”²⁰

16 **He does not, therefore, depend on human desire or effort, but on God's mercy.** 17 For Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.”²¹ 18 **Therefore God has mercy on whom he wants to have mercy,** and he hardened whom he wants to harden.

19 **One of you will say to me:** “Then why does God still blame us?” For who is able to resist his will?²² But who are you, a human being, to talk back to God? “Shall what is formed by you be greater than the one who formed you?”²³ 21 **Caves** out the pattern have the right to make out of the same lump of clay some pottery for special purposes and some for common use!

23 **What if God,** although choosing to show his wrath and make his power known, bore with great patience the object of his wrath—prepared for destruction?²⁴ What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for salvation? 25 even us, whom he also called, not only from the Jews, but also from the Gentiles.²⁶ As it says in Hosea:

9 NIV

10 **Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved.** 2 For I can testify concerning them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness of Christ or sought to establish their own, they did not submit to God's righteousness. 4 Christ is the culmination of the law so that there may be righteousness for everyone who believes.

5 **Moses writes this about the righteousness that is by the law:** “The person who does these things will live by them.”²⁷ 6 But the righteousness that is by faith says, “God has said, ‘Give heed to what I say.’ Who will ascend into heaven?”²⁸ (that is, to bring Christ up) 7 “or ‘Who will descend into the deep?’²⁹ (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you; it is in your mouth and in your heart.”³⁰ That is, the message concerning faith that we proclaim. 9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. 10 For as the scripture says elsewhere, “If you declare with your mouth that you profess the faith and are saved, 11 As Scripture says, ‘Anyone who believes in him will never be put to shame.’”³¹ 12 For these are no differences between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him.³² 13 For, “Everyone who calls on the name of the Lord will be saved.”³³

14 **How, then, can they call on the one they have not believed in?** And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 **And how can anyone preach unless they are sent?** As it is written: “How beautiful are the feet of those who bring good news!”³⁴

16 **But not all the Israelites accepted the good news.** For Jesus says, “Lord, who has believed our message?”³⁵ 17 Consequently, faith comes from hearing the message, and the message is heard through the word about Christ. 18 **But as did Did they not hear?** Of course they did.

19 **Their voice has gone out into all the earth,**
their words to the ends of the world!³⁶

19 Again I ask: Did Israel not understand? First, Moses says,

“I will make you envious by those who are not a nation;
I will make you angry by a nation that has no understanding!”³⁷

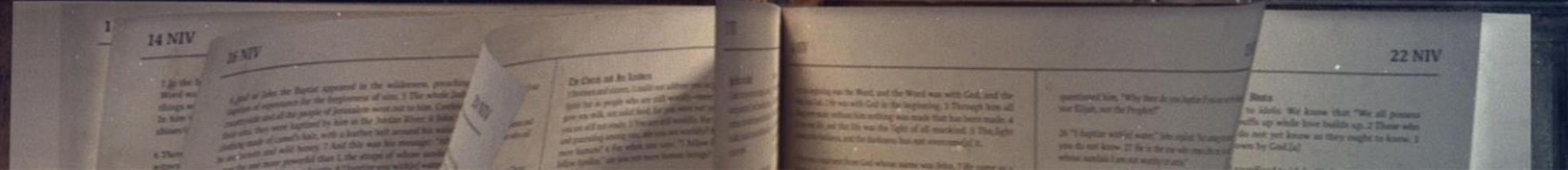
20 **And Israel really was**

20 **was found like those who did not seek me;**
I revealed myself to those who did not ask for me.”³⁸

21 **But consuming Israel was**

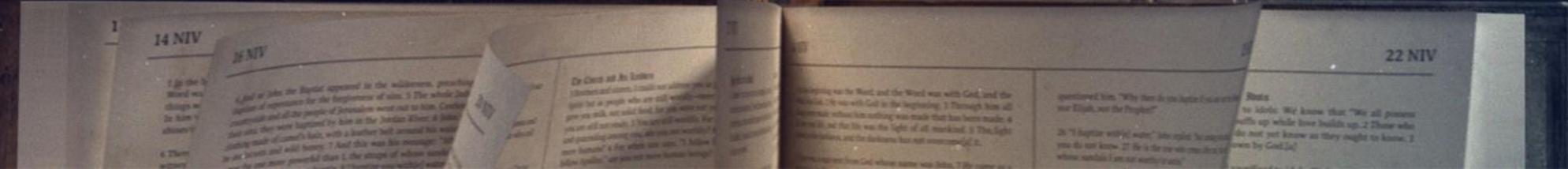
Turn to me and be gracious to me,
for I am lonely and afflicted.

