

A NEW CHAPTER



5 NIV

Peace and hope.
1 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 grace³—which we now stand. And we(b) boast in the hope of the glory of God.³ Not only so, but we(c) also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.⁴ 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.⁶ Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die.⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

9 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 a pattern of the one to come.

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 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 sin reigned in death, so also grace will reign in righteousness to bring eternal life through Jesus Christ our Lord.

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7 Do you not know, brothers and sisters—(a) for I am speaking to those who know the law—that the law has authority over everyone who is living as that person lives?² 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 the law that binds her to him.³ So then, if she has sexual relations with another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress if she marries another man.

4 So, my brothers and sisters, you also died to the law through the body of Christ, but you might have been bound to him who was raised from the dead, in order that we might bear fruit for God.⁵ For when we were in the realm of the flesh,^(a) the sinful passions aroused by the law were at work in us, so that we bore fruit for death.⁶ But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

The Law and Sin
7 What shall we say, then? Is the law sinful? 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."⁸ But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead.⁹ Once I was alive apart from the law, but when the commandment came, sin sprang to life and I died.¹⁰ I found that the very commandment that was intended to bring life actually brought death.¹¹ For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death.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? By no means! Nevertheless, in order that sin might be recognized as sin, I found what is good to be sinful about my death, so that through the commandment sin might become utterly sinful.

14 We know that the law is spiritual, but I am unspiritual, 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 In fact, it is no longer I myself who do it, but it is sin living in me.¹⁸ For I know that good itself does not dwell in me, that is, in my sinful nature.¹⁹ For I have the desire to do what is good, but I cannot carry it out.²⁰ For it is not the good I want to do, but the evil I do not want to do—this I keep on doing.²¹ Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

22 So I find this law at work: Although I want to do good, evil is right there with me.²³ For in my inner being I delight in God's law,²⁴ but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me.²⁵ What a wretched man I am! Who will rescue me from this body that is subject to death?²⁶ Thanks be to God, who delivers me through Jesus Christ our Lord!

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Paul's Anguish Over Israel
9 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 could wish that I 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; there the divine glory, the covenants, the receiving of the law, the temple worship; and the promises.⁵ There are the patriarchs, and from them it traced the human ancestry of the Messiah, who is God over all, forever praised!(a) 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 Israel.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."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. If that was how the promise was stated, "At the appointed time I will return, and Sarah will have a son!"⁹

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, he had done anything good or bad—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."¹³ Just as it is written: "Jacob I loved, but Esau I hated."¹⁴

15 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."¹⁶

18 It does not, therefore, depend on human desire or effort, but on God's mercy.¹⁹ 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."²⁰ Therefore God has mercy on whom he wants to have mercy, and he chooses whom he wants to harden.

21 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 say to the one who formed it, 'Why did you make me like this?'"²³ 21 Does not the potter have the right to make out of the same lump of clay some 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 objects of his wrath—prepared for destruction? 22 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? 25-24 he says in Romans.

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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.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 this about the righteousness that is by the law: "The person who does these things will live by them."⁶ 6 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'"⁷ (That is, to bring Christ down.)⁷ 7 "Who will descend into the deep?"⁸ (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 (a) that is, the message concerning faith that we proclaim.⁹ 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 10 For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.¹¹ 11 As Scripture says, "Anyone who believes in him will never be put to shame."¹² 12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him,¹³ 13 for, "Everyone who calls on the name of the Lord will be saved."¹⁴

14 Now, 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 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!"¹⁶

16 But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?"¹⁷ 17 Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.¹⁸ 18 But I ask: Did they not hear? Of course they did.

"Their voice has gone out into all the earth, their words to the ends of the world."¹⁹

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

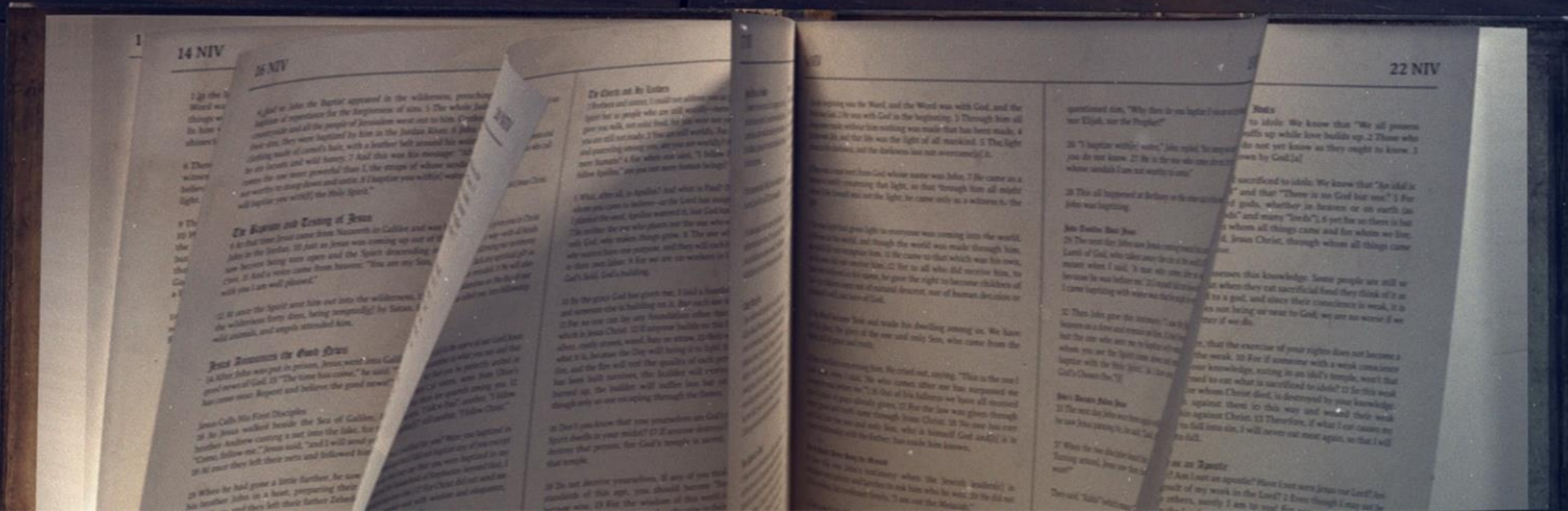
"I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding."²⁰

