

# ROMAN 15 vs 1

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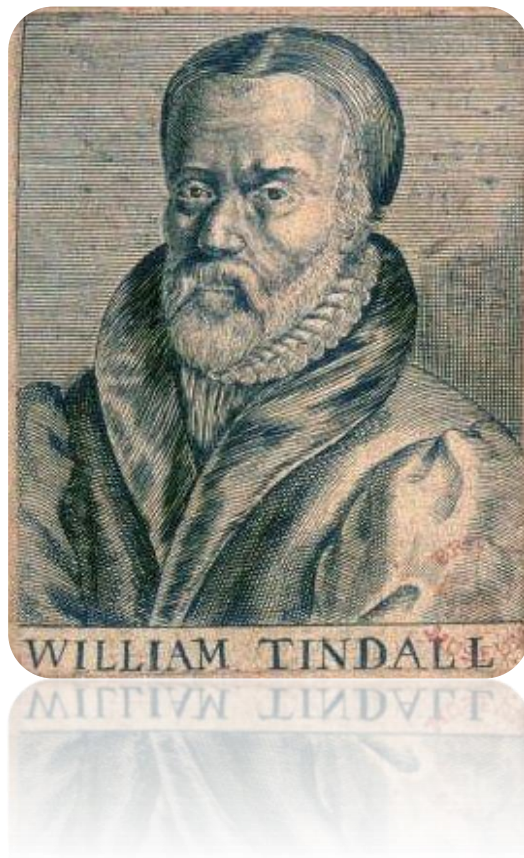
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William Tyndale was condemned to death, strangled and burned at the stake by the Roman church for translating the Bible into English; and isn't that irony, written to the Romans; he wrote the following in his prologue for the Letter to the Romans:

Forasmuch as this epistle is the principal and most excellent part of the New Testament... no one can read it too often or study it too well. It is evident that Paul's mind was to know briefly in this epistle... the entire learning of Christ's gospel, and to prepare an introduction to all the Old Testament. For without doubt, he who has this epistle perfectly in his heart, the same has the light... of the Old Testament with him.

Dr. F.F. Bruce wrote: Tyndale commends this Epistle as an introduction, not to the New Testament, but to the Old; he finds it an essential guide to Christian understanding of the books of the old covenant; the Bible the apostles and others of the first generations used to spread the gospel; and drew their proofs that Jesus was the Christ, the Savior of the world.

In 57AD, the year Paul wrote his Epistle to the Romans, Pomponia Graecina, the wife of Aulus Plautius /who added the province of Britain to the Roman Empire in 43AD, was tried and acquitted by a domestic court on a charge of embracing a "foreign superstition" -- Christianity.



The oldest MANUSCRIPT of the Pauline Epistles, dating from the end of the second century, contains the shorter corpus Paulinum of ten Epistles together with the Epistle to the Hebrews. Most scholarly debates about the final 2 chapters center around roman documents, often fabricated in their own archives... and the older eastern Greek, Coptic, Syriac, Armenian, Old Latin, and Ethiopic biblical records available.

Personally, the discussion about **Romans 16 written to the Palatium Britannicum** – the royal house of Caractacus and his Briton family under house arrest in Rome... has gone under-reported, though Tacitus in his Annals 12:37... spoke at length about this Welsh Silurian's notable address to the Roman Senate producing the one solitary case of clemency in history. Claudia, the adopted daughter of Emperor Claudius was married to Rufus Pudens... brother of the apostle Paul. Wow?

Why has that history been ignored?

<sup>1</sup> **we who are able** ought to bear the weakness of the unable, and not to please ourselves / **adunatos**: those unable. Paul says those dreadfully weak, who have no strength, immobilized on-lookers;

<sup>2</sup> **Each one of us must please his neighbor** for his good, to build him up.

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**<sup>3</sup>For even Christ did not please himself;** as it is written, the criticisms of those who criticized You O God, fell on me -- Psalm 69. / I met someone who complained that during our conversation I quoted from the Old Testament! Well, the Lord is still my Shepherd, and though I don't know about you; I don't need another. For the last 5 chapters, Paul quotes the Old Testament at least 40 times! Why does he quote this verse? Well, don't interrupt! He is inspired by the Spirit of God and will tell us...

**<sup>4</sup>For whatever was written in the past, was written all for our instruction, so that through endurance and through the fortifying of scriptures, we might have hope /** Paul tells us, the word of God gives us a reason to get up in the morning... and keep going.

**<sup>5</sup>Now O God of endurance and fortifying; may He give you the same mind toward one another according to Christ Jesus:**

**<sup>6</sup>so that with one mind, and with one voice, glorify God, even the Father of our Lord Jesus Christ /** Paul says, [have this mind that was also in Christ Jesus](#) -- [Philippians 2:5](#); and the only way to do that is by learning what Jesus said; what He told his learners... [that others may see their good works and boast about our Father in heaven](#) -- [Matthew 5](#).