Psalm 25:16



All the paths of the Lord are steadfast love
and faithfulness,
for those who keep his covenant and his
testimonies.

Psalm 25:10





A NEW

CHAPTER

5 NIV

Peace and Hope

5 **Therefore,** since we have been justified through faith, **we[a] have peace with God** through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And **we[b] boast in the hope of the glory of God.** 3 Not only so, but we also **glory in our sufferings,** because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though a good person sometimes might possibly do it; but God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

8 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death Through Adam, Life Through Christ

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is the pattern of the one to come.

15 But the gift is not like the trespass. For if the many died because of the trespass of the one man, how much more did God's grace and the gift that comes by the grace of the one man, Jesus Christ, overflow to the many! 16 Nor can the gift of God be compared with the result of one man's sin: the judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

18 Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

20 The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more. 21 so that, just as in regard to death, so also in regard to life, the righteousness to bring eternal life through Jesus Christ our Lord.

6 NIV

7 **Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law has authority over someone only as long as that person lives?** 8 For example, by “law” a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from that law that binds her forever. 9 So then, if she has never married, she is free from that man whom she would be bound to if she were alive, she is called an adulteress. But if her husband dies, she is released from that law—and it is not an adulteress if she marries another man.

10 **My brothers and sisters, you also died to the law through the body of Christ,** that you might be free from the law of sin. 11 For when you were in the flesh, you were ruled by the law of sin. 12 Now that you have died apart from the flesh, your sins are wiped out, because of the law of the Spirit who rules in you; so that you no longer live by the law but by the Spirit. 13 Now that we have been released from the law, we have been released from death. 14 But now, by dying to what once bound us, we have been released from the law as we serve in the new way of the Spirit, and not in the old way of the written code.

The Law and Sin

15 **What shall we say, then? Is the law sin?** Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was, if the law had not said, “You shall not covet.” 16 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead. 17 Once I was alive apart from the law; but when the commandment came, sin became alive and I died. 18 I found that the commandment was giving life, but sin was bringing death. 19 From sin, existing the opportunity afforded by the commandment, sin was discovered, and through the commandment sin gave birth to death. 13 So then, the law is holy, and the commandment is holy, righteous and good.

13 **Did that which is good, then, become death to me?** No—not in itself (Nevertheless, in order that sin might be recognized as sin, it caused what is good to bring about my death), but that through the commandment sin might become utterly sinful.

14 **I know that the law is spiritual, but I am carnal, sold as it were to sin.** 19-20 **Not understanding what I do.** For what I want to do I do not do, but what I hate I do. 14 And if I do what I do not want to do, I agree that the law is good. 17 At it is, it is not longer I myself who do it, but it is sin living in me. 18 I find that good itself does not live in me, because I desire what is good but I do not do it. 19 For I do not do what I want to do, but I do what I do not want to do. 18 But the evil I do not want to do—this I know is sin. 20 Now if I do what I do not want to do, it is not I who do it, but it is sin living in me that does it.

21 **So I find this law at work:** Although I want to do good, evil is right there with me. 22 For in my inner being I delight in God's law; 23 but I see another law in my members, warring against the law in my mind, and bringing me into captivity under the law that is subject to death! 25 Thanks be to God, who delivers me through Jesus Christ our Lord!

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Paul's Anguish Over Israel

1 **Brothers and sisters, can I not boast about the church of God that is in Jerusalem—** 2 I am not lying, my conscience testifies to it. Through the Holy Spirit— 2 I have great concern and uncontrollable anguish in my heart. 3 For I would wish that myself were cursed and cut off from Christ for the sake of my people, those of my own race, 4 the people of Israel. There is the adoption to sonship of my people, those of Israel, who are the firstborn, the trueborn, the firstfruits of the earth. 5 Theirs are the patriarchs, and theirs is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

God's Sovereign Choice

6 It is not as though God's word had failed. For not all who are descended from Israel are God's children. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, “It is through Isaac that your offspring will be reckoned.”¹⁷ 8 In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 If this was how the promise was stated: “At the appointed time I will return, and Sarah will have a son.”¹⁸

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20 **And Israel really was jealous.**

21 **Was it not those who did not seek me,** I revealed myself to those who did not ask for me?³¹

22 **But consuming Israel he says,** His mouth is filled with pride.

9 NIV