20 And Isaiah boldly says,

"I was found by those who did not seek me; I revealed myself to those who did not ask for me."²¹

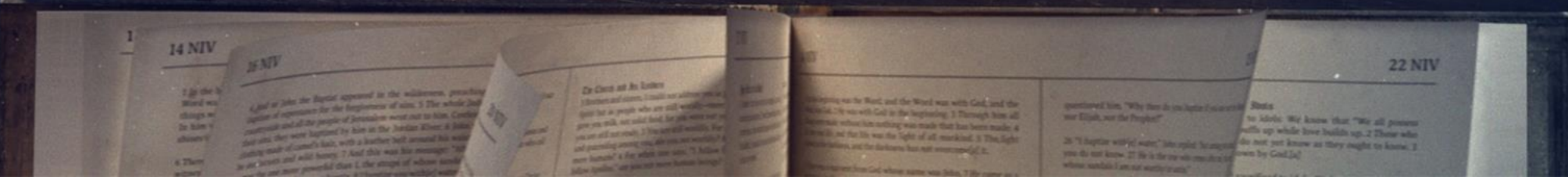
21 But concerning Israel he says,

The Passover



The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you."

Exodus 12:1-2



The background of the image is a dark, textured surface, possibly wood or stone, with a diagonal grain pattern. The lighting is dim, creating a moody atmosphere. The text is overlaid in a clean, white, sans-serif font.

God's Promise is Sure

- A Promise of Stars

God's Promise is Sure

- A Promise of Stars
- A Promise of Sojourning

God's Power is supreme.



For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord.

Exodus 12:12



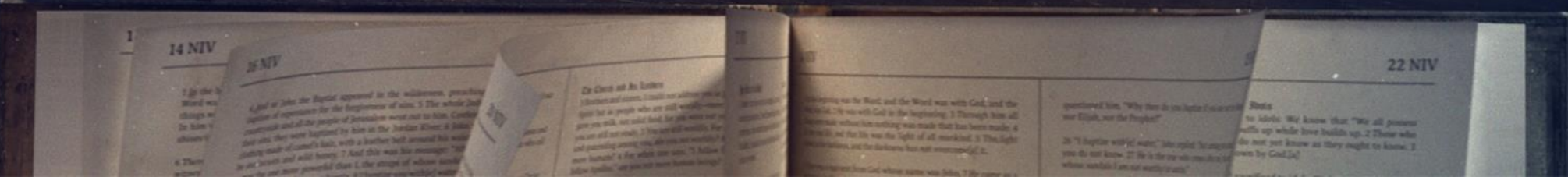


“And he seized the Dragon,
that ancient serpent of old,
who is the Devil and Satan”



"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it."

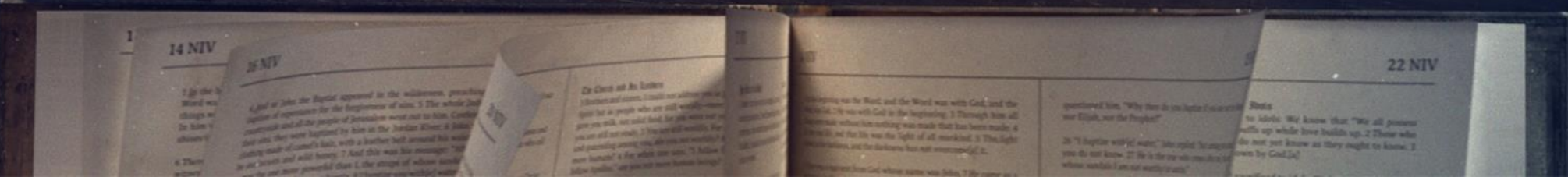
Exodus 12:7





Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning.

Exodus 12:22

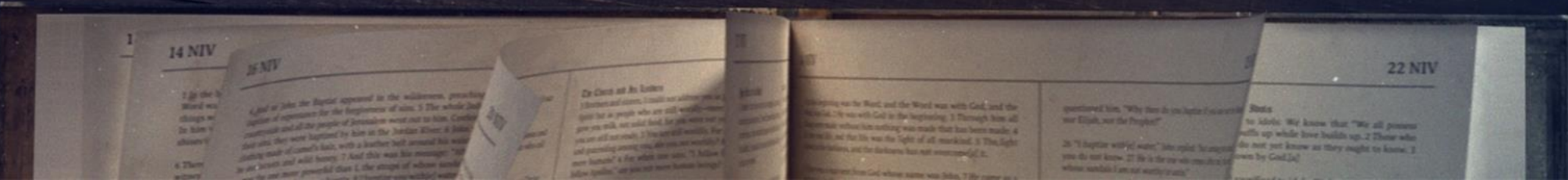


For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you.

Exodus 12:23



God's People are set free.



At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock.

Exodus 12:29



Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said."

Exodus 12:31



At the end of 430 years, on that very day, all
the hosts of the Lord went out from the land
of Egypt.

Exodus 12:41



And on that very day the Lord brought the
people of Israel out of the land of Egypt by
their hosts.

Exodus 12:51



God's Passover is a symbol.