**<sup>7</sup>Therefore receive one another as Christ the glory of God also received us /** Paul says, open your doors and welcome one another; as [Jesus showed us the Door to the kingdom of heaven](#).

**<sup>8</sup>Now I say that Jesus Christ, a deacon who became the circumcision for the truth of God /** diakonos, a servant who cleans tables, scrubs the floors, and does many other equally messy jobs. The next use of this word is in: [our sister who is a diakonos of the church](#) -- [Romans 16](#). / Paul writes the good news that will go to the romans... and a little explanation about why Christ came is needed. Jesus Christ came to those historically known for their circumcision rites... though Moses said: **circumcise your hearts**. Paul writes what Isaiah and Daniel wrote: **Messiah would be cut off, but not for Himself.**

**to stabilize the promises given to the fathers /** Paul says what Mark wrote in the last chapter of his gospel record:

**<sup>9</sup> that the Gentiles will glorify God, for His mercy, as it is written: So, I will praise You among the Gentiles, and to Your name I will sing -- Psalm 18**

**<sup>10</sup> And again it says, Rejoice, O Gentiles, with His people -- Deuteronomy 32**

**<sup>11</sup> And again, all you Gentiles Praise the Lord; and praise Him all the peoples. -- Psalm 117**

<sup>12</sup> And Isaiah says, There will be a root of Jesse, and the One arising to rule the Gentiles; **in Him the Gentiles will hope** -- Isaiah 9 and 11

<sup>13</sup> **Now the God of hope fill you with all joy and peace**, believing; that you may abound in hope, **through the power of the Holy Spirit**.

<sup>14</sup> I am persuaded now my brothers – yes I myself also, that you yourself are also full of goodness, being filled with all knowledge, able also to admonish one another.

<sup>15</sup> However, brothers, I have written very boldly to you on some points as reminding you, because of the grace that was given me by God,

<sup>16</sup> that I should be a **public servant** of Jesus Christ to the Gentiles / **leitourgós**, Paul takes this word of public service, and now applies it to God's people, in service to Jesus Christ! To the Philippians, he wrote I send to you Epaphroditus, my brother, and fellow soldier, but your messenger, he who **publicly served** to my needs, **ministering** / **hierourgounta**... only used here; 2 Greek roots: **hier** = **sacred**; and **ourgós** = **work**, that I should be a **public servant** of Jesus Christ to the Gentiles; **my sacred work**: the gospel of God, that the offering up of the Gentiles be with good favor, being set apart by the Holy Spirit / sharing what God said to all who would listen, / Jesus the night He was betrayed... 12 times He told his disciples: **Guard My Words with your life**.

<sup>17</sup> So, I have reason to boast **through Jesus Christ** in what pertains to God.

<sup>18</sup> For I will not dare to speak of anything except what Christ accomplished **through me, to make the Gentiles obey by word and deed** / if Christ Jesus did not work it in Paul through the Spirit; then it was not important; Paul wanted those who read this letter: to **hear** and **do it**,

<sup>19</sup> **through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around to Illyricum, I have fully preached the gospel of Christ** / a 3<sup>rd</sup> time: to fill up fully; no gas rationing going on. Paul says, the Spirit of God left His mark where He wanted.

<sup>20</sup> Yes, I befriend in honor and value to preach the gospel not where Christ was named, lest I should build upon another man's foundation / whatever the cost, Paul was honored to tell what Christ Jesus had done, / Paul was on the move; it was his ambition... to preach to the rest of the world; he wasn't interested in retirement; nor was he interested in stepping on other's toes:

<sup>21</sup> As it is written, Those who had **no** news, will see: and those who had not heard will understand -- Isaiah 52

<sup>22</sup> For this reason, I have been very hindered coming to you / what an incredible understatement.

**23 But now having no more place in these regions and greatly desiring for many years to come to you** / Paul knew he had worn out his welcome, he looked forward to meeting his brother and mother, and those of the Palatium Britannicum... as well as to encourage any who would gather in that city. But notice, Paul wasn't going to stay there; he was on his way to further points west. Why? Well... Cardinal Baronius, Curator of the Vatican Library, in his **Ecclesiastical Annals**, / 1588-1607 refers to the year 36 AD as when Joseph of Arimathea, Mary, the Bethany household -- caretakers of their new mother, and several others went into exile;



Baronius writes, "In that year the party mentioned was exposed to the sea in a vessel without sails or oars. The vessel drifted finally to Marseilles and they were saved. From Marseilles, Joseph and his company passed into Britain and after preaching the Gospel there, died (history is interesting, isn't it?);

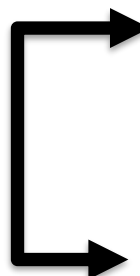
**24 When I take my journey to Spain** / Old Spain included the entire Iberian Peninsula. It was then subjugated by the Romans. You might know, in Tarragona, Spain, the church that Jesus is building is still very much alive. Paul knew the first exodus from Egypt included the children of Zarah who took to the seas; and left their mark in **Zaragoza = the joy of Zarah**. He knew of all who were traveling west; according to the Spanish government... Paul made 2 different missionary trips to Spain,

**I will come to you, for I hope to see you on my journey and to be helped on my way there by you, if first I partially satisfy my great desire to be with you** / definitely Paul intended to see the folks in Rome; actually, passing through, before traveling on to Spain,

**25 But now I go to Jerusalem diakoneo to the saints** / the same word in verse 8... describing the unenviable, shit-shoveling job Jesus Christ came to do. Paul will run with retelling the good news of Jesus he first proclaimed; and NO, Paul is not going to Jerusalem to talk to the dead buried in gaudy grotto tombs.

**26 For it pleased them of Macedonia and Achaia to make a certain contribution... for the poor saints at Jerusalem** / the generosity of Macedonia and Achaia givers is in sharp contrast to what seems to be a penniless, tired old congregation of takers... who gathered around James.

**27 Truly, it pleased them; and they are indebted to them, for if the Gentiles shared of their spiritual things then their duty is also to publicly serve them carnal things** / Paul began this letter declaring he was a debtor to many: to Greeks and barbarians; to sophists as well as the not so bright; / the word is: **koinoneo**... indicating the non-Jewish communities were sharing; they were learning.



**28 So, when I finish this, and validate their fruit, I will come by you to Spain** / Paul says, when I have accomplished my task and authenticated the work edifying of the Spirit: their love and joy and peace, their mercy and grace and kindness toward others. **For a 2nd time, Paul says he was going to Spain**. He wasn't writing his wish list of favorite EU funded sites to visit; he was inspired by the Spirit to state his intentions as he passed through Rome. Early church history says, Paul traveled all the way to Londinium... founded in 50 AD; and while Paul was there, he preached on Ludgate hill at the Broadway... which happens to be the very location **where St. Paul's Cathedral stands today**. (history is so interesting, isn't it?)

<sup>29</sup> **And I see that when I come to you, I will come full of blessing of the gospel of Christ** / Paul expresses confidence in briefly visiting those in Rome, including his brother and mother, and those living under house arrest at the Palatium Britannicum, In Romans 1, Paul spoke of having a spiritual gift to share; now he elaborates. For the 4<sup>th</sup> time, he describes: abundance of the blessing: eulogia; eu = good + logia = words. Paul knew the good news about Jesus.

<sup>30</sup> **Now I ask you brothers, for the sake of the Lord Jesus Christ, and for the love of the Spirit, that you agonize together with me in your prayers to God for me;** / to the Romans, this is Paul's 3<sup>rd</sup> of four requests; that they struggle, and apply some effort with him as he awaits going to Jerusalem:

<sup>31</sup> **That I be delivered from the obstinate in Judaea; and that my ministry which I have for Jerusalem be with good acceptance of the saints** / who might be tired, but still living;

<sup>32</sup> **That I come to you with joy by the will of God, and with you be refreshed.**

<sup>33</sup> **Now the God of peace be with you all. Amen.**

**The book of Romans** was written to the early church in Rome: keep in mind the people met in homes where they were taught. Paul-- Inspired by the Spirit wrote this book, so it is just what the Lord knew those in Rome needed to know. In its Chapters we learn no hocus pocus is needed to ascend to heaven, or descend to the pit to bring up Christ. The word is near us, even in our mouth; if you confess Jesus as Lord and believe in your heart that God raised Him from the dead you will be saved.

Paul, like the disciple John -- say nothing about the bread and wine; as if it is not a high priority. To the romans, Paul says nothing about communion; he mentioned neither transubstantiation, or consubstantiation. He did not refer to prayer beads, nor make a remark about wearing special robes, collars, mitres or skullcaps. He said nothing about lighting candles. No mention of Mary. No reference of some mother of God. Definitely No queen of heaven -- [Prophet Jeremiah in chapters 44](#) took care of that demonic worship 500 years earlier. Paul had no papal bull crap to be concerned with: though he does thank God through Jesus Christ for all the faithful ones during that time in Rome.

**So what happened?** Did some mutton head, not led by the Spirit, not called up to the 3<sup>rd</sup> heaven, infiltrate the people of God with their evil that Paul never thought to tell Rome? **YES.** Many wolves in sheep's clothing came after Paul; disrupters inserting confusion: Let them be accursed; let them be as vessels worthy of the wrath of God, who sacrifice offerings to demons. [Come out of her My people.](#)



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If you attend an assembly prone to go beyond what Paul and the Twelve first told us, then [come out of her my people](#). Follow Jesus! Don't get in front of His agenda.

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Israeli Band : Psalm 150 | [This is My Father's World](#)

[The Spirit and the Bride Say Come](#)

[Where Your Heart Is](#)

[I Could Sing of Your Love Forever](#) |

[We are grateful to God that the Saudi govt has preserved the Mountain of Moses.](#)

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